
Extent of the Indus Valley Civilization

The centre of the civilization was in Sind and Punjab in undivided India, from this centre, the civilization spread towards all direction. In West the last extent is seaboard of South Baluchistan at the Suktagendor which can be called its western border. In east Alamagirpur in Uttar Pradesh (District Meerut) can be called its Eastern Border. In North it extended up to Manda in Jammu & Kashmir and in south it extended up to Bhagvatrav in Narmada Estuary of Gujarat. However, later at Diamabad (District Ahamed Nagar Maharashtra) was the site where four figurines of Bronze on the bank of Pravara River found. This pushed the civilization's extension in further south. Indus civilization remnants have been discovered from as far south as Mumbai in Maharashtra State.

Observations

1. Most settlements in Indus Valley Civilization are on banks of rivers.
2. As far as extension is concerned, the Indus civilization was largest of the four ancient urban civilizations of Egypt, Mesopotamia, South Asia and China
3. It covered an area of around 13 Lakh square kilometers.

4. This area is triangular in shape and no other ancient civilization was extended to such a large area.

5. Remains of the site first found at Harappa so it is also called Harappan Civilization.

6. Modern dating methods keep the civilization to be ranging from 2900 to 2000BC.

7. The people of this civilization were definitely in touch with the other civilizations most prominently being the Mesopotamian civilization.

THE QUESTIONS OF ORIGIN OF INDUS VALLEY CIVILIZATION

There are two main opinions:

1. Origin from Mehrgarh

2. Origin from South India

Most researches link the origin of the Indus Valley Civilization to the Neolithic Mehrgarh. It is said that Mehrgarh was a centre of transformation from the hunter gatherer to farming (wheat and barley are found) and herding (cattle, sheep and goats). Mehrgarh dates back to 7000 BC and as early as 5000 BC, trade links with Arabian Sea coast and with central Asia have been established. So in the light of these evidences it has been made clear that Foundation of Indus valley civilization was laid in the Neolithic period. There is a contemporary Neolithic settlement found in South India in Karnataka also. From this point of view, some say that IVC was a Dravidian Civilization.

SALIENT COMMON FEATURES OF ENTIRE CIVILIZATION

- The first common feature is Indus script on seals. This script has not been deciphered yet. That is why all we know about the culture and life of those people is mostly derived knowledge from the other objects found.
• The second most important feature is town planning. The main features of town planning were use of baked as well as sundried bricks, well planned straight roads and a system of drainage.
• Most urban centres had a fortified citadel.
• A house held a kitchen, well or a water reservoir.
• Use of standard weights and measurement has been found throughout the civilization.
• They used to make pottery on wheels.
• They used to bury the dead.

**Observations about Harappa and Mohenjo-Dero**

1. Harappa and Mohenjo-Daro are 500 kms apart from each other. These, along with Dholavira, are called the nucleus cities of the civilization.
2. Harappa, the first discovered site of this civilization was on bank of river Ravi, while Mohenjo-Daro was on banks of Indus River. Each of them has two prominent mounds where excavations took place.
3. Notable findings at Harappa are rows of granaries, Citadels, Furnaces and a crucible to melt the bronze.
4. Notable findings at Mohenjo-Daro are the magnum opus *Great Bath*, uniform buildings and weights, hidden drains and other hallmarks of the civilization. This is the site where most unicorn seals have been found. Mohenjo-Daro is also sometimes known as largest urban centre of the civilization.

**Great Bath**

1. The most famous building found at Mohenjo-Daro is a great bath. It is a 6x12 meter specimen of beautiful brick work. The water for the bath was provided from a well in an adjacent room. The floor was made up of bricks.
2. Floor and outer walls were bituminized so that there is no leakage of water. There are open porch’s on four sides of the bath. There is use of Burnt bricks, Mortar and Gypsum in the Great bath but **NO use of stone** is there. The largest building found at Mohenjo-Daro is a granary. Then, there was also a pillared hall for social gatherings.

3. The other notable findings at Mohenjo-Daro are instruments of cotton weaving, Bronze figurine of dancing girl, evidence of violence and killing, seal of the mother goddess, the figurine of beared man, the seal of Proto Shiva, a seal in which a man is sacrificing a woman with his knife.

**Observations About Other Sites**

Third important centre of the civilization is Dholavira in the Rann of Kutch area. The site is relatively newly discovered and here the historians found a tantalizing signboard with Indus script. Dholavira is different from Harappa and Mohenjo-Daro on the account that its drainage system is much more elaborated then these two cities. While the two cities had two mounds each, leading to conclusion that there were two citadels, Dholavira had three citadels. Each of these three citadels of Dholavira was improved than Harappa and Mohenjo-Daro and had an inner enclosure as well. The Dholavira is the largest Indus Valley Site in independent India. The second largest is Rakhigarhi near Hissar in Haryana. Near Hissar, there is another site called Banawali where Barley was a common crop in Indus valley times. The westernmost site Suktagendor is located near present borders of Iran and it was an important coastal / port town. Another important port town was Lothal. One more coastal city was Balakot, which is located near Karachi in Pakistan. The presence of horse has been doubtful in Indus Valley Civilization. The site where the historians were able to collect some bones of Horse is **Surkotada** in Bhuj area of Gujarat. The Kalibangan site in the Hanumangarh district of Rajasthan has given evidence of both Pre-harappan and harappan
civilization. Here the historians have found a ploughed field and bones of camel. The peculiar type of circular and rectangular graves is another feature of Kalibangan. In terms of town planning, Kalibangan was not as developed as Harappa, Mohenjo-Daro and Dholavira because here we neither find use of baked bricks nor a drainage system. A different kind of town planning we found at Lothal; this city was divided into 6 sections and each section had a wide platform of earthen bricks. Lothal and Rangpur are two sites where historians found rice husk. The magnum opus of Lothal is an artificial dock. Lothal's dock—the world's earliest known, connected the city to an ancient course of the Sabarmati river on the trade route between Harappan cities in Sindh and the peninsula of Saurashtra when the surrounding Kutch desert of today was a part of the Arabian Sea. It was a vital and thriving trade centre in ancient times, with its trade of beads, gems and valuable ornaments reaching the far corners of West Asia and Africa. A bead making factory has also been found in Lothal. A seal from Iran has been found which indicates its link with overseas countries. Then, Lothal is different from other sites of Indus Valley Civilization in terms of town planning that it has entry to the houses on the main street while in other sites have shown lateral entry. The only city in the Indus Valley civilization which does not have a citadel was Chanhu Daro, located some 130 kilometers south of Mohenjo-Daro. Alamagirpur was the eastern boundary of the Indus Valley Civilization. The evidences say that this site developed in mature Harappan phase. Kot Diji and Amri were pre-harappan sites.

<table>
<thead>
<tr>
<th>LIFE AT INDUS VALLEY CIVILIZATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
</tr>
<tr>
<td>1. Central administration - ports, trade, seals</td>
</tr>
</tbody>
</table>

Language
1. Not a great deal of knowledge we have because the Harappa script has not been deciphered.
2. left to right (→→→)
3. proto-Sanskrit or proto-Dravidian
4. inscriptions are on Seals, copper tablets, bone, ivory but NOT on Bricks.

Religion

1. Unicorn, Pashupatinath, Seven mothers (sapta matrika) and compound creatures.
2. The later three are now inculcated in Hindu religion.
3. mother goddess was dominant shows that the society was predominantly matriarchal.

Linga Worship

Stone symbols of both male and female sex organs have been found which gives in indication that Phallus or Linga worship was in practice.

Tree Worship and other rituals

1. The peepal tree has been depicted on many seals which gives a sense that it might be a sacred tree.
2. Humped bull was a venerated animal and there are evidences of snake worship and snake charmers.
3. No temples, No special places of worship, no castes. There are no indications in the Rig-Veda of any "temples reared by mortal hands" and consecrated as places of worship.
4. On the contrary, every householder, every patriarch of his family, lighted the sacrificial fire in his own home and poured libations of the Somajuice and prayed to the gods for happiness to his family, for abundant crops and wealth and cattle, for immunity from sickness, and for victory over the black aborigines
Talisman

On a seal is depicted a six-rayed motif which may signify the sun. Swastikas and cross signs were harbingers of good luck. A shell inlay, shaped like a heart, was probably used as a Talisman.

Food:

Both veg and nonveg life. There are evidences of cultivation of Wheat, Barley, Rice, Date, melon, lemon etc. people were cattle herders and used milk and milk products. There are evidences that people made sweets. Half burnt bones give evidence of nonveg life.

Dress:

A figure of a bearded man has been found in Mohenjo-Daro which indicated that they used sewn clothing’s. The cloth used to cover the torso in the upper part of the body in such as way that it kept right hand Free. There are evidences that they people took interest in cosmetics and had great aesthetic sense. Men kept long hair and kept bread or also shaven beard. The people of Indus valley civilization were aware of Bronze mirrors, Ivory Combs, antimony rods but NOT hair dyes.

Sports and Entertainments:

The large number of terracotta figurines and toys such as cart, bull, elephant, monkeys, chariots; whistles etc. indicate that the children entertained themselves. There are no clear evidences of Music in the civilization; however, the finding of a dance girl bronze igurine gives some insight about the social entertainment.

Tools, arms and weapons:

They are made up of Copper and Bronze. They were unaware of the use of Iron.

Science & Technology

1. both the concept of numbers and the numerical system originated.
2. The numerical system developed by the Harappan included symbols for most numbers and several innovations for mathematical manipulations such as addition and multiplication.

3. The Harappan numerical system is decimal and additive multiplicative in usage.

4. There are symbols for numerical for 4 to 100, 1000 and their derivatives.

5. The numerical system which was first used by the Harappan later found its way into other ancient civilization.

6. These people are known to have constructed the world’s first tidal port at Lothal at the head of the gulf company.

7. They possessed a high degree of knowledge relating to the ebb and flow of tides and carried on brisk overseas trade with other civilizations.

8. They were also conversant with the medical sciences and used various herbs and drugs to treat diseases.

9. The people of Indus valley Civilization practiced Trephination which is kind of medical intervention making a burr hole in the skull to treat migraines and mental disorders.

10. The evidences of Trephination have been found at Lothal, Kalibangan and Burzahom but not at Harappa or most other sites.

**Burial Practice**

Surkotda and Dholavira are two sites where the burial practice resembled the megalithic burial practice. Burzahom is a Neolithic site and here practice of burying dogs with the masters was common.

**Economy**

The economy was based upon agriculture as well as trade. Commerce was important and there were links from overseas places.

**Agriculture**
1. timely and good rains.
2. They sowed many crops including the rice, wheat, cotton, barley etc.
3. Other crops were dates, melon, pea etc.
4. **Predominantly Rainfed Crops** as Irrigation was based upon the rainwater but also the sources of irrigations were available.
5. *Wheat and barley* were the most important Harappan Crops.
6. In Harappa, 3 principle varieties of Wheat were sown; three varieties of barleys were also sown.
7. The cultivation of lentils, mustard, linseed, Sesamum has been found. The Finger millet, Ragi, Bajra, Jawar were cultivated and it seems that they diffused from Africa.

**Animal Husbandry**
1. buffalo, pigs, elephants, donkeys, goats and sheep’s.
2. Only Surkotada has given an evidence of domestication of Horse. Generally Horse is absent in the civilization.
3. The goats, cows and Sheep were commonly domesticated in the mature harappan phase but the evidences of Buffalo have not been found in that much quantity.

**Transportation**
The carts and chariots were means of transport. For sea trade big boats were there to serve the purpose.

**Foreign Affairs**
1. civilization had relationships with Mesopotamia civilization.
2. In various cities of Mesopotamia, the harappan seals have been found
3. The description of Meluha in the Mesopotamian literature refers to **India**.
4. The Mesopotamian records mention the word Meluha for Indus region. The ancient name of the river Indus was Meluha. Sindhu is Sanskrit name, given by Hindus (Aryans), who invaded India.

**Consumer Affairs**

1. weights and measurements. The measures were standardized and perhaps there is binary system in use.
2. A scale made up of Elephant tusk has been found at Mohenjo-Daro and Lothal.

**Finance, Business and Industry**

1. metals including Gold, Silver, Copper, Lapis Lazuli, Turquoise, Amethyst, Alabaster, jade etc.
2. This economic zone was along the bank of the Sirhind river.

**Metallurgy**

1. aware of Gold, Silver, Copper, Brass, Bronze and Tin but did not know much about Iron.
2. Copper was the most widely used metal.
3. Ganeshwar in Sikar District of Rajasthan is supposed to be the supplier of Copper to the cities of Indus Valley; however, the largest hoard of Copper came from Gungeria.

**Pottery**

1. Harappanwares were shaped on a potter’s wheel.
2. The potters wheels, being made of wood, have not survived.
3. The kilns in which the pots were baked have been unearthed.
4. The heating was skilfully controlled as most of the pottery was carefully fired.
5. Once the vessel was shaped on the wheels, the ochre was painted over it.
6. Then the designs were painted on this red surface with a brush in black.
7. The black colour was derived from magniferous haematite.

Seals

1. Made of steatite, these seals range in size from 1cm to 5cm. Two main types are seen: first, square with a carved animal and inscription; second, rectangular with an inscription only.

2. Square seals have a small perforated boss at the back while the rectangular ones have a hole on the back of the seal itself. More than 1200 seals have been found at Mohenjodaro alone.

3. Pashupati seal depicting shiva seated on a stool flanked by an elephant, tiger, Rhinoceros and buffalo.

4. The stool are two antelopes or goats. One seal a goddess stands nude between the branches of a pipal tree. Behind the worshipper stands a human faced goat and below are seven devotees engaged in a dance. A scene very often repeated on seals shows a man holding back two roaring tigers with his out-stretched arms.

Question of Decline of Indus Valley Civilization

There are various theories of collapse of the Harappan civilization. The main theories are:

1. Environment Changes
2. Aryan Invasion
### Vedic Period

#### The Vedic Political, Social and Economic Life

The Geography in Vedic Texts

Based on the geographical data in the Vedic literature, we can analyse about the Aryan expansion in India. The **country of Aryans** The Aryans used the term **Sapta Saindhavas** as the region where they settled down. They used this term in the context of country. The country of the Aryan was also designated as Aryavarta in the **latter** Scriptures. The Rig-Vedic Aryans had not yet established settlements in the southern India. The Sapta Saindhavas country of the Rig Vedic period was bounded by the Himalayas and Tibet in the east, Turkistan in the north, Afghanistan, in the west and the Aravallis in the south. The Ganga and the mountains of the Vindhya were the barriers not easy to cross in those days.

**The Rivers**

When the early Rig Vedic hymns were written, the focus of Aryan culture was the region between the Yamuna and Sutudri (Sutluj), and along the upper course of the river Saraswati. The Saraswati river is now an insignificant stream, losing itself in the desert of Rajasthan, but then it flowed broad and strong. Out of **thirty-one river mentioned in the Vedic texts**, about **twenty-five names occur in the hymns of the Rig-Veda alone.** In the Nadistuti, the Rig-Veda enumerates several streams most of which belong to the Indus system.

**The Mountains**

The Rig Vedic people knew about the Himalayas but **did not mention about the land south of the Yamuna, and they did not mentioned the Vindhyas Mountains or Satpura even.** The other hills referred to are Arjika, Mujavant, Silament (Suleman range), etc., which were all ridges of the Himalayas.
The Seas

The reference of seas in the early rig Vedic text is doubtful. However, in the later-Vedic literature, Samudram actually means the sea. There are references to eastern and western oceans in the Satapatha Brahmana, which indicate acquaintance with the Bay of Bengal and the Arabian Sea in the later Vedic era.

The Deserts

The Rig Vedic Aryans were not familiar with any kind of desert. However, an implied reference to Maru as the country of desert mounds near Kurukshetra has been traced in Taittiriya Aryanka.

Name of the Places, Cities and Towns

Vedic culture was essentially a rural culture, and cities had not emerged; no important place name is hence recorded. In the Rig-Veda it was because of the migratory nature of the tribes and in the later-Vedic period of the regions comes to be known by the names of the tribes who controlled them.

The Rig-Vedic Polity

Tribes and the Dasarajana Yudha

The entire territory of the Vedic Aryans was divided into a number of tribal principalities, ruled normally by the leaders. The Bharatas were the most important Aryan tribe, after whom the India came to be known as Bharata. In connection with the famous Dasrajna Yudha or the battle of ten kings, mentioned in various hymns of the Rig-Veda, many important Vedic tribes and their personalities are found mentioned. The battle of ten kings was between Sudas, a Bharata king of the Tritsu family and the confederacy of ten well-known tribes- Puru, Yadu, Turvasa,
Anu, Druhyu, Alina, Paktha, Bhalanas, Shiva and Vishadin. The former five are said to be Aryan tribe while the later 5 are said to be Non-Aryan tribes.

In the bloody and decisive battle on the banks of river Parusni, the Bharatas emerged victorious. The Purus were another very important tribe in the days of the Rig-Veda. They were closely connected with Tritsus and the Bharatas, and lived on either side of the Saraswati. The Anus, Druhyus, Yadus and Turvasas were the allies of the Purus against the Bharatas. These five are the five peoples (Panchjanah) for the Rig-Veda. The Name Yadu and Turvasa normally occur together in the Rig-Veda.

Jana, Rajana and Aspects of Land Territory

The tribe was known as Jana. The chief of the tribe was a Rajan. Rajan was protector of the tribe and its cattle. He fought wars on behalf of his Jana. Rajan was used for the tribal chief who was primarily a military chieftain leading the tribe in wars for the sake of taking possession of cows and other cattle wealth but not taking over possession of territories. This implies that the concept of land territory was completely absent in early Rig Vedic Era. The absence of territory is also proved by the fact that the term Jana appears many times in Rig-Veda but Janapada never appears. The term Rajya appears once and Rashtra appears for 10 times. It has been thus concluded that the territorial aspect of the polity appeared in the end of the Rig-Vedic Period.

Here we must note that the Rajan was the leader of the people belonging to a particular tribe and not the ruler of any territory. This is why he was known as Janasya gopa or Gopati Janasya. The rajan was one of the equals whose position was hereditary position generally but there are several reference, which suggest
that the Rajan owned his office to the choice of the people. The Atharvaveda gives references for the **election of the king by the tribesmen** (visa).

**The Grama and the Vajrapati**

The term Gram, appearing 13 times in the Rig-Veda, does not refer to a village, but is essentially a military tribal unit. A war or battle was thus called Sangrama. The Vrajapati was in charge of commonly held tribal pasture land and was the leader of the family. Vajrapati used to lead in the battles, and later became synonymous with the Gramani who himself originally was the head of the tribal unit called grama.

**Taxation : The Bali**

The Rajan could not have an elaborate administrative machinery because the nature of the Rig Vedic economy. An economy in which the surplus was very small, the Rajan received only bali, i.e. offering to a prince or to a god from the conquered people. However these tributes were neither regular and nor stipulated and hence cannot be called a tax.

**Military & Spy functionalities**

There was no regular standing army. The military functions were invested in the Vedic assemblies. All the three persons viz. the Vrajapati, Kulapa (head of the family) and the Gramani functioned as military leaders. The Rajan held the Spies called Spasa to keep an eye on the conduct of the people. Ugra and Jivagribha were two officials probably meant for dealing with the criminals. The Madhyamasi seems to have acted as a meditator in disputes. There were no code of law in the early Vedic era.
The Earliest Tribal Assembly - Vidhata

Vidhata appears for 122 times in the Rig-Veda and seems to be the most important assembly in the Rig Vedic period. Vidhata was an assembly meant for secular, religious and military purpose. The Rig-Veda only once indicated the connection of woman with the Sabha whereas Vidhata is frequently associated with woman women actively participated in the deliberations with men. Vidhata was the earliest folk assembly of the Aryans, performing all kinds of functions- economic, military religious and social. The Vidhata also provided common ground to clans and tribes for the worship of their gods.

Sabha & its Sabhavati

The term Sabha denotes both the assembly (in early Rig-Vedic) and the assembly hall (Later Rig-Vedic). Women who were called Sabhavati also attended this assembly. It was basically a kin-based assembly and the practice of women attending it was stopped in later-Vedic times. RigVeda speaks of the Sabha also as a dicing and gambling assembly, along with a place for dancing, music, witchcraft, and magic. It discussed pastoral affairs and performed judicial and administrative functions and exercised judicial authority.

Samiti

The references to samiti come from the latest books of the Rig-Veda showing that it assumed importance only towards the end of the Rig-Vedic period. Samiti was a folk assembly in which people of the tribe gathered for transacting tribal business. It discussed philosophical issues and was concerned with religious ceremonies and prayers. References suggest that the Rajan was elected and re-elected by the Samiti.
The differentiations between Sabha and Samiti

In the beginning, there was no difference between the Sabha and the Samiti. Both were called daughters of Prajapati. Both were mobile units led by chiefs who kept moving along with the forces. The only difference between Sabha and Samiti seems to be the fact that Sabha performed judicial functions, which the Samiti did not. Later, the sabha became a small aristocratic body and samiti ceased to exist.

The Gana or the Republic

A Gana was a assembly or troop. The leader of the gana is generally called Ganapati.

The Parishad

The early parishad seems to be a tribal military assembly, partly, matriarchal and partly patriarchal. However, the variety of the references lead to the non-Vedic character of the parishad. In later-Vedic period, it tended to become partly an academy and partly a royal council dominated by the priests, who functioned as teachers and advisers.

Rig Vedic Society

The family was the basis of the social structure in Rig Vedic society. The Jana or the tribal society was given importance. There is another term mentioned in Vedic text is Vis which means a clan. Vis consisted of many gramas, which was a tribal unit meant for fighting (Samgrama). The society was divided into smaller gramas. Whenever there was a clash between gramas, it was a Sangrama.

Patriarchy
The family was a joint unit and patriarch society and birth of a son was desired repeatedly. The institution of marriage was established. Status of women was equal to men and they received the *Upanayan samskaras*. They studied Vedas and some of them composed Vedic Hymns. **There was presence of practice of polygamy as well as Polyandry.** The eldest male member of the family was known as Kulapa (protector of the family). The social structure was based on kinship, which was rather simple. Terms for father, mother, brother, sister, son and daughter existed distinctly but nephews, grandsons and cousins were known by a common term *naptri*. *Father’s and mother’s were known by a common term*

**The Evolution of Varna System**

There was Varna system, which was mainly based upon the color. Initially the **society had only Aryans**, who were fair in color. They conquered the indigenous people who were dark in color and once conquered they were used as slaves and called “*Dasa*”. The Dasyu have been identified as the enemies of the Aryan Vedic tribes. A relation between Dasa and Dasyu has not been established; however, Dasyu seems to be derived from Iranian *Dahyu* which means a tribe. In the later Vedic era, the tribal society was divided among 3 groups **Warriors, priests and common public**. Later the fourth division *Shudras* appeared in the later Rig Vedic society. The division of 4 Varnas viz. Brahman, Kshatriya, Vaishya and Shudra was **initially not very sharp and based upon the occupation BUT later became sharp and based upon birth.***

**Marriage and women**

Despite of the patriarchal character of the family, the position of women was much better in the Rig Vedic period than in later times. They could attend assemblies and
offer sacrifices along with their husbands. Five women have been mentioned as composers of hymns out of which Ghosha, Lopamudra and Apala are famous. Girls were normally married off after puberty (between the age of 16 and 17). Unmarried girls grew up in the home of their parents. Some unmarried woman like Visvavara and Apala offered sacrifices on their own. There are also evidences of widow remarriage in the Rig-Veda. Marriage as an institution was well.

Education
In the early Rig-Vedic era, entire instruction was given orally. Art of writing does not seem to have developed yet. In the wellknown Gayatri mantra there is a prayer to savitri for the stimulation of the intellect. There were women teachers. Many of them possessed the highest spiritual knowledge. Maitreyi and Gargi were gifted scholars. Rishis who composed hymns founded their own schools separately to teach their pupils and every person among the vis was entitled to learn Vedic mantras. In the later-Vedic phase, with the development of varnasramas, education began with an investiture ceremony (upanayan). Since Upanayan was confined to three upper Varnas, the sudras were not entitled to education. Sometimes girls were also encouraged. When teacher was satisfied with the student, last sermon called snatakopadesa (kind of convocation) was delivered.

Institution of Gotra
Gotra or cowpen was a mechanism for widening social ties a new relationship were established between hitherto unrelated people. It is possible that animals were herded in common and such a place was known as gotra and from this it acquired the character of an exogamous institution.

Amusements and entertainments
Music, both vocal and instrumental, was well known. We have been told that the Vedic Aryans played on the Vina and flute Vana to the accompaniment of drums and cymbals. Some authors claim that Dhrupad of Indian classical music originated in Vedic Era. Dancing was common. The chariot race was a favourite sport and source of entertainment. Chariot race was a symbolic source of political authority of the king. The fascination of gambling and the ruin caused by its addiction find mention in the Rig-Veda.

House holding
The Griha sutra prescribes a code of conduct, which gives a fairly good idea of the manners and etiquette of the later-Vedic age. A guest (atithi) was welcomed at all times and special guests, like the guru, the king, and the father-in-law, etc. were given special treatment. Respect for the elders self-restraint, moral purity, abstinance of all kinds and faithfulness were some of the virtues. Cleanliness was a passion. Daily bath, washing of the feet and hands every now and then, and purifying the atmosphere with Vedic mantras were a part of ritual when ritualism acquired special significance in the later-Vedic age. It became one of the many sources of the development of hierarchy and the supremacy for the Brahmanas.

Eating Habits
The main cereal produced by the Rig Vedic people was Yava or barley. Wheat and rice where not known to them. Godhuma or wheat is mentioned in several later-Vedic texts only. Yava was also a generic term for various kinds of cereals. In later-Vedic times we have evidence of rice (Vrihi), bean-pulse (masa), sesamum (tila), millet (syamaka), kidney bean (mudga) mustard (sarshapa), etc. Milk, Milk products and cattle meat was popular. Alcoholic drinks were known and common.
Soma and Sura are two intoxicating liquors. Sura may be a kind of beer and Soma was acceptable to Gods.

**Dress code**
Two pieces of cloth were normally worn- the upper garment was called **uttariya** and the lower one was known as **antariya**. The dress for the male and the female did not differ much.

**Health and hygiene**
Everyone aspired for and everyone was blessed to live for a hundred years. **Epilepsy was common** and it affected the children as well. Superstitions and magical charms were employed to cure the diseases. Miraculous cures are ascribed to the twin-gods, the Ashvins, who are the great healers of diseases and experts in the surgical art. They were divine physicians who restored eyesight and cured the blind, sick and maimed.

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**RIG VEDIC ECONOMY**

**The importance of Cow**

**Rig Vedic economy was primarily pastoral**. They domesticated Pashu (which included cattle, horse and even human beings), as opposed to Mriga, i.e. wild animals. Cattle was synonymous with wealth and a wealthy person was called **Gomat**. Cattle was so important that the terms of battle were derived from Gau itself, such as Gavisti, Gosu, Gavyat, Gavyu. Godhuli was a measure of time. Gopa and Gopati were epithets given to the king. Duhitri was the term used for daughter because she used to milk the cow. One of the four categories of gods was known as Gojata, i.e. cowborn. When the Vedic people encountered buffalo in India they called it **Gauri and Gavala** or cow-haired. The cattle obtained in raids were
divided among the families. Cattle formed an important item of donation and it may also have formed a part of bali, the tribute given to the raja by the clan or vis members. The cattle in general and cow in particular was the main medium of exchange during the Rig Vedic period. The economy was based upon agriculture. The people were well acquainted with the sowing, harvesting, threshing and various agro seasons. The people were pastoral, Cow was revered but the cows, and bulls were sacrificed too. The gifts to the priests were in terms of number of Cows and women slaves but NOT in measurements of lands.

Crafts and Metallurgy
All kinds of crafts were practiced. There were potters, Chariot makers, carpenters, and weaver and leather workers. The metal work was known as follows: Copper was known as “Ayas” Gold was known as Hiranya Iron was also known as was known as Shyama or Krishna Ayas.

THE VEDIC RELIGION

The Worship of Nature
The Aryans were solely theists. They contemplation about life and the world was from the spiritual standpoint. The Vedic Aryans believed in the concept of one in many. They worshipped the forces of nature, but at the same time believed in the basic unity of nature. The Vedic people worshipped many gods not because of the fear of natural phenomena but for gaining their favours. All the natural phenomena such as the sky, thunder, rain, air were believed to be guided by their presiding deities, while natural devastations were taken to be an expression of their wrath. The hymns of the Rig-Veda were mainly sung for the glorification of the gods in order to appease them. God was regarded as the ruler, ordainer of the period of life,
protector of men and giver of happiness. This implies that the religion of the Vedic Aryans was a form of nature worship. There were no places of worship like temples. Natural phenomena were conceived as the expression of some spiritual different appearances of various gods. For the different appearances of the sky different deities were imagined, such as Varuna, Indra, Mitra, Dyus. Most of these natural events were personified and it was the birth of first mythology in the world.

**RIG VEDIC GODS:**

Dyu, Mithra, Varuna

Aryans were a warlike race with a capacity for active enjoyments, and an appreciation of all that was lovely and joyous in nature. They looked up to the beauteous and bright sky, and worshipped it under the name of Dyu or Dyaus, equivalent to the Greek Zeus and the first syllable of the Jupiter. They also called the sky of day by the name of Mithra corresponding to the Zend Mithra; and they called the sky of night Varuna, corresponding to the Greek Ouranos. These common names under which the sky-god was worshipped by the different Aryan nations of the ancient times prove that the sky was worshipped under these names by the primitive Aryans in their original home. Thus, earliest divine power in Vedic literature is Dyaus. Dyu or Dyaus is the name of the sky or heaven that shines, and is the most ancient name for the divine power among the Aryans. It is the same word as the Zeus of the Greeks and the Jupiter of the Latins, the Tiu of the Saxons and the Zio of the Germans, and the name of the Deity among modern nations. Dyaus was referred as Dyaus Pitr, which later became Ju-piter. Pitr means Prithvi and Dyaus was coupled with prithivi and the two Dyaus-Prithivi are the universal parents. Varuna, apart from being the god of the sky, is also the god of law of nature called Rita. Varuna is also lord of the Patal Loka (Under
world). He is one of the most prominent Devas in the Rig-Veda, and lord of the heavens and the earth.

Indra and Marut

While the Hindu Aryans of the Punjab continued to worship the ancient sky-god under the ancient names of Dyu, Mitra, and Varuna, they paid **special homage to the sky that rains, which they called Indra. Rise of rivers and the luxuriance of crops depend on the rain-giving sky; and in course of time, Indra became the most prominent deity in the Vedic society.** Indra was conceived as a warlike deity, battling with the clouds, called **Vritra**, to obtain copious torrents of rain for man, and fighting with the demons of darkness, called **Panis**, to restore to the world the light of the morning. **The Maruts or storm-gods were supposed to help Indra in his contest with the reluctant clouds,** for in India the first showers of the rainy season are often attended with storms and thunder. Thus, Indra was the most important divinity and was lord of war. 250 hymns have been devoted to only Indra in Rig Veda, which is highest for any of the Gods. His other names are:

a. Car-warrior (Rathestha)
b. A winner (Jitendra)
c. Soma Drinker (Somapa).

Indra is mentioned as son pf Dyaus. He killed a demon Vritra, so he is known as Vritrahan. He destroyed the forests so also known as Purandhar. He held the thunderbolt (Vajra) with which he destroyed the enemies. His wife is Indrani or Sachi (energy).

**Aditi, Sun, Savithri**
Next to the sky, the sun was the most prominent object of the worship of the ancient Hindus. Aditi was the limitless light of sky, and her sons, the Adityas were the suns of the different months of the year. Surya was coterminous with Greek Helios, the Latin Sol, and the Teuton Tyr. Savitri is another name of the same deity Sun, and the sacred hymn, the Gayathri Mantra, which is still repeated every morning by pious Hindus all over the world; is a verse dedicated to Savithri. Please note that Vishnu, which in later Hindu mythology has become a name of the Supreme Preserver of all beings, was a name of the sun in the Vedic age. The rising sun, the sun at Zenith, and the setting sun were considered the three steps of Vishnu striding across limitless space.

Agni:
Fire or Agni was an object of worship. No sacrifice to the gods could be performed without libations or offerings to the fire, and Agni was therefore considered to be the priest among the gods. But Agni is not only the terrestrial fire in the Rig Veda; he is also the fire of the lightning and the sun, and his abode was in heaven. The early sages Bhrigus discovered him there, and Atharvavan and Angiras, the first sacrificers, installed him in this world, as the protector of men. Thus, Agni is the God of fire and acceptor of sacrifices. He was considered an intermediary between Gods and men. 200 hymns have been devoted to only Agni in Rig Veda while Agni is mentioned in 218 hymns.

Vayu and Rudra
Vayu or the wind is sometimes invoked in the Rig Veda. The Maruts or storm-gods are oftene invoked, as we have seen before, and are considered the helpers of Indra in obtaining rain for the benefit of man. Rudra, the loud-sounding father of the
Maruts, is the Thunder, and in later Hindu mythology, this name has been appropriately chosen for the Supreme Destroyer of all living beings.

**Soma & Brihaspati**

Agni, or fire, received special homage because he was necessary for all sacrifice. The libation of soma juice was similarly regarded sacred, and Soma was worshipped as a deity. Similarly, the prayer, which accompanied the libations or offerings, was also regarded as a deity, and was called Brahmanaspati. In later Hindu mythology, Brahman is selected as the name of the Supreme Creator of all living beings. Soma was prepared by extracting juice from the stalks of a certain plant, and the Soma God was god of the plants. 123 hymns are dedicated to Soma and most of them are from Soma Mandala.

**Soma & Haoma**

**Agni Soma Cult**

Apart from lightning the Holy Fire, the Soma-drinking was another mark of the Arya cult, which may therefore be called 'the Agni-Soma cult.' Soma is a product of the Himalayan regions, so that when the cult moved down to the plains, Kirata (huntress) girls from the Himalayan hills supplied it to Brahmanas. The use of Soma, like the worship of Agni indicates the Himalayan region as the place where the Agni-Soma cult first originated. The fermented juice of the plant called Soma appears to have been the only intoxicating drink used in Vedic times. So much were the ancient Aryans addicted to this drink, that Soma was soon worshipped as a deity both in India and in Iran (under the name Haoma in the latter country), and we find one entire Mandala, or Book, of the Rig-Veda, dedicated to this deity. (R C Dutt)
Visvedevas:
They are various Vedic gods taken together as a whole headed by Indra. 70 hymns are dedicated to Visvedevas in Rig-Veda.

Ashwins or Ashwinikumars
Light and Darkness naturally suggested to the early Aryans the idea of twin gods. The sky (Vivasvat) is the father, and the Dawn (Saranyu) is the mother of the twin Ashwins and the legend goes on to say that Saranyu ran away from Vivasvat before she gave birth to the twins. There is a similar legend in Greek mythology, where and Erinnys (corresponding to Saranyu) ran away from her lover, and gave birth to Areion and Despoina. The original idea is that the Dawn and Glooming disappears, and gives birth to Light and to Darkness. Please note that later, Aswins lost thier original character and simply became the physician gods, responsible for healing of the sick and the wounded, tending mortals with kindness. There are other twins Yama and Yami, who are kids of same parents - the Dawn and Sky. They also acquired different characters in Rig Veda.

Yama & Yami
Yama is considered to have been the first mortal who died and espied the way to the celestial abodes, and in virtue of precedence, he became the ruler of the departed. He is the guardian of the world of Dead. His twin sister is Yami and both Yama and Yami are Children of Surya. Yamini means Night and Yami is also known as Yamuna.

Usha
Usha has been described as far - extending, many - tinted, brilliant Dawn, whose abode is unknown. She harnesses her chariots from afar and comes in radiance and
glory. She is the young, the white-robed daughter of the sky, and the queen of all earthly treasures. She is like the careful mistress of the house who rouses every one from his slumbers and sends him to his work. Yet she is radiant as a bride decorated by her mother for the auspicious ceremony, and displaying her charms to the view. Such are the fond epithets and beautiful similes with which the Hindu Aryans greeted the fresh and lovely mornings of a tropical sky.

Other Rig Vedic Gods:

- Pusan: The guardian of the Jungle Paths and Roads.
- Aditi – Goddess of Eternity
- Gandhrava – Divine Musicians
- Rbhus – three semi divine deities of Rig-Veda.

Apsaras

Dancers of the celestial Courts. Please note that Rig Veda mentions Apsara as the wife of Gandharva. Rig Veda allows for the existence of more than one Apsara. The maiden Apsara is Urvashi who became the wife of king Pururavas, first king of the Somavamsha. Narrative of Urvashi and Pururavas is found in the Rigveda (X.95.1-18) and the Shatapatha Brahmana (XI.5.1)

- Rudra – Archer of Gods
- Aranyanai – Goddess of Forests
- Usha – Goddess of Dawn
- Prithvi – Goddess Earth.

Comparision of the Greek Dieties and Ancient Hindu Dieties

There was an essential difference between the Hindu gods of the Vedic age and the Greek gods of the Homeric age. The first thing we should note that the Sanskrit language is nearer and closer than the Greek to the original Aryan tongue, yet
Hindu conceptions go nearer to the original Nature-worship of the primitive Aryans. The Gods of Homeric Greeks have attained a marked individuality and the characters are so individualistic that "nature" almost escapes. But the Hindu Gods are still the powers of Nature and show manifestations of Nature. For example, we can identify Indra with Rains easily but can not identify Zeus with Sky. Therefore, we can say that Hindu conceptions are more true to their original sources.

THE LIFE IN LATER VEDIC AGE:

General Changes
The Sabhas and Samitis continued to hold the ground, however the women were not allowed to sit in Sabha. Brahmins and Nobles took the place. The King became important and territorial authority became important. The term Rastra which indicated a territorial country got prominent in the later Vedic Age. Ashvamedha Yagya was considered to authorize the unquestioned authority over an area where the Royal Horse could run. The levy of taxes started and became prominent and the officer responsible for this function was sangrihitri. The standing army was not possessed by the king even in Later Vedic period and gramas mustered in times of war.

Changes in Economy
The life became sedentary and the domestication of animals and cultivation increased. Cattle were still the currency and principle movable property. The idea of private possession of lands started taking shape. Ironsmiths, weavers, jewelers, dyers, potters, are the new classes of artisans. Trade was also boosted. The Gold piece of specific weight Satamana was used as a currency rate. Use of Gold as currency is mentioned in Satapatha Brahman. Nishka was another popular
currency. The other metallic coins were Suvarna and Krishnala. Barter system still existed. Money lending as a trade was prevalent.

The Four Varnas
The society was now divided into 4 varnas viz. Brahmans, Kahstriyas, Vaish and Shudras. Each of them was assigned its duty. The vaishyas were common people who were responsible for producing the agricultural commodities and rearing of the cattle. The engaged in trade and were called vaniks. Nagara was used for the first time, which meant a city and beginning of town life.

Types of Marriages in later Vedic Ages:
1. Brahma Vivah Marriage of a girl with the boy of same Varna with Vedic rites and rituals
2. Daiva Vivah When father donated his daughter to a priest as a part of Dakshina.
3. Arsa Vivah A token bride-price of a Cow and a Bull was given
4. Prajapati Vivah Marriage without dowry
5. Gandharva Vivah It was a kind of love marriage or swyamavara type
6. Asura Vivah Marriage by Purchase
7. Paisach Vivah Seduction of a girl while sleeping or mentally unstable due to a drink.
8. Rakshasha Vivah Marriage by abduction

Anuloma and Pratiloma Vivah:
The marriage of a man of higher Varna with a girl from lower Varna was called “Anuloma Vivah”. It was allowed by the sacred texts. The marriage of a girl of higher Varna with a man of a lower Varna was called “Pratiloma Vivah” and it was NOT allowed in the texts.

New castes by Intermarriage of four castes: Account of Vashishtha

- The offspring of a Sudra and a Brahman woman becomes a Chandala.
- That of a Sudra and Kshatriya woman, a Vaina.
- That of a Sudra and Vaisya woman, an Antyavasayi.
- The son begotten by a Vaisya on a Brahman woman becomes a Ramaka.
- The son begotten by a Vaisya on a Kshatriya woman, a Paulkasa.
- The son begotten by a Kshatriya on a Brahman woman becomes a Suta.
- Children begotten by Brahmans, Kshatriyas, and Vaisyas on women of the next lower, second lower, and third lower castes become respectively Ambashtas, Ugras, and Nishadas.
- The son of a Brahman and a Sudra woman is a Parasava.

Four Purushartha

- Purushartha refers to a goal, end or aim of human existence. The Four Purushartha of Hinduism are as follows:
  - **Dharma:** Dharma is given the foremost rank in the scriptures. Today, it corresponds to religious, social and/or moral righteousness
  - **Artha:** material and/or financial means of living
  - **Kama:** pleasure including sensual pleasures
  - **Moksha:** Liberation; or renunciation as well as detachment

The Hindu Philosophy says that Dharma is the gateway to Moksha.
Ashrama System:
Four stages of the lifespan of 100 years were not established in the early Vedic era. They were well established in the later Vedic era and 4 Ashrams were:

- **Brahamcharya Ashram**: The first 25 years were set for student life
- **Grihastha Ashram**: The age from 25 to 50 years was kept for having a family and discharging the worldly duties such as giving birth to children and raising them
- **Vanaprashta Ashram**: Age from 50-75 years was fixed for partial retirement and living life in forests.
- **Sanyas Ashram**: The last age of 75-100 years was fixed for complete retirement from the world.

Please note that 4th ashram has not been mentioned in early Vedic texts. The Sanyas ashram is mentioned in Jabala Upanishad.

Sacrifices & Rituals

**Rajsuya**: This sacrifice conferred supreme power to King.

**Asvamedha**: Unquestioned control over an area

**Vajapeya**: It was a chariot race in which the Royal Chariot was to win race against the kinsmen. This elevated the Raja to a Samrat.

**Garbhdharana**: The conception ceremony.

**Pumsayam**: Ritual to procure a male child.

Sementonayam: Ritual to ensure safety of the child in womb.

Jatakarma: Birth ceremony performed prior to cutting the umbilical chord of the newborn infant
Culakarma: performed in 3rd year of the baby’s life
Upnayana: performed in the eighth year to confer dvija status.

**Domestic Ceremonies**

Garbhadhana (ceremony to cause conception)
Pumsavana (ceremony to cause the birth of a male child)
Simantonnayana (arranging the hair of the pregnant wife)
Jatakarma (ceremony on the birth of a child)

1. naming the child
2. the first feeding
3. the tonsure of the head
4. the initiation;
5. the four vows for the study of the Veda;
6. the bath of completion of studentship
7. marriage
8. and the five sacrifices to gods, manes, men, spirits, and to Brahma

Objective of Garbhadhana rite, was supposed to secure conception.

**Some Notable points**

- Kathopnishad deals with the dialogue between Nachiketa and Yama
- “Satyamev Jayate” India’s motto comes from “Mundaka Upnishad”
- Aitareya Brahman establishes Superiority of Brahmins.

**Some Vedic Terms**

Aghanya Not to be killed Agnyadheya ceremony which preceded the public rituals in Vedic Era. Akshavapa accounts officer Amaju Lifelong unmarried girl Bhagadugh carpenter Bhishaka Doctor or Vaidya Charmana Blacksmith Datra Sickle Duhitri Milker of cow and also a daughter Gaura Buffalo Gavishti a fight
for cows. **Gocarman** a measure of distance **Gotra** A kinship unit **Hiranyakara**
Goldsmith **Jansaya Gopa** Tribal Chief **Kinsmen of the King** Sajata **Kulala** Potter
**Purapati** responsible for defense. **Rathakara** Chariot maker **Samgavan** A measure
of time **Sarabha** Elephant **Satdaya** Compensation for manslaughter **Sira** Plough
**Sita** Furrows **Spas** Spies **Takshan** carpenter **Takshan** carpenter **Varatra** leather
strap of the Plough **Vrihi** Rice
1. Shudra word comes in 10th Mandala of Rig-Veda
2. In the later Vedic period, divine royal theory started. The king in the center
   was called Raja, Samrat in East, Swarat in West,
3. Virat in North and Bhoj in South.
4. Coins were used in Later Vedic Age
5. Most mentioned River is Indus, Most revered river is Saraswati.
6. The marriage of a widow to brother or relative of the deceased was known
   as “Niyoga”.
7. Rishi Agastya is known for Aryanization of South India.
8. Jabala Upnishad mentions the 4 Ashrams for the first time.
9. Swastika is said to be not only pre-Vedic but also Pre-Harappan and it
    existed from Baluchistan, Indus Valley and even Turkmenistan. It is NOT an
    exclusive Aryan Symbol.
10. Vaishya as a Varna has NO mention in Rig-Veda
11. Yavyavati is another name for Ravi in Rig-Veda.
12. Agni was a God which was worshipped by Aryans as well as Ancient
    Iranians.
13. A hymn in Rig Veda is devoted to Lopamudra. She was wife of rishi
    Agastya and credited with spreading the fame of the Lalita sahastranama.
    Her other names are Kaushitaki and Varaprada.
14. Gargi was daughter of Rishi Vachaknu and is mentioned in the Sixth and the Eighth Brahmana of Brhadaranyaka Upanishad

15. Atranjikheda is the place where largest deposits of the Iron weapons have been found.

Comparison of the Harappa and Vedic Civilizations

- The sources of information of the Harappan civilization are mainly archaeological, while the Vedic culture is mostly known from the literary sources.
- Harappans are said to have been the original inhabitants of India while the Aryans are believed to have come to India from central Asia.
- The Harappan civilization was urban in nature, Vedic culture was rural and pastoral. At best the Rig Vedic Aryans lived in fortified places protected by mud walls; and these cannot be regarded as towns in the Harappan sense.
- In the Indus civilization trade, internal and external, crafts as well as industries were the main sources of economy, Vedic Economy was initially pastoral and later became based upon agriculture and cattle rearing.
- The agricultural operations, including the ploughing of fields, were better known to the later-Vedic people.
- Indus people did not know the use of iron. It was purely a copper-bronze culture, while the Vedic culture in its later phase is replete with references to iron.
- The horse, which played a decisive role in the Aryan system of warfare, was not known to the Indus people. A few bones of horse and terracotta figure of a horse-like animal have been unearthed from surkotada.
- Indus people were basically peace loving. Their arms (swords, daggers, arrow-heads, spears) were primitive in nature.
Aryans were warlike people and were conversant with all kinds of traditional arms and armour and had devised a fullfledged science of war.

Aryans worshiped Varuna, Indra, aditi and a large number of other deities which stood for the principal phenomena of nature. They performed sacrifices and offered milk, ghee, etc. to their gods. The Harappans worshipped Pashupati, mother goddess, animals, snake and nature. The fire-altars were discovered from only one Harappan site at Kalibangan.

The Harappans practiced earth burials whereas the Aryans practiced cremation.

Harappan pottery called black or red pottery was wheel made and very distinctive in nature. The distinctive Aryan pottery is known as PGW (painted grey ware).

The Harappans were short statured, black in complexion, Aryans were tall, well-built and handsome. The Harappans ate all birds and animals including cow and calf. They ate wheat, barley and bread. The Aryans preferred Barley, milk and its products, specially ghee or butter and enjoyed Soma drink.

Cotton was the basic fabric of the Harappans while the Aryans put on woollen garments too.

Vedic Sanskrit is the mother of all non-Dravidian languages, Indus script still remains undeciphered. It was quite clear that Indus people were literate whereas the Vedic people were illiterate (In terms of writing) because there is not a single word for writing in any of the Vedic texts.
Buddhism

Life of Gautam Buddha

Gautam Buddha founded Buddhism and is known as Supreme Buddha or ammāsambuddha or samyaksambuddha. He was born in Lumbini, a little principality of Kapilvastu in modern day Nepal. His childhood name was Siddhartha. He was son of Shuddodhana a leader of the Shakya clan. The capital of this Sakya clan was Kapilvastu and it was not a monarchy but a sort of Republic. Queen Mahamaya was the name of mother of Gautam Buddha. Hathras district of Uttar Pradesh was renamed as "Mahamaya Nagar", after Buddha's mother. The birth of Buddha is celebrated as Vesaka in some countries. In India, it is Buddha Purnima. Queen Mahamaya died soon after his birth and Maha Prajapati or Prajapati Gautami raised him. He was a prince so he had lived his early childhood in luxury. His father wished him to be a great king and so he was shielded from the religious teachings or human sufferings. However, as a child Gautama used to be absorbed in philosophical musings. He got married at the age of 16 with Yashodhara. She gave birth to a Son, Rahula. At the age of 29, while going to meet his subjects he encountered human sufferings such as old age, death and diseases. He used to ask his charioteer Channa about these sufferings. He deeply depressed by the truth that human life is momentary and one has to suffer a lot. He left his home at the age of 29 years, so that he could overcome old age, illness and death by living a life of an ascetic. This is called "the great departure' or Mahabhinishkramana. He first went to Rajgriha Rajgaha or Rajgir. He started begging alms over there and living life of an ascetic. The King Bimbisara after a request from Shuddodhana, launched a search and Siddhartha was recognized by the men of Bimbisara. Bimbisara offered him a throne, but Gautama refused. He left Rajgir but promised Bimbisara to visit his capital Magadha, later. Siddartha studied under two hermits Alara and Udaka. He achieved high knowledge and was
asked to succeed *Udaka*, but he was not satisfied with the path and his goal so he refused. The experiments with the life of ascetics could not bring desired fruits for Gautama. He left the Udaka, and moved on with 5 companions who were led by *Kaundinya*. They set out for more austerity. They tried enlightenment through total deprivation of possessions including food. This led him to starving near death condition, and one day he collapsed into a river and almost drowned. This led him to reconsider the path. He started moving away from ascetics and moving closer to meditating and this is called the Middle Path, the path of having oneself away from extreme self-indulgence and extreme self-mortification. He accepted milk and rice pudding from a village girl called Sujata. While meditating under a Pipal tree on the bank of river Niranjana at Gaya, he came across the desired truth, at the age of 35 years and after 49 days of meditating. He was now called Buddha or “Shakyamuni Buddha” which means the Buddha of Shakya Clan. The first disciples of Buddha after becoming enlightened were two merchants named *Tapussa and Bhallika*. After becoming enlightened, he sought to find his former teachers Arada and Udaka to teach them, but they had died. He then looked for *Kaundinya* and other companions. Gautama Buddha now preached his first sermon which deals with the Four Noble Truths and the Noble Eightfold Path, the core pillars of Buddhist teaching regarding the intrinsic suffering of existence and how to deal with it. This was called *Dhammacakkappavattana Sutta*. Kaundinya & 4 others became the first human beings to be taught Buddha ’s teaching and become an arhat (spiritual practitioner). This event took place at Deer Park near Varanasi. Two gems of Buddhism viz. Buddha and Dhamma ware now ready. The five disciples and Buddha formed the first union of Buddhism, which is called *Sangha*. So, with the formation of a Sangha, the three gems of Buddhism (Buddha, Dhamma and Sangha) were completed. The reaming years of life, Buddha travelled many parts of the country, established the Sangha, and propagated his
teachings. Thousands of people joined Sangha and these Sanghas spread in many parts. As promised previously Buddha now travelled to Magadha, the capital of King Bimbisara. During this visit Sariputta (who later founded Theravada tradition) and Mahamoggallana became Buddha's disciples. Sariputta, Mahamoggallana, Mahakasyapa, Ananda and Anuruddha comprised the five chief disciples. His ten foremost disciples were completed by the quintet of Upali, Subhoti, Rahula, Mahakaccana and Punna. Rahula was his son, who became disciple at the age of 7. Buddha's parinirvāṇa happened at Kuśinagara at the age of 80 years.

Event Symbol

1. **Buddha’s Birth** Lotus & Bull
2. **The Great Departure (Mahabhinishkramana)** Horse
3. **Enlightment (Nirvana)** Bodhi Tree
4. **First Sermon (Dhammachakraparivartan)** Wheel
5. **Death (Parinirvana)** Stupa

The Basics of Buddhism

Four Noble Truths:

Buddha in Dhammachakraparivartan taught four noble truths. They are the core teachings of Buddhism. **Dukkha or “Sorrow”**: The world is full of sorrow and everything from birth to death brings sorrows in life. **Dukkha Samudaya or Cause of Sorrow**: The cause of sorrows is desire. It is the un-fulfillment of human desires which leads him to the vicious cycle of births and rebirths. **Dukkha Nirodha or Prevention of Sorrow**: It is possible to prevent sorrow. Man can get rid of sorrow by triumphing over the desires. **Dukkha Nirodha Gamini Patipada Magga or The path of Prevention of Sorrow**: Man can avoid Dukkha by avoiding extremes of life and following middle path or **Madhyam Patipada**. The
life of moderation and self control along with pursuance of 8 fold path is essential to prevent the Dukkha.

Eight Fold Path or Astangika marg
The eight fold path was recommended to eliminate the human misery. It comprises of three basic divisions of Wisdom (Pragya Skanda), Ethical Conduct (Sheel Skanda) And Concentration (Samadhi Skanda). Following table represents the eight fold path:

Concept of Nirvana:
The concept of Nirvana in Buddhism is entirely different from the Hinduism. Buddhism denied the concept of Moksha, however it defines Nirvana has to getting rid of Cycle of Death and birth. It is achieved in the lifetime itself and not after death. To achieve nirvana one should follow moral code of Conduct.

MAURYAN EMPIRE
After Alexander's invasion, India particularly North West region was in a state of ferment as the people from this region tolerated the blows of the repetitive foreign invasions. On the other side, the Nandas were not popular because of its covetousness and greed leading to financial extortions by Dhanananda. These conditions were offering excellent opportunities for somebody to ride the wave of popular discontent to verthrow the unpopular rule. Chandragupta Maurya was that hero, who tried his luck and due to his efforts coupled with his spirit & boldness, India was politically united for the first time in thousands of years.
Chandragupta Maurya:
The Purana account says that Chandragupta was a son of last Nanda Monarch Dhanananda from his Shudra concubine Mura and that is why is name is Maurya. This account has been rejected as well as accepted by many scholars and has been quite controversial. As per the Mahaparinibbana Sutta, Chandragupta was a scion of Moriya Clan, which was branch of Sakyas Khatriyas. These Kshatriyas had received a share in the relics of Buddha. Some other traditions link his ancestry to peacock tamers. So there is no single theory about the ancestry of Chandragupta. One thing on which all scholars agree is that he was from a “humble” background. He is mentioned in the Greek texts as Sandrokyptos, Sandrokottos and
Androcottus. Chandragupta is said to have served the Nanda Army as a General or Senapati in one of the theories. He, instigated by Vishnugupta or Chanakya revolted against his master but his revolt failed. Dhanananda insulted Vishnugupta, a Brahmin by breaching a social etiquette. When the revolt failed, both of them fled to safety. The Mahavamsa writes that Chandragupta while concealed in a woman’s hut overheard the woman scolding her child, who in the act of eating had burnt his fingers by beginning from the center of the bread. She scolded the child and taught him that hot bread should not be touched from the center and it should be broken in pieces from the corners. Chandragupta learnt from this story and transferred himself to the North West. Traditional accounts also mention a story, that Vishnugupta was a teacher at the Taxila University. He found one day that Chandragupta was playing with children and he delivered justice among the boys, one of who was acting a criminal. Vishnugupta was impressed by his sense of justice. He took the boy to the king, who impressed by his intelligence ordered to be trained at Taxila University. Nevertheless, in the same event the king insulted Chanakya by breaching the etiquette and forced him out. To take revenge Chanakya groomed the young Chandragupta at Taxila University. Some scholars say that he met Alexander when he was a young boy.

First of all, Chandragupta liberated North east from the Greek Governors and Satraps who were appointed by Alexander. Alexander’s death provided Chandragupta an opportunity to give a death blow to the Greek Rule in parts of India. After that he focused his attention on Magadha. Chanakya through diplomacy aligned Chandragupta with a neighbouring king Parvataka and the combined army dethroned the Nandas and seized the Magadha. Nandas were spared their life and let run with as much treasure as much a chariot can carry.

War with Selucus:
After death of Alexander, Seleucus, one of the generals of Alexander; became his successor. He launched a campaign against India in 304 BC to recapture the territories won by Alexander. He crossed Indus but his mission failed and an alliance with Chandragupta ended the mission. By this treaty, Seleucus returned the Arachosia (Kandahar), Paropanisade (Kabul), Aria (Herat) and Gedrsoia (Baluchistan) to Chandragupta. The alliance was cemented by Chandragupta. Following were the acts that cemented the ties:

1. Chandragupta gave 500 war elephants to Selucus.
2. Seleucus sent Megasthenes to Chandragupta’s Court.
3. Possibly, there was a marital alliance in which son/daughter of one was married to daughter/son of other.

We know about Chandragupta’s empire from the rock edicts and inscriptions of Asoka and other rulers. The Girnar Rock Inscription gives an indication that his empire was expanded to the borders of modern Gujarat & Saurashtra. In south India we find Asoka’s inscriptions and edicts, however, there are no evidences that Asoka or Bindusara conquered these areas. However, some sources say that Bindusara won the southern areas. Therefore, scholars agree that either Chandragupta or Bindusara conquered the parts of South India.

Later Life of Chandragupta:

In the later years of his life Chandragupta abdicated his throne in favour of his son Bimbisara. He became a disciple of Bhadrabahu, a Jain saint. He is believed to have spent his last years at Shravanabelagola. He is believed to have died by practicing Santhara at the Bhadrabahu Cave near Shravanabelagola.

Chanakya

Vishnugupta, Kautilya are other names of Chanakya. He was born around 350 BC and is known for his being the chief architect of Mauryan Empire and writing the pioneering work in the Economics and Political Science that is Arthashstra. He is
known as Indian Machiavelli in the western world, which is wrong in the sense that Chanakya worked two millenniums earlier than Machiavelli. Chanka was his father's name and Kotil was his Gotra explaining his two names. Chanakya was identified with Vishnugupta in a verse in his Arthashstra and also in Panchatantra of Gupta age by Vishnu Sharma. Mudrarakshasha of Vishakhadatta mentions that he was Dravid. Pali texts say that he was a Brahmin from Taxila.

- Strabo (a Greek Geographer) gives him the name Palibrothus.
- In Mudrarakshasa of Vishakhadatta he has been depicted by names Piyadamus, Vrishal, Chandrasiri & Kulihin.
- In Mudrarakshasa, Chandragupta has been depicted as a weak insignificant young man and Chanakya being the real ruler.
- Historian Sir Thomas R. Trautmann has mentioned that Chanakya was born with a complete set of teeth, which gave a sign that he would become a King. However, his teeth were broken so he would rule through someone else.
- Chanakya mixed poison to the food eaten by Chandragupta Maurya, now king, in order to make him immune. Unaware, Chandragupta feeds some of his food to his queen, who is in her ninth month of pregnancy. In order to save the heir to the throne, Chānakya cut the queen open and extracts the foetus, who is named Bindusara because he was touched by a drop (bindu) of blood having poison.

**Arthashstra**

Kautilya’s Arthashastra was one of the great political books of the ancient world. Max Weber recognized it as "truly radical 'Machiavellianism", however it is wrong because Machiavelli’s The Price (Il Principe) was published in the 16th century, while Kautilya wrote Arthashastra long before birth of Jesus Christ. Despite of this Arthashastra is little known outside India.

**Arthashstra is divided into 15 books:**
1. Concerning Discipline
2. The Duties of Government Superintendents
3. Concerning Law
4. The Removal of Thorns
5. The Conduct of Courtiers
6. The Source of Sovereign States
7. The End of the Six-Fold Policy
8. Concerning Vices and Calamities
9. The Work of an Invader
10. Relating to War
11. The Conduct of Corporations
12. Concerning a Powerful Enemy
13. Strategic Means to Capture a Fortress
14. Secret Means
15. The Plan of a Treatise

These 15 books though tagged as theoretical by many scholars, have been accepted as a source to describe the Mauryan Administration.

**Bindusara**

His son Bindusara succeeded Chandragupta. His other name is *Amitraghata* which means destroyer of foes. The Greek scholars write him as "*Amitrachates*" or "*Allitrochates*". Chanakya served as Prime Minister of Bindusara for some years. Later, Khallataka became his prime minister. During the initial years of his reign Bindusara subdued a revolt in Taxila & Avanti. At Avanti, he sent his son Asoka, the fearsome general and a great warrior right from his childhood to subdue the revolt. Bindusara had good foreign relations. He was friendly with the Greek King Antiochos-I and asked him to send sweet wine, figs and a philosopher. The two things were sent but third "a philosopher" was not sent as the land of the law at
Greece did not permit. Deimachos was a Syrian ambassador who came in the court of Bindusara. Bindusara ruled for approximately 25-26 years and his succession was disputed which ultimately gave India a great king called Asoka.

The Reign of Asoka
Ashokavardhana or Asoka was governor of Taxila and Ujjain during the reign of his father Bindusara. The Sri Lankan texts represent Asoka as “wading through a pool of Blood” quoting that he terminated all 99 of his brothers except his uterine brother Tisya. The scholars have disputed this. For example, Rock Edict V of Asoka mentions about his brothers. It may be a falsified version of his bravery by the Buddhist monks who might have been interested in dark background of Asoka, who became the gentlest king after his conversion. The Buddhist texts mention his mother’s name as Subhadrangi. His first wife was a princess of Ujjaini called Devi or Vedisa. His two other wives were Karuvaki and Asandhimitra. Asoka’s only son mentioned in inscriptions is Tivara, who was born to Karuvaki. The name of Karuvaki and Tivara are mentioned in Queen’s edict.

Conquest of Kalinga:
Conquest of Kalinga is mentioned in Inscriptions. Kalinga was modern Orissa. Asoka’s coronation took place in 269-68 BC and eight years after his coronation he campaigned for Kalinga. Conquest of Kalinga took place in 9th year of Asoka’s reign. Its worth note that the Mauryan Empire was probably in friendly terms with the southern kings such as Cholas and Pandyas. Kalinga was strategically located in the heart of his territory and that is why his campaign to Kalinga was strategically important. Once Kalinga was won, there was no much need to win over further territories. The Kalinga war was a horrifying event. It mentions that hundred and fifty thousand people were displaced, hundred thousand people were killed and many hundred thousands perished. The vivid description of Kalinga war is given in 13th Rock Edict. After the war of Kalinga Asoka realized the gravity of
war and the event had a profound impact on his mind. He vowed to never wage such war and also directed his sons and grandsons. The 13th Rock edict mentions Asoka’s remorse after the war and his changed attitude from Dig-vajay to Dhammavijay. Asoka adopted Buddhism in 9th year of his reign after winning Kalinga. Nigrodha, a boy monk, inspired him. Later, he met Moggaliputta Tissa, who ultimately become his mentor. Later his brother Tissa, queen Karuvaki also adopted Buddhism.

Asoka and Third Buddhist Council:
Asoka sponsored the third Buddhist Council in 250 BC. This council was held at Pataliputra. It was presided by Moggaliputta Tissa. Abhidhamma Pitaka was established in this council.

Asoka’s Edicts & Inscriptions
The Edicts of Asoka are a collection of 33 inscriptions on the Pillars of Asoka, as well as boulders and cave walls, made by the Emperor Asoka during his reign from 272 to 231 BC dispersed throughout the areas of modern-day Pakistan, Nepal and India. The first tangible evidence of Buddhism is represented by the rock and pillar edicts of Asoka detailing wide expansion of Buddhism through the sponsorship of one of the most powerful kings of Indian history. These edicts mention that Buddhism reached as far as the Mediterranean, and many Buddhist monuments were created in a wide area. Buddhism and the Buddha are mentioned, the edicts focus on social and moral precepts rather than religious practices or the philosophical dimension of Buddhism. In these inscriptions, Ashoka refers to himself as "Beloved of the Gods" and "King Piyadassi."

Language and Scripts of the Inscriptions
Three languages have been used viz. Prakrit, Greek and Aramaic. 4 scripts have been used Prakrit inscriptions were written in Brahmi and Kharoshthi. Rest written in Greek or Aramaic. The Kandahar Rock Inscription is bilingual. The inscriptions found in Pakistan area are in kharoshthi script. The inscriptions found in the eastern part of India were written in the Magadhi language, using the Brahmi script. In the western part of India, the language used is closer to Sanskrit, using the Kharoshthi script, one extract of Edict 13 in the Greek language, and one bilingual edict written in Greek and Aramaic. British archeologist and historian James Prinsep decoded

<table>
<thead>
<tr>
<th>Asoka’s Names &amp; Titles</th>
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<tbody>
<tr>
<td>• Only inscriptions in the Maski edicts refer his name as Asoka.</td>
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<tr>
<td>• Puranas refer his name as Ashokavardhana</td>
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<tr>
<td>• Girnar Inscription of Rudradaman mentions him as Asoka Maurya.</td>
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<tr>
<td>• In Babhru Inscription he refers himself as Piyadasi laja Magadhe (Piyadassi, King of Magadha).</td>
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<tr>
<td>• He assumes two titles Devanampiya and Piyadassi in his inscriptions. Devanampriya Priyadarsi, Dhammarakhit, Dharmarajika, Dhammarajika, Dhammaradnya, Chakravartin, Samrat, Radnyashreshtha, Magadhrajshretha, Magadharajan, Bhupatin, Mauryaraja, Aryashok, Dharmashok, Dhammadshok, Asokavadhan , Ashokavardhan, Prajapita,Dhammanayak, Dharmanayak all are his titles. these edicts. Major themes are Ashoka’s conversion to Buddhism, the description of his efforts to spread Buddhism, his moral and religious precepts, and his social and animal welfare program.</td>
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Stone Material for Pillars
The spotted and white sandstone was sourced from Mathura. Buff colored sandstone and Quartzite was sourced from Amravati.

**Major Rock Edicts**

1. **Major Rock Edict I: Prohibits animal slaughter. Bans festive gatherings and killings of animals. Only two peacocks and one deer were killed in Ashoka’s kitchen. He wished to discontinue this practice of killing two peacocks and one deer as well.**
2. **Major Rock Edict II: Provides for care for man and animals, describes about Chola, Pandyas, Satyapura and Keralputra Kingdoms of South India.**
3. **Major Rock Edict III: Generosity to Brahmans. Issued after 12 years of Ashoka’s coronation. It says that the Yuktas (subordinate officers and Pradesikas (district Heads) along with Rajukas (Rural officers) shall go to the all areas of kingdom every five years and spread the Dhamma Policy of Asoka.**
4. **Major Rock Edict IV: Dhammaghosa is ideal to the mankind and not the Bherighosa. Impact of Dhamma on society.**
5. **Major Rock Edict V: Concerns about the policy towards slaves. He mentions in this rock edict “Every Human is my child…” Appointment of Dhammamahamatras is mentioned in this edict.**
6. **Major Rock Edict VI: Describes King’s desire to get informed about the conditions of the people constantly. Talks about welfare measures.**
7. **Major Rock Edict VII: Requests tolerance for all religions.**
8. **Major Rock Edict VIII: Describes Asoka’s first Dhamma Yatra to Bodhgaya & Bodhi Tree.**
9. **Major Rock Edict IX: Condemns popular ceremonies. Stress in ceremonies of Dhamma.**

11. Major Rock Edict XI: Elaborates Dhamma

12. Major Rock Edict XII: Directed and determined request for tolerance among different religious sects.

13. Major Rock Edict XIII: Asoka’s victory over Kalinga. Victory of Asoka’s Dhamma over Greek Kings, Antiochus, Ptolemy, Antigonus, Magas, Alexander and Cholas, Pandyas etc. This is the Largest Edict. It mentions Kamboj, nabhaks, Bhoja, Andhra etc.

14. Major Rock Edict XIV: Describes engraving of inscriptions in different parts of country.

Separate Edicts

They were found at sites in Kalinga

15. Separate edict I: Asoka declared all people are my sons

16. Separate Edict II: proclamation of edicts even to a single person.

Other Edicts

1. Queen Edict: mentions about second queen of Asoka

2. Barbara cave Inscription: giving away the Barbara cave to Ajivika sect

3. Kandhar Bilingual Rock Inscription: Expresses satisfaction over asoka’s policy

Pillar Edicts:

Asoka’s 7 pillar edicts have been found at Topra (Delhi), Meerut, Kausambhi, rampurva, Champaran, Mehrauli. Minor pillar edicts have been found at Sanchi, Sarnath, Rummindei, Nigalisagar.

1. Pillar Edict I: Asoka’s principle of protection to people

2. Pillar Edict II: Defines dhamma as minimum of sins, many virtues, compassion, liberality, truthfulness and purity
3. Pillar Edict III: Abolishes sins of harshness, cruelty, anger, pride etc
4. Pilar Edict IV: Deals with duties of Rajukas
5. Pilar Edict V: List of animals and birds which should not be killed on some days and another list of animals which have not to be killed at all occasions. Describes release of 25 prisoners by Asoka.
6. Pilar Edict VI: Dhamma Policy
7. Pilar Edict VII: Works done by Asoka for Dhamma Policy. He says that all sects desire both self control and purity of mind.

Other Pillars
1. Rummindei Pillar Inscription: Asoka’s visit to Lumbini & exemption of Lumbini from tax.
2. Nigalisagar Pillar Inscription: It was originally located at Kapilvastu. It mentions that Asoka increased the height of stupa of Buddha Konakamana to its double size.

Asoka’s Dharma
In the Bhabru edict Asoka says that he has full faith in Buddha, Sangha and Dhamma. But he never forced his ideal on people. The Pillar Edict II says:

*Dhamma sadhu, kiyam cu dhamme ti? Apasinave, bahu kayane, daya, dane, sace, socaye.*

The meaning is: Dhamma is good, but what constitutes Dhamma? (It includes) little evil, much good, kindness, generosity, truthfulness and purity. In his Pillar Edict VII, he says that all sects desire both self control and purity of mind. In the Major Rock Edict XII, he directed and determined request for tolerance among different religious sects. He says that he honors all sects and both laymen and monks. We can say that Asoka’s Dhamma is a moral code of ethics. Asoka propagated his Dhamma with zeal and earnestness of a missionary. He mentions in Minor Rock Edict I that as a result of his efforts for 1 year (or more) "Human
beings who were unmixed were cause to be mixed with Gods throughout Jambudweepa. This was because of his well planned measures such as celestial Chariots (Vimana), luminous balls of Fire (used for showing light in nights) and elephants. Asoka abandoned the pleasure tours (vihara yatras) and hunting.

Death of Asoka and Decline of Maurya Empire

Asoka died in 232 BC after a reign of 40 years. His policy of ahimsa partially contributed to the decline of Maurya Empire. None of the successors of Asoka rose to his status. His only son who was named in edicts was Tivara and there is a possibility that he died before his father's death as not much is heard about him later. Jaluka was one of his sons who is mentioned in Rajtarangini of Kalhana and became independent ruler of Kashmir. Kunala is said to have reigned for 8 years but in southern traditions he is mentioned as a blinded person. Ashokavadana says that Asoka was compelled to abdicate his throne in favor of his Grandson Samprati who was son of blind Kunala. Samprati was a great patron of Jainism with his seat was at Ujjain. Another grandson Dasaratha is mentioned in Vayupurana & Matsya purana, who has been testified by scholars. It is possible that the empire was partitioned into eastern and western parts, with Dasaratha getting eastern and Samprati getting western parts. In the last module of history, we studied about various kings of the Mauryan Empire. The strength and influence of Mauryan Empire declined so dramatically after Asoka that after Asoka, 6 rulers of the same dynasty could rule only for 52 years. The last ruler of the Maurya Dynasty was Brihadrath who around 185-184 BC was killed by his own Commander-in-Chief Pushyamitra Shunga and thus a new “Shung Dynasty” started.

Reason of Decline of Maurya Empire

There are several reasons of declining of the Mauryan Dynasty. Some of them are as follows:
1. Immediately after the death of Asoka, the Mauryan dynasty was partitioned into two parts viz. east and west. This partition disturbed the unity of the empire.

2. The successors of Asoka were weak rulers and they appeared to not been able to handle the highly centralized tradition of domestic policy of the early Mauryas.

3. Some scholars say that pious policy of Asoka was responsible to the decline of the empire as it undermined the strength of the empire. Some scholars contradict this theory because Asoka only left policy of annexation but never dissolved or weakened his army.

4. Some scholars say that a Brahminical revolution was a reason of decline; however it is not accepted because Asoka, though patronized Buddhism, but never forced his religion on others.

5. Some scholars say that there was a pressure on Mauryan economy, which is evident from the low quality punch marked coins in the later Maurya period. However, this idea is not adopted because foreign accounts give details of a flourished economy.

6. Some scholars such as Romila Thapar say that Mauryan administration was highly centralized and only a prudent ruler could handle this machinery.

7. Some scholars hold the oppressive policy of the later Mauryan for decline of the empire.

8. Whatever may be the reason, one thing is clear that Maurya Administration was Highly centralized administration.

**POLITICAL, SOCIAL AND ECONOMICAL LIFE DURING MAURYAS**

King was the supreme source of all powers and was center of all authorities, judiciary and administration. The Mauryan Administration was highly centralized
and King used to select ministers, high official. A well-planned system of supervision and inspection was there in the Mauryan Administration. The normal administrative machinery was as follows:

**Mantriparishada**

The King was assisted by the council of Ministers or *Mantriparishahda*. The *mantriparishadadhyakshya* was head of the Council of Ministers akin to our Chief Ministers and Prime Minister. Composition of *Mantriparishada* was as follows:

**The Adhyakshas or the Bureaucrates**

The second book of Kautilya Arthashastra (The Duties of Government Superintendents) or *Adyakshaprachara* contemplates a ubiquitous bureaucracy, which keeps in touch with all sections of the society. These superintendents were called *Adhyakshas*. Adhyakshas composed a highly skilled secretariat, divided into several departments. These departments and their superintendents are listed as below:

1. Akahalapadhyksha (Accountant General)
2. Sannidhata (Royal Treasury)
3. Koshthagara (Treasury Superintendent)
4. Akaraadhyaksha (Mines Superintendent)
5. Suvarnaadhyaksha (Gold Superintendent)
6. Panyaadhksha (Commerce Superintendent)
7. Kupyadhyaksha (Forest Officer)
8. Lavanadhyaksha (Salt)
9. Ayudhgaraadhyaksha (Armoury)
10. Tulamanapantavaadhyaksha or *Pautavadhyaskh* (Weights and Measurements)
11. Sutraadhyaksha (Textiles - spinning and weaving)
12. **Sitaadhyaksha** (Agriculture)
13. Suradhyaksha (Excise)
14. Navadhyasksha (Shipping and maritime)
15. Mudradhyaksha (Government documents)
16. Pattanadhyaskha (Ports)
17. Lakshanaadhyaskha (Mint)
18. Samstha (Trade Routes)
19. Other departments

The Gudhapurusha or Spies

There was a well knitted espionage system in the Mauryan administration. The detectives were known as Gudhapurushas. As per the Arthashastra, there were two kinds of spies viz. Sansthana (stationary) and Sanchari (wandering). These spies were ears and eyes of the King, who kept the king informed about all the details of the bureaucracy. The agents included householders, merchants, disciples, ascetics, poisoners, Poisonous girls which were called “Vishkanyas”. The ambassadors who were appointed in the foreign countries were also sort of spies.

The Army:

The overall in charge of the Mauryan army was Commander in chief, who was immediately junior to the King. He was appointed by the king. The army included 6 Lakh infantry, 30,000 cavalry, 9000 war elephants, 1000 chariots and other things such as transport equipments. There was a War Council, which was further divided into 6 sub-councils each with 5 members which formulated policy for infantry, cavalry, elephant forces, chariots, navy and commiserate. Navy, Transport in forces and commiserate were Mauryan innovations.

Transport

There was a separate department of road. The width of the cattle tracks, pedestrians, chariots and other traffic were different. There were trunk roads which were managed by the department of Roads. Trees were planted on both sides of the
roads. Inns were constructed at places on the road. Nurseries and drinking water facilities such as wells, canals were provided

The Agriculture:

1. King
2. Viceroy
3. Council of Ministers
4. Heads of Departments
5. Subordinate
6. Civil Service
7. Rural Officers
8. Mantriparishadaddhyaksha
9. Purohita (High Priest)
10. Senapati
11. (Commander in Chief)
12. Yuvraj (Heir Apparent)
13. Amatyas Civil Servants

Sitadhyaksha was the chief of the Agriculture department. There was full-fledged irrigation department as well. There was a network of canals which provided the water for irrigation as per the measurements of the land i.e. requirements. Pushyagupta, who was a provincial governor of Chandragupta Maurya, constructed “Sudarshan Lake” at Girnar in Gujarat. Rice of different verities was grown, Kondrava was a kind of coarse grain. Wheat, Pulses, Saffron, Mustard, Linseed, Sesamum etc. were grown.

The Caste System and slaves

There was a well-developed “caste” system as per the accounts of Megasthenes. Megasthenes writes that there were 7 castes viz. philosophers (he indicated
Brahmins), farmers, soldiers, herdsmen, craftsmen, magistrates and soldiers. So based upon the account we can figure out that the caste system was based upon “occupation” rather than birth. The marriage and polygamy both were present. Polygamy was confined to Royal classes. Normal people could marry to other women if there was no “son”. The women had their property in the form of Stridhana, which included bridal gift. Women enjoyed high status. The women were appointed as assistances and bodyguards of King. Offenses against women were punishable. There was no slavery in the sense that people used to work as dasa, out of their own compulsions. No Arya including a Shudra could be made dasa forcibly. The 14th book of Arthashastra titled Secret Means (Aupanisadika) deals with a number of rites and practices.

The Mauryan Art

The age of Mauryas is known to have contributed to arts significantly. The palace of Chandragupta Maurya at the Pataliputra was mostly made up of wood. The traces of this palace have been found at Kumhrar near Patna. It’s an 80-pillar hall, which speaks of Mauryan Palace art. A large number of Stupas were built in Mauryan Era, many of them by Asoka. The Buddhist tradition writes that Asoka built 84000 Stupas. The rock cut caves of Mauryan era are at Barabar hills, located near Gaya and they are oldest surviving Rock Cut caves. The Nagarjuna Hills rock cut caves are of Asoka and his successors. The barabar caves have been cut of granite and are large halls which provided place for worshippers. The Asokan Pillars are Monolithic and mostly used Hard sandstone procured from Chunar near Varanasi. They were finely chiseled and highly polished. A Coomaraswamy has categorizes the Mauryan art into two distinct categories viz.
Royal art and popular art. • The Yaksha image from parkam and Yakshini Image from Besnagar are examples of Popular art. While, the pillars are example of Royal art. Asoka erected a Pillar to mark the spot in Deer Park Sarnath near Varanasi, where Gautama Buddha first taught the Dharma and where the Buddhist Sangha was founded. It has four lions standing back to back. The four lions symbolize the Power, Courage, Pride and Confidence and rest on a Circular abacus, which is girded by four animals. These four animals viz. Lion, Elephant, Horse, and Bull are the guardians of four directions viz. North, East, South and West respectively.

The Chakra with 24 spokes has been chosen to be placed at the center of the Indian Flag on 22 July 1947. The Chakra symbolized *Dhammachakraparivartan*.

Census

There was a proper system of census, which registered all the details of the deaths and births. *Nagarika* was the census officer who was responsible to keep a ready reference data of the farmers, cattle, traders, cowherds etc. This was to ensure that proper tax is levied.

Public health:

There were proper hospitals and *Bheshajas* (Doctors) appointed along with a team of midwives, nurses etc. Treatment was free universally. Food adulteration was a punishable offense which invited a death sentence.

Crimes and Judiciary:

Suppression of crimes, maintenance of peace and protection of the subjects were the chief duties of the King. The antisocial elements were called “*Kantakas***”.

There were two kinds of courts “civils” and criminals. The civils courts were *Dharmastheya* and the Criminal Courts were “*Kantakashodhna***”. The idea of *Kantakashodhna* was to weed out the antisocial elements. The king was the source of Supreme Justice. Death Sentences were common and Asoka’s edicts detail that
he gave additional time to the persons under the Capital punishment to offer donations and repent so that they get a better life in next birth.

**Economy: Revenue & Taxes**

There was an advanced concept of "responsibility accounting' which envisaged a preparation of budget and activity planning, reporting on the revenue and expenditure, responsibility for both the revenues and expenditures. The “full treasury” was guarantee to the prosperity of state says Arthashastra. Treasury received revenues from farms, mines, forests, pasture lands etc. Tributes were received when a prince was born. Chief source for revenue was “land tax”. It was 1/6 to 1/4 of the total produce and it was collected by the revenue officers. The more productive lands and irrigated lands invited more tax. All craftsmen (except royal) and traders paid taxes. Taxes were of two kinds viz. *Bali & Bhaga*. The Bali was religious tribute. Bhaga was the part of the produce. Asoka edict says that Lumbini was exempted from *Bali* and *Bhaga* was reduced to 18 parts of the reduce. *Bhaga, which was 1/6th of the produce, was called shadbhaga (6th part) or Rajbhaga (state part). Maintenance of the Royal palaces, members, ministers and public welfare were the main avenues to use the revenue.*

**Foreign Trade:**

Foreign Trade by means of the land and sea was prevalent, and it was regulated by passports kinds of documents. Indigo, cotton and silk was most traded property.

Antiochus I with his joint rule with Selucus issued coins of Indian standard rather than the Attic Standard. This shows that the *Mauryan Economy was world’s largest economy and the currency of Mauryas was accepted Worldwide and was main currency of those time*. The trade routes were called *Vanikpatha*.

**Provincial Administration:**

The Maurya empire was divided into 5 provinces (probably). They were as follows:
a. The Northern Province Uttarpatha was having its capital at Taxila and some
mandals were Shakal, Kandhar and Saurastra.
b. The Southern province Dakshinpatha’s capital was Suvarngiri. The eastern
Prachyapatha was having its capital at Toshali near Kalinga. Magadha was
the Central province & Capital of the entire kingdom.
c. The provinces were administered by either a prince or a member of the royal
family which was the viceroy of the king.

District Administration:
- Each district was administered by three officers’ viz. Pradesika, Rajuka, &
  Yukta.
- Pradesika was senior and Rajuka was subordinate. Yukta was subordinate to
  both of them.
- It was duty of the Pradesika to tour the kingdom every five year and collect
details of the administration.

Village Administration:
Village was the smallest unit of polity and it was called Grama. The head of the
grama was a Gramika. The Gramika was not a paid employee of the government
but was elected by the village people. The 10 villages were collectively headed by
a Gopa and 100 villages were collectively headed by a Sthanaka. Gramika in Open
Panchayats solved most disputes.

Important Observations
The Insignificance of Coins
About the Mauryan Empire, we know from the literary sources, Epigraphic
Sources and Foreign Accounts but the Numismatic Sources are least significant
because the coins were punch marked and not beard much details. The coins
became a major source of historic information only much later after Mauryas.

The Maski Edict revealed name of Asoka
Maski is a site near Tungabhadra river in Karnataka’s Raichur District. In 1915, a minor rock edict of Emperor Ashoka (Maski Edict) was discovered by C. Beadon. This edict had the name of King Asoka. Prior to this edict, all edicts had the name of Devanampiye piyadasi and after the discovery of this edict, the real name of Asoka was concluded and it was also concluded that all the edicts found in the Indian Sub Continent were of Asoka.

The lake constructed by Mauryas

Junagarh Rock Inscription was Not Issued by Asoka but was issued by Rudradaman I. This edict is in Sanskrit. This inscription mentions that Girnar lake was constructed by the Mauryas and he repaired some parts of this lake. It was a dam built by Mauryas to check floods.

The shelters of Ajivika sect

The Barbara caves and Nagarjuna caves were mainly for the purpose of the Ajivikas Sects.

The Later Mauryas

- Central Province
- (Magadha)
- **Northern** Uttarpatha
- (Taxila)
- **Eastern** Prachyapatha
- (Toshali/ Kalinga)
- **Southern** Dakshinpatha
- (Suvarngiri)
- **Western** Avantipatha
- (Ujjain)
Magadha Empire under Asoka was extended from the foot of the Hindu Kush to the borders of the Tamil country. After the Kalinga war, Asoka became a monk and expansion of Buddhism in other countries took place during his time. None of the later Mauryas was efficient to keep such a vast empire intact. The sources of history after Mauryas are scant. There was no account left by Kautilya and Megasthenes about the later Mauryas. Our knowledge about the later Mauryas is based upon Puranas, Jain and Buddhism texts. Different Puranas give different accounts of Asoka’s successors. The account given by Vayu Purana says that Kunala succeeded Asoka while the Matsya Purana says that Suyasas succeeded Asoka. Nevertheless, all Purana accounts as well as Harchacharita of Banabhatta says- that the last Mauryan ruler was Brihadratha. Brihadratha was a weak ruler and his Senapati Pushymitra Shunga while a parading the entire Mauryan army before Brihadratha to show him the strength of the army assassinated him and this was the end of the Mauryas. 

The Shungas, Kanvas and Mahameghavanash Shunga Dynasty

Pushyamitra Shunga founded the Shunga dynasty in around 185-183 BC. Capital of Shunga Dynasty Was Pataliputra and its major centers were Ujjain, Mathura, Saket, Sanchi, and Kapilvastu. Vidisha was capital of later Shunga rulers. West Bengal and parts of Bangladesh, some parts of northern Orissa, Chhattisgarh and Madhya Pradesh. In South India, the contemporary of Mauryas & Shungas were Saatvahanas, Pandyas, Cheras and Cholas. The extent of Saatvahana was modern Andhra Pradesh, Pandyas was Tamil Nadu and Karnataka and Cheras was Kerala (Cheras derived from Keralaputra).

Pushyamitra Sunga (185 BC TO 151 BC)

Pushyamitra Shunga was the founder of the Shunga dynasty. He was viceroy of the Mauryas at Ujjain and was a real war hero. He was not happy with his king Brihadratha, who failed in containing the Yavanas and attacks from the western
sides. He is credited to repulse the two attacks of Greeks and also conquest over Vidarbha. The first of these attacks from Greeks, which were repulsed by Pushyamitra Shunga, *was under Demetrius and another was under Meander*. Pushyamitra is also known to have repelled the Kalinga’s king Kharvela conquest. Some evidences say that Pushyamitra Shunga destroyed many stupas of Asoka. However, there are also evidences that Barhut Stupa was built during the Shunga Empire only. His son Agnimitra succeeded Pushyamitra.

**Agnimitra and later Shungas**

Agnimitra was the second king of Shunga dynasty, who succeeded his father Pushyamitra Shunga. He had a short reign of 8 years. He is the hero of *Malvikagnimitram* of Kalidasa in which he has been referred to as Raja. By the times of Agnimitra, Vidarbha had become independent of the Maurays. Agnimitra was succeeded by Vasumitra around 131 BC. Who succeeded Vasumitra, not much details are available. Different accounts mention the name of different kings such as Andhraka, Pulindaka, Ghosha or Vajramitra. The last rulers of Shunga dynasty were Bhagabhadra and Devabhuti, about whom we have some details.

**Bhagabhadra (114 BC -83 BC)**

We know about the king Bhagabhadra by a Heliodorus pillar, which was found in Vidisha, Madhya Pradesh near modern Besnagar. Heliodorus was a Greek ambassador and he dedicated this pillar to God Vasudeva (Vishnu). The Heliodorus pillar has a surmounted figure of a Garuda.

**Devabhuti (87-73 BC)**

Devabhuti was the last Shunga Ruler who was killed by his own minister Vasudeva Kanva in around 73 BC. Vasudeva Kanva thus assassinated the last ruler of Shunga Dynasty and founded the Kanva Dynasty.

**Kanva dynasty**
Vasudeva Kanva killed the last ruler of the Shunga Dynasty. The Kanvas were Brahmins and considered themselves as descendents from Rishi Kanva. At the time of Vasudeva Kanva’s accession, the Shunga kingdom was already finished as the Punjab region was under the Greeks and most parts of the Gangetic plains was under different rulers. One of the Shunga rulers named Sumitra; who rules around 133 BC, was killed by Muladeva. Muladeva founded the independent Kosala Kingdom. Bhumimitra succeeded Vasudeva. Bhumimitra after reigning for 14 years was succeeded by his son Narayana, who was succeeded by Susharman. Much detail about these kings has been ascertained only based on Numismatics. Only these four kings of the Kanva dynasty are known. This dynasty is said to have been overthrown by the Satavahana dynasty.

**Mahameghavahans of Kalinga**

After the decline of Mauryas, Kalinga rose to power around 1st century BC in the area of modern Odisha. We best know about the Third ruler of this dynasty, named ‘’Kharvela’’. Kharvela is known to have revived the past glory of Kalinga.

**Kharvela (209-170 BC)**

King Kharvela belged to the epic time Chedi dynasty. His capital was Kalinganagara. We know about Kharvela from Hathigumpha inscription, found in a cave in Udayagiri near Bhubaneswar. Kharvela reinstated the army and military of Kalinga. Kharvela led successful campaigns against the kingdoms of Magadha, Anga, and Satavahana. The Kalinga Kingdom was expanded till Ganga to Kaveri from north to south by Kharvela.Kharvela was a Jain follower, but despite being a Jain follower he never hesitated in warfare.He patronized the Jaina ascetics by making provision for their maintenance, constructing the house/dwellings.

**Hathigumpha inscription**
Hathigumpha inscription of Kharvela is a 17 lines inscription in Brahmi found at Udayagiri hills, Bhubneshwar, Orissa, 6 miles away from the place where Dhauli edit of Asoka was located. The inscription says that it is dated 165th year of Maurya kings and 13th year Kharvela reign, and gives a biographical sketch of the king. It says. o In the first year the king rebuilt the capital of Kalinga. o In the second year, he destroyed the capital of Musikas, a tribe of Hindus of Indus river area. o In 4th year he subdued the Rastrakas and Bhijakas, the tribes near modern berar area. o In the 5th year he extended a canal built by the Mauryas. o In the 8th year, he advanced till Barabar hills and defeated the king of Rajgriha. o In the 9th year he built the “Mahavijayaprasad” place of great on both the banks of the river Pranchi. o In the 12th year he subdued the Brihaspatimitra of Magadha. o He built magnificent temple at Bhubneshwar.
THE INDO-GREEK RULERS

During the last two centuries of BC era, more than 30 Hellenistic kings ruled northwest and northern Indian subcontinent. The knowledge about these has been attained via the coins issued by them. The areas under these Hellenistic Kings were Taxila, Pakistan’s, Punjab Pushkalavati (Peshavar) & Sagala. Indo-Greek rulers have been mentioned as ‘’Yavanas’’ in the Indian literature. Some of the kings of indo-Greek dynasties are briefed here. **Antiochus II:** Approximately, in 250 BC, Diodotus, a governor of Bacteria, proclaimed his independence. He was one of the first such independent rulers. Antiochus II, who was a king of the Hellenistic Seleucid kingdom, marched towards India and defeated the India king Subhagshena is Kabul in around 206 BC. **Demetrius I of the Bactria (200-180 BC):** Demetrius I of Bactria was son of Euthydemus and conquered the extensive areas in Iran, Afghanistan and Pakistan. He is created with real indo-Greek expansion in India and has been referred in Greek Sources as “King of Indians”. His coins bear legends in Greek and Prakrit written in Greek and Kharoshthi script. The coins were issued in silver and one of the coins was known as “Heracles”. His capital was Sakala (Sialkot Pakistan) which he named Euthydemia in memory of his father. His coins have been found in several parts of modern Pakistan, Afghanistan and central asia. **Apollodotus I:** Apollodotus I was the indo Greek ruler who ruled around 174-165 BC in the western and southern parts of the indo-Greek Kingdoms covering the area from Taxila in Punjab to Sindh. Apollodotus I was the first king who ruled in India only and this is said to be real founder of the indo-Greek kingdom of India and known as first “Real Indo Greek”. He was one of the generals of the Demetrius I of Bactria. We come to know about apollodotus I through the bilingual Indian standard square coins by him. The animals such as elephant and bull are depicted in his coins.
Apollodotus II: Apollodotus II ruled in Punjab 80-65 BC and was an important ruler. He is said to have re-conquered the Taxila. He seems to be of same dynasty of which meander belonged to.

Menander II: Menander II reigned around 90-85 BC in Gandhara, north of modern Pakistan and parts of Afghanistan. He has been mentioned as the mighty Yavana King of Sakala. His capital Sakala was located in modern Punjab and refers to Sialkot, Pakistan. In the “Milindapanho” dialogues between the Meander II and Nagasena have been recorded. He was Buddhist indo-Greek ruler and is the only indo-Greek ruler who is greatly respected in India. The coins of Meander have been engraved with “Dhammachakka” of Buddhism. He issued Gold Coins also and one of the coins are known as “Athene Promachus”.

The Shakas Rulers & Satrap System

The Shakas or the Scythians destroyed Indo-Greek rule in India. They are sometimes refers as the ancient Iranian people of horse-riding nomadic pastoralists. The 2nd century BC saw an upheaval in the Central Asia. The invasion by the Central Asian nomadic tribes and tribes from the Chinese region was responsible for the migration of the Shakas towards India. The construction of Great wall of china partially contributed to migration of the Hiung-chi, Wu-san Yueh-chi tribes from that region. These tribes migrated westwards and southwards. The first tribe to migrate was Yeuh-chi, which displaced the Scythians. Some sources say that the Scythians attacked Bactria and they entered the Indian subcontinent through the Bolan Pass. This was the foundation of Shaka rule in India. Most of the information about Shakas has been derived from Numismatics.

Moga: the earliest Shaka Ruler of India

Maues (80-65 BC) or Moga was the earliest Shaka ruler. He established Shaka power in Gandhara. His capital was ‘’Sirkap’’ and he issued a large number of copper coins and few silver coins. Some sources indicate that he assumed the title
of ‘maharaja mahatma’ and his coins are bearing the images of Indian deities’ viz. Shiva, and Buddha. He used Greek and Kharoshthi in coin legends. The famous Taxila Copper Plate is ascribed to him as Moga Inscription. It was found in area of Taxila in modern Pakistan. Taxila copper plate bears a precise data and it is written in Kharoshthi. Taxila Copper Plate mentioned about the dedication of a relic of the Buddha Shakyamuni to a Buddhist monastery by the Shaka ruler Patika Kusulaka. Patika Kusulaka is also mentioned in Mathura lion capital.

Azes-I & Azes II

Maues and his successors were able to conquer large the areas of Gandhara, they were unsuccessful against the indo-Greek kings remaining behind the Jhelum river in eastern Punjab. Azes-I put an end to the remnant of the Greek rule in India. He annexed the kingdom of the Indo-Greek Hippostratos after a long resistance. In 58 BC, Azes-I founded the Azes Era, which coincides with the Vikram Era in India. Azes-I was succeeded by Azilises, who was succeeded by Azes II. There are some coins issued jointly be Azes-I and Azilises and jointly issued by Azilises and Azes II. Azes II reigned between the 35 and 12 BC and he is considered to be the last Shaka ruler and was lost to Kushanas. Kushanas led to the foundation of Kushana Empire in North West India.

The Satrap system

The pressure from the Parthians (Iranians) and later from Kushanas, the Shakas got divided into 5 branches with their different seats of power at different places in modern Pakistan, India, and Afghanistan. These rulers were known as satraps and Mahasatraps. Thus, Shakas are known to have proliferated the Satrpa system. The Satrap system was directly influenced by the Achaemenid and Seleucid administrations. The satraps were in Kapisa in Afghanistan. Taxila in western Punjab, Mathura, Ujjaini and upper deccan.

Kapisa satraps
The Moga inscription or copper plate mentions two names Liaka Kusulaka and his son Patika Kusulaka. They ruled Chuksha and Pusha Pura. Patika Kusulaka had adopted the title of “Mahadandapati”. Both of them were straps under Moga.

Mathura satraps
First known satraps of Mathura are Hagana and Hagamasa. One of their successor named “Rajuulta” has been mentioned as Mahasatrapa in the Mora inscription, that was found near Mathura. Other satrapas are Sodasha, Sivadatta, and Sivaghosha. The coins of the Mathura Satraps have been engraved with standing image, which resembled Laxmi and Three Elephants.

Satrapas of Western India
First known satrapa in the Western India was Bhumaka, who ruled in Saurastra. Bhumaka’s successor Nahapana was an important ruler of the Western satrapas. Some sources say that Nahapana was son of Bhumaka. Bhumaka has been discussed in the Periplus of Erythrean Sea.

Ujjain Satraps
Founder of the Ujjaini Satrapa is considered Castana or Shastana or Chastana. Chastana is considered to have won a battle against Saatvahanas. Chastana used 3 scripts viz. Greek, Kharoshthi and Brahami, in his coin legends. He has been mentioned as Tiastenes of Ozene (Chastana of Ujjain) in Ptolemy’s Geography.

Rudramadaman-I
Chastana’s son was Jayadaman and grandson was Rudradaman. Rudradaman was a great figure. His exploits are described in the Junagarh Rock inscription dated Shaka Year 72, which means 72+78 = 150 AD. (Christian era +78 = Shaka Era). He represents himself as a Mahasatrapa. The Junagarh rock inscription says that he was chosen as a protector by all castes and thus adopted the “Mahasatrapa” title. He defeated Satvahana king “Saatkarni” for two times and thus is considered to be the greatest of the Shaka rulers. The long rivalry between Rudradaman and
Saatkarni was tried to be done away with the family relations (probably rudraman’s daughter was given in marriage to the Satavahanas), but this could not stop the enmity between them. In one of the wars, Saatkarni’s life was spared because of the family relations. Rudradaman conquered Malwa, Saurastra, Gujarat, Konkan end Yudehas of Rajputana. Rudradamana is known to be good in knowledge of Grammar. The successors of Rudradaman ruled till the end of the 4th century AD and finally lost their power to the Arab Chieftains. Junagarh Rock Inscription credits Rudradaman I with supporting the cultural arts and Sanskrit literature and repairing the dam built by the Mauryans. This refers to the repair of Lake Sudarshana, which was constructed by Mauryas probably to contain the floods.

Yavanesvara

Yavanesvara was a Greek writer who translated the Yavanajataka from Greek to Sanskrit. It had influenced astrology in India. This work was done in the times of Rudradaman.

Indo-Parthian Kingdom

Indo-parthian kingdom is also known as Gondopharid Dynasty. This dynasty ruled Afghanistan, Pakistan and northern India, during the 1st century AD. Parthians were some Iranian tribes and in this tribe, the kings assumed the title Gondophares. Gondophares-I seems to be the first rulers. Since the Parthians lived with Scythians for quite a long time, the features on coins mix up a lot. After the Gondophares, The Indo-Parthian rule in India ended and soon Kushanas overpowered them.
THE KUSHANA EMPIRE

Kushana Polity

As per the Chinese sources, the Kushanas (mentioned in Chinese texts as Guishuang) were one of the five tribes of Yueh-Chi or Yuezhi. Kushanas were also known as Tocharians. They were nomadic tribes and easternmost speakers of the Indo-European Languages which were called "Tocharian languages". Their origin is connected to China and Central Asia. The modern Xiniang and Gansu of China are places where these tribes thrived before 2nd century AD. Xiongnu drove out them in around 170 BC. The Construction of the Chinese wall was a big factor of their moving away from the Chinese regions and they moved towards west and south.

Kujula Kadphises (AD 30-AD 80)

Kujula Kadphises was the first Yueh Chi chief who crossed the Hindukush Mountains and laid down the foundation of the Kushana Empire. He established himself in Kabul and Kashmir and is credited for defeat of Last Greek Kings. He adopted the epithet of Dharma-thida. Another epithet adopted by Kujala Kadphises was Sachdharmathida, which is coterminous with SatyaDharma Sthitha. Both of the above epithets show that he was interested in both Buddhism as well as Shivaite.

Vima Taktu or Sadashkana (AD 80-AD 95)

Vima Taktu or Sadashkana was / were son/ sons of Kujula Kadphises and it is not sure who among them ruled after Kujula Kadphises or whether this refered to a single person. He is considered to be the predecessor of Vima Kadphises as well as Kanishka-I. He is credited for expansion of Kushana Power into the North West of India.

Vima Kadphises: (AD 95-AD 127)
The Rabatak inscription mentions that Vima Kadphises was son of Vima Takto and the father of Kanishka. He was one of the most important kings of the Kushana Empire who is **best known for issuing large number of Gold Coins**. Vima Kadphises was probably the **first to introduce the Gold Coins in India** in addition to the Copper and Silver coins. **This testifies the prosperity of the Kushana Empire.** Vima is also known to have maintained the Silk Route and trade with all sides including the China, Alexandria, and Roman Empire.

**Kanishka I**

Kanishka-I was the most power ruler of the Kushana Empire and is known for his military prowess. His **main capital was Purushpura (Peshawar)** and regional capitals were **Taxila (Pakistan), Begram (Afghanistan) and Mathura (India)**. His date of accession is disputed. However, most sources agree that Kanishka was the founder of the Shaka Era of AD 78. This has been mentioned as Saka kala or **Saka Nripa kala**, probably because he was thought to be a Shaka. Under Kanishka, Kushana Empire reached its climax and it extended from Uzbekistan, Tajikistan to Mathura and Kashmir. As per the Tibetan Sources, Kanishka is considered to have conflicted with the Pataliputra and Saket and **had taken Aśvaghosa, the Buddhist Monk to Purushpura**. A city **kanishkpur in Kashmir** is also connected to Kanishka. Kanishka conflicted with Chinese general of King Han Ho-ti, the emperor of Han Dynasty and defeated him in second attempt. He is also known to have subjugated the rulers of Khotan, Yarkand etc. and is considered to have established a great kingdom only after the Mauryas in India. He was a patron of Buddhism and convened the **4th Buddhist council** in the Kundalvana of Kashmir (or may be in Jalandhar) in 78 AD. Vasumitra headed this council and it marked the collection of Buddhist texts and engraving of the commentaries on **Copper sheets**. Some scholars are of the view that the **Abhidhama Mahavishasa** was prepared in the fourth Buddhist council. Some of the scholars in the Court of
Kanishka were Parsva, Vasumitra, Asvaghosa, Nagarjuna, Charaka and Mathara. Charaka has been called the Court Physician of Kanishka, though it is disputed. Sushruta who wrote Sushruta Samhita has also been connected to Kanishka. We know Sushruta, who had written Sushruta Samhita and Charak who had written Charak Samhita. However, both of them were from the Kushan period, earlier than the Guptas. During Kanishka’s time, Buddhism got divided between the Hinayana and Mahayana.

Vāsishka

Kanishka-I was succeeded by Vāsishka, who had a short reign who is identified with the Vaskushana, Vajheska, Jushka in different sources. Jushkapura near modern Zukar was a city founded by him. Kanishka II was a successor of Vāsishka and is known to have assumed the title of Kaisar.

The Kushana Art

The Kings of the Kushana Empire had assumed eloquent titles such as Maharaj, Rajatiraj (King of Kings) etc. One of the successors of Kanishka was Vasudeva who is considered to be a Shiva worshipper and the figures of Shiva is found on his coins had assumed the title Shaono Shao Vasudeo Kushano. These titles were adopted from their predecessors Shakas and appeared later in coins of all Kushana Kings and inscriptions.

Kushana Art

The first Buddha image appeared more or less simultaneously in Mathura and Gandhara regions in the first century C.E. under the Kushan political hegemony; a flurry of images appeared during the reign of Kanisha. Kushanas are considered to be the great patrons of art. Two schools, viz. Mathura School of Art and Gandhara School of Art flourished in the Kushana Era. Kushana had a cultural influence of the Hellenistic Greeks and this impact is seen these schools of arts as well.
Mathura School of Art:
Artisans from Mathura continued the Mauryan sculptural forms of the yaksa and yaksi—male and female, respectively, fertility spirits. The blocklike compactness and smooth close-fitting robe, almost entirely devoid of folds, are replicated in the earliest standing Buddha image that belongs to the Mathura school. Its worth note that the first Mathuran image makers, never intended to sculpt an anatomically correct human Buddha. Their images were a composite of 32 major and 80 minor laksana, or marks. Later, the Human Buddha images evolved associated with manly beauty and heroic ideals. Both sitting and standing posture of Buddha's statues were carved out in the Mathura school. The presences of the two attendants by the side of Buddha who hold Chanwars is a feature of the Mathura school and this figure has been later inspired the images of Indian Deities. The sitting Buddha of Mathura School is in padmasana and soles of the feet have been decorated with Tri ratna and Dharmachakra signs. Mathura School of art is purely indigenous style. Spotted red sandstone has been used in this school. In these sculptures, Buddha has depicted as Human and the main theme was Buddha and Bodhisattavas. The Mathura School of Art, noted for its vitality and assimilative character, was a result of the religious zeal of Brahmanism, Jainism and Buddhism. Mathura art, however, reached its peak during the Gupta period (AD 325 to 600). The Jina Image and Indigenous tyle of Buddhas image was a remarkable features of Mathura art. The Sarvatobhadrika image of 4 jain Jinas standing back to back belongs to the Mathura school. The Standing Buddhas of the Sravasti Sarnath and Kausambi belong to the Mathura School.  

Gandhara School of Art:
The Gandharan Buddha image was inspired by Hellenistic realism, tempered by Persian, Scythian, and Parthian models. Sculptors constructed Buddhist images with anatomical accuracy, spatial depth, and foreshortening. In this art,
Buddha's curls were altered into wavy hair. The **Buddha or Gandhar art is sometimes very thin, which is opposite in Mathura art.** It looks like the Mathura, Gandhara arts cross-fertilized in due course of time, and the bulky Mathura Buddha gradually gave way to the **slender elegance of the Gandharan image.** The result of this synthesis ennobled, refined, and purified the Buddha image that appeared in the Gupta period. This Gupta style became the model for Southeast Asian Buddha images. Gandhara School was based on Greco-Roman norms encapsulating foreign techniques and an alien spirit. It is also known as **Graeco-Buddhist School of art.** The foreign influence is evident from the sculptures of Buddha in which they bear resemblance to the Greek sculptures. **Grey sandstone** (Blue-grey Mica schist to be precise) is used in Gandhara School of Art. The Bamyan Buddha of Afghanistan were the example of the Gandhara School. The other materials used were Mud, Lime, Stucco. However, Marble was NOT used in Gandhara art. Terracotta was used rarely. **Bimaran Casket has yielded the earliest specimen of the Gandhara Art.**

**The Mudras of Buddha**

The Buddha later evolved in various themes. One important theme is the Thai culture’s Sukhotai period Buddha (c. 1240–1438). The Sukhotai-style image is known for Thailand's two most known styles viz. **Maravijaya or Bhumisparsha Mudra** and **Abhayamudra.** In the maravijaya seated posture where the Buddha extends his right hand to touch the earth—a gesture known as bhumisparsa-mudra—signifying the defeat of Mara, lord of darkness, and the walking image with the abhaya-mudra (gesture of fearlessness and reassurance). In all the Buddha depicted in the Gandhara Art is shown making four types of hand gestures and this is a remarkable feature in this art. The gestures are as follows:

- **Abhayamudra** : Don’t fear  
- **Dhyanamudra** : meditation
• Dharmachakramudra: a preaching mudra
• Bhumisparshamudra: Touching the earth.

Jalalabad, Hadda, Bamaran, begram & Taxila are the main centers where art pieces of Gandhara School have been found. Both Shakas and Kushanas were patrons of Gandhara School. The head of the Buddha matched very much with Greek God Apollo.

Amravati School of Art:

The third type of sculpture art that flourished during the Kushana time was Amravati School of art in the Andhra Pradesh. White Marble was used in this art and the themes were Buddha’s life and Jatakas tales. The curly hairs of Buddha is a feature that is influenced by the Greeks. In this school, the Kings, Princes, Palaces etc. have got prominence.

Kushana Empire: Important Observations

The central Asian Tribes introduced the Cap, Boot and helmet in India.

1. Kushanas (Yueh Chi Tribe) is considered to have conducted the Horse trade by sea with the Koying kingdom of modern Malaysia.
2. The Kushanas issued largest number of copper coins.
3. Charsada and Taxila were the karvan cities in Post Maurya Era.
4. Asvaghosa was the first Dramatist who used Sanskrit in composing the plays.
5. Sindoor (Vermillion) and Bamboo was introduced in India by Chinese traders.
6. India was known as Shen-tu in the early Chinese texts.
7. The works of Aśvaghosa were Buddhacharita, Mahalankara, Saundaranandakavya Saudarananda), Chandistrotra, Vajrasuchi.
8. Sun God has been depicted on the coins of Kanishka-1 and Vāsishka.
9. Kujala Kadphises and Kanishka-I adopted and patronized the Buddhism, but Vima Kadphises adopted Shaivism and was a Shiva Devotee.

10. The 4 important schools of Jainism viz. Kottaka, Varana, Aryayudikiya and vesavadiya have been mentioned in the Epigraphic Records of the Kushana Period.

9. Satavahana Empire

**THE KINGS OF SATAVAHANA EMPIRE**

Satavahana followed the Mauryas in Deccan. Satavahana dynasty ruled from Pune in Maharastra to Coastal Andhra Pradesh in the second century BC onwards. This dynasty was built up on the ruins of the Maurya Empire and around 1st century AD, they were the most prominent in the Modern Andhra Pradesh Region. They have been mentioned as Sātavāhanas, Sātakarnīs, Andhras and Andhrabhrityas in the Puranas and Coins. Most of the information about the Satavahana kings is interwoven with myths and the information has been collected by a large number of coins minted in Lead, Silver and an alloy of copper. The origin of Satavahanas is a mystery but they are considered Brahmans and most kings use the names of their mothers with their names. The coins issued by Satavahanas had Bilingual legends. The name of the Kings was mentioned in Prakrit as well as some south Indian Language. Satavahana Kings promoted Buddhism. **Nagarjunkonda and Amaravati I became important Buddhist centers during the Satavahana Era.**

**Simuka**

Simuka was the founder of the Satavahana Dynasty and he is believed to have destroyed the Shunga Power. He did so with the aid of the Rathikas and Bhojakas. He reigned for around 23 years and was beheaded by his brother Kanha, who succeeded him.

**Kanha:**
Kanha was the second ruler of the Satavahana Dynasty. He extended the empire to further south. He was succeeded by Simuka’s son Satkarni-I.

Satkarni-I
Satkarni-I or Sri Satkarni was son of Simuka and was a great ruler among the Early Satavahanas. Naganika was the name of his queen and he has been described as the Lord of Dakshinpatha. Kanha extended the empire to further south, Malwa and Narmada valley. He performed Ashvamedha Yajna and Rajsuya Yajna.

Satkarni II:
Satkarni II was the longest ruling king of the Satavahana Dynasty and date of his accession is considered to be 166 BC. He has been mentioned in the Hathigumpha inscription of the kharvela, in which he is depicted as enemy of Kharvela. In this inscription, it is mentioned that Kharvela disregarded Satkarni and dispatched to the western regions an army of strong cavalry. Satkarni II was succeeded by Lamobodara followed by Apilaka and some other rulers like Hala.

Hala:
Hala was one more great king of the Satavahanas who was 17th King of the Satavahana line. He had compiled the "Gatha saptasati" or Gaha Sattasai which mainly a text on love theme. Gatha saptasati is in Prakrat. He is also mentioned in another text Lilavati. These rulers were small rulers only and are considered to be under the suzerainty of Kanvas. The expansion of the Satavahanas was checked just after Satkarni II. The Shakas pushed them southwards and the western Deccan was occupied by the Shaka King Nahapana.

Gautamiputra Satkarni (Reign 78-102 AD)
Gautamiputra Satkarni who is described as the Destroyer of the Shaka, Pahalava and Yavana Power revived the lost power of Satavahana. Gautamiputra Satkarni is
known to have made a total and sharp recovery of the Satvahans. His mother Gautami has mentioned his achievements in the Nasik Inscription. His empire extended from Eastern Malwa, Western Malwa, Narmada Valley, Vidarbha, Western Rajputana, Saurashtra and even Kalinga. *Nasik Prasasti* describes Gautamiputra as the ruler of the *Aparanta, Anupa, Saurashtra, Kukura, Akara, and Avanti*. In south his reign was up to Kanchi in South. He assumed the title of raja-raja and Maharaja. After Gautamiputra Satkarni, the Puranic inscription name other Satavahanas such as Pulumayi, Sri Satkarni, Siva Sri, Sivaskanda Satkarni, Madharipta Sakasena, Sri Yajna Satkarni. One more important is Vasithiputra Pulumayi-II.

**Pulumayi-II**

Pulumayi-II is known as Vasithiputta or Vashishthi Putra Satkarni. He was son of Gautamiputra Satkarni and was an efficient king like his father. He extended the power of Satvahanas to further south and it was now extended up to Bellary district of Modern Karnataka. The Girnar Inscription of Rudradaman mentions that Rudradaman defeated the Dakshinapathpati Satkarni twice, but did not kill him because of the close family relationship. This has been corroborated as “that Pulumayi-II was married to daughter of Rudradaman. (However, there is confusion in this)Pulumayi-II has been described in largest number of inscription and this proves that he had a vast empire. In the evening of Pulumayi-II’s life, the *Shakas revived under Chastana*. The last Satavahana Ruler was Pulumayi-IV. Not many details have been found about him except that he built a tank in Vepura.

**Saatvahana Empire: Observations**

- Satavahanas are considered the flag bearers of Aryanism to Deccan. They were the first Native Indians who had issued the coins with portraits of their kings. All the coins of Satavahanas used Prakrit dialect and also on backside the southern language (Telugu or Kannada). Prakrat seems to be the official language of
Satavahana. The Satavahana worshipped the Hindu Deities such as Rama, Krishna, Vasudeva etc. but they also patronized the Buddhism. The Nagarjunkonda and Amaravati in Maharastra became the important centers of Buddhism during the reign of Satavahanas and their successors. Saatavahana Built many Chaitya and Viharas. Most of them were rock cut from the solid rock in North Western Deccan and Maharashtra. The Karle Chaitya of 1st century BC is one of the most important Chaitya. The Viharas of the 1 century AD at Nasik bear the inscription of the Gautami Putra Satkarni and Nahapana. The Amaravati Stupa was built in the reign of Satavahanas. Satavahanas administration was simple and inspired by the Mauryas. The King was the protector of the religion and had divine attributes. He possessed the qualities of ancient Gods. The Kingdom was divided into the Janpadas and subdivided into Aharas. The ruler of each Ahara was an Amatya. Ahara was divided into Grama which was under the headmen called Gamika. Two feudatories viz. Mahasenapati and Mahataravalara were created in the Satavahana Dynasty. King was called Rajan or Raja and he had the right to mint the coins. A Senapati was appointed as the provincial governor. The most important features of the state formation under Satavahanas were:

- It was a result of a continuous process.
- It was influenced by Mauryan Administration
- It was influenced by North India

Gautamiputra Satkarni is claimed to have re-established the four fold Varna System. Satavahanas ruled in Modern Andhra Pradesh, but most of the inscriptions of Satavahanas have been found in Maharashtra. Nanaghat Inscription of Naganika (wife of Satkarni-I) has been found near Pune (District). The Two cave inscriptions found at Nasik are of Gautamiputra Satkarni. At Nasik, Inscription of Pulumayi II has been found. The Karle cave inscription is of Vashishtiputra Pulumayi II.
The one century gap between the extinction of Kushana & Satavahanas (around 220-230 AD), till the rise of the Imperial Gupta Dynasty a century later, is known to be one of the darkest in the whole of history of India. After the disintegration of the Mauryas, the Kushanas kept the North united and Satavahanas kept the Deccan united. Further south there were three Cheras, Pandyas and Cholas. In north, the Malvas, Yaudheyas, Kunidas etc. contributed to the extinction of Kushanas and in Deccan, the Vakatas and Ikshwaku contributed to the death of Satavahana dynasty. This dark period of one century was followed by a dawn of classical age which is also known as the **Golden Age of Indian History**. The classical age refers to the period between 320 AD to 550 AD when India was united again under the Gupta Dynasty. This period marks the crystallization of Hindu Culture and known for developments in all walks of life including the science, technology, engineering, art, dialectic, literature, logic, mathematics, astronomy, religion and philosophy. The founder of this dynasty was Sri Gupta. But there were other early Guptas mentioned in many inscriptions such as **Shiva Gupta in Nasik Inscription** and **Puru Gupta in Karle Inscription**. The origin of Gupta is shrouded in mystery.

**The Political History of Guptas**

Though, the earlier origins of the family of the Guptas are not traceable, yet it is now almost accepted that the Gupta Kings were of a Gotra known as **Dharana**. It is stated in the **Poona Copper Plate Inscription of Prabhavatigpta**. Prabhavatigpta was a Vaktaka queen who was daughter of Chandra Gupta II and his wife Kumbernaga, who was from the Naga family. The views of the different scholars regarding the origin of the Guptas have been summarized in the following table:
A.S. Altekar Gupta were vaishyas as the ancient texts mention that the surname ending with Gupta were Vaishyas.

Dr. H C Raichaundhury Guptas were Brahmins

R C Tripathi Guptas were Brahmins

Dr. V Upadhyaya, Hira Chand Ojha Guptas were Kshatriyas

K P Jayaswal & Dasharatha Sharma Guptas were Jats and same Gotra still exists in Rajasthan

R C Mazumdar Guptas were from Ikshwaku Clan

D. R. Regmi They are closely related to the Abhira Kings of Nepal.

The Kshatriya Origin of the Guptas has been maintained on the account that Chandragupta II wedded to a princess named Kumara Devi, who belonged to an ancient Licchhavi clan. The Licchhavi clan was celebrated during the period of Bimbisara and Ajatshatru but for next 9 centuries the history is lost. Therefore, it is the marriage of Kumaradevi with the Chandragupta II, which has been the basis of arguments that Guptas were Kshatriyas.

Sri Gupta (240-280 AD)

Sri Gupta was the founder of the Gupta dynasty. The details about the Sri-Gupta, the first ruler of the Gupta Dynasty come from the accounts of ITsing who came to India in around 690 AD. Sri Gupta has been identified with Che-li-ki-to of ITsing, who as per his details, had built a temple 500 years back from is visit for Chinese Pilgrims. Some of the scholars are of the view that Sri-Gupta was a feudatory of the Kushanas.

Ghatotkacha: (c. 280-319 A.D.)

Ghatotkacha was son of Sri Gupta and he succeeded him after his death. Not many details are available about Ghatotkacha.

Chandragupta I (c. 319-335 AD)
Chandragupta-I was son of Ghatotkacha and is considered to be the real founder of Gupta Empire. He was most powerful monarch and assumed the title of Maharajadhiraj. The earlier kings were given the titles Maharaja only. Chandragupta –I can be called the first independent ruler of the Gupta Dynasty. He was married to Licchhavi princes Kumara Devi and this helped him to get influence and extend the dominion. Samudragupta was born of this dominion. This is proved by the inscriptions of Samudragupta, in which he proudly described himself as Licchavidauhitra, but not at Guptaputra.

**Samudragupta: (335-380 AD)**

Samudragupta was son of Chandragupta –I and Kumara Devi. He ascended the throne in 335 AD. Before his death, probably 4 or 5 years back, Chandragupta-I had publicly announced that Samudragupta would be his heir apparent and thus abdicated the throne in his favor. This was justified by the killer instincts of Samudragupta who displayed a greater degree of skill in the arts of both peace and war. But this nomination was perhaps not liked by many and coins of an obscure prince Kacha say that there was some trouble over the succession. Samudragupta was the greatest ruler of the Gupta Dynasty and ruled till around 380 AD. The western scholars equate him with Napoleon and call him Indian Napoleon due to the extensive military conquests. His court poet and minister Harisena composed the Allahabad pillar Inscription or Prayag Prasasti. The Pillar was an Asokan Pillar erected by Asoka six century before him. This Inscription is a eulogy of Samudragupta and mentions about the conquests of Samudragupta and boundaries of the Gupta Empire. As per this inscription, Samudragupta defeated 9 kings in North, 12 Kings in South, reduced all the Atavika states to vassalage. It also mentions that more than five states in the frontier states surrendered and accepted his suzerainty. He had close contact with the kingdom of Ceylon and South East Asian colonies. The eulogy of Harisena describes him as hero of 100 battles. He
performed Ashvamedha Yajna, this has been testified by a seal of Samudragupta bearing a Horse. **This was probably first Ashvamedha after Pushyamitra Shunga. He is depicted in his coins playing Veena.** He allowed the king of Ceylon to build a monastery at Bodhgaya. Another term used by Harisena for him is **Kaviraja**, which testified him as a patron of poetic arts and a poet himself. Samudragupta also assumed the title of **Vikramanka**. The reign of Samudragupta was from Brahmaputra to Chambal and

**Shaka embassy to Samudragupta:**

The Saka dynasty which was overthrown in 395 had been originally founded in the first century by a chief named **Bhumaka**. Bhumaka was followed by Nahapana and Nahapana was destroyed by an Andhra King **Gautamiputra Satkarni in 125 AD**. However, the local government fell into the hands of **Chastana and his descendants**. In the Middle of the second century, Satrap Rudradaman who was grandson of Chastana defeated his Andhra Rival **Vashishtiputra Satakarni**, who was eventually married to his daughter. Rudradaman firmly established his power in west (Malwa, Kutch, Sindh, Konkan and other parts). The capital of Chastana and his descendants was **Ujjain**, which was one of the important commercial centers. Samudragupta was not able to undertake the conquest of the west and had received an embassy from Rudrasena, descendant of Rudradaman. But the rivalry did not ended and Chandragupta II, son of Samudragupta finally crushed his western rivals.

**Gupta Era**

Chandragupta-I ascended to the throne in 319-320 AD. The Valabhi Era of Gujarat has been identified coterminous with the Gupta Era. The Valabhi kings were feudatories of the Guptas and they might have used it as era of their overlords. Dr. Fleet has treated with this at length and has established that beginning of this era is Saka era 242, which means 242 +78 = 320 AD. This coincides with the Nepal Era
of Jaydev-I that is 320 AD. from Himalaya to Narmada in south and he subdued the Shakas and Kushanas. The dominion under the direct government of Samudragupta in the middle of the 4th century was thus comprised of all the populous and fertile areas of the Northern India. He established diplomatic relations with the Kushana Kings of Gandhar and Kabul and also the Buddhist king of Ceylon. In 330 AD, Meghavarna, the Buddhist King of Ceylon had sent two monks, one of whose was his brother to visit a monastery built by Asoka. But they got scant hospitality and returned with complaints. Later, Meghavarna sent a mission laden with gems and gifts to Samudragupta with a request to built a monastery on the Indian Soil. The flattered Samudragupta gave permission. This monastery was built near the Bodhi Tree at Bodh Gaya. The purpose was recorded in a copper plate and it described the monastery with a height of 3 stories and containing 6 halls. When Huen Tsang visited it he saw it occupied by Thousands of Monks and it extended ample hospitality to visiting monks.

Chandragupta-II (Chandragupta Vikramaditya)

Chandragupta II, the great was son of Samudragupta and Datta Devi. Not much is known about the character but the corroborated facts about his life prove that he was a strong, vigorous ruler and was well qualified to govern and extend his empire. Before Chandragupta II, his elder brother Ramagupta ascended the throne after death of Samudragupta. Through, not many details about Ramagupta are available; the drama Devichandraguptam of Vishakhadatta gives an account that at Shringararupakam, Ramagupta was badly defeated by a Saka chieftain. To secure the people, he agreed to surrender his queen Druvadevi to the Sakas. Chandragupta II objected this and, Chandragupta-II in disguise of queen Druvadevi entered enemy’s camp and killed the Saka king to restore the huge empire, queen and the dynasty. Ramagupta is portrayed in this drama as a Coward king and impotent. Chandragupta II killed his brother and married to his widow, Druvadevi.
Chandragupta reign covered a wide territory whose northern limit was Vahlakas Country, Southern Limit was the Ocean, Western Limit was the Mouth of Indus and Eastern Limit was Vanga. Marraiage alliance and conquests were one of the ways of Chandragupta II to extend his power and kingdom. His daughter Prabhavati was married to a Vaktaka prince. The prince died in due course and his young son became the ruler but the virtual ruler was Prabhavati. This helped Chandragupta II to exercise indirect rule over the Vaktataka Kingdom also. **The most important event of Chandragupta II’s reign was conquest of Sakas.** He destroyed the Saka chieftain Rudrasena III and annexed his kingdom. His victory over Malwa helped in prosperity of the Malwa region and Ujjain became a commercial hub. Some scholars call Ujjain his second capital. Chinese traveler Fa Hien had visited India during the time of Chandragupta II. Numerous scholars and artists adorned the court of Chandragupta.

**Observations of Fa Hien’s visit during Vikramaditya reign**

Pataliputra was considerably neglected by the warrior kings like Samudragupta and Vikramaditya, but it continued to be a magnificent and populous city though out the reign of Chandragupta II. Later Patliputra was reduced to reigns in the wake of the Hun invasions in the 6th century. However, Patliputra was rebuilt and revived by **Shershah Suri** as today’s Patna. The accounts of Fa Hien give a contemporary account of the administration of Chandragupta Vikramaditya. Fa Hien (337 – ca. 422 AD) was so much absorbed in his quest for Buddhist books, legends, and miracles that he could not mention the name of the mighty monarch in whose rule he lived for 6 years. The picture he depicted cannot solve all the queries of the historians of today yet, they give a vivid picture of the state of the country. At Pataliputra, he saw and was impressed by Asoka's palace so it is sure that Asoka's palace was in existence even in the Gupta Era. He also describes about 1 stupa and
2 monasteries nearby, also ascribed to Asoka. He mentioned about 600-700 monks living there and learning their lectures from teachers from all quarters. He mentions that towns of Magadha.

Chandragupta II and Mahrauli Inscription

The Mahrauli Iron Pillar was originally placed on a hill near the Beas and was brought to Delhi by a King of Delhi the Gupta Empire by Radhakumud Mookerji. This pillar credits Chandragupta with the following:

1. Conquest of the Vanga Countries by his battling alone against the confederacy of the enemies united against him.
2. Conquest of Vahlakas in a fight that ran across **seven mouths of Sindhu**.
3. Spread his fame to southern seas.
4. Attained *Ekadhirajyyam* (United Kingdom) by prowess of his arms.

This pillar was established by Chandragupta as *Vishnupada* in the honor of Lord Vishnu. largest in the area of Gangetic Plains and he calls it central India. He mentions that there were a lot of charitable institutions, rest houses, and there was an excellent Free Hospital in the Capital which was endowed by benevolent citizens. The poor and helpless patients suffering from all kinds of illnesses were taken care of and doctors attended them and they were given food and medicine as per their wants. This depiction proves **the earliest foundation of Charity and this charity was first of its kind in the word which spoke of characters of the citizens of the Gupta Era**. India's is great as far as Charity was concerned and as we are told, **earliest charitable hospital in Europe or anywhere else in the word was opened in 10th century**. Fa Hien further explains that the population of the western part (Malwa) lived happily and did not worry. He mentions that they don't have to register their household and not to have attend any magistrate. People did not lock their houses. The passports and those who were willing to say may stay and those willing to go may go did not bind them. Fa Hien further mentions that no
one kills the living things, or drinks wine or eats Onion or garlic. They don't keep pigs and fowls, there is no dealing of cattle, and there are no butchers. Only Chandals did all these. Fa Hien mentions about the Chandala, who dwelt apart and they were required to keep a piece of wood as a warning of their approach so that other folk might not get polluted. Chandals were the only offenders of Dharma, as per Fa Hien. About administration, Fa Hien mentions that the authorities interfered as little as possible with the subject and they were left free to prosper and grow rich in their own way. Fa Hien studied Sanskrit for 3 years at Pataliputra and two years at the Port of Tamralipti without let or hindrance. The Roads were clear and safe for the passengers. The accounts of Fa Hien give a clear indication that India was probably never governed better than the era of Chandragupta Vikramaditya. The prosperity of the Indians and tranquility of the empire have been testified by the account of Fa-Hien and his unobstructed itinerary all around gives the details about the Golden Era of Mother India.

9 Gems (Navratnas) of Chandragupta Vikramaditya

Chandragupta II was known for his deep interest in art and culture and nine gems or Navratna adorned his court. The various fields of these 9 gems prove that Chandragupta gave patronage to arts and literature. Brief description about the nine Ratnas is as follows

Amarsimha

Amarsimha was a Sanskrit lexicographer and a poet and his Amarkosha is a vocabulary of Sanskrit roots, homonyms and synonyms. It is also called Trikanda as it has 3 parts viz. Kanda 1, Kanda 2 and Kanda 3. It has 10 thousand words in it.

Dhanvantri

Dhanvantri was a great Physician.

Harisen
Harisena is known to have composed the Prayag Prasasti or Allahabad Pillar Inscription. The title of this inscription of Kavya, but it has both prose and verse. The whole poem is in one sentence including first 8 stanzas of poetry and a long sentence and a concluding stanza. Harisena in his old age was in the court of Chandragupta and describes him as Noble, and asks him "You Protect all this earth".

Kalidasa
Kalidasa is the immortal poet and playwright of India and a peerless genius whose works became famous worldwide in modern world. Translation of Kalidasa's works in numerous Indian and Foreign Languages have spread his fame all of the word and now he ranks among the top poets of all times. Rabindranath Tagore, not only propagated the works of Kalidasa but also expounded their meanings and philosophy that made him an immortal poet dramatists.

Kahapanka
Kahapanka was an astrologer. Not many details about him are found.

Sanku
Sanku was in the field of Architecture.

Varahamihira
Varahamihira (died 587) lived in Ujjain and he wrote three important books: Panchasiddhantika, Brihat Samhita, and Brihat Jataka. The Panchasiddhantaka is a summary of five early astronomical systems including the Surya Siddhanta. Another system described by him, the Paitamaha Siddhanta, appears to have many similarities with the ancient Vedanga Jyotisha of Lagadha. Brihat Samhita is a compilation of an assortment of topics that provides interesting details of the beliefs of those times. Brihat Jataka is a book on astrology which appears to be considerably influenced by Greek astrology.
Vararuchi
Vararuchi is the name of another gem of Chandragupta Vikramaditya who was a grammarian and Sanskrit scholar. **Some historians have identified him with Katyayana.** Vararuchi is said to be the author of *Prakrit Prakasha*, which is first Grammar of Prakrit Language.

**Vetalbhatta**
Vetalbhatta was a magician.

**Kumaragupta –I (415-455 AD)**
Chandragupta II was succeeded by his son Kumaragupta I or *Mahedraditya*. The period assigned to him is 415-455 AD and his reign spanned for a long period of 40 years. He was an able ruler and there is no doubt that his empire suffered no diminution but extended. Like his grandfather, he celebrated the horse sacrifice (Ashvamedha) as an assertion to his paramount supremacy. The records furnish that at the close of his reign, Kumaragupta's dominion suffered severely from the invasion of Huna Hordes, all over North India. The invaders from South India also disturbed him. He issued coins with images of killing a lion. He also issued a coin which bear the picture of Kartikeya.

**Skandagupta: (455-467 AD)**
Kumaragupta–I was succeeded by Skandagupta. Skandagupta was the last powerful king of the Gupta Empire. He assumed the title of Vikramaditya, Devraj and Sakapan and subdued the invaders (Pushyamitras and Hunas) and brought back the peace and glory of his father. He faced invasion of White Huns, the central Asian tribes. He issued 4 types of Gold coins and 4 types of Silver coin. **Bhitari Inscription** details about the prowess of Skandagupta. After his death in 467 AD, the Gupta empire declined rapidly.

**The Life in Gupta Empire**

**Caste System:**
As Fa Hien, mentions that Chandals lived at the outskirts of the society in miserable conditions and were segregated from the society proved that in Gupta Era the caste system had crystalized and became very rigid with Brahmins getting the top position in the society.

**International Trade:**

Gupta had a flourishing Roman Trade. The Trade contacts developed during the Kushana Period continued and Chandragupta II's conquest in western India further added to this trade. The people were prosperous and they were free to grow and flourish. The important port towns were **Brigukachchaha, Kalyana & Sind**, which were bulk trade centers with Romans. Ujjain had become a major commercial center and it was linked to southern and northern India. Nasik, Paithan, Pataliputra, Benares were other major trade centers. Trade was badly affected by the Huna Invasions. Silk, Leather goods, Fur, Iron Products, Ivory, pearl, Spices and Indigo were major export items. The Port of Tamralipti was a good source of Trade with East Asia. Most of the commodities were taxed One Fifth of the value as a toll in international Trade.

**Agriculture:**

Agriculture was the main occupation in Gupta Empire and there was no governmental interference. The land was fertile and means of irrigation were simple.

**Occupation:**

Gupta period had many cloth centers and silk industry witnessed a significant development during this period. The Mandsor Inscriptions gives account that Gupta people were helped to a great extent for the growth of Silk Industry. Gold, silver and Copper was used in making ornaments and issuing coins. The Gold coins show the pomp, power and prosperity of the empire. The Coins of
Samudragupta and Kumara Gupta issued after the Ashvamedha depict the horse tied to a Yupastambha. The coins of Chandragupta bear Garuda preying a snake.

**Guild System:**

In ancient history, the glimpses of guild systems are seen in *Jatakas Tales*. Guilds refer to organizations of artisans, and traders, which have high place in the society. In Gupta Era, the activities of Guilds were increased and these activities are recorded in various literature, inscription, clay seals etc. There is a mention of **Guild of architects in Raghuvamsa**. The *Indore Copper plate* inscription mentions about a **guild of oilmen**. The *Mandsor Inscription* mentions the guild of silk weavers. The guild system declined after the Gupta Period.

**Gupta Administration**

There was an efficient administration established in the Gupta Empire. All powers were centered in the Kings but, the rulers did not interfere in the administrations of those regions which accepted their suzerainty. Elaborate administration system was evolved in the regions which were under the direct control of the Gupta Kings. The element of divinity was attached to the kings and they were looked as Gods and God’s representatives. The Kings adopted high-sounding titles such as Maharajadhiraj, Paramabhattaraka, Chakravarti, Paramesvara etc. The King was assisted by a council of Ministers. The minister’s office was almost hereditary. The supreme judicial power was invested in the King but the Mahadandnayaka carried out the judicial functions. The Gupta Kings created two new classes Sandhivigrahika (Minister of War and Peace) and Kumaramatyas (Offices of the crown Prince). Civil and criminal crimes were demarcated in Gupta Era.

The following table presents the list of important officials:

1. Mahabaladhirkita Commander in Chief
2. Mahadandnayaka Chief Justice
3. Mahapratihar Maintenance of Royal Palaces
4. Mahasandhivigrahika or Sandhivigrahaka War and Peace
5. Dandpashika Head of Police department
6. Bhadagaradhikreta Royal Treasury
7. Vinayasthisansthapaka Education Department
8. Sarvadhyaksha Inspector of all central departments
9. Mahashwapati Cavalary
10. Mahamahipalapati Elephants
11. Vinayapura One who represented guests to King’s court
12. Yuktapurusha Accounts of war booty
13. Khadyapakika Royal Kitchen
14. Ranbhandagarika Arms and ammunitions stores
15. Mahanarpati Infantry

The empire was divided into a number of provinces, which were called Bhuktis. Each Bhukti was further divided into Vishaya or Bhoga which was also known as Adhisthana or Pattana. The smaller level was Vithi which referred to a Tehsil. A Bhukti was placed under Uparaka and Vishaya under Vishayapati. The village level disputes were solved by the village headmen called gramapati or gramadhyaksha and this was the smallest administration unit. Kutumbis and Mahattaras are other words used for similar village level officers. Chiefs of the Guilds were called Nagarseths who represented the Guild in the urban trading circles. The Sarthavaha also represented the trading communities. The Prathamakulika represented the crafting communities (artisans) and Prathamakayastha represented Government official community. Pustapala were junior (district level) record officers. The terms Nivartana, Kulyavapa and Dronavapa were used for Land measurements. The Araghatta or Ghati Yantras
were the instruments of irrigation which were known earlier and now became more popular in Gupta Era.

**Types of Taxes in Gupta Era**

- **Bali:** The Bali which was voluntary in Maurya era and was given to the King became **compulsory in Gupta Era.**
- **Bhaga:** King’s share in all produce of the cultivators. It was 1/6th part of produce.
- **Bhoga:** Bhoga refers to the tax in kind of gifts, flowers, woods, fruits etc.
- **Hiranya:** This was the tax paid in cash (Gold) Hiranya means Gold.
- **Halivakara:** Hal means a Plough, so Halivakra was a kind of tax slab, those who owned a plough used to pay tax.
- **Kara:** It might have been some irregular tax charged from villagers.
- **Shulka:** It was custom or toll tax very much similar to Chungi in modern times.
- **Udinanga:** It might be a social security kind of tax.
- **Klipta:** It was related to sale and purchase of lands.

**Religion in Gupta Era**

Buddhism was generally prevalent in Northern India including Kashmir, Afghanistan and Swat Valley two centuries prior to Christian era and 2 centuries after it. Jainism was prevailing but did not attain much popularity. Hinduism never ceased to exist and retained the large share of both the popular as well as Royal Favor. It is evident from the coins of **Kadphises II, the Kushana emperor who adopted Hinduism** with such a great deal that he repeatedly put images of Shiva on his coins and described himself as a devotee of Shiva. The development of the Mahayana School of Buddhism from the time of Kanishka was in itself a testimony to the reviving power of Brahminical Hinduism. This newer Buddhism was very
much common to the Hinduism. The revival of the Sanskrit was first made possible by the western Satraps as evident from the Girnar inscription of Rudradaman, the Saka King who registered his achievements in elaborate Sanskrit. The Gupta Emperors made the Sanskrit fostered by the Satraps in the 4th and 5th century AD. In Gupta empire both Buddhism and Hinduism received support and the Gupta Kings were perfectly tolerant about the three religions prevalent at that time, but they were beyond doubt zealous Hindus who were guided by the Brahmin advisors and skilled in the Sanskrit language. The Jainism remained confined to the merchant communities of western India. Christianity had also arrived in India but it was confined to the Malabar Region.

Changes in Hinduism

However, Hinduism also underwent some important changes during these times. The sacrifice was replaced by Worship and mediation of the Brahmins was somewhat replaced by Devotion and Bhakti. The Shakti cult emerged in the Gupta era, which was based upon the fact that the male can be activated only through union with females. Therefore, this was the beginning of worship of wives / consorts of Indian Gods such as Lakshmi, Parvati, Durga, Kali and other goddesses. The worship of Mother Goddess, which was prevalent in the Harappan India, finally got incorporated in the Hinduism by Guptas times. By the end of 5th century, Tantrism had also become prominent.

Rise of Occult Practices

The emergence of Tantrism and worship of female deities also led to occult practices, which kept sexual union in the center. The sexual rites started becoming prominent and now they started taking shape of religious sexuality, which reached its zenith in India by the end of the 6th and 7th century, as evident from numerous temple arts centered on the religious sexuality in that era.

Rise of six schools
The six schools of Hindu Philosophy viz. Nyaya, Vaisheshika, Sankya, Yoga, Mimansa and Vedanta started taking definitive shape because of the philosophical debates between the Hindu and Buddhists on the question of presence of God, attaining salvation, karma, fate, Birth and Death and rebirth.

Gupta Art

Gupta Period is called the "Golden age of India" or the "Classical Age of India" partially due to the unprecedented activities and development in the arts, architecture, sculpture, painting and literature.

Temple art

The rock cut architecture reached its zenith in the Gupta Era and this era marked the **beginning of the Free Standing temple Architecture**. Most of the temples built in the Gupta era were carved with representation of Gods (mainly avatara of Vishnu and Lingams) and Goddesses. The most important temple of Gupta era is **Dasavatara Temple of Deogarh, Uttar Pradesh**. Following is a brief description of the temples & Stupas of the Gupta Era: **Dasavatara temple, Deogarh Uttar Pradesh**: Dasavatara temple is located in Deogarh Village in Lalitpur town in Uttar Pradesh. The temple was discovered by **Captain Charles Strahan** and was named so by **Alexander Cunningham**. It depicts the 10 avatara of Vishnu. It is a large and elaborate edifice with typical temple art of Guptas (without Shikhara) and cubical Garbhagriha. This temple has also been linked to the "**Sarvatobhadra temple**" mentioned in the Vishnudharmottara Purana by several scholars. **Bhitargaon Temple**: Bhitagaon Temple is located in Kanpur District of Uttar Pradesh. It is the oldest remaining Hindu temple, and was built in the Gupta Era in 6th century. **Dhamekha Stupa**: The Dhamekha stupa is located at Sarnath, 13 km away from Varanasi. It marks the deer park or Rishipattana where Buddha gave his first sermon. As per an inscription dated 1026 AD, recovered from the site, its older name is Dharmachakra Stupa. Archeologist, Alexander Cunningham in
search of a relic casket bored a vertical shaft through it center down to the foundation and at a depth of around 91 centimeter he found a slab with an inscription.....Ye Dharma Hetu Prabhava Hetu.....written in Brahmi script. This inscription is of 6th or 7th century. Below this, one more stupa made of mauryan bricks has been found which gives in indication that Asoka might have commissioned it.

Other Temples

Other temples of the Gupta Era are as follows:

a. Vishnu Temple of Tigawa Jabalpur
b. Shiva Temple of Bhumara
c. Parvati Temple of Nachria Kathura
d. Mukund Darra Temple of Kota
e. Lakshaman Temple of Raipur
f. Shiva Temple of Koh.
g. Bhitari Temple at Ghazipur

Salient features of the Gupta Temples:

In Gupta period, the basic, characteristic elements of the Indian temple consisting of a square sanctum sanctorum and a pillared porch had emerged. The Shikhara was not much prominent in the early Gupta temples but was prominent in later Gupta era. There was a single entrance or mandapa or Porch. Gupta style temple was modeled on the architectural norms of the Mathura school.

Some Other Notes about Gupta Temples

- Sanchi temple at Tigwa has a flat roof.
- Dasavatar Temple at Deogarh, Bhitargaon temple and Mahadev Temple at Nachna Kuthar have a square tower of Shikhara.
- Manyar Math at Rajgriha is a circular temple of Gupta Era.
Main style of temple architecture in i.e. Nagara style and Dravida style actually began from the Gupta era.

The earliest stone temple with Shikhara is Dasavatarr Temple at Deogarh.

The Bhitargaon temple at Kanpur is entirely made up of Bricks.

Cave Architecture of Gupta Era: Ajanta Caves

Out the 31 rock cut cave monuments at Ajanta, five are Chaitya Grihas viz. cave 9, 10, 19, 26 and 29. Cave 26, 27 and 29 are most important as far as development in the Buddhist art is concerned. Cave 26 is a Chaitya Griha which is perhaps the last excavation. It is an elaborate cave. The grandest depiction in all Buddha arts is Mahaparinirvana of Buddha (22 ft). The Ajanta caves are divided into 2 groups. The first group of caves which were great shrines and monasteries was carved out in the second century BC, at the magnificent site of Ajanta, which is located in the horse shoe shaped gorge of Waghora river, in Aurangabad district of Maharastra. The second group of caves was created in 5th and 6th century AD during Gupta and Post Gupta periods under the rule of the Vaktaka Kings (Gupta Era), with a renewed activity that was richer and more ample. The Buddha was represented in Human and these representations are found both on the facades and in the interior. Finally, the wall painting, profuse and sensitive, constitutes, no doubt, the most striking artistic achievement of Ajanta. One of the most prominent and outstanding figures are of humanized serpents, a Nagaraja and Nagini with an attendant figure as finest sculptures in human forms. The Mahaparinirvana of the Buddha, when he finally achieves release from the mortal world, is a profoundly moving scene. The Gupta Period, grand Viharas were excavated which were considerably larger than the earlier Viharas. Every inch of the wall and ceiling space was originally covered with fine paintings, the mural paintings are greatest treasure of the entire heritage of Indian Art.

Inscriptions of Gupta Era
Gupta era is known for a large number of pillars erected at a number of places. Out of them two most important are

1. **Prayag Prasasti**: Also known as (Allahabad Pillar Inscription) of Samudragupta. Composed by Harisena. Very simple and refined Sanskrit in *Champu kavya style*.

2. **Garuda Pillar**: Garuda Pillar refers to the Mahrauli Pillar Inscription/Mahrauli Iron Pillar) of Chandragupta II.

3. **Mandsaur Inscription**: It is ascribed to Vattasbhatta.

4. **Eran Stone Inscription of Samudra Gupta**

5. **Sanchi stone inscription and Mathura stone inscription**.

6. **Nalanda Inscription**

7. **Gaya Copper Plate (Speaks of Samudra Gupta)**

8. **Udayagiri Cave Inscription (Speaks of Chandragupta II & Kumaragupta)**

9. **Junagarh Rock inscription speaks of Skandagupta**.

**Literature in Gupta Era**

Sanskrit literature reached its climax in the Gupta period. This era is known for **equal writing of prose and poetry**. Sanskrit became the *Lingua franca* of India in that era. The final editing of the Ramayana and Mahabharta took place in Gupta Period. Puranas, Smritis and Dharmashashashtra literature was developed in the Gupta period. Yajnavalkyasmriti is almost regarded as the **official law book of Guptas**. Naradasmriti was also written during the Gupta period. All the successive redactions in the **Manu’s Dharmashastras** were carried out in Gupta Period.

**Kalidasa**

There are several stories about life of Kalidasa, though none of them seems to be authentic. However, the most famous story about life of Kalidasa says that Kalidasa was an illiterate idiot and was a dumb fool to start with. A king’s daughter was a very learned lady and the story goes as she wanted to marry only a person
who will defeat her in "Shastarthaa" (scriptural debate). However, if anyone is not able to defeat her, would be black faced and kicked out of the country. The idea was enough to irk the Pundits. Nobody wanted to get his face blackened and sent out of the country, so these witty people took Kalidasa to her. These Pundits spotted Kalidasa cutting a branch of a tree on which he was sitting himself. They told the princess that Kalidasa does only mute or symbolic debates. The debate started and the princess showed him one finger, which she meant that "Shakti is One". However, Kalidasa took its meaning that she will poke his one eye and he showed him two fingers. The princess took this answer to be a valid one manifesting that Shakti is in duality (Shiva and Shakti). Continuing the debate, princess showed her five fingers manifesting that there are 5 elements earth, water, fire, air, and void. Kalidasa manifested it as that she will slap him. So, in answer he showed her his Fist. The princess again took this as a valid answer as she manifested that all five elements combine and make the body or srusti. Thus, she married with Kalidasa. But after marriage she came to know that it was a fraudulent marriage and thus kicked him out of the house. After this humiliation, Kalidasa straightaway went to Kali’s temple and dedicated himself to Kali. Goddess Kali was appeased and granted him profound wisdom and art and speaking ability. He returned home and his wife spoke these words:

asti kashchit vaag-vishesha

Which literally mean you are an expert now in speaking?

These three words spoken by his wife are the opening words of his three great works as follows:

a. Asti : Kumarasambhavam starts with asti-uttarasyaam dishi
b. kashchit : Meghdoot starts with kashchit kaantaa
c. Vaag : Raghuvamsha starts with vaagarthaaviva
Please note that the above story may be neither historically correct nor there are any evidences to prove it. It goes as it is so no need to prove it.

Works of Kalidasa

Mālavikāgnimitram

Mālavikāgnimitram is the Sanskrit play, which depicts Agnimitra as its hero. Malvika is a maid servant whom Agnimitra falls in love. This was known to his chief queen, who imprisons her. Later it was known that Malvika was of a royal birth and she was accepted as queen of Agnimitra. Mālavikāgnimitram gives account of Rajsuya Yajna of Pushyamitra Shunga, father of Agnimitra.

Abhijñānaśākuntalam

Some Smriti works of Gupta Era:

1. Parashara (100-500 CE)
2. Katyanayan (400-600 CE)
3. Pitamaha (400-700 CE)
4. Pulatsya (300-700 CE)
5. Vyasa (200-500 CE)
6. Harita (400-700 CE)
7. Abhijñānaśākuntalam is a Sanskrit play which depicts the story of Dushyanta, king of Hastinapur, and Shakuntala, daughter of the sage Vishwamitra and the apsara Menaka.

Vikramōrvaśīyam

Vikramōrvaśīyam is a Sanskrit Drama which depicts the love story of Puruvas a Vedic King and Urvashi. Puruvas is chosen to reflect the qualities of Chandragupta Vikramaditya. Pururavas is a mythological entity representing Sun and Vikramaditya means the "Glory of Sun".

Raghuvaṃśa
Raghuvaṁśa is a Sanskrit epic poem that is a long (19 Sargas) narration of genealogy of Lord Rama's Raghu Vamsa beginning with King Dileep up to Agnivarna.

**Kumārasambhava**

Kumārasambhava is an epic poem which has 17 sirgs, out of which only 8 are accepted as his authorship. Kumara or prince is Kartikeya and it refers to birth of Kartikeya, son of shiva and Parvati after a lot of Tapasya to win Shiva who had already won Kamdeva (God of Love). Kartikeya later killed Tarakasur demon who was blessed that he would not be killed by any other than son of Shiva and Parvati.

**Ritusamhara**

Ritusamhara is again a mini epic poem in Sanskrit which has 6 Sargas. These Sargas refer to 6 seasons (Ritu) viz, Grisma (Summer), varsha (Rains), Sharad (Autumn), Hemanta (Cool), Sisira (Winter) and Vasantha (Spring). It mentions the feelings, emotions and experiences of lovers in 6 seasons. Ritusamhara is considered to be the earliest work of Kalidasa.

**Meghaduta**

Meghaduta means a messenger of Clouds. It’s a poem with 11 stanzas. The theme of Meghaduta is a Yaksha, who is subject of Lord Kubera (King of Wealth). His wife is waiting for him at Mount Kalidasa. Kubera at some place in central India exiled the Yaksha and he wishes to send his message to his wife. For that, he convinces a cloud to take his message and pass it on to his wife. The poem narrates about the beautiful sights and visual perceptions he would come across while going northwards to take this message to his wife. *The true beauty and grandeur of the literature in Gupta Era can be seen in the kavyas. The greatest among all the names is Kalidasa who lived in 4th century CE and was contemporary of Chandragupta II. His earliest production was Ritusamhara. But earliest drama was Malvikagnimitram. Meghaduta is pioneer Dutakavya in Sanskrit*
literature. Kumarasambhava and Raghuvamsa have the epic grandeur. Kumarasambhava deals with the union of Shiva and Parvati and birth of their son Kartikeya who destroyed Tarakasur. Taghuvamsa described the life and career of 28 kings of Raghu Dynasty which included Rama. The Prakrit Poem Setubandha is believed to have been written/ revised by Kalidasa for king Pravarsena. Malvikagnimitra, Vikramvarshiyam and Abhijanan-Shakuntalam are three plays penned by Kalidasa. Please note that Kalidasa’s style was imitated by Ceylon King Kumaradasa who has written Janakiharana. Kalidasa wrote Malvikagnimitra which accounts the celebration of Vasantotsava (Spring festival).

Bhāravi

Bhāravi is best known for Kiratarjuniya, written around 550 CE. Kirat is Shiva who speaks to arjuna in for form of a mountain dwelling hunter. This epic style Kavya is considered to be among the greatest works in Sanskrit which is known for complexity of the Sanskrit.

Bhatti

Bhatti or Batsabhatti is best known for Bhaṭṭikāvya which is also known as Rāvaṇavadha and was written in the 7th century CE.

Magha:

Śiśupāla-vadha was written by Magha in 7th century AD and is one of the 6 Sanskrit Mahakavyas. It was inspired by the works of Kalidasa, Bharavi and Dandin, all of them, as the author says but surpasses Bharavi in his style and wordplay.

Sudraka

Mrichhakatika means a "little clay cart'. It is a Sanskrit play written by Shudraka in the 2nd century AD. Arthur W. Ryder translated it in 1905 as The Little Clay Cart. It’s a play full with romance, sex, court politics and comedy. It depicts the story of a poor man Charudatta with a nagarvadhu Vasantena. The play seems to
be a reworked version of *Daridracharudatta*, another play. Śudraka seems to be an Abhira King Indranigupta who used Shudraka as his pen name. **There is a description of a civil court in Mrichhakatika, whose headquarters were at Nalanda.**

**Vishakhadatta:**

We know about only two plays of Vishakhadatta viz. *Mudrārākṣasa* and the Devichandraguptam. Out of them *Mudrārāksasa* is the only surviving play. Devichandraguptam is survived in fragments only. *Mudrarakshasha* means "Ring of the Demon". It narrates the ascent of Chandragupta Maurya to throne. *Rakshasha* is the last Minister of Nandas who is lured in Chandragupta's side, by Chanakya.

**Dandin**

Dandin had written Kavyadarshana and Dasakumarcharita. He lived in Kanchi and is best known for *Dasakumarcharita* "The Tale of the Ten Princes" which depicts the adventures of 10 princes. *Dasakumarcharita* was first translated in 1927 as *Hindoo Tales* and The Adventures of the Ten Princes

**Bhartṛhari:**

Bhartṛhari was a fifth century Sanskrit author who wrote *Vakyapadiya*, a treatise on Sanskrit Grammar and *Satakatraya* which is also known as *Nitishatak* and has 100 verses on philosophy. Batrihari seems to be a King but many scholars say that he was not a king but a courtier serving the king.

**Ishwar Krishna:**

His main work is Sankyakarika. It was a commentary on Sankya Philosophy.

**Vyasa**

Vyasa has written *Vyasabhasya*, it was a commentary on Yoga philosophy

**Vatsyayana**
Vatsyayana was the author of **Nyaya Sutra Bhashya**, which was the first commentary on **Gautama's Nyaya Sutras**. Kamasutra is a treatise on Human Sexual behavior and makes the part of the Kamashashtra. The first transmission of the Kama Shashra is attributed to Nandi, the bull of Shiva, as per the traditions. The Nandi bull is Shiva’s doorkeeper and he overheard the lovemaking of the Gods and recorded his utterances, for benefit of humankind. However, Kama sutra seems to be the first treatise on the principles / advices in sexuality.

**Science and Technology in Gupta Era**

The Gupta era is known for tremendous development in the development of astronomy, astrology, mathematics and metallurgy. The 230 foot high Mahrauli pillar speaks of the well developed metallurgy in that era which has not rusted in last 15 centuries. The coins of Gupta era were finely struck and engraved.

**Aryabhatta:**

Aryabhatta was the legendary mathematician of the Gupta Era. He wrote **Aryabhattiya** at the age of 23 years and later, Arya- Siddhanta. He worked on the approximation for pi to 3.1416. In trigonometry, he concluded for a triangle, the result of a perpendicular with the half-side is the area. He also worked on the motions of the solar system and calculated the length of the solar year to 365.8586805 days. Aryabhatta lived in Kusumpur in Pataliputra.

**Contributions of Aryabhata (476 AD)**

Aryabhata is the author Aryabhatiyam which sketches his mathematical, planetary, and cosmic theories. This book is divided into four chapters:

a. The astronomical constants and the sine table

b. Mathematics required for computations,

c. Division of time and rules for computing the longitudes of planets using eccentrics and epicycles,
d. The armillary sphere, rules relating to problems of trigonometry and the computation of eclipses.

Aryabhata took the **earth to spin on its axis**; this idea appears to have been his innovation. He also considered the heavenly motions to go through a cycle of 4.32 billion years; here he went with an older tradition, but he introduced a new scheme of subdivisions within this great cycle. According to the historian **Hugh Thurston**, Not only did Aryabhata believe that the earth rotates, but there are glimmerings in his system (and other similar systems) of a possible underlying theory in which the earth (and the planets) orbits the sun, rather than the sun orbiting the earth. The evidence is that the basic planetary periods are relative to the sun. That Aryabhata was aware of the relativity of motion is clear from this passage in his book “Just as a man in a boat sees the trees on the bank move in the opposite direction, so an observer on the equator sees the stationary stars as moving precisely toward the west.”

In his book named 'Aryabhattium', Aryabhatta has given lot of references of Suryasidhanta. He had developed instruments like chakra yantra (disk instrument), Gola yantra (type of armillery sphere) and shadow instruments. Aryabhatta deduced that earth is a rotating sphere: the stars do not move, it is the earth that rotates. Its diameter is 1,050 yojanas. Its circumference is therefore 1050 x 13.6 x π = 44,860 km. Aryabhatta also deduced that: “The moon eclipses the sun, and the great shadow of the earth eclipses the moon.”

**Varahamihira:**

Varahamihira lived in Ujjain and was one of the nine jewels (Navaratnas) of the court of Chandragupta II. He wrote Panchasiddhantaka, the five treatises on astronomy (NOT astrology). It summarises five earlier astronomical treatises, namely the Surya Siddhanta, Romaka Siddhanta, Paulisa Siddhanta, Vasishtha Siddhanta and Paitamaha Siddhantas.
Gupta Era: Other Important Observations

The Mathura school of sculpture has represented the phases of transition from the Kushan period to Gupta Period. Most of the earliest Gupta sculptures are from Mathura school. This school reached its mature phase during the Gupta Period. The Panchayatan style of Temple, in which the temple had four subordinate shrines on four corners, is seen in its earliest (primitive) form in Dasavatara temple of Deogarh, Lalitpur. India’s earliest structural temples belong to Gupta period. Temple number 17 at Sanchi is considered to be the earliest structural temple. One of the most remarkable feature of Gupta Administration was the process of devolution of power. Other features were the office of Sandhivigrahaka, and systematic provincial administration, much more improved than the Mauryas. However, at the same time, the republics got extinct during the Gupta era. The Vakataka dynasty, which was contemporary of the Guptas, had never struck their own coins and they used coins of the other contemporaries. The Kayastha as a new caste of officials had emerged in the Gupta age. Please note that the later Guptas were not the same Guptas but were actually the feudatories of the imperial Guptas.

The Later Guptas

Skandagupta Vikramaditya was the last great Gupta Ruler. He ascended to the throne on 455 AD and is known to have crushed the White Huna Invasion in the first or early years of his reign itself. Twelve year reign till his death in 467 AD was filled with wars with Hunas and this led to weakening the economy of his empire which is evident from the low quality of Coins issued during his and his successor’s reigns. The white Hunas invaded from the northwestern sides in around 455 AD. Skandagupta was the mature years and ripe experience, inflicted upon those barbarians, and gave them such as decisive defeat that India was saved for some two decades. However, in 465 a fresh swarm of nomads again poured across the frontiers and is known to have occupied the Gandhara.
Skandagupta in 467 AD there were repeated attacks on the heart of the dominions and the empire succumbed to the repeated attacks of the foreigners.

Successors of Skandagupta

Who was successor of Skandagupta is a mystery. The genealogy has been corroborated from four royal seals from Nalanda and one from Bhitari that Purugupta succeeded Skandagupta. When Skandagupta passed away, the empire perished but the dynasty remained. It is thought the Skandagupta could not leave any male capable heir and was succeeded by his half brother Purugupta, who was son of Kumaragupta I and Queen Ananda. The later kings / princes were Kumaragupta III, Buddhagupta and Narsihmgupta. In the western provinces of Malwa, the names of rajas Buddhagupta and Bhanugupta are found. They cover the period of around 484 to 510 AD. The death of Buddhagupta is thought to have occurred in around 495 AD. It was followed by the accelerated feudalization of the state structure, and the later of these two princes (or Kings) occupy a dependent position probably subordinate to the Huna Chieftains.

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**THE HUNA INVASIONS**

The Hunas had poured down from the steppes of Central Asia through the Northwestern passes and devastated the smiling cities of India. These central Asian hordes were in four cardinal directions they were known as follows:

1. Northern Huna - **Black Huna**
2. Southern Huna - **Red Huna**
3. Eastern Huna - **Celestial Hunas**
4. Western Hunas - **White Hunas**.

The nomad Mongol tribes known as Huns have found first mention in the Bhishma parva of Mahabharta. As per Dr V. A. Smith, the sholkas that mention the Hunas must have been placed after editing in 4th or 5th century AD. In Mahabharta these
tribes have been mentioned as *Malechhas* and *Malechhas* included several tribes such as *Sakas, Yavanas, Savaras, Savaras, Paundras and Kiratas, Khasas, Chivukas, Pulindas, Chinas* etc. *Practice of Polyandry was common in Hunas (several husbands one wife).* The Hunas moved westwards and divided into two major streams. One directed towards the valley of Oxus (today known as Amu Darya, a boundary between Iran and Central Asia and in Indian texts known as Vaksu) and another towards Volga River (Westwards towards Europe). The latter are thought to have poured into Eastern Europe and forced the Goths to the south and causing the Gothic wars, indirectly. Hunas filled the land between Volga and Danube but they could not make full use of their advantageous position. The Hunic Empire in Europe was finished within 20 years by a fresh swarm of barbarians from Northern Asia. However, the Asiatic domain of the Hunas lasted a bit longer. In Persia (Iran), the former are known to have attacked the Sassanid King of Persia, *Peroz I* and captured him. *Peroz I* was killed in the hands of Hunas and these Hunas assailed the Kushan Kingdom of Kabul and then from there poured into India. Around 500 AD, Hunas under a chieftain *Ramanila* is known to have conquered Gandhara. About *Ramanila*, we know only through his coins. Later, the Huna Power in Punjab regions is known to have consolidated under *Toramana*.

**Toramana : The early white Huna King**

We know about the 6th century White Huna King *Toramana* from Kura Inscription in which his name is mentioned as *Rajadhiraja Maharaja Toramana Shahi Jaula*. He has also been referred in Rajtarangini. The silver coins of Toramana are very much similar to the Gupta Kings. It is thought that Toramana invaded the Gupta Empire with the help of a scion of the Gupta family called Harigupta. Moreover, the feudal structure of the administration was a facilitating factor for Huna's
conquest. Toramana acquired the Malwa region by 510 AD and the local prince Bhanugupta was unable check him. Toramana was succeeded by Mihirkula, his son.

**Mihirkula: The Huna Tyrant**

Mihirkula means "one from the Sun Clan", In Persian Mihirkula refers to *Mehr Gul* that also refers to Sun Flower. Mihirkula came to power in 510 AD and was an *antibuddhist*, known for his cruelty against the Buddhists. He destroyed the temples and monasteries and was tyrannical to the Buddhists. His reign extended up to Gwalior. His contemporary Gupta King was Narsimhgupta Baladityaraja II. Narsimhgupta Baladityaraja II is known to have a devout Buddhist. He fought with Mihirkula and was supported by Yasodharman of Malwa in this fight. Mihirkula was defeated, captured by Yasodharman but was allowed to take refuge in Kashmir where he died shortly afterwards, probably due to a fatal attack by a King of Kashmir. This was the end of White Hunas in India. The year was 528 AD. Thus, Yashidharman is credited to check the Huna expansion in India.

**Who was Yasodharman?**

We know about Yasodharman from the *Mandsor Inscription* and *Bijaygarh Inscription of Bayana* near Bharatpur, in Rajasthan, which was erected / created by *Vishnuvarhana, son of Yasodharman*. He initially is thought to have been friendly with the Guptas but later turns their enemy and carried his victorious arms. However, not many details are known about Yasodharman. He appeared and disappeared quickly, most probably by 540 AD. After the Hunas were checked, the Gupta Empire destroyed into many parts and several kings appeared in the scene all over north India. By the mid of the 6th century Guptas lost the control over the Magadha also. There were many contemporary dynasties of the Guptas and probably most ancient of them is *Maukharis*. 
Contemporary Dynasties of Guptas

Maukharis Dynasty
Maukharis or Mokharis or Mukharas is an ancient family, which seems to be the vassals of Guptas earlier. This dynasty was concentrated around modern Uttar Pradesh and a portion of Southern Bihar.

Naga Dynasty
Naga family became prominent in Modern Uttar Pradesh and Gwalior by third century AD and remained in existence till end of 4th century. The prominent rulers of this dynasty are Nagadatta and Achyuta. The Mathura and Gwalior dominions of the Nagas was annexed to Gupta Kingdom by Samudragupta.

Magha Dynasty
Magha dynasty ruled around Kaushambi and they were contemporary of Guptas. The rulers such as Nava is known by coins only.

Vaktataka Dynasty
Vaktaka dynasty was the most important follow up dynasty of the Satavahanas and they ruled in modern Maharatra and Madhya Pradesh. They were contemporary of Guptas. Vindhyashakti, whose name is derived from the Vidhya Mountains, founded Vaktaka dynasty. Pravarasena was an able ruler who is also known to be the real founder of this dynasty. One of the important ruler of this dynasty was Rudrasena I who is mentioned in the Allahabad Pillar Inscription. Rudrasena I was followed by Prathivisena I. During the campaign of Chandragupta II against the western Satraps, Chandragupta II is considered to have alliance of Prathivisena I and later cemented this tie with a marital alliance giving his daughter Prabhavatigupta to Rudrasena II, the prince of Vaktaka Family. The capital of Vaktataka during the reign of Prathivisena and Rudrasena II was Nandivardhana, which is near modern Nagpur.
Astronomers and Their Contribution

The following table shows the astronomers, their contribution and the instruments used by them, which are briefly described in this module:

Surya Siddhanta

In India people had started the use of the astronomical instruments before 1000 BC. During this period one of the prominent books 'Suryasidhanta' was written for astronomical calculations. Please note that there are several works with the same name, BUT the Original writer of Surya Siddhanta is UNKNOWN. The title 'Suryasidhanta' means sun theory and it highlights the calculations of positions of stars and planets. Some of the Indian mathematicians later have developed their own instruments and developed their own methods to facilitate the theory of 'Suryasidhanta'. Introduction of zero in mathematics and the decimal method of calculation is one of such invaluable contribution. We should note that Varahamihira had contrasted Surya Siddhanta along with his 4 other treatises in the panchasiddhantika viz. Paitamaha Siddhantas, Paulisha, Romaka Siddhantas and Vasishta Siddhanta. Citation of the Surya Siddhanta is also found in the works of Aryabhata.

Panchasiddhanta of Varahamihira (505 AD)

He has done a valuable job of compilation of five astronomical theories, which were in use before Crist, and suryasidhanta is one of them. This compiled book is known as 'Panchasidhanta'. He had developed some ring and string instruments.

The twelve Yantras of Lalla (700 AD)

Lalla was an Indian astronomer and mathematician who followed the tradition of Aryabhata I. Lalla's most famous work was entitled Shishyadhividdhidatantra. He was well known because of twelve instruments which he brought into practice. One of the most discussed shloka of Lalla is In the above Shloka, Lalla describes
the 12 Instruments as follows: *Sphere, ring, dial, bow, time measuring water vessel, Gnomon, divider, scissor. Circular seat with central stick, semicircle with stick, combination of sticks, are the twelve instuments along with a stick.* The 12 instruments are as follows:

- **The Gola yantra** is a type of armilliary sphere used to locate planetary positions.
- **Bhangana** is a ring with angular graduations along its circumference, it is a type of protractor.
- **Chakra** is a circular disk with angular graduations; it is also a type of protractor.
- **Dhanu** is a semicircular disk with angular graduations and a stick pivoted at the center, it is a type of protractor with a plumb bob arrangement.
- **Ghati** is a small vessel with a hole at the bottom. It was used to measure time.
- **Shanku** is a type of gnomon, a long vertical cone used to identify East-West-North-South direction based on shadow of its tip. A special geometrical construction known a 'Matsya' was used for the above purpose. Altitude of sun and day time was also measured with this instrument based on the shadow.
- **Shakata** consists of two 'V' shaped sticks, pivoted at the end.
- **Kartari** means a seizer. This instrument is made up of two sticks both pivoted together. It was used like a caliper, and also to measure angle with the help of protractor.
- **Pitha** is a horizontal disk with a vertical stick at its center. It was used to measure local time based on its shadow, it was used to measure the height with the help of special geometrical contruction.
- **Shalaka** is combination of two sticks with a string.
• **Yasti** is just a long stick having standard dimensions; it was used to measure height and distances. Special geometrical constructions were framed to facilitate the use of this stick. These proposed geometrical constructions were to construct the proportionate triangles with the help of which heights of terrestrial objects could be calculated.

**The Siddhant Shiromani & Yasti Yantra of Bhaskaracharya (1072 AD)**

He was one of the prominent Indian mathematicien and astronomer, who wrote a book ‘**Sidhantshiromani**’. In his book he has documented valuable ancient literature and given the references of many of the instruments used by the astronomers before him. Similarly he has documented the various methods for the use of these instruments. Yasti means a stick. **Yasti Yantra** was developed by Bhaskaracharya and has also been referred to as **Dhi Yantra**. The same type of instrument has also been described by ancient sages and astronomers, but Bhaskaracharya has developed this Yantra as unique methods to calculate the height of terrestrial objects like trees and mountains. The usage and principles have been described in the 'Shidhantashiromani' of Bhaskaracharya.

The concept of this Yantra is to mount a stick on a pivot at a height $d$ above the ground, and take sightings of the top and bottom of the object such as a tree using the stick. The projected length of the stick on a horizontal line at the two sightings, $L_1$ and $L_2$, and the heights to which the stick is raised, $h_1$ and $h_2$, can be marked on an adjoining board. If the overall height of the object is $H$, and the horizontal line at the height at which the stick is mounted splits it into $H_1$ and $H_2$, the lengths form similar triangles, and we can write $h_1/L_1 = H_1/L$ and $h_2/L_2 = H_2/L$, where $L$ is the distance to the object. Eliminating $L$ from the equations using $L = H_2 \cdot (L_2/h_2)$, and since $H_2 = d$, we get $H = H_1 + H_2 = (h_1/L_1) \cdot L + H_2 = (h_1/L_1) \cdot (L_2/h_2) + 1 \cdot d$.

**Angles:** Vikala, kala, bhaga, bhagana
We refer to the following shloka from Surya Siddhanta. The above shloka means *Sixty vikala is one kala, sixty units (kala) is one bhaga, it is said this way that, thirty units (bhaga) makes one rashi, twelve rashi makes one bhagana.* The Vikala, Kala, Bhaga, Bhagna are the **Units of Angle** used in Surya Sidhnata. This knowledge about the division of the angles in a circle is one of the earliest knowledge. Today, Vikala, Kala and Bhaga are coterminous with the Second, Minute and Degree respectively. Please note that Rashi was also used as a unit of angle.

**Length: Yahodara, Angula, Hatha, Danda, Krosha and Yojanas**

We refer to this shloka from Lilavati

Meaning of above shloka is as follows:

*Eight rice grains (yahodara) makes one fingure width (angula), twentyfour fingures make one hand (hasta), four hands make one stick (danda), 2000 danda make one krosha (unit of length). Four krosha make one yojana (unit of length), ten hasta make one vamsha (unit of length), one nirwatan (unit of area) is equal to 400 square vamsha.*

**Time: Vipal, Pala, Gati, Hora, and Dina**

Sixty Vipala makes one pala. Sixty pala makes one ghati. 150 Pala makes one Hora. 24 Hora (Hours) makes one Dina (a day).

**Geometry in Vedic Age- Sulvasutras**

Some scholars have shown on the basis of evidence in Shatapatha Brahmana that Indian geometry predates Greek geometry by centuries. It has been argued that Geometry and Mathematics had a ritualistic beginning in India centuries before Greeks or Babylon. In these rituals, Earth was represented by Circular altar and heavens were represented in Squar altar. There were eagle shaped altars also.
examples are as follows: The Ritual consisted of coverting the Circle into a square of identical area. As per a paper by Seidenberg: Babylonia [1700 BC] got the theorem of Pythagoras from India or that both Old-Babylonia and India got it from a third source. **The source quoted was Sulvasutras.**

Sulvasutras deal with complex fire altars of various shapes constructed with bricks of specific shapes and area: the total area of the altar must always be carefully respected. This proves that despite of no existance of algebra, there was an awareness of precise purely geometrical calculations. Seidenberg's conclusion of India being the source of the geometric and mathematical knowledge of the ancient world has been included now in chronology of the texts. Please note that **Sulva sutras belong to a bigger text Shrauta Sutras.** The four major Sulva Sutras, which are mathematically the most significant, are those composed by **Baudhayana, Manava, Apastamba and Katyayana.** Out of them the oldest belongs to **Baudhayana** and dates back to 600BC. They discuss the cases of the Pythagorean Theorem and Pythagorean triples. The Baudhayan Sulbasutra 1.48 says: The diagonal of a rectangle produces both areas produced seperately by its two sides.It is represented as follows

1. In the Baudhayan's Sulva Sutras we should note that the Right angles were made by ropes marked to give the triads 3, 4, 5 and 5, 12, 13 (3² + 4² = 5², 5² + 12² = 13²)

2. Sulva Sutra also mentions a ritual which included “Squaring the circle” (and vice-versa), thus geometrically constructing a square having the same area as a given area. It has worked out the square root of 2 to 1.414215, up to last 5 decimals.

**Knowledge of Days of Year**
There have been found symbols that prove that the Aryans knew about the year. In a ritual, pebbles were placed around the altars for the earth, the atmosphere, and the sky. The number of these pebbles was 21, 78, and 261, respectively. These numbers add up to the 360 days of the year. There were other features related to the design of the altars which suggested that the ritualists were aware that the length of the year was between 365 and 366 days.

**Model of Sky**

The Vedic People took Earth as Centre of Universe. The system they identified was as follows: Thus Earth was taken on mid of the planetary system.

**Saraswati Script**

Most probably, the first true alphabetic script was Saraswati Script that was practiced on the banks of Saraswati River. It has been hypothesized that symbol of Zero was devised by unknown Indians who were inspired with the Fish sign of Brahmi script that referred to 10. However, it was not till 6-8th century AD, when practical calculations were carried out using zero.

**Knowledge of Binary Numbers- Pingala**

The Indian scholar Pingala (circa. 5th-2nd century BC) used binary numbers in the form of short and long syllables (the latter equal in length to two short syllables). This was very much similar to today's Morse code, shown in the following picture.

Kindly compare them:

<table>
<thead>
<tr>
<th>Morse Code</th>
<th>Pingala’s Binary numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pingala used the above in his <em>Chhandahshastra</em>. The knowledge of binary numbers indicates his deep understanding of arithmetic. Binary representation has now become the basis of information storage in terms of sequences of 0s and 1s in modern-day computers.</td>
<td></td>
</tr>
</tbody>
</table>

**Ghati Yantra**
Kindly go thru the following Shloka The meaning of the above shloka is that a Ghatika or (bowl) is a hemispherical vessel made of copper with a small aperature at the bottom so that it sinks into the water 60 times in a day and night. The Ghati Yantra looked like this:

The clepsydra (Ghatī-yantra) was used in India for astronomical purposes until recent times. The above Shloka is of Bharamagupta. Brahmagupta of Bhilamala in Rajasthan, who was born in 598, wrote his masterpiece, Brahmasphuta Siddhanta, in 628. His school, which was a rival to that of Aryabhata, has been very influential in western and northern India. Brahmagupta's work was translated into Arabic in 771 or 773 at Baghdad and it became famous in the Arabic world as *Sindhind*.

One of Brahmagupta's chief contributions is the solution of a certain second order indeterminate equation which is of great significance in number theory. Another of his books, the Khandakhadyaka, remained a popular handbook for astronomical computations for centuries. The gahtiyantra theory interprets that the vessel sinks in 24 Minutes.

**Panini's Grammar**

The Panini's grammar was composed in 6th century B.C or earlier. This grammar has provided 4,000 rules that describe the Sanskrit of his day completely. It has been shown that grammar of Panini represents a universal grammatical and computing system. From this perspective it anticipates the logical framework of modern computers.

**Concept of Tridosha in Ayurveda**

Ayurveda adopts the physics of the five elements viz. Prithvi(earth), Jala(water), Agni (fire), Vayu(air) and Akasha (ether)). It notes that these five elements compose the Universe as well as human body. The Ayurveda divides the human body in Sapta Dhatu or 7 constituent elements viz.

- Rasa dhatu (Chyle, Lymph, Plasma)
- Rakta dhatu (Haemoglobin fraction in blood)
- Mamsa dhatu (Muscle tissue)
- Medas dhatu (Fat or Adipose tissue)
- Asthi dhatu (Bone-tissue including cartilage)
- Majja dhatu (Bone Marrow)
- Sukra dhatu (Semen, Sperm, Ovum).

Then, Ayurveda talks about the balance of three elemental energies called:
- Vata: Air
- Pitta: Bile and
- Kapha: Phlegm

Unbalance in any of the above three causes illness and this is called Tridosha.

Plato in Greek medicine has also described the same 3 issues and it appears to be derived from the earlier tridosha theory of Ayurveda.

The Lilavati of Bhaskara

Bhaskara (born 1114), who was from the Karnataka region, was an outstanding mathematician and astronomer. Amongst his mathematical contributions is the concept of differentials. He was the author of Siddhanta Shiromani, a book in four parts:
- Lilavati on arithmetic
- Bijaganita on algebra
- Ganitadhyaya on astronomy
- Goladhyaya on astronomy

Bhaskara's epicyclic eccentric theories of planetary motions are more developed than in the earlier siddhantas.

Madhava
Madhava (c. 1340-1425) developed a procedure to determine the positions of the moon every 36 minutes. He also provided methods to estimate the motions of the planets. He gave power series expansions for trigonometric functions, and for pi correct to eleven decimal places.

**Yogavashishtha of Valmiki**

Valmiki, the author of Ramayana has written Yoga Vashishtha in which there are some passages on scientific point of view relating to the description of the nature of space, time, matter, and consciousness. For example, one of the passage says: *The world is like a potter's wheel: the wheel looks as if it stands still, though it revolves at a terrific speed.* Valmiki has also written Akshara Lakshana in which he deals with mathematics in general, algebra, trigonometry, chemicals and heat.
The Advent of Islam and the Establishment of Delhi Sultanate-Socio, Cultural Conditions under


The North West India at the time of Arab Invasions

Kashmir

The Kashmir Valley was under Asoka during the Mauryan Empire. It remained under the Kushana dominion under Kanishka and Huvishka. It was not directly under Harsha but it is said that the king of this region was compelled by Harsha to pay tributes. The authentic history of Kashmir begins with Karkota Dynasty, which was founded by one Durlabhvardhana during the lifetime of Harshavardhana. The most notable king of this Karkota dynasty was grandson of Durlabhahaka named Lalitaditya Muktapida (724-760 AD). Lalitaditya created a vast Karkota empire based on Kashmir and covering most of Northern India and Central Asia including most parts of Pakistan. The Martand complex of temples in the Anantnag district of Today's Kashmir perpetuate the memory of King Lalitaditya Muktapida.

Kabul Shahi & Hindu Shahi Dynasty of Afghanistan

Shahi as a title was used by the Sakas, Kushanas, Hunas, Bactirans etc... The Kushana used "Shao" and Mihirkula- the Huna tyrant used the word Saha. The Kushana also used the title Shaonano Shao (Shah-in- Shah). By Kabulshahi, we refer to the Kingdoms at Kabul which followed the decline of the Kushana Empire in the portions of Modern Afghanistan. This Kabul Shahi was later overthrown by a Brahmin called Lalliya, who founded the "Hindu Shahi" dynasty (or Brahman Shahi) in Afghanistan. Its capital was Hund near Modern Peshwar in Pakistan. Lalliya, Kamala Toramana, Bhimadeva, Jaipala, Anandapala, Trilochanpala, Bhimapala were the kings of this dynasty. These Kings kept fighting with the
invaders from Central Asia. Jaypala faced frequent raids of Turkic rulers of Ghazni such as Subuktgeen, who founded the Ghaznavid Empire. In 977 AD, Subuktgeen captured Kandahar and prompted the Jayapala to launch a strike against him. Overconfident Jayapal’s one lakh strong army was defeated and he was compelled to pay heavy tributes. He defaulted in the payments and was again attacked and defeated. In 1001, Subuktgeen’s son Mahmud Ghazanavi came in Power. Once more Jayapala attacked the Ghaznavid but again defeated. Thus, repeated defeats against the Ghaznavid humiliated him and unable to tolerate these humiliations he committed suicide by burning himself in funeral pyre. Another Shahi king Anandpala stood against Mahmud Ghazanavi and is said to have entered into a peace treaty with the later, so that he could die in peace. Some historians compare Anandapala to ancient King Porus.

**Sindh**

After changing hands from Harsha to many others, at the time of Arab invasions, Sindh was under Raja Dahir who reigned till 712 AD from his capital Brahmanabad. He was the last Hindu Ruler of Sindh and parts of Modern Punjab (Pakistan). The Arab conquest of Sindh is mentioned in the oldest Chronicle of Sindh called "Chach Nama". He was attacked, defeated and killed by Mohammad Bin Qasim, a general of the Umayyad Caliphate. Enormous wealth was looted from Brahmanabad. Qasim was sent by the Caliph Walid I to conquer India. This was time of fanatic Muslim rulers in Arab whose sole aim was to strengthen Islam and punish those who do not accept Islam. After Sindh, Qasim conquered Multan and sent Abu Hakim to win Kannauj. The Presence of Qasim was short. For the Umayyads, this was first alien land brought under their territory which was inhabited by the non-Muslims. The Arab rule continued for 3 centuries in Sindh. It was later under the Ghaznavid Empire and finally came under the Delhi

Delhi's name is associated with a Tomar King named Anangpal, who founded the Red Fort (Lal Kot) in the middle of the 11th century. The Lal Kot is the place where Qutub Mosque stands now. The name of Anangpal is inscribed in the Iron Pillar of Delhi. This celebrated pillar of Chandragupta Vikramaditya was removed by Anangpal from its original position (probably Mathura) and set up in 1052 AD as adjunct to some temples in Delhi, which were later destroyed and the Mohammedans constructed a great mosque. Anangpal was a ruler from Kannauj. His reign was from Agra to Hansi (Haryana) and Ajmer to Ganges. His dynasty lasted until 1151 when Chauhan King Bisal Deo of Ajmer overthrew it. The first reference to the name of Dilli as Dhilli comes from the work of an Apabhramsha writer Vibudh Shridhar. After Mohammad Ghori, his Turkic slaves distributed the empire among themselves. In 1206, before death Muhammad had appointed his slave Qutub-ud-din as Naib us Sultanate (Viceroy) of his empire in India and bestowed him the title of Aibak (The axis of faith). Thus, Qutb-ud-din Aibak became the first of the 34 Muslim Kings who ruled between 1206 to 1526. These 34 Kings belonged to five dynasties and are collectively called "Delhi Sultanate".

Meanwhile Bakhtiyar Khilji who was one more slave of Muhammad Ghori raided the oldest universities of the world i.e. Nalanda and Vikramshila in 1193. At Nalanda, he is said to have committed mass execution of the Buddhist monks and many of the monks were burnt alive and beheaded. Bengal's ruler Lakshaman Sen was defeated and Bakhtiyar made Lakhnauti his capital. The five dynasties of the Delhi Sultanate are

1. Mamluk Dynasty also known as Slave Dynasty. Turkish Origin
2. Khilji dynasty (1290–1320) : Turkish Origin
3. Tughlaq dynasty (1320–1413): Turkish Origin

4. The continuance of the three Turkish origin dynasties was disturbed by the invasion of Timur in 1398, which put an end to the Tughlaqs and the Kingdom of Delhi was broken up in pieces. It was taken over by the Sayyid Dynasty which were actually nobles and claimed Arabian descent from the dynasty of Hazarat Muhammad.

5. Sayyid dynasty (1414–51) : Disputed / Arabian Origin


Mamluk dynasty (1206–90)

Qutb-ud-din Aibak

- His chief exploits were achieved in his viceroyalty only, his reign was a short one of 4 years. In 1210, when he was playing Chaugan, fell from Horse and died at Lahore.
- Qutb-ud-din Aibak was known as Lakha Baksh Sultan after his generosity.
- He laid the foundation of the Qutub Minar and named it not after his own name but after the name of a Sufi saint Khwaja Qutb-ud-din Bakhtiyar Kaki. Iltutmish later finished Qutub Minar. He commissioned the Quwwat Al Islam mosque. His tomb is located in Anarkali Bajar at Lahore. His successor Iltutmish was his son in law.

Iltutmish: (1211-1236)

This former slave and later son-in-law of Qutb-ud-din Aibak, was from the Ilabari tribe of the Turks and that is why some scholars call the slave dynasty has Ilabari dynasty. The Ilabari tribe used to have administrative & military elite called "Chahalgani" or "Chalisa" or the "Corp of Forty". Immediately after Qutb-ud-din died, the Chahalgani appointed one Aram Shah as its successor. However, Aaram Shah was ill qualified and very soon through a conspiracy appointed "Iltutmish" as Sultan of Delhi. Iltutmish was Governor of Badaun at that time. There was a war
with Aaram Shah at Jud (Delhi). Aaram shah was defeated easily and after that what happened to him, nobody knows. Iltutmish rule of two and half decades was full of many experiments in Indian administration. He died in 1236. He is buried at Qutub Complex in New Delhi. During the times of Iltutmish, the Mongols attacked under Chengez Khan. The Mongols were able to conquer the area around Indus River and crossed to invade Punjab. However, fortunately, their eyes were set at the west and they returned quickly from the Punjab towards Sind, Multan & Qabacha. Chengez Khan died in 1227. Once relieved from Mongols, Iltutmish attacked on Western territories won by Mongols and placed Lahore and Multan under Delhi Sultanate. After that, he campaigned against the Rajput territories viz. Ranathambore, Mandsaur, Bayana, Ajmer, Sambhar, Nagaur, Gwalior etc. In 1235, Iltutmish sacked Ujjain and destroyed the Mahakal Temple.

Iltutmish should be noted for the following:

• Hauz Shamsi: Iltutmish is known to have built the Hauz-i-Shamshi near Mahrauli in Delhi. On the edge of this reservoir, the Lodhi Rulers built the Jahaz Mahal. His eldest son when died he built the First Islamic Mausoleum Sultan Garhi in Delhi.

• Qutub Minaar: The Qutub Minar was a complex of temples built by Tomaras and Chauhans. However, it was turned into a Minar of victory by Qutb-ud-din who used the same material to build the Minar. The first storey was built by Qutb-ud-din and Iltutmish completed rest of the work.

• Iqta System: The Iqta system was a practice of grant of revenue from a territory in lieu of salary. This grant was not hereditary during the times of Iltutmish and was subject to passing from officer to officer. Iqta system linked the farthest part of the Sultanate linked to the Central Government.

Iqta System from Iltutmish to Khiljis
The land of the empire was divided into several large and small tracts called Iqta and Iltutmish assigned these Iqtas to his soldiers, officers and nobles. This system saw numerous changes in the sultanate system. *In the beginning, an Iqta was based upon salary, later under Firoz Shah Tughlaq, it became hereditary.* Literally, Iqta means land or land revenue assigned to an individual on certain conditions. There were two kinds of Iqtas viz. Large Iqtas and Small Iqtas. The holders of Iqta were the provincial governors while the holders of the small Iqtas were the small troops holders who had no administrative responsibilities. The holders of these Iqtas were the trustful agents of the Sultan. The small Iqta holders called Khuts and Muqaddams held and appropriated all the income the obtained from the cultivators. But as a quid pro quid, they were bound to present themselves with horses and arms whenever called upon by the Central Government. The Khuts and Muqaddams became fond of luxurious living over the period of time, later, Alauddin Khilji suddenly abolished the system of small Iqtas with a stroke of pen and brought them under the central Government, it is regarded as one of the most important agrarian reform of Alauddin Khilji. But, at the same time, Alauddin made some harshest hike in tax part. Half of the produce was to be liable to be paid to the Government, which was disastrous to the peasants. This scale of agrarian tax at 50% was the highest under Khilji among all other sultans. Not only that, Khilji made the Khuts and Muqaddams to pay arrears into a new arrear department called Mustkharaj. This Mustkharaj reduced these people to beggars literally. As soon as Alauddin died, the system lost into oblivion. To add more, he also imposed a grazing tax called Charai. Mohammad Tughlaq somehow tried to return to the Khilji’s system. Land Revenue System in Mughal Era. He did so as a pilot project in a local area in Doab, but this pilot project failed. Centrally recruited Army: Iltutmish organized the army of the sultanate and made it the "King's army" which was centrally recruited and centrally paid. Tanka and Jital - The coins of Iltutmish:
Iltutmish introduced Silver Tanka and Copper Jital, the two coins of the Delhi Sultanate. The coins prior to Iltutmish were introduced by the invaders, which bear the Sanskrit characters and even Bull and Shivalinga. For example, *Muhammad Ghori is known to have* adopted the seated goddess Lakshmi type of the coins of Gahadavalas for circulation in the Gahadavala territories. *Iltutmish was the first to introduce a "Pure Arabic Coin" in India.* The Coins were engraved with "The Mighty Sultan, Sun of the Empire and the Faith, Conquest-laden, Il-tutmish," after he received an investiture of Sovereign Sultan of Delhi from the Caliph of Baghdad. The Silver Tanka issued by Iltutmish was weighing 175 grains. Balban later issued gold Tanka of the same weight.

**Razia Sultan (1236-1240)**

Sons of Iltutmish either died prematurely or were inefficient so Razia, his military trained daughter was declared heir apparent. She could not do all that she could do because the Chahalagani had become very strong and they did never want that a woman sit above them. She sat on the throne of Delhi in 1236 and reigned for only three and half years until 1240. The wise politician in Razia was able to keep the Turkish Nobles in check but her preference for the Abyssinian Yakut, though seems innocent, roused the jealousy of the dominant Turks. After the four year tryst with the 13th century throne of Delhi, Rajiya lost her life to Jats of modern Haryana.

**Balban (1266-1287)**

Balban was a purchased slave of Iltutmish, he worked as a Bhisti (water bearer) initially but was fir for other better jobs. The feeble successors of Iltutmish invited frequent rebels among the Hindus and Balban had dedicated his energy in leading his troops through Doab, Ranthambore, Malwa, Kalinjar etc. He was the de facto ruler of Delhi serving under sultan Nasir-ud-din Mahmud for 20 years. Nasir-ud-din Mahmud was a religious person. He lived a life of Darvesh, spending his time...
in copying the Holy Koran, and had no female servants, mistresses etc. He was actually not worthy of becoming the 13th century Sultan of India, but it was Balban who could fill his space and care for the Government. Balban first became the top Sardar of the nobles and became Sultan following the death of his master Nasirud-din Mahmud. The first thing he did was to take over the power of Chalisa. Once became Sultan, he mercilessly executed the Chahalgani. Subdued Mewatis by clearing forests and killing Lakhs of Mewatis. Subdued the dacoits of Doab. He refused to entrust any authority to Hindus. There was a rebel by Tughril Khan in Bengal, Balban subdued that also. Balban, who ruled for 20 years was first king who understood the conditions and requirements of being a Sultan of Delhi and fulfilled them practically. He is known as one of the severest kings of India. He introduced "Zaminbosi" of "Practice of Sijda”, the people would Kneel down and touch the ground with their head to greet the Sultan. He forwarded the Iranian Theory of Divine Rights, that Sultan is the representative of God on Earth. To counter the Mongols, he organized his military. For this he made some changes like abolition of the post of the Naik and creating a new department of military affairs known as Diwan-i-arz. The in-charge of Diwan-i-arz was Ariz-i-Mumalik. He kept Hindus away from army or other authorities. He instructed the Ulemas to confine themselves to the religious affairs only. Balban's eldest son died prematurely. Second son Bughra Khan was governor of Bengal and loved to be in Bengal than to come at Delhi. So, Balban left the throne to his deceased son's son named Kaikubad, a young lad of 17 years as his heir apparent. Kaikubad, the young chap was carefully brought up under his grandfather. He was never allowed to see the young girls and enjoy the wine. This young man had been taught of all the good things and none of the bad things. All of a sudden, he found himself as master of India and now everything his youth desired was available to him. The result was that he indulged in so much of drinking and debauchery, that
he found himself struck with paralysis. When a mercenarily was sent to kill him, he was found in his bedroom in a lovely Sheesh Mahal (palace of mirrors) at Kilughari, a few miles from Delhi at the Bank of River Yamuna and was sent to hell without much hassle.

### THE KHILJI DYNASTY

#### JALAL UD DIN FIRUZ KHILJI (1290-1296 AD)

**NOTABLE OBSERVATIONS:**
The Khilji clan was from the Afghan village of Khalj was of most probably Turkish origin but had become Afghan in character. Khilji and the Turkish slaves were partners in many successful campaigns in India. Under Muhammad Ghori, Bengal was won by Bakhtiyar Khalji, who ruled there. They were in many high level posts in the Ghor army and successive armies in India. Jalaluddin Khilji was a merciful oldman who paid the price of loving his kith and kin too much. During his times, Mongols attacked under Halaku and Ulugh Khan. The later accepted Islam and the happy Sultan gave his daughter to this convert Mongol.

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**Alauddin Khalji (1296-1316)**

Alauddin Khalji aka Ali Gurshap killed his uncle at Kara near Allahabad, marched from Kara to Delhi, entered with his uncle's head on a spear and proclaimed himself the Sultan of Delhi, and ruled for next 20 years. Eliminated the sons of his Uncle. Also eliminated those who helped him to kill his uncle. Thus, he taught a lesson to all traitors. Prior to him, no Muslim invader had been able to cross the Vindyas, Satpuras and Narmada River and conquer the Deccan plateau. The way to Deccan was made open by his people and was never closed for him as well as
future generations of the Mohammedans rulers. Throughout his life, he struggled with the swarms of Mongols, first under Duwa Khan, second under Saldi. Saldi was given a major defeat and 2000 Mongols were made prisoner and were paraded before the Sultan. This was the worst defeat; the Mongols had faced in India. Third attack was under Kutlugh Khwaja. Fourth attack was under Targhi, fifth and further attacks were from Tartaq, Kebek, Iqbalmand Khan. But Sultan deterred the Mongols every time. He built Siri his capital mainly to deter the Mongols. One important result of these repeated invasions of Mongols in Delhi was that hoards of these nomadic people established themselves near Delhi and accepted Islam. They were called "New Muslims" lived in poverty and misery. Alauddin discovered a conspiracy among them and ordered that all the New Muslims must be eliminated in one day. The order was followed and around 40 thousand Mongols were killed inhumanly leaving the women and child, who were made prisoners and thrown into slavery.

**Story of the Old Man Jalaluddin**

The power that swept away the Slave Dynasty was Jalal-ud-din Firuz Khilji aka Malik Firuz. Kaikubad appointed Malik Firuz in the army at Baran. When Kaikubad debauched himself to paralysis, Firuz marched to Delhi. Meanwhile, Kaikubad was killed and the nobles placed the three year old son of Kaikubad on the throne. The men (Brothers, sons and nephews) of Firuz dashed in Delhi, captured the 3 year old Sultan of India, defeated the forces and compelled the nobles to surrender, killed the infant king and threw his body in Yamuna. On 13 July 1290, the dynasty at Delhi had changed and now a new Dynasty that is Khilji Dynasty was there to rule the country and decide its fate. When Jalaluddin set at the throne of Delhi, he was an old man of 70 years and he deputed his brothers, sons and nephews at various "strategic" posts in the government. The old man was not ready to shed more blood, and when Malik Chajju, a nephew of Balban
marched with an army to dethrone the new Sultan of Delhi, he was defeated, captured but freed and posted at Manikpur. Jalauuddin was obsessed with mercy. He pardoned all kinds of criminals alike thugs, traitors, conspirators etc. etc. In his time, Mongols attacked once more but this time (under Halaku), negotiations caused the "partial" retreat of the Mongols and not the open war. The next invasion of Mongols was under Ulugh Khan. Ulugh Khan accepted Islam and the old Sultan gave his daughter o him in marriage. He started staying near Delhi and later created sorts of troubles for the kith and kin of Sultan. Sultan also sent his powerful army to Kandhar, Ghazni and Kabul to teach a lesson to Mongols. These campaigns crippled the Mongols and they could not gather courage to invade India again till next invasion took place only under Timur during the Tughlaq Dynasty.

Alauddin was absolutely illiterate, not even able to read his name. The military successes took him to a fool’s paradise and he thought that he is another Hazarat Mohammad, so he should establish a new religion. Then he also dreamt of becoming second Alexander to subdue the earth, ordered the Muslims to take his name in the Namaz and ordered to engrave his name as “Second Alexander” in his coins. However, there were some wise people around who advised him to leave the job of establishing new religions to the prophets and rather than subduing the whole of earth, subdue the parts of India, which were under the infidel Hindus such as the Rajputs of Rajasthan, and rulers of Malwa, Dhar, Ujjain etc. Thus, he was shown the right path by the wise people around him. Once shown the right path, he found out that just Ranathambore was enough to make his lose all his energy. His army besieged the fort of Ranathambore in 1299 to teach a lesson to Raja Hammir, who dared to give shelter to one of the rebels of the Sultan, named Muhammad Shah. The fort was besieged by the Sultan's army in 1299 and returned in 1301 exhausted. Only a conspiracy could help him to capture the fort of Ranathambore that too with the help of a Rajput traitor Ranmal. Hammir Dev as
well as Muhammad shah was killed and Ranathambore was given to Ulugh Khan. Sultan Returned to Delhi. Then, one foolish pariah told Alauddin about the beauty of Rani Padmini, the wife of Rawal Ratan Singh. In 1303, the marauding army of Alauddin Khilji, who had coveted Padmani, besieged Chittor. The siege was followed by "Jauhar" wherein Rani Padmani, led the ladies of the fort into death by self-immolation, "to find security from dishonor in the devouring element" as says James Tod. The next morning, the men folk of Chittor rode out to face certain death on the field of honor. Meanwhile Daughter of Raja Karndev, the ruler of Gujarat was taken to Delhi and was married to Khijra Khan, son of Alauddin Khalji. Khijra Khan was made governor of Chittor and its name was changed to Khijrabad. To subdue Deccan, Sultan sent an army under Malik Kafur, a handsome castrato (male castrated before puberty) from Gujarat who was Hindu by birth and converted to Islam, fascinated the Sultan and allegedly had (homo) sexual relations with him. Alauddin had so much faith on Malik Kafur that he became the most important person after Sultan in due course of time. The Raja of Devagiri was captured and taken as prisoners. Malik brought the Raja and his son to Delhi. The Sultan treated them with all honor, gave him a royal canopy and a title of "Rai Rayan" (King of Kings) and returned him to Devagiri to rule as a vassal of the Delhi Sultanate. In the following years he proceeded to Warangal and was able to get the famous (infamous rather) Kohinoor diamond from the King Prataprudradev of the Kakatiya dynasty. The next campaign was against Veera Ballala III, the great Hoyasala, who was able to repulse the armies of Delhi Sultanate, but Kafur returned with a great Booty.

Reforms of Allauddin Khilji

Alauddin introduced the reforms in the army and started the system of branding the horses “Dagh” and biometric information about the soldiers “Chehra”. He introduced regular muster for army. He organized and introduced a countrywide
spy system. He was the First Sultan who set up a “permanent Standing Army” of the sultanate. Alauddin Khilji abolished the system of small Iqtas with a stroke of pen and brought them under the central Government. At the same time, Alauddin made some harshest hike in tax part. Half of the produce was to be liable to be paid to the Government, which was disastrous to the peasants. This scale of agrarian tax at 50% was the highest under Khilji among all other sultans. Not only that, Khilji made the Khuts and Muqaddams to pay arrears into a new arrear department called Diwan-i-Mustkharaj. This Mustkharaj reduced these people to beggars literally. As soon as Alauddin died, the system lost into oblivion. He confiscated the lands granted to nobles and checked free grants of lands. He forbade them to marry among each other’s families and hold celebrations. He is known to have established separate markets for food grains, cloths etc. He also created new posts of Diwan-i-riyasat and Shahna-i-mandi to control the markets.

**Succession of Alauddin**

Alauddin died in 1316. None of his successors was able to fit in his shoes. Malik Kafur enthroned the 6-year-old child prince Shihabuddin as Sultan of Delhi and became his protector. Malik Kafur sent two of Sultan's elder sons to the next world mercilessly. This reprobate was plotting a mass murder of the Nobles, when one night he himself was killed by the soldiers in his bedroom. Another son of Alauddin, Mubarak Shah became the acting regent over his younger brother. Soon, he blinded that child and sent him to jail. What happened to the ill-fated child, nobody knows. As soon as he became Sultan, to gather cheap publicity, he released 17 thousands of prisoners and abolished all the taxes and penalties his father had imposed. Mubarak, the young chap of 17 years was a slave of his own desires and orgies. He paid the army 6 months advance salary and distributed the grants indiscriminately. The result was that wine started flowing in Delhi, which was banned by his father. The markets went wrong, commodities became costly. All
the market reforms introduced by his father tottered like a building and there was a
general corruption in Delhi. Like his father, Mubarak also had a beautiful Hindu
pariah from Gujarat whom, he had styled
Khusru Khan. He openly started calling the dancing girls and prostitutes took him
to the height to indecency and debauchery. Mubarak had flayed alive late Raja of
Devagiri. The haunting shades of past gave him the fate he deserved. One night his
favourite Khusru Khan murdered him. Khusru Khan mounted the throne as Sultan
Nasiruddin. He ordered mass killing in the Harem of the Sultan and everybody
alive was killed. Khusru, a Hindu convert, took the revenge of his forceful covert
by eliminating the whole of the Khalji dynasty and this was the end of another
dynasty of the Delhi Sultanate in 1320 AD.

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<th>TUGHLAQ DYNASTY (1320–1413)</th>
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<td><strong>GHIYAS UD-DIN TUGHLUQ 1321-1325</strong></td>
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| After eliminating Khusru, Ghazi Malik, a Governor of Alauddin became the
  Sultan of Delhi with the name Ghiyas ud-Din Tughluq in 1321. He reintroduced
  the food market laws which were earlier implemented by his master. He tried to
  revive all the reforms which were necessary and were earlier implemented. Ghiyas
  ud-Din Tughluq successfully attempted to bring the peace and prosperity. Under
  his elder son Fakhr Malik or Jauna or Ulugh Khan, Deccan Provinces were
  recovered. A campaign was launched against Bengal, which had never subject to
  Delhi since demise of Balban. This gallant old Sultan met his end in 1325 when a
  roof fell and crushed him beneath its ruins. His son Fakhr Malik ascended the
  throne in 1325 as Muhammad Bin Tughlaq and reigned for 26 years until 1351.

Muhammad Bin Tughlaq 1325-1351

This "Man of Ideas" was a trained intellectual, a keen student of Persian poetry and
a philosopher, lover of science and mathematics. He is known for the idea of a
Central Capital and experiments with a nominal token Currency. These ideas were all good, but he was in hurry and impatient of the slow adoption of his measures. All those who could not keep pace with his imagination, became victim of his wrath and were punished severely. The result was that Muhammad Bin Tughlaq, as a sultan proved himself a complete failure before the history of forces toppled him. Foolish Donor: Muhammad Bin Tughlaq generously scattered almost incr edible wealth among the foreign visitors, learned men, poets, officials, beggars, diseased and so on. He impoverished the treasury. Project Khurasan: His project to conquer Persia (Khurasan Expedition), his dream to keep a huge standing army and his plans to invade China (Quarachil Expedition) finished his finances. His idea of invading China met with a disastrous in the passes of Himalayas where men and money got split like water. Horrible Tax Reforms: The empty treasures needed fresh taxations. He wanted 5-10% more revenue from the Doab region which was the fertile land of his reign. The oppressive taxes reduced the farmers to beggars. They stopped tilling the lands, lost confidence and burnt their stacks. The cattle were turned loose and moved to Jungles. The Tax reforms of Sultan got failed. Miffed Sultan hounded the wretched Hindu subjects and massacred them. Every man captured was slaughtered like sheep. This was followed by a famine and the unfortunate subjects were left in deplorable conditions for many years to come. Transfer of Capital : The inconvenience to rule the wealthy Deccan induced the Sultan to take step and transfer the seat of the government to Daulatabad (near Pune). The idea might have been practical and reasonable if he had ever thought of shifting the official court of Delhi. But, he wanted to transport the whole population of Delhi to the new capital. The inhabitants of Delhi were made to leave their homes and were forced to march 700 miles down south with their women, children and all such belongings they could carry. Many were killed on the way in this forty days journey and few could survive. Daulatabad became the burial
ground of the Sultan’s exiled subjects. Sultan got enough wisdom to realize his failure and ordered the people back to Delhi; result was only few could survive to return. Delhi’s houses were deserted now. Sultan “imported” learned men, traders and landholders to repopulate the deserted Delhi, but they could not flourish. We know about the period of Muhammad Bin Tughlaq from the material of Ziauddin Barni. Barni’s main works are Twarikh-i-Firuzshahi and Fatwa-i-Jahandari. Then another important work is left by Ibn Battuta. Ibn Battuta has discussed his travels and incursions in contemporary Islamic world and document ed them in Rihla. He was appointed as Qazi by Muhammad Tughlaq and was also appointed ambassador to China. Ibn Battuta gives details about the later part of his rule. Portrait of Muhammad bin Tughlaq in Batutta’s words, "his gateway is never free from a beggar whom he has relived and never free from a corpse, he has slain"Diwan-i-Kohi: Sultan also got enough wisdom to understand the distress caused by the Famine and the result of the excessive taxation. In 1341, he abolished all the taxes and started sitting twice a week to hear the complaints of the oppressed. He started distributing daily food to the people of Delhi. He also established a loan system to the peasants. He created a department of Agriculture named as “Diwan-i-Kohi”. He established a “Famine Code” to relive the victims of Famine. Experiments with Token Currency: The heavy drains of the treasury led him to do another disastrous experiment of a token currency. The Idea of token currency was probably borrowed from Paper Money issued by his near contemporary Kublai Khan in China. He introduced the Copper/brass coins, which were to pass at the value of the contemporary Silver Tanka. The silver coin introduced by Muhammad Bin Tughlaq was called Adl. The Gold coin, which was finely engraved was called “Dinar” He did not foresee the consequences of this monetary experiment. He was aware that the value of the token money depends upon the credit of the treasury
(which was full with Gold after his Deccan conquests) but forgot that none other than the state should issue the tokens. Any skilled Hindu engraver could copy the inscriptions and strike the copper tokens of the values of the Tankas. The result was that "house of every Hindu turned into a mint and the Hindus produced coins in tens of millions". They paid their tribute, purchased horses, arms, cloths and all the other things with this forged currency. The local Rajas and village headmen became rich but the government became poor. The value of these coins fell so low that they became worth pebbles. This forced Sultan to repeal the edict and he gave order to bring the copper coins to the treasury and exchange them with old coins of silver / gold. Thousands of men from all corners flocked with these copper coins to the capital and exchanged them with Gold and Silver Tankas. So much of copper coins were brought to the treasury that heaps of them raised like mountains. The experiment got its disastrous end.

Death and Succession

The innovations of the Sultan exasperated the people and Sultan became unpopular. There was widespread discontent and rebellion. Bit by bit the empire disintegrated, one province after another revolted. Sultan could suppress the rebels at one point but could not be everywhere. Amid chaos and confusion, in 1351 Muhammad Bin Tughlaq died. He had no sons but his cousin Firoz Shah ascended the throne.

Firoz Shah Tughlaq (1351-1388 AD)

Once becoming Sultan, Firoz reversed every order of his predecessor. He was a half Muslim, his mother was Hindu. So he got a religious temperament, probably to prove himself equal to the Pure Muslims. He started seeking advice of the Ulemas and ruled as per the Shariat. He abandoned all the taxes, which were unlawful as per Shariat. He abolished Chungi (Octroi). He ordered that the Muslim women should not come out of their houses and visit the tombs. The
Brahmins were NOT exempted from the Jaziya tax levied on their pilgrimages but abolished Jaziya for those who accepted Islam. He publicly burnt a Brahmin for daring to preach the Muslims. A lot of Hindu temples were destroyed and mosques were erected. He imposed water tax on the agriculture land which was irrigated by the waters of the canals dug by the state. He acquired numerous slaves and employed them in the royal workshops. The cities established by him are Firuzshah Kotla (in Delhi), Jaunpur in Bengal in memory of Muhammad Bin Tughlaq, Fatahabad in the name of his newborn son. Second Firozabad on the banks of Yamuna River near Delhi. Here he established one of the Asokan Pillars which he had removed from its original places. One more city was Hissar-i-Firoza in the modern Haryana which is now the town of Hisar. To support the newly founded city of Hissar-i-Firoza, in 1355 he constructed a Double System of Canals from Yamuna to Sutlej. They are referred to as rajwahas in the Indo-Persian historical texts. This Yamuna canal was repaired for irrigation purposes during the time of Akbar. The Firoz shah's regime was utmost gentle towards the peasantry. His predecessor Muhammad Bin Tughlaq had introduced a system of government loans for the peasants. The peasants were not able to repay these loans. By the advice of one of his vazirs named Makbul, he destroyed all the records in his presence, ceremoniously and gave clean chit to the peasants. This was one of the remarkable decisions taken by Firoz Shah Tughlaq which brought general peace and prosperity in the sultanate. In 32 years rule there were almost no rebels in India under Firoz and this might be one of the reasons. According to Farishta, a later historian, not less than 845 public works were done during the times of Firoz Shah Tughlaq which included canals, dams, reservoirs, bridges, baths, forts, mosques, schools, monasteries, and inns for pilgrims and travelers. He also repaired the Qutub Minar (1368) which had got damaged previously in an earthquake and many of the tombs of Delhi. Succession: He died
in 1388 amid sorrow and gloominess because his sons were now departed souls. His grandson, Ghiyas-ud-Din Tughlaq II, a young and foolish lad addicted to wine and licentiousness sat on the throne and was killed within 5 months. Next followed Abu Bakr, Nasir-ud-din Muhammad Shah III, one "Alexander” who was slaughtered after just hanging around for 4 weeks. In the meantime, Timur attacked India in 1398. Timur left Delhi in December 1398 and marched on Meerut. Then he attacked Haridwar and overran the city in 1399. At Bhokarhedi, he faced stiff resistance from the Hindus. In 1399, he returned his capital with numerous slaves and 90 captured elephants laden with precious stones and gold looted from India. He returned to his capital Amu Darya and built a mosque at Samarkand. This mosque named Bibi- Khanym Mosque is located in Samarkand, Uzbekistan was built by Timur and is named after wife of Timur.

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<th>THE SAYYID DYNASTY</th>
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<td>The impact of the Invasion of Timur was that Delhi was not able to get her old ascendency. After a series of successions the Tughlaq dynasty had ended. In 1414, Khizra Khan, the founder of the Sayyid dynasty, who claimed his descent from the Arabian Prophet, took control as a deputy of Timur in India. Four Kings of the Sayyid dynasty indulged in perpetual struggle to retain some sort of control. Khizra Khan was succeeded by his son Mubarak Khan after his death on May 20, 1421. However, he was murdered soon. Last ruler of this dynasty was Ala-ud-Din Alam Shah, who voluntarily abdicated the throne of the Delhi sultanate in favor of Bahlol Khan Lodi on April 19, 1451 and left for Badaun, where he died chanting names of Allah. India was once again disintegrated in smaller independent states and petty rulers ruled the territories, some of which were as small as 20-30 miles.</td>
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In South India first independent Islamic Kingdom in South Bahamni Kingdom had already formed by a vassal of Muhammad Bin Tughlaq. In Karnataka the Vijayanagar empire was on its climax.

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<th>LODI DYNASTY</th>
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| The entire 15th century saw the power of Delhi vanished, following the collapse of the Tughlaq Dynasty, after the invasion of Timur. The Sayyid utterly failed. The Lodi Afghans showed some energy and wisdom but could not regain the old power and pomp. Bahlol Lodi supplanted the last feeble Sayyid in 1451. Bahlol Lodi 1451 – 1489: Bahlol Lodi was a good soldier and governor of Sirhind. After taking some minor principalities near Delhi, he was able to recover Jaunpur and surrounding territories expanding the territories as far as Bihar. He had married a Hindu Goldsmith of Sirhind and the offspring of this matrimony was Sikandar Lodi, who succeeded him after his death in 1489. Sikandar Lodi 1489-1517: Sikandar Lodi was the second son of Bahlol, so naturally there was a power struggle between him and his elder brother Barbak Shah, who was then viceroy of Jaunpur. However, since, his father nominated Sikandar as heir apparent, there was no bloodshed and Barbak Shah kept ruling Jaunpur. Sikandar ascended the throne in 1489 AD. The campaigns of Sikandar Lodi began to recall the earlier supremacy of Delhi. He was able to subdue the rajas of Bihar, Bengal, Dholpur, Chanderi, Gwalior, Awadh, Tirhut, Bundelkhand etc. In 1503 he established the city of Agra and in 1506, transferred his capital from Delhi to Agra. Sikandar, like Firoz Tughlaq was harsh to Hindus and is known to have burnt alive a Hindu Brahmin who preached "Islam and Hindu are both ways acceptable to God". He razed temples such as Jwalamukhi temple at Nagarkot. He imposed Jaziya on Hindus and did all what he could do to prove the supremacy of Islam. The dream of conquering the Gwalior fort could never come true in his life. He
attacked five times to win this mighty fort but each time he was defeated by raja Mansingh of Gwalior. He died in 1517 and was succeeded by his son Ibrahim Lodi, who was the last Sultan of the Delhi Sultanate. Ibrahim Lodi: 1517-1526: Ibrahim Lodi was obsessed with the Royal prerogative. He made the Afghan chiefs on whose swords his dominion rested, stand motionless in his presence with folded hands and they got so much vexed with his petty rules that discontent rose among them. Ibrahim tried to subdue the inferno with the blood of some of the elite and result of this bloodshed was that Afghans rose in arms. There was a rebel in all of his sides. The chiefs of Oudh, Jaunpur and Bihar chose Darya Khan as their leader. In Punjab there was a revolt under Daulat Khan. The rule of Ibrahim became so intolerant that one of his uncles Aalam Khan fled to Kabul and invited Babur to invade India. In Mewar, a new power under Rana Sanga was on its zenith. Under these circumstances Babur attacked India and closed the chapter of Delhi Sultanate.
THE MUGHAL EMPIRE

Babur 1526-1530

Babur has written his biography i.e. Baburnama which is also known as Tuzk-e Babri. Babur and Jahangir are the only two emperors of Mughal Empire who wrote their own biographies. Baburnama is also known to be the first true autobiography in the Islamic literature. Baburnama was written in Chagatai Turkic, which was Babur's mother tongue. In contrast Jahangirnana or Tuzk-i-Jahangiri was written in Persian. Babur, a descendent of Timur through his father and descendant of Changez Khan through his mother had the blood of Mongols and Turks in his veins. The first attack of Babur in India was on Bajaur in 1519 with 2000 equestrians. Gun Powder was used for the first time during his expedition to Bajaur. In successive expeditions, he used Gun powder and Canons which were perhaps new to the Indians. Prior to take on Ibrahim Lodi, Babur had led 4 expeditions. In one of these expeditions, he was able to defeat Daulat Khan Lodi, the Governor of Punjab. The discontent at Delhi led Aalam Khan, one of the uncles of Ibrahim Lodi and a claimant to the throne of Delhi flee to Kabul and appeal him for "action", which was already "granted". First his troops routed the Lahore and then Dipalpur. Alam Khan was appointed at Dipalpur and a Mongol was also left to watch this coat changer. His fifth and final expedition was in November 1525, which ended in 1526 with victory at Delhi. After Delhi, he moved to Agra where his sodires wanted to return but his moral suassion held them back. The next battle was with the Old Rajput Hero Rana Sanga who counted 80 wounds on his body and lost one arm and one eye in the battle field. Rana Sanga commanded a Rajput confederacy with 120 chieftains leading 80 thousand war horses and 500 war elephants. Prior to Babur, he had fought “Battle of Gagron" in 1519, with Sultan Mahmood of Malwa and “Battle of Khatoli and Bari” in which Ibrahim Lodi’s forces were defeated. This enmity kept Rana Sanga neutral in the
Battle of Khanwa, otherwise Babur could be defeated. In the battle of Khanwa in 1527, Mughal artillery wreaked havoc in the Rajputs closed ranks. The Canons did the fearful execution. The great Rajput army soon disintegrated into the disordered crowd and their gallantry was turned into massacre. In 1529, Babur defeated Muhammad Lodi, brother of Ibrahim, who was the last Lodi claimant of the Delhi Throne, in the Battle of Ghaghra. At the age of 47, on December 26, 1530 Babur died in his garden palace in Agra of an unknown disease. Now, he is buried at Kabul, a city he had always loved, and chosen himself, surrounded by the people he loved, the fragrance of flowers. In Uzbekistan & Kyrgyzstan he is a National Hero.

Humayun

Humayun was portrayed in his biography "Humayunnama" written by his sister Gulbadan Begum. When he ascended the throne of Delhi, in North west, it his brother Kamran had a problem for him, in east Afghans were roaring and in south, Bahadur Shah the king of Gujarat and Malwa was a formidable king. e Rajputs were also sitting at a striking distance from Agra. After initial expeditions, when he laid siege Chunar in 1532 to defeat the Afghans under Shershah, he accepted a peace treaty because he got the news that Bahadur Shah of Gujarat was planning a conquest of Delhi. So, Afghans got some time to mature plans. In 1534, when Sultan of Gujarat Bahadur Shah had attacked Chittor in 1534, the Rani Karmavati (she was princess of Bundi) was sent to Bundi for safety. At the time of attack by Bahadur Shah, Karmavati sent "Rakhi" the "holy thread" to Humayun and requested for help. However, Humayun did not “reply” in time. Chittor was in siege by Bahadur Shah and Karvavati performed Jauhar. The timely interference of Humayun at Chittor could win him the inestimable friendship of the Rajputs, something
which was the need of the hour. But, he decided to standby till the quarrel was fought out. This was an unusual incident where Humayun, despite his capability, did not attack Bahadur Shah, probably because his Muslim enemy was waging a "Holy war" against the "Infidel Hindus". After the Chittor fell, Humayun became active and cut the supplies of the soldier camps of the Bahadur shah so that he soldiers started starving. In the dead of the night, Bahadur shah fled the scene and his army immediately dispersed in all directions. Humayun, all of a sudden found himself in undisputed possession of the camp. Bahadur Shah was chased to Mandu but was neither killed nor arrested. From here, Bahadur shah fled to Champaner, then Ahmadabad, then Cambay and finally Diu, where his life was ultimately taken by the Portuguese. The almost entire region of Malwa and Gujarat now belonged to Humayun.

**Confrontation with Sher Shah Suri 1540-1545**

Sher Shah aka Farid descended from the Royal house of Sur, the kings of Ghor, and in early career, rose from the rank of a smalltime administrator (jagirdar) to be the prime minister of one of the Lohani Afghans. He initially worked under Baharkhan and later in 1527, he joined the military of Babur. When Babur invaded Bihar, Sher Khan guided his troops and as a prize, got his Jagir restored. His very presence in the Mughal army itself was enough for him to learn about the weakness and strength of the Mughal army and administration. His first confrontation with Humayun was in 1532, when Humayun had laid siege on the Chunar Fort which lasted for 4 months and ended in a submission. But this submission did not let him abandon his dream to become the sovereign. When Humayun was busy in south, he conquered Gaur, the capital of Bengal. In the battlefield of Chausa, in 1539, the imperial army was checked by Sher shah. The two forces camped opposite each other, but none of the two warranted an attack for two months. In these two months the Mughal forces suffered the scarcity of food
and supply, leading death of cattle and horses. In the desperate situation, Humayun opened the negotiations and arrangement for a treaty was made. As per this treaty, Sher Shah was to retain Bengal and parts of Bihar. In return, he would give recognition to emperor and accept his suzerainty. The men from two armies on the point of this possible settlement started coming on friendly terms and all of a sudden there was a blast. One fine day, on the break of the dawn the Afghans struck the unsuspecting Mughals from all sides. Many of the Mughal soldiers were slain in sleep, few killed mounted on horses. Humayun was saved by a Bhisti, who supported him on his water skin across the river Ganga. Most of the army was drawn in Ganga or captured or killed and the luckless emperor of India came almost alone to Agra in 1539. In May 1540, the armies met once again opposite Kannauj and the Mughal Empire was put to an end for a while. At Kannauj, the Afghans were able to scatter the Mughal army, which mere by panic, fled in confusion. Humayun again escaped from the battle field and from that day, for next 15 years he lived like a wanderer. Via the deserts of Thar, he reached Sind where he lived for 3 years. Here, he fell in love with Hamida, a 15 year old girl, who was daughter of a sheikh of his brother. In 1542, on October 15, Hamida gave birth to Akbar, who would become the most adorable emperor of India, only after Asoka.

**Administration of Sher Shah**

In Sher Shah, we find a benevolent autocrat. He introduced many reforms which are greatly appreciated. The first five year of Sher Shah's administration were used in setting up a new template for civil administration in India. He divided the entire Kingdom in 47 divisions and called them "Sarkars". These Sarkars were divided into Parganas. Every Pargana was under a Shikqdar, who looked into the law and order of his Pargana. At Pargana Level:

- Munsifs were appointed to collect the revenue.
• Amir was to hear the Civil Cases
• Qazi or Mir-i-adal was to hear the criminal cases.
• Muqqadams were to chase and arrest the culprits, and if they failed to do so, were liable to get punished.

Rupia
The first Rupee (Silver coin) was introduced by Sher Shah and was called "Rupia" which remained in use throughout the Mughal rule. He issued copper coins which were called Dam, Half Dam and quarter Dam as per the denomination.

Todal Mal
Todar Mal Khatri, prior to become a celebrity under the reigns of Akbar as Raja Todar Mal was groomed in Sher Shah's administration. Whether, he did any finance and revenue related works with Sher Shah is not clear, but it is believed that he acquired considerable experience in revenue affairs. The land was measured and for this measurement Sikandari Gaj was used which was equivalent to 39 inches. The Sikandari Gaj was introduced by Sikandar Lodi.

Kabuliyat and Patta System
The Kabuliyat and Patta system was introduced during the reign of Sher Shah, where the area sown, types of crops cultivated and revenue share was written on a Paper. He introduced direct remittances of the taxes to the Central Government so that the taxpayers are saved from any exploitation by the middle officers. Jagir system was discouraged and a new arrangement Qabuliyat was introduced. Qabuliyat was a deed of agreement between the peasant and government. The survey charge was fixed at 2.5% that was called Jaribana and the collection charge was fixed at 5% that was known as Muhasilans.

Grand Trunk Road
A major road running across the Gangetic plain was built by Sher Shah for administrative and military reasons. This "Sadak-i- Azam" was the precursor of the Grand Trunk Rood. This Road was initially built by Sher Shah to connect Agra to
Sasaram, that was his home town. It was extended to Multan in west and Sonargaon in West. (Sonargaon is now in Bangladesh). This road is one of the greatest legacies of Shershah. During the Mughal era, this Sadak-i-Azam extended till Kabul. The same road was improved by the British and renamed as Grand Trunk Road that ran between Calcutta to Peshawar.

**Successors of Shershah**

The reign of Sher Shah was just 5 years from 1540-45 though, one of the most impressive reigns. In May 1545, when he was campaigning against the Chandel Rajputs in Bundelkhand (Kalinjer), a gunpowder explosion fatally wounded him and thus this Afghan Tiger lost his life in Bundelkhand, laying wounded in his tent and worrying about the future of his wise schemes. Sher Shah was succeeded by Jalal Khan, his son who ascended the throne with title Islam Shah Suri. Islam shah is best known for "Codifying the Laws" for the first time. Thus, in justice and judiciary, he was one step ahead of his father Sher Shah. His reign was of 9 years till 1554, when he died of some disease. His successor was his son Firoz Shah, a 12 year child, got soon assassinated by Muhammad Adil Shah. Adil Shah was a debauched brute who left the real power in his trusted Hindu Vazir Hemu. There was a struggle among all the Suri cousins such as Sikandar Shah and Ibrahim Shah. Now the Suri Empire was divided into four Suris, none of them was important. In 1555, Humayun descended from Kabul with some 15000 horses and routed Sikandar Suri in Punjab. He proceeded further and took easy possession of Delhi and Agra. His son Akbar was sent to pursue the fugitive Afghans. Humayun was now back in power. He had enjoyed the Throne of Delhi merely for 6 months that one day he slipped down the polished stairs of his palace and died at the age of 49. Humayun tumbled throughout his life and so easily tumbled out of it.

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**Akbar, the Great 1556-1605**

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When Humayun died of the fatal accident, Akbar was mere 13. The territories under him were Punjab and Delhi only. When his father died, he was in midst of a war with Sikandar Shah at Sirhind. At Kalanaur in Punjab, this 13 year old boy was enthroned by Bairam Khan in January 1556 and was proclaimed Shahanshah. Bairam Khan became his protector and co-regent till he comes of his age. The politics of palace changed Akbar's mind against this old tutor, who had not yet realized that his young student was no more a child. Akbar's wet nurse named Maham Anaga, who was also known as his foster mother wished to use her power to undermine the esteem of Bairam and was successful in that. Akbar publicly announced that he has taken the reign in his hand, deposed Bairam Khan and sent orders for him to go for Haj - the temporary banishment. Bairam left for Gujarat to take a boat for the pilgrimage in Arabia but was instigated by some of the foolish Muslim counselors to revolt against Akbar. He followed their advice and got defeated by the Mughal army and was brought to Akbar, who pardoned him. Now, once more he left for Mecca but before he could reach Gujarat, he was assassinated by the Afghans in revenge.

Maham Anaga

The "petticoat government" under Maham Anaga did triumph for a moment. She acted almost as prime minister for a while as her devotion to her foster son Akbar made her invaluable to him. But, her hopes were wrapped up in her own son Adham Khan, who was pushed forward by her to the high command. Adham Khan was filled with more pride than loyalty. He was sent to invade Malwa in 1561 along with Pir Muhammad Khan, another general. Baz Bahadur, the sultan of Malwa was defeated in the battle of Sarangpur and Adham Khan tried to get his lover Rani Roopmati, who after taking some time to invite him inside her chamber, poisoned herself to death. Only a part of the booty was sent to Akbar and rest he
kept with himself. Miffed Akbar marched to Sarangpur and seized the spoils. His cup was full when, out of envy, he killed Shams-ud-Din Muhammad Ataga Khan, Akbar's one of the favorite generals and then also stood on the gate of Akbar’s harem looking inside as if he was standing in a sanctuary. He was thrown twice from the roof of the Palace, and dispatched to the heaven. The news of his death was given by Akbar to his mother, thus broken her heart. She survived but only for 40 days. Akbar got rid of both the mother and son.

Wives and Harem

Salima Sultan, widow of his trusted general and tutor became the queen of Akbar after he was sent for the pilgrimage and died midway. Prior to her, Akbar had a childless Ruqaiyya Begum as her first wife. The third chief wife of Akbar - Hira Kunwari, recorded in Muslim books as Mariyam Zamani Begum and popular now as "Jodha", was daughter of Raja Bharmal of Amber with whom he married in 1562. Akbar's union with the Rajput princes marked a new policy. Her father Bharmal was decorated with the highest rank of the official aristocracy, 5000 Mansabdar, the general of 5000 horsemen. The bride was allowed to freely exercise the rites of her own faith Hinduism, marking the religious toleration of Akbar. Later he took other women Hindus, Iranians, Persians, Muslim, Armenian etc. etc. in his harem, till the number rose to 5000, looks like he wanted to make a parliament of religions. The immediate result with alliance with the Rajput princes was that in 1562 Jazia, the tax, which the victorious followers of prophet charged upon the infidels, was abolished. Next in line was abolition of the tax on Hindu Pilgrims, on the base that there should be no obstacles in the way of Man's service to the God. The detested Jazia and the pilgrim tax thus abolished during the time of Akbar were reemployed only during the times of Aurangzeb, uprooting the judicious system imposed by his great grandfather. But Akbar did not hesitate in interfering in the Hindu practices that offended the sense of humanity - such as
Child marriage, animal sacrifice, permission to widows to remarry etc. He was against the burning of widows, though, abolishing sati wholly was beyond his power.

**Akbar and Mewar**

Rana Sanga had died in 1528. His eldest surviving son, Rana Ratan Singh, succeeded him was got assassinated in 1531. His brother Rana Vikramaditya Singh succeeded Ratan Singh. During Vikramaditya Singh's reign, Sultan of Gujarat Bahadur Shah attacked Chittor in 1534. In 1537, Banbir killed Vikramaditya and usurped the throne. Udai Singh was the youngest and posthumous son of Rana Sanga. Banvir tried to kill Udai Singh also, but Udai's nurse Panna Dhai sacrificed her own son to save him from his uncle Banbir and took him to Kumbhalgarh. Udai Singh lived in secret in Kumbhalgarh for two years, disguised as a nephew of the governor Asha Shah. He defeated Banvir at Mavli. In 1540, the nobles of Mewar crowned him in Kumbhalgarh. His eldest son Rana Pratap was born in the same year 1540. Shakti Singh, Jagmal and Viramdeo were his other sons. In 1562, Udai Singh gave refuse to Baz Bahadur, the king of Malwa who was defeated by the Mughal army of Akbar. Rani Rupmati was a Hindu Rajput singer of Malwa and lover of Sultan Baz Bahadur. The Mughals captured Rupamati and she poisoned herself, ending an eternal love story. The refuge to Baz Bahadur was a costly affair for Udai Singh. Akbar attacked and sacked Mewar in 1567. Udai Singh, left Chittor and went to Gogunda. Chittor was left in hands of his loyal chieftains Jaimal & Patta, who died in the Mughal campaign. Rajput ladies performed third Jauhar at this time. Udaipur had been already founded in 1559 and now Udaisingh could take refuge over there. Akbar Captured Chittor in 1568. Udai Singh died in Gogunda in 1572. He nominated his son Jagmal, but the nobles placed Rana Pratap on throne. The fall of Chittor was followed by two other famous forts of Ranthambore and Kalinjer, which secured allegiance of Akbar. Akbar cemented
the feel good factor by marrying other princess, the daughter of Raja of Bikaner – Kalyanmal, who along with his son Ram Singh entered into the service of Akbar. But Rana Pratap never accepted Akbar as ruler of India, and fought Akbar all his life. Akbar first tried diplomacy to win over Maharana Pratap but nothing worked. Pratap maintained that he had no intention to fight with Akbar but he could not bow down to Akbar and accept him as the ruler. Pratap stopped the marriage etiquette of Rajputs who had been giving their daughters to Mughals. Chittor was under Mughal and Pratap was a king without capital. Almost all of Pratap's fellow Rajput chiefs had entered into the allegiance with Mughals. Pratap's brothers, Shakti Singh and Sagar Singh, were also serving Akbar. Many Rajput chiefs, such as Raja Man Singh of Amber were serving as army commanders in Akbar's armies and members of his council. Akbar sent a total of six diplomatic missions to Pratap, seeking to negotiate the same sort of peaceful alliance that he had concluded with the other Rajput chiefs. Pratap roundly rebuffed every such attempt displaying his self-respect and honor. This culminated in Battle of Haldighati on June 21, 1576. It was a decisive victory for Akbar’s chieftain Man Singh. Col. Todd called Battle of Haldighati as Battle of Thermopylae of Rajasthan. Abul Fazal called this war as “Battle of Khamnaur” Badayuni called this war as “Battle of Gogunda”. After this battle, Rana Pratap continued Guerilla warfare against Akbar. His Son Amar Singh fought 17 wars with the Mughals but he conditionally accepted them as rulers in 1615. This was the terminating end of Freedom of Mewar.

Extent of Empire & Political Foresight
From 1572 to 1573, Akbar could win Gujarat. In 1574-75 he won Bengal. In 1581, he marched towards Afghanistan to suppress a revolt. By 1595, he had taken Kashmir, Sind, Orissa and Kandahar. In the Deccan, only Khandesh, Berar and
parts of Ahamednagar were annexed. Buland Darwaja at Fatehpur Sikri was erected by him to commemorate the victory over Gujarat. When its climax, the empire of Akbar reached from Bay of Bengal to Kandahar rubbing soldiers with Persia and Kashmir to Narmada, touching the formidable Deccan Kingdoms. The empire was almost equal in area with that of Alauddin, but expansion its foundations were utterly stronger than that of the Khalji tyrant. It was not subdued with sword but was done with the utterly help of the wiling Hindu chiefs. Another major difference was that this expansion of Akbar's empire went hand-in-hand with the nifty administration. The central government did not interfere so long as revenue did not suffer. The assimilation of Hindu chiefs was one of the most striking features of his reign. Akbar allowed no oppression by his officers. Large number of Hindus employed under Akbar.

**Raja Todar Mal & Land Revenue System**

Raja Todar Mal, a Khatri Rajput had served his youth under the administration of Sher Shah Suri and had gained priceless experience in management of Land and revenues. He assisted Akbar's chancellor of exchequer Muzafar Khan first and then took part in suppression of Ali Kuli in 1566. Raja Todar Mal was the First Hindu which was sent to lead the Mughal Army. This was particularly because of Akbar’s suspicion that a Muslim may act in collusion with the rebel enemy. After that Raja Todar Mal was employed settling the revenue system of Gujarat and then again given the military command to win Bengal. He became the finance officer (Mushrif-i-Diwan) of Akbar in 1575 and Diwan-i-kul (Chief Finance Minister) in 1582 and introduced the reforms also known as Todar Mal's rentroll, the book of land records in Mughal Empire. He died in 1587.

**Mal Kharaj**

The Agrarian tax was called Mal or Kharaj. Mal essentially represented a claim on behalf of the state to a share of the actual crop. Akbar first adopted Sher Shah’s
System in which cultivated area was measured and a central schedule was drawn up fixing the dues of peasants crop wise on the basis of the productivity of the land. The state’s share was one-third of the produce: the produce under the schedule being valued at prices fixed by the emperor. In fixing the prices, the rates current in the vicinity of Delhi were probably taken as the basis. This arrangement created difficulties, because one uniform scheduled of prices of crops could not reasonably be applied to the whole empire. Prices were lower in rural areas which were far away from the urban centres and the cultivators found it difficult to pay in cash at the official rate. In the tenth year of Akbar’s reign, prices of crops prevailing in different regions were substituted for the uniform schedule and the emperor reverted to a system of annual assessment.

Karori System

In 1573, Akbar did a third change via which he gave up the annual assessment and appointed the “karoris” all over north India. These Karoris were to collect a crore of dams as revenue and to check the facts and figures supplied by the Kanungs regarding the actual produce, state of cultivation, local prices etc.

Dahsala System

Then, in 1580, the Karori System was given up and Raja Todarmal introduced a new Dahsala System or Zabti System. This remained a standard system of revenue assessment during the greater part of the Mughal empire. In the Dahsala system, the land was classified in four categories viz.

- Polaj (land which was cultivated every year and never left fallow);
- Parati or parauti (land which had to be left fallow for a time to enable it to recover fertility);
- Chachar (land which had to be left fallow for three or four years); and
- Banjar (land which remained uncultivated for five years or more).
Polaj and parauti lands were classified into three categories—good, middle, and bad—and the average produce per bigha of these three categories was taken as the normal produce of a bigha. Parauti land, when cultivated, paid the same revenue as polaj land. The chachar and banjar lands were charged a concessional rate which was progressively increased to full or polaj rate (i.e., one-third of the produce) by the fifth or the eighth year. Under the Dahsala system an attempt was made to work out the revenue rates. The state demand was given in maunds; but for the conversion of the state demand from kind to cash, a separate schedule of cash revenue rates (dastura amals) for various crops was fixed. For a period of the previous ten years, 1570 to 1580, information yields, prices, and area cultivated was collected for each locality. On the basis of the average prices of different crops in each locality over the past ten years, the state demand was fixed in rupees per bigha. Each revenue circle had a separate schedule of cash revenue rates (dastur-amal) for various crops. Thus the peasant was required to pay on the basis of local produce as well as local prices. Please note that Dahsala was neither a ten-year nor a permanent settlement, and the state had the right to modify it. Since this system was associated with Raja Todarmal, it is also known as Todarmal bandobust. This system prevailed from Lahore to Allahabad and in the provinces of Malwa and Gujarat. During Shahjahan’s era, it was introduced in the Deccan by Murshid Quli Khan.

**Other Systems of Mughal Era**

During the reign of Akbar and his successors, three more systems of revenue assessment were prevalent viz. batai or Gallabakshi System, Kankut System and Nasaq System. Batai or Galla-bakhshi was a very old system which continued during the Mughal period. This was a simple method of crop-sharing in which the produce was arranged into heaps and divided into three shares, one of which was taken by the state. Under this system...
the peasant had the choice to pay in cash or kind. Kankut system was also an old prevalent method in which, instead of actually dividing the grain (kan), an estimate (kut) was made on the basis of an actual inspection on the spot and one-third of the estimated produce was fixed as the state demand. So, it was a rough estimate of produce on the basis of actual inspection and past experience. Nasaq System was widely prevalent in the Mughal Empire, particularly in Bengal. In this system a rough calculation was made on the basis of the past revenue receipts of the peasants. It required no actual measurement, but the area was ascertained from the records.

Military Administration: Mansabdari System

Mansabdari System was a system introduced by Akbar for military administration and territorial commands (grant and revenue) to sustain parts of army. His experiences led him to conclude that rather than relying in the Irani and Turkish nobles, he should also include the Indian Muslims (Sheikhzadas), Afghans and Rajputs in the Mughal army. The Mughal officers whether Hindus or Muslims were granted territorial commands in return for the military service. They had to bring in some fixed number of men-at-arms, horses and elephants to the field and were rated as per the numbers which was known as Zats. So they were called Mansabdar of 10, 20, 100, and 1000 and so on. Mansingh was the first Mansabdar of 7000 zats and Bhagwan Das with 5000 zats enjoyed the privileged position in the Mansabdari system of Akbar.

Problems with Mansabdari System:

This system was not perfect. The greed of the Mansabdar ate all the grant or revenue and no money was left for the soldiers. There was a general corruption that the Mansabdar dressed their kith and kins, servants, dhobis and Malis as soldiers and registered them and send them back to do what they were doing earlier. The
weavers and carpenters were hired to obtain a Mansab and later not a trace of the horse brought by them would be found.

**Bureaucracy**

Office of Diwan: The office of the Diwan was the office of today's minister. It got strengthened in Akbar's reign. The Chief Diwan was called Diwan-i-kul and was responsible for revenue and finance. He oversaw the imperial treasury and accounts. The Diwan had to submit a daily report to the emperor. Mir Bakshi: The office of Mir Bakshi was in existence since Sultanate Era. He was to give appointments and salary letters to the Mansabs. The branding of the horses named Dagh was under his supervision. He was assisted by other subordinate Bakshis.

- Mir Saman was in charge of Royal workshops (Karkhanas).
- Sadr-us Sudur was to protect the laws of the Shariat. Qazi-ul-quvvat was the chief judiciary.
- The governor of a province (Suba) was a subedar who was directly appointed by the emperor. The usual tenue of Subedar was 3 years.
- Introduction of Persian in official works: There was one more feature of Raja Todarmal's system that virtually unified the country. It was enactment that all the government accounts should be kept in Persian, rather than Hindi. The study of Persian became necessary and it helped Hindus to learn the Persian language and the Muslims to go hand-in-hand with the "talented" Hindus.

**Religious Policy**

Akbar could not see the validity in the custom that the Hindus should pay more taxes than the Muslims. He also had an insatiable quest in the matters of religion and faith. He was deeply moved by the mystical doctrines of the Persian
Sufis which was revealed to him by Faizi and his younger brother Abul Fazal. Abul Fazal encouraged Akbar for debates on doctrinal and philosophical enquiries. Akbar displayed a curiosity in these discussions. The debate took place in the Ibadat Khana or Hall of Worship. The Ibadat Khana is now recognized to be the Diwan-i-Khas, which was founded in 1574 at the City of Fatehpur Sikri. It was opened for Sunni Muslims initially and was opened to all religions viz. Sufis, Shias, Christians, Zoroastrians, Hindus and Jains. In the Ibadat Khana, initially there were disgusting arguments, some of which included a question over character of Hazarat Muhammad. These discussions, rather than clearing Akbar's doubts only increased the insatiable religious quest of the emperor. These heated arguments, Akbar found that were only to defend the creeds of their own doctrines. In the emperor's eyes, there was a truth in all the faiths but none of the creed had the master key of the Supreme Being. In 1579, Mahzar Nama was declared by which Akbar pounced upon the dominance of the intolerant orthodox and allowed free development of a genuine religious spirit. Mazhar Nama, which was actually an idea of the father of Abul Fazal and Faizi, set that the authority of the King was higher than that of a Mujtahid (doctor of the faith) and if there is a variance, the emperor's decision should be binding on the Muslims of India. With this edict, Akbar's judgment was set above every legal and religious authority, so it was the promulgation of the doctrine of Imperial infallibility. In 1581 the discussions at the Ibadat Khana were discontinued. But quest of Akbar culminated in the Tauhid-i-ials (the divine monotheism) or Din-i-Illahi, the word Din was applied decades later. In 1582, this religious doctrine which combined mysticism, philosophy and nature worship was propounded by Akbar which recognized no prophets. Akbar declared himself the spiritual guide of his subjects. His religion Tauhid-i-illahi favored peace and tolerance. Tauhid-i-illahi prohibits lust,
sensuality, slander and pride, considering them sins. Piety, prudence, abstinence and kindness are the core virtues of this religion. The soul is encouraged to purify itself through yearning of God. It respects celibacy and forbade slaughter of animals.

**Elements of Din-i-Illahi**

Din-i-Illahi was an eclectic doctrine that contained elements from very diverse fields. It overthrew almost every ceremonial rule whether Islam or Muslim, but took the good ideas from the Brahmins as well as from the missionaries and adopted "Sun" as a symbol of the worship of the creator. He started a new Illahi era. The new religion proposed:

- Forbade cow eating
- Indifference among all Indians
- Instituted worship of Sun as creator
- Incorporated the sacred fire adored by the Parsis
- Encouraged the Havana (hom sacrifice) of the Hindus.

A small band of the courtiers of Akbar including Faizi, Abul Fazal, Birbal and a few others immediately professed the new cult. But the rest remained indifferent if not hostile. This hotchpotch of philosophy, mysticism and nature worship of Akbar's divine faith practically died with him, but left footprints which partially contributed in creation of a nation, that was never a united nation before.

**Faizi**

Faizi was a Persian poet who he joined Akbar's suite during the seize of Chittor in 1568. In 1588 was given the status of Malik-us-h-Shu'ara (Court Poet) of Akbar. He was one of the Navratnas of Akbar. Born in Agra to a scholar in philosophy and Islamic theology, he was educated mostly by his father. Akbar was impressed by the scholarly aptitude of Faizi and appointed him the tutor of princes Salim, Murad and Daniyal. Badayuni, the contemporary historian says that he composed over
100 poetic works in Persian. The collection of poems by Faizi was entitled Tabasir al-Subah, which includes Ghazals, Qasidas (Eulogies), Rubai’s and poems. In 1580 he started working on five projects Nal o Daman, the Markaz ul-Advar, the Sulaiman o Bilqis, the Haft Kishvar and the Akbarnama, out of which only 2 first works were completed. Faizi also translated "Lilavati", the celebrated Sanskrit work in Maths by Bhaskaracharya, into Persian. His brother Abul Fazal penned the celebrated work Akbarnama.

**Abul Fazal**

This gentle and enthusiastic younger brother of Faizi later became a Vazir of Akbar. Abul Fazal was a man of wide culture and pure spiritual ideals. He was also one of the Navratnas in the court of Akbar. Abul Fazal was the author of Akbarnama, the official history of Akbar's reign in 3 volumes. This book gives the history of Akbar’s forefathers from Timur to Humayun and Akbar's reign till 1602. Third volume of above work is known as Ain-i-Akbari, which is the administrative report of Akbar's reign. Another important work of Abul Fazal was Ruqa’āt, which is a collection of letters to the princes of Akbar and other contemporaries. It was later compiled by his nephew Nuruddin Muhammad. Yet another work Inshā-i-Abu'l Fazl is the compilation of the letters written by Akbar to various contemporary rulers and nobles. He was also compiled by one relative of Abul Fazal. Here, please note that one more Akbarnama was written in those times by Shaikh Illahdad Faizi Sirhindi. This was a derivative work based upon Tabaqat-i-Akbari. Tabaqat-i-Akbari was written by Nizamuddin Ahmad, Mir Bakshi of Akbar.

**Fatehpur Sikri**

Akbar was a devout visitor to the holy places and tombs of Muslim saints. One of his prime objects was to secure an
heir to the throne. Up to the 14th year of reign, none of his children could survive and he was told to visit a holy man dwelling at Sikri village near Agra. This holy man Salim Chisti, who was one of the descendents of Khwaja Moinuddin Chisti of Ajmer promised & blessed Akbar a son. Akbar placed his wife Hura Kunwari or Jodha under the care of this saint. The Sikri, due to frequent visits of the emperor became a cradle of development activities and numerous palaces were erected. Salim Chisti set up a new noble Mosque in Sikri and the emperor's people built their palaces near this place. The Sikri village became the town of Fatehpur Sikri. It was blessing of this holy saint Salim Chisti, that Akbar’s first son was safely ushered in this world. Akbar named this child as Salim, with due respect to the holy man. This offspring of the Great Mughal and a Rajput Princess later became Emperor Jahangir. The result of this auspicious event in Fatehpur Sikri was that Akbar showered all the taste and art of the age upon the adornment of this blessed town. Thus, Fatehpur Sikri became the first planned city of the Mughals. It is also the place demonstrating the first heritage of the Mughal architecture, an amalgamation of the Persian, Hindu and Islamic architecture. It was virtually the capital of Akbar from 1571 to 1585. However, later it was abandoned mostly because of the problem of drinking water supply. Today, this beautiful city, though a great tourist destination, is a deserted. It was abandoned and ever since has remained the desolate and abandoned city. A few years back, some Jain & Hindu idols were found which were dated 1010 AD near the Birbal ka Tila site which have rise to a hot debate that this beautiful city was actually a great Hindu site, that was vandalized by the great Mughal. Whatever may be the truth, but palaces, tombs, mosques, baths, lake and everything at Fatehpur Sikri is a great Indian Heritage through which we recognize the grandeur and pomp of Akbar, greatest of Indian emperors.

Navratnas
• Abul Fazal: Abul Fazl was the chronicler of Akbarnama in three volumes over seven years, the third volume is known as the Ain-i-Akbari.
• Faizi: Faizi was Abul Fazl’s brother, the poet laureat of Akbar. The name of father of Abul Fazal and Faizi was Mubarak Nagori, a scholar in the philosophy and literature of Greece as well as in Islamic theology.
• Miyan Tansen: Miyan Tansen was born as Tanna Mishra, in 1520. He was a disciple of Swami Haridas and later became disciple of Hazrat Muhammad Ghaus (Gwalior). He was a court musician with the prince of Mewar and later was recruited by Akbar as his court musician.
• Raja Birbal: Raja Birbal, a poor Hindu Brahmin Maheshdas was appointed to the court of Akbar for his intelligence, and became the court jester. The name Raja Birbal was given by the Emperor. Birbal's duties in Akbar's court were mostly military and administrative. He was also a poet and his collections under the pen name “Brahma” are preserved in Bharatpur Museum. Raja Birbal died in battle, in an attempt to subdue unrest amongst Afghani tribes in Northwest India.
• Raja Todar Mal: Raja Todar Mal, a Hindu Khatri was Akbar’s finance minister, who from 1560 onwards overhauled the revenue system in the kingdom.
• Raja Man Singh: Raja Man Singh, the prince of Amber was a trusted general in Akbar's army and was the grandson of Akbar’s father-in-law Bharmal. Raja Man Singh was the foremost (7000 Mansabdari) and ablest among Akbar's military commanders and assisted Akbar in many fronts including holding off advancing Hakim
• (Akbar’s half-brother) in Lahore. He was also the Mughal viceroy of Afghanistan, led campaigns in Bihar, Orissa, Deccan and was also the viceroy of Bengal.
• Abdul Rahim Khan-I-Khana: Abdul Rahim Khan-I-Khana, son of Akbar’s trusted general and tutor. Best known for his Hindi couplets. Fakir Aziao-Din: Fakir Aziao-Din was a sufi mystic, and an advisor. Mullah Do Piazza: Mullah Do Piazza, an intelligence advisor to Akbar.

**Jahangir 1605-1627**

Jahangir aka Salim was an indolent, self indulgent and indifferent personality. When he ascended the throne, he was a man of 37 years and had become "mature". He should be noted for: Regulations such as forbidding sale of wine and even tobacco. Restoration of Mohammaden Faith. Used Hijra Chronology on coins, something his father had abandoned. But he was equally tolerant towards the Christians and Hindus. He was active in redressing the grievance of the people and had a Justice chain and bell attached to the gate of his palace in Agra, so that all who wished to appeal to him could ring him up. However, it is not clear, who was eligible to ring the emperor up. o Jahangir is known for his pompous display of the Justice. He enacted 12 regulations that show his liberalism and judiciousness. He is known for prohibition of some extortion type of cesses such as Tamga and controlling the merchants by an enactment which forbade them not to open bales without permission from the government.

**Shah Jahan 1627-1658**

Shahjahan aka Khurram was the son of a great Mughal and a Rajput Princess, the daughter of Rana of Marwar (Jodhpur) had more Indian Blood in his veins that his forefathers. This haughty, introvert man was wrapped in political connives and was indifferent to the race of his mother. He became the most "celebrated" among the Mughal emperors but not popular among the Hindus. He was a perfect orthodox Muslim who was more intolerant than his father. With Arjumand Bano Beghum, Khurram married at the age of 15 years and gave her the title Mumtaj Mahal.
Mumtaj Mahal, the “lady of the palace” was a mother of his 14 children and died on the death of their 14th child. The exquisite monument Taj Mahal is a witness to her husband's devotion. Through out of the his life, Shah Jahan kept struggling with revolts. The first big revolt was in Bundelkhand in 1636 under Jujhar Singh. The revolt was suppressed and Jujhar Singh was eliminated. Another was under the Lodi remnant Khan Jahan Lodi. This revolt was also suppressed. During Shahjahan's times, the Portuguese had established a factory at Hugli in Bengal. Portuguese had a very constringe religious policy. It was learnt that the Portuguese often lifted the orphaned children and converted them to Christianity. This was something objectionable under the rule of a Mughal, who was a devout Muslim. During the reign of Jahangir the Portuguese lifted two slave girls that belong to Mumtaj Mahal and they were not released even after it was known to the Portuguese. In 1631, Qasim Khan was appointed as Governor of Bengal and was given authority to teach a lesson to the Portuguese. The Portuguese were attacked, massacred and Hugli was in siege for 3 months. The Portuguese surrendered only after a huge loss of ten thousand lives. Four thousand were made prisoners, who were given an option to either convert to Islam or face lifelong imprisonment. Thus Shah Jahan gave the Portuguese a death blow in Bengal. Later life of Shah Jahan was marred by the war of succession. He was imprisoned and later died in obscurity.

**Aurangzeb 1658-1707**

This Bigot Mohammedan created a lot of troubles for himself and lost both energy and resources in dealing with the rebellions of Jats, Satnamis, Bundelas, Sikhs and finally the formidable Marathas. He stopped engraving Kalma on coins. Forbade the Parsis to celebrate their festival Navaroz. Released an order to ban the music everywhere and arrest those who listen to the music. His drink was plain water and he used to sleep on ground, something that made him a Zinda Fakir. Aurangzeb
had claimed the throne as the Champion of the Orthodox Islam against the heretical practices of his brother Dara. When he was told that in Banaras, the Brahmins have got habitual of teaching their "wicked science" to the Muslims, an order from his majesty was given to demolish all the temples. The orders were carried out and the temple of Vishnu at Banaras and a splendid shrine at Mathura were broken to make room for a mosque. The idols were brought to Agra and buried under the steps of the Mosque. His Rajput policy was also filled with the religious fanaticism, when he asked Raja Jaswant Singh to send his sons to Delhi so that they can be taught under his "supervision", leading their conversion. All the Rajputs except raja of Amber were in a state of rebellion. He ended the Mughal pomp of Jharokha Darshan, use of almanacs, the Mughal custom of weighing the emperor in gems - distributing the wealth to the poors, on coronation anniversaries. He reintroduced Jazia. In summary he did all that was never done by his great grandfather, grandfather and father. This was enough to shake the foundation of the Mughal Empire which was based upon religious tolerance. Aurangzeb was the last important Mughal ruler and after him the Mughal empire rapidly decayed and was finally put to an end by the British. This King reigned for half a century and died in 1707 leaving behind a war of succession. He now lays in peace at Khuldabad, near Aurangabad. Later Mughals

Bahadur Shah I (1707-1712): Aurangzeb was succeeded by his son Muazzam, who ascended the throne as Bahadur Shah I in 1707. His reign was just 5 years till 1712, and during this time he tried to get rid of the strict edicts of his father. He was not able to eliminate Jazia but supported music, now people could hear the songs again. He tried to establish peace with the Sikhs and Marathas. He died in 1712, when he was overseeing the repair works at Shalimar Gardens at Lahore. He was followed by his son Jahandar Shah. Jahandar Shah 1712-1713: After his father Bahadur Shah I died, he ascended the throne after eliminating his brother Azim-us-
Shan. He had married to a dancing girl who became the queen consort. His nephew Farrukhsiyar attacked him and defeated him. He was arrested and Jailed by Farrukhsiyar, who later executed him. Farrukhsiyar 1713-1719: Farrukhsiyar was a despicable poltroon who suffered similar fate 6 years later in 1719. He sat the throne with the help of two Vazirs of the Mughals Syed Hassan Ali Khan Barha and Syed Hussain Ali Khan Barha known as Sayyid Brothers. In 1717, the British East India Company purchased duty free trade rights in all of Bengal for peanuts worth Rupees 3000 per year from this so called emperor. He lolled the throne as a puppet in the hands of the Sayyid Brothers, and when there was an enmity with these two King makers, they deposed him, imprisoned him, starved him, blinded him and finally finished him. The Sayyid brothers placed his cousin Rafi ud-Darajat on the throne in 1719. Rafi ud-Darajat 1719: Rafi ud-Darajat, the 11th Mughal emperor was proclaimed by the Sayyid Brothers in 1719, who could survive only for 4 months and died of some mysterious disease. He was succeeded by Muhammad Shah Rangila or Rangila. Muhammad Shah Rangile 1719-1748: Mohammad Shah Rangila was able to keep the throne for around 29 years partially because the first thing he did was to eliminate the Sayyid Brothers. During his time Nadir Shah attacked and looted Delhi and took the Peacock Throne with himself. The invasion of Nadir Shah fastened the disintegration of the Mughal Empire. During his time, the states of Hyderabad, Bengal, Awadh were established as independent Kingdoms.

**Advent of Europeans**

**Arrival of Portuguese in India:** It was the Portuguese who first discovered a direct sea route to India. Portuguese sailor Vasco da Gama arrived at Calicut an important sea port located on the South-West India on May 20, 1498 AD. King Zamorin, the local rule received him and bestowed on him certain privileges. After staying in India for a period of three months Vasco da Gama returned with a rich cargo which he sold in the European market at an exorbitant price - 60 times the cost of his voyage.

But soon Vasco da Gama came back to India for the second time in 1501 AD. He set up a trading factory at Cannanore. With establishment of trade links, Calicut, Cannanore and Cochin emerged the significant Portuguese centers in India. Arab traders became jealous of the rise and success of the Portuguese and hence caused enmity bred between the Portuguese and the local king Zamorin. The hostilities grew and led to full- fledged military face- off between them. King Zamorin was defeated by the Portuguese. With the victory over Zamorin, the military superiority of the Portuguese was established.

**Rise of Portuguese Power in India:** In 1505 AD, Francisco de Almeida was appointed as the first Portuguese governor in India. His policy being centric to controlling the Indian Ocean was known as the Blue Water Policy. Alfonso de Albuquerque who replaced Almeida as the governor in 1509 AD, and captured Goa from the Sultan of Bijapur in 1510 AD is considered the real founder of the
Portuguese power in India. Goa subsequently became the headquarters of the Portuguese settlements in India. Portuguese hold over the coastal areas and superiority in naval power helped them significantly. By the end of the 16th century, the Portuguese captured not only Goa, Daman, Diu, and Salsette but also a vast stretches along the Indian coast.

**DECLINE OF PORTUGUESE POWER:** But the Portuguese rise in Indian had a short life as the new rival trading communities from Europe posed a big challenge to them. Struggle among various rival trading blocs ensued in which Portuguese had to give way to the more powerful and enterprising competitors gradually rendering them an atrophied entity.

**MAJOR REASONS OF DECLINE OF PORTUGUESE POWER:** Among the many reasons for the decline of Portuguese power in India include Portugal being too small a country to maintain the huge burden of a trading colony located in a far off land, their image as notorious sea pirates created enmity in the minds of the native rulers and last but not the least Portuguese rigid religious policy made them the unpopular among the Muslims as well as Hindus of India. Besides the arrival of the Dutch and the British in India finally became nemesis of the Portuguese. Ironically, the Portuguese, who first arrived India, were the last to withdraw from here in 1961 AD when the Government of India recaptured Goa, Daman and Diu from them.

**ARRIVAL OF THE DUTCH:** The people of Holland (present Netherlands) are called the Dutch. Next to the Portuguese, the Dutch set their feet in India. Historically the Dutch have been experts in sea trade. In 1602, the United East India Company of the Netherlands was formed and given permission by the Dutch government to trade in the East Indies including India.
RISE OF THE DUTCH: The Dutch founded their first factory in Masaulipatam in Andhra Pradesh in 1605. Subsequently they also established trading centres in various parts of India. Dutch Suratte and Dutch Bengal were established in 1616 AD and 1627 AD respectively. The Dutch conquered Ceylon from the Portuguese in 1656 AD. They also took the Portuguese forts on the Malabar coast in 1671 AD. The Dutch gradually became a potent force capturing Nagapatam near Madras (Chennai) from the Portuguese thereby establishing their foothold in South India. In economic terms, they earned huge profit through business monopolizing in black pepper and spices. The major Indian commodities traded by the Dutch were cotton, indigo, silk, rice and opium.

DUTCH COINAGE: The Dutch, during their stay in India, tried their hands on the minting of coinages. As their trade flourished they established mints at Cochin, Masulipattam, Nagapatam Pondicherry and Pulicat. Even more, Gold pagoda with an image of Lord Venkateswara, (god Vishnu) was issued at Pulicat mint. The coins issued by the Dutch were all modelled on the local coinages.

DECLINE OF DUTCH POWER: Dutch presence on the Indian subcontinent lasted from 1605 AD to 1825 AD. The rise of the British power in the Eastern trade posed serious challenge to the commercial interest of the Dutch leading to bloody warfare between them in which Britishers were the clear winners owing to huge resources at their disposal. The brutal killing of some English traders by the Dutch in Amboyna in 1623 further aggravated the situation. The Britishers one after another captured Dutch strongholds.

ROUTE OF DUTCH POWER IN MALABAR REGION: Amidst the saga of Dutch - Anglo -rivalry Travancore king Marthanda Varma gave a fatal blow to the Dutch
East India Company in the battle of Colachel in 1741 AD leading to complete rout of Dutch power in Malabar region.

**Treaties and Compromise with the British:** Although the Anglo-Dutch Treaty was signed in 1814 AD which facilitated restoration of Dutch Coromandel and Dutch Bengal to Dutch rule but they again were returned to British regime as per the clause and the provisions of the Anglo-Dutch Treaty of 1824 AD which made it binding on the Dutch to ensure all transfers of property and establishments till/on March 1, 1825 AD. By the middle of 1825 AD, therefore, the Dutch had forfeited their all trading posts in India. In the ensuing compromise the obvious happened. Both the parties came to a compromise in 1667 AD by which the Britishers, on the basis of give and take formula, agreed to completely withdraw from Indonesia for the Dutch who, in return, retired from India to trade in Indonesia.

**Danish Colonial Possessions in India:** Danish refers to something from or related to Denmark. Denmark held colonial possessions in India for 225 years. The Danish colonies in India included the towns of Tranquebar (Tamil Nadu), Serampore (West Bengal), and the Nicobar Islands.

**Establishment of Danish Trade Monopoly:** It was the Dutch adventurer Marcelis de Boshouwer who provided the impetus for Danish involvement in the Indian sub-continent. He wanted military assistance against the Portuguese with a promise of monopoly on all trades to the assisting party. His appeal convinced Christian IV, the King of Denmark-Norway who subsequently issued a charter in 1616 granting the Danish East India Company a monopoly on trade between Denmark and Asia for twelve years.
**Danish Chartered Companies:** There were two Danish chartered companies. The first company -Danish East India Company -operated between 1616 AD and 1650 AD. Danish East India Company along with Swedish East India Company imported more tea than the British East India Company and smuggled most of it into England, where it sold at a huge profit. The company was dissolved in 1650 AD. The second company existed between 1670 AD and 1729 AD, and in 1730 AD it was re-founded as the Asiatic Company. It was granted a 40-year monopoly by a royal license on all Danish trade east of the Cape of Good Hope in 1732 AD. Till 1750 AD, 27 ships from India were sent, with 22 of them survived the journey to Copenhagen. But the company lost its monopoly in 1772 AD.

**Serampore Mission Press:** It is worth -mentioning that Serampore Mission Press – a historical landmark-was established at Serampore by the Danish missionaries in 1799 AD. Between 1801 AD and 1832 AD the Serampore Mission Press printed 212,000 copies of books in 40 different languages.

**End of Danish Colonies in India:** During the Napoleonic Wars (1803 AD–1815 AD) the British invaded Danish shipping, and devastated the Danish East India Company's India trade and ultimately captured Danish colonies, making them part of British India. The last Danish colonial post Serampore was ceded to Britain by Denmark in 1845 AD.
The **East India Company**, which started initially as a trading company, had, by 1773, acquired territorial control over Bengal, Bihar, Orissa, Madras and Bombay. The Nawab of Awadh and Carnatic were their dependents. However, after 1765 they had to face stiff opposition from the Marathas, Haider Ali and Tipu Sultan of Mysore, and the Sikhs. The East India Company had to subjugate these powers in order to be paramount in India.

**The Conquest of Mysore:**

The State of Mysore was ruled by Haider Ali, a brilliant general, an able administrator and a shrewd diplomat. While the Carnatic was plagued by wars and Bengal was passing through a period of political turmoil, Haider Ali steadily rose to power in Mysore. He extended his kingdom up to the Krishna River. Mysore, under Haider Ali, became a source of danger to the rising British power in India. Between 1767 and 1799, the Company waged four wars to destroy the power of Mysore.

**The First Mysore War:**

In 1769 A.D. Haider Ali defeated the British in the First Anglo-Mysore War and besieged Madras. The English were forced to sign a treaty according to which they promised to come to Haider Ali’s help if he was attacked by another power in future. This treaty undoubtedly raised the prestige of Haider Ali.

**The Second Mysore War (1780-1784 A.D.):**

In 1771 the Marathas attacked Haider Ali but the English did not help him in spite of their promise. Haider Ali waited for an opportunity to take revenge. When the English attacked and occupied the French port of Mahe, the only outlet for Mysore’s trade with Europe, Haider Ali declared war on them. In the Second
Anglo-Mysore War (A.D. 1780-1784) the Nizam and the Marathas started as allies of Haider Ali but later on went over to The English side. Yet Haider Ali swept through the Carnatic, captured Arcot and threatened Madras. But the British army under Eyre Coote defeated Haider Ali at Porto Navo and saved Madras. After Haider Ali’s death in 1782, the war was carried on by his son Tipu Sultan. The war came to an end by the Treaty of Mangalore (1784 A.D.). The prisoners of war and the conquered territories were mutually returned.

**THE THIRD MYSORE WAR (1790-1792 A.D.):**

The Treaty of Mangalore had not resolved the conflict between Tipu and the English. Since both the English and Tipu Sultan were aiming at political supremacy over the Deccan, a renewal of hostilities between the two was inevitable. The Third Anglo-Mysore War started (A.D. 1790-92) when Tipu attacked Travancore, an ally of the English and the only source of pepper for the East India Company. The Nizam and the Marathas who were jealous of Tipu’s growing power joined the English.

Lord Cornwallis defeated Tipu and forced him to sign the Treaty of Siringapatnam in 1792 A.D.

**According to this treaty:**

- Tipu had to surrender half of his kingdom which was divided among the English and their allies i.e. the Maratha and the Nizam.
- Tipu also had to pay a huge war indemnity of 330 lakhs of rupees. Besides, Tipu had to hand over two of his sons to the English as hostages.
The Third Anglo-Mysore War destroyed Tipu’s dominant position in the south and firmly established English supremacy there. This war also revealed that the Indian powers were shortsighted enough to aid a foreign power against another Indian power for the sake of temporary gains.

FOURTH ANGLO-MYSORE WAR (1799 A.D.):
A man like Tipu could not forget the humiliation of his defeat in the Third Anglo-Mysore War. He began preparations for a trial of strength with the English. He began to add to the fortification of his capital, improve his cavalry and discipline his infantry. He also tried to enlist the support of the French to oust the British from the south. Lord Wellesley was determined to prevent French reentry into India. He asked Tipu Sultan to enter into a subsidiary alliance accepting British sovereignty. On Tipu’s spirited refusal, the Fourth Anglo-Mysore War started (A.D. 1799). The Nizam joined the English. Tipu died fighting. Half of Tipu’s kingdom was annexed and divided between the English and the Nizam. The other half was given to a child of the old Hindu royal family which had been overthrown by Haider Ali. Tipu’s family was exiled to Vellore. The new ruler of Mysore became a subordinate ally of the British. British supremacy over southern India was established. It had taken the English 32 years to subjugate Mysore. The threat of French revival in the Deccan was permanently eliminated.

THE COLLAPSE OF THE MARATHAS:
The Marathas had established a powerful empire in south-western part of India. But after the defeat at Panipat in 1761, Maratha power was split into five different virtually independent centres of power. The Peshwa, the head of the Marathas, was stationed in Poona. Gaekwad (in Baroda), Bhonsle (in Nagpur), Holkar (in Indore) and Sindhia (in Gwalior) were the other four Maratha chiefs. The Marathas had made a remarkable recovery after the Battle of Panipat. Hence, it became imperative to confront the growing power of the English who aspired to take over the whole of India. Four Anglo-Maratha wars were fought between 1775 and 1818.

**THE FIRST ANGLO-MARATHA WAR (1775-1782 A.D.):**

**CAUSES:**
The First Anglo-Maratha War was a direct outcome of the involvement of the English in the internal politics of the Marathas with the motive of expanding their territories. A bitter struggle for Peshwaship between Madhav Rao II (the infant son of the murdered Peshwa, Narayan Rao) and Raghunath Rao (an uncle of Narayan Rao who had been responsible for his murder) prompted the East India Company to interfere in favour of the latter.

**EVENTS:**
The Maratha chiefs were united under the leadership of Nana Fadnavis who supported the claim of the infant Peshwa Madhav Rao II. The Maratha army defeated the British army sent from Bombay. Warren Hastings sent an army from Bengal. The war dragged on for 4 years. The Marathas won a decisive victory
Results:
The long war with the Marathas came to an end by the Treaty of Salbai (1782). It provided for the mutual restitution of each other’s territories. Raghunath Rao was pensioned off. Madhav Rao II was recognised as the Peshwa. The British gained little out of this war except the island of Salsette.

However, the treaty inaugurated an era of 20 years of peace with the Marathas. The Company used this period to subjugate Mysore and strengthen their position in Bengal. But the Maratha chiefs frittered away their energy in bitter conflicts among themselves.

THE SECOND MARATHA WAR (1803 A.D. – 1805 A.D.):
CAUSES:
After Madhav Rao II’s death, Peshwa Baji Rao II succeeded him. He was a weak ruler. In spite of their internal conflicts, Mahadaji Sindhia and Nana Fadnavis had succeeded in keeping the Marathas united. But after their death, the various Maratha chiefs, blind to the real danger from the rapidly increasing British power, were engaged in bitter strife with one another to control the Peshwa. This power struggle among them proved to be their undoing. In 1802, when Holkar defeated the combined armies of Peshwa Baji Rao II and Sindhia, Baji Rao fled to Bassein and sought British protection. He accepted the subsidiary alliance and was installed in Poona by the Company.

EVENTS:
Alarmed by the growing power of the British, Sindhia and Bhonsle declared war against them. But their combined forces were defeated.
RESULTS:
Both Sindhia and Bhonsle had to accept all the terms of the subsidiary alliance. They had also to surrender large tracts of valuable land. An English Resident was posted in their territories. Holkar, who had remained neutral in the second Anglo-Maratha War, took up arms against the English. He was subsequently defeated and his capital Indore was captured. Wellesley’s policy of conquest was proving to be very expensive for the Company. So he was recalled from India. Wellesley’s successor George Barlow signed a peace treaty with Holkar in 1806. He restored his kingdom to Holkar. The defeat of the Marathas in the second Anglo-Maratha War was a severe blow to their power and prestige.

THE THIRD ANGLO-MARATHA WAR (1817 A.D.-1818 A.D.):
Causes:
After the Second Anglo-Maratha War, the Marathas made one last attempt to shake off the Company’s yoke. Peshwa Baji Rao II began to resent the control of the British Resident. Further, Lord Hastings forced him to renounce the headship of the Maratha confederacy and surrender more territory to the Company.

Events:
The Third Anglo-Maratha War started in 1817 when the Peshwa, with the support of Bhonsle and Holkar, attacked and burnt down the British Residency in Kirkee near Pune. But the English decisively defeated them. Within a year the entire Maratha confederacy was subjugated.

Results:
Peshwa Baji Rao II was deposed and deported to Bithur. But he was granted a pension of Rs 8 lakh a year. His territories were annexed. The hereditary post of Peshwa was abolished. A small state, Satara, was created out of the Peshwa’s
territories and a descendant of Shivaji was installed on the throne. The Maratha leaders ceded large portions of their territories to the English. All of them accepted the system of subsidiary alliance. The Marathas were the only Indian powers who were capable of succeeding the Mughals. They had risen to power with the decline of the Mughal Empire, but were nearly wiped out by the British. Only the Punjab retained her independence.

CAUSES OF MARATHA FAILURE:

- The Maratha chiefs failed to unite even in times of crisis. The English took advantage of this disunity.
- By the end of the 18th century the Marathas had lost some of their ablest leaders. But they failed to produce leaders like Baji Rao I, Mahadaji Sindhia or Nana Fadnavis.
- The Marathas lacked an efficient system of administration or a sound economic policy. The system of extorting chauth and sardesmukhi made them lose the loyalty of the conquered people.
- The British were equipped with modern military techniques. With their outmoded methods of warfare, the Marathas were easily defeated by the English.

THE ANNEXATION OF THE PUNJAB:
The loose confederation of the Sikhs of Punjab was unified into a compact powerful unit by Ranjit Singh. He expanded his empire through conquests. To check his advance beyond the Sutlej the East India Company persuaded Ranjit Singh to sign the Treaty of Amritsar (1809). By this treaty he promised not to expand east of the Sutlej and confine his conquests to the north.
THE FIRST SIKH WAR:

CAUSES:
After Ranjit Singh’s death, the Punjab went through a period of chaos and confusion. Taking advantage of political instability in the area, the Khalsa army had become very powerful. The British watched these developments and increased their military forces at the borders, possibly anticipating future war.

In 1843, Ranjit Singh’s minor son, Dalip Singh, became the ruler with Rani Jindan as the Regent. To weaken the army and keep it engaged, Rani Jindan deliberately encouraged the army to cross the river Sutlej and attack the English. In December 1845 the Sikh army crossed the Sutlej and invaded the Company’s territories. This led to the First Anglo-Sikh War (1845-1846).

EVENTS:
The patriotic Sikh soldiers fought very bravely but they were completely defeated. The British army occupied Lahore.

RESULTS:
By the Treaty of Lahore (1846) the Sikhs ceded the Jalandhar Doab, Kashmir and its dependencies to the English. A British Resident and a powerful British force were posted in Lahore. Kashmir was sold to Gulab Singh, a Dogra chief. By a supplementary treaty it was decided that the Sikh state was to be ruled by a Council under the control of the British Resident. Rani Jindan was removed from her post.

THE SECOND SIKH WAR:
CAUSES:
British control over the Punjab aroused a lot of resentment among the Sikhs. In 1848 a number of revolts against the British broke out in the Punjab. The Governor-General, Lord Dalhousie, declared war. The Sikh army which had been reduced by the Treaty of Lahore was completely crushed. By a proclamation in 1849, Lord Dalhousie annexed the whole of the Punjab to the British Empire. Dalip Singh was pensioned off.

RESULTS:
The Marathas, Mysore and the Punjab had challenged the British presence in the subcontinent. Each of them had been subjugated. With the annexation of the Punjab the British conquest of India was almost complete. Only a few small states retained their independence or were turned into subsidiary allies.

METHODS OF EXPANSION:
Apart from wars, several Governor Generals followed other methods to ensure the Company’s supremacy in India.

SUBSIDIARY ALLIANCE:
Lord Wellesley perfected the system of subsidiary alliance to subjugate Indian powers without going through actual warfare. Any Indian ruler whose security was threatened could enter into a subsidiary alliance with the British. The British promised to protect the ruler from external attack and internal revolt.
The ruler would have to accept the supremacy of the British in India. The ruler would have to keep and pay for the maintenance of certain number of British troops who would be permanently placed in the territory of the subsidiary ally. A British Resident would be posted in the court of the ruler. The Indian ruler was not allowed to employ any European in his service.

The ruler would not sign any treaty or form an alliance with any other power without the permission of the British Resident. States like Mysore, Hyderabad, Awadh, the Rajputs and Marathas were forced to accept this alliance after being defeated by the English.

The system of subsidiary alliance proved to be disastrous for the Indian rulers. They became virtual puppets in the hands of the British. The payment of huge amounts of money for the maintenance of British troops was a heavy drain on their resources. Indian states became impoverished while the British could maintain a portion of their army at the expense of Indian rulers.

**DOCTRINE OF LAPSE:**

In 1848, Lord Dalhousie arrived in India as the Governor General. Dalhousie was determined to extend British rule over India. His imperialist policy was based on three fundamental principles, namely:

(i) the expansion of territories by war;

(ii) the occupation of Indian states through the application of the Doctrine of Lapse; and

(iii) the takeover of Indian states on grounds of maladministration.
Dalhousie occupied the Punjab and Sindh through war. He brought several subordinate states directly under the Company’s rule by annexing them on the basis of the Doctrine of Lapse. According to Indian tradition, a king adopted an heir to the throne if he did not have his own son. But by the Doctrine of Lapse, if the king of a subordinate state died without a natural male heir, then the kingdom would ‘lapse’ to the British i.e. it would automatically pass into the hands of the British. Satara, Sambalpur, Jhansi and Nagpur were annexed under this policy. The families of the former rulers would be pensioned off. However, Nana Saheb, the adopted son of Peshwa Baji Rao II, was not given pension. On grounds of maladministration, Awadh was occupied in 1856. Nawab Wajid Ali was pensioned off and sent to Calcutta. By 1856, the East India Company had brought the whole of India under its control. After this no war was waged to expand the British Empire any further. Parts of the country that were under Indian rulers were effectively under British control.

**SOCIO CULTURAL POLICIES OF LORD CORNWALLIES, LORD WELLESLEY, LORD WILLIAM BENTICK AND OTHERS**

**REFORMS**

The internal reforms of Cornwallis can be studied under three main heads.

(i) Administrative reforms

(ii) Revenue reforms or Permanent Settlement

(ii) Judicial and other reforms

**ADMINISTRATIVE REFORMS**
The greatest work of Cornwallis was the purification of the civil service by the employment of capable and honest public servants. He aimed at economy, simplification and purity. He found that the servants of the Company were underpaid. But they received very high commissions on revenues. In addition to that they conducted forbidden and profitable private trade in the names of relatives and friends. Cornwallis, who aimed at cleansing the administration, abolished the vicious system of paying small salaries and allowing enormous perquisites. He persuaded the Directors of the Company to pay handsome salaries to the Company servants in order that they might free themselves from commercial and corrupting activities.

Further, Cornwallis inaugurated the policy of making appointments mainly on the basis of merit thereby laying the foundation of the Indian Civil Service. To cut down on extravagances, he abolished a number of surplus posts. Another major reform that Cornwallis introduced was the separation of the three branches of service, namely commercial, judicial and revenue. The collectors, the king-pins of the administrative system were deprived of their judicial powers and their work became merely the collection of revenue.

**JUDICIAL REFORMS**

In the work of judicial reorganization, Cornwallis secured the services of Sir William Jones, who was a judge and a great scholar. Civil and criminal courts were completely reorganized.

1. At the top of the judicial system, the highest civil and criminal courts of appeal, namely *Sadar Divani Adalat* and *Sadar Nizamat Adalat* were functioning at Calcutta. Both of them were presided over by the Governor-General and his Council.

2. There were four provincial courts of appeal at Calcutta, Dacca, Murshidabad and Patna, each under three European judges assisted by Indian advisers.
3. District and City courts functioned each under a European judge. Every district was provided with a court. As already stated, Cornwallis had taken away from the collectors of their judicial powers and made them solely responsible for the collection of revenue. As a result, District Judges were appointed.

Indian judges or *Munsiffs* were appointed to all the courts at the bottom of the judicial system. In criminal cases, Muslim law was improved and followed. In civil cases, Hindu and Muslim laws were followed according to the religion of the litigants. In suits between Hindus and Muslims, the judge was the deciding authority. Cornwallis was merciful by temperament. He hated barbarous punishments and abolished those like mutilation and trial by ordeal. Cornwallis was better known as a law giver than as an administrator. With the help of his colleague, George Barlow, Cornwallis prepared a comprehensive code, covering the whole field of administration’, judicial, police, commercial and fiscal. This Code was based upon the principle of Montesquieu, “the Separation of Powers”, which was popular in the West in 18th century. In order to curb undue exercise of authority Cornwallis made all officials answerable to the courts.

**POLICE REFORMS**

The effective implementation of judicial reforms required the reorganisation of police administration. The District Judge controlled the police. Each district was divided into *thanas* or police circles each of which was about 20 square miles. It was placed under an Indian officer called the *daroga* who was ably assisted by many constables. However, the police organization was not effective. In the words of Marshman, ‘the *daroga* enjoyed almost unlimited power of extortion and became the scourge of the country”.

**OTHER REFORMS**
Cornwallis reformed the **Board of Trade** which managed the commercial investments of the Company. With the aid of Charles Grant, he eradicated numerous abuses and corrupt practices. Fair treatment was given to weavers and Indian workers. He increased the remuneration for honest service.

**ESTIMATE OF CORNWALLIS**

Cornwallis, a blue-blooded aristocrat, was an ardent patriot. He discharged his duties fearlessly, and his life was an embodiment of ‘duty and sacrifice’. He perceived the danger of Tipu’s growing power and curtailed it byboldly discarding the policy of nonintervention. As an administrator, he consolidated the Company’s position in India and started the tradition of efficient and pure administration. Although there were defects in his Permanent Settlement of Land Revenue, his administrative and judicial reforms were solid achievements. He may be regarded the parent of the Indian Administrative Service and founder of an efficient and clean system of administration. Sir John Shore (1793-98) succeeded Cornwallis as Governor General and his administration was uneventful.

**LORD WELLESLEY**

The appointment of Richard Colley Wellesley as Governor- General marks an epoch in the history of British India. He was a great imperialist and called himself ‘a Bengal tiger’. Wellesley came to India with a determination to launch a forward policy in order to make ‘the British Empire in India’ into ‘the British Empire of India’. The system that he adopted to achieve his object is known as the ‘Subsidiary Alliance’.

**POLITICAL CONDITION OF INDIA AT THE TIME OF WELLESLEY’S ARRIVAL**

In the north-western India, the danger of Zaman Shah’s aggression posed a serious threat to the British power in India. In the north and central India, the Marathas remained a formidable political power. The Nizam of Hyderabad employed the
Frenchmen to train his army. The political unrest in the Karnataka region continued and Tipu Sultan had remained the uncompromising enemy of the British. Moreover, the policy of neutrality adopted by Sir John Shore, the successor of Cornwallis, created a kind of political unrest in India and greatly affected the prestige of the English. His non-intervention policy contributed much to the growth of anti-British feelings. Further, Napoleon’s move for an Eastern invasion created a fear among English statesmen. It was in this light that Wellesley moulded his policy. Preservation of British prestige and removal of French danger from India were Wellesley’s twin aims. He was also thoroughly convinced that only a strong British power in India could reduce and control the existing tyranny and corruption in Indian states. Therefore, he reversed the nonintervention policy of his predecessor and formulated his master plan namely the ‘Subsidiary Alliance’.

The Subsidiary System

The predecessors of Wellesley concluded alliances with Indian princes like the Nawab of Oudh and the Nizam of Hyderabad. They received subsidies from the Indian rulers for the maintenance of British troops, which were used for the protection of respective Indian states. Wellesley enlarged and consolidated the already existing system. However, his originality was revealed in its application.

Main Features of Subsidiary Alliance

1. Any Indian ruler who entered into the subsidiary alliance with the British had to maintain a contingent of British troops in his territory. It was commanded by a British officer. The Indian state was called ‘the protected state’ and the British hereinafter were referred to as ‘the paramount power’. It was the duty of the British to safeguard that state from external aggression and to help its ruler maintain internal peace. The protected state
should give some money or give part of its territory to the British to support the subsidiary force.

2. The protected state should cut off its connection with European powers other than the English and with the French in particular. The state was also forbidden to have any political contact even with other Indian powers without the permission of the British.

3. The ruler of the protected state should keep a British Resident at his court and disband his own army. He should not employ Europeans in his service without the sanction of the paramount power.

4. The paramount power should not interfere in the internal affairs of the protected state.

**Benefits to the British**

Wellesley’s Subsidiary System is regarded as one of the masterstrokes of British imperialism. It increased the military strength of the Company in India at the expense of the protected states. The territories of the Company were free from the ravages of war thereby establishing the stability of the British power in India. The position of the British was strengthened against its Indian and non-Indian enemies. Under the system, expansion of British power became easy. Thus Wellesley’s diplomacy made the British the paramount power in India.

**Defects of the Subsidiary System**

The immediate effect of the establishment of subsidiary forces was the introduction of anarchy because of the unemployment of thousands of soldiers sent away by the Indian princes. The freebooting activities of disbanded soldiers were felt much in central India where the menace of Pindaris affected the people. Further, the subsidiary system had a demoralizing effect on the princes of the protected states. Safeguarded against external danger and internal revolt, they neglected their administrative responsibilities. They preferred to lead easy-going
and pleasure-seeking lives. As a result misgovernment followed. In course of
time, the anarchy and misrule in several states had resulted in their annexation by
the British. Thus, the subsidiary system proved to be a preparation for
annexation. Furthermore, the British collected very heavy subsidies from the
protected princes and this had adversely affected their economy.

**ENFORCEMENT OF THE SUBSIDIARY SYSTEM**

**Hyderabad:** Hyderabad was the first state which was brought under Wellesley’s
Subsidiary System in 1798. The treaty concluded in 1798 was an ad hoc measure.
It fixed the amount to be paid annually
at Rs.24 lakhs for the subsidiary force. In accordance with the treaty, all the French
troops in Hyderabad were disbanded and replaced by a subsidiary British force. A
new treaty was concluded in 1800 by
which the Nizam ceded large territories to the Company and this constitutes the
famous Ceded Districts.

**Oudh:** The threat of invasion by Zaman Shah of Afghanistan was the pretext for
Wellesley to force the Nawab of Oudh to enter into a subsidiary treaty.
Accordingly, the Nawab gave the British the rich lands of Rohilkhand, the lower
Doab and Gorakhpur for the maintenance of an increased army which the British
stationed in the capital of Oudh. The strength of Nawab’s own army was reduced.
For the maintenance of law and order the British were authorised to frame rules
and regulations. By this, the British acquired the right to interfere in the internal
matters of Oudh. Although the Company obtained a fertile and populous territory,
which increased its resources, the highhanded action of Wellesley was severely
criticized.

**Tanjore, Surat and the Karnatak**

Wellesley assumed the administration of Tanjore, Surat and the Karnatak by
concluding treaties with the respective rulers of these states. The Maratha state of
Tanjore witnessed a succession dispute. In 1799, Wellesley concluded a treaty with Serfoji. In accordance with this treaty the British took over the administration of the state and allowed Serfoji to retain the title of Raja with a pension of 4 lakhs of rupees.

*Raja Sarbhoji was a man of culture and attractive manners. He was the disciple of Schwarts. He built the Saraswathi Mahal Library in Tanjore which contains valuable books and manuscripts. He patronized art and culture.*

The principality of Surat came under British protection as early as 1759. The Nawab of this historic city died in 1799 and his brother succeeded him. The change of succession provided Wellesley an opportunity to take over the administration of Surat. The Nawab was allowed to retain the title and given a pension of one lakh of rupees. The people of Karnatak had been suffering for a long time by the double government. The Nawab, Umadat-ul-Umara was an incompetent ruler noted for his extravagance and misrule. He died in the middle of 1801 and his son, Ali Hussain became the Nawab. Wellesley asked him to retire with a liberal pension leaving the administration to the English. Since he refused, Wellesley signed a treaty with Azim-ud daulah, the nephew of the deceased Nawab in 1801. Accordingly the entire military and civil administration of the Karnatak came under the British.

**LORD WILLIAM BENTICK REFORMS OF LORD WILLIAM BENTINCK**

The advent of Lord William Bentinck ushered in a new era in the annals of India in many ways. Although his tenure of office covered only a short span of seven years, it saw a period of enduring reforms. They may be classified as financial, administrative, social and educational.

**Financial Reforms**
When Bentinck assumed the Governor-Generalship in 1828, the financial position of the Company was poor. The exchequer was very weak. The state budget showed a deficit of one million rupees. It became necessary on the part of the Governor-General to take effective steps to improve the financial condition. To achieve this he adopted the following measures: He reduced the salaries and allowances of all officers and additional staff were removed. In the military department, he abolished the system of double *batta*. (Batta was an allowance to troops on active service.) By these financial reforms at the time of his departure, he left the treasury with a surplus of Rs.1.5 millions.

**Administrative Reforms**

Bentinck’s administrative reforms speak of his political maturity and wisdom. In the judicial department he abolished the provincial courts of appeal established by Cornwallis. They were largely responsible for the huge arrears of cases. This step was readily accepted by the Directors since it cut down their expenditure. Another good measure of Bentinck was the introduction of local languages in the lower courts and English in the higher courts in the place of Persian. Even in matters of revenue Bentinck left his mark. He launched the revenue settlements of the North West Province under the control of R.M. Bird. This settlement was for a period of 30 years and it was made either with the tillers of the soil, or with the landowners.

**Social Reforms**

The social reforms of William Bentinck made his name immortal in the history of British India. These include the abolition of *Sati*, the suppression of Thugs and the prevention of female infanticide.

**Abolition of Sati**

The practice of *sati*, the age old custom of burning of widows alive on the funeral pyre of their husbands was prevalent in India from ancient times. This inhuman social custom was very common in northern
India more particularly in Bengal. Bentinck was greatly distressed when he received a report of 800 cases of *sati* in a single year and that from Bengal. He determined to abolish this practice which he considered an offence against natural justice. Therefore, he became a crusader against it and promulgated his Regulation XVII on 4 December 1829 prohibiting the practice of *sati*. Those who practiced *sati* were made liable for punishment by law courts as accessories to the crime. The Regulation was extended to the Madras and Bombay Presidencies in 1830.

**Suppression of Thugs**

The most commendable measure which Bentinck undertook and which contributed to the material welfare of the people was the suppression of the ‘thugs’. They were hereditary robbers. They went about in small groups of fifty to hundred posing as commercial gangs or pilgrims ‘strangling and robbing peaceful travellers’. They increased in number in central and northern India during the 18th century when anarchy reigned after the disintegration of the Mughal Empire. A campaign was systematically organised by Colonel Sleeman from 1830 against the thugs. During the course of five years nearly 2000 of them were captured. A greater number of them were exterminated and the rest were transported to the Andaman and Nicobar Islands. For his role in the suppression of thugs, Sir William Sleeman was known as “Thugee Sleeman”.

**Female Infanticide**

Female infanticide was one of the horrible and heartless deeds committed even by civilized people. This practice killing female infants was very much prevalent in places like Rajputana, Punjab, Malwa and Cutch. Bentinck took effective steps to prevent the ritual of child sacrifice at Saugar Island in Bengal. He not only prohibited female infanticide but declared them as punishable crime.

**Introduction of English Education**
The introduction of English Education was a significant event of Lord William Bentinck’s administration. He appointed a committee headed by Lord Macaulay to make recommendations for the promotion of education. In his report, Macaulay emphasized the promotion of European literature and science through English medium to the people of India. This recommendation was wholeheartedly accepted by William Bentinck. The Government Resolution in 1835 made English the official and literary language of India. In the same year, William Bentinck laid foundation of the Calcutta Medical College.

**Estimate of William Bentinck**

Bentinck was a “straightforward, honest, upright, benevolent, sensible man”. His social reforms such as abolition of sati and prevention of child sacrifice eradicated age old evils from Hindu society. It is gratifying to note that “Bentinck acted where others had talked”. To enforce the regulations regarding the prohibition of sati, he was prepared to risk his own position. Such courage and straightforwardness were seldom found among the administrators of those days. His educational reforms heralded a new age in India. After William Bentinck, Lord Auckland (1836-42) became Governor-General. The First Afghan War (1836-42) was fought during his administration. Due to his failure in Afghanistan he was recalled in 1842. Lord Ellenborough succeeded him and ended the Afghan War. He also annexed the Sindh. His successor, Lord Hardinge (1844-48) fought the first Anglo-Sikh War (1845-46) and concluded the Treaty of Lahore.

**LORD DALHOUSIE**

**Doctrine of Lapse**

Dalhousie also took advantage of every opportunity to acquire territory by peaceful means. The East India Company was rapidly becoming the predominant power in India. It had concluded alliances with Indian rulers. It promised to support them
and their heirs in return for various concessions. Although this type of agreement favoured the British, Dalhousie sought to acquire even more power. According to the Hindu Law, one can adopt a son in case of no male heir to inherit the property. The question arose whether a Hindu ruler, holding his state subordinate to the paramount power, could adopt a son to succeed his kingdom. It was customary for a ruler without a natural heir to ask the British Government whether he could adopt a son to succeed him. According to Dalhousie, if such permission was refused by the British, the state would “lapse” and thereby become part of the British India. Dalhousie maintained that there was a difference in principle between the right to inherit private property and the right to govern. This principle was called the Doctrine of Lapse. The Doctrine of Lapse was applied by Dalhousie to Satara and it was annexed in 1848. Jhansi and Nagpur were annexed in 1854. As a result of these annexations, a large part of the Central Provinces came under the British rule. The new province was governed by a Chief Commissioner from 1861. Although the Doctrine of Lapse cannot be regarded as illegal, its application by Dalhousie was disliked by Indian princes. The advantages of the annexations of Satara, Jhansi and Nagpur were substantial to the British. Dalhousie was blamed for using the Doctrine of Lapse as an instrument in pursuing his policy of annexation. After the Mutiny of 1857, the doctrine of lapse was withdrawn. Later during the Mutiny of 1857, Rani Lakshmi Bai of Jhansi played an important role in fighting against the British.

Annexation of Oudh

The British relations with the state of Oudh go back to the Treaty of Allahabad in 1765. Right from Warren Hastings, many Governor-Generals advised the Nawab of Oudh to improve the administration. But, misrule continued there and the Nawab was under the assumption that the British would not annex Oudh because
of his loyalty to them. In 1851, William Sleeman, Resident at Lucknow, reported on the “spectacle of human misery and careless misrule”. But Sleeman was against the policy of annexing Oudh. After surveying the situation in Oudh, Dalhousie annexed it in 1856. Nawab Wajid Ali was granted a pension of 12 lakhs of rupees per year. The annexed territory came under the control of a Chief Commissioner. Dalhousie’s annexation of Oudh, the last one among his annexations, created great political danger. The annexation offended the Muslim elite. More dangerous was the effect on the British army’s Indian troops, many of whom came from Oudh. They had occupied a privileged position before its annexation. Under the British Government they were treated as equals with the rest of the population. This is a loss of prestige for them. In these various ways, the annexation of Oudh contributed to the Mutiny of 1857.

**Domestic Reforms of Dalhousie**

Dalhousie’s territorial acquisition transformed the map of India. He was not only a conqueror but also a great administrator. The appointment of a Lieutenant-Governor to Bengal enabled Dalhousie concentrate on administration. His greatest achievement was the molding of the new provinces into a modern centralized state. For the newly acquired territories, he introduced the centralized control called “Non-Regulation System”. Under this system a Commissioner was appointed for a newly acquired territory. Under military reforms Dalhousie shifted the headquarters of Bengal Artillery from Calcutta to Meerut. Simla was made the permanent headquarters of the army.

**Railways**

The introduction railways in India inaugurated a new economic era. There were three major reasons for the British to take interest in its quick development. The first reason was commercial. The second main reason was administrative. The third reason was defense. At the time of revolt and disturbance, movement of the forces
was much easier through railways. Lord Dalhousie’s contribution in the development of railways is worth commending. In 1853, he penned his Railway Minute formulating the future policy of railways in India. He started the “guarantee system” by which the railway companies were guaranteed a minimum interest of five percent on their investment. The government retained the right of buying the railway at the end of the period of contract. The first railway line connecting Bombay with Thane was opened in 1853. Railway lines connecting from Calcutta to the Raniganj coal-fields was opened in 1854 and from Madras to Arakkonam in 1856. The first railway in the world was opened in 1825 in England.

Telegraph

Similarly, the use of Telegraph brought marvelous changes in communication system. In India, Lord Dalhousie’s contribution in this respect is commendable. In 1852, O’Shaughnessy was appointed the Superintendent of Telegraph Department. Main cities of the country viz., Calcutta, Peshawar, Bombay and Madras were telegraphically connected. About 4000 miles long Telegraph lines were laid before the departure of Dalhousie. During the 1857 Revolt, the system of telegraphic communication proved a boon for the English and the military value of Dalhousie’s creation was much realized at that time.

Postal Reform

The foundation of modern postal system was laid down by Lord Dalhousie. A new Post Office Act was passed in 1854. Consequently, irrespective of the distance over which the letter was sent, a uniform rate of half an anna per post card was charged throughout India. Postage stamps were introduced for the first time.

Education
Dalhousie had also evinced in the development of education. The educational Despatch of Sir Charles Wood (1854) was considered the “Intellectual Charter of India”. It provided an outline for the comprehensive scheme of education at primary, secondary and collegiate levels. Dalhousie fully accepted the views of Charles Wood and took steps to carry out the new scheme. Departments of Public Instructions were organized. The Universities of Calcutta, Bombay and Madras were founded in 1857.

**Public Works Department**

Before the period of Dalhousie, the job of the Public Works Department was done by the Military Board. Dalhousie created a separate Public Works Department and allotted more funds for cutting canals and roads. The Upper Ganges Canal was completed in 1854. Many bridges were constructed. By modernizing the Public Works Department he laid the foundations of the engineering service in India.

**Estimate of Dalhousie**

Dalhousie left India in 1856. The outbreak of Mutiny in the following year led to a severe criticism of his policy of annexation. Exhausted by his years of overwork in India, he fell ill and died in 1860. There is no doubt that Dalhousie was an able administrator and visionary. He increased the extent of British India and consolidated it. He inaugurated an era of progress on many sides. He was the father of Railways and Telegraphs. He introduced the process of modernization of India. Hence, he is hailed as “the maker of modern India”.

**Lord Lytton and Others**

**Lord Lytton (1876-1880)**

Lord Lytton was an experienced diplomat and a man of striking ability and brilliance. The British Prime Minister, Disraeli appointed him as the Viceroy of
India. The prevailing famine and the political disturbances in the North West Frontier caused a great worry to the British at that time.

**Famine Policy**
The famine of 1876-78 had resulted from the failure of two monsoons. It covered an area of two lakh fifty thousand square miles and affected fifty eight million people. The worst affected areas were Madras, Mysore, Hyderabad, Bombay, Central India and the Punjab. It took a toll of five million lives in a single year. The outbreak of cholera and fever added to the misery of the suffering population. Lytton’s Government failed miserably to tackle the situation. The government’s relief measures seemed to be inadequate. The first Famine Commission (1878-80) under Sir Richard Strachey was appointed and it made many commendable recommendations. They include provision of funds for famine relief and construction work in the annual budget. The Famine Code came into existence in 1883.

**The Vernacular Press Act and the Arms Act (1878)** In 1878, the *Vernacular Press Act* was passed. This Act empowered a Magistrate to secure an undertaking from the editor, publisher and printer of a vernacular newspaper that nothing would be published against the English Government. The equipment of the press could be seized if the offence was committed. This Act crushed the freedom of the Indian press. This created adverse public opinion against the British Government. In the same year, the *Arms Act* was passed. This Act prevented the Indians to keep arms without appropriate license. Its violation would be a criminal offence. The Europeans and the Anglo-Indians were exempted from the operation of these legislations.

**Other Reforms**
Lord Lytton introduced uniform salt tax throughout British India. He also abolished many import duties and supported the Free Trade After the 1857 Revolt,
the responsibility of Policy. This had seriously affected the Indian economic interest. The system of decentralisation of finance that had begun in the time of Lord Mayo was continued during the time of Lord Lytton. The provincial governments were empowered with some control over the expenditure of all provincial matters like land-revenue, excise, stamps, law and justice. Lytton wanted to encourage the provinces in collecting the revenue and thereby strengthen the financial power and position of the provinces. In 1878, the Statutory Civil Service was established exclusively for Indians but this was abolished later.

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<tr>
<th>LORD RIPON (1880-84)</th>
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<td>Lord Ripon was a staunch Liberal democrat with faith in self-government. He was appointed as the Viceroy of India by Gladstone, the Liberal Party Prime Minister of England. Ripon was instructed to reverse the Afghan policy of Lytton. Therefore, as soon as he came to India, peace was made with Afghanistan without affecting the British prestige. The proposal of appointing a Resident in Kabul was dropped. He was also responsible for the rendition of Mysore to its Hindu ruler. Moreover, he repealed the Vernacular Press Act and earned much popularity among Indians. Then, he devoted himself to task of liberalising the Indian administration.</td>
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**Introduction of Local Self-Government (1882)**

Ripon believed that self-government is the highest and noblest principles of politics. Therefore, Ripon helped the growth of local bodies like the Municipal Committees in towns and the local boards in taluks and villages. The powers of municipalities were increased. Their chairmen were to be non-officials. They were entrusted the care of local amenities, sanitation, drainage and water-supply and also primary education. District and taluk boards were created. It was insisted that the majority of the members of these boards
should be elected non-officials. The local bodies were given executive powers with financial resources of their own. It was perhaps the desire of Ripon that power in India should be gradually transferred to the educated Indians. He also insisted on the election of local bodies as against selection by the government. In all these measures, Ripon’s concern was not so much for efficiency in administration. Instead, Ripon diffused the administration and brought the government closer to the people. This was his most important achievement. It was Ripon who laid the foundations of the system which functions today.

**Educational Reforms**

Like Lord William Bentinck, Lord Ripon was a champion of education of the Indians. Ripon wanted to review the working of the educational system on the basis of the recommendations of the Wood’s Despatch. For further improvement of the system Ripon appointed a Commission in 1882 under the chairmanship of Sir William Hunter. The Commission came to be known as the Hunter Commission. The Commission recommended for the expansion and improvement of the elementary education of the masses. The Commission suggested two channels for the secondary education—one was literary education leading up to the Entrance Examination of the university and the other preparing the students for a vocational career. The Commission noted the poor status of women education. It encouraged the local bodies in the villages and towns to manage the elementary education. This had resulted in the extraordinary rise in the number of educational institutions in India.

**First Factory Act (1881)**

Lord Ripon introduced the Factory Act of 1881 to improve the service condition of the factory workers in India. The Act banned the appointment of children below
the age of seven in factories. It reduced the working hours for children. It made compulsory for all dangerous machines in the factories to be properly fenced to ensure security to the workers.

**Ilbert Bill Agitation (1884)**

Lord Ripon wanted to remove two kinds of law that had been prevalent in India. According to the system of law, a European could be tried only by a European Judge or a European Magistrate. The disqualification was unjust and it was sought to cast a needless discredit and dishonour upon the Indian-born members of the judiciary. C.P. Ilbert, Law Member, introduced a bill in 1883 to abolish this discrimination in judiciary. But Europeans opposed this Bill strongly. They even raised a fund of one lakh fifty thousand rupees and established an organisation called the Defence Association. They also suggested that it was better to end the English rule in India than to allow the English to be subjected to the Indian Judges and Magistrates. The press in England joined the issue. Hence, Ripon amended the bill to satisfy the English in India and England. The Ilbert Bill controversy helped the cause of Indian nationalism. The Ilbert Bill Controversy is a high watermark in the history of Indian National Movement. Ripon was totally disillusioned and heartbroken and he tendered his resignation and left for England. The immediate result of this awakening of India was the birth of the Indian National Congress in 1885, the very next year of Ripon’s departure.

**Estimate of Lord Ripon**

Lord Ripon was the most popular Viceroy that England ever sent to India. The Indians by and large hailed him as “Ripon the Good”, because he was the only Viceroy who handled the Indian problems with compassion and sympathy. His attempt to remove racial distinction in the judiciary, the repeal of the Vernacular Press Act, the rendition of Mysore and the introduction of the Local-Self
Government increased his popularity among Indians. His resignation was deeply regretted by Indians who cherished his memory with gratitude.

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<th><strong>LORD CURZON (1899-1905)</strong></th>
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<td>Lord Curzon occupies a high place among the rulers of British India like Lord Wellesley and Lord Dalhousie. He was a thorough imperialist. In order to make the administration efficient, Lord Curzon overhauled the entire administrative machinery. His internal administration may be studied under the following heads</td>
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**Educational Reforms** Curzon took a serious view of the fall in the standard of education and discipline in the educational institutions. In his view the universities had degenerated into factories for producing political revolutionaries. To set the educational system in order, he instituted in 1902, a Universities Commission to go into the entire question of university education in the country. On the basis of the findings and recommendations of the Commission, Curzon brought in the Indian Universities Act of 1904, which brought all the universities in India under the control of the government.

**Police and Military Reforms**
Curzon believed in efficiency and discipline. He instituted a Police Commission in 1902 under the chairmanship of Sir Andrew Frazer. Curzon accepted all the recommendations and implemented them. He set up training schools for both the officers and the constables and introduced provincial police service. As for the remodeling of the army, it was by and large done by Lord Kitchener, the Commander-in-Chief in India in Curzon’s time.

**Calcutta Corporation Act (1899)**
The Viceroy brought in a new legislative measure namely the Calcutta Corporation Act in 1899 by which the strength of the elected members was reduced and that of the official members increased. Curzon gave more representations to the English
people as against the Indians in the Calcutta Corporation. There was strong resentment by the Indian members against Curzon’s anti-people measures.

**Preservation of Archaeological objects**
Curzon had a passion for preserving the ancient monuments of historical importance in India. No Viceroy in India before or after him took such a keen interest in archaeological objects. He passed a law called the Ancient Monuments Act, 1904 which made it obligatory on the part of the government and local authorities to preserve the monuments of archaeological importance and their destruction an offence.

**Partition of Bengal, 1905**
The Partition of Bengal into two provinces was effected on 4 July 1905. The new province of Eastern Bengal and Assam included the whole of Assam and the Dacca, Rajshahi and Chittagong divisions of Bengal with headquarters at Dacca. Though Curzon justified his action on administrative lines, partition divided the Hindus and Muslims in Bengal. This led to the anti-partition agitation all over the country. This had also intensified the National Movement.

**Estimate of Lord Curzon**
Lord Curzon assumed his office, when he was forty years old. All his reform measures were preceded by an expert Commission and its recommendations. He made a serious study of the Indian problems in all their aspects. At the beginning Curzon earned the popularity and admiration of the Indian people. He lost the popularity by the act of Partition of Bengal.
Socio-Religious Reform Movements in India were part of eighteenth-century and twentieth-century India. During this time, on one side, India was suffering from stagnating traditional culture and society at very low ebb; while on the other hand, India possessed a still traditional society in the throes and the creative excitement of modernising and of emerging as a new nation. The nineteenth century initiated this process of transformation in the religious, social, economic, political, and cultural spheres. The impact of the British Empire influenced administration, legislation, trade, network of communications, industrialisation and urbanisation in India, affecting not only society as a whole, but also the traditional patterns of life. British scholars, educators and missionaries also impacted the cultural field. The reformers consciously reacted to the new situation and advocated deliberate changes in social and religious attitudes and customs. The reformers had a great impact on nineteenth-century India, but there were also other factors effecting change. The nineteenth-century reform movement became closely conjoined to a political movement, and consequently sought to influence political authority, administration, and legislation. This political movement eventually became an all-India nationalist movement. Whereas previously social reform was inextricably interwoven with religious motivation and improvement, in the nineteenth century, the relationship of the two fluctuated, and sometimes secular and rationalistic motives were the decisive ones. Among the most noteworthy reformers is Swaminarayana of Gujarat, initiator of a sect bearing his name and Mahatma Ramalingam of Tamil Nadu. The British administration and European literature
brought a constellation of fresh ideas which constituted a challenge to the new intellectuals. Rationalism as the basis for ethical thinking, the idea of human progress and evolution, the possibility of scientifically engineering social change were all unfamiliar to the traditional society. The Christian missionaries also had a strong influence. The nineteenth-century reformers, starting with Ram Mohan Roy, acknowledged their indebtedness even though certain aspects of missionary's activity were opposed. Initially, India had already produced a small social group, the English educated intelligentsia, closely associated with British administration. They quickly realised the faults in the social and religious characteristics of society and thus several ideas of reform first arose amongst them. At this stage, there was no concern for the general people, or any desire to transform the structure of society at large. Rather the focus was on improving and reshaping their lives according to the new standards.

BRAHMO SAMAJ

Bengal was first to undergo significant British influence and to produce the new English-educated group. By the early 1800s, three distinct groups emerged, the radicals, the reformers, and the conservatives. Ram Mohan Roy (1772-1833) was the first great modern reformer, and has been called 'The Father of Modern India' for good reason. In the religious sphere Ram Mohan's main target of attack was the Hindu system of idolization, its mythology and cult. As a social reformer, Ram Mohan's interest was mainly in the dreadful condition of women in Hindu society, an interest that dominated the social reform movement for many decades. He is rightly famous for his long and successful campaign for the abolition of sati, the
self-immolation of widows on the funeral pyres of their husbands, and he fought incessantly against child marriage and for female education. The crowning achievement of Ram Mohan's organizational efforts was the foundation of the Brahmo Sabha (later known as Brahmo Samaj) in 1828.

The Socio-Religious Reform movements of the 19th century in West Bengal, Maharashtra, Uttar Pradesh and Punjab aimed at checking the influence of Christian Missionaries. The missionaries wished to convert Indians to Christianity and to cleanse Hindu society of evils such as Sati and infanticide. The aim of Brahmo Samaj was to save middle class families of Bengal from adverse effects of Christianity.

**BRAHMO RITES**

After the death of Ram Mohan Roy, Debendranath Tagore (1817-1905) took over its leadership and gave it a new direction. He drew up a declaration of faith, established a theological school, sent out the first Brahmo missionaries, and created a new liturgy, the 'Brahmo Rites'. He himself was inclined towards the contemplative and the bhakti movement of Hinduism, and averse to Ram Mohan's rationalism. With a stress on devotion, ethical duties, and the near-Vedic but non-idolatrous Brahma rites, the Samaj moved closer to the mainstream of Hinduism, as it grew quickly in numbers. Later with Keshab Chandra Sen (1838-84) a new wind started to blow in the Samaj. He was an iconoclastic reformer, repudiating all Hindu cults, rejecting caste and the seclusion of women. In religion he had a new 'universalistic' tendency, with strong leanings towards Christianity.
**WIDOW REMARRIAGE MOVEMENT**

During this time Bengal also produced the scholar **Ishwar Chandra Vidyasagar** (1820-91) who pioneered the widow remarriage movement, the first social reform cause that gained importance nationally, and saw it to a successful conclusion. The reform he advocated and saw become law that a high-caste widow could legally remarry, although its successful application in society was few and far between. Nevertheless, the widow remarriage movement was very important because it became the inspiration of other reform movements all over the country.

**SATYASODHAK SAMAJ**

The growing religious and social reform awareness started in **Maharashtra** from 1840. In this stage, Gopal Hari Deshmukh (1823-92), known as Lokahita-wadi, denounced the absolute intellectual and moral dominance of Brahmins over Hindu life. His friend and collaborator Jotiba Govind Phule (1827-90), of low caste, took up this fight against Brahmin oppression in his voluminous prose and poetic works, and formed an organization for the improvement of the low castes, the Satyasodhak Samaj.

**PRARTHANA SAMAJ**
In 1867 the Prarthana Samaj was formed, in Maharashtra, for religious and social reform. The theism of the Prarthana Samaj was similar to that of its Bengali counterpart, but it was consciously linked with the bhakti tradition of the Maharashtrian saints.

**ARYA SAMAJ**

Another important figure of Indian Socio Religious reform movement was Swami Dayananda Saraswati (1824-83) who in 1875 published his major work the Satyarth Prakash and founded his reform society, the Arya Samaj. He attacked polytheism, idolatry, and the many superstitious beliefs and rites connected with them, and the stranglehold of the Brahmins on religious practice. According to him, this religion was in fact the original Vedic religion, which was contained in the four Vedas. Thus Dayananda's religion, whilst denouncing much of contemporary Hinduism, kept close to orthodoxy in several basic ways: belief in the Vedas, and in karma, allegiance to the six darshanas etc.

From 1880, the predominance of nationalism and politics now began to exert influence on the ideas of religious and social reform which had previously prevailed. Among the social reformers of India Bankim Chandra Chatterjee and Bal Gangadhar Tilak were notable.

**BANKIM CHANDRA CHATTERJEE**

Bankim Chandra Chatterjee (1838-94) found Bengal divided between the traditionalist orthodox and the progressive reformers. His religion combines the humanism of positivism with the activist interpretation of the Krishna myth and of the Bengali cult of the Mother Goddess. His novels in particular awoke in the
Bengalis, first the middle class, and later the masses, a self-confidence and pride in their language and their religion.

**Bal Gangadhar Tilak**

Another personality from Maharashtra, Bal Gangadhar Tilak (1857-1920) took initiative to promote Hinduism as the only basis of this new spirit. He also inaugurated new Hindu festivals, the Ganesh Chaturti and the Shivaji festival, thus reaching the populace with his ideas of Hindu nationalistic activism, instilling in them a pride in their glorious Marathi past. He advocated the severance of social reform and political agitation.

It was in the 1880s, Behramji Malabari (1853-1912), launched the campaign for the legal checking of infant marriage by an Age of Consent Bill. Further in 1892 the Madras Hindu Social Reform Association came into being, led mostly by radical reformers. During this time, National Social Conference officially acknowledged the various associations, which worked for the welfare of various castes, as reform societies. In 1887, the Kayasth Conference was formed in Lucknow, comprising the group of sub-castes. Another important organization was that of the Vaishyas, established in 1891. In this period the caste organizations kept away from politics, but in the twentieth century they assumed in several areas of India very great political importance. The first two decades of the twentieth century saw Indian politics engaged in the great debate between the moderates, who were completely British-oriented, and the extremists, who advocated militancy, and in their struggle for control of the Congress. In the last two decades of the nineteenth century social reform was dominated by the nationalistic secularists, which eventually changed its image and its model in the direction of revivalist Hindu nationalism, and focused on the general public.
Moreover, under the British rule, India was transformed into one administrative unit with the same legal system all over the country. The country has also become united economically with the development of internal trade and foreign trade. This action was greatly helped by the development of new means of transport and communication system, such as railways and new postal system and telegraph.

By the 1920s the Indian religious and social reform movement lacked importance in India. An important factor was agitation for social reform moved into the practical business of organizing social service, such as the education and uplift of women by the All-India Women's Conference, village development projects, the organization of the depressed classes and the foundation of labour unions. These new approaches, owe their very existence to those leaders and organizations that, from Ram Mohan Roy to Lala Lajpat Rai, worked for the emergence of national identity and social reform.

**Indian National Movement**

The period from 1905 was known as the era of extremism in the Indian National Movement. The extremists or the aggressive nationalists believed that success could be achieved through bold means. The important extremist leaders were Lala Lajpat Rai, Bal Gangadhar Tilak, Bipin Chandra Pal and Aurobindo Ghosh.

**Causes for the Rise of Extremism**

1. The failure of the Moderates to win any notable success other than the expansion of the legislative councils by the Indian Councils Act (1892).
2. The famine and plague of 1896-97 which affected the whole country and the suffering of the masses. The economic conditions of the people became worse.
3. The ill-treatment of Indians in South Africa on the basis of colour of skin.
4. The Russo-Japanese war of 1904-5 in which Japan defeated the European power Russia. This encouraged Indians to fight against the European nation, Britain.

5. The immediate cause for the rise of extremism was the reactionary rule of Lord Curzon:

6. He passed the Calcutta Corporation Act, (1899) reducing the Indian control of this local body.

7. The Universities Act (1904) reduced the elected members in the University bodies. It also reduced the autonomy of the universities and made them government departments.


9. His worst measure was the Partition of Bengal (1905).

Main Objective of Extremists
Their main objective was to attain Swaraj or complete independence and not just self-government.

Methods of the Extremists
The Extremists had no faith in the British sense of justice and fair play. They pointed out the forceful means by which the British had taken control of India. They believed that political rights will have to be fought for. They had the spirit of self-reliance and selfdetermination.

The methods used by the extremists were:

- Not cooperating with the British Government by boycotting government courts, schools and colleges.
- Promotion of Swadeshi and boycott of foreign goods.
- Introduction and promotion of national education.

| LEADERS OF THE EXTREMISTS |

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The extremists were led by Bala Gangadhar Tilak, Lala Lajpat Rai, Bipinchandra Pal and Aurobindo Ghosh. Bal Gangadhar Tilak is regarded as the real founder of the popular anti-British movement in India.

He was known as ‘Lokamanya’. He attacked the British through his weeklies *The Mahratta* and the *Kesari*. He was jailed twice by the British for his nationalist activities and in 1908 deported to Mandalay for six years. He set up the Home Rule League in 1916 at Poona and declared “Swaraj is my birth-right and I will have it.” Lala Lajpat Rai is popularly known as the ‘Lion of Punjab’.

He played an important role in the Swadeshi Movement. He founded the Indian Home Rule League in the US in 1916. He was deported to Mandalay on the ground of sedition. He received fatal injuries while leading a procession against the Simon Commission and died on November 17, 1928. Bipan Chandra Pal began his career as a moderate and turned an extremist. He played an important role in the Swadeshi Movement. He preached nationalism through the nook and corner of Indian by his powerful speeches and writings. Aurobinda Ghosh was another extremist leader and he actively participated in the Swadeshi Movement. He was also imprisoned. After his release he settled in the French territory of Pondicherry and concentrated on spiritual activities.

**PARTITION OF BENGAL AND THE RISE OF EXTREMISM**

The partition of Bengal in 1905 provided a spark for the rise of extremism in the Indian National Movement. Curzon’s real motives were:

1. To break the growing strength of Bengali nationalism since Bengal was the base of Indian nationalism.

2. To divide the Hindus and Muslims in Bengal.
3. To show the enormous power of the British Government in doing whatever it liked.

On the same day when the partition came into effect, 16 October 1905, the people of Bengal organised protest meetings and observed a day of mourning. The whole political life of Bengal underwent a change. Gandhi wrote that the real awakening in India took place only after the Partition of Bengal. The anti-partition movement culminated into the Swadeshi Movement and spread to other parts of India.

The aggressive nationalists forced Dadabhai Naoroji to speak of Swaraj (which was not a Moderate demand) in the Calcutta Session of Congress in 1906. They adopted the resolutions of Boycott and Swadeshi. The Moderate Congressmen were unhappy. They wanted Swaraj to be achieved through constitutional methods. The differences led to a split in the Congress at the Surat session in 1907. This is popularly known as the famous Surat Split. The extremists came out of the Congress led by Tilak and others.

<table>
<thead>
<tr>
<th>SWADESHI MOVEMENT</th>
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<tr>
<td>The Swadeshi Movement involved programmes like the boycott of government service, courts, schools and colleges and of foreign goods, promotion of Swadeshi goods, Promotion of National Education through the establishment of national schools and colleges. It was both a political and economic movement. The Swadeshi Movement was a great success. In Bengal, even the landlords joined the movement. The women and students took to picketing. Students refused using books made of foreign paper. The government adopted several tough measures. It passed several Acts to crush the movement. The Swadeshi volunteers were beaten badly. The cry of Bande Mataram was forbidden. Schools and colleges were warned not to allow their students to take part in the movement or else their, aid would be stopped. Some Indian government employees lost their</td>
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jobs. Extremist leaders Bala Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and Aurobindo Ghosh were imprisoned and deported.

Achievements of Extremists

The achievements of extremists can be summed up as follows:

1. They were the first to demand Swaraj as a matter of birth right.
2. They involved the masses in the freedom struggle and broadened the social base of the National Movement.
3. They were the first to organize an all-India political movement, viz. the Swadeshi Movement.

<table>
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<tr>
<th>FORMATION OF THE MUSLIM LEAGUE (1906)</th>
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<td>In December 1906, Muslim delegates from all over India met at Dacca for the Muslim Educational Conference. Taking advantage of this occasion, Nawab Salimullah of Dacca proposed the setting up of an organisation to look after the Muslim interests. The proposal was accepted. The All-India Muslim League was finally set up on December 30, 1906. Like the Indian National Congress, they conducted annual sessions and put their demands to the British government. Initially, they enjoyed the support of the British. Their first achievement was the separate electorates for the Muslims in the Minto-Morley reforms.</td>
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<th>THE LUCKNOW PACT (1916)</th>
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<tr>
<td>During the 1916 Congress session at Lucknow two major events occurred. The divided Congress became united. An understanding for joint action against the British was reached between the Congress and the Muslim League and it was called the Lucknow Pact. The signing of the Lucknow Pact by the Congress and the Muslim League in 1916 marked an important step in the Hindu-Muslim unity.</td>
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</table>
THE HOME RULE MOVEMENT (1916)

Two Home Rule Leagues were established, one by B.G. Tilak at Poona in April 1916 and the other by Mrs. Annie Besant at Madras in September 1916. The aim of the Movement was to get self-government for India within the British Empire. It believed freedom was the natural right of all nations. Moreover, the leaders of the Home Movement thought that India’s resources were not being used for her needs.

The two Leagues cooperated with each other as well with the Congress and the Muslim League in putting their demand for home rule. While Tilak’s Movement concentrated on Maharashtra, AnnieBesant’s Movement covered the rest of the country. The Home Rule Movement had brought a new life in the national movement. There was a revival of Swadeshi. Women joined in larger numbers. On 20 August 1917, Montague, the Secretary of State in England, made a declaration in the Parliament of England on British Government’s policy towards future political reforms in India. He promised the gradual development of self-governing institutions in India. This August Declaration led to the end of the Home Rule Movement.

REVOLUTIONARY MOVEMENTS

In the first half of the 20th century, revolutionary groups sprang up mainly in Bengal, Maharashtra, Punjab and Madras. The revolutionaries were not satisfied with the methods of both the moderates and extremists. Hence, they started many revolutionary secret organizations. In Bengal Anusilan Samiti and Jugantar were established. In Maharashtra Savarkar brothers had set up Abhinava Bharat. In the Madras Presidency, Bharathmatha Association was started by Nilakanta Bramachari. In Punjab Ajit Singh set up a secret society to spread revolutionary ideas among the youth. In London, at India House,
Shyamji Krishna Verma gathered young Indian nationalists like Madan Lal Dhingra, Savarkar, V.V.S. Iyer and T.S.S.Rajan. Lala Hardyal set up the ‘Ghadar Party’ in USA to organise revolutionary activities from outside India.

### Advent of Gandhi

The third and final phase of the Nationalist Movement [1917-1947] is known as the Gandhian era. During this period Mahatma Gandhi became the undisputed leader of the National Movement. His principles of nonviolence and Satyagraha were employed against the British Government. Gandhi made the nationalist movement a mass movement. Mohandas Karamchand Gandhi was born at Porbandar in Gujarat on 2 October 1869. He studied law in England. He returned to India in 1891. In April 1893 he went to South Africa and involved himself in the struggle against apartheid (Racial discrimination against the Blacks) for twenty years. Finally, he came to India in 1915. Thereafter, he fully involved himself in the Indian National Movement. Mahatma Gandhi began his experiments with Satyagraha against the oppressive European indigo planters at Champaran in Bihar in 1917. In the next year he launched another Satyagraha at Kheda in Gujarat in support of the peasants who were not able to pay the land tax due to failure of crops. During this struggle, Sardar Vallabhai Patel emerged as one of the trusted followers of Gandhi. In 1918, Gandhi undertook a fast unto death for the cause of Ahmedabad Mill Workers and finally the mill owners conceded the just demands of the workers. On the whole, the local movements at Champaran, Kheda and Ahmedabad brought Mahatma Gandhi closer to the life of the people and their problems at the grass roots level. Consequently, he became the leader of the masses.
In 1917, a committee was set up under the presidentship of Sir Sydney Rowlatt to look into the militant Nationalist activities. On the basis of its report the Rowlatt Act was passed in March 1919 by the Central Legislative Council. As per this Act, any person could be arrested on the basis of suspicion. No appeal or petition could be filed against such arrests. This Act was called the Black Act and it was widely opposed. An all-India hartal was organized on 6 April 1919. Meetings were held all over the country. Mahatma Gandhi was arrested near Delhi. Two prominent leaders of Punjab, Dr Satya Pal and Dr. Saifuddin Kitchlew, were arrested in Amritsar. **Jallianwala Bagh Massacre (13 April, 1919)** The Jallianwala Bagh Massacre took place on 13 April 1919 and it remained a turning point in the history of India’s freedom movement. In Punjab, there was an unprecedented support to the Rowlatt Satyagraha. Facing a violent situation, the Government of Punjab handed over the administration to the military authorities under General Dyer. He banned all public meetings and detained the political leaders. On 13th April, the Baisakhi day (harvest festival), a public meeting was organized at the Jallianwala Bagh (garden). Dyer marched in and without any warning opened fire on the crowd. The firing continued for about 10 to 15 minutes and it stopped only after the ammunition exhausted. According to official report 379 people were killed and 1137 wounded in the incident. There was a nationwide protest against this massacre and Rabindranath Tagore renounced his knighthood as a protest. The Jallianwala Bagh massacre gave a tremendous impetus to the freedom struggle.
The chief cause of the Khilafat Movement was the defeat of Turkey in the First World War. The harsh terms of the Treaty of Sevres (1920) was felt by the Muslims as a great insult to them. The whole movement was based on the Muslim belief- that the Caliph (the Sultan of Turkey) was the religious head of the Muslims all over the world. The Muslims in India were upset over the British attitude against Turkey and launched the Khilafat Movement. Maulana Abul Kalam Azad, M.A. Ansari, Saifuddin Kitchlew and the Ali brothers were the prominent leaders of this movement. A Khilafat Committee had been formed and on 19th October 1919, the whole country had observed the Khilafat day. On 23 November, a joint conference of the Hindus and the Muslims had also been held under the chairmanship of Mahatma Gandhi. Mahatma Gandhi was particularly interested in bringing the Hindus and the Muslims together to achieve the country’s independence. Subsequently, the Khilafat Movement merged with the Non-Cooperation Movement launched by Mahatma Gandhi in 1920.

<table>
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<tr>
<th>NON-COOPERATION MOVEMENT (1920-1922)</th>
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<tr>
<td>Mahatma Gandhi announced his plan to begin Non-Cooperation with the government as a sequel to the Rowlatt Act, Jallianwala Bagh massacre and the Khilafat Movement. It was approved by the Indian National Congress at the Nagpur session in December, 1920.</td>
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**Programmes**

The programmes of the Non-Cooperation Movement were:

1. Surrender of titles and honorary positions.
2. Resignation of membership from the local bodies.
3. Boycott of elections held under the provisions of the 1919 Act.
5. Boycott of courts, government schools and colleges.
7. Establishment of national schools, colleges and private panchayat courts.
8. Popularizing swadeshi goods and khadi.

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<tr>
<th>JALLIANWALA BAGH MASSACRE (13 APRIL, 1919)</th>
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<tr>
<td>The movement began with Mahatma Gandhi renouncing the titles, which were given by the British. Other leaders and influential persons also followed him by surrendering their honorary posts and titles. Students came out of the government educational institutions. National schools such as the Kashi Vidyapeeth, the Bihar Vidyapeeth and the Jamia Millia Islamia were set up. All the prominent leaders of the country gave up their lucrative legal practice. Legislatures were boycotted. No leader of the Congress came forward to contest the elections for the Legislatures. In 1921, mass demonstrations were held against the Prince of Wales during his tour of India. The government resorted to strong measures of repression. Many leaders were arrested. The Congress and the Khilafat Committees were proclaimed as illegal. At several places, bonfires of foreign clothes were organised. The message of Swadeshi spread everywhere. Most of the households took to weaving cloths with the help of charkhas. But the whole movement was abruptly called off on 11th February 1922 by Gandhi following the Churi Chaura incident in the Gorakpur district of U.P. Earlier on 5th February an angry mob set fire to the police station at Churi Chaura and twenty two police men were burnt to death. Many top leaders of the country were stunned at this sudden suspension of the Non-Cooperation Movement. Mahatma Gandhi was arrested on 10 March 1922.</td>
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**SIGNIFICANCE OF THE NON-COOPERATION MOVEMENT**

1. It was the real mass movement with the participation of different sections of Indian society such as peasants, workers, students, teachers and women.
1. It witnessed the spread of nationalism to the remote corners of India. It also marked the height of Hindu-Muslim unity as a result of the merger of Khilafat movement.

2. It demonstrated the willingness and ability of the masses to endure hardships and make sacrifices.

**Swaraj Party**

The suspension of the Non-Cooperation Movement led to a split within Congress in the Gaya session of the Congress in December 1922. Leaders like Motilal Nehru and Chittaranjan Das formed a separate group within the Congress known as the Swaraj Party on 1 January 1923. The Swarajists wanted to contest the council elections and wreck the government from within. Elections to Legislative Councils were held in November 1923. In this, the Swaraj Party gained impressive successes. In the Central Legislative Council Motilal Nehru became the leader of the party whereas in Bengal the party was headed by C.R. Das. The Swaraj Party did several significant things in the Legislative Council. It demanded the setting up of responsible government in India with the necessary changes in the Government of India Act of 1919. The party could pass important resolutions against the repressive laws of the government. When a Committee chaired by the Home Member, Alexander Muddiman considered the system of Dyarchy as proper, a resolution was passed against it in the Central Legislative Council. After the passing away of C.R. Das in June 1925, the Swaraj Party started weakening.

**Simon Commission (1927)**
The Act of 1919 included a provision for its review after a lapse of ten years. However, the review commission was appointed MOTILAL NEHRUDandi March by the British Government two years earlier of its schedule in 1927. It came to be known as **Simon Commission** after the name of its chairman, Sir John Simon. All its seven members were Englishmen. As there was no Indian member in it, the Commission faced a lot of criticism even before its landing in India. Almost all the political parties including the Congress decided to oppose the Commission. On the fateful day of 3 February 1928 when the Commission reached Bombay, a general hartal was observed all over the country. Everywhere it was greeted with black flags and the cries of ‘Simon go back’. At Lahore, the students took out a large anti-Simon Commission demonstration on 30 October 1928 under the leadership of Lala Lajpat Rai. In this demonstration, Lala Lajpat Rai was seriously injured in the police *lathi* charge and he passed away after one month. The report of the Simon Commission was published in May 1930. It was stated that the constitutional experiment with Dyarchy was unsuccessful and in its place the report recommended the establishment of autonomous government. There is no doubt that the Simon Commission’s Report became the basis for enacting the Government of India Act of 1935.

**NEHRU REPORT (1928)**

In the meanwhile, the Secretary of State, Lord Birkenhead, challenged the Indians to produce a Constitution that would be acceptable to all. The challenge was accepted by the Congress, which convened an all party meeting on 28 February 1928. A committee consisting of eight was constituted to draw up a blueprint for the future Constitution of India. It was headed by Motilal Nehru. The Report
published by this Committee came to be known as the **Nehru Report**. The Report favoured:

- Dominion Status as the next immediate step. Full responsible government at the centre.
- Autonomy to the provinces. Clear cut division of power between the centre and the provinces.
- A bicameral legislature at the centre.

However, the leader of the Muslim League, Mohammad Ali Jinnah regarded it as detrimental to the interests of the Muslims. Jinnah convened an All India Conference of the Muslims where he drew up a list of **Fourteen Points** as Muslim League demand.

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**CIVIL DISOBEDIENCE MOVEMENT (1930-1934)**

In the prevailing atmosphere of restlessness, the annual session of the Congress was held at Lahore in December 1929. During this session presided over by Jawaharlal Nehru the Congress passed the **Poorna Swaraj** resolution. Moreover, as the government failed to accept the Nehru Report, the Congress gave a call to launch the Civil Disobedience Movement. The Congress had also observed January 26, 1930 as the Day of Independence. Since then January 26th had been observed as a day of independence every year. The same date later became the Republic Day when the Indian Constitution was enforced in 1950.

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**THE DANDI MARCH**

Thus, the stage was set for the second major struggle led by the Congress. On 12th March 1930, Gandhi began his famous March to Dandi with his chosen 79 followers to break the salt laws. He reached the coast of Dandi on 5 April 1930 after marching a distance of 200 miles and on 6 April formally launched the Civil
Disobedience Movement by breaking the salt laws. On 9 April, Mahatma Gandhi laid out the programme of the movement which included making of salt in every village in violation of the existing salt laws; picketing by women before the shops selling liquor, opium and foreign clothes; organising the bonfires of foreign clothes; spinning clothes by using \textit{charkha} fighting untouchability; boycotting of schools and colleges by students and resigning from government jobs by the people. Over and above all these, the programme also called upon the people not to pay taxes to the government. Soon, the movement spread to all parts of the country. Students, workers, farmers and women, all participated in this movement with great enthusiasm. As a reaction, the British Government arrested important leaders of the Congress and imprisoned them.

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\textbf{ROUND TABLE CONFERENCE} \\
\hline
The British government adopted the strategy of talking to different political parties by convening the Round Table Conferences. The first Round Table Conference was held in November 1930 at London and it was boycotted it by the Congress. In January 1931 in order to create a conducive atmosphere for talks, the government lifted the ban on the Congress Party and released its leaders from prison. On 8 March 1931 the \textbf{Gandhi-Irwin Pact} was signed. As per this pact, Mahatma Gandhi agreed to suspend the Civil-Disobedience Movement and participate in the Second- Round Table Conference. In September 1931, the Second Round Table Conference was held at London. Mahatma Gandhi participated in the Conference but returned to India disappointed as no agreement could be reached on the demand of complete independence and on the communal question. In January 1932, the Civil-Disobedience Movement was resumed. The government responded to it by arresting Mahatma Gandhi and Sardar Patel and by reimposing the ban on the Congress party. \\
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**POONA PACT (1932)**

By 1930, Dr Ambedkar had become a leader of national stature championing the cause of the depressed people of the country. While presenting a real picture of the condition of these people in the First Round Table Conference, he had demanded separate electorates for them. On 16 August 1932 the British Prime Minister Ramsay MacDonald made an announcement, which came to be as the **Communal Award**. According to this award, the depressed classes were considered as a separate community and as such provisions were made for separate electorates for them. Mahatma Gandhi protested against the Communal Award and went on a fast unto death in the Yeravada jail on 20 September 1932. Finally, an agreement was reached between Dr Ambedkar and Gandhi. This agreement came to be called as the **Poona Pact**. The British Government also approved of it. Accordingly, 148 seats in different Provincial Legislatures were reserved for the Depressed Classes in place of 71 as provided in the Communal Award. The third Round Table Conference came to an end in 1932. The Congress once more did not take part in it. Nonetheless, in March 1933, the British Government issued a White Paper, which became the basis for the enactment of the Government of India Act, 1935.

**THE SECOND WORLD WAR AND NATIONAL MOVEMENT**

In 1937 elections were held under the provisions of the Government of India Act of 1935. Congress Ministries were formed in seven states of India. On 1 September 1939 the Second World War broke out. The British Government without consulting the people of India involved the country in the war. The Congress vehemently opposed it and as a mark of protest the Congress Ministries in the Provinces resigned on 12 December 1939. The Muslim League celebrated that day as the **Deliverance Day**. In March 1940 the Muslim League demanded the creation of Pakistan.
**INDIVIDUAL SATYAGRAHA**

During the course of the Second World War in order to secure the cooperation of the Indians, the British Government made an announcement on 8 August 1940, which came to be known as the ‘August Offer’. The August Offer envisaged that after the War a representative body of Indians would be set up to frame the new Constitution. Gandhi was not satisfied with is offer and decided to launch **Individual Satyagraha**. Individual Satyagraha was limited, symbolic and non-violent in nature and it was left to Mahatma Gandhi to choose the Satyagrahis. Acharya Vinoba Bhave was the first to offer Satyagraha and he was sentenced to three months imprisonment. Jawaharlal Nehru was the second Satyagrahi and imprisoned for four months. The individual Satyagraha continued for nearly 15 months.

**CRIPPS MISSION (1942)**

In the meantime, the Viceroy, Lord Linlithgow expanded his Executive Council by including five more Indians into it in July 1941. However, in the midst of worsening wartime international situation, the British Government in its continued effort to secure Indian cooperation sent Sir Stafford Cripps to India on 23 March 1942. This is known as **Cripps Mission**. The main recommendations of Cripps were:

1. The promise of Dominion Status to India,
2. Protection of minorities o setting up of a Constituent Assembly in which there would be representatives from the Princely States along with those of the British Provinces,
3. There would be provision for any Province of British India not prepared to accept this Constitution, either to retain its present constitutional position or frame a
constitution of its own. The major political parties of the country rejected the Cripps proposals. Gandhi called Cripp’s proposals as a “Post-dated Cheque”. They did not like the rights of the Princely States either to send their representatives to the Constituent Assembly or to stay out of the Indian Union. The Muslim League was also dissatisfied as its demand for Pakistan had not been conceded in the proposal.

The failure of the Cripps Mission and the fear of an impending Japanese invasion of India led Mahatma Gandhi to begin his campaign for the British to quit India. Mahatma Gandhi believed that an interim government could be formed only after the British left India and the Hindu-Muslim problem sorted out. The All India Congress Committee met at Bombay on 8 August 1942 and passed the famous Quit India Resolution. On the same day, Gandhi gave his call of ‘do or die’. On 8th and 9th August 1942, the government arrested all the prominent leaders of the Congress. For once, this pre-planned action of the government left the Indian people without leadership. Mahatma Gandhi was kept in prison at Poona. Pandit Jawaharlal Nehru, Abul Kalam Azad, and other leaders were imprisoned in the Ahmednagar Fort. At this time, leadership was provided by Ram Manohar Lohia, Achyuta and S.M. Joshi. The role of Jayaprakash Narain in this movement was important. Large number of students also left their schools and colleges to join the movement. The youth of the nation also participated in this movement with patriotism. Strikes, demonstrations and public meetings were organised in various towns and cities. Slowly the movement reached the rural areas. In 1943, as the movement gained further momentum, there were armed attacks on government buildings in Madras and Bengal. In 1944 Mahatma Gandhi was released from jail. Quit India Movement was the final attempt for country’s freedom. The British Government ordered for
538 rounds of firing. Nearly 60,229 persons were jailed. At least 7,000 people were killed. This movement paved the way for India’s freedom. It aroused among Indians the feelings of bravery, enthusiasm and total sacrifice.

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<th><strong>INDIAN NATIONAL ARMY</strong></th>
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<td>During the course of the Second World War, armed revolutionary activities continued to take place. The role of Subhas Chandra Bose towards such activities is incomparable. On 2 July 1943, Subhas Chandra Bose reached Singapore and gave the rousing war cry of ‘<strong>Dilli Chalo</strong>’. He was made the President of Indian Independence League and soon became the supreme commander of the <strong>Indian National Army</strong>. He gave the country the slogan of Jai Hind. The names of the INA’s three Brigades were the Subhas Brigade, Gandhi Brigade and Nehru Brigade. The women’s wing of the army was named after Rani Laxmibai. The Indian National Army marched towards Imphal after registering its victory over Kohima. After Japan’s surrender in 1945, the INA failed in its efforts. Under such circumstances, Subhas went to Taiwan. Then on his way to Tokyo he died on 18 August 1945 in a plane crash. The trial of the soldiers of INA was held at Red Fort in Delhi. Pandit Jawaharlal Nehru, Bhulabhai Desai and Tej Bahadur Sapru fought the case on behalf of the soldiers.</td>
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<th><strong>CABINET MISSION (1946)</strong></th>
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<td>After the Second World War, Lord Atlee became the Prime Minister of England. On 15 March, 1946 Lord Atlee made a historic announcement in which the right to self-determination and the framing of a Constitution for India were conceded. Consequently, three members of the British Cabinet - Pathick Lawrence, Sir Stafford Cripps and A. V. Alexander - were sent to India. This is known as the <strong>Cabinet Mission</strong>. The Cabinet Mission put forward a plan for solution of the constitutional problem. Provision was made for three groups of provinces to</td>
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possess their separate constitutions. The Cabinet Mission also proposed the formation of a Union of India, comprising both the British India and the Princely States. The Union would remain in charge of only foreign affairs, defence and communications leaving the residuary powers to be vested in the provinces. A proposal was envisaged for setting up an Interim Government, which would remain in office till a new government was elected on the basis of the new Constitution framed by the Constituent Assembly. Both the Muslim League and the Congress accepted the plan. Consequently, elections were held in July 1946 for the formation of a Constituent Assembly. The Congress secured 205 out of 214 General seats. The Muslim League got 73 out of 78 Muslim seats. An Interim Government was formed under the leadership of Jawaharlal Nehru on 2 September 1946. **Mountbatten Plan (1947)** On 20 February 1947, Prime Minister Atlee announced in the House of Commons the definite intention of the British Government to transfer power to responsible Indian hands by a date not later than June 1948. Thus, to effect the transference of that power Atlee decided to send Lord Mountbatten as Viceroy to India. Lord Mountbatten armed with vast powers became India’s Viceroy on 24 March 1947. The partition of India and the creation of Pakistan appeared inevitable to him. After extensive consultation Lord Mountbatten put forth the plan of partition of India on **3 June 1947**. The Congress and the Muslim League ultimately approved the **Mountbatten Plan**.

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<th><strong>Indian Independence Act 1947</strong></th>
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<td>The British Government accorded formal approval to the Mountbatten Plan by enacting the Indian Independence Act on 18 July 1947. The salient features of this Act were: The partition of the country into India and Pakistan would come into effect from 15 August 1947.</td>
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1. The British Government would transfer all powers to these two Dominions.
2. A Boundary Commission would demarcate the boundaries of the provinces of the Punjab and Bengal.
3. The Act provided for the transfer of power to the Constituent Assemblies of the two Dominions, which will have full authority to frame their respective Constitutions.

The **Radcliff Boundary Commission** drew the boundary line separating India and Pakistan. On 15th August 1947 India, and on the 14th August Pakistan came into existence as two independent states. Lord Mountbatten was made the first Governor General of Independent India, whereas Mohammad Ali Jinnah became the first Governor General of Pakistan. The most tragic incident occurred on 30 January 1948, when Mahatma Gandhi - the father of the nation on his way to a prayer meeting was assassinated by Nathuram Godse.