

REAR

CSL



BUDDHA.

From the Stupa at Mirpur Khas, Sind.



CSL

C IND
954
PRO-H

954
P 87 H
COPYRIGHT

19041

CENTRAL SECRETARIAT LIBRARY

Division.

Acc. No. IND- 10657

Date of Acqng. 28.5.76

Sl. No. 954

PRO-H

Issued

Checked

Transfer



CSL

PREFACE.

THIS work is intended to provide the main facts of Indian History in sufficient detail for students going up for the B.A. Examinations of the various Indian Universities in the subject.

VIII. INDIAN ART

IX. EDUCATION, LITERATURE, SCIENCE, COMMERCE

BOOK II.

MEDIAEVAL INDIA.

I. MAHOMED

AND

II.

III.



CSL

CONTENTS.

BOOK I.

PRE-MUSALMAN INDIA.

CHAPTER	PAGE
✓ I. PHYSICAL CONFIGURATION AND RACES OF INDIA	I
✓ II. INDO-EUROPEAN OR ARYAN CIVILISATION. SOCIAL AND ECONOMIC CONDITIONS. CASTE	28
✓ III. BUDDHISM AND JAINISM. FOUNDATION OF POWER OF MAGADHA - - - - -	62
✓ IV. THE EMPIRE OF ASOKA, ANDHRA, SCYTHIAN, GUPTA, AND KSHATRAPA KINGS - - - -	117
✓ V. PURANIC AGE—THE HUNS—YASODHARMADEVA —HARSHAVARDHANA—RAJPUT KINGDOMS— HIQUEUEN THSANG—I-TSING—U-K'ONG - -	145
✓ VI. SOUTHERN INDIA AND THE DECCAN - - -	166
✓ VII. DECLINE OF BUDDHISM AND THE REVIVAL OF HINDUISM - - - - -	186
✓ VIII. INDIAN ART - - - - -	195
✓ IX. EDUCATION, LITERATURE, SCIENCE, COMMERCE	221

BOOK II.

MEDIAEVAL INDIA.

✓ I. MAHOMED AND THE FIRST MAHOMEDAN INVA- SIONS OF INDIA. MAHOMEDAN SULTANS OF DELHI - - - - -	43
✓ II. MAHOMEDAN ARCHITECTURE, PAINTING, LAN- GUAGE AND LITERATURE. INFLUENCE OF MAHOMEDANISM COUNTERACTED BY HINDU RELIGIOUS REFORMERS - - - - -	259



CONTENTS.

BOOK I.

PRE-MUSALMAN INDIA.

CHAPTER	PAGE
I. PHYSICAL CONFIGURATION AND RACES OF INDIA	I
II. INDO-EUROPEAN OR ARYAN CIVILISATION. SOCIAL AND ECONOMIC CONDITIONS. CASTE	28
III. BUDDHISM AND JAINISM. FOUNDATION OF POWER OF MAGADHA - - - - -	62
IV. THE EMPIRE OF ASOKA, ANDHRA, SCYTHIAN, GUPTA, AND KSHATRAPA KINGS - - - -	117
V. PURANIC AGE—THE HUNS—YASODHARMADÉVA —HARSHAVARDHANA—RAJPUT KINGDOMS— HIÜEN THSANG—I-TSING—U-K'ONG - -	145
VI. SOUTHERN INDIA AND THE DECCAN - - -	166
VII. DECLINE OF BUDDHISM AND THE REVIVAL OF HINDUISM - - - - -	186
VIII. INDIAN ART - - - - -	195
IX. EDUCATION, LITERATURE, SCIENCE, COMMERCE	221

BOOK II.

MEDIAEVAL INDIA.

I. MAHOMED AND THE FIRST MAHOMEDAN INVA- SIONS OF INDIA. MAHOMEDAN SULTANS OF DELHI - - - - -	43
II. MAHOMEDAN ARCHITECTURE, PAINTING, LAN- GUAGE AND LITERATURE. INFLUENCE OF MAHOMEDANISM COUNTERACTED BY HINDU RELIGIOUS REFORMERS - - - - -	259



CHAPTER

Pa

III. INDEPENDENT KINGDOMS FOUNDED ON THE DECLINE OF THE MONARCHY OF DELHI -	28
IV. BABER AND HUMAYUN - - - - -	306
V. AKBAR - - - - -	317
VI. JAHANGIR, SHAN JAHAN AND AURANGZEB -	33
VII. THE MAHRATTAS AND THE SIKHS - - -	35
VIII. THE PORTUGUESE IN INDIA - - - -	36
IX. DECLINE OF THE MOGHAL EMPIRE - - -	38
X. INDEPENDENT PRINCIPALITIES FOUNDED UPON THE RUINS OF THE MOGHAL EMPIRE - - -	39

BOOK III.

MODERN INDIA.

I. ESTABLISHMENT OF THE ENGLISH, DUTCH AND FRENCH IN INDIA - - - - -	39
II. WARS OF THE FRENCH AND ENGLISH IN INDIA. ENGLISH ADMINISTRATION OF BENGAL DOWN TO 1771 - - - - -	426
III. WARREN HASTINGS IN BENGAL - - - -	443
IV. CORNWALLIS AND WELLESLEY - - - -	463
V. BRITISH INDIA, 1807-48 - - - - -	485
VI. LORD DALHOUSIE - - - - -	507
VII. INDIAN MUTINY. ESTABLISHMENT OF THE QUEEN'S GOVERNMENT IN INDIA AND THE VICEROYALTY - - - - -	518
VIII. LATER HISTORY - - - - -	527
APPENDIX - - - - -	553
INDEX - - - - -	564

*BOOK I.**PRE-MUSALMAN INDIA.*

CHAPTER I.

PHYSICAL CONFIGURATION AND
RACES OF INDIA.

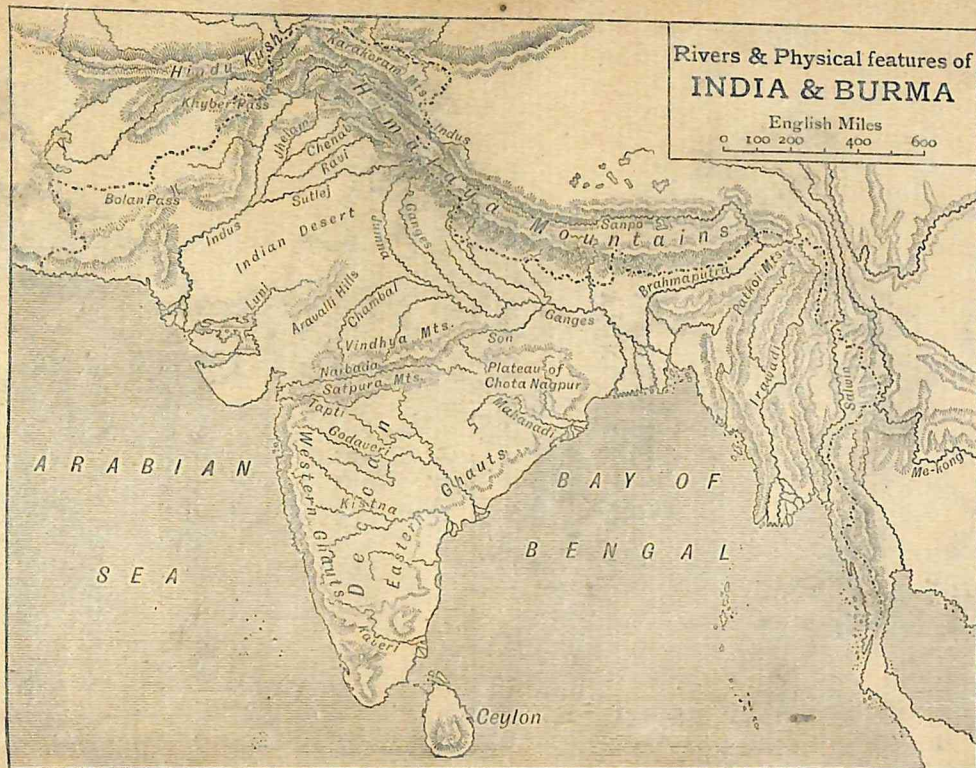
INDIA is the name of a large country in Asia. This name has become familiar to the world since the advent of the British. The name India is derived from "Sindhu," the Sanscrit word for the sea. It was first applied to the Indus, which appeared to the Aryan invaders of the Panjab as large as the open sea, and afterwards to Sind, the country through which the Indus flowed. It is mentioned in the Avesta and in the Behistun inscriptions of Darius as including the Persian provinces west of the Indus. In Sanscrit the country was called Bharatavarsha, while to European geographers it is known as Hindustan. The term Hindustan is never used in India to describe the whole continent ; it is confined to the country north of the Narbada, or still more narrowly to the northern portion of the basins of the Ganges and Jumna. The name "East Indies," as applied to the country, dates from the dawn of maritime discovery, and still lingers in certain parliamentary papers.



CSL

2

INDIAN HISTORY



Emery Walker Ltd. sc.



THE GREAT SNOWY WALL OF THE HIMALAYAS.

(The word Himalaya is derived from two Sanscrit words meaning "the abode of snow.")



INDIAN HISTORY

4

Shape of India.

India is the central of the three peninsulas extending out into the Indian Ocean. It is rhomboidal in shape. Its north-eastern face, from the head of the Bay of Bengal to the north-western extremity, measures about 1400 miles, its north-western face, from Kashmir to Karachi, measures about 1200. Its eastern coast line is 1750 miles long, and its western coast 1300. The chief characteristic of the coasts is their unbroken outline. The Runn of Cutch and the Gulf of Cambay on the west, the Gulf of Manaar between India and Ceylon, and the Gulf of Martaban in Burma, are the only important indentations.

Assam forms an acute-angled triangle, extending 550 miles to the north-east, from the north-eastern face of the main rhomboid. Burma is also triangular in shape, its base being the south-eastern face of the triangle of Assam. It stretches about 1200 miles to the south-east, and narrows to a point about two degrees north of Cape Comorin.

Area.

The area of India is 1,802,657 square miles, of which 1,093,074 square miles belong to British India and 709,583 square miles to Native States.

Population.

The total population according to the census of 1911, was 315,156,396, of which 244,367,542, or 77.5 per cent., belong to British India, and 70,888,854, or 25 per cent., to the Native States.

Divisions of India.

The Indian Empire is divisible into four well-marked regions—the Himalayas, Northern India or the Indo-Gangetic plain, Southern India or the Indian Peninsula, and Burma.

The Himalayas.

The Himalayas lie to the south-east of the Pamir plateau, "the roof of the world," in Central Asia, and form a curved double wall running along all



Northern India for some 1500 miles, and the average distance from its southern to its northern edge is over 500 miles. The Himalayan chain is really the southern buttress of the Thibetan plateau, and answers to the Kuen Lun mountains, which bound this plateau on the north. At its north-western angle (35° north latitude, 74° east longitude) the mountain chain curves to the south, forming the Sufed Koh immediately to the north of Peshawar, and the Sulaiman ranges, which separate India from Afghanistan, and the Hala or Khirthar hills, which separate it from Beluchistan.

Similarly, at its north-eastern angle (28° north latitude, 97° east longitude) it sends out spurs to the south-east, which form the Patkoi, Naga, and Lushai hills, and eventually run southwards as the Arracan Yoma mountains, and terminate in Cape Negrais. Parallel to the Arracan Yomas, which are broken into two parts by the bend of the Irrawadi near Mandalay, are the Pegu Yomas. Parallel again to the Pegu Yomas is the Runglung range. South of the Himalayas and separated from them by valleys, known as the Dun near Mussoorie, and the Mari in Nepal, is the low range of the Siwaliks. On the north-western frontier, the Himalayas are pierced in places by passes or depressions between the mountains. The Khyber leads from Kabul down the valley of the Kabul river to Peshawar. The Kuram river flows from Afghanistan into the Bannu district through the Kuram pass, and then falls into the Indus. The Tochi valley leads from Ghazni into British territory; through it flows the Tochi river, which rises on the slopes of the Waziristan mountains and is a tributary of the Kuram.

Passes in the Himalayas.



The Gomal lies between Afghanistan and Dera Ismail Khan. The Bolan lies between Shikarpur in Sind and Kandahar, and is commanded by the fortress of Quetta. One or other of these gateways has always been the route followed by invaders of India by land. On the north-eastern frontier, the Jelap, the Natu, and the Donkia passes lead from Sikhim into Thibet, but, being much higher, much less traffic passes through them than through the north-western passes.

River system of the Himalayas.

There is a lake called Manasarowar in south-western Thibet, near which is Kailas, the mountain sacred to Siva. From near this lake the Indus and Brahmaputra take their rise, and within a short radius from it the Sutlej and the Ghagra, which joins the Ganges at Revelganj in Bihar, rise. The Indus at first flows north-east dividing the Mustagh and Karakorum ranges from the Himalayas. Near its junction with the Gilgit river it takes a bend to the south-west, and thenceforward its course is almost due south to the Arabian Sea.

The Tsanpu, which is believed to be continuous with the Brahmaputra, flows eastward through Thibet for 500 miles, and bends abruptly to the south-east through unknown hills in the north-eastern corner of Assam. The river known as the Dihang is the link between the river always known as the Brahmaputra and the Tsanpu, which is believed to be the upper waters of the same river, but its course is unexplored, and whether the river descends from the plateau of Thibet by one large cataract, or a series of rapids, is as yet unknown. The Brahmaputra joins the Ganges at Goalando, and the united stream subsequently receives the waters of the Surma and



Kusiara from southern Assam, which combine to form the Barak. The river Meghna, which flows into the Bay of Bengal, is composed of the united waters of the Ganges, Brahmaputra, and Barak.

The Indus and the Brahmaputra receive the drainage of the western and eastern extremities of the Himalayas respectively. The Ganges drains their southern slopes. The smaller rivers of the Panjab lie between the Sutlej and the Indus. The Sutlej pierces the central Himalayas, and afterwards joins the Beas, and their united waters flow into the Indus. The Jhelum rises in the heart of Kashmir, and the Chenab and Ravi in the hill state of Chumba. Seventy miles north-east of Multan the Ravi and the Jhelum unite with the Chenab, which then joins the Sutlej. The Ravi, Jhelum, Chenab and Sutlej combined, take on the name of the Panjnad, and flow into the Indus at Mittendakot, 108 miles below Multan.

Drainage of the Himalayas by the three great rivers of India.

The Bhagirathi, the reputed head stream of the Ganges, issues from an ice cave in a glacier at Gangotri in the central chain of the Himalayas, but the Alaknanda, a much larger tributary, has its source in the glaciers of Badrinath and Nandadevi. The Jumna, the principal tributary of the Ganges, rises at Jumnotri near Gangotri, and joins the Ganges at Allahabad. The Gandak and Kusi rivers, which are Himalayan in origin, join the Ganges on its left bank.

Northern India or Hindustan proper is the Indo-Gangetic plain, and is divided into the regions drained by the Indus on the west and the Ganges and Brahmaputra on the east. The basin of the Indus includes the Panjab, the native state of Bhawalpur, Rajputana, and Sind, and the basin of the Ganges and

Indo-Gangetic plain.



Brahmaputra includes the United Provinces of Agra and Oudh, Bengal and Assam. The Indo-Gangetic plain was once a sea, in which the Aravalli range, which now forms the watershed between the two basins, alone appeared above the waters. This sea has been filled up by the silt brought down by the two rivers.

The Peninsula
of India.

The Peninsula of India is an elevated diamond-shaped plateau having Delhi at its northern end. It has two short sides running northwards into the plain of northern India, and two long sides constituting the western and eastern coasts, south of the Vindhya mountains.

The term
Deccan.

The term Deccan or Southern India is applied to this tract in two senses, in the more general sense it includes all India south of the Vindhyas, in the more limited sense it is confined to the tract between the Vindhya and Nilgiri mountains, and does not extend south of Palghat.

Mountain system
of the Peninsula.

The Vindhya mountains run east and west across India from Gujrat, and enclose the Narbada valley on the north. Parallel to them runs the Satpura range forming the watershed between the Narbada and the Tapti. Towards the centre of India the Vindhyas and Satpuras converge to form the highlands of the Central Provinces, which are continued still further east in the Kaimur and Rajmehar hills in Bengal.

The shores of the Peninsula have two ranges of mountains running along their whole extent. These are called the Western or Sahyadri and the Eastern Ghats, because the occasional defiles which pierce them look like "ghats" or landing-places from the



sea. The most important of these are the Thal Ghat north of Bombay, up which the railway runs to Igatpuri, the Bor Ghat south of Bombay leading to Poona, the ghat between Belgaum and the coast at Vingorla, and the Pal Ghat or Coimbatore Gap south of the Nilgiris. The Western Ghats have an elevation of 3000 feet, rising to over 8000 feet in the Nilgiri and Anamalai hills, the highest summits being Dodabetta, which overhangs Ootacamand and the Anaimudi peak in the Anamalai hills.

Where the Western Ghats meet the Eastern, they culminate in the Nilgiris, south of which their almost uninterrupted line is broken by a depression known as Palghat, which permits of communication between the Malabar and Coromandel coasts. They have a narrow, densely forested tract, called the Konkan, between their eastern face and the Arabian sea.

South of Pal Ghat, the Western Ghats are continued by the Anamalai, the Pulni, and the Cardamum hills. These ranges recede from the coast, and leave level areas on the west and east. To the west, lie the native states of Travancore and Cochin, and the British districts of Malabar and South Canara.

On the east coast of the Bay of Bengal, between the Eastern Ghats and the sea, and extending as far as Orissa, is a narrow coast tract which widens out, between the Kaveri and Kistna rivers, to form the plains of the Carnatic. The Eastern Ghats are much lower than the Western in elevation, and are broken by valleys cut in them by rivers flowing into the Bay of Bengal.



Comparison of
the rivers of
Northern and
Southern India.

10

INDIAN HISTORY

CSL

The rivers of Northern differ from those of Southern India, as the former derive their water supply from the melting of the snow of the Himalayas, but the latter are chiefly fed by the monsoon rains. The former are much less dependent on the seasons, and have a fairly constant water supply all the year round. The latter are in heavy flood during the monsoons, and almost dry at other seasons. The channels of the Ganges and Jumna are level with the general surface of the country, and they are therefore centres of extensive irrigation systems.

The rivers of the south run in deep valleys, so that their water cannot be easily raised for irrigation till they approach the coast and begin to form deltas. The levels of the channels of the Indus and Ganges do not alter much after they debouch from the Himalayas on to the plains; they have therefore always been great highways of navigation and commerce from the sea into the interior. The rivers of the south are useless for navigation on account of the narrow gorges, through which they flow from the central plateau on to the coastal plains, and the rapids formed by the consequent fall in the level of the channel.

The river
system of the
Peninsula.

The Narbada rises in the Amarkantak mountains at the southernmost point of the Rewah state, and the Sone, a tributary of the Ganges, rises near. The valleys of these two rivers form a trough stretching right across India from Broach to Patna, and dividing the north from the south. The Narbada and the Tapti drain the southern slopes of the Vindhya and the Satpuras into the Gulf of Cambay, and they are the only rivers of the peninsula not flowing from west



CSL

PHYSICAL CONFIGURATION AND RACES 11

to east. North of this line the drainage is from the centre to the sea on the west by the Indus, and on the east by the Ganges.

South of this line the general slope of the country is from west to east, and the rivers rise on the eastern side of the Western Ghats, and flow for some distance through the Deccan highlands, and finally fall into the Bay of Bengal. The Mahanadi rises on the southern slopes of the elevated plateau which culminates in Amarkantak. The Mahanadi and the Brahmini combined drain the eastern portion of the Central Provinces, Chota Nagpur, and Orissa.

The Godaveri rises near Nasik on the Western Ghats within 50 miles of the sea. Its most important tributary is the Pranhita, which contains the united waters of three streams—the Painganga, the Wardah, which rises in Amarkantak, and the Wain-ganga, which rises near Jabalpur. A fourth tributary, the Indravati, rises 50 miles from the east coast north of Vizianagram. The Kistna carries with it to the sea the waters of the Bhima from the north, and the Tungabhadra from the south-west. The Kaveri rises in Coorg near the west coast ; for about three-quarters of its course it runs through the south-western districts of Mysore plateau. It forms rapids as it passes, through a range of hills, on to the Carnatic plain.

Burma is divisible into :

Burma.

1. Western Burma or Arracan, separated from Central Burma by the Arracan Yoma mountains, and from the Chittagong district of Bengal by the river Naf.

Divisions of
Burma.



INDIAN HISTORY

2. Central Burma, or the basin of the Irrawadi.
3. The Shan States, or the basin of the Salwin, divided from the Irrawadi by the Runglung range.
4. The eastern coast strip, including Tenasserim and Martaban, separated from Siam by a continuation of the Runglung range.

Central Burma is a succession of parallel valleys separated by ranges of mountains running north and south commencing with that of the Chindwin, which flows into the Irrawadi at Myingyan. The Pegu Yomas separate the valleys of the Irrawadi and the Chindwin on the north, and those of the Irrawadi and the Sittang on the south. The Salwin basin lies east of the Irrawadi basin. The basin of the Sittang, which rises in the Pegu Yomas, and flows into the Gulf of Martaban, lies between the basins of the Salwin and the Irrawadi.

The Salwin, the Mekong, and the Yang-tse-kiang rise in eastern Thibet, and run in narrow valleys roughly parallel to each other through the Chinese province of Szechuen. The Irrawadi rises in a mass of mountains near the bend of the Brahmaputra in north-eastern Assam. It is formed by the junction of the Mali-kha and the N'mai-kha (kha means stream) in the district of Myitkina.

The eastern boundary of Burma is the frontier of China running north and south. For a short space, where the Shan States are conterminous with the French dependency of Annam, the river Mekong is the eastern boundary, and in the south of Burma, the river Salwin, which flows into the sea at Moulmein, is the eastern boundary.



CSL

PHYSICAL CONFIGURATION AND RACES 13

Ceylon is a pear-shaped island separated from the Ceylon. mainland of India by Palk's Strait, in the narrowest part of which lies the island of Ramessaram. The Paumben passage lies between Ramessaram and India, and the Manaar passage between Ramessaram and Ceylon. Ceylon is 271 miles long from north to south, and its greatest width is 137 miles. The mountains lie in the south, with scattered hills at Mihintale and Sigri. The chief river is the Mahaveliganga, which rises in the Pidurutagalla mountain, and, after a course of about 200 miles, falls into the sea at Trincomalee. The western and southern coasts are low, the eastern precipitous.

On the north, the unbroken line of the Himalayas guards India from invasion. On the west, deserts, and on the east, almost impenetrable forests, form additional barriers.

Effect of
physical con-
ditions on
political
divisions.

On the west coast, the line of the Western Ghats, and on the east coast, the want of harbours, the shallow depth of water along the coast, and the cruel surf, are obstacles to intercourse with foreign countries. The consequence is that Northern India to a great extent, and Southern India almost entirely, have been free to work out their own destinies without outside interference. Northern India has been several times invaded through the north-western passes, but only at long intervals, and, the invasions once made, their results have not been much modified by repeated large immigrations from Central Asia. The Himalayas once passed, the plains of Northern India present no barrier to the establishment of an empire, and to the crushing out thereby of racial distinctions. Racial distinctions could only survive on isolated hill

Survival of
racial
distinctions.



Effect of
internal
barriers.

ranges or plateaus, access to which was guarded by fever-haunted forests. Kolarian and Dravidian tribes in the Sonthal Pergunnahs, in the hills and forests of Central India, and on the Nilgiris have so survived.

The empire of Northern India was limited by the forests of Central India (Mahakantara) and the Vindhya and Satpura mountains. Separated by these, the Deccan had its own indigenous race, history, and civilisation, and has played but a secondary part in Indian history.

The Tamil kingdoms of the furthest south, throughout their whole history, never saw more than mere forays for plunder on the part of the Mahomedans. The Anamalai, Pulni, and Cardamum hills isolated the kingdom of Kerala, which in modern times developed into the native states of Cochin and Travancore. This isolation has continued to the present day. Hence the survival of polyandry, and the matriarchal system of inheritance of landed property, by which a man's heir is his sister's son. The internal barriers have prevented the organisation of one strong centralised state. No ruler of the Northern Plains, except Asoka and the British Government, has ever more than temporarily extended his sovereignty over the Deccan.

Artificiality
of British
Provincial
boundaries.

British Provincial boundaries are in many cases purely artificial, though the Repartition of Bengal has remedied the principal grievance urged against the creation of the province of Eastern Bengal and Assam, that the solidarity of the Bengali race was thereby broken. In some cases the boundaries of race and language overlap provincial boundaries. There are Uriyas under Behar and Orissa and Madras,



PHYSICAL CONFIGURATION AND RACES 15

Canarese under Bombay and Madras, and Mahrattas under the Central Provinces and Bombay.

The effect of the external barriers is seen in the mental exclusiveness and absorption in their own concerns characteristic of the people. Alberuni, who wrote in the eleventh century, speaks of their isolation and want of sympathy with foreigners: "They are by nature niggardly in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigners. According to their belief, there is no other country on earth but theirs, and no other created beings besides them have any knowledge of science whatever. Their haughtiness is such that if you tell them of any science or scholar in Persia or Khorasan, they will think you both an ignoramus and a liar. If they travelled and mixed with other nations, they would soon change their minds, for their ancestors were not so narrow-minded as this generation." ¹

Effect of the physical conditions upon the national character.

The general fertility of the soil makes unnecessary that severe labour in the fields which hardens the body, and the hot climate has so enervated the Indians that they have always succumbed to Pathan, Moghal, or European invaders bred in more temperate regions. The Indians of the plains are naturally averse to active exertion and devoted to philosophic contemplation, and the climate appears to have acted as a forcing-house upon the acuteness of their mental powers.

The mountains and deserts acted as breakwaters against the first flood-tides of Mahomedanism which

Interaction between Mahomedanism and Hinduism.



gradually spent their force. The Mahomedan supremacy was eventually established by fresh inroads from Central Asia, but its tenure of power was precarious, and it could not crush Hinduism out of existence, as it did Zoroastrianism in Persia. The Mahomedans disorganised Hinduism, without being able to erect in its place any strong religious organisation of their own.

Influence of
physical
conditions on
population.

Physical conditions largely influence civilisation, which cannot exist without a fairly dense population to permit of division of labour. In a country where from 50 to 80 per cent. of the population depend for their living upon agriculture, population depends upon fertility of soil, and fertility of soil upon rainfall, and rainfall upon the prevalent winds and the distribution of the mountains. The density of population is greatest in Bengal and least in Beluchistan, Sind, and the Jaisalmer State of Rajputana. Where the rainfall is small, a high rate of density of population is only rendered possible by irrigation. In the Chenab Canal Colony in the Panjab, irrigation has made a desert to "blossom like a rose," and has vastly increased the numbers gaining their living from the land.

The races of
India.

The races of the Indian Empire can be divided according to (1) language, (2) race.

According to language, they are divisible into (1) the Indo-Chinese or Mongoloid family, subdivided into the Mon-Khmer, Thibeto-Burman, and Siamese-Chinese sub-families; (2) the Munda or Kolarian family; (3) the Dravidian family; (4) the Indo-European family.

Indo-Chinese
family.

1. The Mon-Khmer sub-family contains the language



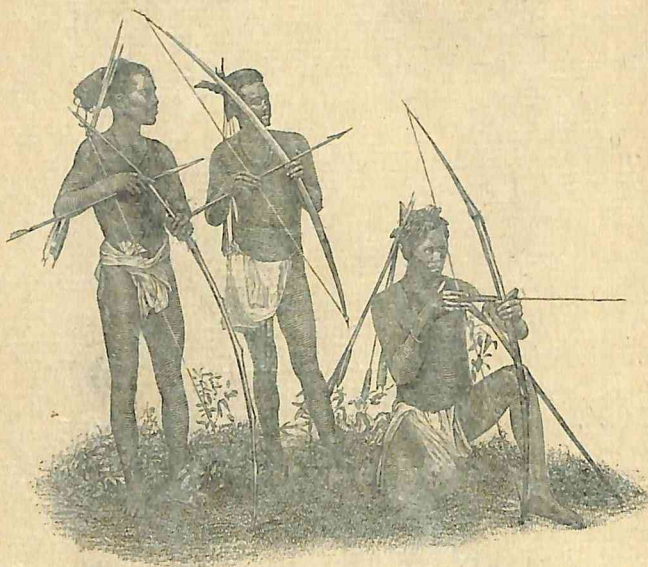
of the Khassis spoken round Shillong in the Assam hills, and that of the Mons or Talaings on the coast of Pegu. The Thibeto-Burman sub-family contains the languages spoken by the Thibetans of Sikhim, Almora and Garhwal, the Bhutias of Bhutan, the Daflas, Abor-Miris and Mishmis of northern Assam, the Bodos, or Kochs, or Kacharis of Nowgong, Kamrup, Goalpara and Cooch-Bihar, the Garos of the western end of the Assam hills, the Kuki-Chins from the Naga hills to Sandoway in Burma, the Kachins or Singphos on the upper waters of the Chindwin and Irrawadi, and the Burmese. The Chinese-Siamese sub-family contains the languages spoken by the Karens and the Tai, or people of the Shan States in eastern Burma.

2. The Munda or Kolarian family of languages is spoken by the hunting tribes living in the north-east of the central plateau of India, the Sonthal Pergunnahs, Chota Nagpur, Orissa, the Chattisgarh division of the Central Provinces, and north-east Madras.

Under this head are included the Sonthals and Mundas, the Korkus of the Pachmarhi hills, and the Betul district at the junction of the Central Provinces and Berar, the Kols of the Jabalpur and Mandla districts, and the Chattisgarh division of the Central Provinces, the Juangs of the Orissa Tributary States of Keonjhar and Dhenkanal, and the Korwas of the Central Provinces Tributary States of Sirguja and Jashpur, and the Mirzapur district in the United Provinces south of the Sone.

3. The term Dravidian includes the languages spoken by the inhabitants of the southern part of

the Central Provinces and the greatest part of the Madras Presidency. They were the original tree and serpent worshippers, whom the invading Aryans found in possession of the plains of the Jumna and Ganges. They were probably the aborigines of the Deccan, whence they spread over all India. Another



KOLS.

hypothesis about them is, that they invaded India from the north-west through Mekran, Beluchistan, and Sind. The presence of the Brahuīs ("ba rohi" people of the hills) in Beluchistan, from Khelat to the sea, supports this view. The Brahuīs speak a language akin to the Dravidian, but, being of Iranian descent, have no racial affinity with the Dravidians of southern India.

PHYSICAL CONFIGURATION AND RACES 19

When the Dravidians were pushed to the south, they left behind them certain kindred races in Northern India, such as the Mal and Sauria Paharias of the Rajmehal hills, the Uraons of Chota Nagpur, the



TODAS OF THE NILGIRIS.

Bhuiyas of the Sonthal Pergunnahs, the Bhumij tribe of Orissa, the Gondhs of the native states of Jaipur near Vizianagram (subordinate to Madras) and Jagdalpur or Bustar in the hills skirting the Indravati river (subordinate to the Central Provinces), and the Kandhs of Orissa and the Tributary States.



The Dravidian family is subdivided into Tamil and Telegu on the east coast, and Canarese, Malayalam, and Tulu on the west coast, and the Toda and Kota languages on the Nilgiris.

Tamil is the language of south-eastern India and Ceylon north of a line drawn from Colombo to Trincomalee, and of the Nilgiri Irulas. Its northern boundary may be taken roughly as the Venkati hills or the town of Tirupathi north of Madras. Telegu is spoken in what was called the Andhra country in Sanscrit times and Telingana in Mahomedan. It lies between a line drawn from Chicacole in Ganjam to Chandra in the Central Provinces, and the Tamil country on the south. North of Chicacole Uriya is spoken, and north of Chanda Hindi.

Canarese is an offshoot of Tamil, and is the language of Mysore and South Canara. The Nilgiri Kurumbas and Badagas speak a dialect of Canarese. Malayalam is the language of Malabar, and is an offshoot of Tamil dating from about the ninth century A.D. Tulu is a language spoken in South Canara between the Chandragiri and Kalyanpur rivers.

4. The Indo-European or Aryan family of languages is divided into the Iranian and Indo-Aryan sub-families. The Iranian sub-family contains the Beluchee and Pushtoo languages. The Indo-Aryan sub-family is subdivided into those languages which are, and which are not derived from Old Sanscrit.

Indo-European
or Aryan
family.

The main branch of the Aryans crossed the western passes of the Hindu Kush and entered the Panjab through Eastern Afghanistan. A smaller body probably passed from the head waters of the Oxus through Gilgit, Chitral, Swat, and Bajaur into the Panjab.



CSL

PHYSICAL CONFIGURATION AND RACES 21

Hence the languages of Gilgit, Chitral, and Kafirstan west of Chitral, are Indo-Aryan, but not derived from the Old Sanscrit, which was spoken in Eastern Afghanistan. This second swarm pushed the Aryans whom they found already in occupation outwards.

Two branches
of Aryan
immigration.

The Aryans, or the race to which the inhabitants of modern Europe, the Hindus and the Persians belong, had their original home in the western part of Central Asia, between the Caspian and the Sea of Aral. The word Aryan means honourable, others connect it with a root meaning to plough. By noticing the words common to the Sanscrit and Zend or ancient Persian on the one hand, and the European languages on the other, we can judge how far our ancient forefathers had progressed in civilisation before they separated, Europeans to the west, the Persians to the south-west, and the Hindus to the south-east. They lived in houses, were acquainted with the use of iron, and knew how to sail boats, and how to domesticate the horse, the cow, and the dog. The Aryan influence must have stretched far even in the earliest times. The cuneiform inscriptions tell us that the kings of Mitanni, a branch of the Hittites in the district of Malatia in Asia Minor, had Aryan names and worshipped Indra, Varuna, Mitra, the Asvins (under Vedic name of Nasatya) in the fourteenth and fifteenth centuries B.C.

The Aryans.

The separation of the Persians and the Hindus took place "within sight of the Indus and its tributaries," where "the undivided South-Eastern Aryans spoke a language more primitive than the Sanscrit or Zend."

That the union between the two sections was close is proved by their common deities Ahura-Mazda,

Long connection
between the
Vedic and
Iranian Aryans.



who may be compared with the Varuna Asura of the Vedas, Yama the god of the Dead, and Mitra (Persian Mithra). Both nations knew the use of the Soma plant, called in the Zend Avesta, Homa, both venerated fire, both worshipped the cow. The Hindus worshipped the Devas; the ancient Persians Ahuras (Asuras), *e.g.* Ahura-Mazda. In the Rig Veda the word Asura means strong or powerful, and is usually applied to the gods. In the Brahmanas the meaning of the word has altogether changed, and it is used to designate the enemies of the gods.

Development of
the Aryan
language.

In the earliest times, Sanscrit, the "accurately made" or "polished" language of the Rig Veda, was spoken by the invaders, who called themselves Aryans or men of good family, in Southern Afghanistan, the North-Western Frontier Province, and the Panjab, in contradistinction to their indigenous enemies, whom they called "Dasas" or "Dasyus." In the times described in the Mahabharat and Ramayan, when the Aryans had penetrated south-east to the plains of the Jumna and Ganges, the spoken language was the prose Sanscrit of the Brahmanas and Aranyakas. After 1000 B.C., the common people spoke the language of the edicts of Asoka, or Pali, a language closely approximating to Sanscrit, from which the modern Singhalese has been developed. Still later, the Prakrit "derived," "natural" or "common" dialects were evolved, which Vararuchi divided into four: Mahrashtra now Mahratta; Sauraseni, corresponding to the Braj Bhasha; Magadhi now Bihari; and Paisachi, a term for the dialect with the greatest mixture of non-Aryan words.



These dialects were modified into Hindi, meaning by this term the language of the United Provinces, Gujrat, and the Panjab written in the Devanagari character. Hindi is more akin to the Sanscrit, than the languages of those Aryans who were forced outwards from their original home, and betook themselves to Western Kaśmir, Sind, the Mahratta country, Central India, Orissa, Behar, Bengal, and Assam, which are much more intermixed with Dravidian or Mongoloid elements. The Bhils of the Aravalli hills between Gujrat and Rajputana, Indore, and Khandesh were formerly classed as Mundas, but the Linguistic Survey considers their language a connecting link between the languages of Gujrat and Rajputana.

The Urdu language is a mixture of Persian, Turki, and other Central Asian languages with the vernaculars of India, and the unifying process commenced from the time of the first invasions of India from the north. Mir Amman, author of the *Bagh-o-Bihar*, thus describes the origin of Urdu: "By the arrival and stay of the Amir Timur, the camp or bazaar of the Army was introduced into the city (of Delhi), whence the city bazaar was called Urdu, a Tartar word signifying camp. When Akbar ascended the throne, various races from all quarters, on hearing the kind patronage and bounty of that incomparable house, came and assembled in the royal presence, but the speech and dialect of each was different. From their being collected together, and owing to the trade, traffic, and intercourse which they carried on with one another, a single language, Urdu or Hindustani, was established." When this language was



applied to poetical purposes, it was called "rekta" (i.e. mixed). Besides Urdu, Mahomedans throughout India speak Persian and Arabic.

Affinity of language not always a safe guide to affinity of race.

Affinity of language is not always a safe argument to prove affinity of race. The Brahuis of Beluchistan speak a language akin to Dravidian, but are not Dravidian in type. The Raj-bansis of north-eastern Bengal belong to the Koch, a Mongoloid race, but they speak Bengali, as do the Bhumij tribe in Orissa, who are Dravidians.

Race distinctions.

The best criteria on which to establish distinctions of race are based on anthropological peculiarities.

1. The proportion of the maximum breadth to the maximum length of the skull.
2. The projection of the teeth and jaws beyond a line drawn from the forehead.
3. The proportion of the breadth of the nose to the height, and the height of the root of the nose above the level of the eye-sockets.

The ratio of the breadth of the skulls of the Aryan type in the United Provinces to the length is below 75 per cent., and their teeth and jaws do not project much beyond a line drawn from the forehead, and their noses are finely cut with a breadth less than 70 per cent. of the height. Their complexions are light.

The Dravidian type has a skull, the ratio of the breadth of which to the length is over 80 per cent., and a nose, the breadth of which is over 85 per cent. of the height, and a very dark complexion. The Mongoloid type is also broad-headed, but its peculiarity is that the root of the nose rises much less above the level of the eye-sockets than in other



CSL

PHYSICAL CONFIGURATION AND RACES 25

aces. The eye is oblique and prominent, the cheek bones high, the nose short and flat, and the complexion olive in colour.

The Indian Census of 1901 divides the races of India under the following heads :

Turko-Iranian, in Beluchistan and the North-west Frontier Province, including the Beluchs, Brahuis, and Pathans.

Races of India
divisible into
eight types.

Indo-Aryan, including Rajputana, the Panjab, and Kashmir.

Aryo-Dravidian, in the United Provinces, Behar, and Ceylon south of a line drawn from Colombo to Trincomalee. The highest strain is the Hindustani Brahman, and the lowest the Chamar.

Scytho-Dravidian in the Bombay Presidency and Coorg. The census of 1901 rejects the common idea that the Jats of the Panjab show intermixture of Scythian blood.

Mongolo-Dravidian, in Bengal and Orissa. The Bengal Brahmans and Kayasthas come under this head ; the Mongoloid element is strongest in Eastern, and the Dravidian in Western Bengal. There is also a strain of Aryan blood, whence the legend of the importation of Brahmans from Kanauj by Adisur has originated.

Mongoloid, in Nepal, Sikhim, Bhutan, Assam, and Burma, including the Limbus Murmis and Gurungs of Nepal, the Bodo or Kacharis of Assam, and the Burmese.

All the other races of India may be classed under the term Dravidian, including those hunting tribes

19041

IND-10657

GOVT. OF INDIA



of Central India who speak Munda or Kolarian languages.

The term
Hindu.

The term Hindu includes Rajputs, Sikhs, Mahrattas, Hindi-speaking Hindus, Gujratis, Bengalees, Uriyas, and Assamese. These races differ much in mental qualities, bodily physique, and social customs, but they all have this in common, that they follow Hinduism and maintain the caste system.

Definition of
Hinduism.

Sir Alfred Lyall defines Hinduism as "the collection of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans, and are propagated by the Brahmanic scriptures."¹ As the Madras Census Report for 1881 puts it, Hinduism "serves fairly well as a socio-political classification, since it treats as a whole the people who recognise caste, and who are governed by one form or other of Hindu Law." It is not necessary to be of Aryan descent to be classed as a Hindu. The Sudras represent the original inhabitants of Northern India who have been incorporated among Hindus, but upon terms imposed by their conquerors. The Dravidians of Southern India, and the Mongoloid Assamese, are also Hindus in the sense of professing the Hindu religion.

Receptivity of
Hinduism.

"Brahmanism is essentially a religion of compromise. It reconciles itself with ancient forms of worship, and with new ones, when they are become sufficiently prevalent by taking them up into itself, and accepting the fashionable divinity as an incarnation of Vishnu or Siva."²

¹ Rede Lectures.

² Sir Henry Maine's 'Village Communities,' p. 217.



Sir Herbert Risley thus described this power of preselytising, which has enabled it to assimilate many aboriginal tribes: "Siva and Krishna drove out the tribal gods, as surely as grey shirtings displace the less elegant but more durable handwoven cloth."¹

There are four classes of Mahomedans: Moghals, Mahomedans. Afghans, Saids or descendants of Mahomed, who are called Ashraf or Sharif, meaning noble, and Sheikhs, who are called Aglaf, meaning wretches. There are a large number of Arabs in Hyderabad, on the south-east Coromandel, and on the Malabar coasts. Those on the Coromandel coast are called Labbays, and those on the Malabar coast Moplahs. Both Labbays and Moplahs are sailors by trade.

In the Bombay Presidency, the majority of the Mahomedans go by the name of Memons in Sind, Bohras in Guzrat, and Khojas on the island of Bombay.

¹ Sir Herbert Risley's 'The People of India,' p. 209.



CHAPTER II.

INDO-EUROPEAN OR ARYAN CIVILISATION.
SOCIAL AND ECONOMIC CONDITIONS.
CASTE.Materials for
Indian History.1. Religious literature of the Brahmans, Jains, and
Buddhists.

2. Inscriptions on stone or copper, coins, and seals.

3. Accounts of Greek, Latin, and Chinese writers.

The religious literature is only indirectly of historical value. It contains lists of dynasties, mention of castes, allusions to customs, which throw light upon the history of society. The Aitareya Brahmana, which gives the story of Sunahsepa, is evidence for the prevalence of human sacrifices. The eighth book of the same Brahmana speaks of the coronation ceremonies of kings, and thus provides evidence for the extension of the power of the Brahmans. The same book mentions the races inhabiting Southern India. The Tandya Brahmana mentions the "*bratyastomas*," sacrifices performed when certain tribes of Aryan origin were received within the pale of Brahmanism. We infer from this that there were other tribes who remained outside the pale. The Satapatha Brahmana describes the Aryan penetration into Kosala and Videha. It is also interesting as containing the

Buddhist terms *arhat* and *sramana*. It exemplifies the tendency of religion to become mechanical and un-intelligent. The Jatakas or Birth-stories of Buddha teem with historical allusions. The historical value of inscriptions, coins, and the accounts of foreign writers will be alluded to in their proper places.

We learn the nature of the earliest stage of Aryan Vedic age. civilisation from the Rig Veda, a collection of 1017 hymns to various deities compiled between 2000 and 1400 B.C., by various Rishis, who were, in the earliest times, either Brahmins or Kshatriyas. It is a collection of the hymnals of various Vedic families. Out of the ten Books, seven are the hymnals of families bearing the names of Gritsamada, Vishvamitra, Vamadeva, Atri, Bharadvaja, Vasistha, and Kanva. Of the 1017 hymns, 226 are in honour of Indra, 187 in honour of Agni, and 115 in honour of Soma the moon god. The name Aryans is used in the Rig Veda to distinguish the invaders from the aborigines of India, who are called Dasas or Dasyus. Aryans.

The oldest Sanscrit Sacred Books were called The Vedas. Vedas, from a word meaning "to know." The Vedas are "sruti." "They are the eternal voice of Divine Knowledge, heard by certain holy men called Rishis, and by them orally transmitted; or if committed to writing, then written down exactly as heard without any intervention of human authorship." There were four Vedas—the Rig Veda, the Yajur Veda (the white and black), the Sama Veda, and the Atharva Veda. The Vedas were specially arranged for different classes of priests, the Rig Veda for the Hotri priests, the Yajur Veda for the Adhyaryu priests, the Sama Veda for the Udgatri priests, and



the Atharva Veda for the priests called Brahmans. The Rig Veda, the most ancient religious book of the Hindus, shows us how their ideas on religion originated. "The Aryans in India worshipped first as they feared; then as they admired; and finally as they reasoned." This is the key to the characteristics of the Hindu religion in the Vedic, Epic, and Puranic ages. First the awe-inspiring powers of nature strike the mind, next those that are bright and beautiful, and finally, in a more intellectually advanced epoch, men delight in philosophising on matters of religion. Each Veda is divided into three parts: Mantra (Sanhita) or collection of hymns; Brahmana or prose part, treating of religious ceremonies; and Sutra, or compendious statement of the contents of the Brahmanas made to assist the memory and to facilitate explanation. The Rig Veda has the Aitareya Brahmana, the Yajur the Satapatha, the Sama the Tandya, and the Atharva the Gopatha. The Brahmanas contain sacrificial directions (vidhi), explanations (arthavada), legends accounting for the history of different ceremonies of the sacrifice, and philosophical speculations on the nature of things. The last portion of each Brahmana is called Aranyaka, because on account of its mysterious nature it should be taught in the forest. The Aranyakas generally contain the Upanishads or philosophic speculations as to the nature of the Supreme Being. Upanishad, which literally means "sitting near," is a part of the Veda, which was learnt by disciples sitting near their teacher secretly in the forest. In the Upanishads, knowledge is considered of more importance than the correct performance of sacrifices. The Upanishads



are the Isa, Katha, Chandogya, Mandaka, and Brihadaranyaka.

There is another class of literature called Sutras, *Sutras*. from *siv*, a root meaning to sew, implying that they are written on palm leaves with a string through them, which are explanations of ritual, tradition, and speculations made as concise as possible, bearing mostly on the matters treated of in the Brahmanas. The style of the Sutras is so compressed that the work of Panini, though dealing with all Sanscrit grammar, can be contained in thirty-five small octavo pages. The Sutras are of two kinds : *Srauta*, those relating to Vedic rites, and *Smarta*, those dealing with domestic rites. The *Srauta* Sutras include those of *Asvalayana* and *Sankhayana* for the *Rig Veda* ; by *Katyayana* for the *White Yajur Veda* ; by *Apastambha*, *Baudhayana* and the *Manavas* for the *Black Yajur Veda* ; by *Latyayana*, *Drahyayana*, *Masaka* and *Gobhila* for the *Sama Veda* ; and by *Kusika* for the *Atharva Veda*. The *Smarta* Sutras include the *Grihya* Sutras and *Dharma* Sutras, which form the basis of the later *Dharma Sastras* or Law books attributed to *Manu*, *Yajnavalkya*, *Parasara*, and others.

There were also, in later times, the *Vedangas* or *Vedāṅgas*. treatises on the sciences subsidiary to the study of the Vedas. These were *Siksha* (Phonetics), *Vyakarana* (Grammar), *Nirukta* (Etymology), *Chhandas* (Metre), *Jyotish* (Astronomy), and *Kalpa* (Cereemonials). The *Upavedas* are said to include *Ayurveda* (Medicine), *Gandharva-veda* (Music), *Dhanurveda* (Military science), and *Silpa* or *Stapatya-veda* (Mechanical arts and architecture). The Vedas were compiled in their present form by a great sage



(or Rishi), Vyasa, to whom the Mahabharat is also attributed.

The Hindus in all ages have been philosophical thinkers, and the essence of the Sanscrit philosophy is deducible from the Vedas, especially the Upanishads. "The Hindu enters this world as a stranger; all his thoughts are directed to another world; he takes no part in it, even where he is driven to act, and when he sacrifices his life, it is but to be delivered from it. No wonder that a nation like the Indian cared so little for history; no wonder that the political and social virtues have been so little cultivated; and the ideas of the useful and beautiful scarcely known to them."¹ The doctrine of Karma, that a man is punished for his sins in one life, by rebirth in a lower condition of existence in another, imposes upon philosophers the problem of discovery how to attain salvation by getting rid of transmigration, and the various kinds of misery connected with it. It provides an explanation of a man's misfortune or prosperity, when these cannot be considered as caused by anything he has done in this present life. The political and social order is the result of Karma, for a man's station and duties depend upon the class in which he is born, and the class in which he is born depends upon the accumulated effect of his deeds in previous states of existence. There were six principal schools of Hindu philosophy, viz. the Sankhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta.

The Sankhya philosophy was founded by a sage named Kapila. His pupils put the tenets of his

¹ Max Müller, 'History of Ancient Sanscrit Literature,' p. 18.

SOCIAL AND ECONOMIC CONDITIONS 33

philosophy into verses called *Karika*. It derives its name from its enumeration of the number (twenty-five) of the Categories (*Tattva*) of human knowledge.

The twenty-five *Tattvas* are the following :

- | | |
|---|---|
| 1. Purusha
(soul). | 2. Prakriti
(nature). |
| | |
| | 3. Mahat
(intelligence). |
| | |
| | 4. Ahankara
(consciousness). |
| | |
| 5. Tanmatras,
or subtle elements (sound, tangibleness, odour, visibility and taste). | II. Indriyas
(organs).
These include five sense-organs (ear, skin, eye, palate, and nose), and five active organs (tongue, hands, feeling, evacuating and generative organs), and Manas (mind), the internal sense-organ. |
| 5. Mahabhutas,
or gross elements (earth, water, fire, air, ether). | |

Prakriti has existed from all eternity independently of a creator, and has become developed by evolution into all the forms of the phenomenal universe. It consists of three different constituents (*Guna*), viz. *Sattva* (illuminating), *Rajas* (moving) and *Tamas* (enveloping), and, by combination of these in different proportions, everything has been created. Though Purusha is pure consciousness and Prakriti an inactive principle, the connection between the two gives rise to the universe as manifested through the successive stages of Mahat, Ahankara, etc., thus bringing about the Purusha's bondage to the world. This bondage



can only be ended and salvation attained, if the distinction between Purusha and Prakriti is realised through a true knowledge of the twenty-five Tattvas enumerated above.

The Purusha produces nothing, and is like a mirror, which receives all images without itself undergoing any change. There is no Supreme Being, either material or spiritual, to whose will the creation of the universe can be attributed. When the creative powers (Guna) are transferred to matter itself, then God becomes superfluous, and the ancient Trinity God, the Universe, and the Soul, which the Vedantists understand as different manifestations of one and the same thing, is resolved into the Sankhya Dualism of Purusha and Prakriti.

Yoga
philosophy.

The Yoga philosophy, founded by Patanjali, added to the twenty-five categories of the Sankhya system, a twenty-sixth, the Nirguna Purusha, or self devoid of qualities, *i.e.* God. Salvation, according to the Yoga system, consists in concentration or Yoga, *i.e.* yoking of the mind to God. The Yogi has to practise eight Angas, Yama or discipline (abstention from five acts), Niyama or self-restraint (the performance of five positive duties), Asanam, correct posture, Pratyahara, suppression of the organs of sense, Dharana, concentration of the attention, Dhyânam, meditation on the syllable Om, Samadhi, absorption, and Nirakatvam, sleeplessness. The Atman is unknowable, for such knowledge presupposes a knowing subject and a known object. The Atman is an absolute all-comprehending unity, and can only be known by suppression of the organs of sense by Yoga. The Yogi by diet, posture, breathing, intellectual concentration



and moral discipline, enters into the condition called Samadhi, and "comes face to facts which no instinct or reason can ever know. He learns that the mind itself has a higher state of existence beyond reason, a superconscious state, and when the mind gets to that higher state, then this knowledge beyond reasoning comes." The Bhagavadgita gives the following sketch of a Yogi: "He is a recluse of subdued mind and spirit, free from hope and free from perception. He planteth his own feet firmly on a spot that is undefiled, neither too high or too low, and sitteth upon the grass which is called Kusa, covered with a skin and a cloth. There he, whose business is the restraining of his passions, should sit with his mind fixed on one object alone, on the exercise of his devotion for the purification of his soul; keeping his head, his neck, his body steady without motion, his eyes fixed on the point of his nose looking at no other place around."

The mental attitude after which the Yogi is to strive is thus described by Krishna to Arjun:

"Who fixed in faith on me
dotes upon none, scorns none; rejoices not
and grieves not, letting good or evil hap
light when it will, and when it will depart,
That man I love. Who, unto friend and foe
keeping an equal heart, with equal mind
bears shame and glory; with an equal peace
takes heat and cold, pleasure and pain abides,
quit of desires, hears praise and calumny
in passionless restraint, unmoved by each;
linked by two ties to earth, steadfast in me,
That man I love."¹

The Nyaya philosophy founded by Aksapada-Gotama

¹ 'Bhagavadgita,' translated by Edwin Arnold, book xii.



Nyaya
philosophy.

classifies objects of knowledge under sixteen categories (Padārtha), and is primarily a system of Logic. The sixteen categories are: means of right knowledge, object of right knowledge, doubt, purpose, familiar instance, established tenet, members of syllogism, confutation, ascertainment, discussion, wrangling, cavil, fallacy, quibble, futility, and occasion for rebuke.

Vaisesika
philosophy.

Kanāda, the founder of the Vaisesika school, considers all material substances to be made up of atoms (Anu) which are eternal. These atoms are ultimate simple substances, or units of space, eternal, unchangeable, and only characterised by particularity (Visheshā). Individual or Living Souls (Jiv-Atman) are distinguished from the Universal Soul (Paramatman), which is the seat of eternal knowledge and the maker and ruler of all things. He classifies objects of knowledge under six categories, viz. substance, quality, action, generality, particularity, and intimate connection.

Vedanta
philosophy.

The Mimamsa, or rather the Purva Mimamsa, founded by Jaimini, insists that in due performance of the Vedic ritual lies our duty, which begets merit. The Vedanta, designated also as Uttara Mimamsa, was founded by Badarayana Vyasa. It is called Vedanta, because it is founded upon the Upanishads, which close the period of Vedic instruction. It considers Brahma as the Universal Soul from which all has issued, and into which all will be resolved.

“The Brahma, the power which presents itself to us materialised in all existing things, which creates, sustains, preserves, and receives back into itself all worlds, is identical with the Atman, with that which after stripping off everything external, we discover in



ourselves as our real, most essential being, our individual self, the soul.”¹

“That in truth out of which these beings arise, by which they, when they have arisen, live, into which they again enter, that seek to know, that is Brahman.”²

“The creation (Sristhi) of the Universe is an emergence from Brahman. He deliberated how can this (human frame) exist apart from me? And he deliberated—in what way shall I enter into it? Accordingly he split open the crown of the head, and entered by this door.”³

The Atman is the knowing subject within us, and, as the knowing subject, is itself unknowable. It is *Satcitananda*, pure existence (*Sat*, purity; *cit*, consciousness, *ananda*, bliss). It is the sole reality, “*ekam eva advitiyam*.” The Atman doctrine was the protest of the Kshatriyas against the sacrificial cult, and the animistic polytheism of the later Vedas. The Individual Soul is identical with the Universal Soul; this is expressed in the phrases, “*tat tvam asi*” and “*aham Brahman*.” The real ego is no mere part or emanation of the All-Soul, but is actually the All-Soul entire and indivisible. Brahman is the *Ishvara* or Supreme God, he alone exists; the Vedanta system is therefore called the doctrine of *Advaita-vada* or Monism. Brahman, in conjunction with Maya (illusion), is the cause of the Universe that seems to exist, but does not really exist. Maya is possessed of two powers, Envelopment (*Avarana*) and Projection (*Vikshepa*). The former conceals from the soul its

¹ Deussen, ‘The Religion and Philosophy of India,’ p. 39.

² ‘Taittiriya Upanishad,’ iii. 1.

³ ‘Aitareya Brahmana,’ i. 3. 11.



identity with God ; the latter makes the mind imagine the appearance of the external world. There is no such thing as substance, and substances only appear real because of the illusion of the mind. "The power of Projection is such, that just as ignorance regarding a rope by its own power raises up the form of a snake on the rope which is covered by it, so ignorance, too, by its projective power, raises upon self, which is covered by it, ether and the whole universe."¹

The aim of Vedantism is summed up by Deussen : "Salvation comes of recognition. When the soul has recognised itself as Brahman, redemption immediately ensues. Recognition of identity with Brahman, and identification with the soul of the universe follow simultaneously."²

Materialism.

In addition to the six recognised Schools of Sanscrit Philosophy, there was a discredited band of materialists called *Charvakas* or *Lokayatas*, who held that the supreme good lay in the gratification of the senses.

Divisions of Northern India.

The Rig Veda³ speaks of the Sapta Sindhu, meaning thereby the five rivers of the Panjab with the Kabul and Swat rivers, and the Saraswati between the Indus and the Jumna is worshipped as a protecting barrier, so the territory first occupied by the Aryans probably lay between the Indus and the Saraswati. Manu gives the names of *Brahmavarta*, *Brahmar-sidesa*, *Madhyadesa*, and *Aryavarta* to the tracts conquered by the Aryans in Northern India. *Brahmavarta* lay between the Saraswati and the Drishadvati

¹ 'Vedanta Sara.'

² Deussen, 'System of the Vedanta,' p. 510.

³ Rig Veda, x. 75.



(Ghagra); Brahmarsidesa included Kurukshetra (Delhi), the country of the Matsyas (west of the Jumna answering to the Cis-Sutlej or Phulkian Sikh States), of the Panchalas (Gangetic Doab and Rohilkhand), and of the Surasenas (round Mathura). The Mahabharat tells us: "Those who dwell in Kurukshetra, to the south of the Sarasvati and the north of the Drishadvati, dwell in heaven." Madhyadesa extended from the Himalayas on the north to the Vindhya on the south, and from Kurukshetra on the west to Prayag (Allahabad) on the east. Aryavarta was the whole of Northern India between the Himalayas and the Vindhya, with the Indus as its western and the Bay of Bengal as its eastern boundaries. Other Aryan tribes were the Kurus near Delhi, the Kosalas in Oudh, the Videhas in Behar, the Kasis near Benares.

In the beginning, there were no castes. The word "varna," meaning caste in later Sanscrit, in the Rig Veda merely distinguishes Aryans from non-Aryans, and the word "bipra," the name for the priestly caste in later Sanscrit, means simply "wise" in the Rig Veda. The unit of society was the family.

Caste non-existent in the earliest times.

War and emigration combined families into villages, villages into settlements, and settlements into tribes. The chief was elected by the tribal assembly to lead the host in war, and his office tended to become hereditary. There was at first no separation of occupations.

How society combined.

Women chose their own husbands at the ceremony of Swayambhara. They were honoured, and were not secluded from the public gaze; they shared in the studies of men. The wife's participation in the

Position of women.



worship of the fire on the hearth was essential. The second marriage of widows was expressly authorised.

Manners.

They had all the manners of a northern people, ate horse-flesh and beef, and drank fermented liquor made of the juice of the soma plant, which they held to be the "amrita," or nectar of the gods.

Metals and the Arts.

In the Rig Veda the metals are gold and bronze. A piece of gold of a specified weight under the name of "nishka" was used as money. The red "ayas" mentioned in the Vedas is said to be copper. Silver and iron are mentioned later in the Atharva Veda. The Aryans had some knowledge of working in metals, and of the arts of spinning and weaving. Day and night are compared to "two famous weavers, intertwining the extended thread."¹

Agriculture.

The Aryans possessed teams of horses and oxen. Their agriculture was rude, burning the forests was known as "shaving the earth." The solar deity Pushan was the tutelary deity of agriculture.

Warfare.

They were constantly fighting with other "non-sacrificing" Aryans or with the Dasyus. They wore armour, and fought from chariots or on horseback. Hymns are composed in honour of the war-horse under the name of Dadhikra. Their weapons were bows and arrows, spears, and swords made of wood, bone, stone, or metal.

Ships.

They appear to have known the use of ships. It is said of Varuna, the god of the enveloping heaven: "He knows the path of birds through the air, and, sovereign of the sea, he knows the ships that are thereon."² "Merchants," for gain, "are said to frequent every part of the sea."³ When Bhujyu

¹ Rig Veda, ii. 3² *Ibid.* i. 25.³ *Ibid.* vi. 56. 2.



the son of Tughra is shipwrecked, he is saved by the Asvins in their hundred-oared galley.¹ They had a system of Marine Insurance, and the Laws of Manu lay down that "whatever interest or price of the risk shall be settled between the parties by men acquainted with sea voyages or journeys by land, with times and places, such interest shall have legal force."²

They personified and worshipped the powers of Nature. A verse of the Rig Veda enumerates thirty-three gods. "Gods who are eleven on earth, eleven dwelling in glory in mid-air, and who are eleven in heaven, may ye be pleased with this our sacrifice."

Religion.
Personification
of the powers
of nature.

Agni, god of fire, is chief of the gods of the earth. He is the friend of all men, and is especially worshipped on the domestic hearth. He is generated by the friction of two pieces of the sacred fig-tree. Agni was brought down from the sky by the Atharvan or fire-priest. "Thee Agni from out the sky Atharvan twirled."³

Agni.

The aid of Indra, god of the atmosphere, chief of the gods of mid-air, is invoked against the aborigines. "Indra, the destroyer of cities, has scattered the black-skinned servile host."⁴ He is addressed as Parjanya, sender of rain. "When the clever Tvashtar had turned the well-made, golden, thousand-edged thunderbolt, Indra takes it to perform his manly deeds; he slew Vritra (the cloud demon); he forced out the stream of water."

Indra.

Surjya, the chief of the gods of the air, is addressed in the Gayatri: "Let us meditate on the excellent glory of the divine vivifier; may he enlighten our

Surjya.

¹ Rig Veda, i. 116. 3.

² *Ibid.* viii. 156-157.

³ *Ibid.* vi. 16. 13.

⁴ *Ibid.* ii. 20.



understandings.”¹ The most famous existing temples of this deity are Martand in Kashmir, the Black Pagoda of Kanarak in Orissa, Osia in the Jodhpur State, and Mudhera in Gujrat. The Sauras, a subsection of the Vaishnavas, still worship Vishnu as Surjya-Narayan.

There was an early triad of Agni, Vayu (the wind) and Surjya, and Agni sometimes takes the place of Vayu.

Vedic religion is Henotheistic, that is, the god who happens to be addressed at the moment is considered the one and only god. A vague conception of a supreme deity was current: “In the beginning death was not, nor immortality; the distinction between day and night was not. There was only one who lived, and breathed, without the help of air, supported by himself. Nothing was except him.”² The various deities were looked upon as manifestations of one supreme God, whose energy was immanent in every object in the Universe. “They (the priests) speak of him as Indra, Mitra, Varuna, Agni, that which is but one they call variously.”³

Deification of men.

They deified men, whose bodily or intellectual powers were out of the common, e.g. Yama.

“To great King Yama homage pay
Who was the first of men that died
That crossed the mighty gulf, and spied
For mortals out the heavenly way.”⁴

¹ Sir Monier Williams, ‘Indian Wisdom,’ p. 20.

² Rig Veda, x. 129.

³ *Ibid.* i. 164. 46; *Ibid.* viii. 58. 2.

⁴ Muir, O.S.T., 327.



They also offered Pindas or balls of rice and flour, and water to the Pitris or Manes of their ancestor at stated periods. Those authorised to offer these pindas were all connected by the bond of agnatic relationship and called "*sapindas*." A man's property after his death devolved upon his *sapindas* in order of nearness of relationship. A man was believed to have two bodies—a subtle body (*sukhsma sarir*), which enclosed a portion of the universal spirit, constituting a personal individual soul, and a gross body (*sthula sarir*). The gross body was of three kinds, divine, earthly and intermediate. The intermediate body clothes the soul in the world of spirits (*pitri loka*). If it were not for the intermediate body, which is believed to be formed by the funeral offerings of the kindred, the soul would be an impure and unquiet ghost (*preta*).

Cult of ancestors.
Descent of property connected with ancestral rites.

The chief idea of the Vedic religion is that a personal union between man and the higher powers is secured by sacrifice, the word for which is "*yajna*." The ideas of the transmigration of the soul, and of gaining religious merit by penance are not yet found. Religious rites can be performed by any father of a family and anywhere. There were as yet no special priests, nor temples, nor images.

The Epic Age may be reckoned from B.C. 1400 to 1000; in it the Sama, Yajur and Atharva Vedas were compiled, and the Brahmanas and Aranyakas and earlier recensions of the Mahabharat and Ramayan composed. Within this period the Aryans passed into the Madhyadesa (plains of the Jumna and Ganges as far as Tirhut).

The Epic Age.

The epics appear to have been kept alive in the

Reciters of the Epics.



memory of the people by a class of professional reciters (akyayika) in much the same way as the Greek Rhapsodists recited the Homeric poems. These reciters relied on an elaborate mnemonic system, by which the number of letters in each word and syllable was counted.

The great Epics
or Itihasas.
The
Mahabharat.

The Mahabharat is attributed to Krishna Dwai-payani, its Vyasa or arranger. The name Vyasa is at the present day given to the public reciters of slokas at Benares. The scene is laid in Upper India, which is one reason for regarding it as older than the Ramayan, the scene of which travels to the Deccan and Ceylon. The original poem describes the war between the Pandavas, a polyandrous wild tribe, and the Kurus, who belonged to the original Aryan settlers, and lived near Delhi. The Pandavas were successful, and were received into Hinduism.

The
Interpolations
in the
Mahabharat and
its relation to
Krishna
worship.

This nucleus does not amount to more than between a quarter and a fifth of the present poem. The Mahabharat includes the Bhagavadgita, a philosophical and religious poem in eighteen cantos recited by Krishna to Arjun. The teaching of this poem is that of Hinduism in its purest and most elevated form. Both epics deal with the deification of heroes, by which personal deities sympathising with human joys and sorrows were provided to replace the shadowy entities of the Vedas.

The interpolations in the Mahabharat originated thus. Every prominent race in Northern India was eager to have its ancestors mentioned as taking some part in the war. Every new religious preacher wished to appeal to passages in the Mahabharat as sanctioning his doctrines. Passages from legal and



moral codes were incorporated, because they appealed to the people more effectively in this form, than if they formed part of a dry code. Caste rules and rules about the different stages of life were included for the same reason. All the stories, traditions, legends and myths, that were circulating among the people, were included in the epic.

Krishna worship, after the decline of Buddhism, became the chief religion in India, and the Mahabharat, reflecting the ideas of the time, is a strong advocate of this cult. Krishna (he who attracts or draws) is first represented as a hero and Prince of Dwarka, next as a demigod acknowledging the greatness of Siva, in later legends he appears as an incarnation of Vishnu, and finally in the Bhagavadgita he is the Supreme God. The original idea of the poem was thus lost in a vast mass of other material superimposed upon it. The Book of Peace (Santi parva), the Book of Laws (Anusasana parva), the genealogy of Krishna, the legends of Siva, the mention of the Yavanas, Sakas, and Pahlavas, as allies of the Kurus, and also as produced by Vasistha's Cow of Plenty from her own limbs to drive out Vishvamitra from his kingdom, and the allusions to Hindu temples and Buddhist stupas are some of the more obvious interpolations.

The earliest mention of the Epics by an Indian writer is in the Grihyā Sutra by Asvalayana, B.C. 350. Dion Chrysostom, A.D. 80, has the following passage :
“ Even among the Indians, they say Homer's poetry is sung, having been translated by them into their own dialect and tongue, and the Indians are well acquainted with the sufferings of Priam, and the

Date of the
Mahabharat.



lamentations and wails of Andromache and Hecuba, and the prowess of Achilles and Hector." Weber understands this passage to refer to the Mahabharat, of which Megasthenes, who was in India about B.C. 315, says nothing. Weber places the date of the original form of the Mahabharat half-way between B.C. 315 and the time of Dion, but defers the date of the final redaction of the entire work in its present shape, to some centuries after the commencement of the Christian era. We may, without great risk of error, say that it took place during the literary revival of the Gupta period about A.D. 400. Arjun's banner bore a figure of Hanuman. This is one of the few references in the Mahabharat to the Ramayan. Though the Mahabharat as a whole is older than the Ramayan, it is possible that some episodes in the latter date from earlier times than the former.

The Ramayan.

The Ramayan by Valmiki has a clear and coherent plot, but it refers to a later stage of society than the Mahabharat, as its kings acknowledge the supremacy of the Brahmans, *e.g.* Janak, king of the Videhas, who was as learned as any Brahman, was the obedient servant of the priests. In the Mahabharat, the kings of the Lunar race at Hastinapur and Dwarka carry on war without reference to the Brahmans. In the Ramayan the kings of the Ikshwaku or Solar race reign in the orderly fashion laid down in the Laws of Manu. The penetration of the Aryans beyond the Vindhya mountains had hardly commenced, as Janasthana on the upper waters of the Godavery is the furthest settlement towards the south mentioned in the Ramayan. Sita, Rama's wife, was found by her



father Janak in a plough furrow, so some authors interpret the poem as an allegory, the subject of which is the protection of Aryan agriculture against predatory aborigines. Others take it to refer to an Aryan invasion of Southern India and Ceylon, in alliance with some Dravidian tribes. There are two versions of the Ramayan, the northern text is the purer, and the Bengal text the more corrupt. It has few interpolations, one being Rama's denunciation of Buddha as a thief, in his answer to Javali.

As civilisation advanced, it became advisable to set apart special classes for special occupations. Only a priest, who had made a professional study of the hymns, could teach their correct use at sacrifices, and his services were the more important, as it was believed that the slightest mistake in pronunciation would incur divine anger. *Parishads* or settlements for the encouragement of Brahmanic learning fostered the corporate feeling of the priests.

Division of labour and beginning of caste.

In the Yajur as compared with the Rig Veda, the degradation of religion commenced. The moral yielded entirely to the ceremonial. Sacrifice became the all-important part of religion. It was primarily a thank-offering for bounties received, and was intended to strengthen the gods in supporting the burden of the universe. It could be used as a means of wresting boons from the gods, and finally it was an instrument for obtaining superhuman powers. Elphinstone says : " the most singular anomaly in the Hindu religion is the power of sacrifices and austerities. Through them a religious ascetic can inflict the most severe calamities even on a deity by his curse ; and the most wicked and impious of mankind may acquire such ascendancy

Degradation of religion.



over the gods as to render them the passive instruments of his ambition, and even force them to submit their heavens and themselves to his sovereignty.”¹

Snake worship appears for the first time in the Yajur Veda, and was presumably borrowed from the religious system of the aboriginal non-Aryans.

The Atharva
Veda.

Mr. Barnett describes the Atharva Veda as “an immensely intricate web of ritual, often of the most gruesome and butchery kind, which was spun round the whole web of Indian life, with the avowed object of forcing from the powers of nature, the gifts of worldly welfare which were theirs to bestow, and the ghostly power of the Brahmans became supreme in the land.” It is full of incantations which breathe a spirit, not of love towards a beneficent deity, but of homage to a malevolent power to avert harm. The Brahmans naturally magnified the power of sacrifice, as they alone knew how it should be performed, with the result that they were looked upon as almost divine. “Verily there are two kinds of Gods, for the Gods are the Gods, and the Brahmans, who have studied and teach sacred lore, are the human gods. With oblations one gratifies the Gods, and with gifts to the priests (one gratifies) the human gods. Both these kinds of Gods, when gratified, place him (man) in a state of bliss.”²

“The entire world depends upon the Gods, the gods depend upon the religious formulas, the religious formulas depend upon the Brahmans, the Brahmans are my Gods.”³

¹ ‘History of India,’ 5th edition, pp. 104, 105.

² Satapatha Brahmana, ii. 22. 6.

³ Proverb quoted in Barth’s ‘Religions of India,’ p. 88.



The word *Brahmā* used in the *Rig Veda*, at first impersonally in the sense of prayer, was identified with *Brihaspati* or *Brahmanaspati*, the deity who personifies the magic power inherent in every prayer, or with the Father-God *Prajapati*, the eternal boundless power on which the whole world is based. The Brahman came to be considered as the visible embodiment of prayer and holiness, and the almighty power of prayer was recognised by its identification with the personal *Brahmā*, the creator, the first person of the Puranic Trinity. The Brahmins made full use of their power, as *Purohitis* or private chaplains, to inculcate upon the *Kshatriyas* the religious duty of enriching the Brahmins.

The Philosophic or Rationalistic Age, from 1000 to 250 B.C., owes its title to the sceptical philosophy of *Kapila*. The *Upanishads*, the *Sutras* which give the essence of the *Upanishads* in aphorisms, and the present recast of the *Laws of Manu*, belong to this period. The root idea of the *Upanishads* is the *Atman*, which was the protest of the *Kshatriyas* against the sacrificial cult of the Brahmins.

Philosophic or
Rationalistic
Age.

The *Vedas* taught the existence of gods, the Brahmins taught the existence of a Father-God above the gods, in *Prajapati* or *Visvakarman*, "who produced the earth and disclosed the sky," the *Upanishads* taught the existence of a Supreme Soul, with which the individual soul of each man was identical. This pantheism was the *Kshatriya* answer to the animistic polytheism of the *Vedas*. Both *Gautama* and *Vardhamana* were *Kshatriyas*, so it is reasonable to suppose that a desire to escape from the supremacy of the

Pantheism of
the *Kshatriyas*.

Other religious ideas of the Kshatriyas.

Certain Kshatriyas acknowledged as Rishis.

Dispute between the Kshatriyas and Brahmins, and its settlement by the Brahmins.

Kingdoms of Aryavarta.

Brahmans was an additional motive leading the Kshatriyas to strive for religious reform. Meditation and bodily mortification made sacrifice, and therefore the aid of the Brahmans, unnecessary. The ideas of the transmigration of souls, and of the automatic retribution by which a man was born again in a higher or lower grade in the world, according as his deeds in his former life were good or bad, originated from the Kshatriyas.

The word "Rajarshi" shows that many Kshatriyas were equal to Brahmans in learning, and instructed them, and that such persons were recognised as Rishis. Visvamisra, a Kshatriya by birth, and the great opponent of the Brahman, Vasistha, was elevated to Brahmanic rank on account of his holiness and learning, and was the ancestor of the Kaushika Brahmins. Another Rishi, Ikshvaku, was a Kshatriya by birth. The Brahmins compromised the dispute, the bitterness of which is shown by Parasuram's attack upon the Kshatriyas, the comparison in R.V. vii. 103 of the Brahmins, after imbibing Soma, to frogs in a marsh, and the jealousy manifested against Arjun at Draupadi's *Swayambhara*, by adopting the Kshatriya philosophy and granting the Kshatriyas precedence next themselves.

The tribes were consolidated into the powerful kingdoms of Magadha, capitals Rajgriha and afterwards Pataliputra; Anga, capital Champa, near Bhagalpur; Kosala, capital Savathi; Avanti, capital Kausambi, and the Vajjians, a confederation of eight clans including the Lichchavis of Vaisali, and the Videhas of Mithila or Behar.



Baudayana, who lived in the sixth century B.C., divided the Hindu world into three circles :

Baudayana's divisions of the Hindu world.

1. Aryavarta, "that which lies between the two mountain ranges (Himalaya and Vindhya) and from the eastern to the western ocean, the wise know as Aryavarta. Where the black antelope naturally roams about, that land should be known as the land suitable for sacrifice ; what lies beyond that is the country of the Mlechhas (foreigners)."
2. In the southern Panjab, Sind, Gujrat, Malwa, the Deccan, South and East Behar, the people are said to be of mixed descent.
3. If a man travel in the third or outer circle comprising part of the Panjab and southern India, eastern and northern Bengal, and Orissa, he has to perform an expiatory sacrifice.

This recognition that the Aryans were not all of equal purity of descent illustrates what is said in the section on Indian races.

This historical period includes the conquest of Afghanistan and part of North-western India by Darius Hystaspes, and the inclusion of these territories among the Persian satrapies, and the invasion of India by Alexander the Great. Chandragupta greatly extended the boundaries of Magadha, and Megasthenes, the Greek resident ambassador of Seleucus, king of Syria, has left us a contemporary account of his court at Pataliputra, from which Arrian also quoted. Seleucus ceded to Chandragupta the Greek possessions west of the Indus for a yearly

Western influences.



tribute of 500 elephants, B.C. 312. India was thus for the first time brought under western influences.

The Laws of
Manu.

It was also the period when the customs of the country were codified, and it came for the first time under a settled system of law. The Laws of Manu are a versified redaction of older Dharmasutras, but they probably furnish an accurate picture of society as it existed when the Dharma Sutras were compiled. The law of the time depended upon custom, and therefore was more or less fixed. There was no idea that it should change and adapt itself to the improved moral sense and mental ideals of the people. The rules of the Laws of Manu fall under four heads :

1. Achara, "immemorial practices."
2. Vyavahara, "practices of law and government."
3. Prayaschita, "expiation."
4. Karma-phala, "consequences of acts."

The first six books of the Laws of Manu deal with the duties of Brahmans to study, teach, sacrifice, officiate at another's sacrifices, to make and receive gifts, and to live by inheritance, occupancy, lawful gleaning and gathering or receipt of what is given unasked. In default, they may become soldiers, or till the ground, or tend cattle. After their student stage, Brahmans are to marry and beget sons. After a certain interval passed as householders, when they have paid the three debts, to the Rishis (in the study of the Vedas), to the Manes of their ancestors (by begetting a son), and to the gods (by the performance of sacrifice), they should retire to the forest, and devote themselves to holy studies, and subsist on herbs and roots and the alms of the twice-born.



The Laws of Manu give special privileges to Brah-
mans. "Let every man according to his ability
give wealth to Brahman; such a giver shall attain
heaven after this life."¹ "He who merely assails
a Brahman with intent to kill him will continue in
hell for a hundred years, and he who actually slays
him for a thousand years."²

Special privileges
of the Brahman
in the Laws of
Manu.

Sentence of death cannot be pronounced on a
Brahman for any crime, he can but be banished;
and his property must remain untouched, and his
body unhurt.³ Brahman cannot be taxed. "Let
not the king, though fallen into the greatest distress
through deficiency of revenue, provoke a Brahman
to anger by taking revenue from him, for he, if once
outraged, could instantly destroy him with his army
and retinue."⁴

The Kshatriya is to govern, and fight, and make
conquests, to learn the management of chariots and
the use of the bow, to stand firm in battle and not to
turn back, to protect the people, to abstain from
sensual pleasures, and to pay obedience to Brahman.
The royal power was not confined to Kshatriyas, some
of the greatest Indian sovereigns, *e.g.* Chandragupta,
were Sudras, but inauguration by Brahman was
indispensable.

Royal power.

"A king, even though a mere child, must not be
treated with contempt, as if he were a mortal; he is
a great divinity in human shape."⁵ "Hunting,
gaming, sleeping by day, singing, dancing, useless
travel, a king must shun; because he only, who has

¹ Manu, xi. 6.

² *Ibid.* xi. 206.

³ *Ibid.* viii. 380-81.

⁴ *Ibid.* ix. 15, 16.

⁵ *Ibid.* vii. 8.

victory over his own organs, can keep his people firm in their duty.”¹ He is to give audience freely to his subjects, and to take counsel with his ministers in a lonely place unobserved by the public.² The king is the fountain of justice. “Where three Brahmans versed in Vedas, and the learned judge appointed by the king, they call that the court of Brahma.”³ “As a leech, the sucking calf, and the bee take their food little by little, so must the king draw from his dominions an annual revenue.”⁴

In every town there was a spy to give the king information about the conduct of his officers. We are told such spies “were necessary, for the servants of the king, who were appointed to protect the people, generally became knaves, who seized the property of others; let him protect his subjects against such men.”⁵

The king is to settle prices for sale and purchase, and to test weights and measures.⁶

Mechanism
of Exchange.

The mention of Sale and Purchase presupposes a mechanism of exchange. If goods were not exchanged by simple barter, money was used which consisted of copper coins with marks punched upon them in proof of their purity and of their being up to the required weight. These



PUNCH-MARKED COIN.

marks were usually placed upon the coins by the goldsmiths who issued them. Coinage properly so

¹ Manu, vii. 44, 45.

² *Ibid.* viii. 10, 11.

³ *Ibid.* vii. 115-123.

⁴ *Ibid.* vii. 145, 147.

⁵ *Ibid.* vii. 129.

⁶ *Ibid.* viii. 401, 402.



called was introduced from Babylon in about the seventh century B.C.

The eighth book deals with Criminal, and the ninth with Civil Law. Civil and Criminal Law are both mixed up together, and there is no distinction between the Law of Persons and the Law of Things.

The position of woman was altered for the worse since the Vedic epoch. She was always dependent on father, brother, or husband, and "neither by sale nor desertion can she be released."¹

Position of woman.

The tenth book treats of Vaisyas and Sudras. The Vaisyas are to tend cattle, to lend money, and to cultivate the land. The Brahmans, Kshatriyas, and Vaisyas are said to be born again after investiture with the sacred thread. They are therefore termed "twice-born." The "twice-born" classes are connected by the ceremonies at various occasions in life called Sanskara, and laid down in the Grihya Sutras. Max Müller traces another connection between them: "The high forehead, stout build, and light copper colour of the Brahmans and other castes allied to them, contrast with the somewhat low and wide heads, slight make and dark bronze colour of the lower castes."²

The Vaisyas.

The "Twice-born" Castes.

The Sudra, who represents the conquered non-Aryan races, is to serve the other three castes. "No superfluous collection of wealth must be made by a Sudra, even though he has the power to make it; since a servile man, who has amassed wealth, becomes proud; and by his insolence or neglect gives pain even to Brahmans."³

The Sudras.

¹ Manu, ix. 85.

² 'Chips from a German Workshop,' ii. 27.

³ Manu, x. 129.



Difference between the rules of caste as laid down in the Laws of Manu and those at present in force.

The rules of caste as laid down in the Laws of Manu differ from the present rules :

1. Marriages between men and women of different castes were recognised, and rules laid down for determining the status of the children of such marriages.
2. Eating with men of another caste or eating food prepared by men of another caste does not seem to have necessitated caste degradation, of which it is now the most frequent cause.
3. Few secondary or mixed castes were as yet developed, as the industrial and mechanical arts were hitherto unimportant.

Brahmanic account of the development of caste.

The Brahmanic account of the origin of caste is purely fanciful. It derives the castes from the limbs of the primeval man. "From him called Purusha was born Viraj (the primeval female), and from Viraj was Purusha produced, whom gods and holy men made their oblation. With Purusha as victim they performed a sacrifice. When they divided him, how did they cut him up? What was his mouth? What were his arms and what his thighs and feet? The Brahman was his mouth, the kingly soldier was made his arms, the husbandmen his thighs, the servile Sudra issued from his feet." ¹

Profession theory.

Sir Henry Maine traced the development of caste to community of occupation. Trades and crafts were usually hereditary, and were organised in guilds (srenya), each with their headmen (pramukha). Caste denotes the practices of each group of Hindu society, by which its members worship special gods, eat

¹ Purusha Sukta, Rig Veda, x.



together, inter-marry, generally have the same occupation, and trace their descent to a common ancestor. There are two characteristics of caste. There is no entry into it except by birth, and marriage outside the caste is strictly forbidden. The disintegrating effect of caste on any feeling of nationality is therefore very great.

The Brahmans were first separated from the mass of the people by their sanctity, and their accurate acquaintance with the elaborate sacrificial rites, which were coming into fashion, and they became a caste by ceasing to marry women of other classes, or to give their daughters in marriage to men of other classes, or to eat with them. It was essential to Brahmans to know the Vedas. Vasistha said "an elephant made of wood, an antelope made of leather, and a Brahman ignorant of the Vedas, these three have nothing but the name of their kind."

The exaltation of the royal power and the belief that kings were a race apart produced a similar separation of the Kshatriya class. The Vaisyas followed a number of trades and professions which all became differentiated into separate castes. The Kayasthas were a profession caste whose duties were to be clerks in the public offices and tax-collectors, as Yajnavalka's injunction to kings to protect their subjects against Kayasthas probably refers to tax-collectors. The Vaidyas, who are included by Yajnavalka in his list of mixed castes, were also a profession caste distinguished by their practice of medicine.

Sir Herbert Risley, on the other hand, finds the Race theory. origin of caste in the conflict of fair and dark races,



and in the subjection into which the dark races eventually fell. Nasal index (the proportion of the breadth to the height of the nasal bones and of the nasal opening) if below a certain percentage, causes the person to be classed as leptorhine or fine-nosed. A fine nose is a distinguishing mark of Aryan descent. If this proportion is above a certain percentage, the person is classed as platy-rhine or broad-nosed. A broad nose is an unfailing sign of Dravidian descent or low caste. "It is scarcely a paradox to lay down as a law of the caste organisation, that the social status of the members of a particular group varies in inverse ratio to the mean relative width of their noses."¹

Other types of
caste.

Other types of caste are :

1. Tribal castes, *e.g.* the Bhumij of Chota Nagpur, the Koch of North Bengal, the Jat of the Panjab, and the Koli of Bombay.
2. Functional castes, *e.g.* the Nayars of Malabar and the Khandait of Orissa, who were originally military bodies, and castes such as Dhobi, Barhi, Nai.
3. Sectarian, caused by differences of religion, such as Vaishnavas, or the Lingayets of Southern India, or the Saraks of Orissa.
4. Castes formed by the crossing of races, such as the Khas of Nepal or the Dogras of Kashmir, who are the children of Brahmans or Rajputs by Mongolian women of the country.

¹ 'The People of India,' p. 28.



SOCIAL AND ECONOMIC CONDITIONS

CSL

5. Castes formed by migrations such as the Nambudri Brahmans of Malabar, or the Saurashtra silk weavers of Madura, who originally came from Gujrat.
6. Castes formed by deviation from the customary caste occupation. The Babbhans or Bhuinhars of Behar are Brahmans who have taken to agriculture.

Mr. Sidney Owen thus sums up the case for caste : Case for caste.
“The caste organisation is to the Hindu his club, his trades union, his benefit society, his philanthropic society. The obligation to provide for kinsfolk and friends in distress is universally acknowledged, nor can it be questioned that it is due to that recognition of the strength of family ties, and of the bonds created by association and common pursuits, which is fostered by the caste principle. An Indian, without caste, as things stand at present, is not quite easy to imagine.”¹

The eleventh book of the Laws of Manu deals with the expiation of sin, and the twelfth with the future recompenses or consequences good or bad of actions done in this life. Eleventh and Twelfth Books of the Laws of Manu.

As the people were divided into castes, so the lives of individuals, especially of Brahmans, were divided into asramas or stages, viz. Brahmacharjya, or student-life ; Garhastha, or the life of a householder ; Vana-prastha, or the life of a recluse in a forest, and Bhikshu, or the life of a mendicant ascetic. Asramas or stages of life.

The tribe (Jana) was split up into settlements (Vis); and the settlements were aggregations of villages (Gramas). The chief was elected by the tribal assembly of freemen (Samiti). Aryan organisation.

¹ ‘Vision of India,’ p. 263.



INDIAN HISTORY

60

age
community.

Connected with the caste system is the Village Community, which is first mentioned in the Laws of Manu, and has proved the most permanent institution in India. The village headman, whose appointment was hereditary or conferred by the village council itself, settled with the king the revenue to be paid by the village and apportioned it among the villagers. The headman was the judge in all village disputes. The village community may be looked at in two ways ; as a group of families united by the assumption of a common kinship, or a company of persons exercising joint ownership over land. It is generally the result of a clan settlement of waste land, or a clearing in the forest made by persons of non-Aryan race who were reduced to the position of slaves and menials. The community divide the arable land, and the waste land is used as pasture in common.

Certain village officers (the watchman, accountant, priest, schoolmaster, doctor, barber, astrologer) had allotments in the village land, and certain artisans who worked for the villagers were given doles at harvest time. These artisans included the blacksmith, harness-maker, shoemaker, and potter.

The grain dealer did not belong to the community, and there were always men of other trades, closely connected with the village, but not belonging to it, who live outside it. Such are the Mahars, who are scavengers, gate-keepers, and watchmen in the Mahratta country, and the Pariahs, who are forced to dwell in the " parcherries " outside the boundaries of the village in Southern India. The Village Community was kept together by a common resistance



to oppression. Under British rule, no one is able to oppress it, so the community tends to disintegrate. Industrial causes have contributed also to this result. Artisans have given up their ancestral trade in favour of agriculture, and "the old days when each village was a self-sufficient unit replete with the industries, trades and professions necessary for its modest requirements, are over."¹ In Southern India the villages sometimes had general assemblies, or Sabhas, sufficiently organised to become trustees of temple funds, to undertake the collection of the revenue, and to transact many other duties connected with rural administration.

¹ 'Government of India Census Report, 1911,' p. 409.



CSL

CHAPTER III.

BUDDHISM AND JAINISM. FOUNDATION OF
POWER OF MAGADHA.

Buddha. BUDDHISM was founded by Sidhartha, better known as Gautama in Southern, or Sakya Sinha in Northern India, son of Suddhodana, a principal member of the aristocratic republic of the Sakyas, who occupied the southern border of Nepal, and the north-eastern part of Oudh, between the rivers Irawati (modern, Rapti) on the west and south, the Rohini (modern, Kohana) on the west, and the Himalayas on the north. Suddhodana's capital was Kapilavastu, which has been identified with a place called Nigliva in the Nepal Terai. Sidhartha's birth, about B.C. 577, is said to have been miraculous. One of the commonest scenes in Buddhist sculpture is that of the dream of his mother Maya, who saw the celestial white elephant known as Chhadanta carrying a lotus in his trunk enter her side to be born as her son. Suddhodana endeavoured to conceal from his son the ill the human flesh is heir to, and shut him up in a palace with his fair young wife Yasodhara, daughter of the Raja of Koli. The people objected that Sidhartha was becoming a mere voluptuary, and would be unfit to lead them in war. He demanded a



THE FEET OF CHANTAMA'S HORSE I
BY THE EARTH SPIRITS AT THE TIME
THE NOISE OF HIS DEPARTURE FROM
FROM

trial, and proved superior in martial exercises to all his contemporaries. One day it chanced that he saw



HIS SLEEPING WIFE YASODHARA,
XVI. AJANTA.

that Yashodhara was become, old age, and death, and, would be unable to bid the parting farewell of his sleeping



wife and his young son Rahula, on hearing of whose birth he pathetically remarked: "This is a new and strong tie which I shall have to break." He summoned his charioteer Channa to prepare his horse and accompany him. They went together to the river Anoma, the boundary of the territory of Koli, and there Sidhartha divested himself of his royal ornaments, cut off his long flowing hair with his sword, and gave his horse and ornaments to Channa to take back to the palace. He himself took the road to Rajgriha on the hills between Patna and Gya. This departure of Sidhartha from Kapilavastu is known as the "Great Renunciation." While at Rajgriha he attached himself to two Brahmans named Alāra and Udraka, from whom he learnt all that Hindu philosophy had to teach, and gave himself to mortification of the flesh.

Still unsatisfied, he wandered to the jungle of Uruvela on the banks of the river Nairanjanā in Gaya, where, under the shade of a large pipul tree, he remained for six years meditating on the true nature of the world. He overcame all temptations and acquired the true knowledge of self and the world. Thenceforth he assumed the title of "Buddha" or "the Enlightened One," and the tree was known from that time as the sacred Bo tree or the tree of wisdom. Thereafter he proceeded to Benares and delivered his first sermon to five Brahmans in the Deer Park (Sarnath). For full forty-five years he preached his religion in various parts of India, notably at Sravasti on the Rapti (Sahet Mahet in the Gonda district of Oudh) and Vaisali (modern Besarh in the district of Muzaffarpore).



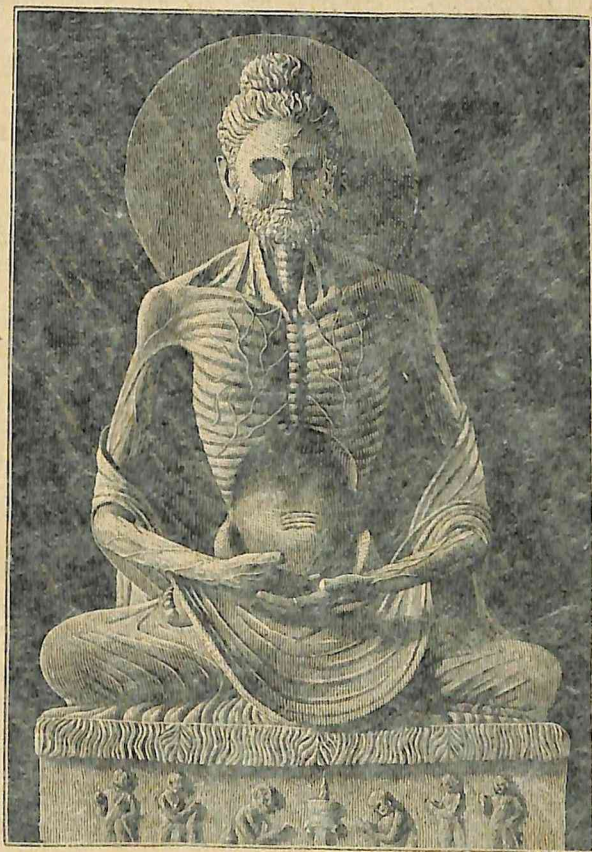
In the course of his wanderings, he revisited Kapilavastu, and could not be dissuaded by any remonstrance from asking alms with his begging-bowl at the palace. On this occasion Buddha had an interview with his wife, Yasodhara, who was the first to seek admission into the order of Buddhist nuns (*Bhikshunis*). His chief disciples, Ananda his cousin, Sariputra, Mogallana, Upali, and Kasyapa, joined him on various occasions during his long ministry. Buddha died at Kusinagara (Kasia in the Gorakhpur district) about B.C. 477 at the age of eighty years. His last words to his disciples were : " Beloved, that which causes life causes also decay and death. Never forget this ; let your minds be filled with this truth." Like Jesus Christ, Buddha was " the friend of publicans and sinners," and all sorts and conditions of men were included among his converts. As Jesus Christ converted Mary Magdalene from the error of her ways, so Buddha numbered a notorious courtesan among his converts, and allowed her to entertain him at banquets. All classes of society tried to honour his memory. Cities contended for the possession of some part of his remains or of things that had belonged to him during his lifetime as sacred relics. The merchant Anathapindaka bought the garden Jetavana at Sravasti, in which Buddha used to preach, by covering it with as much bullion as could be spread over its surface, and after Buddha's death he built in it a monastery, in which were two famous shrines, Gandakuti and Kosambakuti.

Buddha was the friend of kings. Early in his missionary career he converted Prasenajit, king of Kosala. Bimbisara and Ajatasatru, kings of Magadha,

Buddha's last words.

Buddha, " the friend of publicans and sinners."

of the Saisunaga dynasty, both became converts to Buddhism. Bimbisara gave to Buddha the garden



THE FASTING BUDDHA.
From Sikri near Hoti Mardan.

Veluvana or the Bamboo Grave, at Rajgriha, and Ajatasatru frequently visited him to discuss how he could obtain relief from the remorse he felt for



poisoning his father Bimbisara. We may perhaps find in the character of Buddha severe monasticism on the one hand, combined with infinite compassion on the other, the model in accordance with which the character of Siva was conceived. His character has been said to represent to the world "the power of goodness or the Sattvic aspect of Ishvara."

Buddhism,
Hinduism,
and Jainism
mutually
tolerant.

For about seven hundred and fifty years after the end of the Philosophic or Rationalistic Age, Buddhism replaced Hinduism as the state religion of India, but both sects, as well as Jainism, were mutually tolerant, and interchanged pupils. Hiouen Thsang, in his description of the convocations held by Harshavardhana at Kanauj and Allahabad, said that the kings honoured Buddhists and Brahmans equally, and that half the people held one doctrine and half the other. The Buddhist drama Nagananda invokes Buddha in its Nandi or opening prayer, and in the *Malati Madhava*, a Buddhist female ascetic and her attendant are two of the chief dramatis personae. Both these dramas are proofs of the mutual tolerance between Buddhism and Brahmanism. Buddhism is as adoptive of other forms of religion as Hinduism. The snake canopies to Buddha's statues at Bodh-Gaya and elsewhere illustrate this statement.

Caste
equality.

Buddhism benefited considerably from its recognition of caste equality. Many of the kings were Sudras, who were naturally inclined to support a religion which abolished their ceremonial impurity under the caste system. The Brahmans only taught pupils of their own caste and in their own *maths*, the Buddhist taught everybody and everywhere. The

Universal
Teaching.

Buddhists had no esoteric doctrines reserved only for the privileged few. "In the matter of the Law, the



OLD INDIAN CLAY

From Bodh-Gaya, showing the sacred Bo-tree in Berlin Museum.

Tathagata has never had the closed fist of the teacher who withholds some doctrines and communicates



Buddhism
favourable to
nationality.

others.”¹ Buddhism also fostered the growth of the ideas necessary to make India a nation by preaching the common rights of all men, whatever their birth, and so prepared the way for the empire of Asoka.

Future life
ignored.

Buddhism avoids all reference to the future life. After he had discovered the emptiness of ceremonials and asceticism, Buddha preached the doctrine of the Middle Path—the duty of avoiding sensuality on the one hand and asceticism on the other. “Not nakedness, nor plaited hair, not dirt nor fasting, nor lying on the ground, nor rubbing with dust, nor sitting motionless can purify a man who has not overcome desire.”²

Doctrine of the
Middle Path.

Four noble
truths.

Buddhism is a system of morality based upon the Four Noble Truths, that life is suffering, that thirst after life is the cause of suffering, that the conquest of this thirst causes cessation of suffering, and that self-culture is the means to conquer thirst after life.

The Eight
Points.

Self-culture is attained by being right on the Eight Points, in belief and in resolution, in speech and in act, in livelihood and in training, in reflection and in mental concentration. Buddha denied the existence of any invisible self or ego, distinct from the material body, called the soul, therefore he disbelieved in the transmigration of souls, but he adopted from the Upanishads the doctrine of Karma. “All that we are is what we were, what we have thought; it is founded on our habits, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain

¹ Mahaparinibbana sutta, ii. 32, translated by Rhys Davids.

² Vasetta Sutta, Sutta Nipata, 57.



follows him as the wheel follows the foot of the ox that draws the carriage. If a man speaks or acts with a pure thought, happiness follows him like a shadow.”¹ “He, whose conduct has been good, Karma, quickly attains some good embodiment, as a Brahman, Kshatriya or Vaisya. He whose conduct has been bad assumes an inferior embodiment, as a dog, a hog, or a Chandala.”² Only by purity of life and cessation of desire is it possible to attain release from the chain of rebirths. Purity of life is attained by keeping the commandments not to kill, not to take what is not given, not to lie, not to drink intoxicating drinks, not to have unchaste sexual intercourse. These precepts are binding on laymen, who are also bidden dutifully to maintain their parents. Monks are also not to eat at forbidden times, not to wear garlands or ornaments, nor to use perfumes, not to lie on a high or broad bed, not to dance nor sing, nor enjoy music nor stage plays, and not to use gold or silver.³

“Better even than a harmless sacrifice (without slaughter of animals) is liberality; better than liberality is faith, and kindness, and truth; better than faith, kindness and truth is renunciation of the world and the search for peace; best of all the highest sacrifice, and the greatest good is when one enters Nirvana, saying I shall not return to earth.”⁴

Buddha's
confession of
faith.

The release from the chain of rebirths and absorption into Nirvana.

the primal essence is Nirvana, from Nirva, before Gaed, used with reference to a flame, and

he marrie

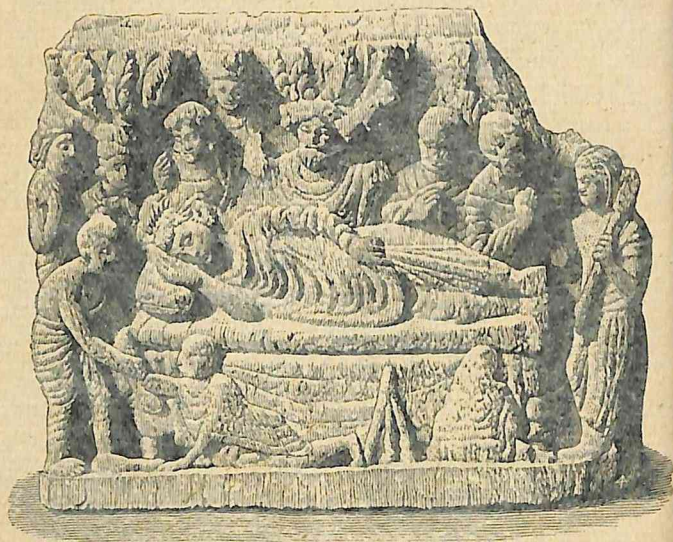
like Gautmapada, i. i.

At the aIdogya Upanishad, v. 10. 7.

nmika Sutta, Sutta Nipata.

danta Sutta, Oldenberg, p. 175.

then metaphorically with reference to life. Nirvana is attained when impressions and knowledge, and therefore desire, cease. It is "a condition in which nothing remains of that which constitutes existence. As a flame blown about by the wind goes out and



THE PARI-NIRVANA OF BUDDHA.
From the Yusufzai country.

cannot be reckoned as existing, so a sage, delivered from mind and body, disappears and cannot be reckoned as existing." ¹

It is the special peculiarity of man that he can work out his own salvation for himself, his soul, and "for the first time in the world, proclaimed a salvation which

¹ Upasiva Manavapucch

that we
light; It is
thoughts.
light, pain
Thys Davids.



gain for himself, and by himself, in this world and during this life, without the least reference to God or gods, either great or small.”¹

Jainism made its appearance a little before Bud- Mahavira. dhism: the derivation of the word is from “Jina,” a conquering saint, one who has vanquished self and desire. Its founder Mahavira, also called Vardhamana or Jnatiputra, came of the Jnata section of the Kshatriyas, who dwelt near Vaisali, the capital of Videha. Mahavira was born at Vaisali about 599 B.C., and died about 527 B.C. His followers were first called Nirgranthas (without a bond), who afterwards became known as Jains. They were subsequently subdivided about 80 A.D. into Svetambaras, who wore white garments, and the Digambaras (literally sky-clothed), who wore no garments at all. The Digambaras migrated into Southern India about 350 B.C. under Bhadrabahu, and practised stricter asceticism than the Svetambaras. The Jains revere the Tirthankaras, of whom twenty-four are born in every cycle of time. Adinath was the first Tirthankara, while the last three were Nemnath, Parasnath and Mahavira. The Tirthankaras are the “makers” of the passage or ford over the river of transmigrations to the spiritual life in the mansions of the blessed.

Parasnath or Parswanath, who immediately preceded Mahavira, was born at Benares two centuries before Gautama. He was the son of king Aswasena; he married the daughter of the king of Kosala, and, like Gautama, left her to lead the life of an ascetic. At the age of one hundred years he attained Nirvana

¹ Rhys Davids, Hibbert Lectures, 1881.



at Parasnath in Bengal, which is also called Saumat Sikhar or the Hill of Bliss.

Jainism.

The Mahabratas, or great duties of the Jain moral code, are refraining from injury to life, which involves a revolt against the sacrificial cult of the Brahmans, and the practice of truth, honesty, chastity and freedom from worldly desire. Its four Dharmas or Merits are : liberality, gentleness, piety, and penance, and its three restraints are : government of the tongue, mind, and person. The Jain Sacred Books are divided into forty-five *Siddhantas* or *Agamas*, and eleven or twelve *Angas* and twelve *Upangas*. The teachings of Mahavira, as represented in these Agamas, are said to have been collected by a disciple of his called Indrabhuti. They were handed down by oral tradition until, in A.D. 453, they were codified in writing by Devardhigani, otherwise known as Ksamāsramana, at a council held at Valabhi.

Points of similarity with Hinduism and Buddhism.

The Jain householders observe caste, and obey the Hindu rules on ceremonial purification and marriage. They follow the tenets of the sanctity of animal life, the worship of deified saints, and the practice of the five-fold virtues of self-culture, self-control, truthfulness, honesty, and kindness. Like the Buddhists, they refuse to acknowledge that God created the world or that He exercises any personal and providential control over it. Jainism is an aggregate of opinions (*pannattis*) on various subjects, with no fundamental ideas to give them cohesion. It has no ethical basis like Buddhism. The Jains differ from the Buddhists in receiving laymen into communion with the order ; the conduct of laymen was regulated by vows and rules, and devotional services

Points of difference from Buddhism.



were held for them. The Buddhist lay adherents, on the other hand, had no share in the monastic organisation. The Jains reject Nirvana; when the soul is delivered from the trammels of successive existences, it begins a spiritual life in some mansion of the blessed. The Tirthankaras have attained this spiritual life.

Another great difference between the Jains and Buddhists is the great importance attached by the former to the mortification of the body. "Through mortification arises the severance of Karma," and the Jain is therefore called on to forgo all the joys of the senses.

The Jains hold that not only all breathing animals and the whole vegetable kingdom, but also every particle of matter included in the category of the prime elements, earth, air, fire, and water, have individual souls endowed with self-consciousness and knowledge of surrounding things, and are subject to all the changes of soul life.

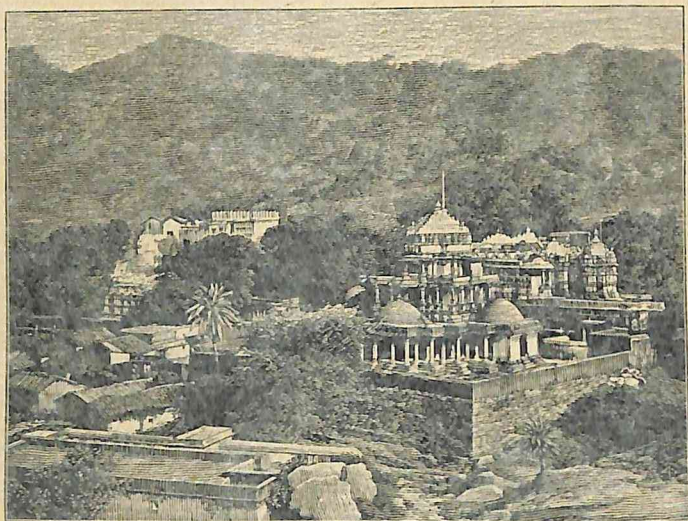
Brahmanism is not congregational. The Hindu caste observances have to be carried out by the individual, and sacrifices are offered by the priest for the individual, or, at the most, for the family. Buddhism introduced the element of the Sangha (congregation) for the first time. Other differences are the denial of caste, and of a personal deity.

Hiouen Thsang regarded Jainism as an offshoot of Buddhism. "The laws of their founder are mostly filched from the books of Buddha. The figure of their sacred master (Mahavira) they stealthily class with that of Tathagata (Buddha); it differs only in point of clothing, the points of beauty are

Differences
between
Hinduism and
Buddhism.

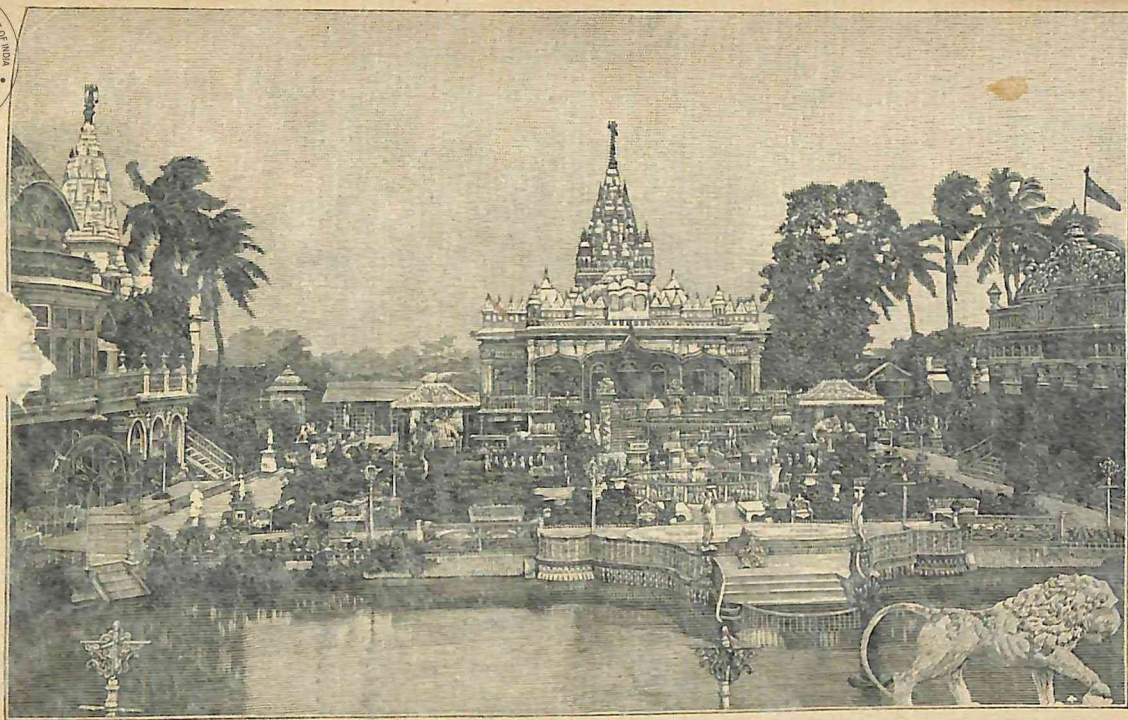
Jainism an
offshoot of
Buddhism.

the same." The truth is Jainism is nearer Brahmanism than Buddhism. Whether belonging to the Svetambar or Digambar or Dhundia sections, all Jains fall into two classes—Sravakas or laymen, and Yatis or monks, who have taken perpetual vows.



DILWARA TEMPLES, MOUNT ABU.

Jain temples. The most famous temples of the Jains are those of Vimala Shah, Tejupala, and Bastupala on Mount Abu in Rajputana, and on the mountain called Parasnath in Bengal. The caves in the rock, on which the Fort of Gwalior is built, preserve many Jain sculptures and carvings. Other sites of temples and sacred places of the Jains are : Mathura ; Satrunjaya hill in the Palitana State, and Girnar in the Junagadh



MODERN JAIN TEMPLE, CALCUTTA.



State in Kathiawar ; the Indra and Jaganath Sabha caves, Ellora ; Khajuraho in Central India, Gadag and Lakkundi in Dharwar, and Sravana Belgola in the Hassan district of Mysore. At Sravana Belgola there is a gigantic statue of Gomatesvara, with an inscription which describes a migration of Digambar Jains to Southern India, and contains the epitaph of the teacher Prabha Chandra. Other Jain colossi are found at Karkala and Venur in South Kanara. In the extreme south of India there was a famous resort of the Jains at the Alagiri rock, twelve miles north-west of Madurai. The picture of the Jain temple at Calcutta shows the appearance of a Jain temple of modern date.

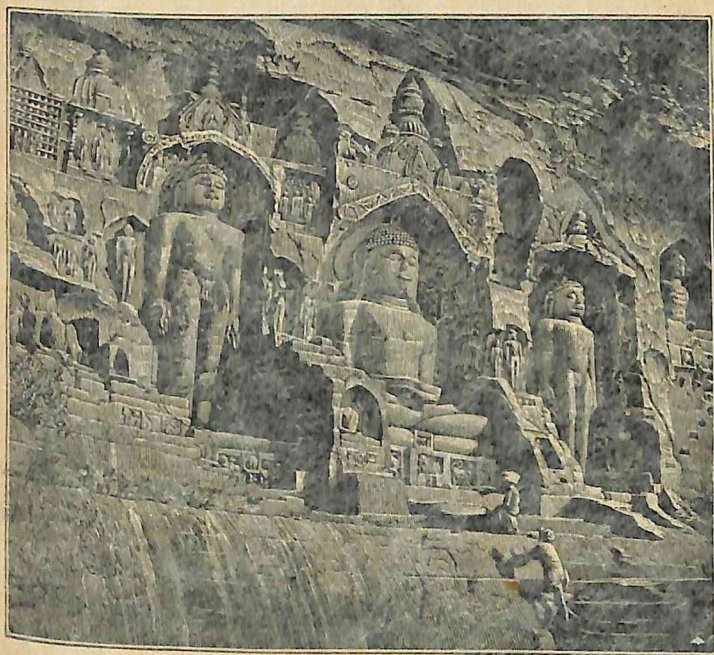
Spread of
Buddhism.

Even during the lifetime of its founder Buddhism made many converts. Bimbisara and Ajatrasatru (Sanskrit, *Amitraghata* ; Greek, *Amitrochates*, slayer of his foes), kings of Magadha of the Saisunaga dynasty, embraced the new religion, and in the reign of Asoka, grandson of Chandra Gupta, founder of the Maurya dynasty, it became the state religion of the country. It was preached in Ceylon by Mahinda and Sanghamitta, Asoka's son and daughter about 254. The name Sanghamitta (friend of the Buddhist Order) suggests that it has been coined, and throws doubt on her historical existence. By Mahinda's mission to Ceylon, Asoka unconsciously provided a memorial of himself and the history of Buddhism in the Pali Chronicles of Ceylon, which would never otherwise have existed. Strabo tells us that a Buddhist priest named Zarmana Chagos or Sramanacharjya, went, at the head of an embassy from Poros, who appears to have reigned over the Pandya kingdom in Southern India, to the court of Augustus Caesar at Rome about

B.C. 26, and burned himself at Athens. Another embassy arrived at Rome six years later.

Asoka held the third great council of southern Buddhists at Pataliputra, about 254 B.C., the first having been held at Rajgriha just after the Master's

Buddhist councils.



JAIN REMAINS AT GWALIOR.

death, B.C. 477, and the second at Vaisali, B.C. 377. The first council dealt with the question of the expulsion from the order of Tirthiyas or heretics, the second decided against indulgences which relaxed the strictness of the former rules. These councils failed in their object of introducing unanimity in the Buddhist doctrines, but this very want of



conformity to any fixed standard may have conduced to the spread of Buddhism. Asoka's council settled the canon of Buddhistic scriptures, especially the Sutta, Vinaya and Abhidhamma Pitakas according to what is now known as the Hinayana (Southern Buddhist) School. The first Pitaka deals with the religious tenets and sermons of Buddha, and was drawn up by Ananda; the second with the discipline and confessional (*Patimokkha*); and was drawn up by Upali; the third with the metaphysics of Buddhism, and was drawn up by Kasyapa.

Buddhism in the
Further East.

Buddhism extended over Kashgar and Khotan, when Kanishka ruled his empire in Central Asia. The emperor Ming-ti, A.D. 58-76, had a dream, in which a golden man appeared to him, who was interpreted to be Gautama Buddha. In A.D. 65, the Chinese emperor sent a mission to Khotan, which returned after two years, bringing with it the Buddhist missionary Kasyapa-Matanga from Central India; he was followed shortly after by Gobharana. Of the numerous other Buddhist monks, who visited China and translated Sanscrit books into Chinese, the most famous is Kumarajiva, nineteenth of the Patriarchs of Western Buddhism, who arrived in China, with the famous sandal-wood image of Buddha, and took up his residence at the court of the emperor Yao-Hsing, A.D. 406. In A.D. 520 Buddhidharma, "the White Buddha," called by the Chinese Ta-mo, arrived at Canton, bringing with him the Sacred Bowl of the Buddhist Patriarchate, of which he was the last representative in the West and the first to hold office in the East. Jinagupta visited China, *via* Central Asia, about the middle of the sixth century A.D.



From China Buddhism spread to Corea A.D. 372. Java was converted between A.D. 413 and 431 by Gungavarman, crown prince of Kashmir, who renounced his rank to become a Buddhist monk, and died at Nankin A.D. 431. Buddhism was introduced into Burma by Budhaghosa 450, and reached Japan 552, and Siam 638. The Japanese Shintoism was adapted by turning the Shinto deities and demigods into *Buddhisattvas*, e.g. Kwannon, the Japanese goddess of mercy, was considered a female form of Avalokiteshvara.

Srong-tsan-ganpo, who was born in A.D. 617, was the first king of Thibet who embraced Buddhism. He also introduced Indian painting and wood-carving into Thibet from Nepal. His minister Thumi or Thonmi Sambhota designed the Thibetan alphabet from the Indian and added six new letters. Thumi translated into Thibetan the Tantric work *Mani Kambum*, describing the introduction of Buddhism into Thibet, and founded the yellow-capped sect of Lamas. Thibet was completely converted to Buddhism by the preacher Padma Sambhava, who arrived A.D. 747 in the country from Udyana or Dardistan (west of the Indus, and north of Peshawar). He was invited by king Khri-srong-de-tsan, and translated the Buddhist Northern Canon into Thibetan. From this translation, the Thibetan Scriptures—*Kanjur* (108 books), and *Tanjur* (225 books of commentaries)—originated.

Buddhism in
Thibet.

Padma Sambhava favoured Saivism and sorcery, and founded the Red-capped sect of Lamas. Santa Rakshita, another Indian Buddhist monk, came from Bengal to visit Thibet. He became the first



abbot of Samye, the first Buddhist monastery in Thibet. Dipankara Srijnana, better known as Atisa, who was prefect of the Buddhist university of Vikramasila in the Bhagalpur district, visited Thibet in A.D. 1038 to reform the Buddhist religion there.

Buddhism in Mongolia.

Mongolia became Buddhist after Jenghiz Khan, the Mongol emperor, conquered Thibet in 1207. Khublai Khan, 1259-94, made the abbot of the Buddhist monastery of Sakya in Thibet the temporal ruler of the country, and Buddhism hence became the religion of the country. It ousted Shamaism by adopting its deities as Buddhisattvas. //

Rise of Magadha upon the ruin of the adjacent smaller states.

Ajatasatru, king of Magadha, annexed the little kingdom of Champā or Anga (modern Bhagalpur and Monghyr). The first capital of Magadha was Rajgriha, on the chain of hills between the Patna and Gaya districts. Bimbisara, king of Magadha, built a fort at the confluence of the Ganges and the Sone to restrain the inroads of the Licchavis of Vaisali. This fort was the nucleus of the city of Patna, the ancient name of which was Pataliputra (so called from Patali, the trumpet-flower or bignonia), in Greek Palibothra.

Persian invasion of India.

In the reign of Bimbisara occurred the first of the foreign invasions of India of which we have any record. Darius Hystaspes, king of Persia, conquered Afghanistan and a part of the Panjab, inhabited by the Ashvakas on the north and the Gandharas on the south of the Kabul river, about B.C. 500, and levied from this territory a large revenue in gold. The revenue of Darius from nineteen Satrapies was in modern money £2,964,000, but the twentieth, India (including Bactria and the west bank of the Indus)



produced 360 talents of gold dust, or £1,290,000. The Indian gold-digging ants, of which Herodotus speaks, and the story of the Arimaspians, who fought with the Gryphons for the gold they guarded, are supposed to disguise a reference to the gold of Thibet guarded by mastiffs kept by the miners for the purpose. Pliny says a horn of a gold-digging ant was preserved in the temple of Hercules at Erythræ; this was probably a pick-axe made of the horns of a wild sheep mounted on a wooden handle. Darius also sent Skylax of Karyanda to explore the Indus. Herodotus tells us that this king subdued the "Northern Indians," and the same author describes the Indians in the army which Xerxes led against Greece as dressed in cotton clothes with cane bows and iron-tipped cane arrows.¹

Alexander's Indian expedition has been described by Arrian in the *Anabasis of Alexander*, Quintus Curtius Rufus, Plutarch, and Justinus Frontinus 'On Philippic (Macedonian) History.' He spent three years in Central Asia and founded Herat Alexandra Ariorum in B.C. 330. He crossed the Hindu Kush mountains in B.C. 327 and founded in Afghanistan Alexandra ad Caucasum, on the plains of Bagram, twenty-five miles north of Kabul, and Kandahar, the name of which is the modern equivalent of Alexandra in Arachosia. Then he turned east and crossed the Panjkhora river. After this he besieged Mount Aornos (Mahaban), and protected his flank, preparatory to crossing the Indus, by subduing the tribesmen of Swat and Bajaur. When he was passing through the country between the Kabul river and the Indus

Alexander's
invasion of
India and the
consequences
thereof.

¹ Herodotus, vii. 65; viii. 13; and ix. 91.



the city of Nysa, said to have been founded by Dionysos (the Greek god of wine), which was situated near the modern Jelalabad, surrendered to Alexander. The crossing of the Indus took place at Attock, near the junction of the Kabul river and the Indus, or else at Ohind, 18 miles up the river from Attock. After passing the Indus, Alexander received the submission of Omphis, Prince of Taxila, and ruler of the Doab between the Indus and the Jhelum, who is spoken of in the Greek writers under the territorial title of Taxiles. Taxila was a city 24 miles north-west of the modern Rawal Pindi, the name of which is either derived from Takshaka-sila, "the rock of Takshaka," the great Naga king, or from Takka-sila, the rock of the Takkas, a powerful tribe, who lived between the Indus and the Chenab. At Taxila, the Gymnosophists, or naked sages, who were probably Digambar Jains, were met with; Kalanos, a Digambar Jain, whose real name was Sphines, accompanied Alexander when he left India and burnt himself alive at Susa on being taken ill.

Paurava, "the prince of the Purus" who are mentioned in the Vedas, whom the Greeks called Porus, another prince whose dominions lay in the doab between the Chenab and the Jhelum, opposed him. Alexander defeated Porus on the Karri plain on the banks of the Jhelum (June, 326) after stealing a passage of the river some way further up. He then advanced to the Beas, after crossing the Chenab and the Ravi. On the Beas, his troops refused to follow him any further, and he had to retreat down the Jhelum as far as its confluence with the Indus. On the Jhelum, Alexander was nearly slain



in the assault on the city of the Malli, which Mr. Vincent Smith identifies with Multan. When he reached Patala (Hyderabad, Sind), he sent his admiral Nearchus to sail down the Indus, which he took for the Upper Nile, to the mouth of the Euphrates. In Southern Sind Alexander met with and defeated a prince whom the Greeks called Sopeithes. At the mouth of the Indus the Greeks saw for the first time the phenomenon of the tides, which does not occur in the Mediterranean. From Patala, he returned (August, 325) with one division of his army through the deserts of Gedrosia (Mekran) to Susa in Persia, and another division returned to Persia by way of Kandahar. Alexander, on leaving India, left the Paropamisadae, or territory of the Indus, in charge of Oxyartes, father of his wife Roxana. The Panjab, including the territories of Omphis, prince of Taxila, and Porus and the country of the Malli, was placed under Philip, son of Machetas. Sind was entrusted to Peithon, son of Agenor, from which he was subsequently ousted by Porus.

Tides.

Alexander's invasion of India had the important consequence of acquainting the Indians that another, and in some respects, superior civilisation to their own existed in the West. "It had been the fond dream of Alexander to found an universal empire which should be held together, not merely by the unity of the government, but also by unity of language, customs, and civilisation. All the Oriental races were to be saturated with Hellenic culture, and to be bound together in one great whole by means of this intellectual force. All Western Asia, in fact, if not among the widespread masses of the population, yet

Alexander's policy.



certainly among the higher ranks of society, became thoroughly Hellenised.”¹

Rise of Chandra
Gupta.

The story of Chandra Gupta's descent from an amour of the Queen of Mahapadma Nanda with a barber is told by both Quintus Curtius and Diodorus Siculus. Another tradition makes him the son of Mahapadma Nanda by a Sudra woman, Mura, after whom the dynasty he founded was called Maurya. After deposing Mahapadma Nanda, the reigning king of Magadha, Chandra Gupta, who was called by the Greeks Sandracottus, brought the whole of Northern India under one rule, and extended the kingdom of Magadha from Behar to the Panjab. His minister was the Brahman Chanakya (sometimes called Kautilya or Vishnugupta), author of the 'Arthasastra.' After Alexander's death in 323, his general Seleucus Nikator obtained as his share of the empire Syria, Bactria (Balkh), and the Greek conquests in India. After the failure of his attempt to invade India, he allied himself with Chandra Gupta, sent Megasthenes, and afterwards Deimachus, as ambassadors to his court, and gave Chandra Gupta his daughter in marriage. He also ceded the Greek possessions west of the Indus, comprising the provinces of the Paropanisadai (Hindu Kush), Aria (Herat), and Arachosia (Kandahar), in return for a tribute of 500 elephants (B.C. 312). Strabo tells us that Seleucus received the elephants from Sandracottus, and that he contracted "affinity" with him. From this it has been inferred that he gave him his daughter in marriage.

¹ Schurer, 'History of the Jews in the time of Jesus Christ,' vol. i. p. 194.



The kingdom of Bactria (Balkh), founded by Diodotus (B.C. 256), afterwards became independent of the descendants of Seleucus. Bactria consisted of two parts: (1) Old Bactria, capital Balkh, north of the Hindu Kush; (2) Bactria, south of the Hindu Kush, capital Alexandra ad Caucasum, called in Buddhist writers Alasadda, on the plains of Bagram, 25 miles north of Kabul. Bactria north of the Hindu Kush was conquered by Mithradates of Parthia, about B.C. 235. Bactria south of the Hindu Kush passed into the hands of Euthydemus, B.C. 230-195. In B.C. 206 Antiochus III. (the Great), king of Syria, endeavoured to reunite Bactria to his empire. He captured Kandahar and besieged Euthydemus in Balkh, but afterwards made a treaty with him. At the time when Demetrius, son of Euthydemus, conquered the Panjab and Sind, Euthydemus was dispossessed of Bactria south of the Hindu Kush by Eucratides, B.C. 175. There were thus two lines of Greek princes, one derived from Euthydemus ending B.C. 100, when it was dethroned by the Sakas, and one derived from Eucratides ending A.D. 25. The family of Eucratides reigned in Gandhara (capital Kapisa) and Kabul. A pillar inscription at Besnagar, near Bhilsa in the Gwalior state, mentions that Heliodorus, son of Dion, who had come as ambassador from Antialcidas, king of Bactria of the house of Eucratides, to Bhagabadra, who was one of the Sunga kings, had adapted an Indian faith. The last prince of this house was Hermæus, who was dethroned by Kadphises the Kushan, A.D. 25. The house of Euthydemus ruled north-western India, including Rajputana and Guzrat, as far as the Tapti and

Kingdom of
Bactria and
other Greek
principalities
in India.



Narbada. Their capital was Sakala (Sangla on the Ravi, or Sialkot). This house was overthrown by the Sakas, B.C. 100. In B.C. 155, Menander, of the family of Euthydemus, whose questions to the Buddhist sage Nagasena, and Nagasena's answers thereto, have come down to us in the 'Milindapanha,' crossed the Beas and conquered Malwa. He penetrated as far as Oudh and fought a battle there with the army of Pushyamitra Sunga.

Bactrian coins.

Bactrian coins mark the first introduction into India of double dies for minting, so that the coin could receive an impression on both sides at once.

The Parthians.

The Parthians, who invaded India, did not belong to the race which founded the Parthian empire, but to a subordinate branch established in Seistan, Kandahar, and North Beluchistan. There were two lines of Parthian princes, the family of Vonones in Seistan, Kandahar, and North Beluchistan, and that of Maues in the West Panjab and Sind. In the first quarter of the first century A.D. these two lines were united under Gondophares. He is known in early Christian legends as the king to whose court St. Thomas "the apostle of the Parthians," or the "apostle of the Indians," was sent. St. Thomas is said to have written to Gondophares, who was reigning at Peshawar between A.D. 25 and 45, a letter announcing his purpose of visiting India. According to tradition, Christianity in Malabar dates from A.D. 52, when St. Thomas is said to have landed at Cranganore and to have founded seven churches.

St. Thomas and Indian Christianity.

There was considerable Christian missionary activity in North-western India, and Christian communities, which may have been founded by St. Thomas, were

in existence in the third century A.D. Eusebius speaks of the missionary labours in India of Pantœnus about A.D. 180. Thomas, a missionary bishop from Edessa,



1. Menander.



Obverse: Elephant head.

Reverse: Club.

2. Menander.



3. Antialkidas.

BACTRIAN AND PARTHIAN COINS.

landed in Malabar about A.D. 345, and founded the community of Nestorian Christians in subordination to the Patriarch of Antioch, which exists to this day. Kosmos Indikopleustes was an Egyptian monk, who

wrote about the middle of the sixth century A.D. As a merchant, he visited Arabia, Persia, and India. After becoming a monk, he wrote 'Christian Topography,' which has many allusions to India and some account of Indian Christian communities.



4. Hermæus.



Reverse: Zeus.



5. Maues.



Reverse: Nike.

BACTRIAN AND PARTHIAN COINS.

The Greek influence.

The Greek influence was mainly æsthetic. It was not Macedonian, but Bactrian in origin, and lasted from the revolt of Diodotus, B.C. 250, to the deposition of Hermæus, A.D. 25. This influence is shown in sculpture and architectural ornament, and in the imitations of Greek models on the coins.

The Roman influence.

The Roman influence was chiefly political and commercial. The impression wrought upon India by the power of Rome is shown by the constant embassies



despatched to Rome by Indian sovereigns to seek for her alliance. The closeness of the commercial connection between Rome and India is shown by the large finds of Roman coins discovered in India.

Chandra Gupta's army consisted of 600,000 foot, 30,000 cavalry and 8000 elephants, with a large number of war chariots, and was managed by a Board of thirty members, divided into six committees with five members each. Arrian thus describes the equipment of the soldiers : " The foot soldiers carry a bow made of equal length with the man who bears it. This they rest upon the ground, and pressing against it with their left foot thus discharge the arrow, having drawn the string far backwards ; for the shaft they use is little short of being three yards long, and there is nothing which can resist an Indian archer's shot—neither shield, nor breastplate, nor any stronger defence if such there be. All wear a sword which is broad in the blade but not longer than three cubits ; and this, when they engage in close fight (which they do with reluctance), they wield with both hands to fetch a lustier blow. The horsemen are equipped with two lances and a shorter buckler than that carried by the foot soldiers. But they do not put saddles on their horses, nor do they curb them with bits, but they fit on round the extremity of the horse's mouth a circular piece of stitched raw ox-hide studded with pricks of iron or brass pointing inwards, but not very sharp : if a man is rich he uses pricks made of ivory. Within the horse's mouth is put an iron prong like a skewer, to which the reins are attached. When the rider, then, pulls the reins, the prong controls the horse, and the pricks, which are



attached to this thong, so goad the horse that it cannot but obey the reins." ¹

Means whereby the central administration was informed of the state of the provinces.

To keep the central administration informed of the state of the provinces, there appear to have been entertained news-writers or informers (the *pulisani* or *pativedaka* of the Rock Edicts, the *episkopoi* of Megasthenes, and the *akbari navis* of the Moghal emperors). Arrian, who lived about 150 A.D., and who was the pupil of Epictetus and the contemporary of Marcus Aurelius, speaks of these officers who sent reports to the kings or magistrates. Chandra Gupta was somewhat of a tyrant. Justinus Frontinus, who abridged the History of the Macedonian Empire by Trogus Pompeius, an author of the time of Augustus, and who is quoted by Mr. Vincent Smith in his book on Asoka, says that Chandra Gupta, "after his victory forfeited by his tyranny all title to the name of liberator, for he oppressed with servitude the very people whom he had emancipated from foreign thralldom."

Chandra Gupta somewhat of a tyrant.

Severe Criminal Law.

The Criminal Law was severe, false evidence being punished by mutilation, and any one who injured a workman of the royal retinue suffered the death penalty. Special care was taken to foster agriculture, the agricultural population was exempt from military service, an Irrigation Department was maintained, and the land revenue appears to have been limited to one-fourth of the gross produce. The inscription of the Satrap Rudradaman, A.D. 150, on the Girnar bridge in Kathiawar, the oldest inscription

Care to foster agriculture.

Inscription on Rudradaman's Bridge at Girnar.

¹ Indika xvi. translated in McCrindle's 'Ancient India.'

² Vincent Smith, 'Asoka, the Buddhist Emperor of India,' p. 83.



in pure Sanscrit known, is authority for the care bestowed by the Maurya dynasty upon irrigation. It records Rudradaman's repair of the Sudarsan irrigation lake at Girnar, originally "ordered to be made by the Vaisya Pushyagupta, the provincial governor of the Maurya king Chandra Gupta; and fitted with conduits for Asoka Maurya by the Yavana Raja Tushaspa during his rule.

The capital city of Pataliputra was under the jurisdiction of a sort of Municipality of thirty members, and the same sort of government was introduced in other large towns. The city was in shape a long narrow parallelogram, nine miles in length, and a mile and a half in breadth; it stretched from modern Bankipore on the west, to beyond the present city of Patna on the east, and was placed on a long strip of high land some eight miles long north of the modern village of Kumrahār. The long streets ran east and west, the shorter north and south, an arrangement which admitted a free circulation of air. The capital was a mere aggregation of villages. Like the army, it was ruled by thirty commissioners divided into six committees of five each (an enlargement of the ordinary village panchayet). Asoka's palace was to the south of the city, between the mound called Choti Pahari and Kumrahār. To the north-west of it, was the hill called Bhikna Pahari, and, in its vicinity, the well called Agam Kuan.

Capital city of Pataliputra.

The allusions to India made by Herodotus have been already mentioned. Ktesias (about B.C. 350) wrote the first Greek book specially dealing with India. 'Indika,' the book written by Megasthenes about India, has been lost, but its substance has

The Greek historians.



been handed down by Diodorus Siculus, Strabo, and Arrian.

Other
authorities for
the history of
Buddhist India.

Arrian wrote an account of Alexander's expedition to India, called 'The Anabasis of Alexander.' His book on India is also called 'Indika.' The accounts left by Megasthenes and Arrian of the Prasii (inhabitants of Magadha), (Sanskrit, *prachya*, eastern), and the Gangaridae (inhabitants of Bengal) are, however, the earliest elaborate descriptions of India by European authors that we possess. Megasthenes mentions that the valley of the Ganges south of the Magadha territory to the sea was held by the Kalingae (people of Kalinga, Orissa) and the Andarae (Andhras). The Gangaridae were a branch of the Kalingae, and their capital was Parthalis, which has been conjecturally identified with Burdwan. The writers next in point of time were Pliny and Ptolemy. Their accounts, the travels of the Chinese pilgrims Fa Hian and Hiouen Tshang, and the Pali Chronicles, such as the Dipavamsa and the Mahavamsa, are our chief authorities for the history of Buddhist India. Megasthenes described the castes of India as consisting of :

The castes of
India as
enumerated by
Megasthenes.

1. The philosophers or sophists.
2. Agriculturists.
3. Herdsmen, shepherds and graziers.
4. Artisans and traders.
5. The Military.
6. The Overseers or spies.
7. The Counsellors.

The
philosophers.

The "philosophers" referred to by Megasthenes were subdivided into Brahmans and Sramans (perhaps Buddhist) ascetics; the "counsellors" also were



probably Brahmins. The Gymnosophists, of whom Megasthenes speaks, have been identified by some authors with the Digambar Jains. The second, third, fourth, and sixth castes of Megasthenes were probably Vaisyas or Sudras. The Brahmins "abstain from animal food and sensual pleasures, and spend their time listening to religious discourse, and in imparting their knowledge to such as will listen to them." The Sramans "live in the woods, where they subsist on the leaves of trees and wild fruits, and wear garb made from the bark of trees. They converse with the kings who consult them by regarding the causes of things, and who, through their worship and supplicate the deity."

The Agriculturists "devote the whole of their time to tillage, nor would an enemy, conqueror or husbandman, at work on his land, do him any harm, for men of this class, being regarded as factors, are protected from all injury and remain in their lands unravaged, and produce crops, which makes the inhabitants with all their wants and desires, make life very enjoyable. They pay tribute to the king, because all India is the property of the crown, and no private person is permitted to own land. Besides the land tribute, they pay to the royal treasury a fourth part of the produce of the soil." In this account of the land tribute, Megasthenes is confirmed by Strabo, who wrote about A.D. 20.

Megasthenes states that "No one is allowed to depart from his own class or exercise any calling or profession but his own." The only exception to this rule was made in favour of the philosophers. The people of India are thus described: "They live happily

The Indian people.



enough, being simple in their manners and frugal. They never drink wine except at sacrifices. Their beverage is a liquor composed from rice instead of barley, and their food is principally a rice pottage. The simplicity of their laws and contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they require seals and witnesses, but make their deposits and confide in each other. Their houses and property are generally leave unguarded. These things indicate that they possess sober sense. Truth and virtue are held in esteem. Hence they accord no privileges to the old unless they possess wisdom."

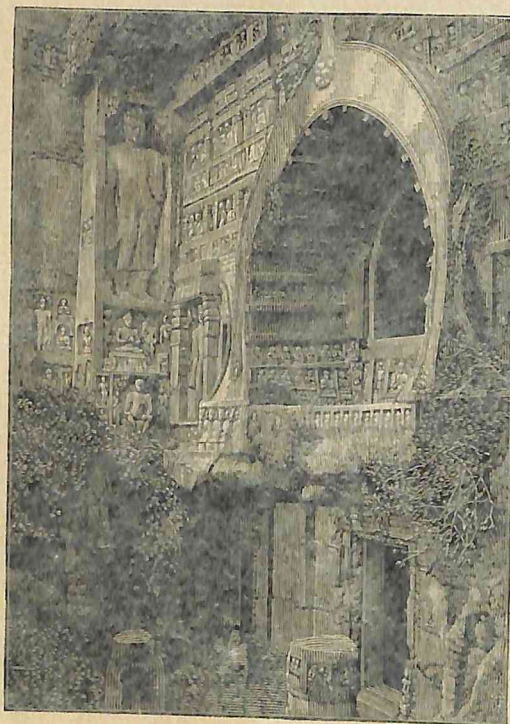
They were "well skilled in the arts, as might be seen of men who inhale a pure air, and drink the purest water. They love finery and ornaments. Their robes are worked in gold and ornamented with precious stones, and they also wear flowered robes made of the finest muslin. Attendants and attendants behind hold up umbrellas over them; for they have a high regard for beauty, and avail themselves of every device to improve their looks."

The history of early Indian Architecture deals very largely with the remains of various structures used for Buddhist religious worship. A Buddhist monastery called *Vihara* or *Sangharama* generally consisted, when complete, of seven divisions, viz. (1) *Kuti* or rooms for the high priest, and for the senior and junior priests; (2) *pannasala* or cells for the accommodation of monks or pupils; (3) *stupa-griha*, or temple in which there are images of Buddha and Buddhisattvas; (4) *grantha-griha*, or library,

BUDDHISM AND JAINISM

97

which is generally located on the upper story ; (5) *uposatha-griha*, or ordination house, in which meditation, etc., is practised ; (6) *stupa* or pagoda, in the inside of which there are relics of Buddha and Arhats



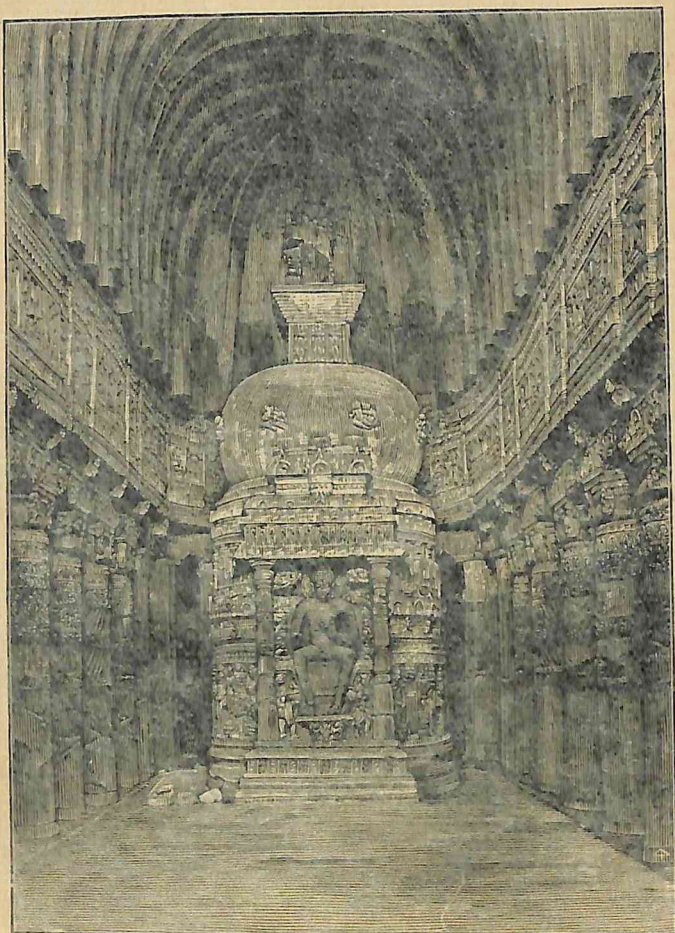
THE GREAT CHAITYA CAVE AT AJANTA, ENTRANCE.

or Buddhist saints ; and (7) *bodhi-tree*, which represents the famous tree under which Buddha attained supreme knowledge.

The Viharas were rectangular flat-roofed halls, Viharas, having verandahs with a door and windows on each

P. H. B. A.

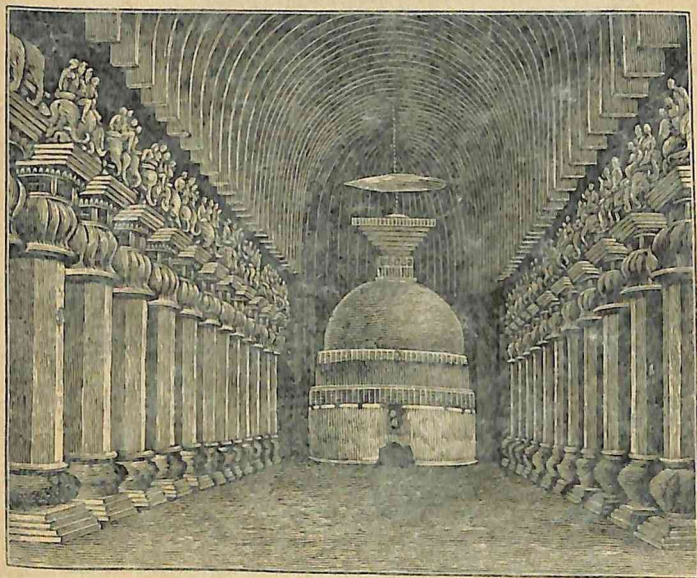
G



INTERIOR OF CHAITYA CAVE AJANTA.

side in front, and cells in the end and side walls, with a frieze over their doors. In later times, the

sides of the centre hall were surrounded by aisles, divided from it by rows of columns, and the cells opened into the aisles, not directly into the hall. In the front of the centre hall was a porch supported by pillars and pilasters. In the centre of the end aisle an antechamber was excavated, and beyond

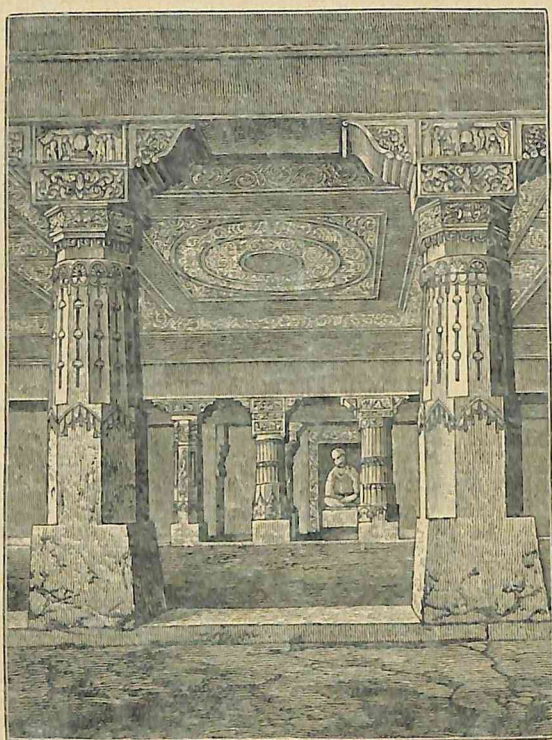


INTERIOR VIEW OF KARLI CHAITYA.

this, with another doorway giving access to it, was a second chamber which, in earlier times, contained a relic receptacle, and, in examples of later date, a statue of Buddha seated.

The most famous Viharas were Nalanda (Baragaon, near Rajgriha) and Vikramasila (in the Bhagalpur district), those situated in the Udaygiri and Khanda-giri hills in Orissa, those at Ajanta in the Nizam's

dominions, fifty-five miles north-east of Aurungabad, at Nasik, and at Takt-i-Bahi near Hoti Mardan. The Ajanta remains are particularly noteworthy, as



VIEW OF INTERIOR OF A VIHARA AT AJANTA.

including examples of the plain simplicity of the Hinayana, as well as examples of the florid splendour of the Mahayana sect extravagantly ornamented and full of statues not only of Buddha, but also of the Hindu gods.



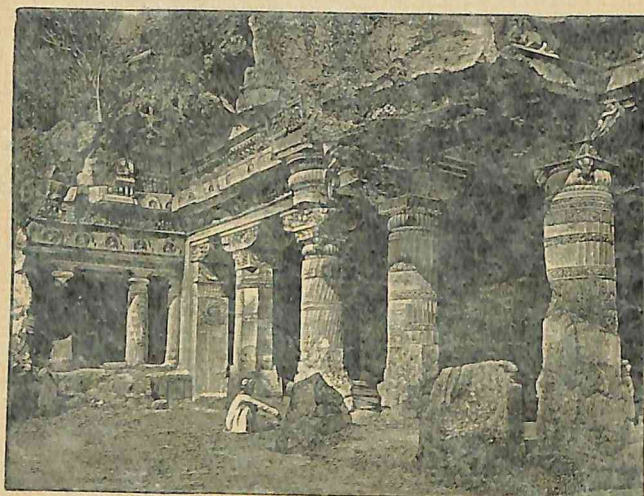
The *dhwaja-stambhas* or Vishnu standards in front of the Chaityas generally have *amalaka* (lotus fruit, sometimes called "cushion") capitals. At Karli only one *dhwaja-stambha* survives. The *amalaka* at Karli is placed within the four legs of the Vedic altar, at the Gautamiputra Vihara at Nasik the legs are carved into dwarf figures of *pisachas*. The so-called "horse-shoe" windows of the Chaityas were borrowed in shape from the thatched roofs of Bengal, which were constructed of bent bamboo.

The Chaityas were places for religious worship, mostly carved out of rock. The only *built* Chaitya is at Sanchi. The Chaitya was not quadrangular like the Vihara, but its length greatly exceeded its breadth. The entrance to the Chaitya was through a porch with three entrances; laymen came in by the door on the left, performed "*pradakshina*" round the relic shrine, and passed out by the door on the right. Religious persons came in through the centre door. There were three aisles in length twice the breadth of the Chaitya, and the central aisle terminated in a semi-circular apse or hollow with a dome, under which stood a relic-shrine.

The most famous Chaitya is that of Karli near Lanauli, between Bombay and Poona. Others are at Bhaja and Bedsa, both to the south of Lanauli. The ninth, tenth, nineteenth, twenty-sixth and twenty-eighth (unfinished) caves at Ajanta are also Chaityas.

The Stupas were mounds erected over the sacred relics of Buddha or on the spots sanctified by their association with his life. The Stupa at Sanchi in the state of Bhopal in Central India is the most important. Others are at Bharhut, C.P., at Sarnath,

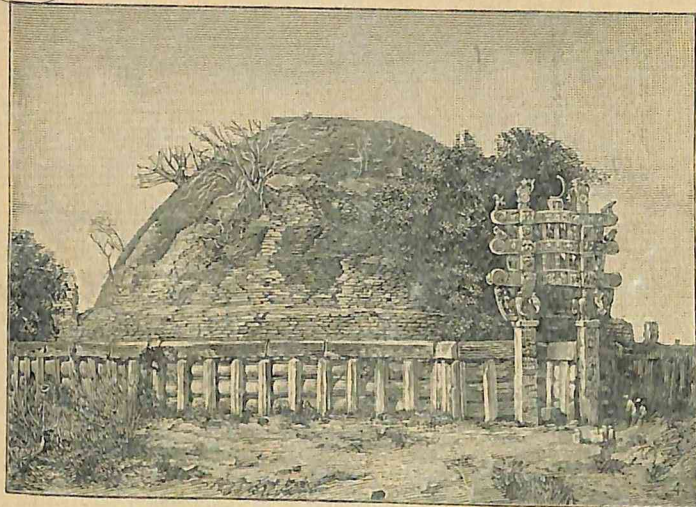
near Benares, called the Dhamek Stupa, and at Piprawa in the Basti district (United Provinces). The Amaravati Stupa in the Guntur district on the Kistna, the Kesariya Stupa in the Chumpran district, and the Gandhara Stupas of Manikyala and Huta Murta or "the Body offering" between Rawal



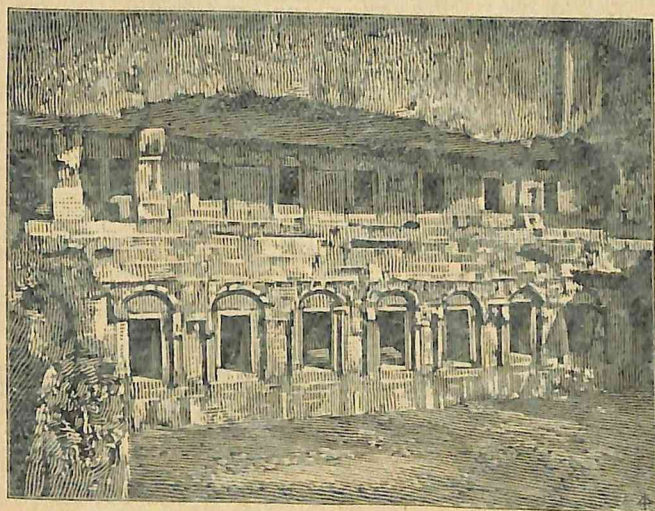
EXTERIOR OF A VIHARA, AJANTA.

Pindee and Jhilum, and Shah-ji-ki-deri near Peshawar, and the Mirpur-Khas Stupa should also be mentioned.

Mr. Vincent Smith thus describes the Stupa :
 " In Asoka's age, a stupa was a solid hemispherical mass of masonry springing from a plinth, which formed a perambulating path for the worshippers, and was flattened at the top to carry a square altar-shaped structure, surmounted by a series of stone umbrellas. The base was usually surmounted by



SANCHI STUPA, GENERAL VIEW.



RANIHANSAPURA CAVE, UDAYGIRI.



a stone railing, of which the pillars, bars, and coping-stones were commonly, though not invariably, richly carved and decorated with elaborate sculptures in relief.”¹

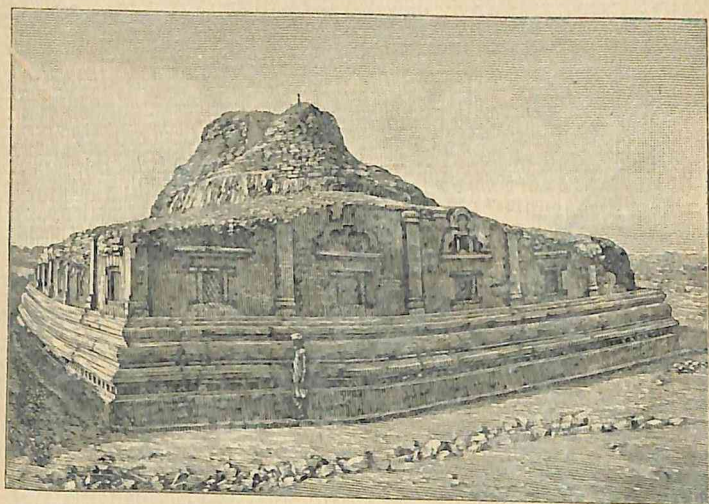
The Stupa, with its procession path for *pradakshina*, was enclosed by the sculptured rail, and was divided by four entrances into northern, southern, eastern and western portions, each guarded by its appropriate *Lokapala* or Guardian of the Quarter. It was commonly ornamented by great open lotus flowers symbolising the rising sun. The northern, southern, eastern and western portions of the Stupa, with the pinnacle, were connected with the Five Elements earth, fire, water, air, and ether.

Development of
the Lingam and
Sikra.

The Stupas are also called Daghobas in Ceylon (from *deh*, a body, and the root *gup*, to hide, or from *dhatu*, a relic, and *gabhan*, a shrine). The Stupa was not a development of the sepulchral tumulus, which was conical, but was derived from the curved bamboo roof built over the primitive circular hut used as a shrine. The Lingam or emblem of Siva is said to have been developed from the Stupa. At first an image of Buddha was placed upon each of the four faces of the Stupa, then these were replaced by a four-headed image of Brahma, with the dome of the Stupa and its pinnacle remaining as the top of his *Mukuta* or Tiara. This dome was afterwards gradually modified into the Lingam. The Sikra or spire, characteristic of Indo-Aryan architecture, is also said to have been developed from the dome of the Stupa by increasing the height more than in proportion to the base, and leaving out four of the eight ribs.

¹ ‘Asoka, the Buddhist Emperor of India,’ p. 89.

The Stupa at Sanchi is dedicated to "the all Sanchi, respected Sramanas, who by deep meditation have subdued their passions." The edifice has survived to the present day with wonderfully little injury from man and almost unharmed by time. The central relic shrine is encircled by a sculptured rail in which are four gateways on the north, south, east and west.



MIRPUR KHAS STUPA, SIND.

The southern gateway is the earliest of the four, and dates from between 150 and 100 B.C. The carving is perfect, and gives a vivid idea of the everyday life of the people and an accurate picture of animal life. Buddha appears as prince Siddhartha, and in ascetic guise, but he has not yet attained to divine honours.

The Stupa at Bharhut was the work of the Sunga Bharhut. dynasty, which reigned at Magadha B.C. 184-72. Ferguson thus describes the art of which specimens

have been found at Bharhut: "It cannot be too strongly insisted that the art here displayed is



MODEL OF A STUPA AT AMARAVATI.

"Vidyadharas," or attendant spirits, are hovering round the summit, and worshippers in the centre scene are adoring a seat on which a headress is placed.

perfectly indigenous. There is absolutely no trace of Egyptian influence; it is indeed in every detail



antagonistic to that art. Neither is there any trace of classical art ; nor can it be affirmed that anything here could have been borrowed directly from Babylonia or Assyria. The capitals of the pillars do resemble somewhat those of Persepolis ; and the honeysuckle ornaments point in the same direction ; but barring that, everything else, especially the figure sculpture belonging to the rail, seems an art elaborated on the spot by Indians and by Indians only.”¹ The Buddhism is still of the Hinayana school only. “ Everything is Buddhist, but it is Buddhism without Buddha. He nowhere appears either as a heavenly person to be worshipped or even as an ascetic.”²

The Bharhut sculptures are some of the oldest known existing examples of Indian art ; they embrace such subjects as the banker Anathapindaka purchasing the garden Jetavana at Sravasti, for the site of a Buddhist monastery, by covering its surface with pieces of gold, the processions of Ajatasatru and Prasenajit to visit Buddha, and the figure of the Sudarsana Yakshini.

The great railing of the Stupa at Amaravati dates from the half century between A.D. 150 and 200, and all the sculptures of the railing and casing of the lower part of the Stupa belong to the century between A.D. 150 and 250. In these sculptures Buddha appears for the first time as a divine personage.

In Ceylon stupas are called Daghobas (from *deh*, a body, and the root *gup*, to hide, or from *dhatu*, a relic, and *gabhan*, a shrine). In late times, a model of a stupa was often carved out of the solid rock in

Daghobas
Memorial
Stupas.

¹ Ferguson, 'History of Indian Architecture,' page 89.

² *Ibid.*



honour of deceased persons. A large number of these miniature votive model stupas have been discovered at Sakharam in the Vizianagram district.

Jain Stupas.

The Jains also occasionally built stupas, such as the Kankali mound at Mathura, of which the temple railing and many Jain statues are preserved in the museum at Lucknow. A tablet with relief sculpture of a Jain Stupa has been unearthed at Mathura.

Ajanta.

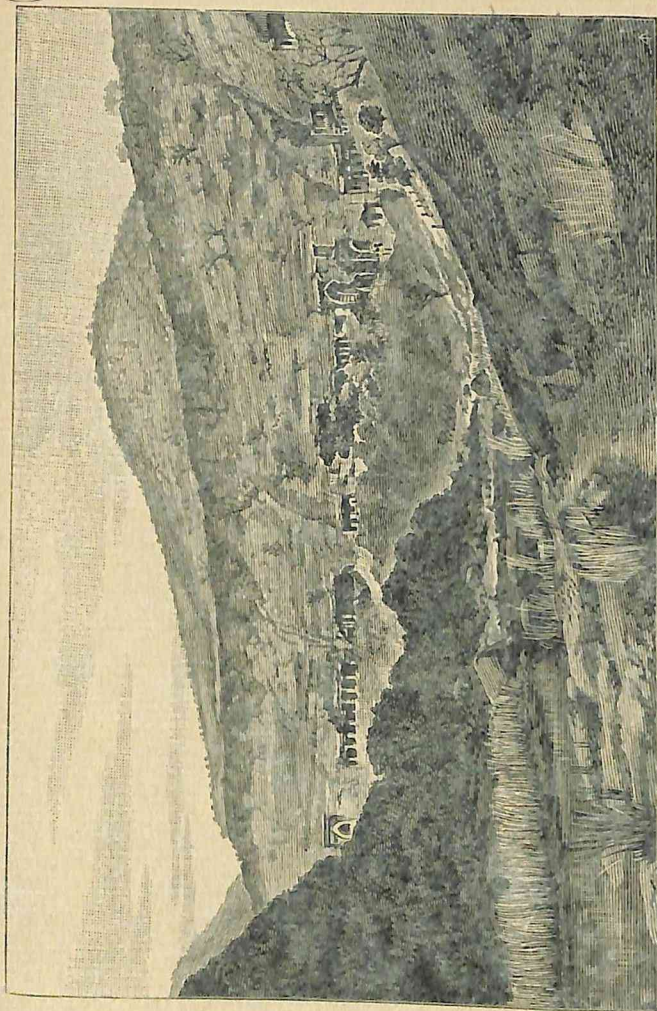
Hinayana.

Buddhism.

The caves of Ajanta belong both to the Hinayana and Mahayana schools of Buddhism. The Hinayana school forbade the worship of Buddha as a divinity, but allowed the veneration of the symbols which represented his life on earth or the principles of his teaching, such as his begging bowl, and the prints of his feet, and the Bodhi-tree under which he obtained enlightenment. It could not allow the worship of images, because the teaching of Buddha was agnostic, and denied the existence of a personal God.

Mahayana
Buddhism.

Mahayana means the Great Vehicle, or boat, or raft which carries devout worshippers over the ocean of existence. It differs from the Hinayana school in recognising Buddha as a divinity and in permitting the use of images. The founder of the Mahayana school was Nagarjuna, author of one of the Mahayanist Scriptures called 'Prajnaparimita' or Perfected Wisdom, who lived about the middle of the first century A.D. Besides attributing divine honours to Buddha, he created a vast hierarchy of gods (Buddhisattvas), and gave a place in it to the Brahmanical deities: Brahma, Vishnu, Siva, Sarasvati, Ganesh, who were represented with an image of Buddha in their foreheads, and given the title of "Upasaka" or devotee. The Mahayana Buddhism



GENERAL VIEW OF AJANTA CAVES.

of Nagarjuna was based upon the philosophy of Yoga as expounded by Patanjali, which contained by



implication the doctrine of Incarnation. If the soul within the human body could be joined with the Universal Soul by the spiritual exercises of the Yoga system, the Divinity itself could be manifested in the persons of the teachers of Yoga philosophy. When Buddhist philosophy admitted the possibility of a personal God, it could not acknowledge any other God than Buddha.

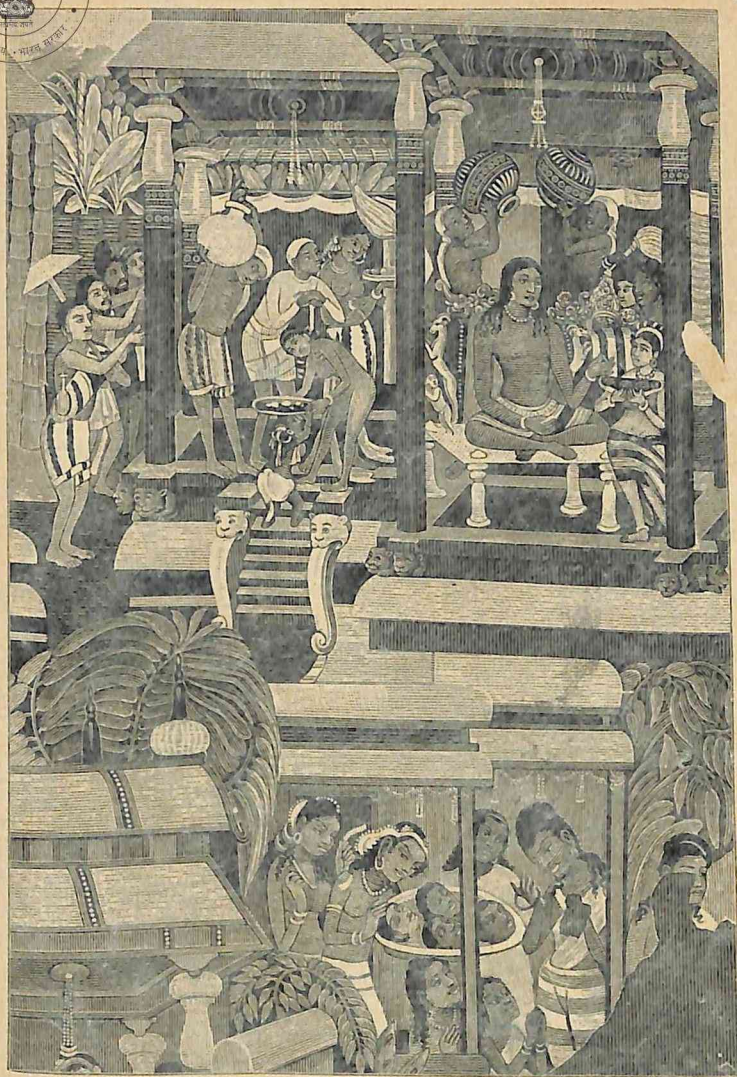
The worship of images was only a help and a preparation for those who were unable to understand the abstruse conceptions of Vedic philosophy. "The vulgar look for their gods in water; men of wider knowledge in celestial bodies; the ignorant in wood, clay, or stone; but the wisest men in the Universal Soul. Those who in their ignorance believe that Ishvara is (only) in images of clay or stone, or metal, or wood, merely trouble themselves by their 'tapas.' They can never attain liberation without knowledge. Yoga is the union of the embodied soul with the Supreme Soul. Puja is the union of the worshipper and the worshipped; but he who realises that all things are Brahman, for him there is neither Yoga nor Puja." ¹

At Ajanta, there are twenty-nine caves in all; they are excavated in the almost perpendicular rock, which, bending in a semi-circle, forms the northern side of the valley of the Waghora, a small torrent in the upper basin of the Tapti river.

The caves may be divided into three groups:

I. The first group in the order of age contains the caves numbered, commencing from the east, as VIII.

¹ 'Mahanirvana Tantra,' translated by Arthur Avalon, pp. 348-9.



CORONATION CEREMONY, FROM CAVE I.

The upper part of the panel shows the king on his throne being anointed with holy oil poured out of earthen vessels, and touching offerings made by his queen. In the vestibule other figures are bringing more offerings and oil. Beggars are to be seen outside. Below, women are presenting to a priest heads from human sacrifices.



XI. XII. and XIII. (Viharas), and IX. and X. (Chaityas). These are Hinayana, and date from the second and first centuries B.C. All the rest are Mahayana.

2. The second group contains the caves numbered as XIV. XV. XVI. XVII. and XVIII. (Viharas), and XIX. (Chaitya). These date from the second to the fifth centuries A.D. The date of XVI. XVII. and XVIII. is more clearly indicated by the fact that they were dedicated by the king of the Vatakatas, whose wife was a daughter of Chandragupta II.

3. The third group contains the caves numbered I. to VII. and XX. to XXV. (Viharas), and XXVI. (Chaitya). The great caves XXVII. and XXIX. are unfinished Viharas, and XXVIII. is a Chaitya, but unfinished.

In this group the pillars have the amalaka or lotus fruit capital, the base is square (*Brahma kanta*), above, the pillar is octagonal (*Vishnu kanta*), still higher up, it is circular or sixteen-sided (*Rudra kanta*). These pillars thus recall each of the three persons of the Brahmanic Trinity. The date of this group is approximately the seventh century A.D.

Sarnath.

One of the most important relics found at Sarnath is a seated statue of Buddha dressed in a smooth, close-fitting robe, and with the head crowned by an elaborately ornamented aureole. Both these features point to the statue being late work. The top of the Lat or pillar found at Sarnath has also been preserved. Two lions, standing back to back, crowned the pillar, and the abacus or space under the two animals, sculptured on the top, is ornamented by figures of bulls and the Wheel of the Law.

Mathura.

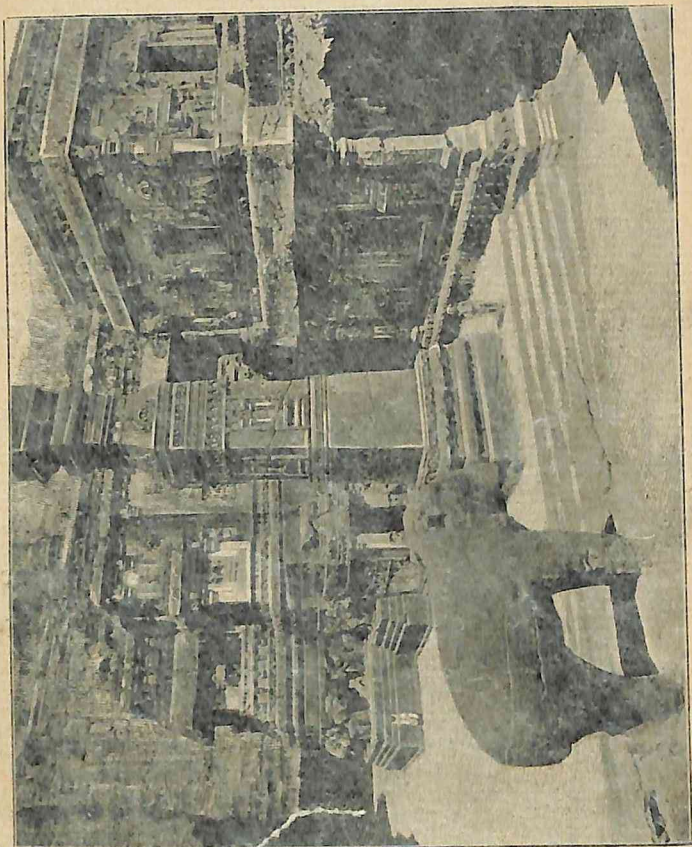
Mathura is remarkable for the statue of "Hercules



TEMPTATION OF BUDDHA BY MARA. FROM CAVE I, AJANTA.

and the Nemean lion," and for the so-called "Bacchanalian" images typical of a sensual form of popular Buddhism, which may have been associated with the

worship of the Yakshas or sprites ; of these the most remarkable is the " Stacy Silenus." The two lions



KAILASA TEMPLE AT ELLORA.

carved in red sandstone and covered with Kharosthi characters are evidence for the existence of a dynasty of Saka Satraps at Mathura.



At Ellora there are twelve Buddhist, fifteen Brahman, and five Jain caves and the Kailas temple. Of the Buddhist caves, the most remarkable is the Chaitya in the Viswakarma or Carpenter's Cave. Among the Brahman caves, the *Dumar Lena* or *Sitaki nahani* is a reproduction of Elephanta on a larger scale, and has carvings of Ravana shaking Kailasa, the Marriage of Siva and Parvati, and of Siva dancing the "*tandava*" dance. The Das Avatara has two other remarkable carvings of Siva in the form of Bhairava, and of Siva rescuing Markandeya from Yama.

Ellora, Buddhist and Brahman caves.

The Kailasa temple was built by the Rashtrakuta king Krishna I. about the middle of the eighth century, on the model of the temple of Virupaksha at Pattadakal. Like the Seven Rathas of Mamallapuram or Mahabalipuram, near Chingleput, the temple is carved out of the solid rock. Another such temple is that of Kalugumalai in Tinnevely. Hindus, when excavating temples in rock, which they did in imitation of the Buddhists, unlike them, cleared away all the surrounding stone, so as to allow the temple thus carved to be distinctly seen, as is done in the Kailasa temple at Ellora, and at Dhumnar in Rajputana.

The Kailasa temple.

The Kailasa temple was so called, because the hill on which it stands, and the streams and waterfalls near it, formed a copy in miniature of the mountain sacred to Siva in the Himalayas and of the mighty rivers which rise near by. To construct the temple, a pit 50 to 100 yards deep, 250 feet long, and 160 feet wide had to be quarried out of the side of the hill, and a double-storied temple, twice as large as that of Pattadakal, carved out of the rock thus separated off.



Forming the entrance, which faces west, like all Siva shrines, is a *Gopuram*, and connected with it by a bridge cut out of the rock is a two-storied shrine for Nandi Siva's *vahan*. On either side of the Nandi shrine are two *dhwaja-stambhas* surmounted by Siva's *trisul*. A second rock-bridge connects the Nandi shrine with the twelve-pillared *mandapam*, which has a fine porch. The *mandapam* has doors, on each side of the *Antarala* or Inner Chamber, by which worshippers can enter and depart, after performing *Pradakshina* round the *Garbha Griha*, or Holy of Holies. The *Vimana*, or Inner Shrine, rests on a plinth about 27 feet high, ornamented with a frieze of elephants. This basement provides a procession path round the *Garbha Griha*, and the procession path has shrines at the corners and in the middle of its three sides, with the *Garbha Griha* in the middle. On the north is the shrine of Ganesa, god of the reasoning faculties, who is always invoked on the commencement of any undertaking. On the north-east corner is the shrine of Bhairava (Siva in his destructive aspect). On the east is the shrine of Parvati. On the south-east is the shrine of the scavenging deity, Chanda. On the south is the shrine of the Seven Mothers of Creation.

The roof of the *Antarala* rises above that of the *mandapam*, and has a window in it, in which stands a statue of Siva as a Jogi, with his right hand raised in the attitude of teaching. The highest point of the temple is the tower of the *Garbha Griha*, which is crowned with a stupa dome, as is usual in Siva shrines. On the south, cut out of the solid rock, is the largest of the side chapels, called Lankesvara.



CSL

CHAPTER IV.

THE EMPIRE OF ASOKA, ANDHRA, SCYTHIAN,
GUPTA, AND KSHATRAPA KINGS.

CHANDRA GUPTA deposed the last king of Magadha of the Nanda dynasty in B.C. 317, and reigned till B.C. 292. His son, Bindusara Amitraghata (slayer of foes, Greek, *Amitrachates*), reigned till 272. Bindusara's second son Asoka succeeded him, and reigned till his death in B.C. 218. Asoka's empire was the most successful attempt to bring all India "under one umbrella" that the country ever saw till it passed under English sway. We have seen that Darius Hystaspes included a portion of India in the Persian empire; we now see that an empire with its capital in India included extensive territories beyond Indian borders.

In both cases the result was the same: Indian and external civilisation began to influence each other. The missionary spirit of Buddhism spread the religious even beyond the political influence of India, and Sir Aurel Stein's recent discoveries in Chinese Turkestan show how widespread the religious influence of India was, and that the isolation of India was less complete in former times than it is now. Civilisation in Chinese Turkestan was extinguished by the drying up of the country, which was probably brought

Asoka.

Indian and
external
civilisation
begin to
influence each
other.



about by the sudden elevation of mountains, which blocked out the rain-bearing winds. There are similar relics of extinct civilisation in Beluchistan and Seistan.

Asoka's Edicts.

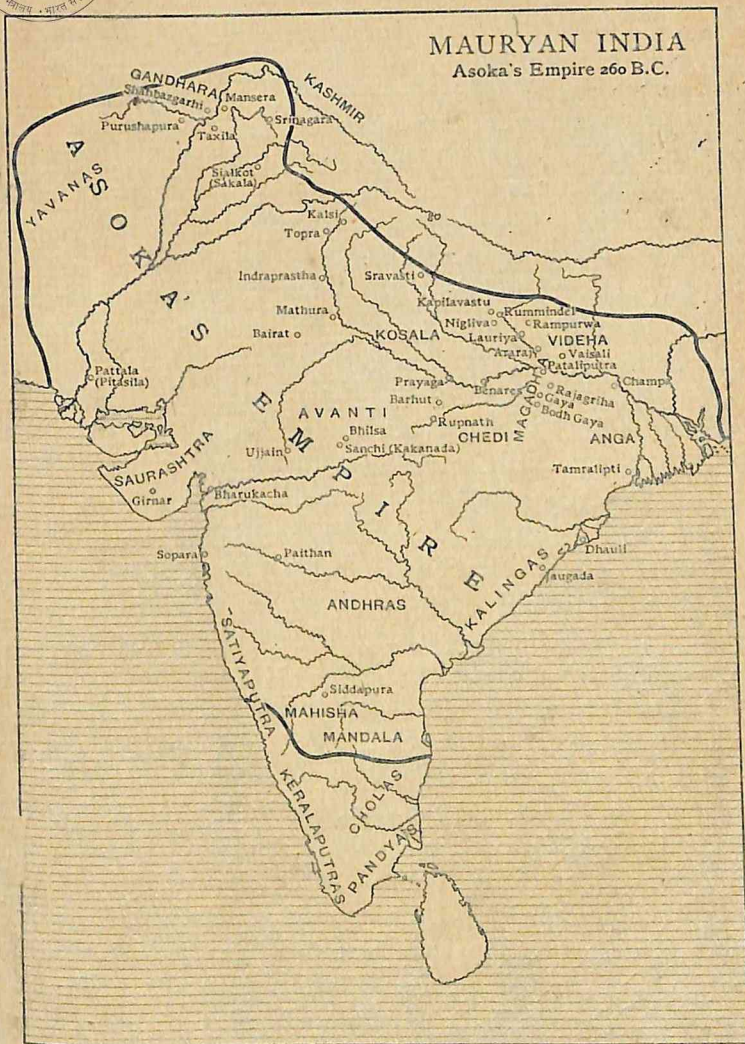
Asoka conquered Bengal and Kalinga (the west coast of the Bay of Bengal from the river Mahanadi on the north to the Kistna on the south), the name of which survives in Kalingapatam. Remorse for the infliction of the horrors of war upon this country led to his becoming a Buddhist. After his conversion he published in Prakrit certain edicts and inscriptions on the principles and practice of his new religion, which were engraved on rocks and pillars in various places in a tract of country stretching from Shahbazgarhi, 40 miles N.E. of Peshawar, to Brahmagiri in Mysore. These edicts differ considerably in the dialects used and in the character in which they are written.

Dialects.

The dialects are *Punjabi*, distinguishable by the use of the subjoined R, and by the little distinction made between long and short vowels; *Ujjaini* (edicts of Girnar and Rupnath), which use R as well as L; and *Magadhi*, which has no R, e.g. Laja for Raja, Dasalatha for Dasaratha.

Characters.

The characters used are Kharosthi, which is read from right to left. Kharosthi is the alphabet used in N.W. India, and is a variety of the Aramaic character. In this, the Shahbazgarhi and Mansera edicts are written; it is also used for the inscriptions on the coins of the Greek and Scythian princes of Ariana (Herat). The other edicts and inscriptions of Asoka are written in the Brahmi character, which is read from left to right. The



Emery Walker Ltd. sc

Brahmi characters were first read by means of the coins of the Greek princes reigning in Afghanistan



and the Panjab from about B.C. 250 to about A.D. 25. These coins have a Greek inscription on the obverse, and on the reverse a translation of the Greek inscription in an Indian character and language.

Classification of the edicts and inscriptions.

Minor Rock Edicts.

The edicts and inscriptions of Asoka may be classified as follows :

I. Minor Rock Edicts, which Senart, F. W. Thomas, and Vincent Smith consider to be the earliest. These are found at Bairat in the Jaipur State, at Rupnath in the Jabalpur district, at Sasseram in the Shahabad district, Bengal, at Brahmagiri, Siddapura, and Jatinga-ramesvara in northern Mysore. In the first Minor Rock Edict, Asoka says of himself :

Fruit of exertion.

“ For more than two years and a half I was a lay disciple (upasaka, of the Buddhist order) without, however, exerting myself strenuously. But it is more than a year since I joined the order, and have since exerted myself strenuously. During this time the gods, who were regarded as true all over India, have been shown to be untrue.

“ For this is the fruit of exertion. Nor is this to be attained by a great man only, because, even by a small man, who exerts himself, immense heavenly bliss may be won. For this purpose has the precept been composed ; Let small and great exert themselves.”

The precept is said to have been composed by the “ Viyutha ” or Traveller, a name under which Asoka alludes to himself on account of his pious tours.

Summary of the Law of Piety.

The second Minor Rock Edict gives a summary of the Law of Piety. Thus saith his Sacred Majesty : “ Father and mother must be hearkened to ; similarly, respect for living creatures must be firmly established ;



truth must be spoken. These are the virtues of the Law of Piety which must be practised. Similarly, the teacher must be revered by the pupil, and towards relations fitting courtesy should be shown. This is the ancient nature of piety—this leads to length of days, and according to this men must act."

2. The Bhabra Edict is found at Bairat in the Jaipur State. It is addressed to the Buddhist Sangha and names seven passages of the Buddhist scriptures, and the short text, "Thus the Good Law will long endure," as special favourites with Asoka.

The Bhabra Edict.

3. The Rock Edicts are fourteen in number. They are generally assigned to the thirteenth and fourteenth years of Asoka's reign, B.C. 257 and 256, dating from his coronation or consecration (*abhiseka*) in B.C. 269. They are found at seven sites, Shahbazgarhi in the Yusufzai country, Mansera in the Hazara district, Kalsi in the Dehra Dun district, U.P., Sopara in the Thana district, Bombay, Girnar in Junagarh State, Kathiawar, Dhauli in the Puri district near Bhubanesvar, and Jaugada in the Gangam district, Madras, 18 miles N.W. of the town of Ganjam.

The Rock Edicts.

Date.

Sites.

The first Rock Edict inculcates the sacredness of life, and forbids the slaughter of animals for sacrifice, or holiday-feasts.

Sacredness of animal life.

The second mentions the "curative arrangements" both for man and beast ordered in Asoka's dominions as well as among his neighbours, the Cholas, Pandyas, the people of Satiyaputra, the people of Keralaputra, "Antiochus the Greek, and likewise the kings near unto that Antiochus." Wells have been dug and trees planted along the roadsides.

"Curative arrangements" for man and beast.



Quinquennial circuits to proclaim the Law of Piety.

In the third, Asoka orders his commissioners (*rajjuka*) and his district officers (*pradesika*) to go on quinquennial circuits (*anusamyana*) to proclaim the Law of Piety.

The practice of Piety.

The fourth deals with the practice of piety. Asoka prides himself that "now by reason of the practice of piety by his Sacred and Gracious Majesty the King, instead of the sound of the war-drum, the sound of the drum of piety is heard, whilst heavenly spectacles of processional cars, elephants, illuminations, and the like are displayed to the people."

Censors of the Law of Piety.

By the fifth, censors of the Law of Piety (*dhamma-mahamatra*) are appointed.

Prompt despatch of business.

Asoka, in the sixth Rock Edict, announces his willingness to hear reports on the people's business in all places and at all hours. "Work I must for the welfare of all and the root of the matter is in effort, and the dispatch of business, for nothing is more efficacious to secure the welfare of all. And for what do I toil? For no other end than this, that I may discharge my debt to animate beings, and that while I make some happy here, they may in the next world gain heaven."

Imperfect fulfilment of the law.

In the seventh Rock Edict, Asoka desires that "in all places men of every denomination (*pashanda*) may abide, for they all desire mastery over the senses and purity of mind." Even partial fulfilment of the law is better than nothing.

Tours of piety.

In the eighth, tours of piety for visiting ascetics, Brahmins, the country, and the people, and for inculcating and discussing the Law of Piety are substituted by Asoka for hunting.

True ceremonial.

In the ninth, true ceremonial is defined as including



the proper treatment of slaves and servants, honour to teachers, gentleness towards living creatures, and liberality towards ascetics and Brahmins."

In the tenth, Asoka expresses his opinion that true glory consists in obediently hearkening to the Law of Piety, and in conforming to its precepts. "Whatever exertions his Majesty King Priyadarshin has made, all are made with a view to the life hereafter, so that everyone may be freed from peril, which peril is sin. Difficult, very difficult it is to attain such freedom, whether a man be of high or low degree, save by the utmost exertion and complete self-denial, but specially difficult it is for the man of high degree."

In the eleventh, Asoka declares "there is no such almsgiving as is the almsgiving of the Law of Piety—friendship in piety, the distribution of piety, kinship in piety."

In the twelfth Rock Edict, Asoka "cares not so much for gifts or external reverence, as that there should be a growth of the essence of the matter in all sects. The growth of the essence of the matter assumes various forms, but the root of it is restraint of speech, to wit, a man must not do reverence to his own sect or disparage that of another without reason. Disparagement should be for specific reasons only, because the sects of other people all deserve reverence for one reason or another."

The thirteenth Rock Edict declares Asoka's remorse for inflicting the horrors of war upon the Kalingas. He considers that "the chiefest conquest" is the conquest by the Law of Piety. This he has won both in his own dominions, and in all the neighbouring realms as far as six hundred leagues to the country,



where the Yona (Greek) king Antiochus II. (surnamed Theos, king of Syria, B.C. 261-46) dwells, and, north of that king, as far as the dwelling-places of the four kings severally named Ptolemy (Philadelphus, king of Egypt, B.C. 285-47), Antigonus (Gonatas of Macedon, B.C. 277-39), Magas (of Cyrene, B.C. 285-258), and Alexander of Epirus, who died between B.C. 262 and B.C. 258.

In the fourteenth Rock Edict, Asoka explains that the form of the edicts has been "sometimes condensed, sometimes written at medium length, and sometimes expanded, for everything is not suitable in every place, for my dominions are extensive, and much has been written and much I shall cause to be written."

The Kalinga
Edicts.

4. The two Kalinga Edicts are substituted for Rock Edicts XI., XII. and XIII. not published in Kalinga. That found at Jaugada is called "the Borderers' Edict," and addressed to the officers of Samapa, a town probably situated near by. It lays down the duty incumbent on the king's officers to treat the "unsubdued borderers" considerately. That found at Dhauli is called "the Provincials' Edict," and addressed to the officers of Tosali, who are instructed not to imprison or ill-use the king's subjects without due cause. Vincent Smith gives the date of these two edicts as B.C. 256.

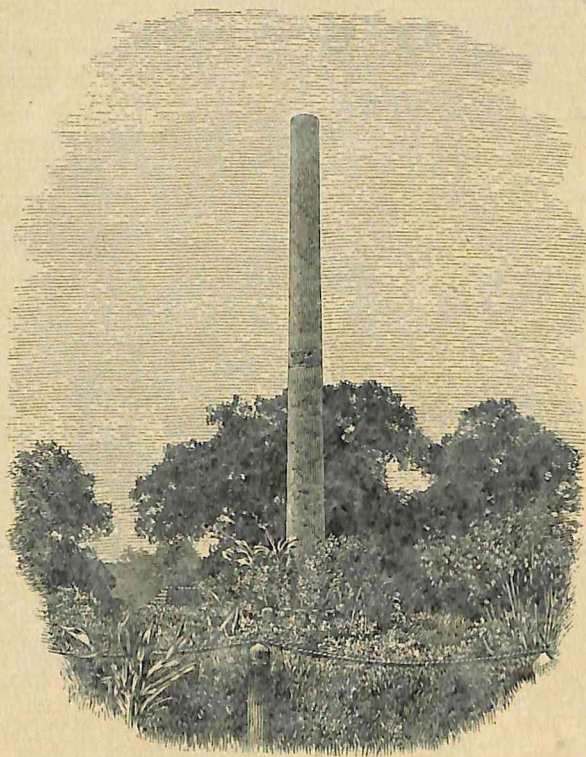
The Pillar
Edicts.
Sites.

5. Pillars inscribed with edicts have been found at Delhi, where one pillar stands on the summit of the Kothila of Firozabad, to which place it was removed by Firoz Shah Tughlak in 1356 from Topra in the Umballa district; another was removed from Meerut by Firoz Shah Tughlak at the same time as

THE EMPIRE OF ASOKA

125

the other Delhi pillar, and erected by the English Government on the Ridge at Delhi in 1867. Another pillar is found at Allahabad, where the column is



ASOKA'S PILLAR, ALLAHABAD.

inscribed with Pillar Edicts I.-VI., the Queen's and the Kausambi Edict, and an inscription by Samudra Gupta. Cunningham conjectures that this pillar was removed from Kausambi, 90 miles S.W. of Allahabad, by Firoz Tughlak. Other sites are



Lauriya Araraj, Lauriya Nandangarh or Mathia, and Rampurwa in the Chumparun district, Bengal, and Sanchi in the Bhopal State, Central India. The pillar at Sanchi stands at the southern entrance of the Stupa.

The Pillars or Lats have, when perfect, an animal sculptured on the top, one of the four Guardians of the Quarters, the elephant guardian of the East, the bull of the West, the lion of the North, and the horse of the South. The abacus or space under the animal sculptured on the top is variously ornamented, sometimes by a row of flying geese, sometimes by designs composed of lotus and honeysuckles. The Sarnath Lat has two lions back to back, and the abacus is ornamented by figures of bulls and of the Wheel of the Law. The capitals are generally the Persepolitan Bell, or the *Amalaka* (lotus fruit).

The complete series of Pillar Edicts is only found on the Allahabad-Topra Pillar. Pillar Edict VII. is not found on the other pillars. Vincent Smith gives the date of the seven Pillar Edicts as 242 B.C.

The principles
of government.

The first Pillar Edict deals with the principles of government. In the words of Asoka: "Both this world and the next are hard to secure save by intense love of the Law of Piety, intense self-examination, intense dread, and intense effort. However, owing to my instructions, this yearning and love of the Law of Piety from day to day have grown and will grow."

The king's own
example.

In the second Pillar Edict, the king enquires "Wherein consists the Law of Piety?" He answers his own question thus: "In these things, to wit, in abstinence from impiety, in many good deeds, compassion, liberality, truthfulness, and purity. The gift of spiritual insight I have given in manifold



ways ; on two-footed and four-footed creatures, on birds and the denizens of the waters, I have conferred various favours even unto the boon of life, and many other good deeds have I done."

The third Pillar Edict inculcates the duty of self-
Self-examination.
examination.

The fourth Pillar Edict describes the powers and
Powers and duties of the commissioners.
duties of the commissioners (*Rajjuka*). " They will ascertain the causes of happiness and sorrow, and, through the (subordinate) officials of the Law of Piety, will exhort the people of the country so that they may gain this world and the next." A respite of three days is to be given to all condemned men lying in prison under sentence of death, that they may devote themselves to deep meditation, or that their relatives may present offerings and undergo fasts to promote the pious meditation of the criminals in the interval.

The fifth Pillar Edict contains regulations which
Regulations restricting the slaughter and mutilation of animals.
restrict the slaughter or mutilation of animals.

In the sixth Pillar Edict Asoka says, " after I had been consecrated twelve years, I caused pious edicts (Rock Edicts III. and IV.) to be written for the welfare and happiness of mankind, with the intent that they, giving up their old courses, might attain growth in piety one way and another."

In the seventh Pillar Edict, Asoka sums up the
Summary of Asoka's steps taken to spread the Law of Piety.
measures he has taken to spread the knowledge of Dharma. These were the orders to commissioners to give instruction in the Law of Piety, the appointment of censors of the Law of Piety, and the erection of Pillars on which it was inscribed, his endeavour to inculcate it by the force of his own personal example,

**Minor Pillar
Edicts.**

the planting of trees, the erection of rest houses, and the digging of wells at every half kos along the roads, and the institution of a department to superintend the charities of the king, his queens, and relatives.

6. The Minor Pillar I. at Sarnath, and the Minor Pillar Edict II., or the Edict to the officers of Kausambi, on the column inscribed with the Third Pillar Edict at Allahabad, order that all monks or nuns, who "break the unity of the Church," are to be deprived of their saffron garments, and to be compelled to put on white clothes, and to dwell in a place not reserved for the clergy. The Minor Pillar Edict III. at Sanchi is also to the same effect.

Minor Pillar Edict IV., or the Queen's Edict, also inscribed on the same column as the third Pillar Edict at Allahabad, orders that all acts of charity done by the Second Queen are to be ascribed to her under the title of "the Karuvaki, mother of Tivara." Vincent Smith gives the date of the Minor Pillar Edicts as B.C. 240.

**Commemorative
inscriptions.**

7. Two commemorative inscriptions of Asoka are found in the Nepal Terai at Rummindei, near the Tilar river, and at Nigliva. Both places were apparently visited by Asoka on one of his "pious tours." At Rummindei, the inscription commemorated the birthplace of Buddha at the Lumbini garden, and at Nigliva the subject of the inscription was the enlargement for the second time by Asoka of the stupa dedicated to Kanakamuni or Konakamana, one of the Buddhas who preceded Gautama. Vincent Smith gives the date of these inscriptions as B.C. 240.

**Cave
dedications.**

8. In the Barabar caves, near Gaya, are several inscriptions by Asoka commemorating his dedication



of the caves, which he caused to be cut out of the solid granite, to the Ajivikas (a sect resembling the Jains), and founded by Makkhali Gosala. Asoka's dedications, according to Vincent Smith, were made in the years B.C. 257 and 250. A similar dedication on the part of his grandson Dasaratha is found in the Nagarjuni caves near by.

The translations given above are quoted from Mr. Vincent Smith's 'Edicts of Asoka,' and the same author sums up the teaching of the Edicts thus:

"The Edicts reveal Asoka as a man who sought to combine the piety of the monk with the wisdom of the king, to make India a kingdom of righteousness as he conceived it, a theocracy without a God; in which the government should act the part of Providence, and guide the people in the right way. Every man, he maintained, must work out his own salvation, and eat the fruit of his deeds." ¹

Teaching of the
Edicts summed
up.

Asoka in the ninth year of his reign, B.C. 261, joined the Buddhist order as a lay brother, in the eleventh, B.C. 259, he became a member of the order (Minor Rock Edict I.). In the thirteenth, B.C. 257, "he set out for the great wisdom" (sambodhi), i.e. he completely adopted Buddhist ideals.

What we learn
of Asoka and
his empire from
the Edicts.

The northern boundary of Asoka's empire was the Hindu Kush mountains. It included Afghanistan, Beluchistan, Sind, and all India down to a line drawn from the mouth of the Palar river near Sadras in the Chingleput district on the east coast, to the river Chandragiri in the Malabar district on the west coast, roughly corresponding with the twelfth parallel

¹ Vincent Smith 'The Edicts of Asoka,' introduction, p. xiii.



of north latitude. Each *pergana* or *vishaya* was under the control of a *vishayapati*, the *Pradesika* or District Officers were under the control of the *Rajjuka* or commissioners, and the *Rajjuka* under the Viceroy. The *Kambojas* of Kabul (or, according to some authorities, Thibet), the *Gandharas* and *Yavanas* of the Kabul valley, the *Rashtikas* of Maharashtra and Saurashtra (Gujrat), the *Bhojas* of Vidarbha or Berar, the *Petenikas* and *Pulindas* of the Deccan, and the *Andhra* kingdom between the Godaveri and *Kistna* rivers were among the protected tribes and states of the empire, under the name of *Aparatanta* (Rock Edicts V. and XIII.).

The *Cholas*, *Pandyas*, and the people of *Keralaputra* (Travancore), and *Satiyaputra* (Mangalore), and five Greek kingdoms, are spoken of as *Pratyanta* or independent (Rock Edicts II. and XIII.).

Asoka's empire was ruled from Patna, with vice-royalties at Ujjain, Taxila (identified by Cunningham with a site near Kali ki serai station on the North-western Railway between Rawul Pindee and Hassan Abdul); Tosali (for Kalinga) and Suvarnagiri (for the south). The sites of the last two places have not been identified.

Asoka died in B.C. 232 (or, according to other authorities, B.C. 218), in religious retirement on Suvarnagiri (Songir), one of the hills surrounding Girivraja, a city below Rajgriha. The Maurya dynasty came to an end in B.C. 184, when Pushyamitra, who was the general of Brihadratha, the last Maurya king, slew him and founded the *Śunga* dynasty, which reigned B.C. 184-72. Pushyamitra is said to have performed the *Asvamedha* or horse



sacrifice to advance his claim to supreme power in India. In Pushyamitra's reign Menander, the Greek king of Kabul and the Panjab, who is the king mentioned in the Milindapanha, marched as far as Mathura and Oudh about B.C. 155-153. The kings of the Sunga race founded the Bharhut Stupa in Central India between Allahabad and Jubulpur. They were Brahmans of the Sama Veda school, and therefore familiar with horse sacrifices. They were succeeded by the Kanva dynasty B.C. 72-27. The Kanvas were overthrown by the Andhras.

A most important empire was founded by the Andhras, whose capital were Dhanakataka, probably to be identified with the Buddhist Amaravati, on the Kistna, in the Guntur district on the S.E., Pratishthana or Paithan (Greek Plithana) on the upper waters of the Godavery in Aurungabad district on the N.W., and Vijayanti, modern Banavasi, in the N. Kanara district of the Bombay presidency. The Andhras rose to power about B.C. 180 and continued to exercise sovereignty till 249 A.D. The name of the dynasty was Satavahana or Satakarna, and it was founded by Senuka Satavahana. An inscription in one of the Nasik caves speaks of Queen Gautami, who gave a village to the Buddhist monks in the nineteenth year of her grandson Sri Pulumayu Vasisthiputra. Gautami, was the mother of the Satakarna Gautamiputra, sometimes called Viliyayakura II. (the Balokuros of the Greeks). He established the glory of his dynasty, and is mentioned as the destroyer of the Sakas and Yavanas, who were perhaps Scythian and Indo-Bactrian invaders from Gujrat. The Andhra kings were constantly fighting with the Kshatrapas of

Empire of the
Andhras,
208 B.C. to
A.D. 249.

Saurashtra, and were assisted in their wars by the Tamil kings. They had some control over the coasts of Orissa, Bengal, and Arracan ; on this account they styled themselves in inscriptions " lords of the three Kalingas." Gautamiputra or Vilivayakura was a contemporary of the Kshatrapa Nahapana, whom he overthrew A.D. 126. Rudradaman's inscription at Girnar says that he " obtained glory, because he did not destroy the Satakarna Dakshinapati, on account of their relationship, although he had twice conquered him." Their power did not, however, completely



Sri Pulumayu. Reverse : the Ujjain symbol

ANDHRA COINS.

disappear till about 431 A.D. The Andhras are represented in modern times by the Telegus, and the Pergunnah Andhari near the Chilka lake in Orissa marks the modern limit of the power of the Andhras. The Andhra coins are chiefly marked with an elephant which was also the cognisance of the Chera dynasty. Other Andhra coins bear the design of a sailing ship, thus testifying to the prevalence of commerce at the time.

This commerce was chiefly carried on with the coast of Pegu, and with the Talaing kingdom, of which Thatun, called Sadhammanagara by the Hindus, was the capital. The Burmese call the people whom they found in the country Talaing or foreigners, a



name which is said to be a corruption of Telegu. Another Hindu settlement in Burma was Tharakhetra near Prome.

Contemporary with the empire of the Andhras was the kingdom founded by the Scythians under Kadphises I., A.D. 45-85, and his son and successor Kadphises II. (Wima or Hima), A.D. 85-120 or 125. The name of the Scythians or Sakas is perpetuated in that of the Persian province of Drangiana or Seistan (Sakastene). Their original home has been discovered by Sir Aurel Stein to have been in the Chinese province of Kansu. Their first appearance is said by some authors to be contemporaneous with the Vikrama era of B.C. 57, by others with the Salivahana era of A.D. 78. They penetrated into the Panjab and destroyed the Greek kingdom of the family of Euthydemus there about B.C. 100. They even progressed as far as Mathura, where the Kharosthi inscription on the pair of red sandstone lions tells us of the existence of a dynasty of Saka satraps. Other sections established themselves in Kathiawar, at Kapisa, capital of Gandhara, and at Taxila. Kadphises united a number of Scythian tribes under the name of **Kushan**.

The Scythian or Yueh Chi, or Kushan kings.

Kadphises II. is distinguished among the kings of India as having sent an embassy to congratulate the Roman emperor, Trajan, on his arrival at Rome A.D. 99. The Scythians held the Indus valley and Bactria, and therefore their alliance against the Parthians and Persian Sassanians was useful to the Romans ; so the object of this embassy may have been to negotiate an alliance.

Kanishka, the Kanerkes of the Greek coins, probably Kanishka.



Conquest of
Khotan.

succeeded Kadphises II. about the year A.D. 120, and his reign lasted till about the year A.D. 150. His capital was Purushapura (Peshawar), and his empire extended from Kashgar, Yarkand, and Khotan in Central Asia, which he conquered, to the Vindhya mountains in India on the south. It also included Upper Sind. It was owing to the conquest of Khotan that Buddhism was extended to China. Panchao, the Chinese general, defeated the Kushan king of Kabul in Yarkand or Kashgar. After Panchao's death, the Kushan king recovered Khotan between the years A.D. 101 and 123. Hence the extension of the Indian language, script, religion, and art into Chinese Turkestan, and from Chinese Turkestan into China. Kanishka was to northern what Asoka was to southern Buddhism. He, A.D. 143, held a council at Jullundur of the Buddhists of the Northern or Mahayana school, which is distinguished by its worship of Buddha as a divinity and of the Buddhists as subordinate deities. The council was held under the presidency of Nagarjuna or Nagasena, and prepared commentaries on the Pitakas. These commentaries were the Upadesa Sastra on the Sutta Pitaka, the Vinaya Vibhasa Sastra on the Vinaya Pitaka, and the Abhidhamma Vibhasa Sastra on the Abhidhamma Pitaka. They were composed in Sanskrit, and thus mark the preference of the Mahayana school of Buddhists for that language. The council reconciled as mutually compatible the doctrines of the eighteen schools of Buddhism, which by this time had come into existence. The inscriptions of Kanishka have been found in Afghanistan, in the Panjab mountains, and as far east as Mathura.

Kanishka's son and successor was Huvishka, founder of a Buddhist monastery at Mathura, and after him came Vasishka or Vasudeva, whose name shows how rapidly the Kushans had become Hinduised. A pillar has been found at Mathura inscribed with the title "Maharajah Shahi Vashishka." After this king, the power of the Kushans in Northern India appears to have declined, though they held their own for some time afterwards in the Panjab and at Kabul.

Coins of Hermæus, the last Greek king, have the name of Kadphises added, showing that Kadphises

Scythian coins.



COIN OF KADPHISES.

Reverse : Siva on bull Nandi.

retained the services of Hermæus as a Satrap. The reverse has Siva in the androgynous form of Ardhanarishvara, with his hair dressed in a pointed topknot (jada), a rayed nimbus, and a garland of skulls. Siva is considered as the equivalent of Apollo, if androgynous of Apollo and Artemis. Some coins of Kadphises have the effigy of the Roman emperor Augustus, some an Indian bull on the obverse and a Bactrian camel on the reverse. Kanishka's coins have on the reverse the inscriptions Helios, Mithra or Mithro (the Persian sun), others Nannaia or Nana, the Persian equivalent of Artemis. There is

The Gupta
kings.

a strange medley of Greek, Persian, and Indian gods on the Scythian coins, including Herakles with his club and Siva with his *trisul*.

The period between the downfall of the Andhra and Kushan dynasties about A.D. 220 or 230, and the rise of the Gupta kings, a century later, is one of which we know very little.



1. Samudra Gupta.



2. Obverse: *Asvameḍha* Horse. Reverse: Queen Dutta Devi.

COINS OF SAMUDRA GUPTA.

The Gupta kings of Kanauj on the west bank of the Kali Nadi in the Farukhabad district, U.P., absorbed the kingdom of the Andhras into their empire, and reigned from about A.D. 319 to 480. The chronology of this dynasty has been cleared up by Mr. Fleet. According to him the year 1 of the Gupta dynasty is A.D. 319-20. The rise of this dynasty dates from A.D. 308, when Chandra Gupta I., a raja who reigned at or near Pataliputra, married Kumara Devi, a princess of the Lichchavis at Vaisali. He extended his power over Tirhut, Behar and Oudh,



and died in the year A.D. 326, leaving the throne to his son Samudra Gupta. Samudra Gupta reigned from A.D. 326-76 and his dominions extended from the Hughli on the east to the Jumna and Chambal on the west, and from the Himalayas on the north to the Narbada on the south, with the kingdoms of Samatata (mouths of the Ganges and Brahmaputra), Davaka (Bogra, Dinajpur and Rajshahi districts), Kamrup (Assam), and Kartripura (Kumaon, Almora, Garhwal and Kangra) in subordinate alliance. The extent of his empire is recorded in an inscription on the Kausambi lat at Allahabad. In token of his supremacy, Samudra Gupta performed the *Asvamedha* or horse sacrifice, which had not been celebrated in India since the time of Pushyamitra, and issued coins with the effigy of a horse upon them in token of having performed the horse sacrifice, thus showing the revival of Brahman influence. During Samudra Gupta's reign, Meghavarma, the Buddhist king of Ceylon, founded the Buddh Gaya temple monastery. Chandra Gupta II. succeeded and reigned A.D. 375-413. Chandra Gupta II. subdued the Arjunayas, Malavas, and Abhiras of Eastern Rajputana, and Malwa, and the peninsula of Saurashtra, or Kathiawar. Chandra Gupta II. is identified by Mr. V. A. Smith with the Vikramaditya of Sanscrit literature, whose court was frequented by the "Nine Gems." The difficulty in accepting this identification lies in the fact that the "Nine Gems" were not contemporary with each other. Inscriptions tell us that the sixteenth and seventeenth caves at Ajanta were excavated by a king of the Vatakatas who married Chandra Gupta's daughter.



The Bhitari
Lat.

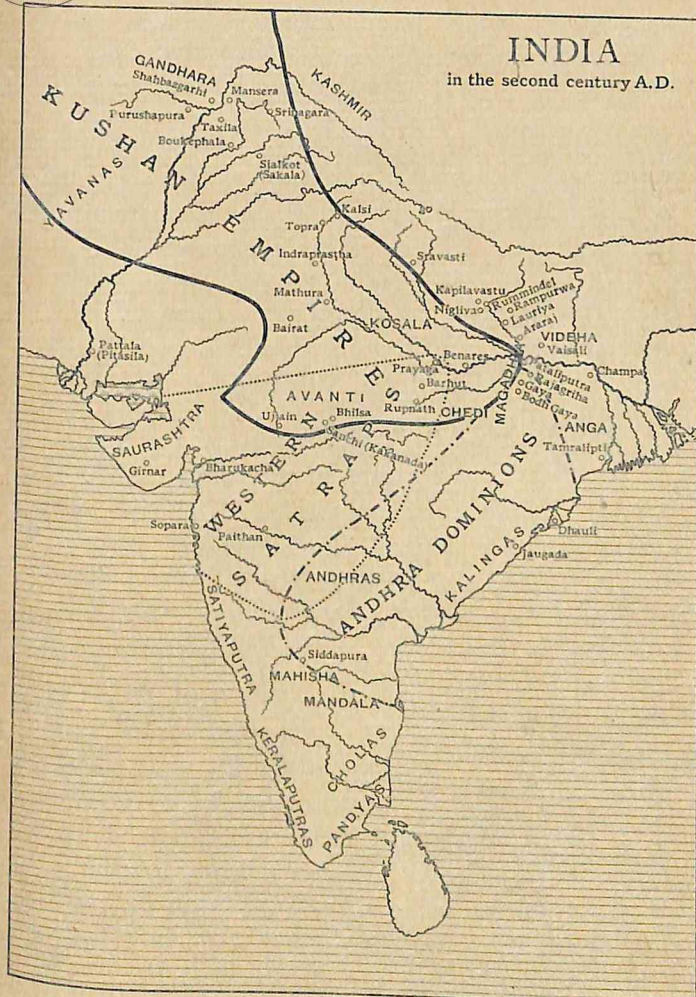
The golden
age of the
Guptas.

Other Gupta kings were Kumara Gupta, 413-55. Kumara Gupta set up the Iron pillar at Delhi in memory of his father, Chandra Gupta II. Skanda Gupta, 455-80, erected the Bhitari Lat, 455 A.D., in the Ghazipur district, to record on his father's *Sradh* pillar his own victory over the Huns. Pura Gupta was king in the Eastern provinces only. Pura Gupta's son, Nara Simha (Baladitya) took part with Yasadharmadeva in defeating the Huns. Of the Gupta age as a whole, A.D. 326 to 500, Vincent Smith speaks thus: "To the same age probably should be assigned the principal Puranas in their present form; the metrical legal treatises of which the so-called Code of Manu is the most familiar example; and, in short, the mass of the classical Sanscrit literature. The patronage of the great Gupta emperors gave, as Professor Bhandarkar observes, 'a general literary impulse,' which extended to every department and gradually raised Sanscrit to the position which it long retained as the sole literary language of Northern India. The golden age of the Guptas, glorious in literary as in political history, comprised a period of a century and a quarter (330 to 455 A.D.), and was covered by three reigns of exceptional length. The death of Kumara Gupta, early in 455, marks the beginning of the decline and fall of the empire." ¹

Government
of the Guptas.

In the Gupta period, Krishna worship first began to flourish by its union of *karma yoga* with *jñana yoga*. The power of the Gupta kings depended upon the recognition of the principle of self-government based upon the village communities. The

¹ 'Early History of India,' pp. 267-8.



Emery Walker Ltd. etc.

qualifications for membership of these village communities seem to have been somewhat oligarchic. A



member had to own more than a quarter of a veli of tax-paying, though if he was a Brahman and learned in one Veda and one of the four Bhasyas, the ownership of one-eighth of a veli would suffice ; he must own a freehold house and live in it ; he must be more than thirty-five and less than seventy-five years of age ; he must know and be qualified to teach the Mantras and Brahmanas.

The Raja presided over a confederation of villages, the Maharaja was the head of a confederation of clans, and the occupant of the throne was the suzerain of the Maharajas as the champion of the Hindu religion. All land belonged to the king, and paid as land tax a certain proportion of the produce graduated according to the means of irrigation used. All the villages also gave customary offerings, which were divided in various proportions between the Rajas, Maharajas and the occupant of the throne.

Kshatrapas of
Saurashtra.

Saurashtra or Kathiawar was ruled by the dynasty of the Kshatrapas, who were originally the viceroys of the Kushan kings. The first member of the Kshatrapa dynasty was Nahapana, who set up the inscription in the Nasik caves. He reigned about the beginning of the second century A.D., but his power was overthrown by the Andhra king Viliyaya-kura II. (or Gautamiputra). Chashtana, another Kshatrapa, conquered Ujjain and Gujrat, but he was reduced to great straits by the Andhra king Pulumayu. Chashtana's grandson Rudradaman rebelled against the Andhra kings, and compelled them to cede Kathiawar, Malwa, Cutch, Sind and the Konkan, about the middle of the second century A.D. The Nasik cave inscriptions relate chiefly to the grant of ✓



fields and villages to the Buddhist community by princes of this dynasty. An inscription having reference to Rudradaman is found at Girnar; the Girnar inscription gives his date as equivalent to A.D. 150. The Kshatrapa dynasty was overthrown by Chandra Gupta II. about the year A.D. 388.

Fa Hian, the Chinese pilgrim, visited India about A.D. 406-412. He says that he came to India to search for the Laws and Precepts of the Buddhist religion, "Because he had been distressed in Chang'an (Sian in Shensi; his native province) to observe the Precepts and the theological works on the point of being lost, and already disfigured by lacunæ." He speaks of the record of his travels thus: "The present is a mere summary. Not having been heard by the Masters (the learned body to whom he presented it) hitherto, he (Fa Hian) casts not his eyes retrospectively on details. He crossed the sea and hath returned, after having overcome every manner of fatigue, and has enjoyed the happiness of receiving many high and noble favours. He has been in dangers and has escaped them. And now therefore he puts upon the bamboo what has happened to him, anxious to communicate to the wise what he has seen and heard." After leaving China till he crossed the Indus, six years elapsed. He spent six years in India itself, including two in Tamralipti, where he was employed in copying manuscript, and three years on the voyage from India to China, including two years spent in Ceylon.

Fa Hian's
account of
India.

He came into India through Udyana (the country round Kabul), Swat, Gandhara, Taxila, Peshawar, and Mathura. He thus describes the Madhyadesa:



Fa Hian's
description of
Madhyadesa.

"The climate of this country is warm and equable, without frost or snow. The people are well off, without poll tax or official restrictions; only those who till the royal lands return a portion of the profit of the land. If they desire to go they go, if they like to stop they stop. The kings govern without corporal punishment; criminals are fined, according to circumstances, heavily or lightly. Even in cases of repeated rebellion, they only cut off the right hand. The king's personal attendants, who guard him on the right and left, have fixed salaries. Throughout the country the people kill no living thing, nor do they eat garlic or onions, with the exception of Chandalas only. In this country they do not keep swine nor fowls, and do not deal in cattle; they have no shambles, or wine shops in their market places. In selling they use cowrie shells. The Chandalas only hunt and sell flesh. Down from the time of Buddha's Nirvana, the kings of these countries, the chief men and householders have raised Viharas, and provided for their support by bestowing on them fields, houses, and gardens with men and oxen. Engraved title-deeds were prepared and handed down from one reign to another; no one has ventured to withdraw them, so that, till now, there has been no interruption. All the resident priests (in these Viharas) have their beds, mats, food, drink, and clothes provided without stint; in all places this is the case."¹

Buddhism and
Brahmanism
existing side
by side.

Fa Hian visited Sravasti, Kapilavastu, Kusinagara, Vaisali, and Patna. At Patna he describes the procession in which the images of Buddha and the

¹ Fa Hian (Legge), xvi. p. 43.



Buddhisattvas are carried in company with those of Hindu *devas*, thus showing how tolerant Buddhists and Hindus were of each other's religion. "Every year in the eighth month, they celebrate a procession of images. They make a four-wheeled car, and on it erect a structure of five storeys by means of bamboos tied together. They make figures of *devas* with gold, silver, and lapis lazuli grandly blended, and having silken streamers and canopies hung out over them. On the four sides are niches with a Buddha seated in each, and a Buddhisattva standing in attendance on him. There may be twenty cars all grand and imposing, but each one different from the others. On the day mentioned, the monks and laity within the borders all come together; they have singers and skilful musicians; they pay their devotions with flowers and incense. The Brahmans come and invite the Buddhas to enter the city. These do so in order, and remain two nights in it. All through the night they keep lamps burning, have skilful music, and present offerings." ¹

From Patna, Fa Hian made a circular tour to Rajgriha, Gaya, Benares, and Kausambi. He thus describes his visit to the hill of Gridhrakuta in old Rajgriha, where Buddha used to meditate: "Fa Hian having purchased in the new town perfumes, flowers, and oil lamps, hired two aged *bhikshus* to conduct him to the grots and to the hill Khi-che. Having made an oblation of the perfumes and flowers, the lamps increased the brilliance. Grief and emotion affected him to tears. He said: 'Formerly in this place was Buddha. Here he taught the Sheou-leng-

Fa Hian's
visit to
Rajgriha.

¹ Fa Hian (Legge), xxvi. p. 79.



yan.'¹ Fa Hian, unable to behold Buddha in life, has but witnessed the traces of his sojourn. Still it is something to have recited the Sheou-leng-yan before the cave, and to have dwelt there one night." He visited Nalanda and then returned to Patna, where he stayed three years. He next visited Champa, the capital of Anga, or East Behar, near Bhagalpur, and thence he went to Tamralipti (Tumlook). In this country were many Sangharamas or Buddhist monasteries, and he remained there two years copying the sacred books. He tells us the sacred books were very few, as the practice was to hand down the precepts of religion by memory from master to pupil. From Tamralipti, he sailed to Ceylon and remained there two years. He collected in Ceylon copies of the Vinaya Pitaka and other sacred books hitherto unknown in China. Fa Hian returned to China by way of Sumatra about 415 A.D.

¹ Things which are difficult to discriminate from one another.



CSL

✓
CHAPTER V.

PURANIC AGE—THE HUNS—YASODHARMA-
DEVA—HARSHAVARDHANA. RAJPUT
KINGDOMS—HIOUEN THSANG—I-TSING
—U-K'ONG.

THE fifth and last period of Hindu civilisation from The Puranas. A.D. 500 down to the Mahomedan conquest is called Puranic, because the Puranas assumed their present form in it. The Puranas were written in verse in the form of a dialogue, between an exponent and an enquirer. They were a means of conveying such religious instruction as was requisite for the common people. Interpolations due to sectarian feeling are frequent. They are mutually inconsistent, and were never meant to form one general system of belief. Still, for all that, they are classed on an equality with the Vedas. The Itihasa Puranas in their original forms are very old, as they are mentioned in the Chandogya Upanishad, the Brihadaranyaka and the Satapatha. In the first of these, Narada says to Sanatkumara: "I know the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, and the fifth, the Itihasa Puranas." ¹

Hinduism, as it at present exists, is based on

¹ Chandogya Upanishad, 7, 1, 2.



the Puranas. In these works honour is given to the Bhakti-sastra (Bhagavat Purana and Bhagavad-gita, relating to Krishna worship, and the Ramayans of Valmiki and Tulsi Das relating to Rama worship) above the Vedas, Brahmanas and Upanishads. Pantheism is "one of their invariable characteristics, and underlies their whole teaching, although the peculiar deity, who is all things, from whom all things proceed, and to whom all things return, is diversified according to their individual sectarian bias. Prayers from them have been copiously introduced into all breviaries; observances of feasts and fasts are regulated by them; temples, towns, mountains, and rivers, to which pilgrimages are made, owe their sanctity to legends, for which the Puranas are the only authorities; and texts quoted from them have authority in civil as well as in religious law."¹

Signs of a
Purana.

Amara Sinha describes a true Purana as "Panchalakshana," marked with five signs, these being that it should be a history of:

- (1) Primary creation.
- (2) Secondary creation (the destruction and renovation of worlds).
- (3) The genealogy of gods and patriarchs.
- (4) The reigns of Manu or periods called Manwantaras.
- (5) The reigns of the kings of the Solar and Lunar races.

The Puranas
and the holy
places.

No Purana has all the signs, and some depart widely from Amara Sinha's definition.

Each Purana also accounts for the sacredness of some holy place, with which it is specially connected,

¹ H. H. Wilson, Oxford Lectures.



accompanied Brahma Purana glorifies Orissa, the Padma Pushkara near Ajmere, and the Skanda and the Benares Siva temples.

There are eighteen Puranas in all. Those dealing with Vishnu worship are the Vishnu, Bhagavat, Varaha, Padma, Narudiya, and Garuda. Those dealing with Siva worship are the Siva, Skanda, Agni or Vayu, Matsya, and Kurma. Those dealing with Brahma worship are the Brahma, Brahmaparvata, Brahmanda, Markandeya, Bhabishya, and the Vaman. The Markandeya Purana is also the chief authority for the worship of the goddess Durga.

Certain Puranas devoted to the worship of certain gods.

“The principal Puranas seem to have been edited in their present form during the Gupta period, when a great extension and revival of Sanscrit Brahmanical literature took place.”¹

Historically, the Vishnu Purana is important for the information it gives about Magadha, and the Vishnu, Vayu, and Matsya Puranas for information about the Andhra kings.

Historical importance of the Puranas.

The characteristic of the Puranic period is that the Supreme Being in his triple form of Brahma the creator, Vishnu the preserver, and Siva the destroyer, is exalted far above all the other deities of the Hindu Pantheon. Each form is anthropomorphised, else he could not be supposed to sympathise with mankind. Their shape is like that of mankind but different. Human art cannot adequately express the form of God, so the gods are sculptured or painted, with some abnormality in the number of their limbs or bodily organs, to differentiate them from mankind.

The Puranic Trinity.

¹ Vincent Smith, 'Early History of India,' p. 19.



Hence Raban has ten arms, Brahma four faces to three eyes.

Brahma.

Brahma, the only really self-existing entity, without form and unaffected by the three gunas (qualities) assumed the quality of activity (rajas) and became Brahma the Creator. Having created the world, he is assumed to have little more to do with it; he is therefore held in scanty respect.

Vishnu.

Vishnu in the Rig Veda is the wide-striding sun, etymologically, "the active one," who strides over the heavens in three paces, rising, culminating, and setting. Men who are deified for valour, or benevo-

Avatars.

lence, are brought into relation with the Supreme Being by avatars or incarnations, which reconcile monotheism with a desire to multiply objects of worship. As Vishnu, Brahma assumes the quality of sattva (goodness).

Siva.

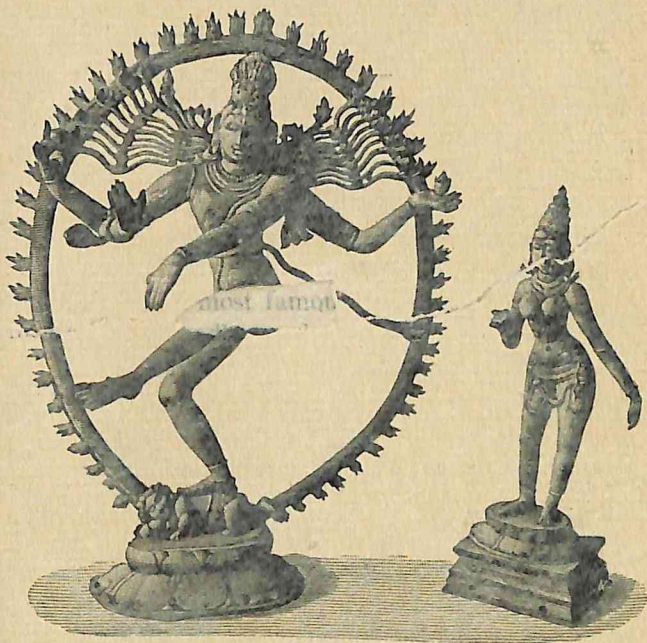
Siva, who is identified with Rudra, the Vedic deity of the roaring storm, according to Sir Alfred Lyall "represents the earliest and universal impression of Nature upon men, the impression of endless and pitiless change. He is the destroyer and rebuilder of various forms of life; he has charge of the whole circle of animated creation, the incessant round of birth and death in which all nature eternally revolves."¹

Mr. Havell in his description of the bronze of Siva as Natesvar dancing upon an Asura (spirit of evil) amplifies these ideas.

The first right hand of the figure is raised in the attitude of blessing, the corresponding left is bent down to dispel fear, or to prevent the intrusion of evil spirits. His second right shakes a drum to the

¹ 'Asiatic Studies,' second series, p. 306.

accompaniment of which he is dancing, and his corresponding left hand holds sacrificial fire. An aureole or glory of fire surrounds the image, representing the elemental energy of heat, the first manifestation of the creative power of the Supreme Spirit



SIVA AS NATESVAR DANCING.

in Vedic philosophy. When Siva is sculptured as Bhairava as at Elephanta, with a necklace of skulls and a girdle of cobras, he is the personification of the destructive powers of nature only. His cobras symbolise destruction and also reincarnation, as the snake sheds his skin and reappears with a new body.

¹ 'Indian Sculpture and Painting,' p. 70.



Siva teaches men by his example the power of penance, mortification, and suppression of the passions, and the virtue of meditation, leading to union with or absorption in the great spirit. As Siva, Brahma assumes the quality of *tamas* (indifference).

Antiquity of
Siva worship.

Strabo, quoting Megasthenes, tells us that Heracles, who is probably to be identified with Krishna, was worshipped on the plains, and Dionysos, who is probably to be identified with Siva, on the mountains of India.

Saktism.

Closely connected with the worship of Siva is the worship of his wife Durga, Parvati, or Kali, as the Sakti or productive energy of nature. The Tantras (*tantra*, rule or ritual) assumes chief doctrines and ceremonies of the Sakti cult, which is non-Aryan, and seems to have originated from Assam.

Invasion of the
Huns.

The power of the Gupta kings was finally broken by the invasion of the White Huns or Ephthalites (as Byzantine writers call them) under Toramana and Mihiragula, at the end of the fifth and the beginning of the sixth century A.D., which is spoken of in the inscription on the Stone Boar at Eran (Sagar district, C.P.). The capital of the Huns was at Sakala, which Vincent Smith identifies with Chiniot (Gujranwala) or Shahkot (Jhang district). Another identification proposed is Sialkot.

Yasodharma-
deva.

The Huns did not have it all their own way in their conflicts with Indian princes. Yasodharma-deva, king of Malwa, sometimes identified with the Vikramaditya of Sanscrit literature, who patronised the Nine Gems, is said by Alberuni to have gained a great victory over the Huns at Korur, between

Multan and Luni, in 533 A.D. He was called Sakari, enemy of the Sakas, on this account. Yasodharmadeva's victories are recorded in the inscriptions on his two Kirti Stambhas at Mandasor in Malwa. Mihiragula was driven to take refuge in Kashmir, whence he attacked Gandhara, and died, 540 A.D. Yasodharmadeva is supposed to have adopted a local era in use in Malwa, which commenced with the year 57 B.C., and to have given it currency as the Samvat era used by the Hindus up to the present time. Samvat era. This Malwa era may have commemorated the conquest of the country by Chashtana, the first great king of the Kshatrapas. It was known in 473 A.D. as "the reckoning of the Malavas," in 879 as "the Malava time or era," in 738 and 1169 as "the year of the Malava lord or lords." The most famous of the Nine Gems who frequented Yasodharmadeva's court at Ujjain, if he be identical with Vikramaditya, were Kalidas the poet, Varahamihira the astronomer, and Amara Sinha the Sanscrit dictionary writer. It is impossible that the Nine Gems could ever have frequented one king's court, as they did not live at the same time. Kalidas, for instance, lived some time in the fifth century A.D., but most of the other "Gems" were later than this. The "Nine Gems."

Yasodharmadeva's son Siladitya or Pratapasila was overthrown by Rajyavardhana, king of Kanauj, 606 A.D. On Rajyavardhana's death, owing to the treachery of Sasanka (Narendra Gupta), king of Karna Suvarna or Western Bengal, his younger brother Harshavardhana succeeded. Harshavardhana, who sometimes goes by the name of Siladitya II., and who reigned from 606 to 648 A.D., was another Harshavardhana of Thaneswar.



conqueror of the Huns. He brought all Northern India under his sway, but was repelled in his attempt to conquer Southern India by Pulakesin II. of the western branch of the Chalukya Rajputs. Hiouen Thsang, the Chinese traveller in India 629-45, mentions the festivals held at Kanauj and at Prayag (Allahabad) in honour of the Buddhist religion and the Hindu gods, at which learned men were suitably rewarded, and large gifts made to the Brahmins and the poor. Harshavardhana also held a council of the Mahayana or Northern school of Buddhists at Kanauj. On his death, a usurping minister Arjuna or Arunasra succeeded; he insulted a Chinese embassy sent in return for Harshavardhana's embassy to China, and was dethroned by the Chinese with Thibetan aid.

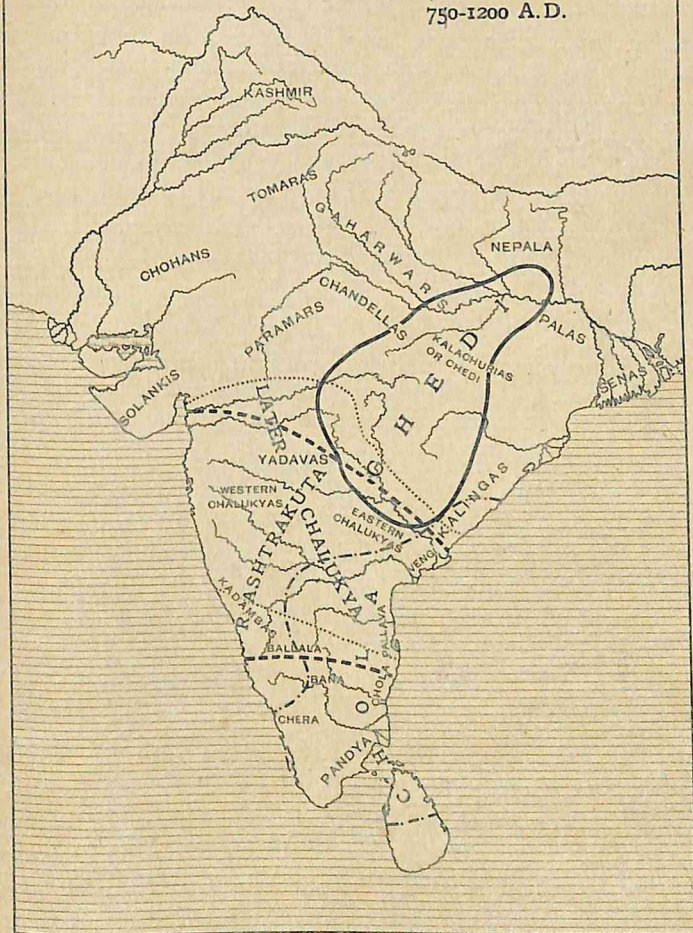
Valabhi.

About the year 509 A.D., a chief named Bhataraka established himself at Valabhi (modern Wala) in the east of Saurashtra (Kathiawar). The earliest Valabhi grant (the Kukad grant) is that of his third son Dhruvasena I., dated 526 A.D. The dynasty of Bhataraka lasted till it was overthrown by Arabian invaders from Sind about 770 A.D. Scions of this race subsequently migrated to Rajputana, where they became the ancestors of the Sisodias of Chitor and Udaipur.

Later Guptas.

A later Gupta kingdom was founded by Krishna Gupta, who belonged to a collateral branch of the Gupta royal family. The eighth king of this dynasty, Adityasena by name, declared himself independent in 672 A.D. It was perhaps this dynasty that ruled in Behar and Bengal down to about 840 A.D. This later Gupta kingdom was overthrown by the Pala dynasty.

MEDIEVAL HINDU INDIA
750-1200 A.D.



Emery Walker Ltd. sc.

The Rajputs, a race hardly acknowledged as Aryans in the earliest times, now come into prominence.



Chandel Rajput
Kingdom.

The legend is that, after Parasurama destroyed the Kshatriyas, the gods brought out of the caldron of fire on Mount Abu the Parihars, the Pawars or Paramaras, the Solankis (of Gujrat), and the Chauhans. About the middle of the ninth century, the Chandel Rajputs established themselves in Bundelkind, and their king Yasovarman captured the Fort of Kalanjar from the Chedis in the middle of the tenth century. Dhanga, a king of this dynasty, joined the league formed by Jaipal, king of Lahore, against Sabuktagin of Ghazni. His son Ganda, 999-1025, assisted Anangopal of Lahore against Mahmud of Ghazni, and his grandson Vidyadhara attacked and slew Rajyapal of Kanauj 1019, for surrendering to Mahmud. In 1021 or 1022, Ganda had himself to surrender Kalanjar to Mahmud of Ghazni. Paramardi or Parmal of this dynasty, 1165-1203, carried on a long war with Prithviraj Chauhan of Delhi and Ajmere, and he reigned till the fort of Kalanjar was taken by Kutbuddin Aibak in 1203. Trailokyavarman, son of Paramardi, recovered his dominions from the Mahomedans, and the dynasty survived till Sher Shah captured Kalanjar in 1545 A.D. The Chandel kings built the famous temples of Khajuraho in the Chatarpur state in Central India. The Chandel Rajput dynasty is believed to be represented by the Raja of Gidhour in Bengal.

The Gurjara
Kingdom.

The Gurjaras, a tribe whose memory is still perpetuated in the Panjab by the names of Gujrat and Gujranwala, established themselves under Vatsaraja at Ujjain, whence they transferred their capital to Kanauj under Bhoja I. about 843. Rajyapal of Kanauj, of this dynasty, was slain as mentioned above



by Vidyadhara of Kalanjar in 1019. The Gurjara kingdom of Kanauj never recovered from Mahmud of Ghazni's attack. The Parihar Rajputs are believed to be their modern representatives. The Gaharwar, subsequently called the Rathor Rajputs, afterwards occupied the territory of the Gurjaras.

The Paramara or Pawar Rajputs established themselves at Dhara, in Malwa, in the beginning of the ninth century. The most famous king of this dynasty was Bhoj (about 1010-1062). The Rajput kings of Malwa were overthrown by Alaudin Khilji.

The Paramara
Kingdom of
Malwa.

The Kalachuri or Chedi era commences from 249 A.D., but nothing certain is known of the kingdom or dynasty till the time of Kokalla, about the year 875 A.D. He was the chief of the Haihaya Rajputs, and his territory included the Central Provinces and Berar. After Kokalla, there is an unbroken line of kings down to the end of the thirteenth century, when the kingdom was subdued by the Khilji sultans of Delhi. The most powerful of the Chedi kings were Sangadeva and Karna, who together reigned for about one hundred years from 1019 A.D.

The Chedi
Kingdom.

Towards the close of the twelfth century, Northern India was in the hands of the Chauhan Rajputs at Ajmere, who had brought under their control the territory of the Tomara Rajputs round Delhi, the Gaharwar (subsequently called Rathor) Rajputs at Kanauj, and the Chalukya Rajputs in Gujrat. The Sesodias, who are believed to have migrated from Gujrat in the eighth century A.D., from time immemorial have occupied Mewar, and the Kachwahas have been in possession of Jaipur and Ulwar for many centuries. Thus we see the Mahomedans conquered

Prithviraj
and Jaya-
chandra.



CSL

India from the Rajputs. Prithviraj was the nephew of Visaladeva, the Chauhan Raja of Ajmere, who brought about the marriage of his nephew's father with the heirress of Delhi. Anangapal, last of the Tomara rajas and builder of the fort of Lal Kot at Delhi, had a daughter who married the father of Prithviraj. Prithviraj succeeded his maternal grandfather, and became Raja of Delhi, besides Ajmere, in 1167. Delhi is strategically important as the key to the narrow strip of habitable country between the Himalayas and the Indian desert, through which every invading army must pass. Prithviraj built the fort of Rai Pithora eleven miles south of Delhi. His accession to the throne of Delhi excited the jealousy of Jaychandra, Raja of Kanauj, who was the son of another daughter of Anangapal. Jaychandra performed the Rajsuya ceremony, but Prithviraj refused to attend. Jaychandra in consequence did not invite Prithviraj to the Swayambhara of his daughter Sanjukta, but placed his clay image as "dwarpal" at the ceremony. Sanjukta cast her garland over the neck of the clay image, and was carried off by her lover who opportunely appeared. The feud which thus arose between Jaychandra and Prithviraj deprived Prithviraj of Jaychandra's support against the Mahomedan invaders.

Mahomed Ghori.

Mahomed Ghori invaded India in 1191, but was defeated by Prithviraj at Trirouri or Thanesvar. Two years afterwards he made a second attempt and was completely successful, Prithviraj being captured and put to death. The conquest of Northern India was completed by the captures of Delhi, Kanauj and Benares, 1193, the defeat of Jaychandra, king of



Kanauj, at the battle of Chandrawar in the Doab, 1194, the surrender of Gwalior, 1196, and the capture of Nahrwala or Anhalwara, capital of Gujrat, 1203. After the defeat of Jaychandra, the Gaharwar Rajputs emigrated to Rajputana, and set up the Jodhpur dynasty under the name of Rahtors. 1119

Hiouen Thsang came to India to study the Yoga philosophy, which was accepted by the Mahayana school of Buddhism. He left China 629 A.D., and passing through Ferghana, Samarcand, Bokhara and Balkh entered India by way of Udyana (the country round Kabul), Nagarahara or Takkha (the capital of the Jellalabad district), and Gandhara (Peshawar district). He next visited Kashmir, Little Thibet, Mathura, Thaneshvar, and Hurdwar. Kausambi, Sravasti, Kapilavastu, Kusinagara, Benares, and Vaisali followed, and he describes the decadence of Buddhism in these places. From Vaisali he went to Nepal, and thence he returned to Vaisali. Hiouen Thsang's account of India.

Leaving Vaisali he went to Patna and Gaya and visited Nalanda, which he thus describes: "The richly adorned towers were arranged in regular order, the pavilions decorated with coral appeared like pointed hill tops; the soaring domes reached to the clouds, and the pinnacles of the temples seemed to be lost in the mist of the morning. From the windows one could see the movements of the winds and the clouds, and above their lofty roofs the sun and moon could be seen in conjunction. All around pools of translucent water shone with the petals of the blue lotus flowers; here and there the lovely kanaka trees hung between them. In the different courts, the houses of the monks were each four stories in height. Nalanda.



✓ The pavilions had pillars ornamented with dragons, and beams resplendent with all the colours of the rainbow, rafters richly carved—columns ornamented with jade and richly chiselled, and balustrades of carved open work. The lintels of the doors were decorated with elegance, and the roofs covered with glazed tiles of brilliant colours, which multiplied themselves by reflection, and varied the effect at every moment in a thousand manners.”¹

✓ Nalanda was the site of one of the famous Buddhist universities : the others were at Taxila, Benares, and Sridhanya Kataka on the Kistna, and at Vikramasila. They taught mathematics and astronomy as well as metaphysics and religion.

The university
of Nalanda.

✓ Hiouen Thsang speaks of the monks of Nalanda as follows : “ The countries of India respect them and follow them. The day is not sufficient for asking and answering profound questions. From morning to night they engage in discussion, the old and the young mutually help each other. Those who cannot discuss questions out of the Tripitaka are little esteemed, and obliged to hide themselves for shame. Learned men from different cities, on this account, who desire to acquire quickly a renown in discussion, come here in multitudes to settle their doubts, and then the streams of their wisdom spread far and wide. For this reason, some persons usurp the name of Nalanda students, and in going to and fro receive honour in consequence.”

Hiouen Thsang stayed at Nalanda with Bhaskara Varman, Raja of Kamrup (Assam), whose country he visited and of which he has left us a description.

¹ ‘ Life of Hiouen Thsang ’ by Stanislaus Julien, pp. 150-151.



While there, the Raja of Kamrup and he were summoned to attend the quinquennial festival celebrated by Harshavardhana at Kanauj. The account he gives of it shows the leaning of Buddhism to the worship of images.¹ It has been said of Nalanda, "What Cluny and Clairvaux were to France in the Middle Ages, Nalanda was to Central India, the depository of all true learning and the foundation from which it spread to all the other lands of the faithful."

He mentions Sarnath, the Deerpark or Mrigadawa, ^{Sarnath.} at Isipatna near Benares. This was the site of a monastery with 1500 monks, and the Dhamek Stupa was erected by Asoka there, as well as a Memorial Lat.

From Magadha, Hiouen Thsang arrived in Bengal, by way of Hiranya Parvata (Monghyr), and Champa (capital of Anga or East Behar), which corresponds to the modern Bhagalpur. Hiouen Thsang speaks of Bengal as divided into five kingdoms—Pundra or Northern Bengal, Kamarupa or Assam, Samatata or Eastern Bengal, Tamralipti or Southern Bengal, and Karna Suvarna or Western Bengal.

From Bengal Hiouen Thsang went, through Udra or Orissa and Kanyodha (a kingdom on the Chilka lake), into Kalinga, of which he says: "In old days the kingdom of Kalinga had a very dense population; ^{Kalinga.} their shoulders rubbed one with the other, and the axles of their chariot wheels locked together, and when they raised their arm-sleeves a perfect tent was formed."² From Kalinga, he passed into the Andhra country with its capital at Dhanakataka or

¹ Hiouen Thsang, Beale, ii. 170.

² *Ibid.* ii. 208.



Amraoti,¹ on the Kistna, in the modern district of Guntur. Near Amraoti were the monasteries of Purvasila and Aparasila, which were hollowed out of rock. South of the Andhra country were the Chola kingdom, and the kingdom of Dravida, the capital of which was Kanchi (Conjeveram). This is probably to be identified with the kingdom of the Pallavas.

Still further south, from Dravida, was the kingdom of Malakuta or the delta of the Kaveri river. Here also Buddhism was declining. Speaking of the people of this country he says: "Some follow the true doctrine, others are given to heresy. They do not esteem learning much, but are wholly given to commercial gain. There are ruins of many old convents, but only the walls are preserved, and there are few religious followers. There are many hundred Deva temples, and a multitude of heretics mostly belonging to the Nirgranthas (Jains). To the east of the capital is an old Sangharama (monastery), of which the vestibule and court are covered with wild shrubs; the foundation walls only remain. This was built by Mahendra, younger brother of Asoka raja. To the east of this is a stupa, the lofty walls of which are buried in the earth, and only the crowning part of the cupola remains. This was built by Asoka raja." ²

From Dravida he went through the Konkan into Maharashtra. Maharashtra, which was ruled by Pulakesin II. He

¹ Ferguson identifies Dhanakataka with the modern Bezvada. 'Rock Temples of India,' Ferguson and Burgess, p. 95.

² Hiouen Thsang, Beale, ii. 231.



speaks of Ajanta as "a *sangharama* constructed in a dark valley. Its lofty *chaityas* with deep *viharas* at their sides stretch through the face of the rock. Story above story, they are backed by the crag and face the valley." The character he gives of the inhabitants of Maharashtra still remains applicable to them. "To their benefactors they are grateful; to their enemies relentless. If they are insulted, they will risk their lives to avenge themselves. If they are asked to help one in distress, they will forget themselves to render assistance. If they are going to seek revenge, they first give their enemy warning, then, each being armed, they attack each other with spears. If a general loses a battle, they do not inflict punishment but present him with woman's clothes, and so he is driven to seek death for himself." ¹ From Maharashtra, he visited the country of Bharukachha or Broach, and from Broach he passed into Malwa, the inhabitants of which were only second to those of Magadha in learning. From Malwa, he visited Cutch and Valabhi in Kathiawar, and then left India by way of Multan and the Khotan route through Central Asia, about A.D. 645.

Hiouen Thsang's account of the government of India, and the manners and customs of the people, is worth quoting: "As the administration of the country is conducted on benign principles, the executive is simple. The private estates of the crown are divided into four principal parts: the first is for carrying on the affairs of State and providing sacrificial offerings; the second is for providing subsidies for the minister and chief officers of State;

Government of India, and manners and customs of the people.

¹ Hiouen Thsang, Beale, ii. 256.



the third is for rewarding men of distinguished ability, and the fourth is for charity to religious bodies, whereby the field of merit is cultivated. In this way, the taxes on the people are light, and the personal service required of them is moderate. Each keeps his worldly goods in peace, and all till the ground for their subsistence. Those who cultivate the royal estate pay one-sixth of their produce as tribute. The merchants who engage in commerce come and go carrying out their transactions. The river passages and the road barriers are open on the payment of a small toll. When the Public Works require it, labour is exacted but paid for. The payment is in strict proportion to the work done. The military guard on the frontiers go out to punish the refractory. They also mount guard at night round the palace. The soldiers are levied according to the requirements of the service, they are promised certain payments, and are publicly enrolled. The Governors, Ministers, Magistrates and Officials have each a portion of land consigned to them for their personal support. Although the people are naturally light-minded, yet they are upright and honourable. In money matters they are without craft, and in administering justice they are considerate. They dread the retribution of another state of existence, and make light of the things of the present world. They are not deceitful or treacherous in their conduct, and are faithful to their oaths and promises.”¹

I-tsing.

I-tsing, a third Chinese Buddhist pilgrim, left China for India A.D. 671. He studied at Nalanda, and visited Budh Gaya, Benares, Sravasti,

¹ Hiouen Thsang, Beale, ii. pp. 87, 88.



Kanyakubja, Rajgriha, Vaisali, and Kusinagara, and returned to China *via* Sribhaja (Palembang in Sumatra) A.D. 695. I-tsing is an authority on Buddhistic theology.

U-k'ong travelled from China *via* Central Asia. U-k'ong. He reached Gandhara 753 and Kashmir 759, where he spent four years. Returning to Gandhara in 764, he set out for Central India, visiting Kapilavastu, Benares, Sravasti, Kusinagara and Nalanda *en route*. At Nalanda he spent three years. About 783 or 784, he set out for China, and arrived there 790, bringing with him the Sanscrit texts of the Dasabhumī and the Dasabala Sūtras.

The first we hear of Bengal, in authentic history, is in the pages of Hiouen T'sang, who describes it as divided into five kingdoms—Pundra or North Bengal, Kamarupa or Assam, Samatata or East Bengal, Tamralipti or South Bengal, and Karna Suvarna or West Bengal. Another cursory allusion to Bengal is made when Sasanka (Narendra Gupta), king of Karna Suvarna, Western Bengal, is said to have defeated and killed in battle Rajyavardhana, king of Kanauj, elder brother of Harshavardhana, A.D. 606. Early history of Bengal.

The first race of kings of Bengal of whom we have any accurate knowledge in history is the Buddhist family of the Palas, who rose to power about the middle of the ninth century. They not only reigned in Magadha with their capital at Odantapuri (Behar in the district of Patna), but also held sway in Northern Bengal and at Vikrampur in Eastern Bengal. Gopal, the founder of the dynasty, reigned from about A.D. 855 to A.D. 875. Devapal is said to have conquered The Pala kings.

104

Kamrup and Orissa. The next king, Dharmapal (about A.D. 880-895) is said to have extended his power as far as the ocean to the east, as far as Delhi in the west, as far as Jullundur in the north, and as far as the Vindhya mountains in the south. Mahipal, ninth king of this dynasty, whose name is associated with the Mahipal Dighi in the Dinajpur district, is known to have been reigning in A.D. 1026. The Senas deprived the Palas of Bengal, but they appear to have lingered on in Behar, till they were finally overthrown by Mahomed, son of Bakhtiyar, in 1197.

The Sena
dynasty.

The Senas were, according to some scholars, Karnata Kshatriyas. Adisur, who was perhaps a king of the Sena dynasty, brought five Brahmans and five Kayasthas from Kanauj to Rampal, his capital in Eastern Bengal, to contribute to the restoration of Hinduism. Samanta Sen, a king of this dynasty, had more than a legendary existence. The territory held by the Sena Kings was greatly extended by Samanta Sen's son, Bijay. Bijay's son, Ballal, granted the rank of Kulin (nobility) to all Brahmans possessed of certain virtues. The virtues were *Achar* (obedience to custom), *Vinay* (lowliness), *Vidya* (learning), *Pratistha* (fame), *Tirtha darshan* (pilgrimages), *Nistha* (adherence to rules for religious duty), *Avritti* (marrying sons and daughters into families of equal rank), *Tapa* (penance) and *Dan* (charity). Unfortunately the rank tended to become hereditary, the virtues did not. Kulins were subdivided into Mukhya and Gauna Kulins (those who had strayed from the right path). Other Brahman families which had kept their purity of blood, but had intermarried into families



of inferior rank were called Srotriya. Ballal Sen divided Bengal into five divisions ·

Barendra, Northern Bengal.

Rarh, Western Bengal.

Banga, Eastern Bengal.

Bagri, corresponding roughly to the Presidency Division.

Mithila, Behar.

Lakhsman Sena was overthrown by Mahomed, son of Bakhtiyar, general of Kutubuddin, in 1198. He fled from Nadia to Vikrampur, near Dacca, in Eastern Bengal. A number of learned Brahmans fled with him to Vikrampur, and made it the stronghold of Brahmanism, and centre of Sanscrit learning in Eastern Bengal. The kingdom of the Senas, which was called Sonargaon, lay between the Brahmaputra on the north, the Lakhiya on the east, the Ishamati on the west, and the Meghna on the south. The last king of the Sena dynasty was Danuj Ray, grandson of Lakhsman Sen.



CHAPTER VI.

SOUTHERN INDIA AND THE DECCAN.

Dravidian
civilisation.

Introduction
of Aryan
civilisation
and Vedic
philosophy.

FROM the time when Ram Chandra fought with Raban, the Dravidian civilisation of the south was a thing apart. The description in the Ramayan of Rishis settling at places like Panchavati and Chitrakut in the Deccan points to its being gradually brought under Aryan influence, and the Dravidians appear to have accepted Aryan civilisation and Vedic philosophy about the close of the Rationalistic period. Agastya, the sage of the Dandakaranya, one of these Rishis, was the reputed author of the first Tamil grammar. He is described in the Mahabharat as giving to Rama the arrow with which he killed Ravan. The Tamils were divided into the following castes :

Tamil castes.

- (1) Ariyar or Sages.
- (2) Uluvar or farmers, including vellalar, or lords of the flood.
- (3) Aiyar and Vedduvar, shepherds and huntsmen.
- (4) Artisan.
- (5) Padaiyadchier, soldiers.
- (6) Valaiyar, fishermen.
- (7) Pulayar, scavengers.



The introduction of the Aryan caste system was difficult, as there were no classes among the Tamils to correspond with the Kshatriyas or Vaisyas. The immigrant Aryans appear to have tried to keep the Vedas to themselves, as the Vedas were long called in Tamil "The four Secret Books," but they were at last translated into Tamil. When non-Aryans were admitted to Brahmanic rank, they were divided into three sub-divisions: Telinga, Dravida, and Karnata.

Hinduism has been profoundly influenced by its blending with the religion and culture of the south. Dravidian influence on Hinduism. Linga worship is said to have been of Dravidian origin, and the two teachers Sankarcharjya and Ramanuja, to whom the present doctrines of Hinduism are chiefly attributed, were Brahmans from Southern India. Other more material benefits are due to the Dravidians; the Aryans only knew how to build in wood, the Dravidians taught them how to build in stone.

Strabo's account of the embassy of Zarmana Chagos from the Pandyan king Poros to the court of Augustus Caesar at Rome, B.C. 26, and the second embassy, B.C. 20, have been referred to. Pliny tells us "In no year does India drain our empire of less than 550 millions of sesterces (£486,979 in modern money), giving back her own wares (perfumes, spices, precious stones, pearls and unguents) in exchange, which are sold at fully one hundred times their prime cost, so dearly do we pay for our luxury and our women." ¹ He also speaks of India as "the sole mother of precious stones," and "the great producer of the most costly gems." Petronius Arbiter describes the Roman

Mention of land of the Tamils in Roman and Greek authors.

¹ 'Natural History,' vi. 23.

Commerce
between Egypt,
Europe, and
Southern India.

ladies dressed in "webs of woven wind" (Indian muslin). The author of the 'Periplus of the Erythraean Sea,' an Egyptian Greek who wrote between 80 and 89 A.D., says that Greek merchants, starting from Egypt in July, brought wine, brass, lead, and glass to the South Indian ports, and purchased in return pepper, betel, ivory, pearls, and fine muslin. Their return voyage commenced in December or January.

The Tamil poets confirm this. "O Mara (a Pandyan prince) whose sword is ever victorious.



Ship.



Bull.

COIN OF THE KADAMBAS.

Spend thou thy days in peace and joy, drinking daily out of golden cups the cool and fragrant wine brought by the Yavanas in their good ships."¹ These Yavanas were Egyptian Greeks, and for the benefit of this trade Ptolemy Philadelphus, B.C. 285-247, built the ports of Berenice and Myos Hormos on the Egyptian coast of the Red Sea. This commerce was greatly assisted by the discovery how to utilise the south-west monsoon on the voyage to India made by an Egyptian Greek named Hippalus in the first century A.D. The coins of the Kadambas, who lived near the modern Goa, bear a ship, from this we infer that the Kadambas must have had considerable use for ships in trade.

¹ Purananuru, 56.



The *Periplus Maris Erythraei*, describes the coast of India from the mouth of the Indus up to Masulipatam on the Coromandel coast and Gange Regia at the head of the Bay of Bengal, which is most probably to be identified with Satgaon. Ptolemy, who flourished under Antoninus Pius, wrote a geography about A.D. 150, in which he deals with India, but he describes the coast as a zigzag line from near Bombay to beyond Masulipatam, and thus effaces the Peninsula from existence. Kosmos Indikopleustes also speaks of commerce between Egypt and Europe and Southern India.

The ports on the Malabar coast were Muchiris or Muziris (Cranganore) of which the Tamil poet speaks, "Musiri, to which come the well-rigged ships of the Yavanas bringing gold and taking spices in exchange."¹ Tyndis or Tondi, on the Makkali river, corresponding to the modern Palukara, five miles from Quilon. Bakarei, the modern Vaikkarai, near Kottayam. On the Coromandel coast, the ports were Korkai on the Tamraparni river, and Kaveripaddinam or Pukar, at the mouth of the river Kaveri. The trade of Kaveripaddinam is described in the *Pattinapalai*, a poem in glorification of the Chola king Karikala, thus: "Horses were brought from distant lands beyond the seas; pepper was brought in ships; gold and precious stones came from the northern mountains; sandal and aghil came from the mountains towards the west; pearls from the southern seas, and coral from the eastern seas. The produce of the regions watered by the Ganges; all that is grown on the banks of the Kaveri; articles of food from Ilam

Ports in
Tamil land.

¹ Ahananaru, 149.



(Ceylon), and the manufactures of Kalakam (in Burma) were brought to the markets of Kaveripaddinam.”¹

Roman coins.

Roman coins are found in Southern India dating from Augustus, B.C. 27, to Zeno, A.D. 491, and they include some copper coins found at Madura of small denomination, which are supposed to have been locally minted for daily use, which would go to show that Roman trade agents resided in India. Mr. Robert Sewell finds that the commercial connection between Rome and India, as shown by the Roman coins found in India, falls into five periods.

1. It was almost non-existent before the time of Augustus.
2. From the commencement of the reign of Augustus down to the death of Nero, pepper, spices, fine muslins (from Masulipatam), perfumes, unguents, pearls and precious stones, especially the beryl, were exported from India to Rome in large quantities from Barugaza (Broach) and the ports of the south-west coast, and the coins are found in greatest abundance where these commodities were produced, notably near the beryl mine of Padiyur in the Coimbatore district. Roman coins are not found in large numbers in Northern India, as the Kushan kings melted down the Roman aurei, issuing their own coins of precisely the same weight.
- 3 Between the time of Nero and Caracalla, A.D. 217, trade in luxuries was replaced

¹ Pattinapalai, 185-91.

SOUTHERN INDIA AND THE DECCAN 171

- by trade in necessities, such as cotton fabrics, and the coins are found in the cotton producing districts.
4. From the time of Caracalla, trade almost ceased between Rome and India, but it must have survived down to A.D. 408, as the three thousand pounds of pepper which Alaric included in the ransom of Rome undoubtedly came from India.
 5. Trade revived slightly under the Byzantine emperors.



Aureus of Nero found in Southern India.

The Tamils had a rich literature, the Augustan Tamil literature. age of which is placed in the second century A.D. They had a sort of Licensing system, as before poems could be published, they had to be passed by a Sangam or College of poets as up to a proper standard of literary merit. These Sangams enjoyed royal patronage, and in this connection the Pandya kings Mudattirumaran and Ugra Peruvaludhi, A.D. 128-140, and the Chera king Senguttuvan, are specially mentioned. The Muppall or Kural of Tiruvallur, a poem of 2660 short couplets, dealing with the subjects of virtue, wealth and pleasure, the Naladiyar, and the Tinivasagam of Manikkavasagar are moral and ethical poems, and the epics Sillapadhikaran, or the Anklet by Ilangovodigal, and Manimekali, or the



Jewel-belt by Sittalai Sattanar, belong to the first forty years of the second century A.D. This date depends upon the identification of the Gajabahu mentioned in the Sillapadikaran with the Gajabahu who reigned in Ceylon from A.D. 135, but this is disputed, as the word may be a mere epithet, not a proper name at all.

The Andhra kings were also patrons of literature. The Brihat Katha of Gunadya, which is the source of many of the Tamil *kavyas*, was written in Paisachi Prakrit at the Court of a Satavahana king at Paitan. An Andhra king named Hala, seventeenth in succession out of about thirty kings, wrote the 'Sapta Sataka' or Seven Centuries, an anthology of erotic verse.

Southern India, properly so called, is the country to the south of the Tungabhadra and the Kistna.

Hindu rulers of
Southern India.

In the epoch we are at present considering, the history of Southern India may be divided into the following periods :

- (1) Early period to the fifth century A.D.
- (2) Pallava period, fifth to ninth century A.D.
- (3) Chola supremacy, ninth to fourteenth century A.D.

The first historical mention of the Dravidian kingdoms of Southern India is in the thirteenth Rock Edict of Asoka, which speaks of the Chola, Pandya, Kerala, and Satiyaputra countries as Pratyanta or independent. The Chola kingdom lay between the Pennar river on the north, and the Vellar river which flows into the sea south of Point Callimere on the south. Its capital was Tanjore.

Pandya
kingdom.

The Pandya territory stretched from the river Vellar to Cape Comorin and from Cape Comorin to



he Chera territories on the west coast. It occupied approximately the modern districts of Madura and Tinnevely, and had Kolkor or Korkai at the mouth of the Tamraparni river, the chief seat of the pearl fishery, Kalyana, near Cape Comorin, and afterwards the city of Madura, as its capital. The pearl fishery was the cause of a widespread foreign commerce, the extent of which is shown by the number of coins of the early Roman Empire found at Madura and Coimbatore. The Pandya kings were said to be descended from the Pandavas of the Mahabharat, and Tamil poets call Madura "Southern Mathura," on account of a supposed connection with Mathura on the Jumna. The Pandya kingdom is referred to by Megasthenes as Pandaia, and the author of the *Periplus Maris Erythraei* speaks of Madura and the king thereof as "ho Pandion." The king's cognisance was a fish, Sanscrit Min, and his title was Minavan, the fishy one. Rajendra Chola Kulottunga, 1070-1118, placed his son Gangaikonda on the Pandyan throne under the name of Sundra Pandya. After him, Maravarman Sundarva Pandya, 1216-36, is said to have captured the Chola capital, but to have restored it. Maravarman Kulasekhara, 1268-1308, is mentioned by Mahomedan historians. The king who ruled conjointly with him, Jatavarman Sundara Pandya II., may be perhaps identified with the Sondar Bandi of Marco Polo. Even after the rise of the Naiks, descendants of the Pandya kings maintained themselves in the Tinnevely hills at Tenkasi and other places.

The Kongani or Ganga dynasty established itself in the Chera territory, which stretched from Calicut south to the Pandya border, and included Coimbatore, Chera kingdom.

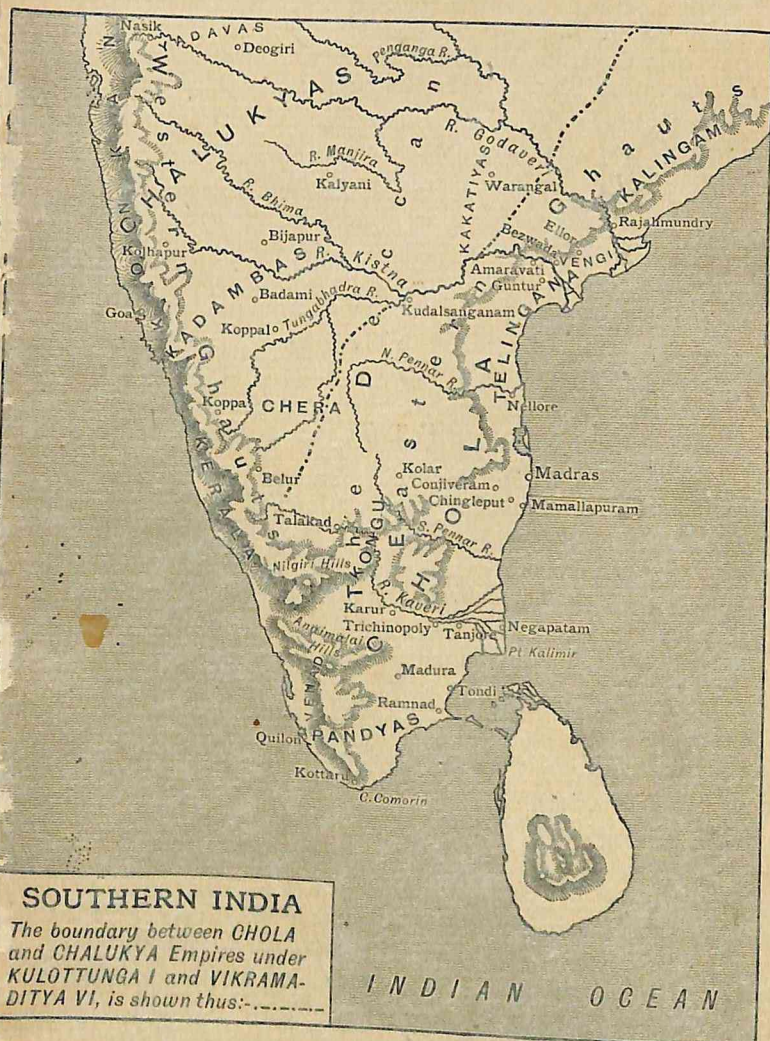


Southern Mysore and Salem. The capital of the Chera kingdom was at Talkad or Dalavampura near Kollegal, just beyond the Coimbatore border, and afterwards at Vanji (Karur), both of which are on the Kaveri. The Chera territory was called Kongudesa, from Kongu, crooked, an allusion to the shape of the country; it included Salem and Coimbatore. The kingdom of Kerala (including Travancore, Cochin, Calicut, and Cananore) was an early offshoot from Kongudesa. Its inhabitants, the Nairs, are of Turanian descent, and are said by tradition to have come with Parasuram from the Himalayas. Kerala and Satiyaputra (the country round Mangalore) are mentioned in one of Asoka's edicts. A king of Kerala, Cheruman Perumal, A.D. 825, became a Mahomedan, and on going on pilgrimage to Mecca he divided his territories among his nobles, and from this the States of Calicut, Travancore and Cochin originated. Calicut is said to be derived from *Kolikodu* (cock crowing), as tradition has it that Cheruman Perumal gave to the ancestor of the Zamorin his sword with all the territory over which the sound of a cock crowing at a certain temple could be heard. The Chera kingdom was conquered by the Yadavas of Deogiri, but the Chera kings went northwards and established themselves in Orissa as the Ganga dynasty.

Pallavas.

The Pallavas had originally three principalities at Vengi (Rajamahendri), Palakkala (Pal Ghat in Malabar) and at Kanchi (Conjeeveram). When they were ousted from Vengi, they established themselves at Kanchi. They were the first power to establish themselves in a position of supremacy in Southern India on the decline of the Andhras. They ruled

SOUTHERN INDIA AND THE DECCAN 175



SOUTHERN INDIA

The boundary between CHOLA and CHALUKYA Empires under KULOTTUNGA I and VIKRAMADITYA VI, is shown thus:--

INDIAN OCEAN



from the Narbada and the southern boundary of Orissa on the north to the Southern Pennar river on the south. A Pallava king, Sivaskanda Varman, is said to have celebrated a horse sacrifice (asvamedha), A.D. 150, which forms a starting point for the dated history of Southern India. Another Pallava king, Mahendra Varman, about A.D. 600 to 625, built the earlier Rathes or rock-temples at Mamallapuram, near Chingleput, the name of the place being derived from the word "mamalla," which means the wrestler, a title of Mahendra Varman. A third Pallava king, Narasimha Varman, son of Mahendra Varman, who reigned A.D. 625-45, destroyed the Western Chalukyan capital of Badami about A.D. 640. He also built the later Rathes. The Pallava kingdom was eventually overthrown by the Chola king Rajaraja about 1000. The Pallava royal family is represented in modern times by the Raja of Pudukotta.

The Chola
kingdom.

The Cholas occupied the east coast from Nellore to Puddukottai, and west to Coorg. The old Chola capital of Uraiyur (Old Trichinopoly) was in the seventh century A.D. transferred to Mailaikurram (the modern Kumbhakonam), and in the tenth or eleventh century A.D. to Gangaikonda-cholapuram in the Trichinopoly district on the Coleroon, and was finally placed at Tanjore, where the Chola king Rajaraja, 980-1013, built the great temple of Siva, with the statue of the Bull Nandi, and the inner temple of Subrahmanya, Shiva's son.

The first great Chola was Parantaka, A.D. 907 to about 947, who ruled over the Chola territory between the Pennar and the Vellar, and also over Tondamandalam or Kurumbabhumis (from Pulicat to Cudalore), and



SOUTHERN INDIA AND THE DECCAN 177

Kongamandalam (Coimbatore, Salem, and Southern Mysore). The Kurumba state, which was conquered by the Cholas, had its capital at Pural in the Red Hills north of Madras. By this conquest the Chola boundary was advanced to the Eastern Ghats. Rajaditya, Parantaka's son, was slain in battle with the Ganga king Perumanadi Butuga at Takkalam, A.D. 950.

Rajaraja the Great, A.D. 985-1013, gained a naval victory over the Chera fleet in the roads of Kandalur, and conquered Vengi (the Telegu country), Orissa, and Ilam (Ceylon), and all the present Madras Presidency, except Madura and Tinnevely. His son Rajendra Chola Gangaikonda, A.D. 1013-42, is said to have conquered Bengal and Behar, hence his title. He was called Gangaikonda, either because he reached the Ganges, or because he conquered the Ganga territory in Mysore. In his inscription at Gangaikondacholapuram, he boasts of having defeated the Chalukya king Somesvar, surnamed Adhavamalla (the wrestler in battle), at Kudala Sangam at the junction of the Kistna and Tungabhadra. His inscriptions also describe him as having sent a fleet and army to conquer the king of Kadarim (Prome or Pegu in Burma).

The descendants of the warriors who conquered Ceylon with Bijay Sinha were devoted to the Buddhist religion and the practice of agriculture, but they were essentially unwarlike. The kings of Ceylon had to look around for mercenaries, especially as cavalry and seamen, to guard the coasts. They found them in the "Malabars" or "Damilos," the name by which the Tamils are known in the Mahavamsa. Tamils first appear in the history of Ceylon, when Sena and

Connection
between
Southern India
and Ceylon.



Gottika dethroned Suratissa, B.C. 237, and reigned in his stead. After them, Elala from Mysore conquered all the north and east of the island down to the rivers Mahaveli-ganga and Kaluganga. Elala reigned B.C. 205 to B.C. 161, when he was defeated and slain by Dutthagamini, a king of indigenous race. From this time onward to the end of the eleventh century of the Christian era, the history of Ceylon is a record of almost continuous oppression by the Tamils, who were in their turn ousted by rebellions of the native kings. The principal city of the Tamils was Jaffna (Yalpanam), which was founded about B.C. 100.

Wilagambahu I., in B.C. 104, was driven into the mountainous district of Rahuna around Adam's Peak, but he recovered his throne and expelled the invaders, B.C. 88.

Dhatu Sen, who caused the Mahavamsa to be compiled, succeeded in A.D. 459, after overthrowing the Malabar tyranny, which had lasted since A.D. 434. In the eighth century A.D. the kings of Ceylon moved their capital from Anuradhapura southwards to Pollanarua to escape the Malabars, who dominated more especially Northern Ceylon.

In A.D. 840 the Pandya king of Madura overran the whole of Ceylon, and again in A.D. 990, Rajaraja the Great, the Chola king of Tanjore, assumed the title of conqueror of Ilam, the Tamil name of Ceylon. In 1023 the Chola king carried the king of Ceylon captive to India, and left a Tamil viceroy at Pollanarua for thirty years. After him, Magha, an invader from the Northern Sirkars, established himself at Jaffna as king of the Ceylonese Malabars.

Removal of the capital from Anuradhapura to Pollanarua.



The long continued Tamil occupation of Northern Ceylon accounts for the distribution of its languages. Tamil is spoken north of a line drawn from Chelaw on the west to Batticaloa on the east coast, and Singhalese south of the Dedra-oya and Mahaveli-ganga.

Parakram Bahu, king of Ceylon, 1153-97, retaliated upon "the Malabars" the troubles they had brought upon Ceylon, by making Tanjore and Madura tributary, and coining money in his own name in Southern India. Parakram Bahu's name occurs as sixty-fifth among the Pandya sovereigns of Madura.

Parakram Bahu, king of Ceylon, conqueror of Southern India.

Gangaikonda's son, Rajadhiraja, 1042-53, was killed in battle with Somesvar Ahavamalla, 1040-69, the Chalukyan king at Koppam, 1053. His brother Rajendra, 1053-62, was crowned on the field of Koppam. Rajendra Chola Kulottunga, 1070-1118, was the son of Ammangadevi, daughter of Rajendra Chola Gangaikonda, who married a king of the Eastern Chalukyan territories. Rajendra Chola Kulottunga succeeded first to the Eastern Chalukyan territories, and afterwards to the Chola empire in 1070. Kulottunga was a contemporary of Ramanuja, whom he expelled from Srirangam and forced to escape into Mysore. He placed his son Gangaikonda on the Pandyan throne under the title of Sundra Pandya. The last Chola king was Rajendra Chola Kulottunga III., who ascended the throne in 1245. An old silver coin of the Cholas shows their cognisance, a tiger, under an imperial umbrella; in front of the tiger are two fish, and behind it a bow. Supremacy is thus claimed for the Cholas over the Pandyas and Cheras. The Chola kingdom was overthrown by Malik Kafur in 1311, and finally destroyed by Malik Khusrû in 1319.

The Cholas annex the Eastern Chalukyan territories.

Final overthrow of the Chola kingdom.



Chola
administration.

A remarkable feature of the Chola administration was the power of the village communities, composed either of single villages or of groups of villages (kurram), each with its own assembly (mahasabha), which exercised almost sovereign powers in all departments of rural government. Each assembly was divided into certain communities, the "great men of the year," in whom supreme authority was vested, the "great men" for the administration of justice, and the supervision of the wards, fields, tanks, gardens. The village assemblies collected the state revenues; in the event of default, they took over the land and disposed of it at their pleasure, but the defaulter became free of liability. The state took one-sixth of the gross produce of the land as land-tax, but this was supplemented by certain tolls and octroi duties at the gates of the cities. Two detailed land surveys were executed, one in 985 and the other in 1086.

The Cholas were great builders. Karikala, one of the first Chola kings known to history, has his claim to fame based on the construction of the embankments on the Kaveri.

Western
Chalukyas.

In A.D. 550 Pulakesin I. established a Chalukya kingdom at Vatapi (modern Badami) in the Bijapur district. This kingdom extended from the Narbada to the Tungabhadra; its eastern boundary was a line drawn northwards from the junction of the Tungabhadra and Kistna to the junction of the Wardha and Godaveri, and thence up the Wardha. The Pallavas were subdued and the Kadambas of Halsi in north-western Mysore also succumbed to the Chalukya kings Kirti Varman and Mangalisa. The



greatest king of this dynasty was Pulakesin II. (Satyasraya) (609-642). He made the Chalukyas the paramount power in Southern India, and repulsed Harshavardhana Siladitya, the Lord Paramount of Northern India, in A.D. 620. During his reign the Chinese pilgrim Hiouen Thsang visited his court.

The eastern Chalukya line at Vengi began in A.D. 615, when Pulakesin appointed his brother Kubja Vishnubardhana as viceroy over his eastern territories. The eastern Chalukya kingdom lasted till it was absorbed by Rajendra Chola Kulottunga. In 642 Pulakesin was defeated and slain by the Pallava king Narasimha, who captured and destroyed the Chalukya capital of Badami, and the Chalukya power was in abeyance till 655, when Vikramaditya I. re-established the dynasty. He captured Kanchi, the capital of the Pallavas, and subdued the Cholas and the Pandyas. Throughout the reigns of his successors Vinayaditya (630-696), Vijayaditya (696-733), Vikramaditya II. (733-746), Buddhism was declining, and Puranic Hinduism growing in strength. The last of the line was Kirtivarman II. (746-754). In the latter year, the Chalukya power was overthrown by Dantivarman, the Rastrakuta chief, and did not rise again till A.D. 954. The eastern Chalukya line at Vengi continued to rule over the deltas of the Godaveri and the Kistna. Dantivarman was in his turn dethroned by his uncle Krishna I., who built the Kailasa temple at Ellora about the middle of the eighth century A.D. The Rastrakutas, who had now succeeded to the dominions of the Chalukyas, carried on intermittent wars with the Pallavas and the eastern Chalukyas. Govind III. (790-815), the

Eastern
Chalukyas.



Rastrakutas.

greatest king of this dynasty, extended the Rastrakuta power to the Vindhya mountains and Malwa in the north, and to Kanchi in the south. The next king, Amogha Varsha (815-77), transferred the capital from Nasik to Manyakheta (modern Malkhed) in the Nizam's Dominions. Krishna III., about 915, conquered the Cholas, captured Conjeeveram and Tanjore, and made the Kaveri his southern boundary. The Rastrakuta kings, in order to check the power of their enemies, the Gurjaras of Bhimnal, maintained friendly terms with the Arabs who had conquered Sind in the eighth century. In A.D. 973 the last Rastrakuta king, Kakka II., was overthrown by Taila, a Chalukya, who began a new line called the Chalukyas of Kalyan.

Taila ruled from 973-997, and succeeded in recovering all the ancient territories of his race save Gujrat. In A.D. 1000, during the reign of Satyasarjya, the Chalukya territories were devastated by Rajaraja the Great, the Chola king. The period of the next two kings, Someswar I. (1040-69), and Vikramanka or Vikramaditya VI. (1076-1126), was one in which learning flourished, as the poet Bilhana lived at the court of Vikramaditya, and Vignanesvara, author of the *Mitākshara*, was one of his retinue. After this, the Chalukyan power declined, and in 1110 the kingdom was swept out of existence by the Yadavas of Deogiri, in the north, and the Hoysalas of Dvarasamudra (modern Halebid) in the south. Mulraj, a scion of the Chalukya royal family, founded a dynasty in Gujrat, which reigned till it was dethroned by the Solankis, A.D. 980.

A new power the Kakatiyas or Ganpatis of Waran-

Western
Chalukyas of
Kalyan.



gal (Ekasilapur), also rose to power at this period by annexing from the Cholas the former Eastern Chalukya territories between the Godaveri and the Kistna. The history of the thirteenth century is a record of the struggle between the Yadavas, the Hoysalas, and the Kakatiya Rajputs of Warangal for supremacy.

The Kakatiya
or Ganapati
Rajputs.

The first important king of the Yadava dynasty was Bhillama, who established himself at Deogiri (Daulatabad in the Nizam's territory) about 1187. At the end of the thirteenth century, the Yadava Ramchandra, 1271-1310, reigned over all the territories of the Western Chalukyas, as well as the Konkan and part of Mysore. They were always fighting with the Hoysala Rajputs on the south, and the Kakatiya Rajputs on the east. In 1318, Harapala, the last king of his race, rebelled against Mubarak Shah of Delhi and was slain by him.

The Yadava
Rajputs.

The Hoysalas were originally feudatories of the Rashtrakuta and the later Western Chalukya kings, and rose to power on the ruin of the latter dynasty. The Hoysala dynasty lasted from the beginning of the tenth to the middle of the fourteenth centuries, and was founded by Bitti Deva or Vishnuvardhana, 1100-41. The capital was fixed at Dwarasamudra (the modern Hallabid in Mysore), and the famous Hoysalesvara and Kedaresvara temples at Hallabid were built by kings of this race. They also built other temples at Somnathpur and Belur. The dynasty reached its zenith under Vira Bellala, grandson of Bitti Deva, and Vira Narasinha, who together reigned for about sixty years, 1188-1249. The whole of the Karnatic was subject to these two monarchs. The provinces of Malabar and Kanara on the west, the

The Hoysala
Rajputs.



Dravida country on the south and east, and part of the Telingana country, acknowledged them, if not as immediate masters, yet as exercising supreme authority through their officers, or through the native rajas as vassals and tributaries. Vira Ballala III. surrendered to Malik Kafur in 1310, and the kingdom was finally overthrown by Mahomed Tughlak in 1327.

The Kakatiya
or Ganapati
Rajputs.

The Kakatiya or Ganapati dynasty founded at Warangal on the Waingunga in the Nizam's Dominions lasted from about 1100 to 1321. Their territory was bounded on the north by Orissa, on the south by the rivers Tungabhadra and Kistna, on the west by the sea, and on the east it stretched as far as Raichur. According to the inscription in the temple of One Thousand Pillars at Hammankondah (Warangal), the first noticeable chief of this race was Prola (about 1150). The last king, Pratap Rudra II., was subdued by Malik Kafur in 1310, and Warangal was finally taken by Juna Khan, afterwards Mahomed Tughlak, in the reign of Ghiasudin Tughlak. The chief architectural remains of this dynasty are the Hammankondah temple, and the four Kirti Stambhas or Torans put up by Pratap Rudra. The chiefs of Bastar in the Central Provinces claim descent from the Kakatiyas of Warangal.

Mahomedans in
the south.

Then came the period of the Mahomedan conquest. In 1294 Alauddin Khilji appeared suddenly before Deogiri, and Ramchandra was compelled to cede Ellichpur, and promised to pay an annual tribute to the emperor of Delhi. In 1309 Malik Kafur, sent by Emperor Alauddin, reduced the Hoysala king of Warangal to subjection. In 1310, he completed the conquest of the Hoysalas, and penetrated to the



CSL

SOUTHERN INDIA AND THE DECCAN 185

Malabar coast. He also conquered the Pandya kingdom of Madura. In 1312, the king of Deogiri refused to pay tribute and was defeated and slain. The Yadava dynasty finally came to an end in 1318, and the whole of the Deccan came under Mahomedan rule. But in the country to the south of the Tungabhadra and the Kistna, there arose a new Hindu empire at Vijaynagar, founded by two brothers Harihara and Bukka assisted by their prime minister, the celebrated Madhavacharjya. This power for more than two centuries (1336-1565) kept the Mahomedan advance in check.



CHAPTER VII.

DECLINE OF BUDDHISM AND THE
REVIVAL OF HINDUISM.

Hinayana and
Mahayana
Schools of
Buddhism.

BUDDHISM split into two schools, the Southern School of Ceylon, Burma, and Siam, which is called the Sravakayana or Hinayana, the path of Devotees or the Lesser Path, and preserves more of the simplicity of the ancient faith, and the Northern School of Thibet, China, and Japan, which is called the Mahayana or Great Path. Nagarjuna, author of the *Prajnaparimita*, conceived the idea of a deity called Adi-Buddha, who corresponds to the Hindu idea of Ishvara or the Supreme Deity. Adi-Buddha, by union with the primordial female energy, produced from himself by *dhyana*, meditation, other beings called *Dhyani Buddhas*,—whose names are Vairochana, Akshobya, Ratnasambhava, Amitabha, and Amoghasiddha. Each *Dhyani Buddha* had his female counterpart, of whom the most celebrated is Tara, the consort of Amoghasiddha. These *Dhyani Buddhas* are the mystical counterparts in the world of meditation (*rupaloka*) of the human Buddhas,—Krakachanda, Kanakamuni, Kasyapa, Gautama, and Maيتreya, the Buddha who is still to come. Each Buddha has produced by emanation from himself a *Dhyani*

Adi-Buddha

Dhyani
Buddhas.

Human
Buddhas.

Dhyani
Buddhisattvas.

Buddhisattva to act as head of the Buddhist community between the death of each Buddha and the advent of his successor. These *Dhyani Buddhisattvas* are Samanta-bhadra, Ratnapani, Manjusri or Visvapani, Padmapani or Avalokiteshvara, and Vajrapani. The latter three form the Buddhist Trimurti. Manjusri corresponds to the Hindu Brahma or Viswakarma. At the supreme Adi-Buddha's command, Manjusri built the mansions of the world, and Padmapani created all animate beings.¹

The Dalai Lama of Lhasa is supposed to be an incarnation of Avalokiteshvara. There is a female *Buddhisattva* called Prajnaparimita or the Perfected Wisdom who corresponds to Saraswati. Other famous authors of the Mahayana school were Asvaghosa who wrote the *Buddha Charita* or life of Buddha, and Aryadeva, a disciple of Nagarjuna, author of a work called *Sataka*.

Scriptures of Southern Buddhism.

The most important scriptures of the Northern School were *Sadharmapundarika* or Lotus of the True Law, the *Lahita Vistara*, and the *Jatakas* or records of the Buddha in his previous rebirths. The existence and greatness of the Northern School permitted a belief in the people.

Vishnu.

The revival of Hinduism was due to the preaching of three great teachers, Kumarila Bhatta, Shankaracharya, and Ramanuja, and to the appeal they made to the masses in favour of the worship of a personal god. Kumarila Bhatta was a Brahman of the Deccan, who lived about A.D. 650, and wrote the *Tantra Vartika*, an explanation of Savaraswami's commentary on *Minansa* philosophy. He is said to have travelled through the length and breadth

Religion and the revival of Hinduism.



magic, in the *Yogachara Bhumisastra*. The word Tantra means rule or ritual, and the *Sakti* or productive energy of nature is the chief object of Tantric worship. These Tantric mysteries involved devil worship and indulgence in sensual excess, and most injuriously affected the purity of the Buddhist religion.

Decline of
Buddhism.

The morality of Buddhism in its prime was too strict; philanthropy, which gave Buddhism its impulse, was dead, the priests chopped logic on metaphysical topics instead of actively working for the good of the people. It was necessary to convert a cold philosophical creed, based on a pessimistic theory of existence, into a belief that human life was worth living and was controlled by a personal god, who took an active interest in man's welfare. During his lifetime, Buddha was treated with immense respect as a preacher and a moralist, but only as a man. After his death, his relics were honoured, and the virtues, of which he was a type, were held in respect, but images of Buddha either as an ascetic or a divinity are not found. It is only after he had been dead some time that he came to be regarded as a divinity, and the changes whose names are *Vajrasattva*, *Amitayus*, *Kumbhambhava*, *Anutabha*, and *Amitayus*. Each *Dhyani Buddha* had his female counterpart, of whom the most celebrated is Tara, the consort of *Vajrasattva*. These *Dhyani Buddhas* are the mystical counterparts in the world of meditation (*rupa-dharma*) of the human Buddhas,—*Kraka-chanda*, *Kamakumari*, *Kasyapa*, *Gautama*, and *Maitreya*, the Buddha who is still to come. Each Buddha has produced by emanation from himself a *Dhyani*



Ajanta. Buddha was pushed into the background by Buddhisattvas (great saints qualified for Nirvana who have consented to delay their vanishing into nothingness to advise mankind). Other deities, who distract the pious from the worship of Buddha, are the female personifications of Dharma, the goddesses like Prajnaparimita, and the Saktis like Tara, Marmukhi, or Lochana. Even the chouri bearers of Buddha were given the badges of Buddhisattvas.

Buddhism had been atheistic, so Sankarchariya the Saivite, and Ramanuja and Chaitanya the Vaishnavists, argued strongly in favour of a personal god. The Vaishnavists and Saivites of Southern India adopted the Buddhist principle of the equality of castes. In the pre-Buddhist period, astronomy, mathematics, law, and philosophical speculation were all intimately connected with the Vedas ; after the revival of Hinduism, the Vedas were comparatively neglected.

Influence of
Buddhism upon
reformed
Hinduism.

The Krishna cult, and Saktism were the favourite forms of Hinduism after the decline of Buddhism. They owed their popularity to their greater human element, and their greater congeniality to the tastes of the people.

Favourite
forms of
Hinduism.

The revival of Hinduism was due to the preaching of three great teachers, Kumarila Bhatta, Sankarchariya, and Ramanuja, and to the appeal they made to the masses in favour of the worship of a personal god. Kumarila Bhatta was a Brahman of the Deccan, who lived about A.D. 650, and wrote the Tantra Vartika, an explanation of Savaraswami's commentary on Mimansa philosophy. He is said to have travelled through the length and breadth

Buddhism
ousted from
its position
as the State
Religion by
the revival of
Hinduism.



of India, proclaiming the authority of the Vedas, and arguing against all religions opposed to Brahmanism. He was a fierce opponent of the Buddhists and Jains, and upheld the claims of the Brahmans to be the religious guides of the people.

Sankarcharjya, a Namburi Brahman, who was born at Cranganore in Malabar about A.D. 788, and died A.D. 820 at Kedarnath in the Himalayas, wrote the *Brahmasutra Bashya*, a commentary on Vedanta philosophy. He established Hindu monasteries or *Maths*, each consisting of a Mahant with his Chelas or pupils. He founded an order, that of the *Tridandins*, those who exercise control over their thoughts, words, and actions. He was the champion of the Vedanta school and maintained the philosophic doctrine of pure Monism called *Advaitavada*. Sankarcharjya constructed out of the Upanishads a theological system for the general public, who require concrete images to picture their ideals, instead of abstract truth, and depend upon ceremonial worship without having recourse to meditation. This doctrine was called "*saguna*" or "*apara bidya*" or "*vyâhârîka avastha*." He had another system, philosophical, and full of metaphysical truth for those who could understand it; this he called "*nirguna*," or "*paravidya*," or "*paramarthika avastha*." Men of inferior intellect were allowed to believe in a personal God, but final deliverance could only be obtained when men, by "*anubhava*" (absorption into self), recognised that they themselves were identical with the Supreme Self, "*aham Brahma asmi*," and so entered into the state called by Sankarcharjya "*Samradhanam*" (accomplished satisfaction). Men who have attained



Samradhanam view the external world as mere illusion (*maya*), similar to a mirage (*mrigatrishna*) which fades as we approach, and which is not more to be feared than the rope, which seemed to be a snake in the dark. "God alone, and nothing besides him, is real. The universe, as regards its extension in space and bodily consistence, is in truth not real; it is mere illusion as used to be said, mere appearance as we say now. The appearance is not God as in Pantheism, but the reflection of God, and is an aberration from the Divine Essence. Not as though God were to be sought on the other side of the Universe, for he is not at all in space; nor as though he were before or after, for he is not at all in time; nor as though he were the cause of the Universe, for the laws of causation have no application here. Rather to the extent to which the Universe is regarded as real, God is without reality. That he is real, nay the sole reality, we perceive only in so far as we succeed in shaking ourselves free theoretically and practically from this entire world of appearance."¹

The experimental knowledge which reveals to us a world of plurality where only Brahma exists, and a body, where there is only soul, is a delusion. We are to love our neighbours as ourselves, because, according to the formula "*tat tvam asi*," we and our neighbours are identical; it is only illusion which makes us believe them different from ourselves.²

The Jiv-Atman or individual soul cannot be a part of Brahma, as Ramanuja held (because Brahma is

¹ Deussen, 'Elements of Metaphysics,' p. 330.

² Deussen, 'Outlines of Indian Philosophy and the Philosophy of the Vedanta,' 47, 48, 58, 59.



without parts, being timeless and spaceless, and all parts are either successions in time or coordinations in space). It is not a different thing from Brahma, as Madhava held, for Brahma is "*ekam eva advitīyam*." It is not a metamorphosis of Brahma, as Vallabha held, since Brahma is unchangeable, being not subject to causality. Sankarcharjya therefore concludes that the Jiv-Atman is the Paramatman fully and totally himself. If this is so, then the qualities of all-pervadingness, all-mightiness, eternity, exemption from time, space, causality, belong to man. These qualities are for the present hidden, as the fire is hidden in the wood, and will only appear after the final deliverance.¹

After Sankarcharjya established the supremacy of the Sāivite cult in the eighth century, the Vedic objection to anthropomorphic religious symbolism revived in Upper India, and was maintained from political expediency to avoid persecution at the hands of fanatical Mahomedans.

Ramanuja, 1017-1137 A.D., was also a Brahman of Southern India, born at Perumbur, was the promulgator of Vishnu worship, which he derived from the Brahmasutra and from the Vishnu Purana. He formed into a logical system the doctrines of the Bhagavatas. He wrote *Vedānta saraṇ* (essence of Vedānta), *Vedānta saṅgraham* (résumé of Vedānta), and *Vedānta dipam* (light on Vedānta), which were commentaries on the Brahmasutra and Bhagavadgita. He quarrelled with his Sāivite colleagues on a question of discipline, and founded a sect open to all castes, and

¹ Deussen, 'Outlines of Indian Philosophy and the Philosophy of the Vedānta,' 47, 48, 58, 59.



began to preach, not in Sanscrit, but in the vernacular. He promised many blessings to those who practised the virtue of Bhakti or devotion. Unlike the Vedantists, who deny to the deity the attributes of *form* and *quality*, Ramanuja declared that the deity possessed both, and that he was the cause of the universe. The Vedantists teach that the Supreme Spirit and the Spirit of man are one and the same, and that the soul gains salvation by losing its individuality after absorption into the deity. Ramanuja opposed this doctrine by maintaining that the true relation between the supreme soul and the individual soul was communion without absorption. God is a personal being, the whole aggregate of the souls of men is, as it were, the mind of God, and the external material world is, as it were, the body of God. This may be described as qualified Monism or *Visishtadvaitavada*. Madhavachariya held that God, the souls of individual men, and the external world, are all distinct one from the other ; this is the so-called *Dvaita* or Dualistic School of Vedanta philosophy. Ramanuja modified the Vedantic doctrine that the universe is illusion, and that Brahma only exists, by saying that matter, though a manifestation of the universal soul, is yet to be considered as having a separate existence.

During the early middle ages, the doctrines of Saivism were widely promulgated in Southern India by wandering teachers called Adiyars, and the teachings of Saivite philosophy were explained in "Saiva Siddhanta," a Tamil treatise. The tenets of Vaishnavism were at the same time championed by a class of teachers similar to the Adiyars, called Alwars.



Vedagalai and
Tengalai,
followers of
Ramanuja.

Ramanuja's followers split up into the Vedagalai sect, who considered Divine grace to result from co-operation between God and man, and the Tengalai sect, who held it to be the result of the irresistible influence of God upon man.

Ramanuja resided at Belur in Hassan, Mysore, and at the Alagiri rock, twelve miles north-west of Madura, where he composed the *Sribhashya*, a commentary on the *Brahmasutra*. He was persecuted by Rajendra Chola Kulottunga, the Chola king of Tanjore, who tried to enforce the repetition of the Sivaite formula, "*Sivât parataram nasti*" (there is no being greater than Siva). Ramanuja took refuge with Bittideva Vishnu Vardhana, the Hoysala king of Dwarasamudra, who was a Jain, but who was converted by Ramanuja to Vaishnavism. He was eventually allowed to return, and died at the temple of Srirangam on the Kaveri.

Lingayets.

Basava, a Brahman, who was supposed to have been an incarnation of the bull Nandi, the Vahan of Siva, founded the sect of the Lingayets or Vira Sawas in the twelfth century. They are a union of all castes and pay respect to Gurus, Lingam, and Jangam (religious union). They attribute no merit to the Vedic sacrifices. Basava was the minister of Bijjala, a Chedi or Kalachuri Rajput from Central India, who seized Kalyan and held it for twenty years, 1062-82.



CHAPTER VIII.

INDIAN ART.

INDIAN art is essentially symbolic. To begin with the colours, white is the colour of Siva, and is the colour symbol of water, and symbolises purity and bliss. Red is the colour of the sun, and of Brahma the Creator. Blue is the colour of the firmament, and the symbol of Vishnu. Red, white and blue, the colours of the lotus petals, are the emblems of the Hindu Trimurti, the three aspects of the One. Black is the colour symbol of Kali, the mother of the Universe, and the Great Destroyer. Yellow is the special colour of the ascetic's robes.

Colour
symbolism.

The open lotus flower, which is so common an ornament on the rails of Bharhut, Sanchi, and Amaravati, was a sun emblem; the horse-shoe arch, derived from the bent bamboo, suggested the lotus leaf. Buddhist and Hindu domes, which also imitated the curves of a bent bamboo, recall the *amalaka* or bell-shaped lotus fruit. This bell-shaped fruit, which was a symbol of the *Hiranya garbha* or Womb of the Universe, in combination with the water-pot or Kalasha, are the basis of the designs of many of the pillars in Hindu temples. These pillars represent the old wooden posts marking out the sacrificial area,

Lotus
symbolism and
imitation of
parts of the
lotus in various
parts of the
temple.



according to the Vedic rites, to which the animals to be offered in sacrifice were tied. The *amalaka* and *kalasha* are also found as parts of the pinnacles on the domes, even of mosques, and the exterior surface of the domes was ornamented with lotus petals.

Wood the oldest building material.

Wood was the oldest building material in India, and all Indian styles are derived from models constructed in timber or bamboo. Some of the oldest stone buildings are constructed in the same style as they would have been, had they been built of wood. The façade of Lomas Rishi's cave in the Barabar hills near Gaya is a case in point, and is an exact copy of a wooden construction.

The oldest temple.

Parts of temple symbolic of certain parts of a village.

The oldest temple was the hut of a holy man, and all the additions are but accretions on to this nucleus. The parts of a temple symbolise certain parts of a village. The rail round a Buddhist stupa, which is modified in Mahayana temples to a mere chequer ornament, was a symbolic adaptation to religious purposes of the ordinary timber fence round a village ; its three bars had a reference to Brahma, Vishnu, and Siva, or, if Buddhist, to Buddha, Sangha, and Dharma.

The Torans or gateways of Sanchi or Barhut recalled the four gates of an ordinary town or village ; they symbolised the four Vedas, or the Nativity, the Enlightenment, the First Sermon, and the Parinirvana of Buddha. These gates are called Gopurams in Southern India, and by their name recall the gates through which the cows are driven into the village every evening. The " Halls of a Thousand Pillars " in Southern Indian temples represent the parks or groves which were used as meeting-places in Indian



villages. The *mandapam* or hall of worshippers in the temple was modelled on the village assembly hall.

Shrines dedicated to Vishnu are characterised by the *Sikra* or spire, and have an entrance facing the rising sun. Shrines dedicated to Siva are characterised by flat roofs or domes surmounting high pyramidal roofs, and have their entrance facing the setting sun. Shrines dedicated to Brahma have four entrances facing the four cardinal points. One temple may have its mandapam, with an entrance in the direction sacred to Siva ; its shrine may have four doors, thus recalling Brahma, whilst the Sikhara which covers the shrine symbolises Vishnu. Different parts of the same temple thus honour the three aspects of the Supreme.

One view about Indian art denies almost completely its claim to originality, and maintains that the pillars of Asoka were borrowed from Persepolis, the winged animals were adopted from Assyrian models, the lotuses and plant-forms used as ornaments were West-Asian in origin. According to this view, Gandhara art was exclusively the work of Greek settlers in Bactria.

The claim to originality of Indian art.

The true view is that Indian art is largely original, showing a wonderful power of assimilating whatever it borrowed from foreign sources. The influence of the Greeks upon Indian art was transient and superficial. Sister Nivedita points out that Gandhara art is specially strong in its decorations derived from flowers and plants, and in the attention it paid to the animal world as a whole—elements in which Greek art is deficient. Severity of restraint is characteristic of Greek ; exuberance, of Indian art.

Gandhara art.

Difference between Greek and Gandhara art.



Some all-pervading influence, possibly the teaching of the universities, seized on the ideas on art which existed in the minds of the various races to be found in India from the eighth to the fourteenth centuries, eliminated what was discordant, and made them national. Thus "Greco-Roman art became gradually Indianised," and combined with Persepolitan traditions into an indigenous Indian art.

Classical ornaments belong to common stock of Asiatic art.

It must not be forgotten that India was open to external influence long before Alexander's expedition, and sculptured ornaments, like acanthus leaves, palmettos, vine leaves, tritons, centaurs, and perhaps the Persepolitan monolithic pillars, may be considered as belonging to the common stock of Asiatic art, rather than specially Greek or Persian in their origin.¹

The frieze, from the Upper Nathu Vihara Yusufzai, is divided into five compartments, the first ornamented with vine leaves, the second showing a boy plucking grapes, the third a boy playing with a goat, the fourth a goat nibbling vine leaves, and the fifth a boy plucking grapes is an example of the subject of vine leaves treated in a specially Greek manner.

Unmistakable marks of Greek influence.

In some points Gandhara is unmistakably indebted to Greek sources. Doric columns are found in the temple of the Sun at Martand, which belongs to the late Kashmir style, but these are probably copied from Sassanian models. Ionic columns have been found in two temples on the site of Taxila associated in one instance with coins of Azes, the Parthian king, who reigned from B.C. 90 to 40. A niche supported

¹ 'Footfalls of Indian History,' pp. 85-95.



STATUE OF ATHENE.

by columns with Ionic capitals has been found on a sculptured fragment at Mathura. A capital with corner volutes of Romano-Ionic form has been found in the Ahinposh stupa near Jalalabad in Afghanistan. Two more Ionic columns have been found at Sarnath



ATLAS (USED TO SUPPORT COLUMN OR CORNICE).

and Patna. Corinthian columns, pilasters, and capitals are fairly abundant in the Panjab, especially at Jamalgarhi. Even the modillions (supports) of the cornices are sometimes made like small Corinthian cornices.

Statues of Greek gods and goddesses, such as Athene in the Lahore museum, the Atlantes from Jamalgarhi in the Peshawar museum, which were

used to support columns and cornices, the long garlands carried by Cupids which were used to break up a long frieze into sections, from the Lower Nathu Vihara Yusufzai, mark the influence of the Greek religion and art, but this influence was Greco-Bactrian, not Macedonian, in its origin. Similar cupids carrying garlands are found carved on the Amaravati remains, and they have been called "Indianised adaptations of Alexandrian art," but this theory of their origin is not probable. The statue of Hercules and the



GARLAND SUPPORTED BY CUPIDS. (From the Lower Nathu Vihara Yusufzai.)

Nemaeian lion found at Mathura, and the effigy of Athene upon the coins of Azes I., are other proofs of the same influence.

On the pediment of the sculptured group in the Peshawar museum, the subject of which is the conversion of the Naga Apalala to Buddhism, is sculptured an orthodox winged Christian angel dressed in the himation and chiton. No explanation is forthcoming of this most unusual feature, but it at least points to some activity of Christianity in Northern India. Statues of Buddha themselves result from Greek influence, as early Buddhist artists scrupulously refrained from introducing Buddha's effigy in any sculptures portraying Buddhistic legends. For this reason Havell remarks that

Statues of Buddha attributable to Greek influence.



Gandhara sculptors were "the first iconographers of the person of Buddha."¹

The statues of Buddha were originally carved on each of the four sides of the Stupa, facing the four points of the compass, but after a time became detached from the Stupa altogether.

Statues are of three kinds—sitting, standing and lying down.

Sitting statues are :

- (i) Meditative, hands crossed one above the other.
- (ii) Witness attitude, feet turned upwards, left hand on left foot, right hand with second and third fingers pointing to the earth.
- (iii) Serpent canopied.
- (iv) Argumentative.

Standing statues are :

- (i) Preaching ; (ii) Blessing ; (iii) Mendicant.

Lying down statues are :

- (i) In the act of being born.
- (ii) At the point of death.

Types of these statues are the figure of Buddha with the bo-tree on the Old Clay Seal from Bodh Gaya, and the statue of Buddha from Mahomed Nari, showing an arrangement of the drapery imitated from the Greek.

Gandhara
sculpture.

The Gandhara sculptures are found in the Yusufzai territory (Hashtnagar district) between the Swat and Indus rivers. They have also been discovered in connection with the Manikyala Stupa and the Huta Murta or Body-offering Stupa (called respectively Ventura's and Court's Topes from Ranjit Singh's generals, who excavated them) between Rawal Pindee

¹ 'Indian Sculpture and Painting,' p. 41.



STATUE OF BUDDHA ON THE PADMASANA.

Showing drapery imitated from the Greek, from the village of Mahomed Nari Panjab.

and the Jhelum, the Shah-ji-ki deri Stupa outside Peshawar, and the Vihara of Takt-i-Bahi near Hoti Murdan. Other sites are Udyana (Swat valley), and



Butan (idols), a place in the Palai valley to the south of the Shahkot pass, so called from the multitude of statues it contains, and Kafirkot on the Indus, in the Dera Ismail Khan district.

Among the other well-known groups of statuary belonging to Gandhara art are the visit of Indhra or Sakra to Buddha in the Indrasaila cave from Loriyan Tangai in Swat, which, showing the wild beasts looking out of their dens, herein provides a conventional indication that the scene is laid in a wild and mountainous country. Another group is the statue of Kuvera or Vaisravana, king of the demigods or spirits called Yakshas, and god of wealth, with Hariti, goddess of fertility, in the Peshawar museum. The statue of Garuda and the Nagini from Sanghao Yusufzai, is a curious example of the Indianisation of the classical subject of the Rape of Gannymede by the Attic sculptor of the fourth century B.C., Leochares.

Such was Gandhara art at its best period, which is placed by Mr. Vincent Smith as contemporary with the reigns of the Kushan kings, Kanishka and Huvishka, about the middle of the second century. In its decadence, Mr. Havell's 'Ideals of Indian Art' speaks of the statues of Buddha as "representing a trim smug-faced Greek Apollo posing in the attitude of an Indian Yogi."

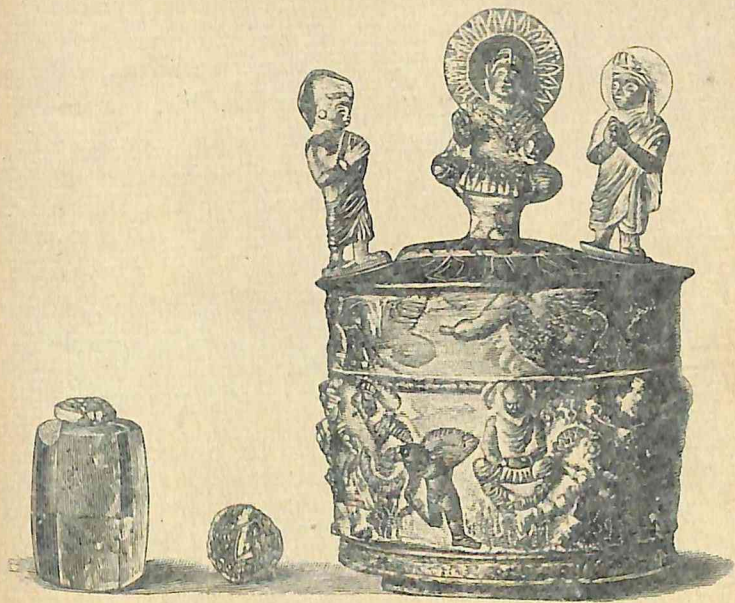
Two notable examples of Gandhara work in metals merit special mention.

Shah-ji-ki deri
casket.

In the Shah-ji-ki deri Stupa has recently been discovered a rock crystal receptacle, sealed with Kanishka's seal (an elephant), and containing a portion of the ashes of Buddha. The receptacle was

enclosed in a bronze casket with Kharosthi letters giving the name of the Greek maker,—“Agesilaus, Head Engineer in the Vihara of Kanishka in the Sangharama of Mahasena.”

The lid, which is slightly curved and incised to represent a full-blown lotus, supports three figures in



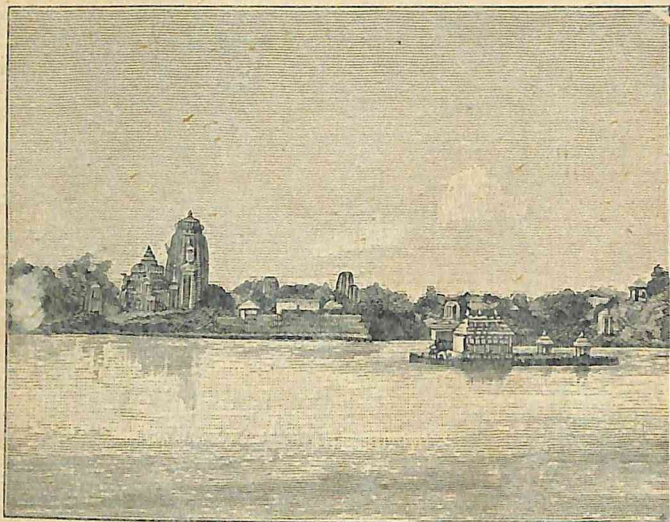
SHAH-JI-KI-DERI STUPA.
Casket containing Buddha's ashes.

the round ; a seated Buddha in the centre, and a Buddhisattva on each side. The edge of the lid is further adorned by a frieze in low relief of flying geese bearing wreaths in their beaks ; whilst below on the body of the casket is an elaborate design in high relief of young Erotes bearing a continuous garland, in the undulations of which are seated Buddha figures, and

attendant worshippers leaning towards them out of the background. But the chief and central figure is the Emperor Kanishka himself, standing erect with a winged celestial being bearing a wreath on either side.¹

The Bimaran casket.

Another casket of gold, ornamented with precious stones, was found in the foundation deposit of the

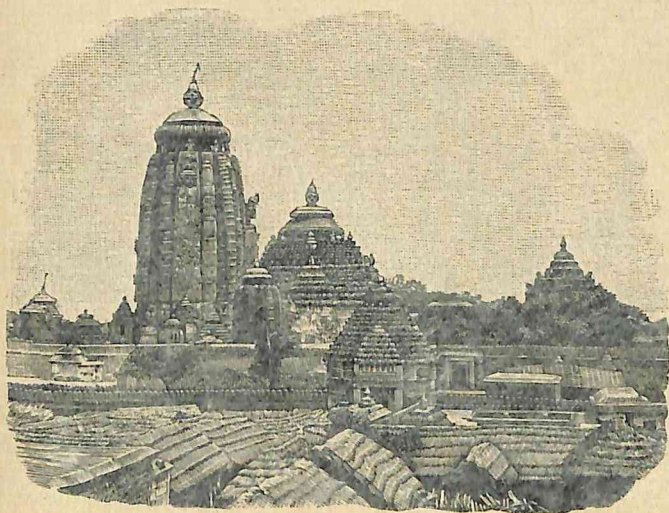


VINDUSAGAR TANK AND TEMPLE, BHUBANESWAR.

second Bimaran stupa, north of the road between Kabul and Jalalabad. Flat pilasters with sunken panels separate niches which enclose four figures—Buddha in the attitude of blessing, a lay follower with hands clasped in the attitude of adoration, a male ascetic with matted hair and a water-pot in his

¹ 'Journal of the Royal Asiatic Society, Bengal, 1909,' pp. 1056-60.

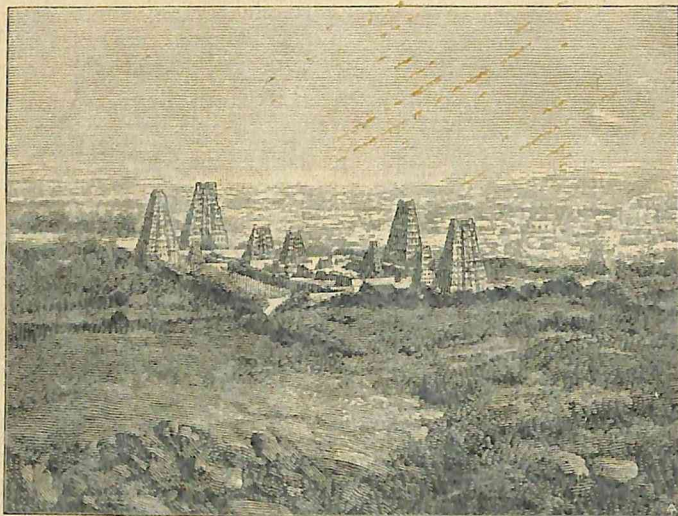
hands, and a female disciple praying. The niches are crowned by arches, circular below and pointed above. The casket agrees with Gandhara sculpture in the arrangement of the figures in compartments separated by pilasters with sunken panels, but differs in the form of the arches, and in the absence of Corinthian capitals.



TEMPLE, BHUBANESWAR.

The gradual decline of Buddhism is shown by the fact that there are few specimens of Buddhist architecture later than the fifth century, and, with the exception of the Ramnagar temple at Ahichatra Bareilly district, which is the oldest Hindu temple in India, and dates from the first century B.C. or the first century A.D., there are hardly any Hindu temples standing which date before A.D. 550. Ferguson

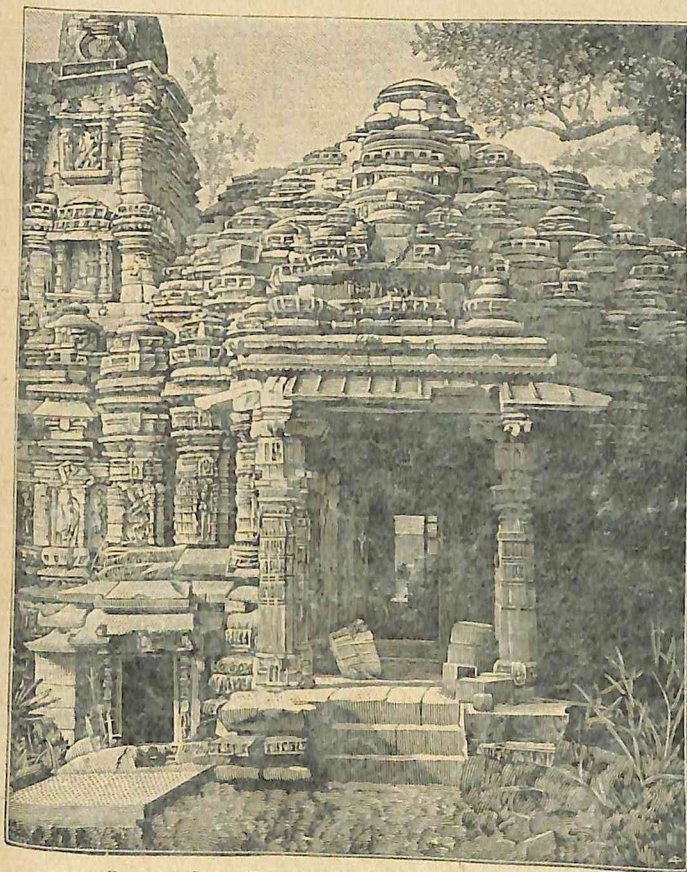
distinguishes three styles of Indian architecture :
Indo-Aryan, Dravidian, and Chalukyan. These may be distinguished by their ground-plans—that of the Indo-Aryan buildings is square with a bulging curvilinear sikra or spire, that of Dravidian buildings is rectangular with *gopurams* or gateways



TIRUVANAMALAI TEMPLE, NEAR TRICHINOPOLY.

built in stories, and that of the Chalukyan buildings is star-shaped with pyramidal towers. In the Chalukyan style, the Vishnu Sikra is crowned by a Siva dome instead of the *amalaka* or lotus fruit. The star-shaped plan is an elaboration of the circular stupa, and a structural application of the symbolism of the eight or sixteen petalled lotus. The Hindu temples in Northern India were destroyed by the

iconoclastic zeal of the Mahomedans, but the mediaeval temples of Orissa, Bhubaneswar, Konarak



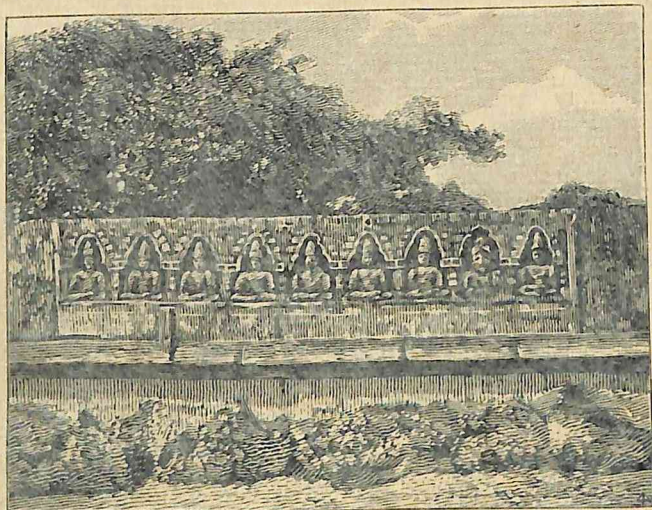
PORCH OF GREAT TOWER OF THE TEMPLE AT BHUBANESWAR.

and Puri have survived. The Sivaite temples of Bhubaneswar are built of sandstone and were founded by the Kesari kings of Orissa, in the seventh

P.H.B.A.

o

century A.D. According to Ferguson, the Black Pagoda of Konarak dates from the latter half of the ninth century A.D., but Mr. V. Smith considers it the work of Raja Nrisimha, 1238-64, and built between 1240 and 1280. The Black Pagoda is peculiar in being dedicated to the Sun. It is black because built

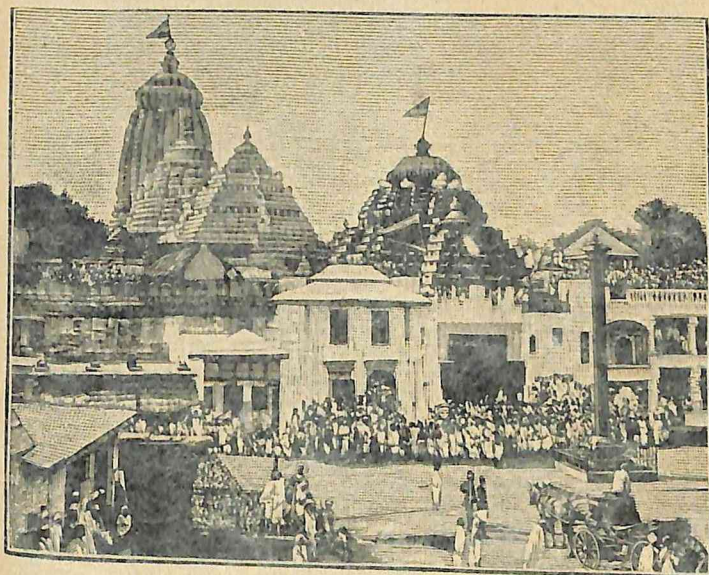


NAVAGRAHA FRIEZE, KONARAK.

of chlorite, and it is called the Black Pagoda to distinguish it from the White Pagoda of Puri. It is designed to imitate the chariot of the sun, and has eight great wheels, each 9 feet 2 inches across, carved on the plinth, and there are statues of seven colossal horses outside.

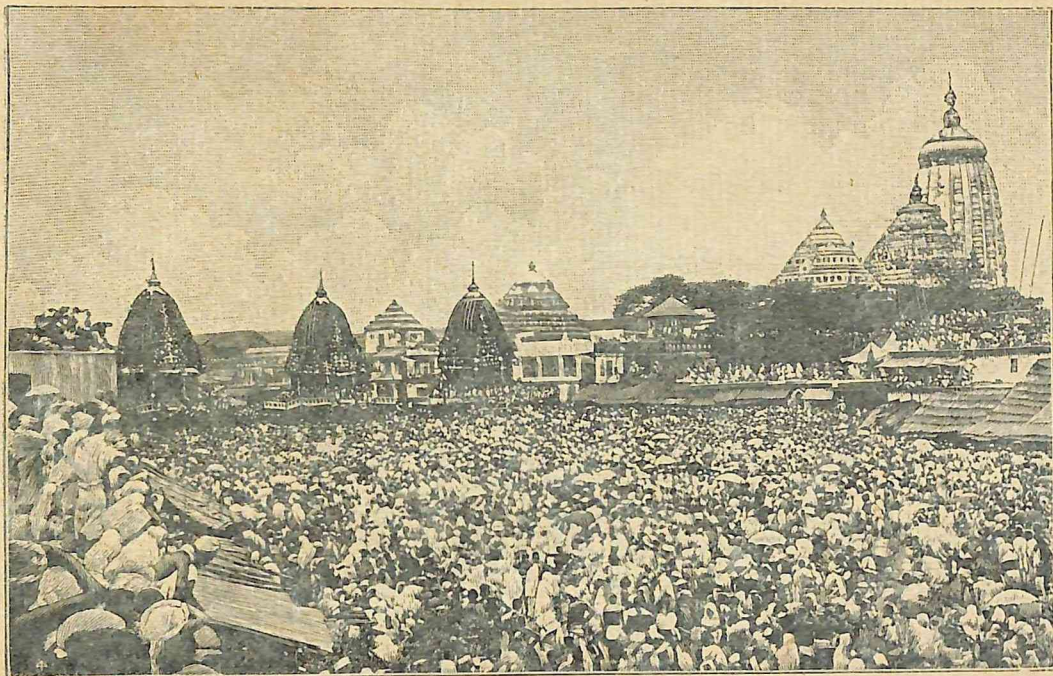
The temple of Jagannath at Puri was built by Ananga Bhimadeva of the Ganga dynasty of kings of Orissa in 1174. The Gangavamsa succeeded the

Kesari dynasty in 1132. The Orissa temples are built in sections comprising a *Vimana* or shrine divided into the *Antarala* or inner chamber, and the *Garbha Griha* or Holy of Holies, and Porch, to which a *Nat Mandir* and a *Bhog Mandir* (dancing and dining-rooms) are sometimes added. The *Vimanas* of an



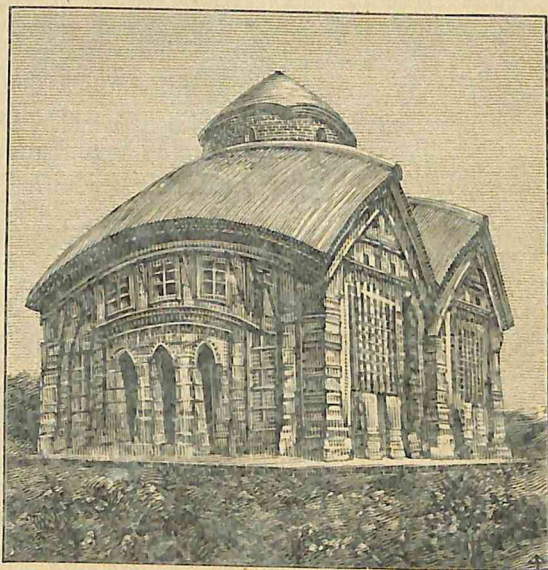
TEMPLE OF PURI.

Orissa temple resemble two-thirds of a cucumber stuck in the ground, and the tops are finished off with an ornament called *amalaka* from its resemblance to the fruit of the lotus. The Orissa temples and the modern temples in Bengal are usually of one type, the form of which was probably derived from an ancient tent or hut. Its peculiar curved and bulging form was perhaps at first formed of bent bamboos tied together



JAGANNATH CHARIOT FESTIVAL AT PURI.

at the top, and strengthened by shorter horizontal pieces, and the roof was made of thatch, palm leaves or skins. This original form of temple was afterwards imitated in stone, slabs of sandstone being the material used. Certain temples at Vishnupur district, Bankura, Bengal, do not correspond to the ordinary Indo-Aryan

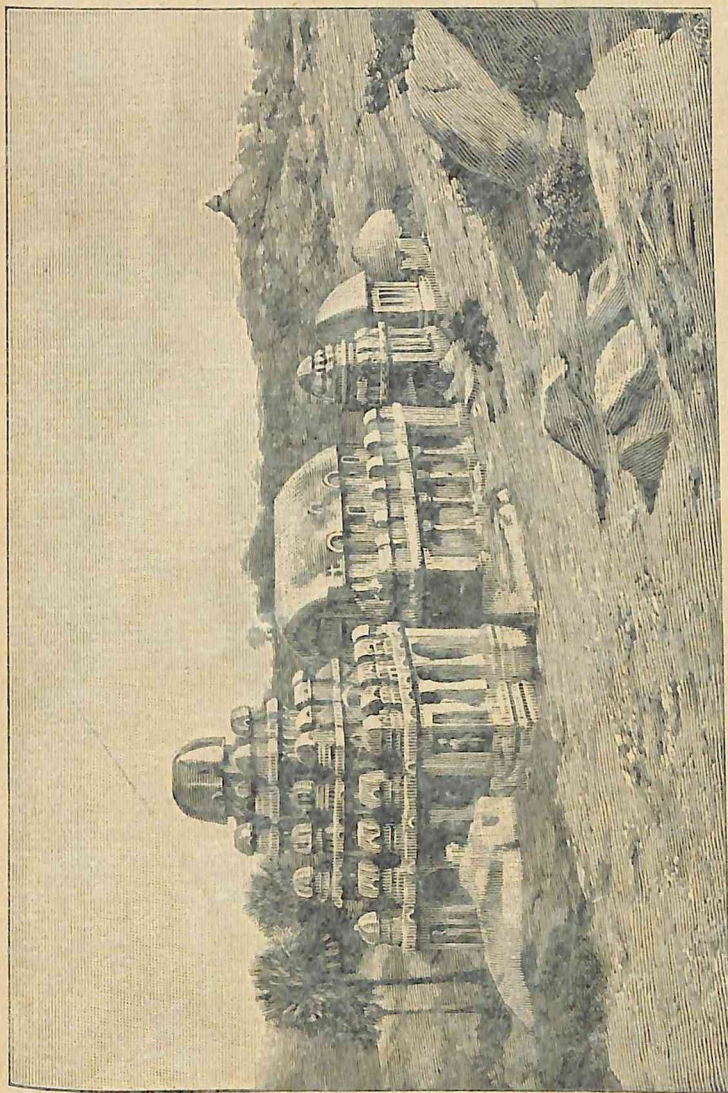


KISTARAYA'S JOR-BUNGALOW TEMPLE AT VISHNUPUR.

type. They are square in shape, with a curved roof, and one tower in the centre surrounded by four, eight, and even twenty-four small corner-towers. The roof with a convex curvature is intended to form a channel by which heavy rain can drain off. The temple at Kantanagar, Dinagepore, is still more anomalous. The Garuda pillar at Jajpur, the Hindu

temples at Khajuraho, Central India, the temple of Bishveshvar at Benares, and the Chitor temple of Vriji, are specimens of Indo-Aryan architecture. In Southern India, the temples of the Dravidian style are built in one large mass (the vimana) tapering gradually towards the summit, and a choultry or pillared hall, surrounded by a rectangular wall with from fourteen to sixteen gateways (gopurams), straight-lined towers divided into stories by horizontal bands, and surmounted by a barrel-roofed ridge or small dome. The most famous temples are those at Madura, Tanjore, Conjeeveram, Srirangam, and Chidambaram; these are in good repair. The temples of Vithalaswami (Vishnu) at Hampi, the site of Vijaynagar, and at Kalugumalai in the Tinnevely district are in ruins.

The seven Rathes of Mamallipuram or Mahabalipur, eighteen miles from Chingleput, were built in the seventh century A.D. by Mahendra Varman and Narasimha Varman, Pallava kings. These raths are cut out of single blocks of granite and reproduce in stone the model of the Buddhist Viharas, *e.g.* the verandah of Bhima's rath shows where the sleeping cells of the monks were placed; the structure between the columns and the roof of Sahadeva's rath resembles the horse-shoe front of the cave temple of Bhaja. The raths are important architecturally as marking the transition between Buddhistic and Hindu architecture. The earliest domes were those of the Stupas or relic shrines, which were approximately hemispherical and built of solid brickwork. When images were placed under domed canopies supported by columns, these domes were constructed with ribs

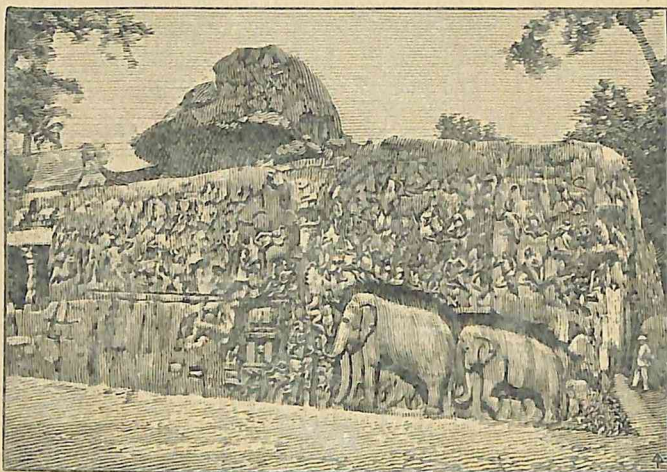


MAMALLIPUR RATHS.

of bamboo bent into the lotus or bulbous shape, as at Mamallipuram and Kalugumalai. The rock carvings, especially Arjun's penance and Durga slaying Mahisha, are of the highest interest.

Ferguson distinguishes a third style of Hindu architecture which he calls the Chalukyan style, and which is best exemplified in the temples at Hallabid

Chalukyan style.



ARJUN'S PENANCE, MAMALLIPUR.

or Dwarasamudra, at Belur, and Somnathpur in Mysore founded by the Hoysala kings, and at Ham-mankondah or Warangal in the Nizam's Dominions, founded by the Kakati king, Pratap Rudra.

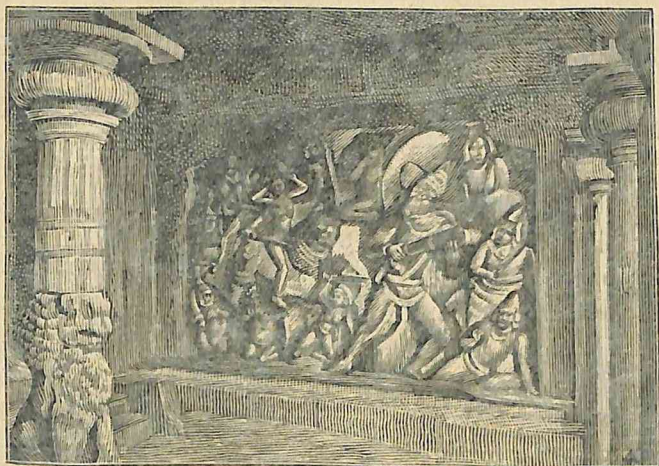
Jain Art.

The Jains had no heroes who were believed to be incarnations of divine personages, and their saints did not develop into personifications of the powers of nature. Their Tirthankaras could only be represented as absorbed in contemplation, and

assuming the fixed unalterable pose of the ascetic. Hence the poverty of invention shown by the Jain sculptures.

The characteristics of Jain architecture are the horizontal arch and the bracket form assumed by the capitals of the pillars. The Aiwalli temple in Dharwar shows that the Jains followed the ground

Jain architecture.



KALI KILLING MAHISHASURA, MAMALLIPUR.

plan of the Buddhist Chaitya, but made a door through the circular apse at the end of it. In the adjacent temple at Pattadakal, near Badami in Dharwar, the apse has become the base of a tower marking the position of the image. This tower carries a Sikra or spire, which is a marked feature of Jain or Indo-Aryan architecture in Northern India. The nave of the Buddhist Chaitya was altered to form the Jain *Mandapam* or porch.



There are two classes of Jain temples in South^{as} India : (1) Bettus, (2) Bastis. The Bettus contain images of Gomata Raja, who was a son of the first Tirthankara worshipped. The best known temple of this sort is that at Sravana Belgola, Mysore. Other Jain colossi, erected by Chamuda Raya about A.D. 983, are found at Karkala and Venur in South Kanara. The Bastis are mere ordinary Jain temples. According to Ferguson they show great similarity to Thibetan temples. This is especially true of the Jain temples at Mudbidri, Kanara. A peculiarity of Jain architecture is the massing of a large number of temples in a small space, *e.g.* the Satrunjya hill in the Palitana State, and on the Girnar hill in the Junagadh State, Kathiawar.

The Jains occasionally built Stupas ; thus the Stupa on the Kankali mound at Mathura is of Jain origin. The temple railing and many Jain statues from this mound are preserved in the museum at Lucknow. They also sometimes adapted caves to their worship, thus certain caves, which were originally Buddhist, on the Khandagiri hill in Orissa, were converted to Jain use. The Jains also excavated the Indra and Jagannath Sabha caves at Ellora.

Music or Gandharva Veda was an Upaveda, and the division of the musical scale into seven notes is found in the Vedangas entitled Siksha and Chhandas. The frescoes in the Ajanta caves have many subjects, amongst which the following are some of the most remarkable : the Embassy of Khusru Parviz, or Chosroes, to Pulakesin II., king of Maharashtra, in the thirty-sixth year of his reign, A.D. 625-26, from Cave I. ; the Great Renunciation, from

The fine arts.

Subjects of
Ajanta frescoes.

Cave I.¹; the Six-tusked Elephant and Maya, the mother of Buddha, from Cave x.; the Raja's Bestowal of a Sword on his Heir, the Lady's Toilette, and the Royal Love Scene, from Cave xvii.; the Landing of Bijaya in Ceylon, from Cave xviii.; and the Mother and Child before Buddha, from Cave xix.



GREAT BULL IN THE TEMPLE, TANJORE.

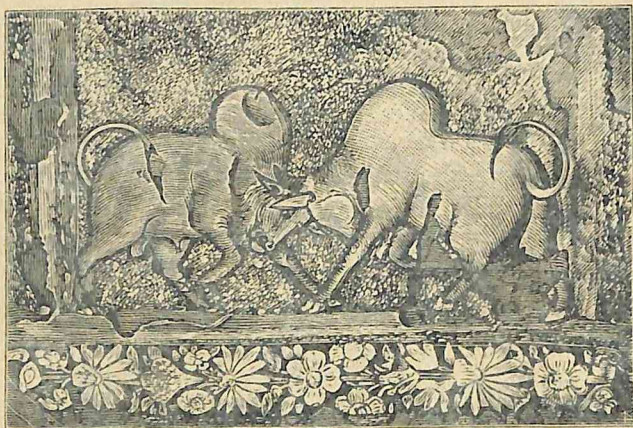
The Jatakas are the favourite source from which the other subjects are taken. It must be remembered that the Ajanta frescoes are executed on an enormous scale, and that they are intended to be looked at from a distance, accuracy in minute details must not therefore be expected from them. The picture of bulls fighting, from Cave I., is an example of the truth to nature with which the painting is executed, and the two spandrels from the central

Ignorance of the Jatakas is one of the chief causes why the modern observer cannot appreciate the frescoes.

¹ See page 65.

panel of the ceiling of Cave I. are examples of the variety of execution with which a somewhat similar subject can be presented.

The modern critic is handicapped by not possessing the unity in religious sentiment with the painter which would go a long way towards inducing him to



TWO BULLS FIGHTING, FROM BRACKET CAPITAL IN CAVE I., AJANTA.

Other Indian
frescoes.

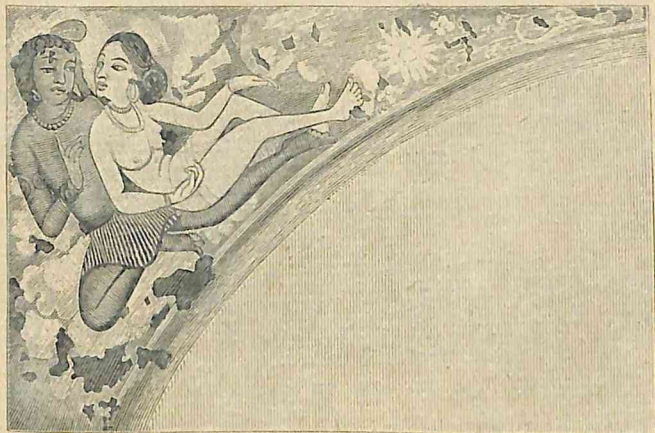
sympathise with and understand the painter's work. Other specimens of Indian painting are found at the Jogimara cave, Ramgarh hill, in the native state of Sirguja, and at Bagh in the Gwalior State. In both these places the paintings have suffered sorely from natural decay.

Sigiri rock
frescoes.

The frescoes on the Sigiri rock in Ceylon were painted by the order of the parricide Kasyapa, king of Ceylon A.D. 479-497, who built a palace on the top of this almost inaccessible rock. The subject of the frescoes is a procession of noble ladies carrying

flowers, and attended by female servants, to the Buddhist temple at Pidurangula. Other frescoes are found in Ceylon painted on the roofs and sides of the Dambulla and Aluvihari rock temples. The latter represent a procession of elephants and the torments of hell. The Mahavamsa, a history of the king of

Other Ceylon frescoes.

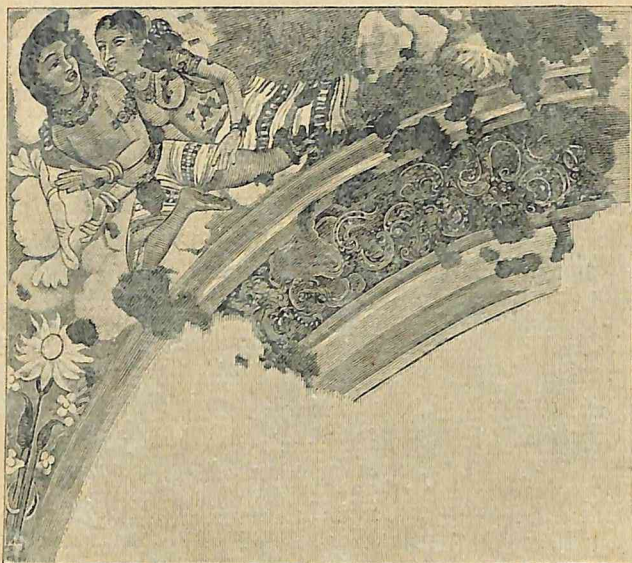


SPANDREL FROM CENTRAL PANEL OF CEILING OF CAVE I.

Ceylon, composed in the fifth century A.D., speaks of frescoes painted on the walls of the Ruwanweli Daghoba, built by king Duthagamini about B.C. 150. The illuminations and illustrations in ancient manuscripts, and the specimens of painting recovered by Sir Aurel Stein from the sand-covered cities of Chinese Turkestan, show to what perfection the Fine Arts were carried by Indians in the Middle Ages. The Central Asian specimens bridge over the gap in the history of Indian Art between the Ajanta frescoes and the paintings of the time of Akbar.

Instances of
portraiture and
painting in the
epics and
dramas.

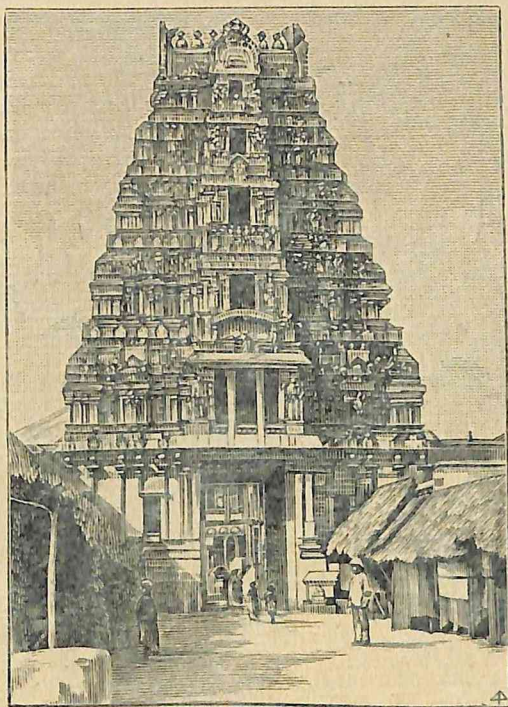
We have the following mentions of portraiture and painting in the Ramayan and Sanscrit dramas. Raban brings Sita a model of Rama's head to make her believe he is slain ; Indrajit, son of Raban, carries an image of Sita in his chariot in order to make believe



SPANDREL FROM CENTRAL PANEL OF CEILING OF CAVE I.

to slay her. A golden image of Sita is made for Rama's Asvamedha. In the Uttara Ramcharita, Bhavabhuti describes the emotion felt by Rama, Sita, and Lakshman, on seeing the events of the Ramayan painted in fresco on the walls of the *Chitrasala*, or picture gallery. The plots of the Ratnavali and the Nagananda turn on portraits. In the Malavikagnimitra, Agnimitra falls in love with Malavika's portrait

in the *Chitrasala*. In the *Sakuntala*, Dushyanta, after his desertion, attempts to console himself with a portrait of Sakuntala.

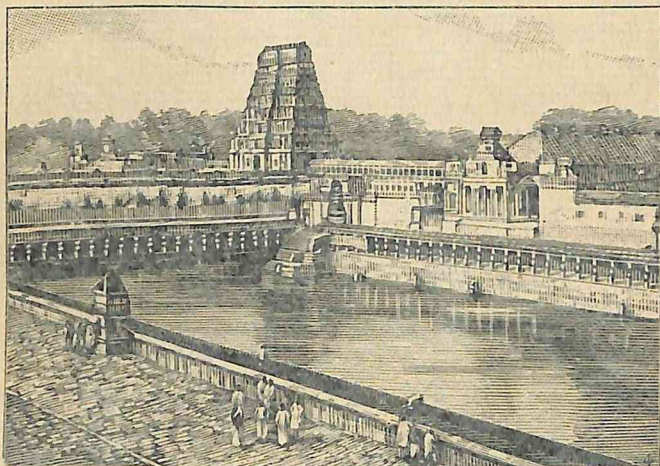


SRIRANGAM TEMPLE.

Sanskrit philosophy in general was unfavourable to art. The Vedantic doctrine of *Maya*, which held all that we see to be illusion, cut away all ground for the artistic presentment of the external world. The mental concentration of the Yoga school led to intellectual sterility. Buddhism was a protest against

Sanskrit philosophy unfavourable to art. Buddhism more productive in art than Hinduism, and the reason for this.

the tendency of the Brahmanism of the day to induce men to devote themselves to philosophical contemplation, and to cease to interest themselves in the practical realities of life. Its art is therefore more creative than Hinduism. In both cases, however, the intellect of the upper classes was averse to manual labour, and both sculpture, carving, and such painting



SIVA-GANGA TANK AND TEMPLE, CHIDAMBARAM.

as was done were left to craftsmen of low birth, and therefore deficient in lofty conception and creative power.

Difference in the conception of beauty between European and Indian Art.

European art takes as its subject Nature, and the highest development of human beauty. Indian art is always striving to realise something of the Universal, the Eternal, and the Infinite. The highest beauty must be sought in trying to picture something finer and more subtle than ordinary human beauty.



The gods and goddesses are portrayed, not as supremely beautiful men and women, but as possessed of "purified transcendental human bodies formed by the practice of meditation and ascetic restraint." Beauty belongs to mind and not to matter. There is no beauty in men or women, or trees or flowers as such, but beauty is subjective and connected with the thoughts of the mind. All nature is beautiful for us, if we can realise the Divine idea within it.

Indian art is idealistic and transcendental. Its type is not the glorified man, but the Yogi, who is trying to place himself in contact with the Supreme or Universal Soul. It is irreverent and illogical to found artistic ideals of the Divine upon any strictly natural or human prototype. Hindu philosophy recognised the impossibility of human art adequately expressing the form of God. It was not for want of knowledge that anatomical details, such as the muscles, were suppressed, but because it was not considered consistent with the dignity of Divine personages, when represented in human form, for them to be portrayed as in all points resembling men and women. It therefore created in sculpture and painting a humanised but still supernatural form. To differentiate them from mankind, gods are sculptured, like Swa, with four arms and three eyes, or like Raban, ten-headed and twenty-armed. Art becomes creative and imaginative instead of naturalistic. Multiplicity of arms is a conventional means of denoting the universal attributes of divinity, and a "lion-like body" (deep broad shoulders, contracted abdomen, and small waist) is a sign of physical and spiritual

Reason why the Deities are not represented in ordinary human form.



strength in gods of heroes. There were thirty-two principal *lakshanas* or marks of divinity, such as short curly hair, long arms, and a golden coloured skin, and the statues of Buddha possess most of them.

Other branches
of the fine arts.

The ancient Indians excelled in the weaving and dyeing of the most delicate fabrics, in the working of metals, and in all kinds of jewellers' work. Ktesias of Knidos, who was court physician of Darius II. and Artaxerxes Mnemon, kings of Persia, wrote the earliest Greek book on India under the title of 'Indika,' which was abridged by Photios. In this work the author speaks of the Indian dye prepared from insects (probably lac), and of the value in which swords made of Indian steel were held.



CHAPTER IX.

EDUCATION, LITERATURE, SCIENCE,
COMMERCE.

IN the first ages of Indian History, all learning centred in religion. Astronomy, Algebra, Geometry originated from the necessity incumbent on Aryans of the offering sacrifices at particular auspicious times, when the planets were in certain relations to each other, and of making their offerings on altars of particular geometrical shapes. Learning was the monopoly of the two higher castes, the Vaisyas only cared for trade, and, to the Sudra, learning was forbidden. If a Brahman explained the sacred texts for gain, he was "a covetous wretch, who displays the flag of virtue, a pretender, and a deluder of the people." The giver of such gifts shared in his punishment, "as one who tries to pass over deep water in a boat of stone, sinks to the bottom, so these two ignorant men, the receiver and the giver, sink to a region of torment."¹ Teaching was chiefly carried out at two classes of schools—*Tols* and *Parishads*. At *Tols*, there was usually only one renowned *Rishi*, who taught his favourite subject of Vedic learning, whilst his pupils committed his utterances to memory. At *Parishads*,

Education in the early ages.

¹ Manu iv., 191-194.



there were several teachers, and regular courses were given in subjects such as Logic, Law, Grammar. At both *Tols* and *Parishads*, the pupils were supported by their teachers, as teaching was looked upon as a religious duty, and to take fees for teaching was looked upon as sin. If not supported by their teachers, young men receiving education subsisted on charity. Pupils sometimes performed household tasks, such as the collection of fuel, or the pasturing of cattle for their teachers; this was the only return they made for their teaching. "As he who digs with a spade comes on a stream of water, so the student who humbly serves his teacher attains the knowledge which lies deep in the teacher's mind."¹ There were also wandering teachers (*Paribrajaka*).

The Hinayana Buddhists wrote in Magadhi. which was a form of Pali, but their Mahayana opponents adopted Sanscrit as the language in which their religious works were written. This change affected the colloquial language, and caused it to become more Sanscritised, and an early form of Bengali called the Gauriya Bhasha was thus developed. It is on account of this Mahayana use of Sanscrit written in the Brahmi character, and its revival as a literary language, that "the more closely a book or inscription approximates to pure Sanscrit, unalloyed by colloquialisms, by Pali phrases and grammatical forms, the later it is."²

Sanscrit dramas are peculiar in the absence of distinction between tragedy and comedy. Among dramas the most noteworthy are the *Mrichchhakatika*

¹ Manu ii., 218

² Rhys Davids' 'Buddhistic India,' pp. 129-130.

Use of Sanscrit
by the Mahayana
School of
Buddhist writers.

Sanscrit
literature.

of Sudraka, the Sakuntala, the Vikramorvashi, and the Malavikagnimitra of Kali Das. The drama of court life called the Ratnavali, and the Buddhistic drama Nagananda, are attributed to Harshavardhana of Kanauj. The last great names among Sanscrit dramatists are those of Bhavabhuti and Vishakhadatta. Bhavabhuti composed the dramas Uttara Ramcharita, Mahavir Charita, and Malati Madhava; and Vishakhadatta wrote the Mudra-rakshasa, a play of political intrigue. The name of the curtain *Yavanika* is sometimes cited as a proof of Greek influence on Sanscrit dramas, but it is doubtful whether the Greek theatre had any curtain at all; in any case it did not form the background, as on the Sanscrit stage. The Raghuvansa and Kumarsambhava of Kali Das, and the Kiratarjuniya of Bharavi, are epic poems. Other poems of Kali Das are the Meghaduta and the Ritusanhara. The Gita Govind of Jayadeva, who was a contemporary of Lakhsman Sen, king of Bengal, and lived in the twelfth century, is a most charming poetical work. It treats of the love of Krishna for Radha, and has a metaphorical reference to the relation between the Deity and the human soul. The Katha Sarit Sagara of Somadeva, a Kashmirian poet, is a metrical work composed about A.D. 1070. Specimens of ethical poetry are the Nitishataka, the Vairagyashataka, and the Chanakyashataka. In Sanscrit there are prose works such as the fables of the Panchatantra, the Hitopadesa, and the Vetalapanchavimshati, Bana's panegyric on Harshavardhana, the Kadambari of Banabhatta, and the Dasa Kumar Charita of Dandin.



Geometry.

Geometry was studied in Vedic times in the *Sulva* Sutras to discover the correct shapes in which sacrificial altars were to be constructed. In the same way, the sixth Vedanga, named *Jyotisha* which gives rules for the determination of the times for the various

Astronomy.

sacrifices, was the origin of Hindu Astronomy (*Jyotish*). In Vedic times, the solar year was divided into 360 days with an intercalary month every five years, and astronomers were familiar with the phases of the Moon. The planets are mentioned for the first time in the *Taittiriya Aryanaka*. *Aryabhatta*, in the fifth century A.D., discovered that the earth is round and rotates upon its own axis, and he found out the true causes of solar and lunar eclipses. *Varahamihira*, in the sixth century A.D., compiled a work on Astronomy called *Panchasidhantika*, from five old Hindu works on Astronomy called *Sidhanta*, one of which was entitled *Romaka* (Greek), thus showing the influence of the Greeks upon the development of Astronomy in India. He gives the names of planets both in Greek and Sanscrit, and one of his works is called *Hora-Shastra*, or rules for the calculation of time. *Varahamihira* also wrote *Brihatsamhita*, a cyclopaedia of universal science. Other famous Hindu astronomers were *Brahmagupta* in the seventh, and *Bhaskara* in the twelfth centuries. *Bhaskara* was born 1114. He wrote the *Sidhanta Siramani*, of which the two most famous chapters were the *Lilavati* on Arithmetic, and the *Bijagonita* on Algebra. *Bhaskara* discovered the attraction exercised by the earth, and that it is self-poised in space. The arithmetical figures with which the world reckons and the decimal system were of Indian origin. The Pytha-

Pythagorean theorem that the square on the hypotenuse is equal to the square on the sides of a right-angled triangle was well known to the Indians. They understood how to extract the square and cube root, and how to raise numbers to various powers.

The science of Chemistry was known to some Chemists. Sent to Sanskrit writers, who appear to have been acquainted with the acids and alkalis, and the chemical processes of solution, evaporation, calcination, sublimation, and distillation. There were three principal Indian discoveries in applied chemistry :

1. The preparation of permanent dyes, for textile fabrics, by the treatment of natural dyes, such as *manjishita*, with alum and other chemicals.
2. The extraction of indigotin from indigo.
3. The tempering of steel.

Medicine was ranked as an Upaveda under the name of Ayurveda. The Hindus had a fair knowledge of the anatomy and physiology of the human body, the action of drugs upon it, and the nature of its diseases, and could perform many difficult operations. There are Sanskrit treatises on medicine by Charaka and Susruta, which were translated into Arabic about the eighth century A.D., and thus their teaching reached Europe. The Khalifa Harun al Raschid is said to have entertained two physicians, Mank and Saleh, who were Hindus. The Mahomedan system of medicine is called Yunani, from some fancied connection with the Greeks who invaded India with Alexander.

Ships were early made use of in India. We know this from the fact that ships are mentioned in the Rig Commerce.

Veda in connection with Varuna,¹ and a Sanscrit compilation by Bhoja Narayana, called *Yukti-kalpa-taru*, classifies the woods used for building ships and the ships themselves. The Hindus made use of a compass in the form of an iron fish (*matsya jantra*), floating in oil, and magnetised so as to point to the north. The Kanheri caves in the island of Salsette, which were excavated by the Andhra kings in the second century A.D., have a sculpture of a scene depicting a shipwreck at sea.

In the Ramayan,² Sugriva calls the monkeys to look for Sita in the land of the Kosakaras (China). Yavana and Suvarna Dvipa and Lohita Sagara are referred to, and are to be identified with Java, Sumatra, and the Red Sea respectively. The mention of these places presupposes the existence of ships by which to reach them.

Baudhayana forbids orthodox Brahmans to make sea voyages, and fixes the duties payable by ship-owners to the king.³

Manu⁴ declares a Brahman who has gone to sea unworthy of entertainment at a *Sraddha*. He also lays down that the rate of interest on money lent on bottomry is to be fixed by men well acquainted with sea voyages or journeys by land. Sailors are to be collectively responsible for damage to the goods of passengers if caused by their default, but not if it proceeds from causes beyond their control. Pearl fishing, which cannot be carried out without boats

¹ See p. 36.

² *Kishkindya Kandam*, 49. 23.

³ 'Dharma Sutra,' ii. 2. 2.

⁴ Manu iii. 158.



and divers, is often mentioned in Sanscrit literature, in which the Gulf of Manaar is spoken of as the "Sea of Gain."

The Buddhist Jatakas make constant mention of commerce. The Supparaka Jataka describes the perils of 700 merchants who sailed from Bharakaccha (Broach) under the guidance of a blind merchant. The Mahajana Jataka describes the voyage of a prince in company with certain traders from Champa on the Ganges to *Suvarna Bhumi*, or the Golden Chersonese (Burma). Another journey is described from Magadha to Sovira on the Gulf of Kach.

Rhys Davids is of opinion that there was considerable trade, as early as the seventh century B.C., between the ports of Kathiawar and Babylon. The Baveru Jatakas mention the export of peacocks to Baveru (Babylon). *Sindhu* (the Indian word for muslin) occurs in an old Babylonian list of clothes. Teak, which probably came from the Malabar coast, has been found in the ruins of Ur of the Chaldees. The ancient Indian astronomy, and the knowledge of iron appear to have been learnt by the early Indians from Babylon. The Egyptians dyed cloth with indigo, and wrapped their mummies in Indian muslin.

Kautilya, the minister of Chandra Gupta, tells us, in the Arthasastra, that a Board of Admiralty was one of the six Boards established by Chandra Gupta for the management of affairs of State. It was presided over by the Superintendent of Ships, who dealt with all maritime and internal navigation, and guarded against any attempt to evade the port dues. He goes on to say, "All foreigners were closely watched by officials, who provided suitable lodgings, escorts, and,



in case of need, medical attendance." From this we infer that Magadha was on terms of close intercourse with foreign States.

It is maintained that, when we are told in the Bible (1 Kings ix. 26-28 and x. 11, 12, 22) that Solomon, king of Israel, sent "a navy of Tarshish" (Phoenicia) with the ships of Hiram, king of Tyre, to Ophir, from Elath on the Red Sea, and brought back every three years gold, silver, precious stones, ivory, apes, peacocks, and almug trees or red sandalwood, that the west coast of India, or more particularly Supara, near Bassein, is referred to under the name of Ophir. An argument in favour of this is that the Hebrew words for ape, peacock, ivory and sandalwood are said to be connected with Sanscrit.¹ Some find evidence of a Phoenician commerce with India in the similarity between *cassiteros*, the Phoenician word for tin, and the Sanscrit word *kastira*. In Greek and Roman times there were three famous Indian products: a tree from which the Indians made cotton cloth (Greek *sendon*), a reed from which a sweet juice was expressed (sugar-cane), and a plant yielding a dark blue dye (indigo, Greek *indikou*). As instances of intercourse between Europe and Southern India, the embassy of Poros, a Pandyan king to the court of Augustus Caesar at Rome, has already been mentioned. An embassy from Ceylon

¹ *Kof*, the Hebrew name for ape, is connected with the Sanscrit *kapi*. *Tukhim*, the Hebrew name for peacock, recalls the Sanscrit word *sikhi*. The latter part of the word *Shenabbim*, the Hebrew name for ivory, is connected with the Sanscrit *ibha* (elephant), and *Algum*, the Hebrew name for sandalwood with the Sanscrit *valgu*.



was sent to the emperor Claudius between A.D. 41 and 54, and Pliny obtained from the ambassadors the information about Ceylon which he has embodied in his Natural History.

Secondary evidence of the flourishing state of commerce is derived from the fact that some of the Andhra and Kadamba coins bear the design of a sailing ship.

An account has already been given of the Roman and Greco-Egyptian commerce with Southern India.

Roman and Greco-Egyptian commerce with Southern India. Internal commerce.

The principal trade routes for internal commerce were from Savathi, the capital of Kosala, to Patan or Anhilwara Patan in Gujrat ; Savathi to Rajgriha, along the Jumna and Ganges ; and across the Bay of Bengal to Burma, then called Suvarna Bhumi, or the Gold Coast. We know from Fa Hian's travels that Tamralipti (Tumlook, called Tamalitta in the Mahavamsa) was a principal port of departure for Further Asia.

The management of internal trade was largely in the hands of Trade Guilds, which generally included all the men who followed the same trade in the same town. Membership of the Trade Guilds was either hereditary or purchased. They were generally under the control of a court of managers, and in every guild there was a special position assigned to the Seths, of whom there were usually two, who held their position by hereditary right.

In Ahmadabad the Nagar Seth was the titular head of all the guilds, and the highest personage in the city. He did not as a rule interfere in the internal management of the guilds, which was left to the Chautama Seth or head of the individual guild.



The guilds fixed the hours of labour and the amount of work to be done in them by by-laws, the infringement of which was punishable by fines.

The influence of the guilds has greatly declined under British rule, which supports the liberty of the individual to practise any trade he pleases, and those handicrafts, the perfection of which greatly depends upon hereditary processes and skill, have considerably suffered in consequence.

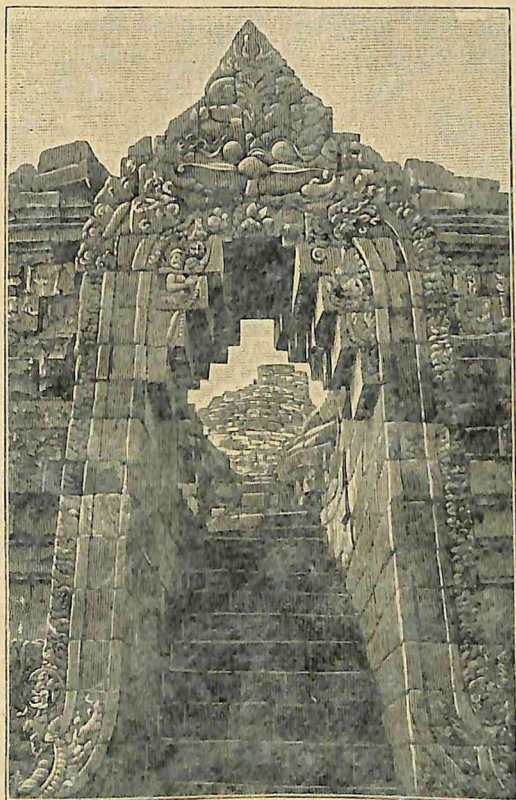
Lately there has been a tendency to form all the workmen, who practise one particular trade in a large town, into the shareholders of a Co-operative Bank, to raise capital for loans to individual workers, on the joint and several responsibility of the shareholders. This experiment has been tried with some success in the case of the Benares *kincob* weavers, and may lead to some revival of the collective responsibility for the quality of the goods turned out by individual members of the guild, which was the essence of the guild system.

Traces of
Hindu influence
in the Far East
of Asia.

The most authentic instance of early Hindu colonisation is Java, which was first invaded by Aji Saka, a prince of Gujrat, about A.D. 75. A second invasion was made about A.D. 603. The Hindu immigrants reached the west coast of Java and founded the town of Mendana Kumulan. The sacred language of Java is a dialect of Sanscrit, and there are many inscriptions in the same language. The alien element in the population of Java was increased by fugitives from Bengal and Orissa, who left their country after its conquest by the Thibetans in the eighth century, and also by Buddhist refugees in the ninth century and later times. The Hindu kingdom of Majapahit in Eastern Java was overthrown by

Java.

Mahomedans in 1478, and the persecuted Hindus fled to the island of Bali, where Hindu rites are practised up to the present day.



BOROBUDUR TEMPLE, JAVA.

The temple of Borô Bûdûr in the Kedus province of Java has five sculptured galleries or procession paths surrounding the different stories of the shrine ; these

Temple of
Borô Bûdûr.



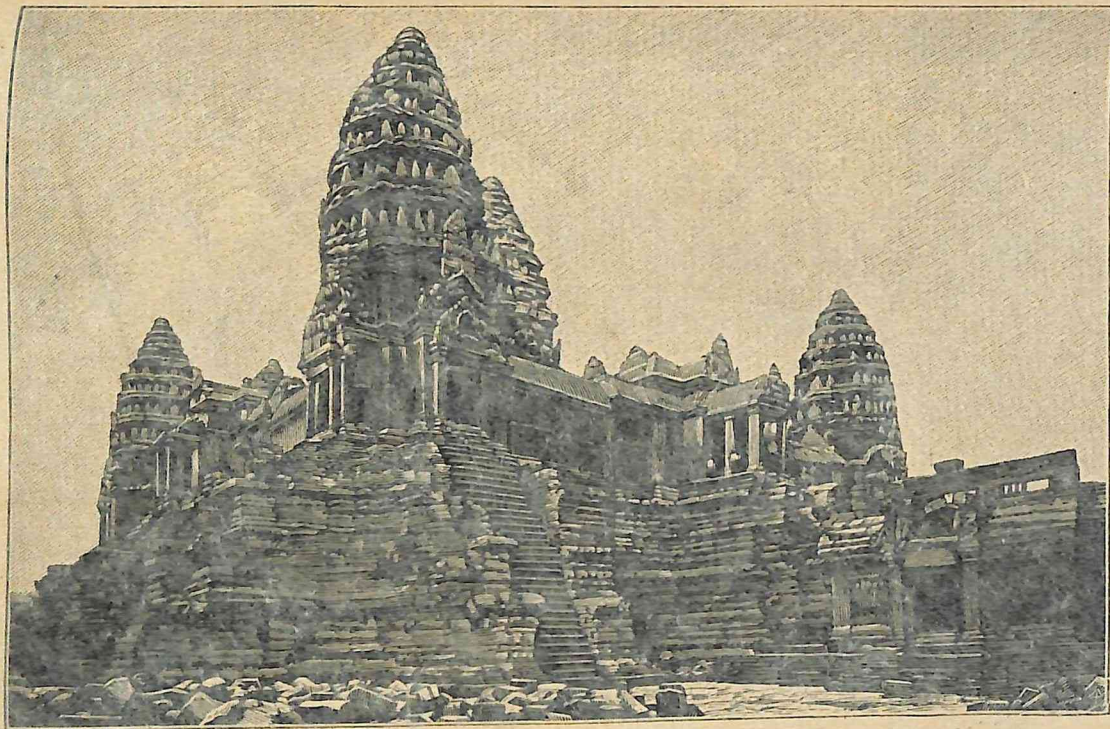
Temples at
Prambanam.

Cambodia.

Tchams of
Annam.

Klings of
Singapore.

sculptures describe one hundred and twenty scenes from the life of Buddha given in the Lalita Vistara, and the same number of scenes from the Divyavadana and the Jatakas. The Kali Bening and Sari temples at Prambanam were begun A.D. 779, and the Chandi Sewa temple in 1098; the Prambanam temples were sacred to Vishnu, and are adorned by sculptures describing scenes from the Ramayan. At Singasari there is an alto-relievo sculpture of Durga slaying the demon Mahishasura. At the temple of Angkor-Vat near Angkor-Thom, capital of the Khmer kings of Cambodia, are sculptures of the churning of the ocean by the Devas and Asuras, and battle scenes from the Mahabharat. Tradition has it that an Indian prince from Indraprastha took part in founding the Indian colony of Cambodia. The main body of colonists came from Kamboja (the country near Taxila in the Panjab). The first recorded Indian ruler of Cambodia was Srutavarman or Kaundinya, who lived in the middle of the fifth century A.D. The Angkor-Vat temple was built by Surya Varman II., one of the last of the Hindu kings of Cambodia in the twelfth century. The Khmers, or ancient inhabitants of Cambodia, seem to have had a fairly close connection with India, if we can judge from the number of figures of Hindu deities found in their temples, such as the Vedic Trimurti, and the four-faced figure of Brahma seated on a seven-headed snake. The religion of the Tchams of Annam is Brahmanism: they worship the Hindu Tri-murti, the Saktis of Siva and Vishnu, the goddesses Uma and Lakshmi, also the goddess Bhagavati under the name of Po Nagar. The Klings of Singapore are a widespread race of sailors; the name would point to



TEMPLE OF ANGKOR VAT, CAMBODIA.

the original source of the race being found in Kalinga (Orissa).

Intercourse
with China
and Japan.

Sea traders of the Indian Ocean, whose chiefs were Hindus, founded 680 B.C. a colony called Lang-ga (Lanka) in the Gulf of Kiaochau. They retreated before the Chinese, and eventually became merged in the empire of Cambodia about the first century A.D.

The *Milindapanha* tells us that Indians of Sindhu (Debal, the port of Sindh) brought presents by sea to China. There was a constant intercourse of Buddhist priests between Ceylon and China. The Chinese called India Tienchu. I-Tsing, the Chinese pilgrim who visited India in A.D. 673, mentions several halting places for ships sailing between India and China, such as Sribhaja in Sumatra, Kalinga in Java, Mahasin in Borneo, and the island of Bali in the Malay Archipelago. Subhakara visited China and Japan between the years 716 and 735, and left in Kumedeve temple in the province of Yamata (Japan) the Mahavairochanabhi-sambodhi-sutra dealing with Buddhist Tantricism. Bodhisena visited Japan, 736 A.D., and taught Sanscrit to the Japanese priests. The Japanese history, called Nihonkoki, tells us that in A.D. 799 a man was washed ashore from Tenjiku (India), who brought cotton seed to Japan.

The Sungshih, a Chinese historical work, mentions two Chola kings as having sent embassies to China with tribute. These kings may be perhaps identified with Indra Chola, 1033, and Kulottunga Chola, 1077-1118. Marco Polo, on a voyage from China to Persia, touched at Kayal in Southern India. Ibn Batuta was sent by Mahomed Tughlak on an embassy to China.



Mahuam, a Mahomedan Chinaman interpreter to Chengho, a Chinaman who made the voyage to India in the beginning of the fifteenth century, describes the exchange of presents between the kings of Bengal and the emperors of China.

BIBLIOGRAPHY.

- Sir Thomas Holdich, 'India' (Mackinder, Regions of the World series).
- Sir Bamfylde Fuller, 'The Indian Empire' (All Red series).
- Indian Census Reports, 1901 and 1911.
- Sir Herbert Risley, 'The People of India.'
- Sir Alfred Lyall, 'Asiatic Studies.'
- Sir Monier Williams, 'Indian Wisdom.'
- Sir Monier Williams, 'Buddhism.'
- Deussen, 'The Religion and Philosophy of India.'
- Deussen, 'System of the Vedanta.'
- Weber, 'Indian Literature.'
- Barth, 'Religions of India.'
- L. D. Barnett, 'Hinduism.'
- E. J. Rapson, 'Ancient India.'
- Vedic India (Story of the Nations).
- A. Grunwedel, 'Buddhist Art in India.'
- Burgess, 'The Ancient Monuments, Temples, and Sculptures of India.'
- Griffiths, 'Paintings of the Buddhist Cave Temples of Ajanta.'
- Rhys Davids, 'Buddhistic India' (Story of the Nations).
- McCrindle, 'Ancient India.'
- Vincent Smith, 'The Early History of India.'
- Vincent Smith, 'The Edicts of Asoka.'
- P. H. B. A. Q



CSL

- ‘Fa Hian,’ translated by Legge.
Kanakasabhai Pillai, ‘The Tamils 1800 Years Ago.’
Ramaswami Pillai Aiyer, ‘Early Indian History.’
Krishnaswami Aiyer, ‘Southern India.’
Havell, ‘Ideals of Indian Art.’
Havell, ‘Ancient and Mediæval Architecture of India.’
Vincent Smith, ‘History of Indian Fine Art.’
Radhakumud Mukherjee, ‘History of Indian Shipping.’



CSL

BOOK II.
MEDIAEVAL INDIA.

CHAPTER I.

MAHOMED AND THE FIRST MAHOMEDAN
INVASIONS OF INDIA.
MAHOMEDAN SULTANS OF DELHI.

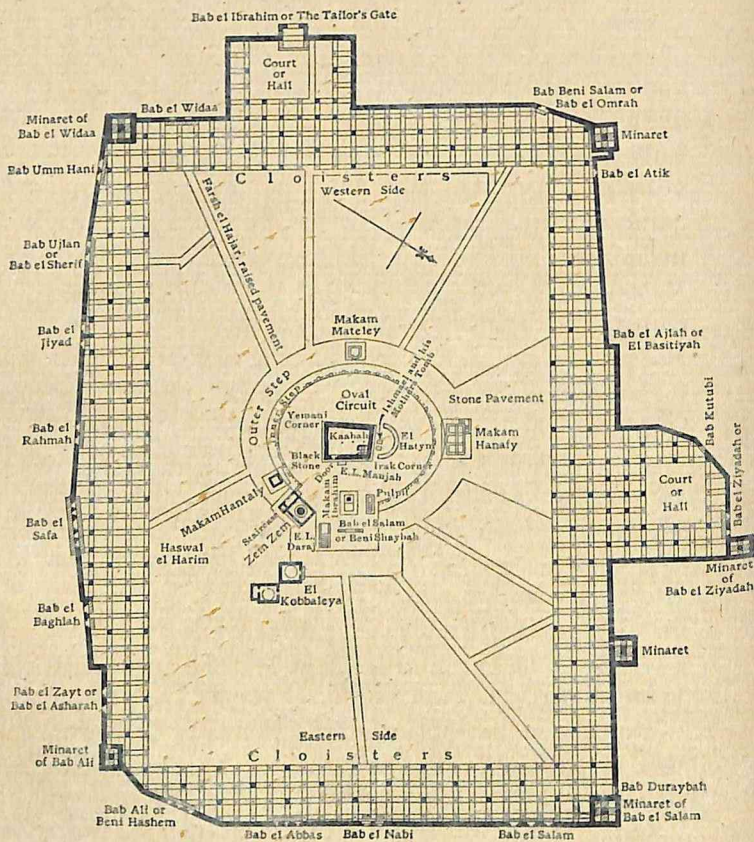
WE must begin our history of the mediaeval or Mahomedan period of the History of India with some account of Mahomed.

Mahomed (the "praised") was born A.D. 570 at Mecca, and was the son of a poor merchant of the Arab tribe of the Koreish. His father died when he was very young, and he gained his living by carrying merchandise in caravans to and from Syria. At the age of twenty-five, he became manager to a rich widow named Khadijah and married her. She bore him a daughter Fatima, who married Mahomed's son-in-law Ali, the fourth Khalif. Mahomed was of a dreamy contemplative disposition, and received his first divine revelation in the solitude of Mount Hira near Mecca, where the archangel Gabriel appeared to him and commanded him to preach the new religion. He opposed the idolatry that was then prevalent at Mecca, and was persecuted in consequence by his

Mahomed
and the
Mahomedan
religion.

244 MAHOMEDAN PERIOD OF INDIAN HISTORY

fellow-tribesmen, the Koreishites. He fled to Medina on Friday, the 16th July, 622, from which date



PLAN OF THE PROPHET'S MOSQUE AT MECCA, COMMONLY CALLED
BAIT ALLAH OR GOD'S HOUSE.

the Mahomedan era of the Hejrah or "flight" commences. At Medina, he was recognised as a prophet, and there he gradually gathered to himself



sufficient adherents to enable him to reconquer Mecca. He died on the 8th June, 632, at Medina, and was buried there.

Before his death, Mahomed had brought the whole of Arabia under subjection. Persia, Syria, Egypt and the whole of Northern Africa fell under the sway of his immediate successors. Spain was conquered early in the eighth century. Thus, within eighty years of the death of Mahomed, the empire of the Saracens extended from the Atlantic to the Indus, under the supremacy of the Khalif or "Successor" of Mahomed, who reigned at Bagdad. Mahomedanism enjoins Islam or submission to the will of God, and Mussulman means one who has so submitted. Its fundamental principle is: "There is no God but God; and Mahomed is God's prophet." The ideas of the unity of God and the hatred of idolatry are all-important. Mahomedanism tolerates Jews and Christians as "people of a Book," who possessed religious Scriptures of their own; they are therefore to be made tributary, but idolaters are to be exterminated. Mahomedanism is an actively proselytising religion. Mahomedan kings made war upon aboriginal tribes, with the cry of "Islam or death." Hindus, on the other hand, preferred to trust to the gradual influence of the assimilating power of their cult. Left to itself, Brahmanism might possibly have evolved "a national church and a unity of political and religious ideas." The irruption of Mahomedan invaders from Central Asia destroyed all chance of this. These invaders were not united among themselves; the Moghals were Sunnis, the founders of the Deccan kingdoms Shiah.



CSL

246 MAHOMEDAN PERIOD OF INDIAN HISTORY

The Mahomedans could not, therefore, substitute for Hinduism any strong religious organisation of their own.

First
Mahomedan
invasions of
India.

The first Mahomedan invasion of India took place in A.D. 711, when Mahomed bin Kasim, in the time of the Khalif Walid, defeated Dahir, Raja of Sindh, and sacked the cities of Alor and Brahmanabad. Mahomed's invasion was more probably intended to seize the trade route between Western India and Bagdad, which passed through Mekran and Central Persia *via* Tiz to Debal in the Indus Delta, than to punish the Meds and other pirates of Debal and the Indus mouths, who had attacked an embassy from Ceylon bringing presents to the Khalif, as is commonly alleged. The Mahomedans were expelled in A.D. 760 by the Sauviras, a race of Kshatriyas.

Mahmud of
Ghazni.

The empire of the Khalifas, which had occupied Kabul, A.D. 870, split up into several independent kingdoms. One of these was founded by Subuktagin at Ghazni in Afghanistan in 976. Mahmud, his son, became Sultan of Ghazni in A.D. 987, at the early age of sixteen years. In 1001 he marched against Jaypal, the Rajput Raja of Lahore, whom his father Subuktagin had defeated in 975. Jaypal was again defeated, and considered himself so disgraced that he burnt himself alive. In 1005-1006, Mahmud attacked Multan. In 1008-1009, Jaypal's son Anangapal, stirred up against Mahmud a great confederacy of the Rajas of Ujjain, Gwalior, Kalanjar, Kanauj, Delhi, and Ajmere, but Mahmud was victorious over the united army of the Hindus on the plain of Peshawar, and captured the temple of Srivajjarishvari Devi at Nagarkot, or Bhimnagar, in the Kangra valley with



an immense treasure. In 1011 he plundered the temple of Thaneshwar. In 1018-19 Mahmud plundered Mathura, and Rajyapal, the Parihar Raja, surrendered Kanauj. Vidyadhara, son of Ganda, the Chandel Raja of Kalanjar, defeated and slew Rajyapal as a punishment for surrendering Kanauj. Mahmud determined to punish him in consequence, and in 1021-22 he compelled Vidyadhara to surrender the fort of Kalanjar.

The best known of all Mahmud's expeditions was that against the temple of Somnath at Prabhasa in the south of Kathiawar. He started from Ghazni in the middle of December, 1023. His first step was to compel Jaypal, son of Anangapal, to surrender Lahore, which he permanently annexed, and the Panjab became a province of the Ghazni Sultanate, 1030. He appeared before Somnath about the middle of March, 1024. He stormed the temple, broke the image of the god (a Siva linga) in pieces, and placed a fragment on the threshold of the mosque at Ghazni to be trodden under foot. In Gujrat Mahmud overthrew the Solanki dynasty which had replaced the Chalukyas in A.D. 988. He died in 1030. The famous Persian poet Firdusi wrote his Shahnamah in praise of Mahmud's exploits. Alberuni speaks of their results as follows,

"Mahmud utterly ruined the prosperity of the country, and performed these wonderful exploits by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouths of the people. Their scattered remains cherish, of course, the most inveterate aversion towards the Muslims. This is the reason, too, why the Hindu sciences have retired far away from those parts of the country which have been conquered by us, and

Result of
Mahmud of
Ghazni's
conquests.



have fled to places to which our hands cannot yet reach, to Kashmir, to Benares, and to other places.”¹

Mahmud's dynasty reigned for about a century and a half after his death, and was overthrown in 1188 by Ghiasuddin, King of Ghor, and his brother Moizuddin, afterwards known as Sahibuddin Mahomed Ghori.

India at the
end of the
twelfth century.
Prithviraja and
Jayachandra.

Towards the close of the twelfth century, Northern India was in the hands of the Chauhan Rajputs at Ajmere, who had brought under their control the territory of the Tomara Rajputs round Delhi, the Gaharwar (subsequently called Rahtor) Rajputs at Kanauj, and the Chalukya Rajputs in Gujrat. Prithviraja was the nephew of Visaladeva, the Chauhan Raja of Ajmere, who had brought about the marriage of his nephew's father with the heiress of Delhi. Anangapal I. refounded Delhi, A.D. 730, and left the Arrangpur Bund near old Delhi as his memorial. Anangapal II., last of the Tuar or Tomara Rajas and builder of the fort of Lal Kot at Delhi, repopled the city in 1052, as his inscription on the Iron Pillar at Delhi testifies. He had a daughter who married Prithviraja's father. Succeeding his maternal grandfather, Prithviraja united Delhi to his Ajmere territories in 1167. He built the fort of Rai Pithora eleven miles to the south of Delhi. Prithviraja's accession to the throne of Delhi excited the jealousy of Jayachandra, Raja of Kanauj. Jayachandra performed the *Rajsuya* ceremony, but Prithviraja refused to attend. Jayachandra in consequence did not invite Prithviraja to the Swayambhara of his daughter Sanjukta, but placed his clay image as *dwarpal* at the ceremony. Sanjukta cast her garland over the neck of the clay

¹ Alberuni, Trubner, i. 1. 22.



image, and was carried off by her lover, who opportunely appeared. The feud which thus arose between Jayachandra and Prithviraja deprived Prithviraja of Jayachandra's support against the Mahomedan invaders.

Mahomed Ghorî invaded India in 1191, but was defeated by Prithviraja at Trirouri or Thanesvar. Two years after he made a second attempt, and was completely successful, Prithviraja being captured and put to death. The conquest of Northern India was completed by the captures of Delhi, Kanauj, and Benares in 1193; the defeat of Jayachandra, Raja of Kanauj, at the battle of Chandrawar in the Doab in 1194; the surrender of Gwalior, 1196, and the capture of Nahrwala, or Anhalwara, capital of Gujrat, 1197, and the surrender of Kalanjar, 1203.

Completion
of the
Mahomedan
conquest of
Northern India.

After the defeat of Jayachandra, the Gaharwar Rajputs emigrated to Rajputana, and set up the Jodhpur dynasty under the name of Rahtors. Bhika Singh, sixth son of Rao Jodha, founder of the Jodhpur State, founded the State of Bhikanir.

Foundation
of the States of
Jodhpur and
Bhikanir.

Mahomed Ghorî, already mentioned, succeeded his brother as King of Ghor in 1202, but was slain by the Gakkars, a wild tribe in the Panjab, in a night attack on his camp in 1206. Mahomed's general, Kutubuddin, shortly afterwards established himself in independent authority at Delhi, and reigned from 1206 till his death in 1210. Kutubuddin's title of Aibak means "Moonlord," and was probably given to him on account of his personal beauty. It has also been taken to mean "maimed," on account of his loss of a finger, but this is most probably owing to the misreading of a passage in the



CSL

250 MAHOMEDAN PERIOD OF INDIAN HISTORY

Tabakat-i-Nasiri. The term Pathan, which is sometimes applied to all the Sultans of Delhi from Kutubuddin to Ibrahim Lodi, is incorrect. Only the Lodi and Sur dynasties were of Pathan, properly so called, that is, Afghan descent. The Slave and Khilji dynasties came from Turkestan. The Tughlak was a mixed race of Turkish and Hindu descent, and the Syed dynasty was of Arab origin.

Slave Dynasty.

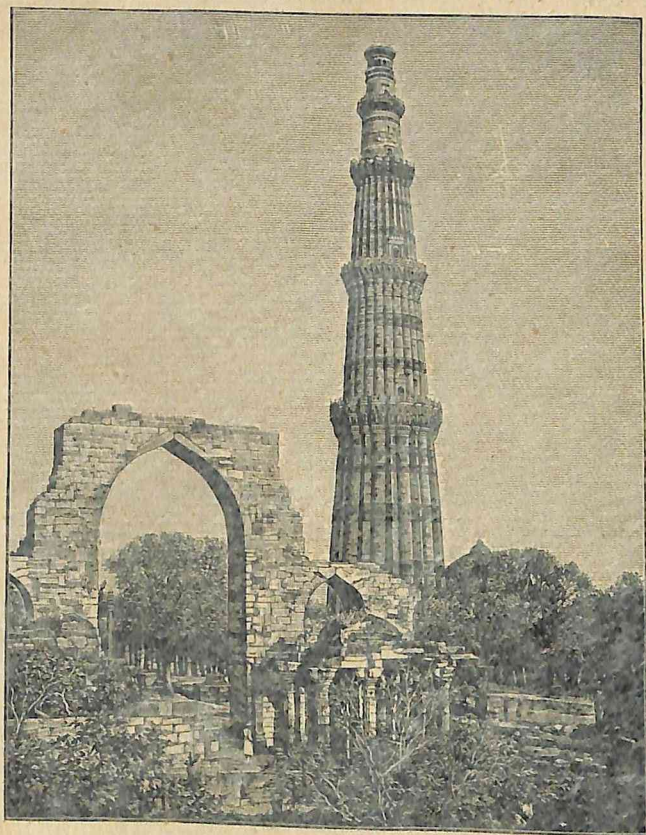
The first dynasty of Mahomedan Sultans of Delhi was called the Slave Dynasty, because Kutubuddin had been a slave of Mahomed Ghori, and several of the other kings had been slaves in early life.

Altamsh,¹ Kutubuddin's son-in-law, deposed Kutubuddin's son Aram, and ascended the throne in 1211. He conquered Nasiruddin Kubacha, who had made himself independent in Sindh, and reannexed it to the empire of Delhi, 1217. In 1221, the Mongols under Jenghiz Khan migrated from their original home in the north-eastern Gobi desert, and defeated Jela-luddin, the last Shah of Khwarizm (Khiva) and drove him into Sindh. Altamsh reduced Bengal to subjection, and conquered the Rajputs of Malwa after capturing the hill-forts of Rinthambor in the Jaipur State, Gwalior, and Mandu, the capital of Malwa. In 1229 Altamsh received a diploma of investiture as Sultan from the Abbaside Khalif Al Mustanzir b'Allah. In 1235 Altamsh erected the Kutub Minar, near Delhi, in memory of the Mussulman saint Kutubuddin Ushi, so called from his birthplace at Ush in Turkestan. Altamsh's tomb in the north-western corner of the Kutub Mosque enclosure is "one of the richest

¹ The name Altamsh is a corruption of Il-tutmish, meaning in Turki, hand-grasper.

MAHOMEDAN SULTANS OF DELHI 251

examples of Hindu art applied to Mahomedan purposes, that old Delhi affords." Altamsh died in 1236,



THE KUTUB MINAR, DELHI.

and was succeeded by his daughter, Raziah Begum, the only woman who has ever sat on the throne of Delhi. She reigned with great reputation for three



CSL

years, 1236-39, but was deposed out of jealousy of the favour she showed to an Abyssinian slave Yakut. She married Malik Altunia, the Turki governor of Bhatinda, who in vain espoused her cause, but they were both slain (14th November, 1239).

After the short reigns of Bahram the son, and Masaud the grandson of Altamsh, his youngest son Nasiruddin Mahomed became king in 1246, and appointed as his minister Ghiasuddin Balban. Balban defeated the Mongols in 1243, who had invaded Bengal by way of Thibet. In 1245 Balban compelled the Mongols to raise the siege of Uchh in Sindh on the Indus. Nasiruddin died in 1256, and was succeeded by Ghiasuddin Balban.

The chief event of Balban's reign, 1266-87, was the defeat of the attempt at rebellion by Tughril Khan, governor of Bengal. After the suppression of this revolt Balban's son, Bughra Khan, and his five descendants ruled in Bengal, 1282-1329. In this reign, the Mongols also gave great trouble, and Balban's eldest son Mahomed was killed in battle against them at Dipalpur in Northern India, 1285. Balban died in 1286, and the Slave dynasty came to an end with the assassination of his grandson, Kaikobad, in 1290.

The Khilji
Dynasty.

Jelaluddin Khilji, the founder of the Khilji dynasty, 1290-1320, had been the minister of Kaikobad, and was privy to his murder. Jelaluddin had an ambitious nephew, Alauddin, whom he made governor of Oudh and Karra.

In 1294 the Mahomedans made their first invasion of the Deccan, when Alauddin penetrated through the Vindhya mountains, and after attacking Deogiri

(Daulatabad) in the Nizam's dominions, forced the king, who belonged to the Yadava tribe of Rajputs, to pay an immense ransom and cede Ellichpur (Berar).

In 1295 Alauddin murdered his uncle Jelaluddin and ascended the throne of Delhi, and reigned, 1296-1315. Under Alauddin the incursions of the Mongols from 1296 to 1305 were especially frequent, and a general slaughter of the "New Muslims" (Mongols) settled in the country was ordered. In order to improve his army, he fixed the pay of the soldiers, and took measures to keep down the price of their necessities, and fixed the price of food. The fruit of these measures appeared in his subsequent victories.

Alauddin
Khilji.

In 1297 he captured Anhalwara Patan and added Gujrat to the empire of Delhi. In 1299 Alauddin divided Bengal into the Eastern and Western Governorships, with capitals at Sonargaon and Gaur or Laknauti respectively. In 1303 he captured the Rajput hill-forts of Rinthambor and Chitor. This was the first siege of Chitor, which ended in the Rajputs performing the rite of *johar*. The men sought death in a sortie, and the women, headed by Padmini, wife of Bhimsi, guardian of the minor Raja Lakumsi burnt themselves in the caves under the fortress. In 1307 Malik Kafur, a Hindu converted to Mahomedanism and general of Alauddin, subdued Deogiri. In 1310 he conquered Warangal, and in 1311 Dwarasamudra (the modern Hallabid in Mysore) which was held by the Hoysala Ballal Rajputs. He also plundered Kanchi (Conjeveram) and Madura in 1311. Alauddin died in 1315. He built Siri, a city nine miles south of Delhi, and connected it with the Kutub Minar, the Lal Kot, and the fort of Rai



CSL

The Tughlak
or Karauna
Dynasty.

Pithora about two miles further south, by means of the fortification of Jahan Panah. He also built the Alai Darwaza beside the Kutub Minar. His son, Mubarak, succeeded him, but was dethroned by his favourite, Hassan, by birth a low-caste Hindu, who received the title of Malik Khusru. Malik Khusru, in his turn, was defeated and slain by Ghiasuddin Tughlak, governor of the Panjab, and founder of the Tughlak dynasty, 1320-1414. This dynasty is also called Karauna, the Karaunas being sons of Indian mothers by Tatar fathers. Ghiasuddin Tughlak reigned from 1320 to 1325.

Reign of
Mahomed
Tughlak,
1325-51.

In 1325, on the death of Ghiasuddin, his son, Juna Khan, succeeded to the throne with the title of Mahomed Tughlak. Ibn Batuta thus describes him, "Mahomed, more than all men, loves to bestow gifts and to shed blood." Mr. E. Thomas speaks of him as "learned, merciless, and mad." Another description of him is that he was "one of the most accomplished princes, and one of the most furious tyrants that ever adorned or disgraced human nature." Mahomed built Tughlakabad, a fortress and a tomb of red sandstone and white marble, sixteen miles south-east of Delhi, which is said to have been cursed by Nizamuddin Auliya in the terms, "be it the home of the Gujar or rest it deserted." In 1327 Mahomed Tughlak captured Warangal and put an end to the kingdom of the Kakati Rajputs in Telingana. The mad schemes of this king ruined the Mahomedan kingdom of Delhi. He attempted to make copper coins pass current at a high nominal value, and to regulate the price of all commodities; he sent a large army against China, which perished in the passes of the

Break-up of
the empire
of Delhi.



Himalayas, 1337; and he twice attempted to move the people of Delhi 800 miles to Deogiri, which he wished to make his capital. His authority was thus brought into contempt, and many subject countries rebelled. Bengal became independent in 1340 under the Iliyas Shahi dynasty, Bukka Rai founded the kingdom of Vijaynagar in 1343, and Hassan Gangu the Bahmani kingdom of Kulburga in the Deccan, 1347. Insurrections ensued in Gujrat, Malwa, and Sindh, and in the midst of trying to subdue them, Mahomed died at Thattah in Sindh in 1351.

By the conquest of Deogiri, Dwarasamudra and Warangal, Mahomedanism spread all over India. The only refuges of Hinduism were Rajputana and Vijaynagar.

Spread of
Mahomedanism

Mahomed's nephew, Firoz Tughlak, succeeded him, and reigned for thirty-seven years, 1351-1388. His long reign was uneventful, and he is chiefly known for constructing Firoz Shah's canal, which connects the Jumna with the Ghagra and the Sutlej by irrigation channels. It has been partly reconstructed by the British Government, and is called the Western Jumna Canal. He also built Firozabad, one of the seven cities of Delhi, between Indrapat or Purana Kila, and New Delhi or Shahjehanabad. He died in 1388, and three kings followed him in four years.

Mahomed, the last of the Tughlak dynasty, came to the throne in 1392. In this reign Gujrat, Khandesh, Malwa, and Jaunpur asserted their independence, and Mahomed's power extended very little beyond the actual limits of Delhi city.

In 1398 occurred the Mongol invasion of India and sack of Delhi under Timur. Timur was a descendant in the female line of Jenghiz Khan, the famous leader

Sack of Delhi
by Timur.



CSL

of the Mongols, about 180 years before. He conquered Samarcand and established a kingdom practically conterminous with Central Asia. When he invaded India, Mahomed fled to Gujrat, and Timur entered Delhi and gave the city up to massacre and plunder for five days. Timur, in his Autobiography, gives the following account of India: "The whole country of India is full of gold and jewels, and, among the plants which grow there, are those fit for making wearing apparel, and aromatic plants, and the sugarcane, and the whole aspect of the country is pleasant and delightful. Now since the inhabitants are chiefly infidels and idolaters, by the order of God and his Prophet, it is right and fit for us to conquer them." He describes Delhi as consisting of three cities—Siri, Jahanpanah, and old Delhi. "When my mind was no longer occupied with the destruction of the people of Delhi I took a ride round the cities. Siri is a round city. Its buildings are lofty, they are surrounded by fortifications built of stone and brick, and they are very strong. Old Delhi also has a similar fort, but it is larger than that of Siri. From the fort of Siri to that of Old Delhi, which is a considerable distance, there runs a strong wall built of stone and cement. The part called Jahanpanah is situated in the midst of the inhabited city. The fortifications of the three cities have thirty gates. It was ordained by God that the city should be ruined. He therefore inspired the inhabitants with a spirit of resistance so that they brought upon themselves that fate which was inevitable."¹ When Timur returned to Central Asia,

¹ Malfuzat-i-Timur, Elliott's 'History of India,' vol. iii. 447-8.



he carried with him a number of Indian workmen to build a mosque at Samarcand, but Mahomed recovered Delhi and enjoyed nominal power there till his death in 1412.

After Mahomed's death, Khizr Khan, governor Syed Dynasty. of Multan and Sindh, seized Delhi in 1414, and professed to rule as Timur's Viceroy. He was a descendant of the prophet Mahomed, and his dynasty was therefore called Syed. Alauddin, the last of the Syed dynasty, resigned the throne to Bahlul Lodi, governor of Sirhind, in 1450.

Bahlul Lodi, the founder of the Lodi dynasty, Lodi Dynasty. reigned from 1450 to 1488. His chief achievement was the conquest of the kingdom of Jaunpur, 1487, which was then held by the Sharqi dynasty founded by the eunuch Khwaja-i-jahan in 1394.

His son, Nizam, succeeded him and assumed the title of Sikandar Shah. He conquered Behar from the kings of Bengal, and removed the capital from Delhi to Agra. He was a bigoted Mahomedan and persecuted the Hindus. He died in 1517, and was succeeded by his eldest son, Ibrahim. Ibrahim's pride and cruelty drove Rana Sangram Sinha of Chitor and Daulat Khan Lodi, governor of the Panjab, into rebellion against him, and the latter invited Baber, Sultan of Kabul, to invade India. Baber, who claimed India in virtue of his descent from Timur, complied; he defeated Ibrahim Lodi at Panipat in 1526, and founded the Moghal Empire in India.

First battle of Panipat, 1526.

The army was under the guidance of its local Amirs, and each band owed more loyalty to its own individual Amir, than to the Sultan upon the throne of Delhi. Every man who had sufficient followers

The army in the early Mahomedan period.



CSL

258 MAHOMEDAN PERIOD OF INDIAN HISTORY

called himself an Amir, and the various Amirs subject to the throne of Delhi formed themselves into a body known as the *Amiran-i-Sádá*. The army, in consequence of this constitution, lacked cohesion, patriotism, and the inspiring sense of fighting for a national cause. Tribal jealousies often actuated it instead of the interest of a common country.



CSL

CHAPTER II

MAHOMEDAN ARCHITECTURE, PAINTING, LANGUAGE AND LITERATURE. IN- FLUENCE OF MAHOMEDANISM COUNTER- ACTED BY HINDU RELIGIOUS RE- FORMERS.

WHEN the Mahomedans conquered India, they brought with them artistic principles derived from Persia and Central Asia, but these principles soon lost their special peculiarities, and developed into a form of Indo-Mahomedan art, the basis of which was Hindu. Alberuni speaks of the work of Hindu builders, more especially in connection with tanks. "Our people when they see them wonder at them, and are unable to describe them, much less to construct anything like them."¹ What Ferguson calls the Pathan and Ghaznavide styles of architecture were based upon Buddhist Hindu civilisation. The pointed arch was used by Hindus as well as Mahomedans, though the Hindu use was only occasional for connecting massive brick-work pillars, and for constructing in brick the curvilinear roofs derived from the earliest Indian roofs in bamboo, thatch, or wood. The pointed arch derived its reputation in Mahomedan eyes from its

Effect of the
Mahomedan
conquest on
Indian art.

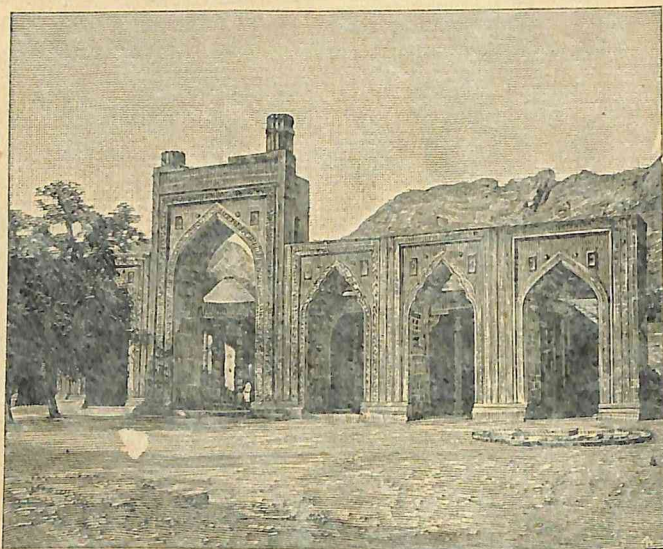
The Pointed
Arch.

¹ Alberuni, Trubner, ii. 144.



The *Mihrab* and *Mimbar* form the *Liwan*.

association with the *mihrab* or "prayer niche," or *Kibla*. The *mihrab* and *mimbar* or pulpit are the chief parts of the *Liwan* or sanctuary, and are placed in the wall opposite the chief entrance, which is always towards the rising sun. The *Liwan* always points in the direction of Mecca.

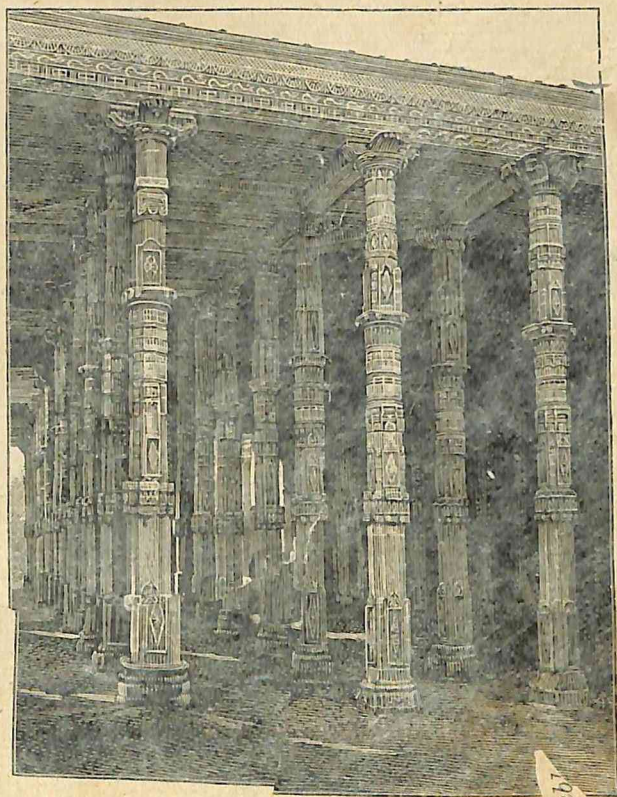


KUWAT-UL-ISLAM MUSJID, NEAR THE KUTUB MINAR, DELHI.

Original form
of the Musjids.

The musjids were quadrangles, with their longer walls pointing in the direction of Mecca. The three remaining sides were enclosed with narrow corridors, the corridors and *liwans* were roofed with domes taken from the Hindu *mandapams* or porches. There was often a central dome, flanked by two lower ones of the same horizontal dimensions. A screen of brick

sometimes plastered, and sometimes faced with stone, was often built in front of the *Liwan*. The pointed arch replaced the round arch or the horizontal beam



MUSJID AT AJMERE KNOWN AS "ARHAI DIN KA JHOMRA."

and decorated brackets, because it became a symbol that God is one, and that Mahomed is his prophet. The likeness to the prayer niche was seen everywhere, in the bows of ships and in the doors of tents.



CSL

Domes.

Domes were not of exclusively Mahomedan origin. They may be divided :

1. According to method of construction.

(a) Those with stone ribs resting upon an octagonal base. These ribs form the structural framework of the dome, and have the interval between them filled up with masonry. Domes with ribs are the earliest kind, as they are developed from primitive or temporary domes built with a framework of wood.

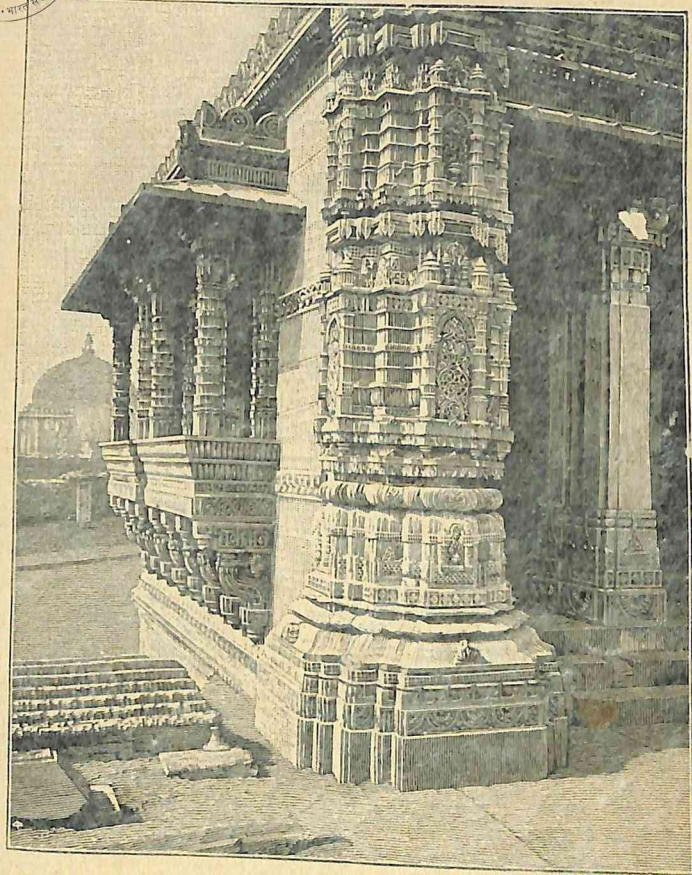
(b) Those built of horizontal courses of stone.

There are examples of both kinds in India.

2. According to shape.

The only kind of dome which is exclusively Mahomedan is the " Stilted " dome found on the tombs of the Cairo Mamelukes. The contour of this dome, except for surface ornament in low relief, or on account of ribs or flutings, is unbroken. The springing of the dome from a circular drum or polygonal base is sometimes marked by a plain band. The finial is inconspicuous, and not an integral part of the dome.

The " bulbous " dome is common in Buddhist Stupas and Hindu temples, and was not introduced into India by the Mahomedans. The base of the bulbous dome often springs from a band of lotus petals. This is a marked peculiarity of the Hindu style. The word *kalsa*, the Persian name for the pinnacle of a dome, is derived from the *Kalasha* or *Kalash* (waterpot), and the domes of a large number of Mahomedan mosques in India have as finials the *Kalasha*, or *amalaka* or lotus flower, which are Hindu symbols of the creative element or life itself.



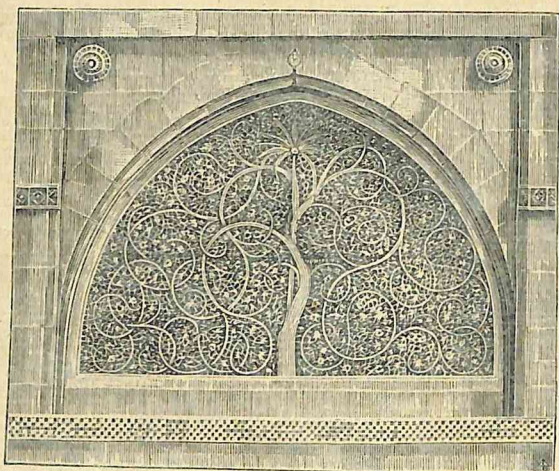
RANI SIPRI'S MUSJID, AHMADABAD.

Parts of Dome.

1. The pole or axis fixed in the ground, or on some firm basis, such as an inner roof or dome. Parts of the dome.
2. Ribs, sixteen, two for each petal of the *Mahapadma*, which decorates the body of the dome.

3. Ties by which the ribs are secured to the pole at the springing of the dome, and again directly below the cap.

4. Cap, which secures the ribs at the crown of the dome, decorated by the Mahapadma or eight petalled lotus. Lotus petals are also used as decorations



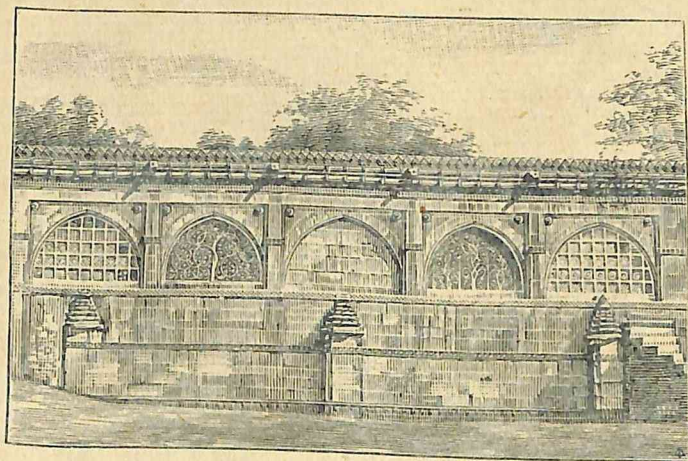
WINDOW OF SIDI SAID'S MUSJID AT AHMADABAD.
Near view of the arched window, showing the exquisite tracery.

where the ties form a wheel (Buddhist Wheel of the Law, or Hindu symbol of the Universe) by being connected together at the base.

Early Mahomedan musjids, such as the Kuwat-ul-Islam in connection with the Kutub Minar and the tomb of Altamsh, the Kalan Musjid at Delhi, the mosque at Tughlakabad, and that at Ajmere, called the "*arhai din ka jhompra*," built in the reign of Altamsh, were often old Jain temples altered by

Early
Mahomedan
Musjids at
Delhi.

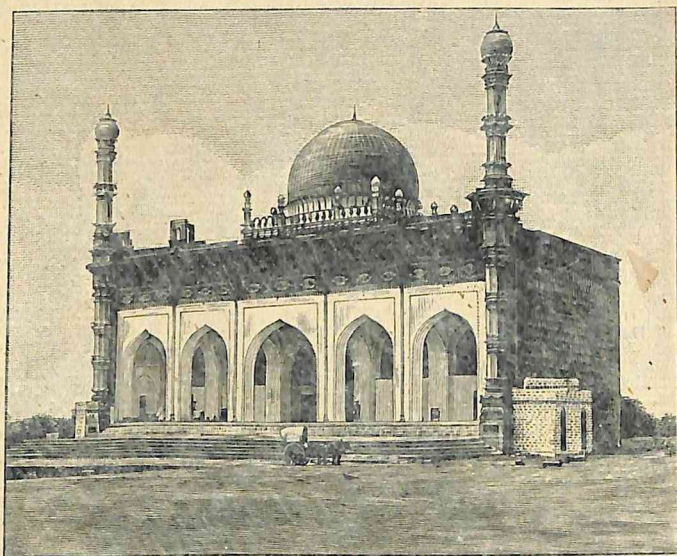
removing the building in the centre, and erecting a wall on the western side provided with "*mihhrabs*" or prayer niches. The colonnaded courts of the Jain temples were made use of, and in the case of the oldest Delhi mosques the walls are of Mahomedan and the pillars of Hindu architecture. Perhaps their most characteristic feature is the inward slope of their



WINDOW OF SIDI SAID'S MUSJID AT AHMADABAD.

walls to the top. Kutub-ud-din built the screen of eleven pointed arches, eight smaller, four on each side, and three larger. He used the materials of the Hindu temples erected by Anangopal I. to build the Kuwat-ul-Islam mosque. A similar screen at Ajmere was built by Altamsh of seven arches, the centre arch being 22 feet 2 inches. Altamsh extended the liwan of the Kuwat-ul-Islam and added a quadrangle. Alaud-din built the Alai Darwaza. The upper part of the Kutub Minar is an inferior addition of Firoz Tughlak.

After the reign of Alauddin Khilji, the Pathans adopted a style of their own. It is of this style that Bishop Heber remarks: "The Pathans built like giants and finished like jewellers. Yet their ornaments, florid though they are in their proper places,



TOMB OF MAHOMED ADIL SHAH AT BIJAPUR, KNOWN AS THE GOL GUMBAZ.

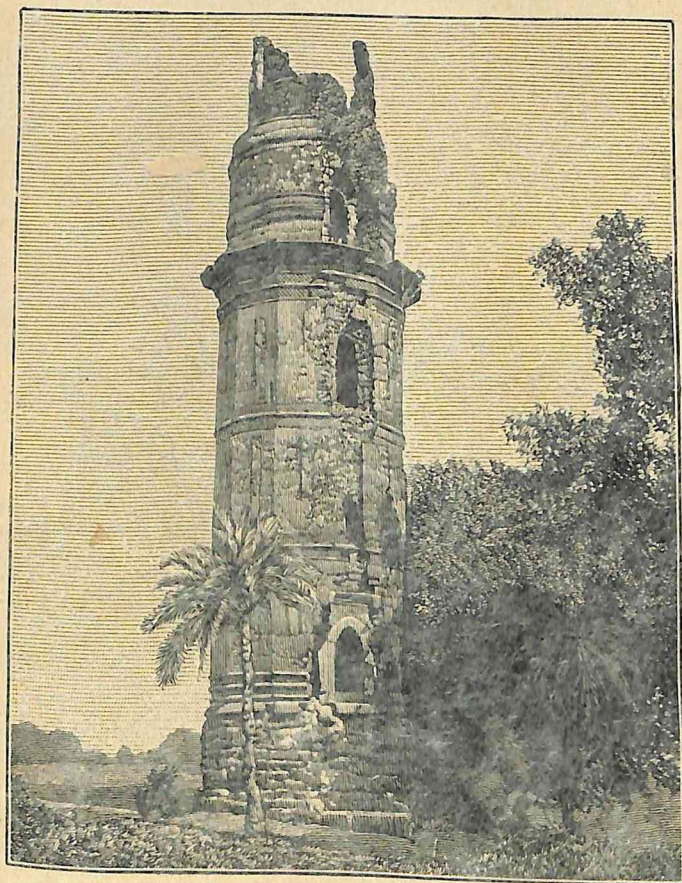
are never thrown away or allowed to interfere with the general solemn and severe character of edifices."¹ This style was not original, and was based on the building traditions which Mahmud of Ghazni and his successors borrowed from India.

Kulburgah.
Musjid.

The musjid at Kulburgah, the capital of the Bahmani dynasty in the Deccan, was built by

¹ Heber's Journal, vol. i. 536.

Mahomed Shah, second king of the line, in 1367, and is peculiar in having no central court, all the internal



FIROZ SHAH'S MINAR AT GAUR.

space being roofed over. It has one large dome in the centre of the western end of the roof, four smaller



CSL

268 MAHOMEDAN PERIOD OF INDIAN HISTORY

domes at the corners, and seventy-five still smaller domes on the roof.

Jaunpur
Musjids.

The Atala and Jamma Musjids at Jaunpur show the difference between Mahomedan and Hindu architecture in using arches and domes wherever wide openings and large internal spaces were required, but in the cloisters which surround the courts and in the internal galleries, the pillars are short and square, the roofs formed of flat slabs and the pointed arch is not used. The Atala Musjid was completed by Sultan Ibrahim, who reigned 1401-39, in 1408. Its screen is reduced to a single lofty arch, with inwardly sloping buttresses used as minarets on each side. The arch is filled up by a recessed screen in which the pointed arch and the horizontal beam and bracket are combined. The trellis work screens of geometrical pattern, as it is forbidden to reproduce the picture of any living thing, with the panelled ceilings, are the chief features of the interior. The Jamma Musjid was commenced by Husain Shah, who reigned 1452-78.

Sas Bahu or
Padmanabha
temple of
Gwalior.

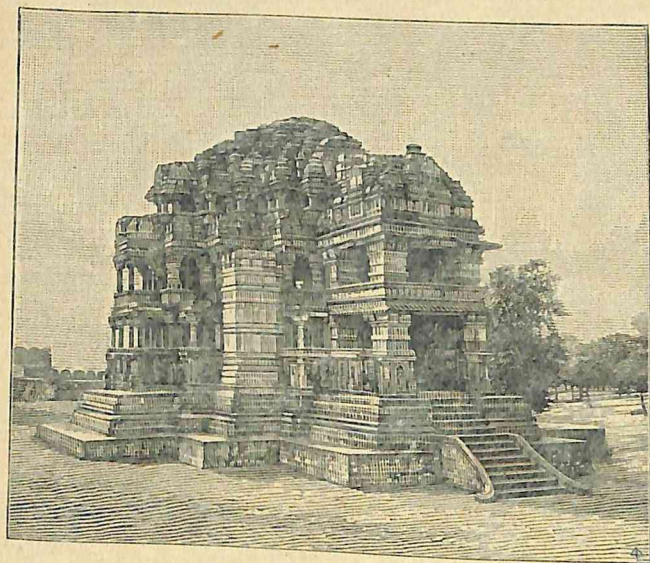
The Sas Bahu or Padmanabha temple at Gwalior resembles these musjids in being built in stories, and in being based upon a plinth of masonry. It is somewhat earlier, as it dates from the eleventh century.

Ahmadabad
Musjids.

The Jamma Musjid at Ahmadabad was built by Ahmad Shah, who reigned 1411-33. It has fifteen domes, each supported on eight columns, and built on horizontal courses by the changing of the octagonal into a circular base. The pointed arches of the central screen are reduced to three, one on each side of the central arch, instead of seven; it has also five smaller beam and bracket arches on the north and south of

the *Liwan*, linked together by a bracket after the Hindu fashion. Rani Sipri's Musjid is very small, but ornamented by the most exquisite stone carving.

Sidi Said's Musjid is famous for its lattice windows carved in yellow sandstone so as to represent open

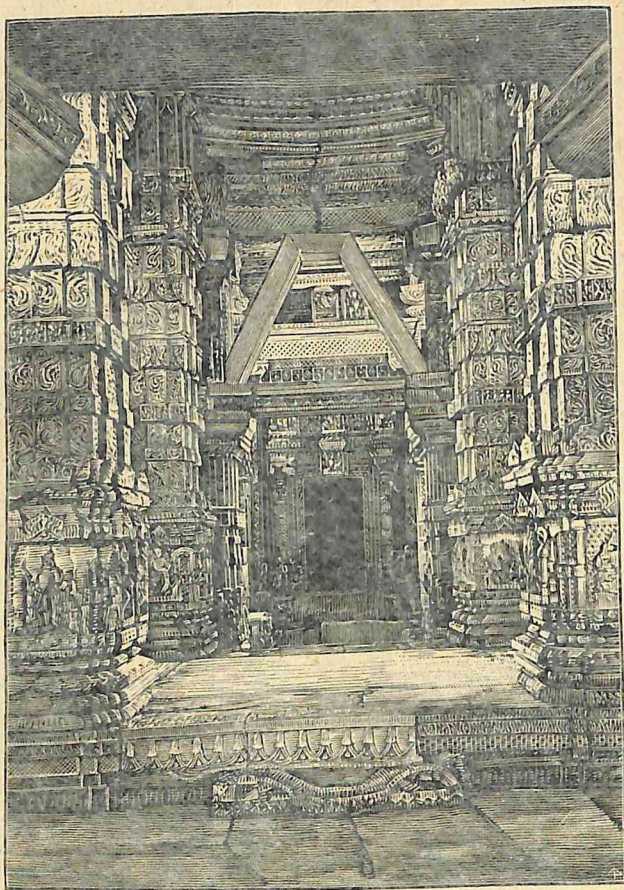


SAS BAHU TEMPLE AT GWALIOR.

lace work. Other famous Ahmadabad Musjids are Rani Rupavati's or the Queen's Musjid, and Mahafiz Khan's Musjid.

Mahmud Shah Begarah, who reigned 1459-1511, captured Champanir from its Hindu ruler, Jai Singh Patai Rawal, and it remained the political capital of Gujrat till 1536. He built the Champanir Jamma Musjid, the main entrance to which is flanked by

Champanir
Musjids.



INTERIOR OF SAS BAHU TEMPLE AT GWALIOR.

two minarets, each 100 feet high, with four others, each 50 feet high, at the corners of the *liwan*. There are eleven domes, 20 feet in diameter, four along the



front and back, and three along the centre line from north to south, linked by a flat roof and ten smaller domes. The central dome is of the same dimensions as the eleven others, but several feet higher from the springing to the crown.

The chief feature of the Nagina Musjid is the lattice work windows at the base of the minarets.

The type of the Gujrat Musjids, according to Havell, is the Chaumukh temple built by Kumbho Rana of Mewar, at Ranpur in the Jodpur State. Type of Gujrat Musjids.

The Mandu Musjids and palaces were built by Hindu masons experimenting for themselves. The arches are irregularly divided, the keystones being the smallest instead of the largest stones of the arch. The *Mihrabs* are adaptations of Hindu shrines, and the domes have pinnacles with Hindu Buddhist emblems, and not Mahomedan finials. The Jamma Musjid Mandu was finished by Sultan Ibrahim, 1454. It has three domes standing on twelve pillars each, the only space left for worshippers being the succession of alleys between the pillars. The Jahaz Mahal (the palace of Baz Bahadur) and the tomb of Hushang Shah are the other principal architectural remains of Mandu. Mandu buildings.

The Gaur buildings are characterised by bent cornices and curvilinear roofs derived from the Buddhist bamboo edifices in Bengal. The pointed arch was in more frequent structural use at Gaur than elsewhere in India, as brick was used instead of stone. Short heavy pillars of stone supporting pointed arches and vaults in brick are also characteristic. Gaur buildings.

The most important architectural remains in Bengal are found in the old capital of Gaur. The Sona Musjid was commenced by Hossein Shah,



CSL

272 MAHOMEDAN PERIOD OF INDIAN HISTORY

1493-1518, and completed by Nasrat Shah, 1518-32. The Quadam Rasul and Barah Darwaza Musjids and Firoz Shah's Minar at Gaur, and the Adina Musjid at Pandua, built by Sikandar Shah Ilyas, 1358-89, son of Ilyas Shah, are noteworthy.

Traces of
Bengali style in
Agra and
Delhi.

Traces of the Bengali style are seen at Agra and Delhi in the vaulted roof of the upper pavilion of Itimad-ud-daula's tomb, in the curves of the roof of the Golden Pavilion in Agra Fort, and in the bent cornice and cusped arches of the Moti Musjid at Delhi.

Bijapur
buildings

Bijapur was a great Mahomedan building centre. The chief architectural remains are the tombs of Ibrahim, 1580-1626, and Mahomed Adil Shah, 1626-56, and the Mehter Mahal. The tomb of Ibrahim, known locally as the Gol Gumbaz, has its dome, which "covers more ground without support than any other dome or vaulted roof in the world," is based upon a square hall, and has at each corner an octagonal tower eight stories high.¹ It has a system of pendentives which counteract the lateral thrust of the great mass of masonry of the dome. The action of the weight of these pendentives is in the opposite direction to the weight of the dome, and it thus acts as a tie, and keeps the whole in equilibrium without interfering with the outline of the dome. These pendentives are placed between the arches which support the dome.

Humayun's
tomb.

Humayun's tomb is an Indian imitation of a Persian tomb. It is Persian in style, but differs in the use of white marble as an outer casing round the central dome. The soffits of the arches are not marked with lotus, or their keystones with pipal leaves.

¹ See picture, page 264.



The dome of Humayun's tomb is not "stilted," like the domes on the tombs of the Mamelukes at Cairo ; it does not spring directly from the drum on which it is built, but overhangs it. It is like the Arab type of dome in having an unbroken contour from the springing to the crown, and in having a mere spike as its finial.

Sher Shah's Musjid in the Purana Kila at Delhi is Persian in its recessed or semi-domed portal, and in the dwarf minarets round the base of the central dome.¹ The dome is Indian in character, being surmounted by the *Mahapadma* and *Kalasha* finial. Sher Shah's tomb in a tank at Sasseram has four minor domes at the angles of the square enclosure, eight smaller cupolas grouped round the central dome, and similar domes on the roof of the corridors which surround the central dome. It stands on a plinth, and the central dome rises from an octagonal sanctuary.²

Sher Shah's
Musjid and
Tomb.

Akbar's architectural memorials are chiefly found at Fatehpur Sikri, the city of his creation—all built in red sandstone. The *Buland Darwaza* or principal gate of the city has a recessed or semi-domed portal, in which the gates are set, and pendentives with intersecting arches in the semi-dome.³ The mosque of Selim Chishti has the recessed portal also introduced into the facade of the liwan.

Fatehpur
Sikri.

Akbar's throne in the Diwan-i-Khas is raised upon a single pillar with a colossal bracketed capital.⁴ The Panch Mahal is a pavilion of five stories designed like a Buddhist Vihara.

¹ See picture, page 311.

² See picture, page 313.

³ See picture, page 330.

⁴ See picture, page 319.



CSL

The use of the Persian semi-recessed portal and pendentives illustrates the way in which, according to Mr. Havell, Akbar's Hindu builders, "welded the Persian and Arabian art tradition on to their own."

Akbar's
tomb at
Secundra.

Akbar's tomb resembles the Panch Mahal at Fatehpur-Sikri, and is built in five stories, each diminishing in size, adorned with domes at the corners.¹

The Taj
Mahal.

The gem of Mahomedan architecture is the Taj Mahal, but it is not so exclusively Mahomedan as is supposed. The central mausoleum was commenced in 1632 and completed in 1643, and it has two subsidiary musjids in the west and east of the quadrangle. Controversy has raged round the question who was its principal architect. Sleeman has put forward the name of Austin de Bourdeaux, and Father Manrique that of Geronimo Verroneo. Burgess says it was built by Ali Mardan Khan, a Persian refugee. Mahomed Isa Effendi or Ustad Isa has probably the best claim of all the four. He was considered "the best designer of his time," and came from Agra; another account makes him a Persian, who came from Shiraz. The Taj is free from the common defect of Mahomedan buildings, that they only give perfect pleasure to the eye when looked at from the direction of Mecca; whereas from whatever direction the Taj is looked at, it gives the most exquisite delight.²

The dome of
the Taj.

The Taj has one large dome over the tomb and four smaller over the chapels in the four corners of the building; each of these chapels has a minaret. This arrangement is known as the *panch ratna*, the shrine of the five jewels, symbolising the five elements,

¹ See picture, page 332.

² See picture, page 343.



earth, water, fire, air, and ether. Mr. Havell compares the arrangement of the domes of the Taj with that followed in the temple of Chandi Seva at Prambanam in Java, built 1078.

The curve of the dome of the Taj is not unbroken, it has three marked divisions which may be thus distinguished :

- (1) The incurving at the base, where a band of inlaid decoration marks the springing, and suggests a lotus flower, holding the dome within its unfolded petals.
- (2) The main structure or centre of the dome.
- (3) The pinnacle, which does not rise abruptly from the crown, but is connected with the centre of the dome by another lotus-like member, which has the petals turned downwards instead of upwards. This is the *Mahapadma* or eight-petalled lotus.¹

The pinnacle has the Hindu emblems of the *amalaka* or lotus fruit, and the *kalasha* or water pot.

The three divisions of the dome of the Taj correspond to the divisions of the dome of a Dravidian temple vimana, as laid down in Ram Raz's summary of the Silpa-sastras.² Mr. Havell considers that the marble trellis work in the corridors which pass round the cenotaph was carved by Bijapur workmen.

Not the least charm of the Taj is its formal Moghal ^{Taj garden.} garden laid out in four plots.

Professor Lethaby's criticism of Indo-Mahomedan architecture as "elasticity, intricacy and glitter, suggestive of fountain spray and singing birds," is

¹ Havell, 'Indian Architecture,' 23, 24.

² *Ibid.* 25.



only true when applied to its later decadent phase, when Persian influence and the power of Nur Jahan were strongest, as, for instance, when the Samman Burj in Agra fort and the tomb of Itimad-ud-daula were built.

Ornaments of
sacred places.

Mahomedans were forbidden by the Koran to reproduce the figure of any living creature in their sacred places ; they had to confine themselves, for decorative purposes, to Arabic geometrical patterns, floral devices, texts from the Koran written in Tughra or Kufic characters, pierced stone, exquisitely carved lattices, inlaid work, and enamelled or encaustic tiles.

Pierced stone
screens or
lattices.

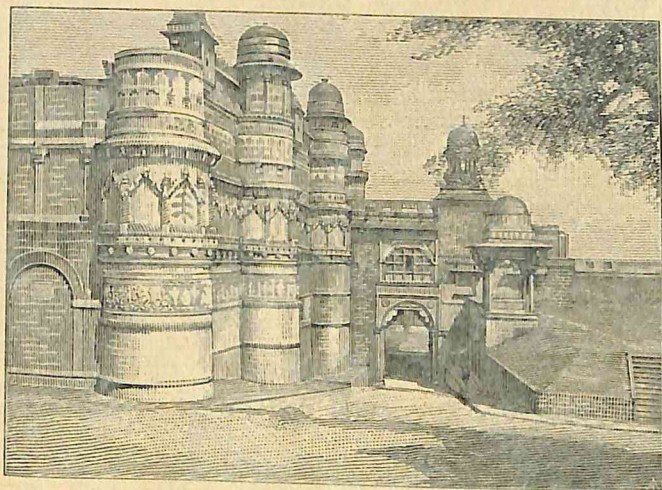
Pierced stone screens or lattices are found in Hindu temples of the Chalukyan style. Belur has twenty-eight screens all of different patterns ; the work is also used for panels of doors, or for screens and railings round tombs or at the bases of minarets. Mahomedan examples are Sidi Said's musjid at Ahmadabad, and the Nagina musjid at Champanir.

" Pietra Dura,"

" Pietra Dura," or inlaid work, composed of slices of precious stones, such as onyx, jasper and cornelian imbedded in sockets prepared in marble, is used with exquisite effect for the adornment of the Taj. The oldest example of the work is the Jain temple, built by Kumbho Rana of Mewar in the Sadri Pass, 1438, in which the interior is ornamented with mosaics of cornelian and agate as mentioned above. The Gol Mandal, a domed pavilion in the Jagmandir palace, Udaipur, prepared for Shah Jehan, when, as Prince Khuram, he took refuge in Rajputana in 1623, has its walls adorned with work like the Taj Mahal. Selim Chishti's musjid at Fatehpur Sikri is inlaid

with mother of pearl, and the Shish Mahals at Amber and in Lahore Fort are inlaid with glass. Enamelled or encaustic tiles were a means of colour decoration, in which Mahomedan architects specially delighted. They are used with good effect in Baha-ul-Hakk's tomb at Multan (date between 1264 and 1286), and in his grandson Rukn-ud-din's tomb, 1320.

Enamelled or encaustic tiles.



PALACE OF MAN SINHA, GWALIOR.

The Tantipara and Lotan (Lattan) and Sona Musjids at Gaur, and the palace of Man Sinha, 1486-1518, at Gwalior are remarkable for their enamelled tiles. Man Sinha's palace has a gem in its Baradari, an apartment 45 feet square on twelve columns. The tiles are sometimes combined to form pictures. The work is called Kashi (from *Kas* or *Kanch* glass, or from the Persian town of Kashan), or Chini, from being made by Chinamen. The Lahore fort has on its

Kashi or Chini work.



CSL

278 MAHOMEDAN PERIOD OF INDIAN HISTORY

outer wall, from the Hathi Pol gate to the eastern tower of Jahangir's quadrangle, a distance of 497 yards, a series of tile pictures representing elephant fights, a game at polo, etc. Wazir Khan's musjid at Lahore and the *Chini ka Rauza*, a tomb near Agra, are decorated with panels of this work.

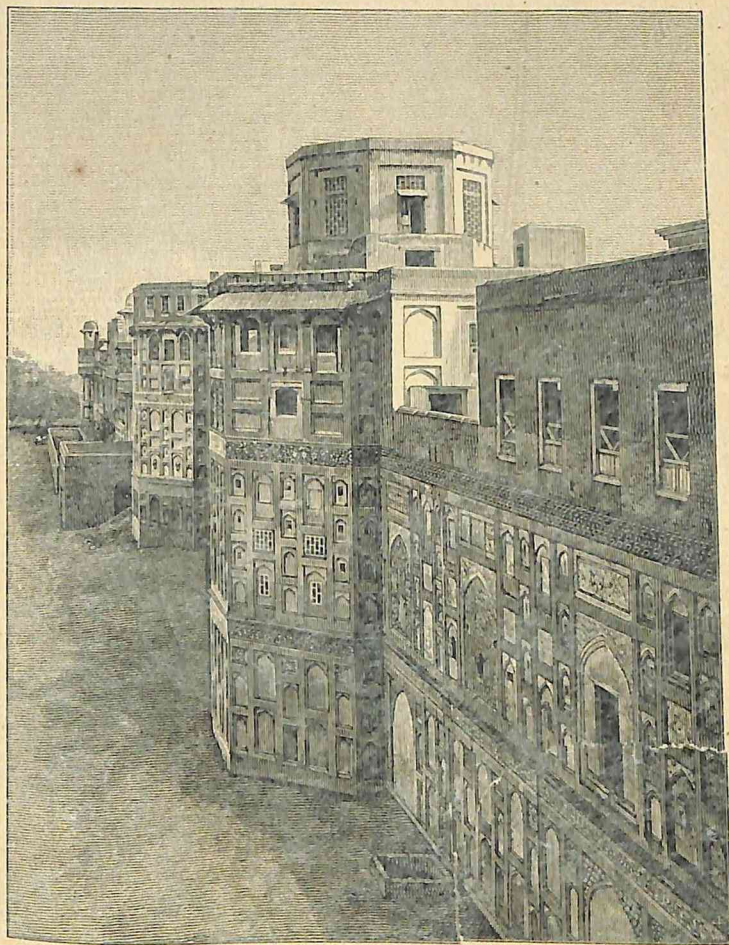
Mahomedan art.

Basawan and Daswanth were famous Hindu painters at Akbar's court. Abul Fazl says that Daswanth had "devoted his whole life to the art, and used from love of his profession to draw and paint pictures even on the walls." He praises the skill of Hindu painters. "It passes our conception of things; few indeed in the whole world can compare with them." He goes on to say that "the minuteness in detail, the general finish, the boldness of execution now observed in pictures are incomparable, even inanimate objects look as if they had life."¹

Under the Moghals down to the time of Aurangzeb, a secular school of painting derived from Persia arose in India. This art spread to Persia from China and Chinese Turkestan, whither it had been originally carried from India by Buddhist missionaries and workmen. Bajna, a painter of Khotan, visited the court of the Emperor Yangti, 605-17, and his son, Wei-chi-ison, remained in China. We know from Abul Fazl that there were a large number of painters at Akbar's court. Akbar insisted on truth to nature, on accurate drawing, and on general finish in the pictures and portraits he approved. He did not share the ordinary Mahomedan prejudice against the representation of forms having life, and generously rewarded artistic merit. His sentiments are thus

¹ Blochmann, 'Ain-i-Akbari,' vol. i. p. 107.

reported: "It appears to me as if a painter had quite peculiar means of recognising God, for a painter



WALL OF LAHORE FORT.

in sketching anything that has life, and in devising the limbs one after the other, must come to feel



CSL

that he cannot bestow personality upon his work, and is thus forced to thank God, the giver of life, and will thus increase his knowledge.”¹ The picture of the sailing boat running before the wind in his Khwabgah, the so-called picture of the Annunciation (two angels bringing a message to a person under a canopy), and the full-length portrait of a lady, in Mariam-uz-zamani's House at Fatehpur Sikri, are examples of Mahomedan painting (wall frescoes) in the time of Akbar. Aurangzeb, unlike Akbar, despised the arts, and painters, sculptors, and musicians were deprived of state patronage, and treated as heretics. The masterpieces of Hindu sculpture and fresco painting were mutilated and defaced, on the ground that they offended against the prohibition of painting the human form.

Scenes from the
Akbarname.

The painter's art was also applied to illustrate incidents in the Akbarname and in the Razmnamah (the Persian translation of the Mahabharat). There is this peculiarity in these pictures, that one part of the picture was sometimes painted by one painter and another part by another. Most of the pictures mentioned below illustrate Clarke's manuscript of the Akbarname. The execution of Adham Khan has its outline drawn by Muskina, and the painting is done by Shankar. The Audience Scene (Number 117 of Clarke's manuscript of the Akbarname) has the outline drawn by Muskina, the painting by Sarwan, the faces (*chitra nami*) by an unknown artist, and the figures (*surat*) by Madho. The picture of elephants executing prisoners has the outline drawn by Muskina, and the painting is done by Banwali the elder. In the

¹ Blochmann, 'Ain-i-Akbari,' vol. i. p. 107.

picture of Akbar's visit to the shrine of Muinuddin Chishti at Ajmere, Basawan is responsible for the outline, Iklas for the painting, and Kanha for the



SONA MUSJID, GAUR. VIEW OF CORRIDOR.

portraits. In the picture of Husain Quli Khan, presenting the Mirzās of Akbar's family, who had rebelled against him, as his prisoners to Akbar dressed in the skins of animals, 1572, Basawan has



done the outline and Mansur the painting. In the picture of the *Johar* of the Rajput women at Chitor the artist is not identified.

Ramcharit-
manas.

Another manuscript, belonging to the Maharajah of Benares, which is illustrated in the Indo-Persian style, is the *Ramcharitmanas* of Tulsi Das.

Dara's album.

An Album has come down to us which belonged to Dara Shukoh. It contains amongst others pictures of wild ducks and cranes wonderfully true to nature. Other noteworthy pictures are Reading the Koran, and a portrait of Jehangir as Prince Selim.

History in
Mahomedan
times.

It is in History that the writers of this period were chiefly superior to their predecessors. Amongst the Mahomedan historians may be noted the Arab

Alberuni.

Alberuni (Abu Raihan), born 973, in the territory of Khwarism (Khiva), who completed his *Tahqiq-ul-Hind* in 1031. He also wrote "An accurate description of all the categories of Hindu thought, as well those which are admissible, as those which must be neglected." "The world," says Max Müller, "owes to him the first accurate and comprehensive account of Indian literature and religion." Speaking of the Hindu historians, Alberuni says that the Hindus do not pay much attention to the historical order of things, and that they are careless about the chronological order of their kings. He here refers to the fact that, in Hindu lists, contemporary dynasties are often treated as successive. The only Hindu work which enters into comparison, in this branch, is the History of Kashmir, called *Rajatārangini*, completed by Kalhan in 1149.

Minhaju-s-Siraj.

Minhaju-s-Siraj lived in the early part of the thirteenth century, and was made Kazi of Delhi,



and given the title of Sadr-i-Jahan by Ghiasuddin Balban. His work, the *Tabakat-i-Nasiri*, is a history of the Mahomedan monarchies which existed during the lifetime of the author, and of the Sultans of Delhi, from Kutubuddin Aibak down to the author's own time. It is continued down to the reign of Firoz Tughlak by Ziya-i-Barani.

Abu Abdullah Mahomed Ibn Batuta, 1304-1378, Ibn Batuta, visited Delhi in the time of Mahomed Tughlak. He left Tangiers in 1325 and travelled for twenty-four years in India and the adjacent countries as far as Southern China, and has left an account of his travels, and of the history of his time in Persian. He returned to Fez in 1349.

The period saw the birth of Hindi, and the "Prithviraj Rasau," a collection of heroic ballads on the exploits of Prithviraja by Chand Bardai, show the Prakrit passing into the Hindi at the close of the twelfth century. A great impulse was given to the growth of Hindi by the religious prose and poetry of Kabir. The *Ramayan* in Hindi of Tulsi Das, 1532-1623, dates from 1587 A.D. The blending of the Persian and the Central Asian languages with words of Sanscrit origin, which was afterwards to result in Urdu, is foreshadowed in Kabir's writings, in which we find a large number of words of Persian origin. The Ramayan of Tulsi Das in Hindi.

The first author, who wrote in Urdu, was Amir Khusrau, 1253-1325, who wrote four epic poems dealing with the history of Alauddin and Mubarak Khilji. These are the *Miftah-ul-Futuh*, or Key of Mysteries; the *Kiran-us-Sadain* or Conjunction of two fortunate Planets (which describes the meeting of the Emperor Kaikobad with his father Nasiruddin, Urdu literature.



CSL

284 MAHOMEDAN PERIOD OF INDIAN HISTORY

king of Bengal); the *Nuh Sipih* or Nine Spheres, and the '*Ashika* or *Kidr Khan-u-Duwalrani* (the love story of Khizr Khan, son of Alauddin and the Hindu princess Devala Devi). He also wrote the *Tarikh-i-Alai* or *Khazainu-l-Futuh*, a prose history of the reign of Alauddin Khilji, 1296-1310.

Sanskrit at
Vijaynagar.

At this period, Vijaynagar produced two famous Sanskrit scholars in the persons of Madhavacharjya, called Vidyaranya, and his brother Sayana. Madhava was born at Udupi in South Kanara in 1319. He was a great teacher of Mimamsa Philosophy, and wrote a compendium of Sanskrit philosophy under the name of Sarbha-Darshan-Sangraha. He was the minister of Bukha Raya of Vijaynagar, 1343-79. Sayana wrote commentaries on the Rigveda, Aitareya Brahmana, and Aranyaka. He was the minister of a royal prince who was viceroy at Udayagiri. Some authors consider Madhava and Sayana one and the same person, who held the office of Mahant of Sankaracharya's math at Sringeri in Mysore at some date within the fourteenth century.

Hindu
reformers.

With the victory of the Moghals, Mahomedanism became the dominant religion in India, but the preaching of the Hindu Sannyasi reformers, Ramananda the Vaishnavite, Kabir the weaver, founder of the "Kabirapanthis," and Chaitanya attracted crowds of followers. Ramananda, 1300-1400, had his headquarters at Benares. Among Ramananda's twelve apostles were a leather worker, a weaver (Kabir), and a barber, a Mahomedan, and a woman.

Vaishnavite
revival.

Kabir, 1380-1420, tried to form a religion, which should include Mahomedans and Hindus alike. He rejected caste, image worship, and the doctrine of



re-incarnation, denounced the Brahmans, and declared that the chief object of men should be to attain purity of life and perfect faith in God. "He to whom the world belongs, he is the father of the worshippers alike of Allah and of Rama. To Allah and Rama we owe our existence, and should therefore show tenderness to all that live. Of what avail is it to shave your head, prostrate yourself on the ground or immerse your body in the stream? Whilst you shed blood, you call yourselves pure, and boast of virtues which you never display. Of what avail is cleansing your mouth, counting your beads, performing ablutions, and bowing yourself in temples, when, whilst you mutter your prayers or journey to Mecca and Medina, deceitfulness is in your heart? The Hindu fasts every eleventh day, the Musulman during the Ramazan. Who formed the remaining months and days that you should venerate but one? If the Creator dwells in tabernacles, whose residence is the universe? Who has beheld God seated amongst images, or found him at the shrine to which the pilgrim directed his steps? Behold but one in all things; it is the second that leads you astray. Every man and woman that has ever been born is of the same nature with yourself." All the chances and changes of life are the work of *Maya* or Illusion, and what man has to do to obtain salvation, is to recognise the one Divine Spirit under these illusions. "Neither austerities, nor ritual, nor works of any kind are necessary to obtain the highest end; this is only to be obtained by *Bhakti* (fervent devotion) and perpetual meditation on the Supreme—his names of Hari, Ram, Govind being ever on the



lips, and in the heart. The highest end is absorption in the Supreme and reunion with Him from whom all proceeded, and who exists in all."

Chaitanya.

Chaitanya, sometimes called Sri Gauranga, 1486-1527, was born at Nabadwip in Bengal. He held that liberation of the soul does not mean merely that separate existence comes to an end, but that it should be free from the sins and frailties of the body. He identifies Vishnu with Brahma, and, according to him, Vishnu possesses sensible and real attributes, in opposition to the Vedanta belief in the negative properties of God. "Worship from interested motives (the attainment of happiness or the expiation of sin) was not worship at all, but shop-keeping barter. A man must attain the nature of a tree, which lives solely for the benefit of others, before he can become a true worshipper." He disregarded caste distinctions—"the mercy of God regards neither tribe nor family." He recommended mendicancy and preached the worship of Vishnu, in his incarnation as Krishna, for whom *Bhakti* must be felt. He assigned an important place to woman in his system of religious organisation, and made them the instructors of other women not yet familiar with the tenets of his faith. He founded the Vaishnava sect of Bengal, and among his followers were Nityananda and Adaitya. He also originated the Sankirtan, or Service of Song, and the institution of celibate monks or *gosains*.

Bhakti.

Bhakti is one of the three paths to salvation, and is open to all men. It bulks largely in the teaching of these religious reformers, and Sir George Grierson summarising Sandibya defines it thus: "*Bhakti* is not knowledge, though it may be the result of know-



CSL

ledge. It is not worship. This is merely an outward act, and *Bhakti* need not necessarily be present in it. It is simply and solely an affection devoted to a person (an affection for the deity as intense as for a human person) and not belief in a system."

Tulsi Das the poet, 1532-1623, was a product of the religious revival originated by Ramananda. His *Ramacharitramanasa*, or "The Lake of Rama's character," describes sin as hateful, because it is incompatible with the purity of the Supreme Being. Rama in heaven knows by experience man's frailties and temptations, and can sympathise with him.

Another school of Hindu reformers favoured the worship of Krishna. Mira Bai, wife of Kumbho Rana of Mewar, wrote hymns in honour of Krishna. Tuka-ram the Mahratta poet, who was contemporary with Sivajee, wrote poems of a similar tendency. Vallabha, a Telegu Brahman, born 1478, preached the "*Pushti Marga*" or Way of Pleasure. He opposed all austerities, and taught that the good things of this world were to be enjoyed by the faithful, and was perhaps the most Epicurean in his ideas of all the religious teachers of India.

Krishnaite
revival.

Vallabha.

CHAPTER III.

INDEPENDENT KINGDOMS FOUNDED ON THE DECLINE OF THE MONARCHY OF DELHI.

Independent
kingdoms
founded on the
decline of the
Monarchy of
Delhi.

Bengal.

BENGAL became independent in 1338, under Haji Iliyas, founder of the Iliyas Shahi dynasty, who assassinated Ali Mubarik, the viceroy of Gaur, and assumed the title of Shamsuddin. He united Eastern Bengal, the capital of which was Sonargaon near Dacca, with Western Bengal, the capital of which was Laknauti or Gaur. The independence of Bengal was acknowledged in 1355 by Firoz Tughlak after fruitlessly besieging Shamsuddin in the fort of Ekdala on the Banar river. Its ancient capitals Gaur or Laknauti, Pandua, and Tanda were all in the Malda district. The Iliyas Shahi dynasty was dethroned in 1405 by Raja Kans or Ganesh of Bhaturia in Dinajpur, who reigned from A.D. 1407 to 1414. The district of Rajshahi is supposed to have been called after Raja Kans. His family reigned for forty years, but his son became a Mahomedan and took the name of Jalauddin. After forty years, the Iliyas Shahi dynasty was nominally restored, but anarchy really reigned, as the Habshi or Abyssinian guards set up whom they chose as king, and dethroned him again at pleasure.



In 1493 the Hindu king Subuddhi Rai was de-throned by his general Hossein Khan, who ascended the throne of Bengal under the title of Hossein Shah (1493-1518). Nasrat Shah of this dynasty, 1518-1532, built the Golden Mosque at Gaur. Nasrat Shah summoned the Portuguese to his assistance against Sher Shah, and this was the occasion of their first appearance in Bengal. Hossein Shah's dynasty was deposed by Sher Shah in 1536. On the downfall of Sher Shah's dynasty, Suleiman of the Kararani tribe of Afghans seized the throne of Bengal, and became independent, 1564. His general, Raj Chandra, sur-named Kalapahar, a converted Hindu, conquered Orissa, 1565, by defeating Mukundadev, an inhabitant of Telingana, who had conquered the country.

First appearance
of the
Portuguese in
Bengal.

Louis Vertomannus, of Rome, visited Bengal in 1503, and Caesar Frederick, a Venetian, in 1565.

European
accounts of
Bengal.

Orissa was conquered by Asoka, but regained its independence under Kharavela. This we know from an inscription in the Hathigumpha cave on Udayagiri, near Cuttack. Orissa was ruled from 474 A.D., when Yayati Kesari expelled the Yavanas, down to 1132, by the Kesari dynasty, which had its capital at Jajpur. The Ganga dynasty (said to be Cheras from Southern India) lasted from 1132 to 1435, and then the Vijaynagar kings attacked the country from the south and founded the Surjya dynasty, 1435-1541. In 1541 the Bhoi dynasty was founded by Govinda Bidyadhara, minister of Pratapa Rudra (1504-32), but it only lasted nineteen years, and then Mukundadeva, Govinda's minister (1551-59), secured the throne. Daud, son of Suleiman Kararani, dethroned him, but was defeated at Mogulmari near Jalesvar in Orissa.

Orissa.



CSL

and Bengal was conquered and annexed to the Moghal Empire by Akbar in 1575. The Afghans maintained themselves in independence in Orissa till they were finally defeated under Osman Khan, in the marshes of the Subarnarekha near Rajghat, 1611, by the Moghals under the leadership of Shujat Khan.

Jaunpur.

The kingdom of Jaunpur extended from Bengal to Kanauj. It was founded in 1394 by an eunuch, Khwaja-i-Jahan, who received from Mahomed Tughlak the title of "*Malik-us-Sharq*," and the dynasty founded by Khwaja-i-Jahan's adopted son Mubarak Shah was hence called Sharqi. The kingdom of Jaunpur was re-annexed to the empire of Delhi by Bahlul Lodi.

Malwa.

Dilawar Khan Ghori, a general of Firoz Tughlak, made himself independent in Malwa in 1401, and fixed his capital at Ujjain. His son Alif Khan, better known as Hushang, transferred it to Mandu on the northern slope of the Vindhya mountains. In 1440 Mahmud, an usurper, dethroned the Ghori line; he was defeated by Kumbho Rana of Mewar, who erected the Kirti Stambha at Chitor in honour of his victory over the combined armies of Malwa and Gujrat. Malik Bayazid or Baz Bahadur, son of Sher Shah's governor of Malwa, was the last independent king of Malwa. The story of his love for the Hindu maiden Rupmati is closely connected with Mandu. He was defeated and his country annexed by Akbar's general, Adam Khan Atkah. Malwa was conquered by Bahadur Shah, king of Gujrat, in 1531, and was annexed to the Moghal Empire by Akbar in 1572.

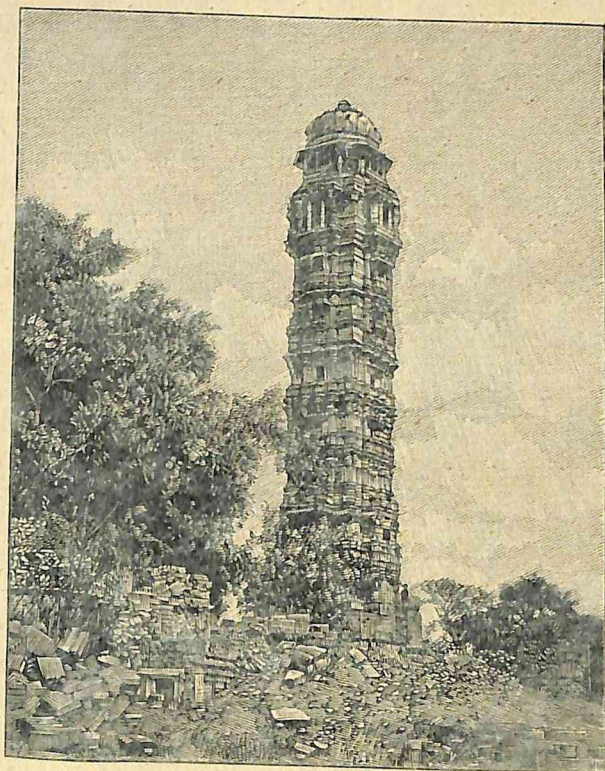
Gujrat.

The independent Mahomedan kingdom of Gujrat was established by Zafar Khan, son of a renegade

INDEPENDENT KINGDOMS

291

Hindu, who took the title of Sultan Muzuffar, about the year 1396. Sultan Ahmad of this dynasty built Ahmadabad in 1411. The most famous kings of this



KIRTI STAMBHA TOWER OF VICTORY, CHITOR.

dynasty were Mahmud Shah Begarah, 1459-1511, and Bahadur Shah, 1526-37. Mahmud Shah Begarah captured Champanir from Jai Sinha Pati Rawel, an Hindu chief, in 1484. Champanir remained the political capital of Gujrat till 1536. Mahmud also

waged bitter conflicts with the Portuguese. Bahadur Shah conquered Malwa and attacked Chitor, 1535. Karnavati, Sangram Sinha's widow, summoned Humayun to her aid, by sending him her *raki* or bracelet, but Humayun did not arrive in time, and Bahadur Shah took Chitor in March, 1535. This was the second siege of Chitor. Bahadur Shah was defeated by Humayun at the battle of Mandesor, and slain by the Portuguese in the island of Diu, 1537. Gujrat was conquered by the Moghals in 1572.

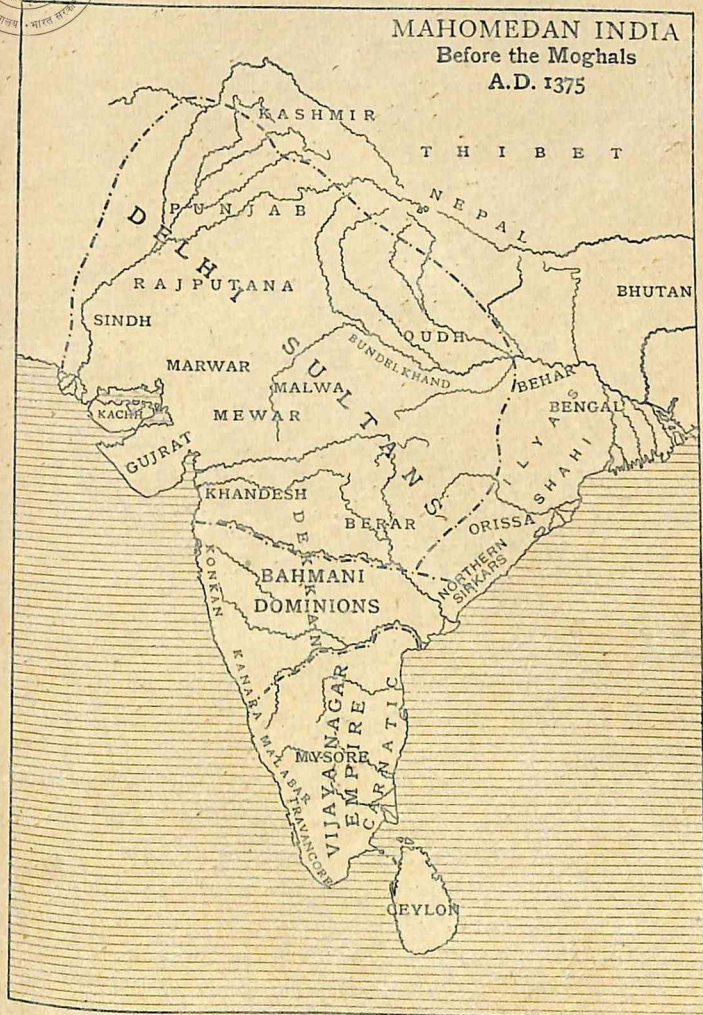


COIN OF VIJAYNAGAR. RAMATANKA.
Reverse : Rama and Sita enthroned.

The kingdom
of Vijaynagar.

The ruins of Vijaynagar are found at Hampi near Hospett, a station on the Madras and Southern Mahratta Railway, thirty-five miles west of Bellary. Bahauddin, Mahomed Tughlak's nephew, fled to Anegundi, the original part of the city, on the north bank of the Tungabhadra. Mahomed Tughlak captured Anegundi in 1336, and made Harihara Deva, who was said to have been a refugee from Dwarasamudra, king. Harihara founded the first or Yaduva dynasty of Vijaynagar kings. Harihara was succeeded by his brother Bukka, who reigned for thirty-six years, 1343-79.

Harihara Deva II., 1379-87, was the first king of Vijaynagar to assume the title of *Maharajadhiraj*.



Emery Walker Ltd. sc.

His army was deficient in archers and cavalry. Mahomedans were engaged in these capacities. They



were given *jaghirs*, and a place of worship was erected for them in the city of Vijaynagar. Krishna Deva Rai I., 1419-49, was the most powerful king of the first dynasty; his power extended from the river Kistna to Cape Comorin.

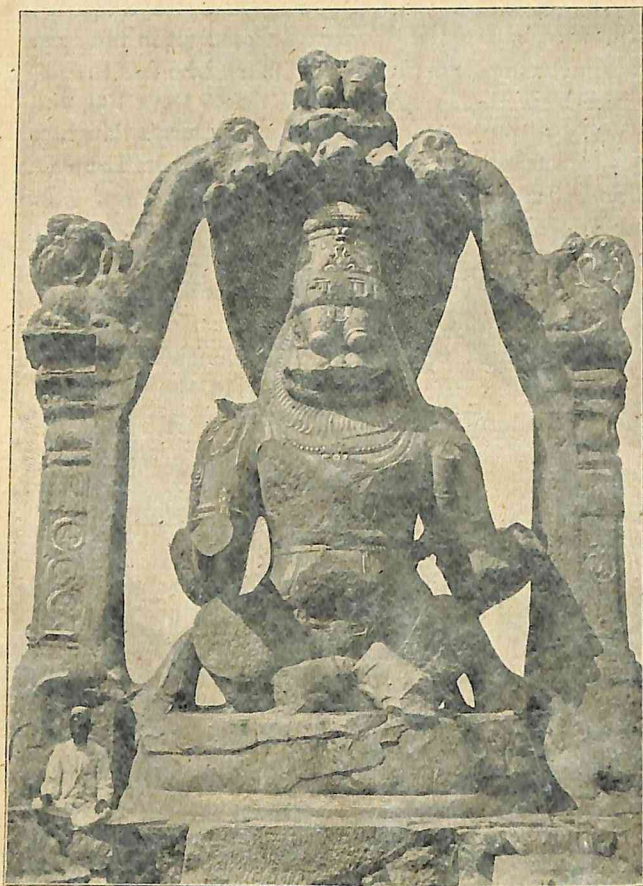
The last king of the Yadava dynasty was Virupaksha, who was overthrown by Saluva Narasimharaya, a Telegu, whose inscriptions date back to 1456-57. Saluva Narasimharaya's son and successor was Imadi Narasimharaya, also called Dharmaraya. Both these kings had a Tulu general from South Canara called Narasana Nayak, who usurped the throne from the Saluva or Telegu dynasty about 1501. Krishnadevaraya was Narasana's second son. He reigned 1509-30. He waged war with the Ganga Raja of Ummatur in Mysore, and took from him the fort of Sivasamudram and the city of Seringapatam. In 1513, he captured Udayagiri in Katak from the king of Orissa, and Kondavid from the Bema Reddis, who were descendants of the old Rashtrakuta kings, and who are now represented by the Zemindars of Venkatagiri. Krishna Deva Rai built the temple of Krishnaswami at Vijaynagar, which was famous for the colossal statue of Nara Simha the Man Lion, and commenced the temple of Vithalaswami. Krishna Deva fought with Ismael Adil Shah of Bijapur, and defeated him at Raichur at the junction of the Bhima and Kistna rivers, May 19th, 1520. He also occupied Bijapur and placed a descendant of the Bahmani kings on the throne. The victory of Raichur caused such jealousy of the kingdom of Vijaynagar, that the combination, which was victorious at Talikota, was the result.



Achyuta, 1530-42, son of Krishna Deva Rai, with his successor Sadasiva, 1542-65, were kept in practical captivity by Rama Raja I., 1542-65, who was the son of Saluva Timma, minister of Krishna Deva Rai, and who had probably married Krishna Deva's daughter Tirumalamna. Rama Raja with his brothers Tirumala and Venkatadri monopolised all real power. The battle of Tallikota on the river Don, sixteen miles above its junction with the Kistna, was fought between Rama Raja and the allied Sultans of Bijapur, Ahmednagar, Golkonda, and Bidar, on the 23rd January, 1565. Tirumala fled to Penukonda, eighty-five miles south-west of Bellary in the Anantapur district, murdered Sadasiva, and established the fourth dynasty of kings of Vijaynagar, which was afterwards removed to Chandragiri, where Sriranga Rayan was reigning, when he granted the site of Madras to the English in 1639.

In the fifteenth and sixteenth centuries Vijaynagar was visited by several Europeans. Nicolo de Conti tells us that Vijaynagar was sixty-five miles in circumference, a dimension which Caesar Frederic reduced to seven, and that it contained 90,000 men capable of bearing arms. Another point, typical of de Conti's tendency to exaggeration, is his crediting the Raja with 12,000 wives. In his description of the customs of the people, the prevalence of trial by ordeal seems to have struck him most. Athanasius Nikitin, the Russian, visited Vijaynagar shortly after de Conti.

Domingo Paes wrote his account of Vijaynagar about 1520. In this he tells us that the city seemed to him "as large as Rome, and very beautiful to



MONOLITH STATUE OF NARASIMHA, HAMPI.

the sight ; there are many groves of trees within it, and many conduits of water which flow into the midst of it, and in places there are lakes ; and the king has



"SASAVIKALU," MUSTARD SEED OR PIGMY (IRONICAL) STATUE OF GANESA, HAMPI.

close to his palace a palm grove and other rich-bearing fruit trees. Below the Moorish quarter is a little river, and on this side are many orchards and gardens