House of Thaneswar.

Bāṇa names the land of Thaneswar as Śrikanṭha. It was very prosperous. All kinds of crops and fruits grew in that area. Its capital was Śthanvisvara (Thaneswar).

It was one of the most luxurious cities. There arose a line of kings beginning with Puspabhūti. Hsuan Tsang also gives the description of the same type. The kingdom was about 7000 Li in circuit and the capital was 20 Li or so.

It became a prominent state of Northern India at the beginning of the 7th c. A.D. under its first independent ruler Prabhākaraṇavarṇadhana. His son Haraṣa further raised the glory of the house and made it the foremost State of Northern India during the first half of the 7th c. A.D.

1. Predecessors of Haraṣa:

It may be said on the authority of Haraṣa-carita that the founder of the kingdom was Puspabhūti, a devoted worshipper of Śiva. He was once blessed by Bhairavācārya, a noted Śaiva saint of Deccan, that he would be the founder of a mighty line of kings. Most of the scholars agree that Puspabhūti was the founder of the line of kings who ruled at Thaneswar. The Banakherā and the Mādhuban Plaques of Haraṣa give the following names of his ancestors. The Sonpat and Nālandā seals corroborate their accounts.

Mahārāja Naravardhana married Vajrinardevī
Mahārāja Rājyavardhana married Apsarādevī
Mahārāja Ādityavardhana married Mahāsenagupta-devī.

Mahārājādhīrāja Trabhākara-vardhana married Yasomati.

Shri Jayaswal on the support of Maṇjuśri-Mulakalpa (verses Nos. 614 to 618) infers that the Vardhana are Vaiśyas: dynasty of Vardhana of Thāneśwar originated from Viśnuvardhana - Yasūdharmas, but the said verses are open to different interpretations. Therefore they cannot be very much relied upon. One thing seems to be certain that the Vardhana kings belonged to the Vaiśya fold. Hiuen Tseng calls Marṣa a king of the Vaiśya caste. Cunningham contradicts Hiuen Tseng by stating that Vardhana kings were Vaiśya Rājputs and not Vaiśyas. But Marṣa-carita supports the view of Hiuen Tseng. Therefore Hiuen Tseng is more reliable.

It is generally accepted that Marṣa ascended the throne of Thāneśwar in the year 606 A.D. Calculating back and roughly putting 25 years for the reign of each of the predecessors of Marṣa (excluding Rājya-vardhana), we may state that Vardhana rule at Thāneśwar was established possibly in the beginning of the 6th century A.D., when the Gupta empire had almost disintegrated. The first three kings were styled simply Mahārājas. Therefore it is probable that they were the vassals of either the Gupta or the Maukhari or the Huna rulers. More historical evidence is required to state anything precisely.

2. Trabhākara-vardhana, first independent ruler:

It was Trabhākara-vardhana who raised the glory
of the house of Thāneswar. Undoubtedly he was the premier king of Northern India in the beginning of 7th c. A.D. Bāṇa informs that Prabhākara vardhana began his rule as a petty chief, but he extended his empire by his prowess and became a lion to the Rūṣa deer, a burning fever to the King of the Indus land, a disturber of the sleep of Gujarāta, a bilious plague to the scent-elephant the lord of Gāndhāra, a looter to the lawlessness of the latas and an axe to the creeper of Vālava’s glory. Of course there is some poetic exaggeration in this description. It does not mean that he conquered all these states and annexed them to his empire even though he might have defeated the Hūnas and the Kings of Sindh, Gurjara, or Gujarāta, Vālava and other states. In the inscriptions he is styled Mahārājādhirāja. Prabhākara vardhana was married to Yasōmati. Possibly she was the daughter of some feudatory chief ruler of Northern India as suggested by C. V. Vaidya and not the daughter of the famous emperor Yasodharmarāja as held by Dr. Roermie and Rādhākumud Hookerji. It should be noted that Bāṇa and Hsüen Tsang, the two contemporary authorities of Harsa, are silent about the relationship of Yasōmati to Yasodharmarāja. Bāṇa describes Yasōmati as a devoted wife. She gave birth to Rājyavardhana in
566 A.D., to Harśa in the month of Jayaṛṭha on the 12th of the dark fortnight (Sunday, 4th June) in the year 590 A.D. and to Rājyaśrī in 593 A.D. (Rājyaśrī was born when Rājyavardhana was six years old). Bāṇa refers to Trabhakara’s third son named Krisṇa (possibly from another wife, not from Yasomati). He might have predeceased his father.

4. Training of Princes:

Though enough details about the training of the princes are not furnished to us by Bāṇa, he informs that suitable training was given to the two princes, Rājya and Harśa, to equip them well for their future responsibilities. They were trained in horse-riding, archery and sword-play. They became skilful in using all the types of weapons of the age. They were also taught several śāstras. Bāṇa’s description of the education imparted to Candrapida can be assumed to be based on the training given to Rājyavardhana and Harṣa. Candrapida was taught politics, economics, logic and other śāstras. He was trained in the art of using all types of weapons. He became an expert in fine arts such as painting, music etc. Dāṇḍin while describing the education of Prince Rājyavahana, confirms this account.

5. Companions of Rājyavardhana and Harśa:

Bhandī, Kusāragupta and Vāhnavagupta were the faithful and trust-worthy companions of Rājya
and Harṣa. Bāṇa describes Bhaṇḍi as a brave and wise youth who afterwards became a trusted general and minister of Harṣa. Bāṇa praises Kumāragupta and Vādhava-
gupta as blameless, faithful and strong youths. Kumāragupta, the elder brother, was afterwards possibly killed with Rājyavardhana in the quarters of Śāravaka; while Vādhava-gupta, the younger brother remained faithful to Harṣa throughout his career and in the end was perhaps rewarded with the kingdom of Magadha.

6. Marriage of Rājyasrī:

As Rājyasrī grew up, she was trained in the arts of dancing, music etc. When she was twelve or thirteen, she was married (about 605 A.D.) with great pomp and ceremony to prince Brahmavarman, the son of king Avantivarman of the Maukhari dynasty. Thus Prabhakarvardhana, by this marriage cemented the relation with the Maukharis of Kanauj. This was greatly disliked by the king of Mālawā (Eastern) and by the king of Gauda, who were the hereditary enemies of the Maukharis. So in return, the rulers of Eastern Mālawā and Gauda formed an alliance against the rulers of Kanauj and of Thāneswar.

7. Departure of Rājyavardhana to punish the Hunas:

Within a year, so after the marriage of Rājyasrī there was turning point in the life of Prabhakarvardhana. The Hunas, his old enemies, again began to create trouble on the northern frontier of his kingdom. He, perhaps being too old to go himself,
Rājyavardhana, then a young man of about nineteen or twenty years, started with an immense force, accompanied by experienced generals and devoted feudatories, to attack the Hūnas. Hārṣa also followed his elder brother up to some distance and then parted from his company to hunt the wild animals in the Himalayan forests.

8. Death of Prabhākaraṇavardhana:

While the two brothers were thus engaged, a messenger named Kuraṅgaka came to Hārṣa from the capital with the sad news that Prabhākaraṇavardhana was seriously ill. Hārṣa instantly started for the capital and reached his father's bedside after a three days' continuous journey. Hārṣa sent fast couriers and swift camel riders to fetch his brother. The royal physicians like Sūsena and Rasāyana could not save the king. His last words to Hārṣa were, "succeed to this world; manage my treasury well; make prize of the feudatory; bear the burden of royalty; protect the people; guard well your dependents; practise yourself in arms and annihilate your enemies."

9. Accession of Rājyavardhana:

It is doubtful whether or not, these words suggest the king's preference for Hārṣa to succeed to the throne superseding the claim of Hārṣa, his eldest son. Possibly, Bāna might have attempted to extol his patron Hārṣa through these words. However, this testimony has led Smith to imagine that there was a party at the court of Thaneswar, which was
inclined to supercede the claim of Rājyavardhana and favour the succession of the younger prince. So other contemporary source supports this statement. Harsa-carita later on clearly mentions that Harsa prayed his elder brother Rājyavardhana to accept the throne, when the latter returned to the capital after defeating the Hunas. Possibly Rājyavardhana might have been reluctant to ascend the throne. Though Bāna does not refer to it, Hsuan Tsang clearly mentions it. It is suggested that Rājyavardhana was overwhelmed with grief on the death of his father and intended to become a Buddhist ascetic. However he was persuaded to accept the throne. He might have realised that Harsa needed his help and support at this critical time when their mother Yasomati had committed Sati and the political condition of Northern India was hostile to Thāneswar.

10. Tragic news from Kanauj

Rājyavardhana's accession proved to be a brief episode in the history of Kanauj. Soon after this event, Samavedaka, a distinguished servant of princess Rājyasrī brought the distressing news that Grahavarman was slain in the battle with the king of Hālawa on the same day on which Prabhākaravardhana died and that princess Rājyasrī was imprisoned by the enemy at Kanṣyakubja. The messenger further added that the enemy also intended to invade Thāneswar. At this news Rājyavardhana, full of wrath, decided to avenge his royal sister.

11. Defeat of Dayagupta:

Rājyavardhana gave instructions to Harsa to
remain at the capital with all the feudatories and the army, probably with a view to guarding the capital against the Hun. He marched with Bhāndi with ten thousand horses. But Destiny had decreed trouble for the house of Thāneswar and now it was young Hārsa's turn to be confronted single-handed with a more serious calamity. One day Kuntāla, a chief officer of cavalry, gave Hārsa the heart rending news that Rājyavardhana, after he had routed the Mālāwa army, was lulled into confidence by the false civilities of the king of Gauda and when weaponless, confiding and alone had been murdered in the enemy's (Gaudarāja's) quarters.

The Hārsa-carita does not give us any definite information about who were the allies of Gauda and Mālāwa, but they can be identified with the help of other authorities. The Madhuban and the Banskherā Plates affirm that the kings, Devagupta and others, (who resembled wicked horses), were subdued by Rājyavardhana. Thus the Mālāwa king can be identified with Devagupta. The views of Dr. Ganguly and Dr. Hoernle have been disproved by Raychaudhuri and other scholars on historical grounds.

As stated before, on the strength of the Abhona Plate (dated 596 A.D.), Dr. Ganguly holds that a Kalcūri King named Sankaragāna, proclaimed himself the ruler of Mālāwa after defeating Mahāsengupta and his two sons and compelled them to take refuge at the court of Thāneswar. Later on Sankaragāna, after the death of Prabhākara-vardhana, invaded Kanauj and killed Grahavarmān. This theory lacks the
Plata refers to the conquest of Ujjain (Central Malwa) only, by Sankaragana. It does not mention the defeat of Mahāsenagupta by Sankaragana. Moreover Western Malwa was subject to Valabhī. Eastern Malwa was possibly ruled at the time by Mahāsenagupta or by his successor Devagupta. The Inscriptions of Harṣa plainly state that Devagupta was defeated and killed by Rājyavardhana, Sankaragana’s son Buddhāraja was not able to keep his hold over Ujjain (Avanti) as he was defeated by the Calukya king Mangaladeva (the uncle of the famous Calukya king Pulakesin II) before 611 A.D. 47 Thus Kalcuri reign at Ujjain was only of a short duration and it was not possible for them to invade Kanauj during that brief period.

Dr. Hoernle believes that Silāditya, the son of the illustrious Yasodhamma, ruled in Western Malwa in the beginning of 7th c. A.D. He, along with Devagupta of Eastern Malwa, defeated and killed Grahavarman to avenge his former defeat at the hands of PBrahakaravardhana, his brother-in-law.48 This hypothesis rests mainly on his suppositions that (i) Yasomati, the wife of PBrahakaravardhana, was the daughter of Yasodhamma, and (ii) Silāditya, the son of Yasodhamma was accorded refuge and re-established on the throne of Ujjain by the help of Pravarasena II, who according to the Rajatarangini, 49 was the Huna king of Kāshmir. Dr. Rādhākrmaud Mookerji endorses this theory. 50 The theory falls to the ground because contemporary authorities like Bāṇa and Hiuen Tsang definite
state that the ally of Devagupta was Caudarāja, the king of Karnāśuvarāṇa (Śaśāṅka). Bāṇa nowhere states that Yasōmati was the daughter of Yasodharman. Hiuens Tsang positively mentions that Śīlāditya was a Buddhist king who ruled at Western Mālaśā (and not at Ujjain) sixty years before his visit, i.e. about 580 A.D. According to Maitraka inscriptions of the time Śīlāditya Ist, Dharmāditya ruled at Western Mālaśā. Ārya Ranjuvāri-Mūlakalpa supports these epigraphic and literary evidences. Thus Śīlāditya of Western Mālaśā cannot be the son of Yasodharman. Stein and C. V. Vaidya rightly observe that the history of Kāshmir related in Ṛajātarāṅgini before the beginning of the rule of Karkotaka dynasty (beginning of 7th c. A.D.), is generally doubtful and unreliable. The names of kings and their times are mostly misrepresented. As a result Dr. Hoemplle's theory should also be discarded on historical grounds.

12. Assassination of Rājyavardhana:

Bāṇa states that Rājyavardhana, after defeating the Mālāwarāja with ease, was allured into confidence by the false civilities of the king of Gauda and then murdered. Though Bāṇa does not name Śaśāṅka, it is certain that Śaśāṅka was the king of Gauda at the time. Hiuens Tsang clearly states that Śaśāṅka (Shen-Shang-Kie) treacherously assassinated Rājyavardhana. He calls Śaśāṅka, the wicked king of Karnāśuvarāṇa who persecuted the Buddhists and uprooted the Sacred Bodhi tree. Karnāśuvarāṇa was at the time the capital of the Gauda
Possibly it is with regard to the Gauda king's treachery that the kadhuban and the Banskherā inscriptions say that Rājyavardhana defeated Devagupta and all other kings and then, through his trust in promises — (Satyanurodhena) lost his life in the enemy's quarters. Thus epigraphic evidences corroborate the contemporary literary sources. Sāntaka the commentator on Hārṣa-carita has stated that Sasāṅkā threw Rājyavardhana off his guard by offering to marry his daughter to Rājyavardhana as a token of his submission and friendship. Beal observes that perhaps the real motive of the murder was inspired by the Machiavellian political maxim that 'if a frontier country has a virtuous ruler, this is the unhappiness of the mother kingdom'. Kauṭalya also mentions such stratagems.

In the Gaudārajamalā, A. K. Maitra has made a novel suggestion that Rājyavardhana died in an open battle with Sasāṅkā. Taking the support of some passages of Hārṣa-carita he tries to show that after his easy victory over the Kālava king, Rājyavardhana put Bhaṇḍi in charge of the spoils of the victory and himself proceeded to Kanauj with a reduced force, only to find himself overwhelmed by the much superior force of Sasāṅkā, who had come to Kanauj from Kāṃsasuvamā to help his ally, the Kālava king. Thus Rājyavardhana had to surrender himself to Sasāṅkā, who did not think it prudent to spare his life. R. Chanda and R. C. Majumdar support this view, but Dr.
rightly emphasise the original story of Sasanka's treachery.

13. Accession of Harsha:

Bana informs that instantly on hearing the tragic news of his brother, Bhima called to his presence the trusted general Simhan who advised him to assume the burden of sovereignty at once and punish the miscreant. He further asked Harsha to comfort his unprotected people and make digvijaya. Thus according to Bana, Harsha, immediately after the murder of his elder brother, ascended the paternal throne of Thaneshwar and began to take steps to mend the fortune of the Vardhanas and the Baulkharis.

Some scholars, on the strength of the following passage of Harsha-carita, have tried to show that Harsha was reluctant to assume the crown of Thaneshwar. It runs thus:—"He (Harsha) was embraced by the goddess of the Royal prosperity (Laxmi) who took him in her arms, and seizing him by all the royal marks on all his limbs, forced him, however reluctant, to mount the throne, and this though he had taken a vow of austerity - and did not swerve from his vow, hard like grasping the edge of a sword." It appears that it is only a poetic way of describing how fortune began to smile upon Harsha. Bana wanted to depict Harsha as an ideal hero. Therefore the statement cannot be accepted as factual.
We have no means of ascertaining what this vow of austerity exactly was. The
1) Watter's reference may be (i) to his reluctance interpretation: to avail himself of his father's preference for himself\(^7\) or (ii) to Hāraṇg's previous vow not to accept the crown when Rājyavardhana, his elder brother, overwhelmed with grief, wanted to abdicate in his favour.\(^7\) Watters takes it to mean that Hāraṇg, in the early part of his life, had joined the Buddhist church and perhaps had taken the vows of a Bhikṣu or at least of a lay member of the communion.\(^7\) This also seems far from the truth, because the Sanskrit inscription of the year 22 (628 A.D.) and the Madhuban Plate of the year 25 (631 A.D.) definitely call him 'Paramamahesvara'.\(^7\) Bāna also states that Hāraṇg became an adherent of Buddhism only after the completion of his extensive conquests.\(^7\)

V. A. Smith thinks that the nobles might have hesitated before offering the crown to his (Rājyavardhana's) youthful brother.\(^7\)

K. N. Banikar also supposes that the ascendance to the throne was not a comfortable one, as the feudatories had shown signs of reluctance and rebellion, or perhaps Rājyavardhana had left an heir,\(^7\) in which case Hāraṇg had to set aside the claim of the said heir. These are mere conjectures. C. V. Veidya is doubtful if Rājyavardhana was ever married; and even if he was, there is nothing to prove that he had left a son.\(^7\) Bāna positively tells us that at the hour of
marching, the front of the palace was crowded with
chieftains drawn from every side. Therefore, it cannot
be doubted that the feudatories gave loyal support to
their royal master. It may be inferred that Harṣa ascended
the paternal throne of Thāpesvar without hindrance about
606 A.D. at the age of sixteen.

14. Harṣa’s immediate duties:

Harṣa’s immediate duties were naturally (i) to
recover his sister (ii) to relieve

- Alliance

with

- Bhāskaravarman:

- to punish the wicked murderer of his
brother. Without any delay he advanced with a huge army to
achieve these objects. On the way he met Hausavega, a
messenger of the king of Kāmarūpa (Assām), who sought an
alliance with Harṣa on behalf of his master. This might
have been due to the fact that Bhāskaravarman wanted the
co-operation of a strong ruler against the growing power
of the adjacent kingdom of Sāsānka. Harṣa willingly
accepted it as he also needed the help of good allies to
fight against Sāsānka.

He met Bhāndi on the way, who narrated the

b. Recovery

of

Kajyaśrī;

informed Harṣa that Kajyaśrī, on being
released from her captivity by a prince
named Gupta, had taken refuge in the Vindhya forest and
all efforts to find her exact whereabouts had failed. It
cannot be said definitely who this ‘Gupta’ was, but it is
possible that Sāsānka might have left Kanauj on hearing
the approach of Harsa or even earlier and some prince name Gupta, who might have been in possession of Kanauj for a short time, released Rajyashri. Hearing this extremely alarming news Harsa asked Bhandi to march against Gauraraja; and he, with Badhavagupta and a select retin started off in all haste in search of his sister. Harsing into the depths of the Vindhya forest, Harsa came by chance to the hermitage of one Divakaramitra, a Buddhist sage. Through the help of Divakaramitra's disciple, Harsa succeeded in tracing Rajyasri who in deep despair, was about to burn herself on a pyre. Harsa saved her just in time. Rajyasri, being overwhelmed by successive calamities, desired to become a Buddhist nun; but Divakaramitra and Harsa both dissuaded her; Harsa prophetically saying that he and she would both together accept the holy order when their life's business was over. Harsa then returned with his sister to his camp on the of the Ganges.

To our great disappointment the romantic but no unauthentic story of Harsa and Rajyasri given in Harsa-carita comes abruptly to an end at this point. As already stated, Sasanka might have left Kanauj and returned to his capital earlier as he was exposed to serious danger both in front and at rear by the treaty between Harsa and Bhaskaravarman. This may be quite in keeping with the Gau monarch's stratagems so successfully employed against Rajyavardhana. He was also left alone when Malavaraja was killed by Rajyavardhana.

Where Bana leaves the thread of the story insc
Hiuen Tsang takes it up. It seems that the account of Hiuen Tsang relates to what happened subsequently at Kanauj and it does not refer to what happened at Thaneswar after the death of Rajyavardhana. As related before Barṣa became the king of Thaneswar without any hesitation. Hiuen Tsang's reference to Barṣa's doubts about accepting the throne should be taken to mean the throne of Kanauj. Then the whole account becomes intelligible.87

15. Amalgamation of Two Kingdoms:

When Barṣa and Rajyasrī reached Kanauj, they might have found it in hopeless confusion. There might have been some anxious deliberations as to who should be the king of Kanauj. The following statement of Patrale possibly suggests that Grahavarman died without leaving any heir:

"A husband or a son is a woman's true support, but to those who are deprived of both, it is immodesty even to continue to live."88

Besides this reference, Barṣa-carita also hints at the disappearance of all her other relatives. The female companion of Rajyasrī informs the pupil of Divākaramitra that Rajyasrī was helpless due to her tender age, childless desolation and the disappearance of all her relatives.89 Perhaps it means that the younger brothers of Grahavarman, for he was Avantivarman's eldest son (Śūnuragrajaḥ), had either been killed or disappeared during the Gupta Gauda attack on Kanauj and Rajyasrī had no issue.
Under the circumstances, the question arose whether the crown be devolved upon Kājyaśrī or her claims be set aside. Harṣa, who had just rescued the afflicted sister from the pyre, was unwilling to do so. He was also unwilling to occupy the throne himself. Kājyaśrī herself also might have been unwilling to accept the responsibility of rulership as she was a young and inexperienced woman of about thirteen years and was under the shadow of bereavement and affliction. Moreover, Kanauj at that time, needed a strong, energetic ruler who could protect it from possible dangers which surrounded it from all sides. As a result the chief noble Foni (or Bani), with the consent of the other assembled ministers, offered the crown to Harṣa who hesitated to accept it. It was then decided that the difficulty should be solved by referring the matter to the Bodhisattva Avalokiteshvara whose temple was situated in a grove near the Ganges. The Bodhisattva solved the difficulty in a congenial manner. He advised that Kājyaśrī was to rule and Harṣa was to act as her guardian, with the designation of 'Kumārarāja' and not 'Bahārāja'. After hearing from Avalokiteshvara, Harṣa assumed the royal office with the title 'Rājyaputra Silāditya', or as N. Ray says he acted simply as a regent. This fact is also corroborated by a Chinese work named "Fang-Chih" which states that Harṣa administered the kingdom in conjunction with his widowed sister. It is just similar to the instance of Brahmatiguptādevī who acted as a regent to her sons Bāmodarśena and Travarasena II.
Harṣa naturally shifted his capital from Thānasvar to Kanauj which was more convenient for his future plans of extending his empire. It held a central position. Some years later, when Harṣa had thoroughly established himself at Kanauj, he assumed the imperial titles as indicated by his inscriptions. Thus beginning as a simple joint ruler he became the sovereign ruler of Kanauj. But this does not mean that Rājyaśrī was neglected. Hiuen Tsang informs that cordial relations subsisted between them. On Hiuen Tsang's visit to Kanauj about 643 A.D., Rājyaśrī was present at the court of Harṣa and was listening to the learned discourses. Possibly Harṣa might also have consulted her on important affairs. She also accompanied her brother to the 6th quinquennial assembly at Prayāg and fully approved of his policy. These facts prove that Harṣa maintained a cordial attachment with Rājyaśrī upto the last. The union of the Maukharī and the Vardhana kingdoms helped Harṣa a great deal in subsequent years in extending his influence over several states of Northern India.

16. Kanauj after the death of Harṣa:

According to Watters, Harṣa expired in the year 647 or 646 A.D. after a momentous reign lasting for about half a century. Shanm Hwui-li, the
the biographer of Huien Tsang states that Silādityarāja (Harsa) passed away in the year 654-55 A.D. This is incorrect because Harsa was already dead when the Chinese ambassador arrived at Kanauj in the year 648 A.D. Harsa left no heir to succeed him. When his strong arm was removed, the forces of anarchy were let loose, spreading disturbances and disorder. All the indigenous sources are silent about the history of Kanauj from the death of Harsa to the rise of Yashovarman at the end of the 7th century A.D. A Chinese story written in the 13th century by Matwan-lin throws some light on the state of Kanauj immediately after the death of Harsa.

According to this story the king She-lo-ye-to (Silāditya) died before the arrival of Wang-huen-tse, the Chinese ambassador, and his minister named A-la-na-Shuen (Arjuna or Aruṇasva), possibly a governor of Tirhut, usurped the throne. Arjuna attacked Wang-huen-tse who had only a small cavalry to escort him. The Chinese ambassador was defeated and the tributes paid to him on the way were plundered by the usurper. The members of his escort were also massacred. Wang-huen-tse fled in the darkness of night to Tooch-an or Tibet to seek for help. The king of Tibet, the famous bron-btsan-sampo, who was married to the Chinese princess Wang Chang, supplied him 1200 picked troops, supported by a Nepalese contingent of 7000 cavalry.
With this small force Wang-hiu'en-tse,
determined to take revenge, advanced up to Tuo-po-ho-lo, the capital of Mid-India and captured it after a siege of three days. Three thousand soldiers of the garrison were beheaded, and ten thousand persons were drowned in the river identified by Smith with the Bāgmati. Arjuna fled and after having collected a fresh force, again offered a battle, but was defeated and taken prisoner. Then the Chinese general beheaded a thousand prisoners and captured 12000 prisoners along with 30,000 domesticated animals of all types. He subdued 500 walled towns. Kumāra (Bhāskaravarman), the king of eastern India sent the victor abundant supplies of provisions and cattle. Wang-hiu'en-tse took Arjuna as a prisoner to China and received ample rewards from his emperor for his services. C.V. Vaidya disbelieves the whole story. This story needs to be supported by other evidences.

Adequate evidence is not available to ascertain what happened next at Kanauj and in Northern India for the next half a century more. Some Varma king of the Maukhari line might have ruled at Kanauj and become the predecessor of Yasovarman who ascended the throne of Kanauj at the end of 7th c. A.D. Bhāskaravarman conquered most of Bengal as his Nidhānpura plate suggests. Adityasena, the son of Madhavagupta ruled in Magadha, and revived the lost glory of the