

Lifescapes of India

**A History of the People
of the Subcontinent of India
In a Nutshell**

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1. ANCIENT INDIA

The Indian subcontinent is a large piece of land comprising the present countries of Pakistan, India and Bangladesh, and is a geographical identity by itself. It is approximately the shape of a four-sided parallelogram. Its two northern sides are bounded by two ranges of mountains: namely, the Himalayas/Hindukush and the Sul-eiman mountains, and like great walls they shut off the Indian subcontinent from the eastern and northern part of Asia. On the tops of the Himalaya mountains, the snow never melts, and no living things can survive. In recent years a few expeditions have scaled several of these highest mountains, but they have not been able to establish any settlements there. On the other hand, the Hindukush and Suleiman mountains on the northwest have a few valleys called passes, thousands of feet high which are also filled with snow for the greater part of the year. The names of these passes are the Khyber and Bolan passes. On the northeast are the Patkoi hills, and between these and the eastern end of the Himalayas, the mighty river Brahmaputra, which has its source

in Tibet, has pierced its way to enter the subcontinent in the eastern most state Arunachala Pradesh of India. The passes into the subcontinent from the northeastern side are through the opening made by the Brahmaputra river. To the south of the Himalayas lies the northern part of the subcontinent, through which the two great rivers, the Indus and the Ganga (Ganges) flow, the Indus being in the western part and the Ganga in the eastern part. South of this plain lie the Vindhya and Satpura mountains, which to some extent shut out the southern part which is bounded by the oceans. This southern part is called the Deccan, which means south. The Vindhya mountains almost come down to the sea on the western side, but on the eastern end they sink into lower ground which is called the plateau of Chota Nagpur and lies partly in the present states of Bihar, Chattisgarh and Orrissa of India. The easiest way from the northern plains to the south is through the eastern side, though migrations have taken place through the western side also.

The Deccan is a country filled

with hills and rivers. On the western side is a range of high hills called the Western Ghats or Sahyadri mountains, and on the eastern side are the lower ranges called the Eastern Ghats. Nearly all the rivers of the Deccan, like the Mahanadi, Godavari, Krishna and the Kaveri, have their sources in the Western Ghats, and then move eastward and eventually fall into the Bay of Bengal. A few rivers like the Narmada and the Tapi flow in the westerly direction and fall into the Arabian Sea. The Western Ghats almost come down to the Arabian Sea, and there is a very narrow coastline on this side, while the Eastern Ghats are a little away from the sea, and there is a wider coastline on the east. The two ranges meet in the high Nilgiri mountains in the south. The wider coast on the eastern side ends in a fairly large plain in the state of Tamilnadu of India.

In the earliest ages, India was inhabited by a great many tribes belonging to two great races, namely the Dravids and the Kols. The Kols lived in Northern India, while the Dravids, who were more numerous, inhabited every part of the country. The Kols lived chiefly by hunting and also used to dig up the ground first with wooden tools and later on with tools made of iron. They were divided into families and lived in villages. They worshipped the ghosts of their forefathers and spirits which they thought lived in the forests. As time went by, they mixed up with the other races that came into India through the passes in the northwest and the northeast in the great Himalaya mountains, which form a natu-

ral, almost impenetrable border between the Indian subcontinent and the high plateau and mountainous regions of Afghanistan, Tibet and China. There are very few traces of them today, except in the Kol tribes who live in the hilly parts of the present states of West Bengal, Chota Nagpur (in the present Jharkand State), Orrissa and Madhya Pradesh. The most important of them are the Bhils and the Santals. They are slowly and with difficulty getting into the mainstream of Indian society.

There are one or two guesses about the Dravids or the Dravidians. They might have been the same race as the Kols, and having lived for ages in the more fertile valleys of the Indus and Ganges rivers of the north and in the river valleys of the peninsular part of the country through which flow the great rivers Mahanadi, Godavari, Krishna, and Kaveri, they might have developed a stronger civilization, which may be called the Dravidian civilization. Some of the historians think that they came from the regions towards the northwest of the subcontinent, and some others think that they came from a country called Gondwana, which very long ago stretched into the Indian Ocean; and they might have been related to the original inhabitants of Australia and the inhabitants of the islands of the Indian ocean.

The people of India do not form the only ancient people in the world. They were a composite people born when the human race as a whole had advanced down the highway of history. The ancient Mesopotamians, Egyptians, Greeks

and the Chinese had at least equally great contributions. The history of India is a part of world history and it should be studied against that background

The Dravidians had large herds of cattle, and they cut down the thick forests that covered the country, cleared them and cultivated it with grains like wheat and barley in the north, with rice in the wet parts of the east and in the south.

The archeological discoveries at Taxila and Harappa in the Punjab and at Mahenjo Daro in Sind, now in the Pakistani part of the Indian subcontinent, which were done in the early part of the twentieth century, reveal a civilization which probably existed around 3000 B.C. Here lay, under successive deep layers of sand, the remains of a people who had distinguished themselves in the arts and science that made life pleasant and complex. This is usually called the Indus valley civilization. The people lived in cities of considerable size and high standards of living. There was a city civilization similar to Sumer and Akkad in Mesopotamia. Their religion included tree and animal worship and the use of phallic symbols.

The figure of Naga, the serpent, is found very often. The symbols of Shiva and of the mother goddess are also found, and also found is the worship of the bull, which is the vehicle of Shiva. The mother goddess is symbolic of the matriarchal system that probably existed among these very old peoples of India. This Indus valley civilization probably disappeared, due to the furies of the Indus

river, or possibly due to a very strong earthquake. The buildings unearthed remind us of the gopurams (or towers) of the temples of South India. These discoveries show that the ancient natives of these parts could be allied to the Dravidians.

The people of the Indian subcontinent in the earliest ages belonged to two great races—the Kols and the Dravids (also called Dravidians)—and the time could be before 3000 B.C. The Kols lived in Northern India, and the Dravidians lived all over India. The Dravids (or Dravidians) had large herds of cattle, and they cultivated the land and grew wheat, rice and dry grains. They worshipped the earth, which they called their great mother, as well as trees and snakes. They sacrificed goats, fowls and buffaloe to please their Gods. They lived in villages, each with a headman whom they obeyed.

Though we do not know much about the the origin of the Dravidians, they had large settlements under kings, to whom the headman of each village gave a share of the grain. There were great Dravidian cities and temples all over the country. The Dravidians and the Kols lived side by side, but the Dravidians, being more numerous and stronger, took for themselves the more fertile lands. Also they were great traders and sent teak, muslin, peacocks, ivory, sandalwood, and rice to other countries by sea, long before the next invaders into the country, namely, the Aryans came to the country from the northwest. The Dravidians were dark complexioned,

short and flat-nosed compared to the Aryans, who were fair, tall and with sharp noses. In general, the majority of the people living in South India may be almost pure Dravidian. They had attained a certain level of civilization and culture, as proven by the attainments of their languages and literature in Tamil, Kannada, Telugu and Malayalam, especially in Tamil. One such account is to be found in the Vedic hymns of the Aryans who entered India through the passes in the northwest from the cold dry mountainous regions of Central Asia around 2000 B.C. These hymns of the Rig Veda tell you about the hundred castles of Sambara, about the magnificent cities of the Gandharvas, and so on. These Vedic hymns of the ancient times also attribute bravery and superior architectural skill to the Asuras and Nagas, the names they gave to the Dravidian people whom they encountered when they came to India.

The Aryans were wandering people from the regions to the northwest of the Indian subcontinent, who came through the Khyber and Bolan passes to the Punjab (land of five rivers, the Indus and its tributaries, and now shared by Pakistan and India). As a result of the conflict, contact and intermingling with the already settled Dravidians, the foundations of the history of the people of India are laid.

Arriving from the harsh mountains of Afghanistan and the countries beyond between 2000 and 3000 B.C., these Aryans must have found the Punjab with its rivers and fertile river banks very tempting to settle

down. Some of them did settle down there, but the more adventurous of them went in a southeasterly direction and found the more tempting valleys of the rivers Ganges and Yamuna and other tributaries of Ganga more tempting. Here they confronted the Dravidians, whom they called "Dasyus" (Black people) and "Anasas" (Noseless people). They conquered these "Dasyus" and "Anasas" and made some of them their slaves. They thought that they were superior to the people whom they conquered. Slowly they intermarried with them and produced the people of the Indian subcontinent.

These Aryans were pastoral people and their society was patriarchal. They came with their cattle, oxen, and horses on which they rode. They learned agriculture from the conquered Dravidians, and learned to grow wheat, barley, and rice in the Punjab and in the Gangetic valley.

Each Aryan tribe had a leader who was looked upon as the father, and he was their leader in war and peace. Religion played a very important part in the households of the patriarchal chiefs of the tribes. Their religion was very simple and consisted in worshipping of the forces of nature, of Indra (God of thunder), of Varuna (God of the sky), of Ushas (Goddess of Dawn). The Saraswati River (now disappeared) was the last river in the Punjab that they crossed, and Saraswati became their Goddess of wisdom.

In the land of the Punjab, the Aryan tribes ruled over small kingdoms which Alexander the Great found when he came to India in the

year 320 B.C. Some of these dynasties were the Purus, Turvasas, Yadus, Anus, and Druhyus. They fought with each other on the banks of the rivers and slowly pushed the native Dravidians into the Vindhya and Satpura mountains and into the Deccan (which they called Dakshina Desa or the southern country).

After spending about 1000 years in the Punjab from 2000 B.C. to 1000 B.C., the Aryans moved south-eastward to the valleys of the Ganges and Yamuna, which they called Madhya Desa or the Middle Country. These two rivers unite at Allahabad (or Prayag) in the present state of Uttar Pradesh and become the mighty Ganges (or Ganga) which goes east through the state of Bihar, and then south into the state of Bengal (comprising of the present Indian state of West Bengal and the present country of Bangladesh). It was here in the valleys of the Ganga and Yamuna rivers, that the Aryans settled and lived long and prospered. They built the kingdoms of Kosala, Videha, Ayodhya, Varanasi (or Kasi), Prayag (or Allahabad), Kanyakubja (or Kanauj) and Gaya. It was here that the Aryans intermarried with the Dravidians and the Kols. The stories of the great Indian epics, the Mahabharata and the Ramayana took place at this time.

It was around this time that the social organization was molded and forged and knit into the caste system (also called Varnashrama Dharma) of India. This caste system, which has persisted throughout the ages till the present time, governs the social organization of the Hindus

(name given by the Greeks to the inhabitants of the Indus valley and beyond of India, which name was also given by the Greeks). At that time, the other religions of India like Jainism and Buddhism were not yet born, and the foreign religions of Christianity and Islam took many more centuries to be born in the middle east countries of Israel, Palestine and Saudi Arabia. These foreign religions slowly came to India as time went on. This caste system has gone through many alterations as time passed by, but is still existent today in a modified form. It was at this time, that is between 2000 B.C. and 1000 B.C., that the people of the land called Madhya Desa contemplated the ideas that found later expression in the philosophical and religious books called the Vedas, Brahmanas, and the Upanishads.

The fertile valleys of the river Ganges and its tributaries resulted in an increase of population, and these people started colonising the lands towards the east in the direction of Bengal and Orrissa, and then towards the south, crossing the Vindhya mountains, both in the east and in the west. These migrations were more like colonising the Deccan (the triangular part of India jutting out into the ocean) and not like invasions. The stories of the Ramayana and the Mahabharata give glimpses of this slow trickling of the Aryans down south into the southern territories predominantly populated by the Dravidians. The Aryans found that these Dravidians had an advanced civilisation, and some of these people were the Andhras, the Pandyas, the

Cholas, the Chalukyas, the Hoysalas, the Gangas, and so on. The Aryans mixed up with the better educated and ruling people of these kingdoms, and absorbed some of their ideas.

The language of the Aryans was Sanskrit and the north Indian languages of the Indian sub-continent, namely Pushtu, Urdu, Punjabi, Hindi, Rajasthani, Mythili, Bengali, Assamese, Oriya, Mahrathi, and Konkani are all derived from Sanskrit, and may be called the group of Indo-European languages. The languages of South India, namely Tamil, Malayalam, Kannada, Tulu and Telugu belong to the Dravidian group of languages, and have literature as old or older than that of the North Indian group. There has been quite a lot of interaction between Sanskrit, the North Indian languages and the South Indian languages. The languages spoken in the northeastern part of the country belong to a third group, which may be called tribal languages, and they also have interaction with the other two main groups.

Coming back to the concept of the caste system or “Varnashrama Dharma” as it has been known from these ancient times, it has the literal meaning “The law of the society of colours.” A fair skinned conquering race might have stamped its rule upon the dark skinned conquered race by dividing them into castes, the upper fair skinned castes being the conquerors, and the lower castes being the dark skinned conquered castes. There are other theories that say that the system was based on the differences created by work and oc-

cupation. Both theories are true to a certain extent, but both of them do not explain the important and distinctive feature of the caste system, that the caste of a person is determined by birth and is unalterable during his or her lifetime. But whatever the origin, “caste” has been the overwhelming factor of The Hindu society in India, and it is still continuing today in the country.

Even before the Aryans came down through the passes in the northwest, another race called Turanians or Tartars came down through the Brahmaputra valley in the northeast and filled the area now called Assam, Bengal and the northeastern states of India. They were short with broad heads, flat noses, and narrow slanting eyes. They fought with the Kols and the Dravidians, but gradually mixed up with them. Some of them got absorbed in the Hindu religion and Hindu society in the states of Bengal and Assam, but the ones in the far northeast had their own tribal religions, which cannot be called exactly Hinduism.

From about 1000 B.C. to 300 B.C., many Hindu states had been formed by the mingling of the Aryans, the Dravidians, the Kols, the Turanians, and other minor tribes of the country. This may be called the old Hindu age: The Vedas were established, and the Hindu caste system had been established. The highest caste, the Brahmins, were the priests; the second caste, the Kshatriyas were the rulers and warriors; the third caste, the Vaishyas, were the traders and merchants; while the fourth caste, the Sudras, and the

biggest caste were the common people who did the work of agriculture and other trades which were necessary for the society. The old Vedic language was replaced by Sanskrit, which became the language of the Brahmins, and the common people of North India spoke different forms of Prakrit from which the north Indian languages belonging to the group of Indo European languages have been derived. Though the area of the Deccan and South India generally came under the general influence of this Hindu religion and the Hindu caste system, there were some variations due to the fact that some old features of Dravidian culture still held sway. Also, the South Indian languages, namely, Tamil, Kannada, Telugu, Malayalam, and Tulu flourished very well and became better developed during this age. The North Indian languages and the South Indian languages were influenced by each other and in the process got enriched. Outside these four castes, the fifth caste of Panchamas (also called Chandalas) or "outcastes" existed, and they were assigned to do the lowliest of the jobs. There were still some tribals, especially in the hilly forested areas, who did not belong to any of these five castes. During this age, the caste system was a little flexible and was not as rigid as it became some time later on.

At the close of this old Hindu age, the Persians (now called Iranians) and the Greeks came to India. From the time that the Aryans entered India, it was after about a thousand years that we hear about the coming of these Persians and

Greeks. In this period of a thousand years, probably many tribes came down from the Northwest again and again, but there are no records of their comings.

The Aryans who went into Persia (the present day Iran) founded a very mighty kingdom there. About 500 B.C., the king of Persia, named Darius, ruled over the whole of Western Asia, including the countries now called Turkey, Iraq, Iran, Afghanistan, Turkmenistan, and the Punjab, which is now in Pakistan and in India and Sind province in Pakistan. Punjab was supposed to have been the richest province of this Persian empire.

The Greeks were at that time the most learned and the bravest of all European nations. One of their kings named Alexander set out to invade the Persian empire, and he finally arrived in India. He fought with the local Kshatriya king named Porus on the banks of the river Jhelum, a tributary of the Indus river, in the year 327 B.C. After this long campaign, Alexander's soldiers were very tired and wished to go back to their homes, though Alexander would have liked to conquer the whole of India. There are some accounts of this campaign written by the Greeks which describe the people of India who were Hindus at that time.

After the death of Alexander, though his general named Seleukos tried to keep the Punjab as a part of the Greek empire; the king of Magadha (present Bihar state of India) named Chandragupta Maurya conquered the Punjab, and made it a

part of his large empire which extended over the whole of the North Indian plains of the subcontinent. There was a Greek ambassador named Megasthenes at the court of Chandragupta Maurya, who has left written records of the people of this vast empire. He says that the people were brave and truthful, and the women were good and pure, and there were no slaves. People were honest, and they did not use locks on their doors, because they trusted each other. He also mentions that some of them were fair-skinned, who were the Brahmins and the Kshatriyas and Vaishyas, and there were dark-skinned people who were the Sudras and lower castes. Each village was a complete economic and social unit, and it had people of every caste, every trade, and every profession in it. In fact this type of village setup lasted through the ages till very recently up to the twentieth century. The name that Indians gave to the Greeks is "Yavanas." Some of the Greeks stayed away in India and intermarried and got mixed up with the local people. Recently the Indian newspaper *Deccan Herald* has reported the presence of a very small group of people (about a thousand) in number living an isolated primitive type of life in one of the high valleys of the Himalaya mountains in the present state of Himachal Pradesh. These people are tall, fair and sharp featured, with brilliant green eyes, and they speak a dialect which is similar to a Mediterranean dialect. They are wary of outsiders and are secretive about some of their religious practices. The valley can be reached

only with difficulty for a few months in summer, and the rest of the year it is snow bound. They practice a basic form of democracy, wherein they elect their chiefton and their village council by a system of votes. Some of these basic facts of their society have made some people think that a few of Alexander's soldiers escaped and took shelter in this secluded valley.

In the year 567 B.C. was born Gautama, also called Siddhartha, in Kapilavastu, about hundred miles north of Varanasi in the present state of Uttar Pradesh. He became the famous Buddha, the founder of the great religion Buddhism, which discarded the Vedas and Upanishads on which the Hindu religion is based and also the caste system. Buddha's teachings were very simple so that the common man could understand. He taught people that it was their duty to be good and kind to all living beings including human beings. He said that all human beings are free and equal, and everybody has to live a pure and holy life and speak the truth and commit no sin. His teachings appealed to the common man, and a very large number of Hindus became Buddhists in a very short time. Buddhism became the most important religion of India for nearly one thousand years 'till about the eighth century A.D., and this may be called the Buddhist Age. At the same time the religion called Jainism also existed, which was very similar to Buddhism in its teachings, founded by Mahavira, who lived in the region corresponding to the present state of Bihar, and who was born in 599 B.C. Jainism also rejected the Vedas but

accepted the caste system as only a social system. The simple teachings of Jainism is "Do no injury to anyone, and do good to everybody." This simple teaching appealed to a large number of people. While Buddhism has almost left India today, Jainism is still followed by a large number of people in the India of today.

During these thousand years of the Buddhist age, India had very great rulers like Ashoka (B.C. 272-232) who ruled over Magadha in the present Bihar state, and who sent Buddhist monks to Kashmir, Afghanistan, Tibet, Burma (present Myanmar), and to South India and Sri Lanka. His fourteen edicts or rules written on rocks and on stone pillars are found all over India.

During this Buddhist period, a great many of the tribes which lived in Central Asia, and who were called Scythians by the Greeks, came down into India one after the other, as the Aryans had done ages before. They settled down in the areas which are represented by the present states of Kashmir, the Punjab, Sind, Gujerat, and the western part of Rajasthan and Madhya Pradesh of the Indian subcontinent. They formed their own small states side by side with the Indo-Greek states that already existed. Slowly, they conquered the whole of this part of the country. One of these tribes, known as Sakas, which was one of the first to arrive, ruled this part of the country with Ujjain (now in the Indian state of Madhya Pradesh) as capital for about four hundred years till 400 A.D., when they were overthrown by the great Hindu king Vikramaditya. At

this time Buddhism was the most important religion of the people.

Another Indo-Scythian tribe called the Kushans ruled over parts of North India from 45 A.D. to 225 A.D., and their kingdom consisted of the present Turkemenistan, Afghanistan, the Punjab, and Sind. Kanishka was their greatest king and he had his capital at Purushapura (the present Peshawar of Pakistan). He was a very zealous Buddhist and held a great Buddhist council in the year 140 A.D. in Kashmir, after which he sent forth Buddhist missionaries to preach in Central Asia and China, which parts of the world eventually became Buddhist.

At this time, Hinduism did not quite vanish from the subcontinent, but lay low, and it existed with Buddhism all over the subcontinent including South India. From about 300 A.D. to 600 A.D., a dynasty of Hindu kings called the Guptas ruled over North India and parts of South India. Two of these kings named Samudragupta (326-375 A.D.) and Chandragupta Vikramaditya (375-413 A.D.) were very famous kings of this dynasty and had their capital at Ujjain in the present Indian state of Madhya Pradesh., Samudragupta ruled over the Ganges Valley and led an expedition to South India and carried away great spoils. He was also a poet and played well on the musical instrument called the vina or the lute. Chandragupta Vikramaditya was a greater king. He conquered the areas which were ruled by the Sakas, and also parts of South India. Tales of his times, known as the tales of Vikramaditya, emperor of Ujjain, are

told in every village of India. Many learned men, including the famous Sanskrit playwright called Kalidasa (known as the Indian Shakespeare) lived at his court. Fa Hian, a Chinese pilgrim who came to visit the Buddhist sacred places in India, visited his court and has written about the life of the people of the Indian subcontinent of those days, and he praises the good government of Vikramaditya. Chandragupta Vikramaditya became a follower of Jainism and retired and died at Shravanabelagola, a famous Jain shrine in the present state of Karnataka. The Gupta empire was overthrown by hordes of wild Mongol tribes called Huns from central Asia about the year 450 A.D. They ruled over the area consisting of the Punjab and the valley of the Yamuna river. King Toraman and his son Mihiragula were very cruel and killed many of the local people. At last, King Baladitya of Magadha and king Yasodharman of Central India together led a great army against Mihiragula and defeated him near the present city of Multan in Pakistan, driving him and his armies out of the subcontinent. The Huns were in the Indian subcontinent for nearly a hundred years, and some of them settled down in the country. Another tribe called Gujjers or Gurjers also came down from Central Asia and behaved just like the Huns.

The Gupta kings ruled for another two hundred years and had their capital at Thaneshwar. At this time all the three religions, namely Hinduism, Buddhism, and Jainism existed side by side. After about 400

A.D., Buddhism gradually declined and Hinduism became stronger, and by the eighth and ninth centuries A.D., Buddhism almost disappeared from India and took root in many of the countries east of India, like Sri Lanka, Myanmar, Thailand, Malaysia, Indo China (now Kampuchea, Laos and Vietnam), China, and Japan.

This change of Hinduism becoming the main religion of the subcontinent, was due to the preaching of zealous Brahmin and other Hindu teachers, like Shankaracharya in the eighth century, Ramanujacharya and Madhvacharya in the twelfth century, all of them from South India, and in northern India, Ramananda in the thirteenth century, Kabir in the fourteenth century, Chaitanya in the fifteenth century, and Vallabhaswamy in the sixteenth century. This age may be called the new Hindu age or the Puranic age.

This new Hindu age was called the Puranic age, because it was at this time that the Puranas or old books were composed and written due to the new vigour which was inspired by the great teachers who were revivalists and who interpreted the old scriptures with a new interpretation which would appeal to all classes and castes. The highest ideals of the monistic and dualistic philosophies of the Vedas and of the Upanishads were meant for the more intelligent and learned people. God is at first the Creator, Preserver, and Destroyer: God is immanent in nature; Whatever is real is He; Thou art That. This type of high philosophy could not appeal to the less intelligent and the common people.

Shankaracharya reinstated the worship of the different forms of God like Ganapati (son of Shiva), Vishnu (or Narayana), Shiva, Shakti (mother goddess), and Surya (sun god). He at the same time stopped the sacrifices of living beings. Similarly, Ramanujacharya instituted the worship of Vishnu and also the worship of your Ishtadevata (your own personal God). Chaitanya, and some others taught the people to worship God by singing songs in his praise. All these new innovations appealed to the people, and they became followers of these new teachers of Hinduism. Also many old Hindu temples were renovated and newer methods of worship were taught. This brought back many Buddhists into the Hindu fold again. Shankaracharya had vehement discussions with the Buddhist priests and won. On the other hand, the Jains kept to themselves and did not oppose the coming back of Hinduism in a different form. Maybe this is the reason Jainism did not quite disappear from India as did Buddhism.

In this new Hindu Age, the caste system became very rigid with all the do's and don'ts that every member of a certain caste or subcaste had to observe. This was probably due to the continuous raids from different races and tribes from Central Asia. To keep their identity and as much as possible not to learn the ways of the raiders, the Hindu caste system developed a new law code called the Code of Manu. It was Manu who codified all the different methods of conduct for the different Hindu castes and subcastes and for men and women belonging to these

castes. Anybody who broke any of these laws was excommunicated. Also, to avoid an outsider getting into this Hindu caste system, the law was made that you could belong to a caste or subcaste only if you were born in that caste. This made the Hindu caste system a unique closed social system found anywhere in the world. You had to be born a Hindu in a particular caste or subcaste. You could not be admitted or converted to a Hindu of a particular caste or subcaste. In spite of this there was a little mingling of outsiders with the Hindus and it was probably accepted with some reservations.

This caste system has continued till today, maybe, with some small minor changes.

It was also during this age that great Hindu dynasties like the Pandayas, the Cholas, the Cheras, the Chalukyas, the Gangas, the Hoysalas had powerful kingdoms in South India and in the Deccan. This was a time in which the South Indian languages flourished and produced some of their best literature in Tamil, Kannada, Malayalam, and Telugu. This was the time that the North Indian languages developed and produced their own literature.

One of the greatest kings of North India was Harsha, who ruled all the area from the Punjab to Assam from 606 to 648 A.D. during this time. He tried but could not conquer the Deccan. A Chinese pilgrim named Houen Tsang visited India to see all the Buddhist shrines and stayed for sometime in Harsha's court. He has written full accounts of his travels all over India. He says that the country

was well governed and that learned men were treated well. He has said that Brahminism, which is the basis of Hinduism, existed everywhere side by side with Buddhism, but that

Buddhism was on the decline everywhere. Harsha held an assembly every five years and gave away all his riches and put on the robes of a beggar

2. INDIA THROUGH THE MIDDLE AGES

The next important incident at the end of the new Hindu age was the coming of the Muslims to the Indian subcontinent. Muslims are the followers of the great prophet Muhammed who taught the Arabs of Saudi Arabia not to fight with each other and not to worship idols. He said that there is only one God and He is Allah. We can say that this religion began in 622 A.D., when Muhammed fled from Mecca to Medina to escape his enemies who wished to kill him. The year 622 A.D. is known as the Hijra. According to Islam, Muhammed is the Rasul or the messenger of God, and that all Muslims are brothers and equal in the sight of God. The Arabs were fierce and warlike, and after becoming the disciples of Muhammed, they could not fight with each other. In their zeal to spread their new religion, Islam, they thought that war against unbelievers was a holy war which would please God and that all Muslims who are killed in a holy war would go straight to Heaven. Those who yielded to the Muslims but would not change their religion had to pay a tax called Jazia, as a price of protection so that they could live in peace. The Arabs invaded the countries that lie to the north of Arabia, which they could conquer very easily, and took away a great amount of rich spoils. This made them eager to conquer other

other countries. And in about a hundred years, they had conquered Persia (Iran), Turkemenistan, Tajikistan, and Afghanistan, which was the old Persian empire. The people of these countries were easily converted to Islam.

A small number of Persians who followed the old religion of Zorastr-ianism fled to Western India to escape conversion. In India they came to be called Parsis, and like the Aryans of the old times, consider the Sun as an emblem of God. They now live mostly in the big Indian city of Bombay (Mumbai) and in a small area north of Mumbai. They are a very enlightened people and very peaceful and generous hearted. They are mostly in business and they now speak the Gujerati language (the language spoken in the state of Gujerat), and they worship in their fire temples. They are not involved in religious controversies, and though their numbers are very small, the Parsis have contributed very much for business, industry, and social welfare in India.

The conquering of the countries to the north of India by the Arabs was the main reason why, for several hundreds of years, there were no great invasions of the tribes of Central Asia into the Indian subcontinent. During this time there was so much fighting between the

invading Arabs and the Persians and the tribes of Central Asia called the Tartars, that these tribes could not go down to India.

About nine hundred years ago, that is, in the tenth century A.D., when they could not fight anymore, tribes from Central Asia, mainly the Turks and the Afghans, started pouring down into the Indian subcontinent through the passes in the northwest.

The Turkish tribes were a mixture of the Aryans who did not come to India and the Tartar tribes of Central Asia. Some of the Greeks left by Alexander also had got mixed up with them. When the Arabs conquered them, they also got mixed up with them, and they had all become Muslims. Those who tilled the land and lived in towns were called Turks and Tajiks and were a little more civilized than the Tartars who roamed over the country with their flocks and herds. The Turks were big in size and fair complexed. The Afghans were a mixture of Aryans, Persians and Arabs.

Ghazni was the capital of Afghanistan, which was a very mountainous country, and the king of the country was a Turk named Muhammad. India was a very rich country at that time, and the trade between India and the countries to the northwest and to the northeast of India passed through Ghazni and other towns of Afghanistan. The goods were carried on long strings of camels. Muhammad had heard of the fabulous riches of India, and he raided India seventeen times to plunder and carry away the riches. His army became larger

and larger, because the Turks and Afghans joined him in the raids to capture the riches of the famous temples of the northern part of the subcontinent. His last trip took him to the famous temple of Somnath in Gujerat, which he not only plundered but also destroyed in the year 1024 A.D. He left one of his generals in Lahore (now in Pakistan), who used to raid the country to the south east which is the Gangetic valley.

After the Ghazni kings, another Turki tribe ruled with its capital at Ghor in northern Afghanistan. One of these kings named Muhammad of Ghor (1190-1206 A.D.) raided the Indian subcontinent nine times to plunder the rich cities and Hindu temples.

He left his general named Kuttub to continue his work of raiding rich cities of the north Indian plains, and Kuttub became the governor of the Indian provinces. He declared himself king under the title Kuttub-ud-din. He built the famous pillar named Kuttub Minar in Delhi on the ruins of several Hindu temples that he destroyed. This pillar is 240 feet high and is a landmark of Delhi even today. Kutub was a slave as a young boy, and the dynasty of Muslim kings he founded were called the Slave kings. Eight of these slave kings ruled North India for eighty-two years, and the last one was a queen called Sultan Razia.

After the Slave kings, another dynasty called the Khiljis ruled for thirty-three years. Alluddin Khilji was the cruellest of them, who killed his uncle to ascend the throne and who sent his general named Malik

Kafur, who was a Hindu converted to a Muslim, to invade the Deccan to overthrow the old Hindu kingdoms, kill great numbers of people, destroy many Hindu temples, and carry away the riches. Allauddin left his Muslim generals to rule these kingdoms as his viceroys, but they finally made themselves kings of those kingdoms.

Thus in a few hundred years, almost the whole of the subcontinent was ruled by Muslim kings, who had come down from Turkemenistan and Afghanistan. They were called the Pathan kings. They converted some of the people of the big cities to Islam and appointed them as their generals and viceroys, to help them rule the country. The converted people were favoured, and the others had to pay a tax called the Jazia. The rural people were usually left alone, but they had to pay a tax, and nothing much was done to improve their lot. They were the sawers of wood and drawers of water to serve the mighty kings, and they had to supply food grown by them to the rulers. Punishment was very severe if the people did not obey. So this was medieval India, and probably like any other country of Europe or Asia in the middle ages. The people in the countryside remained Hindus and were governed by the Hindu caste system with all its rigidities. A few of the people were Jains. Buddhism had almost disappeared from the subcontinent.

After the Khiljis, a dynasty called the Tughlaks reigned for ninety-three years. Two of them were famous. Muhammed Tughlak was a very learned man and a poet, and he

was very kind to learned friends and gave them rich gifts. He was also religious and brave. But he also did mad things like trying to conquer China by raising a very big army, which perished in the high mountains. To pay for these losses, he increased the taxes tremendously and made his subjects miserable, who fled from their homes to escape. This led him to hunt for these people in the forests, where they were killed if found. Twice he ordered his subjects to go and live in a faraway place in the Deccan eight hundred miles away. A large number of them died on the way, and the few who reached this strange city did not have houses to live in nor food to eat. He ordered them to come back to Delhi. Firuz, who ruled a little later, was one of the best Tughlak kings, and he reigned for forty years. He improved the country by making good roads and canals, creating schools for teaching Arabic and Persian, and building inns for travelers. Though Firuz treated the people far better than most of the earlier Muslim kings, he destroyed Hindu temples and built Moslem mosques out of their ruins. He has written his own story. In the time of the last Tughlak king, the wild Tartars from Central Asia rushed down into India with their leader, the famous Tamerlane.

Timur-the-lame or Tamerlane as he was known, was the ruler of Turkestan (or Turkemenistan as it is known today), a Turk who had a big army of Tartars, Turks and Persians. He was very cruel and hard hearted. In the year 1398 A.D., he swept down like a storm through the passes in

the northwest into the subcontinent. He and his soldiers plundered and killed everywhere they went 'till they reached the capital Delhi. In Delhi, the Tughlak king was defeated, and for five days his army roamed through the city, killing the people and looting and burning their houses. With crowds of captives, he went back with his soldiers along the base of the Himalayas through the passes to Turkestan via Kabul. The five months Timur stayed in the Indian subcontinent passed like a dreadful dream, and the people long remembered with horror the atrocities he and his soldiers committed.

After Timur came and went like a bad dream, a Muslim dynasty called the Saiyids, who were Arabs, seized the throne of Delhi and ruled for thirty-six years. This dynasty was succeeded by the Lodi dynasty, which had three kings who reigned for seventy-six years, but they were kings of only Delhi and Agra and surrounding areas. The Punjab was under Muslim kings who were earlier governors of this land and similarly in Bengal and in Ayodhya around Allahabad and Jaunpur. The country between the Yamuna river and the Narmada river was called Malwa and was under Muslim rule, and the people who lived there were Rajputs who were driven south from their original homes in the rich country between the Ganga and Yamuna rivers. The rest of the area of what is now called the state of Rajasthan south of the Aravali hills, was never conquered by the Muslims and was ruled by Rajput kings with their capitals at Udaipur and Chitor.

In the Deccan, the area between the Narmada and the Krishna rivers were ruled by Muslim kings of the Bahmani dynasty, who were descended from the general of Muhammed Tughlak, for about two hundred years, and their capital was at Gulburga (now in Karnataka state).

South of the Bahmani kingdom was the great Vijayanagar kingdom which lasted for two hundred and thirty years from 1336 A.D. to 1567 A.D., and it extended between the Krishna river to the area now represented by the states of Andhra and Karnataka and a little part of Tamilnadu. Its capital was Vijayanagar (near the present Hampi) on the Tungabhadra river in Karnataka. The greatness of Vijayanagar has been described by many foreign travelers, who visited the subcontinent those days. South of the Vijayanagar kingdom, were many small chieftans called Polygars and Nayaks who ruled over small areas and paid tribute to the kings of Vijayanagar. The Vijayanagar kings were defeated by the Muslim kings of the Deccan in the famous battle at Talikota (near Raichur in the present state of Karnataka) in the year 1564 A.D. The rulers of Vijayanagar retired to Penukonda. After this battle, the descendants became the Maharajas (or rulers) of old Mysore state with its capital at Mysore city or sometimes at Srirangapattana near Mysore.

Around this time, Babar, a great grandson of Timur, became a king of Kokand, which was a small state of Turkestan in Central Asia, at

the age of thirteen years. As soon as he became king, he had to fight with his uncle, and then he roamed all over the country fighting nearly every day, sometimes a victor, sometimes fleeing for his life, and spending the whole day on horseback. This was the life of the tribes of Central Asia in those days. Finally he decided to go south into the Indian subcontinent. With his followers, he conquered the Afghans and the cities of Kabul and Ghazni. He reigned in Kabul for several years, and then he thought he was strong enough to conquer India. He was now forty years old, and he descended down into the Punjab with his seasoned fighters, and then advanced towards Delhi. The armies of the Pathan king Ibrahim Lodi of Delhi was no match to Babar's steel-clad horsemen, and they were completely defeated in the battle at Panipat which was a plain near Delhi in the year 1526 A.D. This battle made Babar the master of the kingdom of Delhi. In a few more years, Babar could defeat most of the Muslim rulers of North India, and also the Rajput king Rana Sangha. So Babar became the emperor of North India. Though he loved to fight, he was not a cruel man, and he ruled the people fairly well and wisely. He did not destroy all Hindu temples, except one at Ayodhya in the present state of Uttar Pradesh, about which a very big controversy is going on now in India.

Babar was the first Mughal emperor of India, the word Mughal being a corrupted form of the word Mongol. The Mongols of the country east of Turkestan had got mixed up

with the people of Turkestan over the ages. They are also called Tartars, but somehow the word Mughal has been used for this new dynasty of rulers of Northern India. Babar reigned for only four years at Delhi when he became ill. His son Humayun was also ill at that time, and Babar prayed to Allah to take him away and make his son well. Allah listened to his prayer, and Humayun got better and Babar died in the year 1530 A.D.

Humayun was the second Mughal emperor of North India. He was a very kind man, and he gave one of his kingdoms to each one of his younger brothers. But these brothers were selfish and fought against Humayun, each one of them wishing to become the emperor. A great Afghan governor of Bengal named Sher Khan was a very powerful ruler at this time, and he marched his strong army towards Delhi, and defeated Humayun's army in 1540 A.D. Humayun with his family fled to Persia where he could take shelter under the Shah of Persia. The Shah helped him conquer his brothers, who were in Afghanistan, and to establish himself as the ruler of Afghanistan. After Sher Khan died, Humayun came back to Delhi and reigned for a few years, and died in 1556 at the age of fifty years.

Sher Khan was called Sher Shah after he became the King. Though earlier he was cruel and crafty, he ruled very wisely and well after he became king. He was not lazy and indolent like the earlier Muslim kings but was very hard-working and looked after all the af-

fairs of the state by himself. He also made those under him work as hard as himself. He governed the country much better than any other Afghan king before him. He did not oppress the Hindus, and employed many of them to help him govern the country well. One of them was Todar Mull, who was in charge of the revenue and taxes. Sher Shah's son succeeded him, but he was not able to do as well as his father. After his death, Humayun succeeded and continued the Mughal line but died very soon afterwards.

The Mughal dynasty continued with Akbar, who was Humayun's son and who was only thirteen years old when he became king. Akbar had many enemies when he became king, but Beiram, who was a Turki chief who had married Akbar's father's sister, helped him conquer all his opponents with a strong hand. He taught the young Akbar how to ride and swim and to use the bow and the spear, so that he became an excellent soldier. Beiram governed the country as regent for five years till Akbar came of age and became King and could rule the country by himself. Beiram was very unwilling to give up the power, but the young emperor Akbar was firm, and finally Beiram gave up and went on a journey to Mecca. He was murdered on his way by an Afghan whose father had been killed by him. It was a time when these powerful Muslim rulers of India were wild and rough, and they killed each other as a day to day affair.

After Beiram was gone, Akbar took the reins in his own hands and

started to do the things he wanted to do. He was very clever and thoughtful, and he was strong physically, having spent his early days in the cold mountains of Afghanistan. He believed that he must make the Hindus his faithful friends and followers if his kingdom was to be strong and survive. He had grand ambitions to make himself the emperor of the whole Indian subcontinent.

At that time there were a large number of Rajput kingdoms in the area now called Rajasthan. Akbar determined to make them his friends and allies and with their help to overcome the Pathan kingdoms of North India. He first of all marched his army into Rajasthan and conquered all the Rajput kingdoms there. He made friends with the rulers called Rajas or Maharajas, treated them kindly, and requested them to acknowledge him to be their emperor. Akbar also married many Rajput princesses and made their fathers and brothers officers in his army. Thus the Rajput chiefs became his relatives and friends. With the help of these Rajput friends and relatives, Akbar could overcome one by one the existing Muslim kingdoms of North India, like Bengal, Kashmir, Sind, Malwa, Gujerat, Kabul and Kandahar. Thus he became the Mughal emperor of the subcontinent north of the Vindhya mountains. Because he was partly Turkish and Partly Persian, he could speak both the languages very well. Physically he was very strong and could endure a lot of physical strain. As he grew older he became more and more kind-hearted. Though he was brought up

up as a Muslim, he was very kind to the Hindus. He allowed complete free-dom of religion in his empire. He abolished the tax called jazia on non-Muslims. Though he did not have any formal education and was illiterate, he liked to listen to learned works in different languages. He loved painting, music and poetry, and he encouraged all these fine arts. There were many famous learned men at his court. One of them was Abul Fazl, who wrote a full account of the court, government and life in Akbar's time in a book called *Ayeen Akbari* or *Laws of Akbar*. Akbar's son Salim hated Abul Fazl, and he got him killed when he was traveling in a lonely part of the country. The most important Hindu in Akbar's court was Raja Todar Mull, who was in charge of all the revenue and taxes. The other Hindu, Raja Man Singh was his greatest general, and his sister was married to Akbar. His son Salim was his chief enemy, and he gave his father a lot of trouble, but Akbar forgave him.

It was during Akbar's reign that the famous Vijayanagar kingdom of South India was defeated at Talikota on the banks of the river Krishna by the Muslim sultans of the Deccan in the year 1565 A.D.

On the whole, the common people were happier during Akbar's time, because they were allowed to practice whatever religion they wished to and both Muslims and Hindus were made to pay the same tax. Akbar tried very hard to abolish the cruel custom of Sati among the Hindus, which made the widow of a dead man burn herself on his funeral

pyre, but he could not succeed completely. Akbar died when he was sixty-three years old in the year 1605, and he had reigned for fifty-one years. He was the only Muslim ruler of India who ruled the country in a very kind and understanding manner. He ruled almost at the same time as the great Queen Elizabeth Tudor ruled England.

Akbar's eldest son Salim succeeded him, and he took the title Jehangir which means "World Conquerer." Just like his father, he had married several Rajput wives, and one of them was Prince Khurram, who succeeded him. Jehangir's mother was also a Rajput. Here ends the similarity to his father. In the sixth year of his reign, he married a Persian woman named Nur Jehan, whose father came to India to seek his fortune. He got a place in Akbar's court as Lord High Treasurer. He had an only daughter named Mehrunnissa, who was very pretty. Her father got her married to a Persian named Sher Afkhan, who was the governor of Bardwan in Bengal. Prince Salim had fallen in love with her even before her marriage. As soon as Salim became the emperor, he got Sher Afkan murdered, but Mehrunnissa was filled with grief and anger, and she refused to see the emperor. Finally she agreed to marry him. Emperor Jehangir changed her name to "Nur Jehan," meaning "Light of the World." Jehangir loved his drink and good food. He had the good sense to give his new queen, Nur Jehan, freedom to rule the country. She ruled the country wisely and well.

It was during the reign of Jehangir and Nur Jehan that Sir Thomas Roe, an envoy of King James I of England, came to their court in 1614. He came to ask the Mughal emperor to give permission to the English merchants to trade with India. Sir Thomas Roe stayed at their court for three years and wrote an account of all he saw and heard in India. He has written that the Government was not as good as that in Akbar's time, and the governors treated the people badly; the country was full of robbers and was not safe for travelers without a strong guard. During this time an English trading station called a factory was established at Surat (in the present state of Gujerat) on the west coast. Toward the close of his reign, Jehangir's son Khurram gave him a lot of trouble, in spite of the fact that his father gave him the title of Shah Jehan. Finally when he died, Shah Jehan became the emperor in 1627.

Shah Jehan had more Rajput blood than Turkish blood, because his mother was Rajput and his father was half Rajput. He was cruel, because when he became emperor, he killed his brother and all his nephews, because he was afraid that they would oppose him to obtain the throne. Though he began his reign in this cruel manner, he ruled the kingdom much better than his father, and he was also not so much after pleasure and wine like his father. His wife was a woman named Mumtaz Mahal, who was a Persian and very beautiful and a niece of Nur Jehan. They loved each other very much, and after fourteen years of married life, she

became ill. On her death bed, she made Shah Jehan promise her that he would not marry again, and that he will build a tomb over her that would keep her memory for ever. So he built the Taj Mahal over her body, and even today it is one of the most beautiful buildings in the world and tourists who come to India today will not miss it for anything else. It is made of pure white marble, and it is on the banks of the Yamuna river in Agra (in the present state of Uttar Pradesh of India). Shah Jehan was a great builder, and he also built the famous Jama Musjid at Delhi, and the Moti Musjid or Pearl Mosque in Agra. During his reign, the English East India Company was able to establish a fort and factory at Madras (the present Chennai of Tamilnadu state), and also another small factory at Hooghly about 30 miles north of the present Kolkota in the of West Bengal of India. Just like his father Jehangir, Shah Jehan was troubled by his four sons Dara, Shuja, Aurangzeb, and Murad, who were all governors of the different provinces. They all fought with father and with each other to obtain the throne after the father's death. Shah Jehan fell ill when he was seventy years old and died in 1658. They fought with each other for three years. Finally, Aurangzeb won because of his skill, courage and craft. He put two of his brothers to death, just as his father and grandfather had done. The brother Shuja fled into the country of Arakan (now in Myanmar) to the east and was killed by the ruler of that country.

Even before his father died,

Aurangzeb proclaimed himself the emperor, and he ruled from 1658 to 1707. He was not cruel to his father, and he treated him well but kept him under close guard in his own palace in Agra, but he did not allow him any freedom. Aurangzeb was a very devoted Sunni Muslim, and unlike the earlier Mughal emperors who were kind to the Kafirs (unbelievers) who were mostly Hindus; he felt that it was his duty, as a true son of Islam, to reform the court and the government. In private life, Aurangzeb was perfect. He spent no state money on himself, and he earned his money by making caps and selling them. He was charitable; he did not drink; and he observed all the Muslim fasts and holy days. He wore very plain clothes, and he wore jewels only when he sat on the throne in state. He was also an upright and impartial judge. But he also dismissed all the Hindu officers in the court, and he pulled down many Hindu temples. He built a mosque on the site of a famous temple in the city of Benaras (Varanasi). He forbade the writing of any history of his reign, because he was afraid that the writer would not tell the truth. He stopped the Jattras (Hindu religious fairs) at sacred places. A history of his reign was written secretly by a Khafi Khan, who made it public only after Aurangzeb passed away. Aurangzeb also reintroduced the tax called Jazia, which had not been levied for about a hundred years during the reign of his Mughal predecessors. All this made the Rajputs very angry, because they loved these earlier Mughal emperors who were related

to them. They rebelled against Aurangzeb's empire. In addition, the Sikhs of the Punjab and the Mahrattas of the Deccan fought against him. All of them together pulled to pieces the great empire of Aurangzeb.

The Mahrattas were the inhabitants of the western part of the Deccan extending from the coast through the Western Ghats (also called the Sahyadri mountains) to the part of the plateau region near the mountains. They spoke the Mahrathi language, and we can say this area corresponds to the present state of Maharashtra of India. During the reign of the earlier Mughal kings, these people were ruled by the Sultans of the Muslim state of Bijapur. One of their leaders, Shivaji, rebelled against the Muslim rulers and also against Aurangzeb. He had his horse-mounted very brave followers who roamed around all the areas ruled by the Muslims, who used to raid, destroy and plunder these areas. Aurangzeb and his armies could not conquer these brave and courageous Mahrattas.

Shivaji was born in 1627, the year in which Jehangir became the Mughal emperor. His father Shahaji was in the service of the Sultan of Bijapur. He was trained to ride and shoot and wrestle, and also to use the sword and dagger and to throw the spear and dart, in short to become a good soldier. He was a devoted Hindu and knew the stories of the old Hindu heroes of his country of the days that had gone by. It was Shivaji's dream to throw out the Muslim rulers and to establish Hindu rule over the whole country.

He and his army of Mahratta soldiers were supported by the Brahmins of the country, who were the learned people. He became a hero of the Mahratta people. He harassed Aurangzeb and the Sultan of Bijapur many times. He crowned himself the Raja of the Mahrattas. He captured most of the forts in the country in the south, which are now the states of Andhra and Karnataka, and some parts of Tamil Nadu also. The people of all these parts which he conquered agreed to pay him one-fourth (called chouth) of their revenue as tribute. Shivaji died in the year 1680, at the age of fifty-two. He was succeeded by his son Sambaji, who was lazy and cruel and could not rule all the territories captured by his father, and very soon he was captured by Aurangzeb who put him to death.

The other newly created nation which rebelled against Aurangzeb was the Sikh nation in the state of the Punjab. The founder of the Sikh religion was Guru Nanak, who lived in the Punjab during the time of Babar who was the first Mughal emperor. Guru Nanak was a very good man and he did not like the hatred between the Hindus and the Muslims. He took some parts of the Hindu religion and some parts of Islam, and combined them to make a new religion called Sikhism. Many people of the Punjab became his followers, and they were called the Sikhs. The Mughal kings before the time of Aurangzeb let them alone, because the Sikhs were a peaceful people and paid their taxes. But Aurangzeb treated them very cruelly. He hunted them from place to place,

and put many of them to death. Due to this cruel treatment, the Sikhs took up arms to defend themselves. Many of them fled to the Himalaya mountains, but they came down to the plains in the Punjab after the death of Aurangzeb.

Though there were nine more Mughal emperors after Aurangzeb, they were useless, emperors only in name, and the Sikhs, the Mahrattas and the Rajputs all rebelled, and the empire broke down. The Governor of each large province shook off the control of the emperor and became the actual ruler of the province. The Mughal emperor was only the ruler of Delhi. The important subahdars were the those of Oude (Ayodhya), Bengal and Bihar, of Hyderabad (the subahdar taking the title of Nizam-ul-mulk), and of Carnatic (some parts of the present Andhra and Tamilnadu states). The rest of South India was ruled by the Maharaja of Mysore, and other minor rajas like the Naiks of Ikkeri and the raja of Tanjore.

The condition of the country was very unstable, and bands of robbers roamed the country, killing and plundering the people. No one could travel without a strong bodyguard. Large tracts of the land were untilled, and very little food was produced. In 1739 A.D., the powerful and strong Nadir Shah of Persia came down the Khyber Pass with a large army of Persians and Afghans and marched through the Punjab to Delhi and demanded a huge amount of money from Muhammad Shah, who was then the Mughal emperor. Before he got the money, his soldiers

killed many people of the city and looted the city. When Muhammad Shah fell at the feet of Nadir Shah and begged for mercy, Nadir Shah ordered his men to stop the atrocities. Then Nadir Shah took away all the treasures and jewels of Delhi and the famous peacock throne of Shah Jehan and also vast sums of money from the nobles of the court of Delhi and Oude. He also took away the best elephants and horses and rich silks and muslins. When he went back to Persia, he had so much wealth that he gave three months' salary to his soldiers and took no taxes from his subjects for a whole year. This invasion of Nadir Shah really broke up the Mughal empire, and the Subahdars became quite independent of the Mughal emperor of

Delhi.

In 1740 the Mahrattas swept over South India and took Tanjore and Trichy (in the present state of Tamilnadu), and Mahratta rajas ruled over Tanjore for some time. The Nizam of Hyderabad with his big army subjugated all the minor nawabs and forced them to be his vassals, and he appointed one of them named Anwaruddin as the Nawab of Carnatic, with his capital at Arcot. He also took over Trichy and handed it over to the Nawab of Carnatic. In the year 1748, the Mughal emperor Muhammad Shah, the Nizam of Hyderabad and Sahu, the raja of the Mahrattas died, and this was an important year, because it was at this time the seeds of the British Indian empire were sown.

3. HOW AND WHY THE EUROPEANS CAME TO INDIA

In the olden days, even before Christ, there was trade between the Europeans and the people of India. The traders used to go from India to Europe over the land, on camels or mules, through Afghanistan, Persia and Asia Minor. They were taking pepper and other spices, rice, cotton, indigo, ginger, coconuts, poppy, sugarcane sugar, and beautiful muslins, cotton and silk cloths. On their way back from Europe, these traders brought back to India, woolen cloth, copper and quicksilver and iron and steel goods. When the Arabs, Turks and Tartars conquered these countries of Central Asia, most of this trade was stopped, because the Indian merchants could not go through these unstable Muslim countries, and similarly the Christian merchants of Europe could not travel through these countries where there was continuous wars between the Christians and the Muslims. So the only other way to come to India from Europe was by way of sea.

The first Europeans to find this sea route were the Portugese. Their ships went on sailing and sailing round the coast of Africa, and by going around South Africa round the Cape of Good Hope, they finally entered the Indian Ocean. It was Vasco Da Gama, a Portugese captain who reached Calicut (now called Kozhi-

kode in the modern state of Kerala in India) in 1498 with his ships. The king of Calicut called the Zamorin welcomed Vasco Da Gama, and gave him a letter to take to the King of Portugal telling him that he would like to trade with him, exchanging his spices with the silver, gold, coral and scarlet cloth of Portugal. For about hundred years, say, from 1500 to 1600 A.D. the Portugese monopolised the sea trade between India and Europe.

Slowly, the traders from other European countries saw the profit made by the Portuguese traders with India, and wanted to try to get a share in this trade. The Dutch were the next European nation to come to India. They were stronger than the Portuguese, and soon they drove the Portuguese out of all their settlements except Goa on the west coast of India, south of Mumbai. From 1600 to 1700, they had nearly all the trade in the spices in their hands. They had trading stations in Cochin (now called Kochi in the state of Kerala), Ceylon (at present Sri Lanka), and islands of Java and Sumatra (now in Indonesia).

In the year 1600, about a hundred merchants of England formed a company called the English East India Company and obtained permis-

sion from the Queen of England, Elizabeth Tudor, to send ships to India. At this time, Akbar was the Mughal emperor. In 1612, this company set up a factory at Surat on the west coast (now in Gujerat state), because it was the chief seaport of the Mughal empire. This factory was more like a storehouse which housed the goods bought in India from Indian traders all the year round, till the ships from England arrived. These ships brought goods from England, which were also kept in the factory and sold from time to time. They built a strong wall fortified by guns around the factory to protect themselves and their goods from raiders. The English East India Company made such large profits, that other similar English companies were started to trade with India. After a hundred years, in 1708, these companies joined together and formed the United East India Company, and obtained from the King of England the sole right to trade with India.

In the year 1639, the East India Company bought Madras (now called Chennai), a small fishing village from the Raja of Chandragiri, which was a hill fort near by. A little while before this, the powerful Hindu kingdom of Vijayanagar had been overthrown by the Muslim Sultans of the Deccan. There was a lot of fighting and confusion everywhere, and no settled government in the Deccan or in South India. To keep themselves safe, the English built a fort called Fort St. George around Madras. Many Hindus came to live in the fort, to trade as well as to be safe under the English guns. The area

where the Indians lived was called black town, probably because the Indians were very dark complexioned compared to the English people. The Hindus followed their caste system rigidly and did not mix up with the English socially. Some of the lower castes might have worked for the English in menial jobs, and there might have been some liaisons between the young English men and some Indian women, which resulted in the origin of the Anglo-Indian community of India. In the beginning, very few English women came to India because of the hazards of the long sea journey around the Cape of Good Hope. The upper caste men did their trade and any other work for the English, but kept themselves strictly aloof from the English to keep themselves pure. In fact, after their business or official contact with the foreigners, the men used to go home, take a bath, change their clothes, do a puja (worship their God or Gods), and then eat their food. In the earlier days, the English learnt the Indian languages to do their business. For example, in Madras, they learnt Tamil and Telugu spoken by the Hindus and also some Urdu or Hindustani if they had to deal with Muslims and traders from North India. The traders of the regions now called Rajasthan and Gujerat were very good businessmen, and throughout Indian history, they moved from region to region to increase their trade, and some of them settled down in far away places like Madras. Except for their business, these Rajasthani and Gujerati merchants did not mix up with the local people

people socially. This is the story of the Indian people. They had a water-tight caste system and also an almost water-tight system of regional groups who kept themselves apart from each other in almost all social intercourse. People belonging to the same caste but from different regions also did not mix with each other socially. This was an established social system which had worked for a long time, and people accepted it and followed it strictly. Anybody who broke the rules was made an outcaste. The merchants from Rajasthan and Gujerat who had come to Madras, of course learnt Tamil and Telugu well so that they could do their business with them.

Bombay at first belonged to the Portuguese. When King Charles II of England married a daughter of the King of Portugal, Bombay was given to King Charles as a part of the dowry in 1662. Six years later, Bombay was sold by King Charles to the East India Company for a rent of ten English pounds a year.

A favourite daughter of Emperor of Shah Jehan got burnt while she was passing too near a lighted lamp. The emperor sent in a hurry to Surat for an English doctor to cure her. The doctor who came could cure her. When the emperor asked the doctor for any present that he wished for, the doctor asked for permission for the English to trade in Bengal. This permission was granted at once, and the English set up a factory at Hooghly about 30 miles from the present Kolkata (earlier called Calcutta) in 1640. As long as Shah Jehan was on the throne, peaceful trade was

carried out by the English in Hooghly with the hinterland. But when Aurangzeb came to the throne in Delhi, Shaista Khan, the Governor of Bengal, asked for very heavy duties from the English traders. This made the English traders abandon their trade and move away from Bengal. When Aurangzeb found out that this decreased the trade, he asked the English traders to come back and promised them that they would not be charged extra taxes. The English came back and bought three villages; one of which was called Kalighat, later known as Calcutta. The English built a fort called Fort William at Calcutta in 1700.

Though war raged all over the country for forty years after the death of Aurangzeb, the English merchants carried on their trade from their factories from Calcutta and Madras. They paid a yearly rent to the Nawab of Bengal and to the Nawab of Carnatic. In addition, they had factories at Masulipatam on the east coast north of Madras, and at Fort St. David south of Madras. In Bengal, they had factories at Patna (now in the state of Bihar), at Dacca (now in Bangladesh), and at Kazimbazaar near Murshidabad which was the capital of the Nawab of Bengal. The trade was also carried on from Surat and Bombay on the west coast.

The French merchants who had come to India almost at the same time as the English, had similar trading stations at Mahe on the west coast, Pondicherry south of Madras on the east coast, and at Chandernagore in Bengal about 20 miles from Calcutta on the Hooghly river (main

branch of the Ganga river).

Similarly, the Dutch had trading stations at Cochin on the west coast, Pulicat north of Madras on the east coast and at Chinsura near Chandernagore in Bengal.

During this period, the social

relations between the Europeans and the Indians at all these trading posts was similar to that of what existed in Madras, and there was very little mixing between the Indians and the Europeans.

4. HOW THE FOUNDATIONS OF THE BRITISH EMPIRE WERE LAID IN INDIA

War broke out in Europe between the English and the French in the year 1744. All over the world, the French and the English started fighting with each other, wherever they were. In South India, both the English and the French were paying rent to Anwaruddin, the Nawab of Carnatic. The Nawab ordered the English and the French not to fight with each other. Though the English had no wish to fight, Dupleix who was the French governor at Pondicherry was a very ambitious man who had trained 4000 sipahis (Indian soldiers), and drilled them like French soldiers. This army had already defeated the Mahrattas who had raided Pondicherry. Dupleix asked for some more trained soldiers from France, and when they arrived, he marched to Madras and took it in 1746.

The English complained to the Nawab of Carnatic, who sent an army to Pondicherry which was defeated by the French. The French then tried to take Fort St. David. In the meantime the English had got some trained soldiers from England under Major Lawrence who could not only repulse the French army, but also tried to take Pondicherry. In 1748, when peace was made in Europe, fighting also stopped in India between the English and the French, and for the next eight years

there was peace between the English and the French in India.

Robert Clive came to Madras as a writer in the service of the East India Company in the year 1744 at the age of nineteen years. When the French took Madras, Clive put on the dress of an Indian and escaped to Fort St. David. Here he had his first lessons of war fighting with the army of Major Lawrence. He fought so well that the English Governor allowed him to give up his clerical job as writer, and made him an ensign in the army. Clive was a natural leader, and the Indian soldiers (sipahis) would go anywhere and do anything with him at their head, and they called him "Sabit Jung" the "Firm in Fight." Clive was not only brave, but cool and calm in the thickest fight.

Although there was peace between the English and the French after 1748, Dupleix wanted very much to throw the English merchants out of Madras. In 1748, old Nizam-ul-mulk died, and though his eldest son Nazir Jung succeeded him as subahdar of the Deccan, his nephew Muzaffer Jung wished to fight with him for the throne and went to Pondicherry to ask Dupleix to help him. Another man named Muhammed Ali wished to become the Nawab of the Carnatic instead of Anwaruddin, and he also went to Pondicherry

to ask Dupleix for help. Dupleix was very happy to help both of them. The French army defeated and killed both Anwaruddin and Nazir Jung. The French commander Bussy marched triumphantly to Hyderabad which was the capital of the Subahdar of the Deccan. Dupleix was thus very successful and was given the title of "Governor of the Carnatic", and the French were given the Northern Sircars which is the east coastal region of the present state of Andhra Pradesh. The Nawab of the Carnatic, Chanda Sahib had to work under Dupleix.

Muhammed Ali, the son of the deceased Anwaruddin, who was besieged in Trichinopoly (the present Trichy of Tamilnadu state), sent a message to the English in Madras to help him regain his lost territory. The English wished to utilize their idle army of trained soldiers which was unnecessarily costing them a lot of money, and they agreed to help Muhammed Ali. They sent a small contingent with Clive to Trichinopoly, and Clive was able to capture Trichy. Ensign Clive was promoted to become Captain Clive. Clive went back to Madras and with the consent of the Governor, he trained 200 English soldiers and 300 Indian sepoys very well and marched to Arcot (now in the present Tamilnadu state) which was the chief city of the Carnatic, and captured it. Chanda Sahib fled from the city of Arcot, and sent his son Raza Sahib with some French troops to retake Arcot. After two months, the Governor of Madras sent some more men to help Clive in Arcot, and finally Raza Sahib and his

men were defeated and driven out of Arcot. This was the famous siege of Arcot in the year 1751. It marked the turning point in the history of the English in South India. Major Lawrence and his troops marched to Trichy and defeated the French and took them prisoners. Trichy fell into the hands of the English, and Muhammed Ali became the Nawab of the Carnatic. Chanda Sahib who fled to Tanjore was put to death by the Mahratta king (Raja) of that place. Captain Clive then went back to England, because he needed a change after his hard work in India, and the King of England made him a Colonel, and gave him a sword with a diamond hilt, and he came to be called "The Hero of Arcot."

The English and French Companies sent orders that they should not fight any more. Dupleix was called back to France, and peace was made. Madras was now no longer in danger. The English had not acquired any territory, but they had a well equipped army which was used to put down all the enemies of Muhammed Ali. The French had the Northern Sircars, whose important town was Masulipatam, where they had a strong fort.

The poor boy Robert Clive who had come Madras to work as a writer had now become famous and rich.

Bengal was called a Subah (province) under the Mughal emperors, and its governor was a Subahdar. After Delhi was plundered by Nadir Shah in 1739, a brave soldier named Ali Verdi Khan became the Nawab of Bengal with his capital at Murshidabad, about 100 miles north of Cal-

cutta. He was a fairly good ruler, who allowed the English merchants at Calcutta to have factories at Patna (now in Bihar state) and at Dacca (now the capital of Bangladesh). Ali Verdi Khan died in 1756, and he was succeeded by his grandson Siraj-ud-daula. He was a spoilt young man about twenty years old, and was very self-willed. As soon as he ascended the throne, he tried to pick up a quarrel with the English. He ordered the English to pull down the walls of Fort William, which had been recently repaired. When the English did not obey him, he sent his army of fifty thousand men to attack Calcutta. There were only 170 English soldiers, and they were not even well trained. They were defeated by Siraj-ud-daula's army, and the English civilians, the women and children went on board on the English ships in the river Hooghly and escaped. The remaining English surrendered and were made prisoners by the army of Siraj-ud-daula.

When war broke out again in 1756 in Europe between the English and the French, the English in Madras who were very angry when they heard of the loss of Calcutta, sent Colonel Clive who had arrived in Madras a little earlier with a large army of land forces accompanied by Admiral Watson with a large fleet to Calcutta. The voyage took three months by sea. As soon as they arrived, the English army took Fort William without the loss of a man. Then they went up the river and took Hooghly town. Siraj-ud-daula got alarmed and released the English prisoners and sued for peace, and he

promised to make good all the losses of the English. But at the same time, he had written to the French at Chandernagore for help. Clive found out this trick of Siraj-ud-daula to deceive him, and he marched to Chandernagore at once and took it.

Siraj-ud-daula was governing his subjects so badly and cruelly, that they tried to get rid of him. Some of his officers made a plot to dethrone him, and place his general Mir Jaffer on the throne. Mir Jaffer wrote to Clive and requested him to help him. Clive agreed, and joining his forces with those of Mir Jaffer, defeated Siraj-ud-daula's forces at the famous battle of Plassey, a village between Calcutta and Murshidabad on the 23rd of June 1757. Clive then went on to Murshidabad with Mir Jafer and made him the Nawab. Siraj-ud-daula was caught while trying to flee, and was put to death by Mir Jafer's son. In return of the services rendered by the English, Mir Jafer paid them for all the losses, and gave Clive and his officers large presents. In addition, he gave a large tract of country around Calcutta, called the Twenty-four Parganas to the East India Company. Two years later, Mir Jafer gave the rent due to him from the Company for this country to Clive. This country of the Twenty-four Parganas was called the Jahgir of Clive. The East India Company paid the rent to Clive for the rest of his life. So Clive became a very rich man. This territory of the Twenty-four Parganas was the first territory in India, which was acquired by the English, and was the beginning of the Bengal Presidency, and that of the British

Indian empire.

When the seven years' war was going on in Europe between several European nations from 1756 to 1763, wars were fought between the English and the French in India also. As soon as this war began, Colonel Clive took Chandernagore, so that the French were left with no settlement in North India. In South India, the French took Fort St. David, and then tried to take Madras. But Major Lawrence defended Madras bravely for six months, until an English fleet arrived from England, and the French were driven away. Colonel Coote who commanded the English army pursued the French army and

defeated them at Wandiwash between Madras and Pondicherry in 1760, and went down to Pondicherry and took that town. Colonel Clive sent another army under Colonel Forde to the south to take Masulipatam in 1759. The Northern Sircars then came under the English. This was the beginning of the Madras Presidency. When the war ended in 1763 and peace was declared between the England and France, Pondicherry and Chandernagore were given back to the French as trading stations. This made the English the strongest power in Bengal as well as in South India.

5. GROWTH OF THE BRITISH EMPIRE IN INDIA

Because Clive had placed Mir Jafer on the throne of Bengal without the permission of the Mughal emperor at Delhi, the Shahzada or the Prince who was the emperor's son invaded Bengal with an army and also with Shuja-Doula who was the Nawab of Oude. When Clive came to Mir Jafer's rescue, the army from Oude fled, and the Shahzada threw himself on the mercy of Clive, who gave him a present and advised him to go back to Delhi. Mir Jafer was fond of opium and could not rule the country well. He tried to rob the rich Hindu bankers of Bengal. When Clive did not allow him to do this, Mir Jafer asked the Dutch merchants at Chinsura to come for his help. The Dutch asked the Dutch in Java (in the present country of Indonesia) to send some troops. When these Dutch troops came up the river Hooghly, they were routed by Clive's army. The Dutch were allowed by Clive to keep Chinsura as only a trading station, and to keep troops there. Mir Jafer was ~~partly~~ ^{Clive} was thirty four years old, and had quite broken the power of the French, and had overthrown the Dutch. In Madras, he had gained the Northern Sircars, and in Bengal a large tract of country around Calcutta with a revenue of a hundred

lacs of rupees. He had come to India as a friendless lad of nineteen, and had made himself the most famous general of his time by his own skill and bravery.

After Clive left for England in 1760, there was trouble again in Bengal, because the Mughal emperor who was called Shah Alam II invaded Bengal and thought he would regain his power. The English governor sent a small army under Captain Knox to help Mir Jafer repel the Emperor's forces. Shah Alam and his troops were driven back to Oude.

Mir Jafer was a weak man and so the English Governor of Calcutta deposed him and made his son-in-law Mir Kasim Nawab of Bengal in his stead. In return, Mir Kasim gave the East India Company the three districts of Chittagong, Burdwan, and Midnapore which together with the district of Twenty-four Parganas covered one-third of the area of Bengal. But very soon, Mir Kasim tried to drive to the English from Bengal by putting restrictions on the trade carried out by the East India Company. At this time, the clerks of the Company were permitted to trade on their own inside the country so that they could earn a little more money, because their salaries were very low. These clerks started taking presents

from the Indian traders, and cared nothing about the English government of the areas that belonged to them.

Mir Kasim prepared for war and wished to drive out the English with the help of the Mughal emperor Shah Alam and Nawab Shuja-Doulah of Oude. The English Council made Mir Jafer the Nawab of Bengal once more.. Major Adams with all his troops of 600 English soldiers and 1000sepoys marched out from Calcutta and defeated the troops of Mir Kasim who fled to Patna where he killed all the English prisoners.

The English took over Patna, and Mir Kasim fled to Oude and joined Shah Alam and Shuja Doula. After two or three months, the English troops under Major Munro utterly defeated the three Nawabs at Buxar in 1764. This battle of Buxar is very important after the battle of Plassey, because the English defeated the Mughal emperor Shah Alam of Delhi. Shah Alam fell at the feet of the English, and Shuja Doula and Mir Kasim fled.

When England heard of the massacre of the English prisoners at Patna, the East India Company asked Clive to go back to India, and the King of England made him a Lord. He was made the Governor of Bengal, and commander-in-charge, with full power to act as he pleased. When he reached India after a year's sea voyage, all the fighting had stopped, and he went up to Allahabad to meet Shah Alam and Shuja Doula. A treaty was made with them, known as the treaty of Allahabad. Clive gave back Oude to Shuja

Doula, and the Doab or the rich country between the rivers Ganga and Yamuna to Shah Alam. He kept Bengal and Bihar for the English. He also agreed to pay Shah Alam who was still called the Mughal emperor, an allowance of twenty-five lakhs of rupees a year. In return, the Mughal Emperor Shah Alam gave to the Company, the Diwani, or the right to collect all taxes in Bengal, Bihar and Orrissa. However, Orrissa was under the Mahrattas, and the English could not take it over for some time.

One good thing that Clive did during this time was to reform the civil service and the army. He put a stop to all private trade by servants of the Company, and forbade them to take any presents from the people, but at the same time gave much higher pay than they had before, so that they could live comfortably without trading and without taking bribes. When he returned to England, his health was failing, and he put an end to his life before he reached the age of fifty.

In 1752, the Afghan chief Ahmed Shah Abdali invaded India and took the Punjab, and like Muhammad of Ghazni and Muhammad of Ghor, burst through the Khyber Pass six times into the plains of Hindustan to plunder and kill. His men defiled Hindu temples, killed cows and carried away men, women and children as captives.

The third Peshwa of the Mahrattas, whose capital was Poona, and whose name was Balaji Baji Rao collected a large army and sent it with his younger brother Raghoba leading it, to oppose the Afghan army. But they were utterly defeated in 1761 at

the battle of Panipat. The Peshwa died of a broken heart.

Muhammed Shah, the last of the Mughal emperors died in 1748. After the battle of Panipat, Shuja Doula again invaded Bengal, but was defeated by Major Carnac. Shah Alam, Shuja Doula and Mir Kasim were totally defeated at Buxar in 1764. In 1765, Clive who was the Governor of Bengal made the treaty of Allahabad by which the English agreed to give Shah Alam twenty lakhs of rupees a year a year for his support, while he agreed to live in Allahabad under their patronage, and he became a king without a kingdom.

Two years after the battle of Panipat, the Mahrattas grew strong again, and with Mahadaji Sindhia of Gwalior as their leader, made all the Rajput princes pay them chouth. Then he went to Allahabad and asked Shah Alam to seat himself on the throne of Delhi and become the Mughal emperor again. Somehow or other, he wanted the English to be driven out of India. Together with Hyder Ali and Tipu of Mysore, it is the Mahrattas who tried very hard to drive the English out of India. The English were foreigners who had no right to slowly conquer and rule India. These were the Indian leaders of the eighteenth century who really opposed the English and tried to drive them out.

The English stopped the personal allowance to Shah Alam, who was almost like a prisoner of Sindhia. When Sindhia went to Gwalior temporarily for some work, the Afghan tribe called Rohillas who had occupied the northern parts of the area

north of Delhi, invaded Delhi, plundered the palace of Shah Alam and pulled out his eyes., In 1803. When the English took Delhi, they found Shah Alam old and blind, and they set him free and gave him a small pension.

While slowly, the English were establishing themselves in North India, in the south they had to face Hyder Ali born in 1702 first and his son Tipu Sultan of Mysore. The father and son were the powerful military generals of Mysore. They practically ruled the state in the name of the Hindu Maharaja. They were both very ambitious and wished to expand the territories ruled by the Maharaja. Hyder Ali drilled his troops with the help of some Frenchmen whom he paid well, and had a very strong army. He invaded and overran parts of Hyderabad state ruled by the Nizam, a Muslim ruler who was like a Viceroy of the Mughal empire. The Nizam with the help of the English in Madras and the Mahrattas tried to drive out Hyder's troops. But Hyder made a treaty with the Mahrattas and gave them a heavy bribe and requested them to go back to their own country. He then offered to help the Nizam to take the Carnatic from the English. The Nizam agreed. So with the help of the troops of the Nizam, Hyder marched with his troops into the Carnatic, and fell on the English troops, and a great battle was fought at Trincomalle (Present Tiruvunnamale), and Hyder was defeated. The Nizam made peace with the English. The war between the English and Hyder went on for another year, and Hyder marched into Madras with his

troops, and the English governer of Madras made a treaty with him by which each party agreed to give back the land which had been conquered, and to help each other if either of the two should be attacked by an enemy.

Hyder became very angry with the English because they did not help him in his war against the Mahrattas. However he kept peace with the English for ten years, and during that time became very strong by overcoming all the Polygars (minor small rulers of the Mysore country), had a very large army trained by Frenchmen and other Europeans, had a hundred cannon, and had a small body of 400 Frenchmen in his army.

When war broke out between France and England in Europe in 1778, the English took Pondicherry and sent troops to the French port Mahe on the west coast in Malabar which belonged to Hyder. Hyder used to get all his stores from Europe through Mahe, and he treated the English that if they took Mahe, then he would lay waste the Carnatic. The English did take Mahe, and Hyder invaded the Carnatic. At this time, the English were at war with the Mahrattas, and so Hyder thought that he would take the oppurtunity to take Madras. He also asked the Nizam to help him in this venture. He burst into Madras with 100,000men and into the Carnatic, and overan the country between the Krishna and Kaveri rivers. Warren Hastings, the Governer General in Calcutta saw the danger. The Governer of Madras was not prepared for a war with Hyder, and he made

peace with Hyder. Sir Eyre Coote, the hero of Wandiwash was on his way from Bengal, and he defeated Hyder's army at Porto Novo in 1781. Shortly after this Hyder died, and the English made peace with his son Tippu at Mangalore in 1784, and each party gave back the country and towns it had conquered, and the English prisoners at Srirangapatna (capital of Tippu) were set free.

During this time, to put right things in Bengal. the East India Company had made Warren Hastings the Governer of Bengal in 1772. He had arrived as a writer in 1750, and had risen slowly and was the head of the Company's affairs. He was trusted by Clive and knew more about India and its inhabitants than any other Englishman. It was a good choice and he continued as Governer of Bengal, and then as Governer General till 1784. It was during his rule that the Rohillas were crushed, and the Bombay Governer made a treaty with Raghoba, the Peshwa of Poona in 1775, which was disapproved of by the Governer General Hastings who later on made a treaty with Raghoba's opponent Nana Farnavis who agreed to give the East India Company the islands of Salsette and Bassein near Bombay at the treaty of Surat. To carry out this agreement, English troops at Bombay were sent to take Raghoba at Poona, but were driven back by a large army by Sindhia of Gwalior. Sindhia was defeated and the English and the Mahrattas agreed not to help each other's enemies.

The war with Mysore and the Mahrattas cost the English and War-

ren Hastings a lot of money, and in spite of their trying to get money from Muhammad Ali who was the Nawab of Carnatic, and from the Nawab of Oude and the Raja of Banaras (present Varanasi) named Chait Singh, they did not get any money. At this time, William Pitt was the Prime Minister of England, who passed a new law called Pitt's India Bill, which formed a Board of Control to control the British Indian Government of India in 1784, and not the East India Company. Hastings was asked to go back to England, where he was impeached and finally pardoned by Parliament.

The second British Governor General of India was Lord Cornwallis who ruled from 1786 to 1793. His first war was with Hyder Ali's son Tipu Sultan of Mysore. Tipu was very ambitious and was trying to conquer the whole of South India and wished very much to drive the British out of India. When he attacked Travancore, the English with the help of the Nizam and the Mahrattas went to war with Tipu, this being the third war fought by the English with Mysore state. Tipu's troops were defeated, and he had to make a treaty with the English and their allies at Srirangapatna, by which Tipu had to give up one half of his dominions, and to give up two of his sons as hostages. The country given up was equally divided between the English and the Nizam.

Lord Cornwallis also brought in reform in the way the land rent was to be paid in Bengal. He established the Zamindari system by which each Zamindar who was the rent collector,

owned the land from which he was collecting the rent, by thinking that this would bring more justice. However this establishment of the permanent Zamindar system brought more distress to the tenants, because the Zamindars extracted higher rent from them, and hence there were complaints. This was a great injustice to the people of Bengal, Orrissa, and the present states of Uttar Pradesh (earlier called the United Provinces), and to a certain extent the present state of Andhra Pradesh even today. It is only the state of West Bengal where land reform has been established more or less perfectly today which has removed the injustice created by the Zamindari system created by the British government two hundred years ago. The Zamindars of the other mentioned states are still oppressing the tenants though their positions have been abolished by the present Government of India, by registering their former Zamindaris in the names of hundreds of their close relatives who have in reality not given the lands to the tenants who work on the land. Bihar is one of the worst states in India today, followed by U.P.(Uttar Pradesh) and Orrissa, where there is a great danger of class struggles, and the people of the lower strata of society are trying very hard to fight a battle with the landlords. Fortunately, the situation in other parts of present India is much better, because this Zamindari system was not introduced there.

During the time of the third Governor General, Sir John Shore, from 1793 to 1798, there were no wars, be-

cause the Government in England had sent out strict orders that the Governor General was not to meddle in any way with any Indian prince. If this policy had been adhered to by the English from the beginning, Indian history would have taken a different shape.. The different rulers of different regions of India would have probably fought their own wars without the help of European powers like the English and the French, and would have settled matters in a different way. It would have been similar to the situation in Europe, where the different powers like the English, the French, the Germans and the Russians and so on fought with each other and settled their differences. This is only a wishful thinking, because of the interference by the English, the country what we call India today became united in a loose manner, and is today working its own destiny, in spite of differences of regions, religions, languages and cultures and so on. This is also true of our three immediate neighbours Pakistan, Bangladesh and Sri Lanka, which the British conquered and added to the British Indian empire.

The fourth English Governor General, the Marquis of Wellesley, came out to India in 1798 to rule the country, and not for the good of the East India Company. His ambition was to put a stop to all the fighting going on in India at that time, so that the English could finally rule the country. Otherwise he can be called the originator of the idea of an Indian empire ruled by the English, which would become the British Indian Empire. The great powers in India at

that time were the five Mahratta chiefs, the Peshwa, Sindhia, Holkar, Gaekwar and the Bhonslah, the Nizam and Tipu Sultan. The Sikhs were rising to power in the Punjab. The Mughal emperor in name, Shah Alam, was a poor old man who was a state prisoner in the hands of Sindhia. The Nawab of Oude had very little power.

Just at this time, the French nation in Europe had risen up against the king and the French revolution took place. A French officer named Napoleon had become the virtual ruler of France and he had a very strong army. He conquered several countries in Europe and made war against England. The Indian princes, the Mahrattas under Sindhia, the Nizam and Tipu Sultan of Mysore all had strong armies trained under French military officers. Napoleon had come as far east as Egypt, and Tipu had written to him to drive the English out of India. Napoleon promised to help Tipu, and a small French contingent arrived in Mangalore on the west coast of India, which belonged to Tipu's dominions. They could not come to Pondicherry, because the English had already captured it. The Governor General wrote to Tipu, the Nizam and Sindhia to send away the Frenchmen working for them. Only the Nizam agreed, and the British sent him an English army to be stationed at Hyderabad to help him.

Tipu Sultan did not agree. Therefore two English armies marched into the Mysore country from Bombay and Madras, and they closed in on Srirangapatna where Tipu was

getting ready to fight. In seven minutes, they went up the walls of the fort and in one more hour they took the city of Srirangapatna. Tipu was killed fighting in the gateway. This was the tragic end of Tipu Sultan who wished to drive away the English from India and keep India for the Indians. He may be called the first freedom fighter for independent India.

Mysore was conquered and it could have been added to British India. But Wellesley placed a little boy named Mummadi Krishnaraja Wodeyar on the throne of Mysore, who was a descendent of the previous Hindu Maharaja of Mysore. He was assisted by Mr. Purnia as Dewan or Chief Minister, who was earlier the Dewan during the time of Hyder Ali and Tipu Sultan. The areas conquered by Tipu Sultan were shared by the English and the Nizam. Coimbatore and South Canara districts were added to Madras Presidency. Thus Madras Presidency became a very large and important British Presidency in South India. A little later on, Tanjore which was ruled by a Mahratta prince was also added to Madras Presidency. Because of the underhand behaviour of Muhammed Ali who was the Nawab of Carnatic, Carnatic was also added to Madras Presidency.

Lord Wellesley then asked the Nawab of Oude also to agree to keep an English army which would defend him, and in exchange the Nawab gave up the Doab country between the Ganga and Yamuna rivers to the British, which with some other districts became the province of the

United Provinces of Agra and Oude (the present Uttar Pradesh).

The Marquis Wellesley had now only to bring the Mahrattas under his Helping Hand System of assisting them with an English army to protect them. The Mahratta princes, the Peshwa of Poona, the Gaekwar of Baroda, the Sindhia of Gwalior, and the Bhonslah of Nagpur, made treaties with the English. At the same time, the Rajput princes of Rajputana (now called Rajasthan) made treaties with the English. The English made war on Holkar of Indore, because he did not agree to make a treaty with them, but could not defeat him. At this time, Lord Wellesley had to go back to England, and Holkar still remained unconquered.

Looking backwards, Lord Clive made the Bengal Presidency and began the Presidency of Madras to which Lord Cornwallis added a lot. Lord Wellesley completed the Madras Presidency, and added the Northwestern provinces (now called Uttar Pradesh) to British India. These two people, namely, Lord Clive and Lord Wellesley were the first two makers of British India. They worked aggressively to achieve their aims, thinking of building a British Indian empire, and they also thought that they were doing good to the Indian people by putting a stop to many of the wars being waged by the Indian princes to gain supremacy. All this happened within a span of about 40 years between 1767 and 1805.

It is rather interesting to note at this juncture, that the people of England were not at all pleased with what Lord Wellesley had done in In-

dia, and they did not see why the British should be overlords of India. The East India Company had spent away a major portion of its earnings on waging wars. So the new Governor General Lord Cornwallis who came for a second time to India when he was nearly seventy years old, was given strict orders to make peace with Holkar of Indore and not to meddle with any Indian prince. But he died within three months, and Sir George Barlow, who was senior member of council acted as Governor General till a permanent man was sent from England. This change of policy of the English in India made the Mahratta princes and the Rajput princes to think that the English were becoming weak, and they started getting ready to get back their original powers. Holkar of Indore became very strong and roamed over Rajputana (the Present Rajasthan) doing as he pleased and making the Rajputs pay chouth. Sindhia also joined Holkar, and the English had to give back the strong fort of Gwalior to him.

The next Governor General, Lord Minto ruled from 1807 to 1813, and left the Indian princes alone, though they were fighting with each other.

The English East India Company which was given a charter in 1600, was given a fresh charter in 1708 when it became the United East India Company. In 1773, a fresh charter was given every twenty years up to 1813, and this company had the sole right to trade in India.. But in 1813, the trade was made open to any Englishman, but this did not make things different, because the

Company did not allow any Englishman to live in their territory without their permission.

The next Governor General, Lord Hastings who was a nobleman of high rank and who was no relative of the first Governor General Warren Hastings, who ruled British India from 1813 to 1823, may be called the third maker of British India, after Lord Clive and Lord Wellesley. He was able to eliminate the menace created by the Pindaris who were a band of robbers consisting of Pathans (originally from Afghanistan) and unruly Mahrattas, who were creating a havoc by robbing people, and collecting chouth from people all over Central India and inflicting cruelty on the people who did not oblige them. The Mahratta chiefs used to secretly help these Pindaris, though outwardly they were friends of the British.

Lord Hastings wrote to England and said that unless he followed the policy of Lord Wellesley of helping the weak against the strong, the country would go back to the old dreadful state, because there was not only trouble from the Pindaris, but also from the Gurkhas of the neighbouring kingdom of Nepal which lay between Tibet and India. These Gurkhas were raiding India and treating the people very cruelly. They seized a number of villages of Oude (original name Ayodhya) and murdered their headmen. Hastings declared war on the Gurkhas, and Gen. Ochterlony defeated them and went very close to the capital Khatmudu of Nepal. The king of Nepal signed a treaty at Sigouli in 1816, by

which the territory of Kumaon which was the western part of Nepal was ceded to the English. This district contains the three famous hill stations of Simla, Mussorie and Naini Tal. After this, the kings of Nepal became friendly with the English, and large number of Gurkhas were recruited to the British Indian army and they were trained by English officers.

In the meantime in 1817, the Peshwa Bajji Rao of Poona attacked the English troops stationed at Kirkee near Poona, and were defeated by the English. Bajji Rao fled, and Hastings added the kingdom of Bajji Rao to their territories which was to become Bombay Presidency a little later on. A large pension was given to Bajji Rao and he was sent to live in Bithoor near Kanpur (now in the state of Uttar Pradesh).

Raghoji Bhonslah of Nagpur had died and his nephew Appa Saheb plotted with Bajji Rao and attacked the English resident at Sitabaldi near Nagpur in 1817. The English troops defeated Appa Saheb's troops, and Appa Saheb fled to Rajasthan, where he died some years afterwards. A grandson of the late Raja Raghoji was placed on the throne of Nagpur.

Jaswant Rao Holkar was dead, and his widow Tulsi Bai was ruling. She too took the hints from Bajji Rao, and her troops attacked the English troops at Mahidpur, after killing Tulsi Bai. The English defeated the troops of Indore and an infant named Mulhar Rao was put on the throne supported by English troops.

Thus all the five Mahratta chiefs

were defeated, and the land ceded by them to pay for the English troops to help them, were added to the country became the Bombay Presidency in 1818. The Mahrattas were the last Indians to have tried to drive away the English from India.

During the rule of the next Governor General Lord Amherst (1823-1828), the king of Burma (Mynmar of today) conquered the territory of Assam which borders Bengal, and attacked and killed the English guarding an island on the coast of Bengal (now in Bangladesh). An army was sent in ships across the seas to attack the Burmese seaport of Rangoon (now called Yangon) which was taken by the English. The king of Burma was at his capital Ava up the river Irrawadi, and the English army went up to Ava and made the Burmese king yield to them and made a treaty by which the coast of Burma, Arrakan and Tenneserim were given to the English. So this part of Burma was also added to the British Indian Empire, which was much bigger than what Akbar or Aurangzeb ruled.

In 1826, the Raja of Bharatpur in Rajasthan died and there was struggle for power in that state, and the English interfered and put the son of the late Raja on the throne.

During the time of the next Governor General Lord William Bentinck (1828-1835), there was peace and several actions were taken by him to ensure peace and well being of the people of the large areas of India which had come under British rule. The Thugs who were robbers, who had risen after the Mahrattas and the Pindaris, were roaming around

the country robbing and harassing the people in a cruel manner, and often killing them. Bentinck got over 1500 Thugs caught, and the roads made safe for the travellers. Bentinck also abolished the cruel custom of Sati followed by Hindus, which made the widow of a dead man get burnt on the funeral pyre of her dead husband. Also in 1833, a law was passed that any place or office in India might be given to a qualified Indian by the East India Company. A good many of them were deputy collectors and sub-judges. Bentinck also opened many English schools to train Indians who could be employed in higher posts by the East India Company. English was made the official language of the large part of India ruled by the British, and it replaced Persian (Parsi) of the Mughal days. In addition to these beneficial actions, Bentinck also interfered with some of the states ruled by Indian rulers like the Sindhia and Holkar, and put on their thrones adopted sons, to prevent in-fighting. In Mysore, the Raja, Mummadi Krishnaraja Wodeyar who was placed on the throne when he was 16 years old, became a spendthrift and he did not spend money on the needs of the people. Though he was warned several times by the English resident, he gave no heed. Finally, in 1830, the people of Mysore rebelled, and Lord Bentinck sent an English army to quell the rebellion. The Raja was pensioned, and for the next 50 years Mysore was ruled by English officers called the Commissioners. Finally the Raja was allowed to adopt a son called Chamaraja Wodeyar who was given a proper

education by English officers, and finally put on the throne in 1880.

In 1833, the English Parliament renewed the Charter of the East India Company. Hastings who added Bombay Presidency to British India, finishing the work of Clive and Wellesley, and all this happened within 40 years. Lord Hastings can be called the third maker of the British Indian empire. British India had grown from a small province in Bengal and a small province in Madras to a for 20 years, but made the rule that the Company was not to trade with India at all. After this, the trade was open to any Englishman who went to India and lived in any part of the country.

The country which had been ceded to the English by the Nawab of Oude in 1801 and the country taken by Scindia were made into a province called the North West Provinces (Later on called the United Provinces of Agra and Oude and now called Uttar Pradesh), and placed under a Lieutenant Governor.

It was during the time of Lord Bentinck that a small mountainous country called Coorg (Kodagu) in the Western Ghats, west of Mysore, was taken over by the British in 1834, because the Raja named Viraraja was a very cruel ruler and had killed many of the people as well as his own relatives. This Coorg became a small British province, and the people of Coorg called Coorgis or Kodavas were allowed to wear arms without taking permission from the Government.

During the time of the next Governor General Sir Charles Metcalfe,

the law was passed in 1835 by which the Indian people could have newspapers in which men might write whatever they liked, except what may hurt others. The first newspaper was printed in 1780 by an Englishman, and the first Indian newspaper was published in 1822 in Bombay. Before 1835, there were only six Indian newspapers.

The Afghans who were Muslims had rulers called Ameers, who were ruling Baluchistan, the Punjab and Sind earlier. After the death of Ahmed Shah, one of their great Ameers, Punjab wrested itself from the Afghans and was made a kingdom by a great Sikh chief named Ranjit Singh. The Afghan chiefs were always at war with each other. During the time of the next Governor General Lord Auckland (1836-1842) there was fight between two Afghan chiefs named Shah Shuja and Dost Muhammed. Dost Muhammed asked Lord Auckland to make Ranjit Singh of the Punjab give up Peshawar. Lord Auckland did not agree and Dost Muhammed got angry. Lord Auckland sent an army in 1839 into Afghanistan through Baluchistan. Dost Muhammed fled and gave himself up to the English next year. But his son Akbar Khan did not yield and with other Afghans hated the English and Shah Shuja. At a friendly meeting, the English officer Sir W. Macnaghten was cut to pieces by the Afghans. The English were defeated, and many of them killed when they were coming back to India.

The next Governor General Lord Ellenborough (1842-1844) waged another war on the Afghans and finally

Dost Muhammed was sent back from Calcutta to Kabul to rule the country as an ally of the English. During this time, the Ameers of Sind made war on the English and were defeated in 1843 at Maini and Hyderabad by Charles Napier. The Governor General then made Sind a British province. During this time, Jankaji Sindhia of Gwalior died, and to stop the trouble created by others in that state, a council of six Mahratta chiefs were appointed to rule Gwalior state till the adopted son grew up.

Ranjit Singh was the Sikh king of the Punjab for forty years and he died in 1839, and five of his queens committed Sati. He had ruled his people well and had conquered Kashmir, and he was a friend of the English. His eldest son succeeded him, but there was plot after plot, and many of the royal princes were killed. The Sikh soldiers crossed the Sutlej river and waged war on the English, but were defeated by Sir Hugh Gough in 1845 and 1846. Lord Hardinge who was the Governor General took over the part of the Punjab between the rivers Sutlej and Ravi. He also made a Rajput named Gulab Singh the king of Kashmir. An infant son named Duleep Singh was made the Raja of the Punjab, and his mother was made the regent till he came of age. This was the end of the first Punjab war.

The fourth great maker of the British empire was Lord Dalhousie who was Governor General between 1848 and 1856. He brought several other Indian states under British rule. The second Punjab war broke out even before six months after

Dalhousie joined. In 1849, a strong Sikh army under their general Shere Singh attacked the English, and the English defeated them at Chillianwala and at Gujerat. To stop the constant fighting in the Punjab and to keep India safe from the Afghans, Lord Dalhousie took the Punjab under British rule in 1849. Mr John Lawrence was made the Governor of the Punjab and the Sikh soldiers were made into regiments under English officers. The land was measured and the tax on land was reduced from one-half to one-fourth. All the taxes on goods carried through the country were removed and bands of robbers were put down. Roads and canals were made and schools opened, and Punjab became one of the most prosperous states in India.

Because the King of Burma broke his treaty with the English, war was declared by Lord Dalhousie on Burma 1852. The English were able to take Rangoon (now called Yangon) and the Burmese people wished the English to rule them. The king of Burma refused to make any treaty, and Dalhousie added the province of Pegu to British Burma and this part included Rangoon. Rangoon became a very prosperous seaport with nearly half a million people, and Burma became a very rich and productive country.

After the Mahratta Raja of Satara died in 1848 without a son, Satara was added to the Bombay Presidency. Similarly when the Bhonslah of Nagpur died in 1853 without an heir, his dominion was made into a British province called the Central Provinces governed by a Chief Com-

missioner. Berar which was handed back to the British by the British was added to the Central Provinces. Because the Nawab of Oude was ruling very badly and oppressing the people, Dalhousie pensioned off the Nawab and placed Oude under British rule, and it was added to the North West Provinces.

After the additions made by Dalhousie to British India, British India became quite large as shown in the map of 1856. Lord Dalhousie was made the Governor General of India and his capital was moved to Simla, a hill station in the Punjab in the Himalayas, where the Governor General lived for two thirds of the year during the warm months, and moved to Calcutta only during the winter months. Bengal Presidency was put under a Lieutenant Governor.

The first railway of a few miles long in India was made between Roorkee and Piran Kaliyar in the North West Provinces in 1851, and the second one of twenty miles was between Bombay and Thane in Bombay Presidency in 1853. The trade in India increased very much in Dalhousie's time, and the monopoly of trade by the East India Company was stopped. The Department of Public Works was opened by Dalhousie to make roads, canals and bridges. The great Ganga canal was opened. The Department of Posts and Telegraphs was started by Dalhousie, and he made the arrangement of sending letters by using postal stamps from any part of the country to any other part of the country. Also telegraph and telephone wires were put up eve-

rywhere so that telegraphs were sent from place to place, and telephones were installed. Lord Dalhousie also opened schools in which English was taught. He also started the Department of Public Instruction and a large number of schools were started where students were taught in their own regional languages.

Upto 1853, officers of the Indian Civil Service were appointed by the East India Company, who were sent out from England. No Indian could belong to this service. In 1853, the

Civil Service was thrown open to everybody, Indian or British. An examination called the I.C.S.(Indian Civil Service) was held in England, and posts in the Civil Service were given to those who passed highest in the examination.

On the whole, Lord Dalhousie's reign of eight years (1848-1856) was one of the most fruitful reigns of British Indian history, and it tried to consolidate and make British India as well governed as possible.

6. *THE GREAT INDIAN MUTINY*

As far as the British were concerned, British India looked very good and the British rulers hoped that they would rule India for a long time. They prided themselves on not only having conquered the whole of India and Burma, but also on having made treaties with the numerous native states ruled by Hindu and Muslim rulers all over the country. Indeed everything looked very bright and rosy for the English people in India at the end of the rule of Lord Dalhousie. In the old history books on India written by the British, we had to learn about the great benefits of British rule, peace, suppression of robbers and dacoits like the Pindaris and the Thugs, the beneficial measures of introducing railways, posts and telegraphs and so on. While writing these books, did the British authors consult the immediate previous rulers of India, the Muslims, the Mahrattas, or Hyder Ali or Tipu Sultan ? They did not have to, because they believed that they were definitely rulers of the world, and they were certainly doing the right thing to set things right wherever they set their

feet on. It was similar to other European powers like the Spaniards, the Portugese, the Dutch and the French who went out to the Americas and Asia in search of better opportunities.

When the British had just established their rule all over India and Burma, something happened which was quite unexpected in 1857, just one hundred years after Lord Clive had won the battle of Plassey in Bengal and started British rule in India. The mutiny that happened in many parts of North India in 1857 was a revolt of the Indian soldiers called sepoys against their British officers, and the British called it the Sepoy Mutiny, the word “sepoy” meaning an Indian soldier.

Why did the soldiers (sepoys) revolt in 1857? Who instigated them ? The Taluqdars of Oude and the North Western provinces were minor rulers under the Nawabs, and they collected the taxes from the farmers and paid only a small portion to the ruler. When the English took over this country, they lost this power and they became very angry. This was

one group of landed gentry who instigated the sepoys to mutiny so that they could drive away the British from the country.

At the close of the Mahratta War in 1818, the last Peshwa, Baji Rao had been given a pension of eight lacs of rupees a year, and was sent to live at Bithoor near Caunpur (or Kanpur) in the North West Provinces, He had no son and he adopted a son named Nana Saheb. Nana Saheb wanted the British to give him the same pension that his adopted father Baji Rao was getting. Since the British Government did not agree to his wish, Nana Saheb also instigated the sepoys.

One or two regiments refused to obey their officers, and the regiments were broken up and the men sent away. They went all over the country and told the sepoys of other regiments to revolt, and at Meerut in the North West Provinces, north of Delhi, a large number of sepoys rose and killed their English officers and other English people including women and children, opened the jails and let the prisoners out, and then marched to Delhi. The same kind of revolt took place at many other towns where there were regiments of armies.

At Delhi, Bahadur Shah who was quite old and who was a descendent of the last Mughal emperor Shah Alam, joined the rebellors with his sons, and declared himself the Mughal emperor of Hindustan. At Kanpur, Nana Saheb became the leader of a large number of sepoys and led the mutiny. He promised the English people in the town to go safely to Al-

lahabad if they did not oppose him. When they agreed, he got all of them killed before they began their journey.

For five months, the sepoys had control of Delhi. In the meantime, the English collected their troops from Calcutts, Madras and the Punjab. The Sikhs of the Punjab and the Gurkhas fought bravely for the English under the leadership of General Havelock, and finally defeated Nana Saheb and his troops. Nana Saheb fled and was not heard of again. Rani Lakshmi Bai of Jhansinhad also joined Nana Saheb, but her troops were overcome, and she was killed in battle. Kanpur was taken by the English, and Lucknow which which had for many months been defended by Sir Henry Lawrence was taken. More English troops came up under Sir Colin Campbell and Sir James Outram who was the Commander-in-Chief. After they took Kanpur and Lucknow, the English again became masters of Oude.

At the same time, the Mahratta troops of Sindhia of Gwalior and of Holkar of Indore had joined the revolt, but they were defeated by an army from Madras and another from Bombay who had marched up north. These Mahratta troops were under the leadership of a man called Tantia Topi. They were defeated everywhere, and Tantia Topi was caught and hanged.

After Delhi fell, the Mutiny came to an end at the end of 1858.

What is the significance of this great Indian sepoy mutiny of 1858? It happened as soon as the British had completed the establishment of their

rule all over India and Burma. Though the British claimed that they had established peace in the country, why did one section of the people (the sepoys and their leaders) take part in the revolt? The sepoys being Indians and of a very much lower rank than the British officers, must have suffered working under the British officers, who treated them as if they were real scums of society. The sepoys belonged to all the Hindu castes including the high castes of Brahmins and Kshatriyas, and some were Muslims too. They probably felt insulted by the treatment given to them by the British officers. Even the

Eurasians (or Anglo-Indians as they are called now) were treated in the same manner with contempt by the British officers, though some of them were better soldiers than the English soldiers. Actually some of these Eurasian soldiers like Captain Skinner deserted the British army and worked for the Scindia of Gwalior. Though the Maharajas who were the heads of Indian states did not take part actively, they must have also instigated this revolt.

In short, this Mutiny may be called the first Indian war of independence.

7. INDIA BECOMES BRITISH INDIAN EMPIRE UNDER THE QUEEN OF ENGLAND

After peace had been restored in India in 1858, the Parliament of England felt that there was no necessity for the East India Company to rule India anymore. Queen Victoria of England, with the consent and advice of Parliament, took over the Government of India, which became a part of the British empire, and was called the British Indian Empire. Her Majesty the Queen issued a proclamation which was translated into twenty Indian languages, and was read publicly in every large town of India on the first of November 1858. It was addressed to the Princes (Maharajas and Nawabs), and to the People of India, and set forth the principles which were to guide the government of this vast country. Lord Canning who had been the Governor General since 1856, was appointed as the Viceroy and Governor General. All the officers, both British and Indian, of the East India Company, were continued in their places as servants of the Queen. The Proclamation also said, "We (i.e. the Queen) shall respect the rights, dignity and honour of the princes as our own." But why did they not say that they would respect, dignity and honour of all natives (Indians) and why only the princes? Democracy was meant for only the people of England and not for others!

The Proclamation also said, "We do strictly charge all those who are in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects. We will that due regard be paid to the ancient rights, usages and customs of India. It is our will, that so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to office in our government, the duties of which he may be qualified to discharge. It is our earnest desire to stimulate peaceful industry of India, to promote works of public utility and improvement, and to administer the government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. Queen Victoria ruled India through her Viceroys for 43 years from 1858 to 1901. Though she never went to India, she could read, write and speak Hindustani, because she had a Munshi (teacher) from India who taught her this language.

The country certainly enjoyed peace in her reign, though there were a few small wars beyond the frontiers.

During the time of the first Viceroy Lord Canning who was in India from 1856 to 1862, several reforms

were introduced. First of all, according to the wishes of queen Victoria, mercy was shown to those who took part in the Mutiny of 1857, but had not been guilty of murder. Queen Victoria wished that all such men be pardoned so that they returned to their homes and lived a peaceful life.

During Lord Canning's time, three important "Codes" or sets of laws were drawn up, and were made the laws of the land for the whole of British India. They were known as the Penal Code (1860), the Code of Civil Procedure (1859) and the Code of Criminal Procedure (1861).

These codes gave the whole of British India the same civil and criminal laws for all castes and creeds. But the large part of the country governed by the native rulers did not come under these codes. A few broad-minded and enterprising rulers of some of these states like Mysore, Travancore, Cochin, and Baroda introduced similar codes in their own states. The other native rulers of other states like the large Hyderabad state and the native states of Rajasthan and Central India and other small states ruled their states in a very autocratic manner and behaved in a very arbitrary manner with their people.

In 1861, again in the time of Lord Canning, the three big Presidencies of Bengal, Madras, and Bombay were given Legislative Councils. Later on, similar Councils were given to the other large British provinces. These Legislative Councils had appointed members, the majority of whom were Englishmen, and later on a few Indian members were added. The Vice-

roy had his own Council whose members were mostly Englishmen appointed by him and a few Indian members were added later on. So it was a very limited and selective democracy at the Centre and in the British provinces. The Viceroy and the Governors could take the advice of the members who were mostly Englishmen. Where were the rest of the nation (all Indians of all religions, castes and creeds), who had no representation in these legislative bodies which determined what was good or bad for them. This was done by the British who had the best democracy in their country, and was a good example to the whole world.

In England, the place of the old Board of Control and its President was taken by a Council called the Council of India, and a Secretary of State appointed by the Crown. At first, all the members were English, and later on, three Indians were added, two Hindus and a Muslim. This Council ceased to exist in 1937.

Universities were founded in the three great presidency towns of Calcutta, Madras and Bombay in 1857. Others were opened in other parts of India, as time went on, and before 1947 when India became independent, the Universities of Punjab, Allahabad, Lucknow, Banares (Hindu), Aligarh (Muslim), Agra, Patna, Delhi, Dacca, Nagpur, Saugor, Andhra, Annamalai, Utkal, Gauhati, Mysore, Travancore, Osmania (in Hyderabad) were all opened. Reforms in education was very slow, because the British rulers were not eager for fast reforms, because they were afraid that their rule over India

would get disturbed.

In 1859, the Viceroy Lord Canning held a durbar at Agra, and told the native princes who ruled over two-fifths of the country, that not one of these states should ever lose its independence or be annexed to British India. These states were called protected states, because they were protected by the British Government from all dangers of attack or from the ruler of any other state in India. The people of every state were the subjects of its own ruler who levied his own taxes, made his own laws and ruled as he pleased as long as he ruled justly. His subjects might trade freely anywhere in India, and might use the ports, the railways and the markets of India without charge. Every ruler could keep an army to defend himself and his subjects. No ruler of a native state could make war or peace, because this was the duty of his British overlord. He might keep an armed police to put down disorder in his state. His troops had to help in the defence of the empire in time of need. This was known as the "Imperial Service Corps." Every ruler had to rule justly and well, and not to oppress his subjects, nor to allow evil customs like Sati or killing of infant girls in his state.

Thus India came under the rule of Queen Victoria of England, Under the next few Viceroys, Lord Elgin, Sir John Lawrence, Lord Mayo, and Lord Northbrook, From 1862 to 1876, British rule was consolidated. The Afghan ruler Dost Muhammed died and his son Sher Ali became the ruler. There was some trouble from the ruler of the small mountainous

state of Bhutan, but peace was made with him. Though Afzal Khan succeeded Sher Ali in Afghanistan, Britain decided not to interfere in Afghanistan. In 1866, there was a very bad famine in Orrissa, and the British Government helped in making roads, canals and railways, and saved many lives. The Viceroy set aside a large sum of money which was called the "The Famine Insurance Fund"

Many more schools and colleges were opened. The forest department was enlarged and improved, and large number of trees were planted.

Lord Mayo who became Viceroy in 1859, was murdered by a convict in the Andaman Islands in 1869. He was responsible for the opening of the Department of Agriculture. During Lord Mayo's time, the Duke of Edinburgh, the second son of Queen Victoria, came to India, and met most of the native princes. Lord Mayo was also responsible for making over to the Government of each of the British provinces the management of jails, registration, police, education, roads and civil buildings, and to spend part of the taxes collected by the province for this purpose, while the rest of the taxes went to the Empire and was called the "Imperial Revenue." Also a reduction was made in the salt tax to help the poorer people.

In the time of the fifth Viceroy Lord Northbrook (1872-1876), a great famine occurred in Bengal, but not as bad as the Orrissa famine. During this time, the Mayo College was opened at Ajmere, to train the sons of the native princes in modern sub-

jects, as well as to play English games like hockey, cricket, tennis, and polo.

A great event in the time of Lord Northbrook was the visit to India in

1875, of the Prince of Wales, who afterwards became King Edward VII. A great durbar was held at Calcutta which was attended by the native princes and many other great men.

8 *QUEEN VICTORIA AS EMPRESS OF INDIA AND BIRTH OF THE INDIAN NATIONAL CONGRESS*

An Imperial Assembly was held at Delhi on January 1st 1877 during the time of the Viceroy Lord Lytton (1876-1880), to which came all the Princes of India to do homage to Queen Victoria who was proclaimed as the Empress of India (Kaiser-i-Hind). The princes agreed to forget the old fights and feuds of bygone days, and took their seats in the Durbar as rulers united in their allegiance to the Crown.

The rains failed in the Deccan and in South India in 1876, 1877 and 1878. Five million people died. The government brought in a lot of grain by sea. After this famine, more railway lines were built in South India.

War was declared against Afghanistan when the Ameer Sher Ali received a Russian officer at Kabul, but refused to see a British officer. British armies invaded Afghanistan, and Sher Ali fled to Russian Turkestan where he died. His son Yakub Khan who became Ameer made a treaty with the British. When an English officer Sir L. Cavagnari was sent to visit him, he was killed by the Afghans. Yakub Khan gave up his rule and was sent to India.

During the time of the seventh Viceroy Lord Ripon (1880-1884), the Afghan war was brought to a close, and Abdur Rahman was made the

Ameer. He died in 1901, and his son Habibulla Khan succeeded him and was a faithful ally of the British. Lord Ripon did a number of things to extend the rights of the Indians. Lord Ripon gave full freedom to the Press, and he said that if any newspaper broke the law, it should be tried before a court of law and punished if found guilty. He also gave more self government to the Indians, and put life into the Municipal and Town councils and the District and Taluq Boards. Large towns were allowed to select their men to look after their own affairs, collect their own taxes and spend the money on the upkeep of roads, buildings, hospitals, schools and so on. He also gave aid to private schools, and so many private schools were opened. He removed the import duties on goods brought to India, and so goods became cheaper, and trade increased.

In 1881, Mysore which was under British Commissioners, was handed over to the Maharaja Sri Chamarajendra Wodeyar, the adopted son, who became of age.

The next Viceroy, Lord Dufferin (1884-1888) sent a British army to defeat Thebaw, King of Upper Burma, and Upper Burma was added to the British Indian Empire. Lady doctors were brought from England

with the help of Lady Dufferin and Queen Victoria.

The next important event in Lord Dufferin's time was the first session of the National Indian Congress in 1883, founded by A.O. Hume, an English civilian, to enable educated Indians to say, from time to time, what further reforms and improvements may be made by the Government of India for the good of the country,

During the time of the next Viceroy, Lord Lansdowne (1888-1894), the Northwestern frontier of India was made strong and safe from any attack, and Baluchistan was made a protected state. During his time, the

Indian Councils Act was passed in 1892, by which all legislative councils were enlarged and more Indians were admitted, some being nominated, and others recommended by various public bodies such as district and municipal councils, the Universities, and by large landowners and chief merchants of the state.

During the time of the next Viceroy Lord Elgin (1894-1899), plague broke out in 1896 in Bombay and spread to the rest of the country year by year. At first, many people died, but slowly the government took measures to prevent and cure the disease.

9 INDIA UNDER KING EDWARD VI

Queen Victoria died on 22nd January 1901, and King Edward VII succeeded her. He had come to India as Prince of Wales in 1875 and had talked to the Chiefs and Princes. He was a very popular monarch.

Lord Curzon was Viceroy from 1899 to 1905. In his time the province of the Punjab was divided into the Punjab and the Northwestern Provinces, and Bengal was divided into two. The partition of Bengal was unpopular and the province was united again.

Some of the reforms that Lord Curzon introduced were removal of the tax on salt, forming a department of commerce and industry, opening of agricultural banks, the Punjab Land Act which freed the farmers who held land from the clutches of money lenders, formation of the Imperial Cadet Corps to give the sons of ruling chiefs a military education.

In 1901, Habibulla succeeded Abdur Rahman of Afghanistan and made fresh treaties with the British. Habibulla was murdered in 1919.

In 1904, troops under Colonel Younghusband were sent to Tibet to curb the Dalai Lama who invited the Russians and hindered trade with British India. Younghusband was met with some resistance, but the Dalai Lama fled, and a treaty was made with

his successor who allowed free trade.

One important contribution of Lord Curzon was to restore and keep in good repair the old buildings, the Temples and the Mosques of Ancient India. An act called the Ancient Monuments Preservation Act was passed and new life was put into the Archeological Department formed by Lord Mayo.

During the time of the next Viceroy Lord Minto (1905-1910), steps were taken towards self government. By the Indian Council Act of 1909, an Indian was first appointed to the Executive Council of the Viceroy, and also to the executive councils of the Governors of the three Presidencies of Bengal, Madras and Bombay. All the legislative councils were enlarged and given power not only to make laws, but also to discuss as to how the general revenue had to be spent, and a large number of members of these councils were to be elected by votes by various public bodies, by large landowners, merchants, and planters, including Muslims. Three Indian members, two Hindus and one Muslim were appointed to the Council of the Secretary of State for India, which sat in London. This Council was abolished in 1935.

These reforms were known as "Morley-Minto Reforms", because Lord Morley was the Secretary of State at that time.

10. INDIA UNDER GEORGE V AND THE FIRST WORLD WAR

King Edward died in 1910, and King George V succeeded him and sent Lord Hardinge as Viceroy to India. King George and Queen Mary had visited India during his father's time. They visited again in 1911 and held a Durbar on 12th December 1911 at Delhi, and announced that Delhi is going to be made the capital of India, as it used to be during time of the Mughals. He also announced the formation of the new province of Bihar and Orrissa with its capital at Patna which was the capital of the great Chandragupta Maurya 2000 years ago. This way the British wished to bring back the glory of Chandragupta Maurya and of the Mughals to their rule in India. In another 36 years, in 1947, they had to leave India to take care of itself in her own way, for better or good !

East Bengal was again reunited with West Bengal, and Assam was made a separate province.

Lord Hardinge announced that the Victoria Cross, the highest British award for valour on the field of battle, can be given to Indian as well as British soldiers.

Under Lord Hardinge (1919-1916), a commission was appointed to advise him as to what further steps could be taken to improve the Public Services, and to admit more

Indians to it. During his reign, the First World War broke out in August 1914.

The next Viceroy, Lord Chelmsford (1916-1921), shouldered the responsibility of steering India through the World War I (1914-1918). On one side were Germany, Austria, Turkey and Bulgaria. On the other side which was called the Allies, were Britain and her Empire, France, Italy, Belgium, Greece, and the United States of America (which entered the war in 1917), and many other smaller nations. The British convinced the Indian princes so that they became eager to help the Allies. They sent men, horses, camels, guns and money for the army. The first two divisions of the British army consisted of a force of 24000men, which arrived in France in September and October 1914. Even in the bitter winter, they showed their splendid endurance against the German forces. In 1915, they moved to the Middle East to fight against the Turks. They captured Baghdad, Jerusalem, Beirut, Tripoli and Aleppo. About 550,000 Indian soldiers fought in this war. Eleven of them won the Victoria Cross.

Two Indian members, the Maharaja of Bikaner and Sir S.P.Sinha were added to the Imperial War

Cabinet which sat in London. Mr Sinha was the first Indian member of the Viceroy's Executive Council. In 1919, after the war, Lord Sinha was appointed as the Governor of the province of Bihar and Orrissa. This was the first step to Indianisation at the highest level.

After the end of the war in November 1918, an armistice was agreed to on the eleventh of November 1918, when all fighting ceased. In 1919, S.P.Sinha became a peer and took his seat in the House of Lords as Lord Sinha of Raipur, the first Indian Peer of the Realm. He was also called "King's Counsel" and appointed Under Secretary of State for India.

Lord Chelmsford returned to England in 1921, and Lord Reading who had been Lord Chief Justice of England, became the Viceroy. There had been slow and gradual reform to appoint more and more Indians to help and advise in the making of laws and regulations, and to share and take part in the actual government. On August 17, 1919, the Secretary of State announced in Parliament that the British Government intended to admit immediately as many Indians as possible in the highest positions of every branch of Government service. This would probably lead to self government, and India would become one of the countries in the British Empire. This had to be done slowly, and not at once.

After consulting many Indians all over the country, the Secretary of State Mr Montague, and Lord Chelmsford the Government of India Act of 1919, which was passed in

both the House of Lords and the House of Commons. By this Act, Indians were given a part of the government in each of the eight of the large provinces Madras, Bengal, Bombay, the United Provinces, Bihar and Orrissa, the Punjab, the Central Provinces, and Assam. Indians could now administer some of the Departments of the Government. These Indians were selected by the Governors from those members of the Legislative Councils who had been elected by the votes of their countrymen.

But there were many Indians who felt that these reforms did not go far enough. Their leader was Mahatma Gandhi who was held in high esteem not only by his own people but by the British authorities who often had to oppose his aims and methods. Mahatma Gandhi was supported by other leaders like Motilal Nehru and his son Jawaharlal Nehru, Chittaranjan Das, G.K.Gokhale, Ranade, C. Rajagopalachari, Lala Lajpat Rai, Khan Abdul Gaffer Khan and many others.

This National movement for speedier and more far-reaching reforms in the constitution was very strong during Lord Reading's term as Viceroy, and under Lord Irwin who succeeded him in 1928. The Sarda Act was passed in 1929, which tried to abolish the evils of child marriage by forbidding the marriage of girls under the age of 14 and of boys under the age of 18.

In 1928, Sir John Simon led a Commission to look into the working of the administration, institutions, education, etc, of the country. It made a report in 1930, but its pro-

posals did not satisfy the Indian Nationalist groups. So their leaders were invited to a Round Table Conference in London in November 1930, where they could say what they thought. The chief subjects of the Conference was a plan for a great change in the Constitution of India, which had been put forward in the Simon Commission's report. It was a plan for making British India and the Native states into one All India Federation.

The Nationalist movement in India had been very active, but the situation was made easier in 1931 by an agreement between Lord Irvin and Mahatma Gandhi known as the Delhi Pact. The new capital of Delhi was also formally opened in 1931, and Lord Irvin was succeeded by Lord Wellington. The second Round Table Conference was attended by

Mahatma Gandhi, and a third conference was held in 1932, and agreement was reached on many points. A White Paper was published in 1933 for the plans for a new constitution. A Parliamentary Committee report approved of them in 1934, and the Government of India Act was passed in 1935. Provincial self-government began in April 1937.

A great earth quake took place in January 1934 in Northern Bihar and Nepal. King George died in January 1936, and was succeeded by his eldest son Edward VIII, who gave up his throne in December 1936, because he wished to marry a divorced American woman Mrs Simpson, which was not approved of by the Parliament. His younger brother, the Duke of York, then became King George VI.

Lord Linlithgow succeeded Lord Willington as Viceroy in 1936.

11. INDIA IN THE SECOND WORLD WAR (1939-1945)

There was comparative peace in the world for nearly twenty years after 1918, and there was rapid progress in many fields. The automobile became very popular, and great new liners were travelling from continent to continent all over the world. Even air travel became gradually safer and popular. The wireless telegraph and radio, followed by television became very popular.

Education in India spread very fast, and Indians became good doctors, engineers and scientists, in addition to scholars in English as well as in their own languages. The first Indian to obtain the Nobel Prize in Physics was Sir C.V. Raman. Earlier, Rabindranath Tagore had obtained the Nobel Prize for Literature for his famous work "Gitanjali." India's industries grew. Motor cars, aeroplanes and ships were being built in India. Asia's first steel industry was built in Jamshedpur by Jamshedji Nusserwanji Tata, a great industrialist of Bombay. Telephones, broadcasting stations and cinemas in all Indian languages and in English became very popular.

In the meantime, the National Socialist Party of Germany rose to power, led by Adolph Hitler. Other nations tried to appease him to avoid war. But the brutal policy of Hitler in attacking the smaller countries

which were Germany's neighbours plunged Europe into war again in September 1939. This war spread all over the world, and came to the frontiers of India also.

By the summer of 1940, Britain was in peril, and the Germans had occupied their neighbouring countries. Britain was without allies, but she determined to fight alone under the inspiring leadership of Winston Churchill who was the Prime Minister. The Germans tried to invade England, but the British Royal Airforce beat the attacks of the German aircraft, and defeated the enemy's plans.

The Empire was now in danger. Italy had joined Germany and tried to capture Egypt and the Suez Canal, and then go on to India.

The help that India gave Britain was immense and invaluable. Large number of Indian troops and great sums of money and huge quantities of war materials were given by India. The country became a vast base for military training and supplies, and over 2,000,000 men joined the armed forces of their own freewill. Indian troops gave magnificent service in driving the Germans and Italians away from Egypt and North Africa, and in East Africa. When Italy was invaded by the Allies in 1943, three splendid Indian divisions were

prominent in the grim fighting there, and won high praise in all quarters.

The Japanese were in league with Germany, and they struck several blows at the U.S.A. and at the British Empire. In December 1941, they made a shattering air attack upon the American Pacific Fleet at Pearl Harbour in Hawaii. They then captured Hongkong, the Phillippines, crossed Siam(now called Thailand) into British Malaya (now called Malayasia), and took Singapore, and occupied the Andaman Islands, Sumatra and Java (belonging to the Dutch East Indies at that time and now in Indonesia). They then conquered Burma (now called Myanmar), and were then near the British Indian border in Assam. Their warships raided the Indian Ocean, and their aircraft bombed Calcutta (now called Kolkota). Thus the Japanese became the masters of South East Asia in a very short time.

A combination of British, Indian, American African and Chinese forces gathered together to fight the Japanese. The fighting was long and bitter, especially around Imphal and Kohima in North East India. Finally, Rangoon (now called Yangon) was captured in May 1945. By this time, the Japanese were defeated at sea, The war came to an end in the American atom bomb attacks on Hiroshima and Nagasaki in Japan. In

August 1945, Japan surrendered, while Germany had already surrendered in May 1945.

Subash Chandra Bose, one of the leaders of the Indian National Congress, had left India in 1942 for Germany, and then travelled to Japan and South East Asia. In Malaya and in Burma, he collected the members of the British Indian Army, and formed the Indian National Army. This Indian National Army, led by Subash Chandra Bose marched northwards towards the Indian border between Assam and Burma, and they were almost in Assam when the war ended. Subash Chandra Bose was certainly a hero of the Indian Freedom Movement. However, he was killed in an airplane crash near Japan in 1945. If he had survived, he probably would have been a great Indian National Leader after independence in 1947.

The Campaign in Burma was largely an Indian Army Campaign.

In 1942, when the war was still raging on, Mahatma Gandhi organized the "QUIT INDIA MOVEMENT" to hasten the granting of full independence to India by the British. However, the British did not agree to Mahatma Gandhi's proposal, because they thought that their war efforts would be curbed by granting independence to India at that time.

12. INDIA OBTAINS INDEPENDENCE

Early in the war, the Congress ministries in all the Indian provinces resigned, because the British did not agree to treat India as an independent nation. Then the "QUIT INDIA" movement was launched by their leader Mahatma Gandhi in 1942. There were disturbances all over the country, including burning of railway trains and public buildings. It was all crushed by the British Government, by imprisoning Mahatma Gandhi and all other Indian leaders. This happened after Sir Stafford Cripps who was a Cabinet Minister was sent to India in early 1942 to negotiate with the Indian leaders, but the attempt was a failure. At this time, the Indian National Army led by Subash Chandra Bose was advancing towards India,

Lord Wavell, a distinguished British soldier, succeeded Lord Linlithgow as Viceroy in October 1943.

In 1944, Mahatma Gandhi was released from prison. He and Mr M.A.Jinnah who was the leader of the Muslim League met to resolve the differences between the Indian National Congress and the Muslim League.

A new Government came into power in Britain in 1945, and fresh efforts were made to clear up the situation in India. At the same time,

the officers of Subash Chandra Bose's Indian National Army were being tried for treason in Delhi. There was also a serious mutiny in the Royal Indian Navy in Bombay (the present Mumbai).

To amend all these happenings, Mr Attlee, the British Prime Minister, sent three members of his Cabinet to India in 1946 to meet the Indian leaders and come to an understanding regarding the early realization of full self government of India. It was high time the British Government thought about granting self government to India, and let the Indians rule themselves in their own way, because Britain was very exhausted after the war and had to concentrate on rebuilding its own economy and prestige again. This mission arrived in March 1946. But the Indian National Congress and the Muslim League did not agree. However proposals were made to constitute a Constituent Assembly to make a Constitution, and an interim National Government was formed. The Constituent Assembly met in December 1946, but the Muslim League boycotted it, and they came to a deadlock.

The British Government did not feel that any further attempt on its part would be successful, and in Feb-

ruary 1947 it announced that it would quit India by June 1948. Lord Louis Mountbatten (afterwards Lord Mountbatten of Burma), a relative of the king and a brilliant naval officer, who had been Supreme Commander in South East Asia, would be sent out as Viceroy to make arrangements for the transfer of power.

On June 3rd 1947, the new Viceroy, the twentieth and the last holder of that office, made a momentous broadcast announcing what the structure of India was to be when British rule came to an end. The scheme provided for the necessary partition of territory between the two future dominions of India and Pakistan. It was accepted by the Indian National Congress and by the Muslim League, though neither the Hindus nor the Muslims were wholly satisfied.

The British Parliament passed the Indian Independence Act on July 1st, 1947, which advanced the date of the transfer to August 15th, 1947. So on the memorable day of August 15th, 1947, India and Pakistan became independent, who might remain members of the British Commonwealth or leave it as they pleased.

Lord Mountbatten remained as the Governor General of India till June 1948, when he was succeeded by Sri Chakravarty Rajagopalachary. Pundit Jawaharlal Nehru became the first Prime Minister of the Indian Dominion. The seat of Government was at Delhi. The famous poet and social worker Mrs Sarojini Naidu, the nightingale of India, became the Governor of the United Provinces, the first woman in India

to hold that position. Unfortunately, she died in 1949.

Quaid-I-Azam Muhammad Ali Jinnah became the first Governor General of Pakistan which consisted of West Punjab, Sind, North West Frontier Province, East Bengal, Baluchistan, and the native states of Bahawalpur and Khaipur. Karachi became the capital of Pakistan.

However everything was not very happy. The Hindus and Sikhs of West Punjab left for India by train, bus and on foot with their meagre belongings, while the Muslims of East Punjab left for Pakistan. Severe riots took place, and many people were killed and butchered. These Partition riots left a very unhappy memory on the people of India, especially, the Punjabis. Whole families were butchered, and rehabilitation of the refugees in India took a long time. The Punjabis and Sindhis spread all over India, and settled themselves wherever they could. They had to rearrange their lives in other parts of India far away from their homes. Many of the Punjabis settled in Delhi, and today Delhi is predominantly a Punjabi city. They also settled in the United Provinces, and in the big cities of India. The Indian Government gave them some money in compensation, but it was their own efforts which helped them settle down everywhere, and become good citizens of India.

In the eastern part of India, there was also movement of population from East Bengal to West Bengal and a little less from West Bengal to East Bengal. Because Pakistan suppressed the people of East Bengal,

and the Hindus who were not a very small minority there went on infiltrating into West Bengal in India, and this is continuing till today. Because East Bengal is poorer, a large number of Muslims also have been coming to West Bengal, Assam and the other North Eastern States of India. This has increased the population of these states and West Bengal in particular.

The Western part of Pakistan did not treat the people of the Eastern part, namely East Bengal, in a fair manner. So, in the early seventies, East Bengal rebelled and finally separated itself, and became the independent nation of Bangladesh. Indian troops helped in the liberation of Bangladesh from Pakistan. But even today, there is infiltration of both Hindus and Muslims into West Bengal, Assam and the other North Eastern states. We can only hope that the relations between India and Bangladesh will become more friendly and normal, though it is much better than the relationship between India and Pakistan.

When India became independent in 1947, the problem of the native states had to be solved. Most of the states joined the Indian Union. However, the Nizam of Hyderabad did not want to join the Dominion of India and did not wish to introduce responsible government. Disaster arose in the state, and in September 1948, Indian troops entered Hyderabad State. The Nizam's forces surrendered, and an Indian military governor took charge of the state's affairs. The state became a part of the Indian Union in 1949.

A more serious situation, straining the relations between India and Pakistan, threatened to arise over the native

state of Kashmir whose Maharaja was a Hindu and whose population was mostly Muslim. Tribal raiders assisted by Pakistan began to attack the state, The Maharaja acceded to the Indian Union, and the Indian troops were sent to Kashmir to bring order. The Indian Government appealed to the United Nations about the aggression on the part of Pakistan., Even today, the raids by tribals helped by Pakistan is going on, and terrorists are very much involved in these raids. This problem of Kashmir is very serious and it is hoped that it can be solved amicably between the two countries.

The new Constitution of India framed by the Constituent Assembly was adopted on November 26, 1949, and India was formally proclaimed a sovereign democratic Republic on January 26, 1950. Since then, the Constitution has been amended several times to suit the wishes of the people. India is today the biggest democracy in the world, and for fifty years or more, it has been a very successful democracy, in spite of the fact that it is a multiracial, multilingual, and multi religious country. It has grown industrially and the part it is playing in the world policies getting more are important. It is the second most populated country in the world, next only to China. It is still a developing nation, and it has tremendous tasks to accomplish in population control, education of its people and the material wellbeing of its people. It is trying to solve all these problems in its own manner, remembering that it is a subcontinent with many problems, and remembering to keep good relations with other countries of the world including its immediate neighbors.

13. THE GREAT EPICS OF INDIA

As the Indo-Aryans continued to multiply and increased in numbers, they pushed further and further towards the east and the south. Probably when the Vedas were composed, they were still in the area of the Punjab. Then as they moved towards the east and the south, they were in the valleys of the Ganga and Yamuna

ivers. The river Ganga became more important than the river Indus (or Sindhu). Our knowledge of this period is mainly derived from the two great epics of India, namely, the Mahabharata and the Ramayana. Both these epics have been founded on historic facts.

The Mahabharata

The Mahabharata is the longest poem in the world. It contains about 100,000 verses or "slokas" as it is called in Sanskrit. It was composed by the great sage Vyasa. It describes the great war between rival branches of the Bharata tribe, the Kauravas and the Pandavas.

At a place called Hastinapura, which was near the present location of Delhi, the capital of India, the reigning king named Pandu died, and was succeeded by his brother Dhritarashtra. Dhritarashtra had one hundred sons called the Kauravas, and Pandu had five sons who were called the Pandavas. It describes the great war between rival branches of the Bharata tribe, the Kauravas and the Pandavas. The Kauravas were led by the eldest brother called Duryodhana, and the Pandavas were led by the eldest brother Yudhishtira. The names of the other Pandavas were in order Bhima, Arjuna, Nakula and

Sahadeva. The mother of the three older Pandava brothers was Kunti, and the mother of the two youngest brothers was Madri.

Due to the bitter rivalry between the cousins, the Pandavas and the Kauravas, the Pandavas went into exile in the neighbouring country called Panchala. Here, Arjuna won a famous archery contest, and as a reward he could marry the princess Draupadi (also called Panchali). When he takes Draupadi home and announces to his mother Kunti that he has won a prize, Kunti tells him to share the prize with his brothers, without looking at what his prize was. Since he could not go against the order of his mother, he and his four brothers all married Draupadi. In Panchala, the five brothers could also make friends with Krishna who was a prince of the Yadavas, a tribe living at Mathura (or Muttra) which was further south from Panchala.

When they returned to

Hastinapura after their exile, Yudhishthira had to gamble with his cousins, the Kauravas, and he lost and had to give away his wife Draupadi and his right to the throne to his cousin Duryodhana. Again, the Pandavas had to leave Hastinapura.

This time, they lived in the forest, and became servants of the king of the Matsyas. Finally, they decided to fight Duryodhana and his brothers, and get back their kingdom. In this war, they were helped by the Matsyas, the Yadavas, the Panchalas, the kings of Magadha, Chedi and Kasi. The allies of the Kurus were the peoples of Kosala (also called Ayodhya), Videha (now called Bihar), Anga (now called Bhagalpur), Banga (Bengal), and Kalinga (Orissa) from the east, and of Sindhu (Sind), Gandhara and Ballika in the area of the Punjab. All these areas belonged to the Aryan settlements at that time. The armies met on the field of Kurukshetra, which is near modern Delhi. Krishna acted as Arjuna's charioteer, and gave him advice, which is in the form of the famous

"Bhagavad Gita" which has become a very sacred book for the Hindus. The battle raged for eighteen days, and the Kauravas were all killed in the end. Yudhishthira was crowned King, and he celebrated the Ashvamedha Yaga (the horse sacrifice) with a lot of rejoicings.

After many years, the Pandavas became old and weary of life, and they installed the young prince Parikshit on the throne. Then all the five brothers set out with their wife Draupadi for Mount Meru, where they are received and welcomed to Indra's heaven.

In addition to this main story, the Mahabharata contains a number of other stories, which have become very famous. Some of them are the stories of Nala and Damayanti, and of Savitri and Satyavan. Damayanti recovers her lost husband Nala after years of wandering and suffering. Savitri, the ideal Hindu wife (Pativrata) gets back her husband Satyavan from the clutches of Yama, the God of Death.

The Ramayana

Rama, a Kshatriya prince, was the eldest son of his father Dasaritha who was the king of Ayodhya. His mother was Kausalya. He had three younger brothers, Lakshmana, Bharata and Shatrugna. Lakshmana and Shatrugna were the sons of Sumitra, the second wife of Dasaritha, and Bharata was the son of the youngest wife Kaikeyi. All these four sons were loved by the father very much, and their training in the

learned arts and in archery and other training for war required by these princes were arranged by the father.

When they had become young men, the king of a neighbouring kingdom Videha arranged a competition for all neighbouring Kshatriya princes. He promised his very favourite daughter Sita (also called Vaidehi) in marriage to the young prince who could bend a very large

and heavy bow that he possessed. Many of the princes who went there tried but failed. Then Rama, took the bow and bent it till it snapped into two. He and Sita got married.

Rama's father loved him best of all his sons, and being the eldest son, he was the rightful heir to the throne. But Kaikeyi, the mother of Bharata wanted very much that her son should succeed. She somehow made her husband Dasaratha promise her that he should send away Rama and his next brother Lakshmana to the forests in the southern parts of the country for fourteen years, so that her son Bharata becomes the King when Dasaratha dies. Dasaratha listened to Kaikeyi, and Rama, his wife Sita and Lakshmana crossed the river Ganga and went far away to the forested hilly regions of the Deccan.

Rama lived in these forests for many years. He made friends with the dark complexioned people of these forests, and the Aryans called them monkeys. These forest people had the picture of a monkey on their flags, and hence the name "monkeys."

Ravana, the king of Sri Lanka, the island to the south of India, was hunting in these forests of South India, saw and fell in love with Sita, when Rama and Lakshmana had gone out. He carried away Sita to his capital called Lanka.

With the help of his friend Sugriva, the king of the monkey bannered people and his general Hanuman, Rama and Lakshmana went with a large army to Lanka and defeated and killed Ravana. Sita was brought back triumphantly to

Ayodhya by Rama, Lakshmana, and their devoted friend Hanuman.

Rama's brother Bharata who was ruling Ayodhya in Rama's name, gave back the kingdom to Rama who was crowned as the king. He lived very happily for many years and was well known as an exemplary ruler.

This story of the Ramayana is told in a long poem, and it is one of the sacred books of the Hindus, together with the Mahabharata and the BhagavadGita.

There is also an epilogue of the Ramayana called the "Uttara Rama Charitra" which tells us how Rama ruled for many years. When Sita was expecting a child, Rama heard a rumour in the city of Ayodhya that Ravana was living with Sita in Lanka. He made Sita go through a fire test (Agnipariksha), and she came through it alive. But even after that, he sends away Sita to the forest, where she lived in a hermitage of a great Rishi (religious teacher) and gives birth to twin boys named Lava and Kusha. The two boys grow up in the hermitage, and they catch the horse used in the "Ashvamegha Yaga" performed by Rama, and finally Rama recognizes his two sons and Sita. This story is not recognized by some people, and they prefer to think of Rama as an exemplary ruler who had no faults. In fact, for many Hindus, "Rama rajya" is the ideal government of their motherland.

At present there is a big controversy about the birthplace of Rama in Ayodhya, and is called "Rama janma bhumi." The place was occupied by a big Muslim mosque supposed to have been built by the first

Mughal ruler Babar, and was called the "Babri Musjid." The Supreme Court of India has to decide whether a temple for Rama can be built on the site, where recently some angry Hindu enthusiasts broke down the old musjid.

Influence of the Epics

Next to the Vedas and the Upanishads, the above mentioned epics are the most ancient books in Sanskrit and are considered sacred books.

14. SOME STORIES FROM INDIAN HISTORY

14.1 Chandragupta Maurya

According to the accounts of the Jains, Bhadrabahu, the last of the Srutakevalis (hearers of the first masters), foretold the occurrence of a dreadful famine in Ujjaini which would last for twelve years. Just before this famine occurred, most of the Jains left the north of India, and migrated to the south. When Bhadrabahu had travelled as far as Shravanabelagola in the present Hassan district of Karnataka State, Bhadrabahu felt that his end was coming and he stayed at this place. His followers under the leadership of Vishaka, went further south to the Chola and Pandya kingdoms. Bhadrabahu remained on the hill named Katavarpa in Sanskrit and Kalbappu in Kannada, to die attended by only a single disciple. This disciple happened to be no other than Chandragupta Maurya. According to the rules of the Jain faith, Chandragupta had abdicated towards the end of his life, and renounced the world in order to prepare for death by performing penances under the directions of a spiritual guide. He had got himself attached to Bhadrabahu who was the

most distinguished professor of the faith of Jainism at that time. So he accompanied him to the south. He continued to minister to the wants of his guru (teacher) to the last, and he was the only witness of his death. Chandragupta survived for twelve years, performing all the ascetic rites at Shravanabelagola and died there. He also welcomed all the emigrants who had gone further south, on their way back to their homes in Ujjaini.

The cave in which he spent his last days and died in Shravanabelagola in 292 B.C. is called Chandragiri after Chandragupta, and on the top of the hill is Chandragupta basti which has a façade minutely sculptured with ninety scenes from the lives of Bhadrabahu and Chandragupta. There is also additional evidence contained in the ancient rock inscriptions on the hill. Also, stone inscriptions at Shravanabelagola dated in the twelfth and fifteenth centuries confirm the same traditions. The statements of Megasthenes, the Greek ambassador at Chandragupta's court confirm that Chandragupta was a Jain by creed.

14.2 The Fabulous Vijayanagar Kingdom

The famous Vijayanagar kingdom was founded in 1336 by Hakka and Bukka and lasted till 1567, but its splendid days were during the reigns of Deva Raya (1406-1415) and of Krisna Raya (1530-1542). The capital Vijayanagar was situated near Hampi in Bellary district of the present Karnataka State. The ruins of the fabulous Vijayanagar is now an archeological site, and the beautiful and magnificent temples, palaces and other big buildings are being renovated by the Archeological Department of the Government of India.

Abdur Razzak, ambassador from Persia (the present Iran), who visited Vijayanagar in 1441, describes the wealth and magnificence of the empire and of the capital which he calls Bijanagar. He saw a very large city with a very large population, ruled by a king of great power and dominion, whose kingdom extended from the borders of Sarandip (in the southern most part of India) to Kulbarga (the present Gulbarga in North Karnataka), and from Bengal to Malibar (better known as Malabar, being west coast of India). The country was well cultivated in most parts and fertile, and had about 300 good seaports. There were more than 1000 elephants, lofty as the hills and gigantic as demons. The army consisted of eleven lakhs (11,000, 00) of men. In the whole of Hindustan (India) there is no Rai (king) more absolute than himself. The Brahmins are held by him in higher estimation

than all other men.

The city of Bijanagar was such that the eye has not seen or heard of any place resembling it on the whole earth. It had seven fortified walls, one within the other. Beyond the circuit of the outer wall, there was an esplanade, extending for about fifty yards, in which stones were fixed near each other to the height of a man ; one half buried firmly in the earth, and the other half rising above it, so that neither foot nor horse, however bold, can advance with facility near the outer wall. The fortress was in the form of a circle, situated on the top of a hill. and was made of stone and mortar, with strong gates, where guards were always posted, who were very diligent in the collection of taxes.

The seventh fortress was placed in the centre of the others, and the king's palace was situated in it. Between the first, second and third walls there were cultivated fields, gardens and houses. From the third to the seventh fortress, there were shops and bazaars(markets) closely crowded together. There were four bazaars near the palace of the king. At the head of each bazaar, there was a lofty arcade and magnificent gallery. Of course, the king's palace was the most magnificent of all. In the broad and long bazaars, flower sellers sat on either side. Sweet scented flowers were always available fresh, and they were considered very necessary for worship and decoration. The tradesmen of each sepa-

rate guild or craft had their shops close to one another. The jewellers sold their rubies and pearls and diamonds and emeralds openly in the bazaar.

The country was well populated. In the king's treasury, there were chambers with excavations in them filled with molten gold, forming one mass. All the inhabitants of the country wore jewels and ornaments

in their ears and on their necks, arms, wrists and fingers.

A Portugese named Edoardo Barbessa, who travelled in India in 1516, describes the city of Vijayanagar as "of great extent, highly populous, and the seat of an active commerce in country diamonds, rubies from Pegu, silks of China and Alexandria, and cinnabar, camphor, musk, pepper and sandal from Malabar."

14.3 The Adventures of the Venetian Marco Polo in India in the Thirteenth Century

Marco Polo was born probably in 1250 in Venice (in the present country of Italy) at the time when Baldwin II was Emperor of Constantinople. His father was Nicolo Polo, and his mother died during his child-birth. Soon after his birth, his father Nicolo Polo and his uncle Maffeo embarked in a ship loaded with cargo for Constantinople for the purpose of trade. After they disposed of some of the goods in Constantinople, they continued their voyage in the Black Sea and entered the kingdom of the Western Tartars where they continued their trade. Then they wished to return home, but war broke out between the Western Tartars and the Eastern Tartars. This made them travel towards the east where they crossed the river Tigris and after several days on horseback, arrived at Bokhara in the kingdom of Persia. Here, they stayed for three years and became familiar with the people there. They were requested by a person of great talent who was going as

ambassador to the supreme chief Kublai Khan of the Tartars who lived at the extremity of the continent, to accompany him on his journey. After they met Kublai Khan, Kublai was very pleased with the two brothers, and he requested them to be his ambassadors to the Pope living in Rome. He also wished to learn more about the Christian religion. With all the hazards of the journey back to their country through snow, ice, and flooding of the rivers, they finally arrived in Venice and visited their families. There, Nicolo found his son Marco an intelligent lad of nineteen years old.

They remained for two years in Venice, and finally left for meeting Kublai Khan who was at the city of Clemenfu. This journey took them another three years. They took the young Marco with them this time. They had taken the message sent by Pope Gregory to Kublai Khan. When the father Nicolo presented his son Marco to Kublai Khan, the Khan welcomed him with his full heart.

Marco learnt the Tartar language and Tartar manners and customs very soon, and the Khan was very pleased with him.

The Khan was very pleased with the talents of the young Marco, and he sent him to a place called Karazan situated at a distance of six months journey, and asked him to make a report. When he came back with the report which was done with so much prudence and intelligence, the Khan was indeed so pleased, that he made him a confidential ambassador to many parts of the Khan's empire and its dependencies. The Khan was very pleased with Marco's performance, that he showered honours on him, and this made others in the court jealous of Marco.

Nicolo, Maffeo and Marco requested humbly Kublai Khan that they should be permitted to visit their home in Venice again, The Khan was not very pleased, because he found that these three Venetians were very useful for him, but finally agreed to send them by sea to their home via the East Indies, India and Africa, because this was a less dangerous route, and also they could be his ambassadors in addition to other ambassadors to these countries. Fourteen ships were got ready, each having four masts, and capable of being navigated by nine sails. At least four or five of them had crews of two hundred and fifty men. The ships were furnished with stores and provisions for two years.

After navigating for three months, they arrived at the island of Java in the East Indies. Then they travelled to India, the islands of

Madagascar, Zanzibar, Abyssinia, and back to Venice via Constantinople (the present Istanbul in Turkey) in the year 1295. In the course of their journey, they heard of the death of the grand Khan Kublai who was their benefactor and had financed all their journeys. Of course, they were happy to come back home after many years of travel all over the Eastern hemisphere of the world and having seen many different kinds of people in different countries. Arriving in Venice at last, they offered their thanks to God for having preserving them from innumerable perils during their travels, and to have brought them back home safe and sound.

Marco Polo wrote a long narrative of his travels giving all details of the Eastern world he had seen and lived in.

The following is part of this narrative in which his visit to some parts of India are described ;

After many years of travel through East and South eastern Asia through the areas occupied at present by China, Vietnam, Thailand, Indonesia, Myanmar, they finally arrive at Zeilan (later known as Ceylon and now known as Sri Lanka). Marco describes this island as mountainous and inhabited by people, both men and women, who go about almost naked, except for a wrapping cloth around the middle of their bodies. They grew rice and sesame and large number of coconut palms grew there. Their food consisted of rice, milk, meat and vegetables, and they drank the wine drawn from the coconut trees. The coconut trees also gave them the big coconuts as large as a

human head, and containing semi-sweet water which is a very invigorating drink, and white coloured meat which is edible and very healthy. The people worshipped idols. The island was about two thousand and four hundred miles in circumference. The island also produced beautiful and valuable rubies. The grand Khan had sent ambassadors to the King of Zeilan, and requested him to surrender to him a very large flawless ruby that he possessed and receive the value of a city. The king refused, because this ruby was inherited by him through his ancestors. The people of this island were peaceful and friendly.

After leaving Zeilan, they reached the southern part of the Indian mainland, which Marco Polo calls "Maabar." "Maabar" could be the modern Madurai in the present state of Tamilnada of India !. He calls it the noblest and richest country in the world. This area was governed by four kings. In this country was a fishery of pearls in the gulf of a bay situated between Maabar and Zeilan, where the water was not more than ten to twelve fathoms in depth, and in some places not more than two fathoms. This description makes the area correspond to Mannar Bay between Tamil Nadu and Sri Lanka of today. The pearl fishing was carried in the following manner. The pearl merchants employed many fishing vessels and boats of different sizes, well provided with ground tackle, by which to ride safely at anchor. They engage and take with them persons who are skilled in the art of diving for the oysters in which the pearls

are enclosed. The oysters are caught in bags made of netting that are fastened about their bodies, which are emptied when they come to the surface. They repeat these operations the whole day. By these operations, enough pearls are collected to supply the demands of all countries. The pearls collected were round and of good lustre. In this sea, there were large fish which harmed the divers. These large fish were charmed by the incantations of the priests called Brahmins. and became stupified and constrained, and were prevented from doing mischief. The fishery of pearls commenced in the month of April and lasted till the middle of May. A tenth part of the produce of pearls were given to the king, and a twentieth part to the Brahmins, and the rest went to the merchants.

The natives of this country of Maabar also were dressed like the natives of Zeilan. The king also wore the same type of clothes, except that he had a large number of jewels. On each arm, he wore three gold bracelets adorned with pearls and precious stones, and similar bands on three different parts of the legs, and on the fingers and on the toes. The king had at least one thousand wives and concubines, because when he saw a beautiful woman, he immediately expressed his desire to possess her. The king also retained about his person many knights, who were distinguished by an appellation, signifying "the devoted servants of his majesty, in this world and the next." These knights attended the king at court, ride by his side in processions, and accompany him on all occasions.

They exercised considerable authority in every part of the realm. When a king died, his son who succeeded him did not meddle with the treasure which the father had accumulated, under the impression that it would reflect upon his own ability to govern, if he did not show himself as capable of enriching the treasury as his father was. Horses were not bred in this land, and were imported from Arabia. The people of this land showed particular reverence to the ox, and none would eat its meat. Some of them ate the meat of the sheep or goats, but they did not kill those animals themselves, but employed Saracens (Muslims) to do the job. It is some of the ancestors of these people who killed Saint Thomas the Apostle when he came to these areas hundreds of years ago. Both men and women washed their whole bodies in water twice every day, in the morning and in the evening. They did not eat or drink before this ablution took place. They ate with only the right hand, and used the left hand for only personal base uses and for animal functions. Each person had his or her own drinking pot, and does not make use of another's pot. When they drank, they held the pot above their heads and poured the liquid into their mouths, not allowing the pot to touch the lips. In giving drink to a stranger, they do not give their pot to him if he does not possess one of his own, but pour the liquid into his hands from which he drank it as if it was a cup. Offences are punished with strict and exemplary justice. These people abstained from drinking wine made

from grapes. A similar prejudice existed against people who went to sea. The heat of the country is very great, and that is the reason that the inhabitants were almost naked. There are rains only from June to August. The country had many experts who could teach the knowledge of the nature and qualities of men, and whether they tend to do good or evil. They know how to find these qualities by looking at the man. They also knew how to portend coming events. They could predict good or bad fortune. On each day of the week, they knew which hour is unlucky and which hour is lucky. In other words, they knew the science of astrology. In their temples of worship, there were images of what represent the male and the female sex. They prayed at these temples, singing and playing on instruments. They dedicated some of their young women to these temples where they sang and danced to please the dieties. The people slept on beds of light canework, and they draw curtains about them by pulling a string when they feel like sleeping. These curtains prevented tarantulas (probably mosquitos) and fleas and other small vermin. Of course these beds were used only by well-off people. Those of inferior class slept in the open. In this country of Maabar was the body of the martyr, Saint Thomas the Apostle, who suffered martyrdom there. It rests in a small town (now the big metropolotan city of Chennai in Tamilnadu). A large number of Christians and Saracens (muslims) visited this place as a place of pilgrimage. They regard him as a great prophet. The Christians

who visit this place where he was slain, collect the red earth and reverentially carry it away with them, and use it for performing miracles, and for giving it to sick people, mixing it with water. The martyrdom of Saint Thomas took place in the following manner. The holy apostle was engaged in prayer in his hermitage, He was surrounded by a large number of pea fowls. An idol worshipper of the place shot an arrow at a peacock, and by mistake it hit the apostle who was wounded, and he died soon afterwards. A group of Christians took care of this place. Today it is called Saint Thomas Mount and is taken care of by a small group of Catholic nuns.

The next part of India visited by Marco polo is called Murphili or Monsul, and was about five hundred miles north of Maabar. This area was probably Central India where diamonds were found and mined in the mountains of that region, at a place called Panna today in the state of Maghya Pradesh. The persons who wanted to collect the diamonds used to stand near the mouths of the caverns, and throw pieces of flesh which would be collected by eagles and white storks which abounded in that region. The birds would carry away the meat to the tops of the rocks. The men would climb to the tops quickly and drive away the birds which would drop the pieces of meat which would have diamonds sticking to them. The men would now collect the diamonds. The good diamonds would be carried to the kings of that country and to the grand Kublai Khan.,

Marco then visited the region to

the west of Maabar, where he says, lived a group of Brahmins who were very honest merchants. They would not speak the untruth, and had an abhorrence of robbery and the goods of other people. They were remarkable for the virtue of continence, being satisfied with the possession of one wife. They take care of the foreigners and his business and accounts in a very honest manner. These Brahmins are distinguished by a certain badge, consisting of a thick cotton thread which passes over the shoulder and is tied under the arm, in such a manner that the thread appears upon the breast and behind the back. They were very abstemious in regard to eating, and lived to an advanced age. They ate a vegetable which they are in the habit of masticating, which improves digestion and which helped in preserving the teeth.

Marco also spent some time in a kingdom called Koulam, where pepper and indigo grew in abundance. Here resided many Christians and Jews. This probably corresponds to the southern part of the present state of Kerala. He saw a lot of abundance of food in this region. There were also thick forests in which wild animals like tigers and various kinds of birds of bright hues lived.,

The next region the Venetians visited was Malabar on the West coast of India (north Kerala and South and North Canara districts of presentState of Karnataka) Here there was plenty of pepper, ginger and coconuts. Here the ships were bringing copper, silks, gold brocades, gauzes, gold and silver bullion and

drugs from other parts of India and from other countries like Aden and Alexandria.

North of the region called Malabar, was the kingdom of Guzzerat (present state of Gujerat), again on the Indian Ocean. This country afforded harbour to pirates of the most desperate character, who seized travelling merchants and made him drink sea water, and when his bowels moved, would discover pearls and jewels which they would seize for themselves. Here also there was abundance of ginger, pepper and indigo. Cotton was obtained from a tree about six feet tall and which lived for about twenty years. The cotton was used for making cloth as well as for stuffing for quilts. Great number of

skins of goats, buffaloes, wild oxen, and other animals were dressed here, and vessels loaded with them were sent to Arabia. Coverlets for beds were made from red and blue leather, extremely delicate and soft, and stiched with golden thread, and these were used by the Muslims to sleep on. Cushions ornamented with gold wire in the form of birds and beasts, were manufactured here, and these were very expensive. Embroidery was performed here with great delicacy.

What Marco Polo has described in his writings, much of it is still true of the people of these parts of India which he visited during the thirteenth century A.D.

14.5 The Religious Policy of Akbar, the greatest of the Mughal Emperors

There was ferment in religion all over the world in the sixteenth century. In Europe, Martin Luther started the movement against the authority of the Pope, and in England, Henry VIII had declared himself the Supreme Head of the Church and he died just nine years before Akbar ascended the throne in 1556.

Ramanand, a disciple of the great Hindu reformer Ramanujacharya of South India who lived in the twelfth century, had travelled to North India, and had preached devotion to Vishnu in his incarnations as Rama and Krishna, and he was particularly eager to save the souls of the lower depressed classes of society. He made no distinction between high caste

and low, Hindu and Muslim. He had twelve chosen disciples, among them a barber, a leather worker and a Muslim weaver. The Muslim weaver's name was Kabir. Kabir was very courageous in attacking the beliefs of orthodox Hindu and Muslim alike. He said "Beads are of wood : the gods are made of stone; Rama and Krishna are dead and gone ; the Vedas are old stories." He composed a number of verses in Western Hindi, which are still sung by millions of people in North India, where his name is a household word. The following is a verse of Kabir :

O servant, where does thou seek me ? Lo! I am beside thee.

I am neither in temple nor in Mosque : I am neither in Kaaba nor

in Kailash.

Neither am I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shall at once seek Me ; thou shalt meet me in a moment of time.

Kabir says, "O sadhu ! God is the breath of all breath."

During Akbar's time, the bold teachings of Kabir that Islam and Hinduism are only different ways of worshipping the One God, was encouraged. Similar doctrines were being propagated in Persia at that time by the Persian mystics called the Sufis. Akbar was himself very much interested in broad religious questions. He had come to know a lot about Hinduism from his Rajput wives and friends. He was influenced by an original thinker named Shaik Mubarak and his two sons Abul Fazl and Shaik Faizi. The following is a verse from one of the poems of Abul Fazl ;

O God, in every temple I see people that seek Thee; in every language I hear spoken, people praise Thee !

If it be a mosque, people murmur the holy prayer ; if it be a Christian church, they ring the bell for love of Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque ;

But it is Thou whom I seek from temple to temple.

Akbar was a mystic, trying in vain to pierce behind the veil of forms and ceremonies to find the hidden Truth.

In order to find the Truth, Akbar built his Hall of Worship called "Ibadat Khana", to which he invited Hindus, Zoroastrians and Christians as well as Muslims, to hold religious discussions. In 1579, he invited a little party of Jesuit priests from Goa, and they were allowed to build a chapel in his court. The Jesuits brought Italian religious paintings to present to him. Akbar was very pleased with them. The Jesuits acted as Portuguese ambassadors and were of great political influence at his court. In 1582, Akbar promulgated his own religion called "Din Ilahi" or "Divine Monotheism." It was a kind of freemasonry. and only the initiates knew what it was. They had surrendered to their spiritual guide who was Akbar. In their view, Akbar became their spiritual guide and semi-divine being. Forms of worship included elements borrowed from Hinduism and Zoroastrianism. The experiment was not a success, and only eighteen people from Akbar's inner circle were admitted. The religion died very soon. This religion did not please the Muslims, but they were powerless to say anything, because Akbar was the Padshah.

14.6 Life of an English Memsahab in India in the late Nineteenth Century

The title "Memsahab" was given to the wife of a high ranking British officer working in India during the

British rule of India in the nineteenth and the first half of the twentieth century. "Mem" is the short

form of “Madam” and “Saheb” is the word in many Indian languages, especially languages of North India, meaning “Master.” A similar word used in South India especially in the Tamil speaking areas is “Doresani”, The husband of “Memsheb” was “Saheb”, and that of “Doresani” was “Dore”, “Dore” meaning “King.” Even today, these words are used by people of the older generation who had served under the British Government officers. These words are used today for Indian officers of high rank and their wives. British officers do not exist any more.

Once the British East India Company acquired large pieces of land in different parts of India, either by conquest or as gifts, the company appointed their own officers to rule these parts. At the head of a province was the Governor, and under him were the Commissioners in charge of districts, then collectors of tax, assistant commissioners of smaller areas called tahsils or taluqs, judges, sub-judges etc. In the beginning of British rule, all these positions were filled by British men (certainly not women) who had earlier served the East India Company. Slowly, as more and more Indians obtained English education, the lower posts were filled up by these Indians. Even right up to the time of India’s independence in 1947, many of the top officers were the British who had passed the Indian Civil Service Examination, and certainly all the Governors of the provinces were all British men appointed by the Crown in England.

Many of the families of these British civil officers served India for sev-

eral generations. The children of these officers were usually born in India and after spending a few years of their childhood with their parents in India, they were packed off to either boarding schools in England or to stay with relatives to finish their education. They used to see their parents only when the parents went to England on their furlough. So these children became a class of their own, and many of them had a love and longing for India where they had spent their childhood, and where their parents lived. So, when they became adults and were ready to earn their living, they preferred to take up jobs in India which the British Government could offer to them. Those who could not enter the civil service took commissions in the British Army and served in India. So generations after generations of British men and women lived in India and came to love the country as if it was their own. They were called “Anglo-Indians” in the earlier days, though that name now applies to people of mixed Indian and European blood. In the earlier days, the people of mixed European and Indian blood were called “Eurasians.”

Those were the days when very few women worked outside the home all over the world. So the British women who married these British men who worked for the British government in India were almost all of them housewives. While Their husband’s worked in small towns which was their office headquarters, and had to tour around the districts or taluqs in their work with the Indian people of these areas, what did his

wife who was the memsaheb do ? Of course she had to take care of her household duties, cooking, washing, ironing, making clothes and taking care of her children and her husband. Those were the days when family planning was not heard of, and every family had many children. Many children were born, and some of them died of childhood sicknesses, or of epidemics like cholera, smallpox, plague, typhoid or influenza. In each fairly large town of the province, there were quite a few British families of similar standing. So these women had to entertain each other's families in the evening.

I will try to describe the life of a typical British memsaheb in those days from the time of the Indian Mutiny till the independence of India.

Her name was Nancy Elmwood. She was forty-five years old, and her husband Henry was fifty years old. She was born in 1880 at Midnapore, a district town in the Bengal Presidency. Her mother was Ann who was the wife of Charles Thompson, who was the Collector of Midnapore district. An English doctor, Dr. Harris attended at her childbirth which took place in their home, and he was assisted by an Eurasian nurse whose name was Dulcie Carey. The delivery was normal and she was seven pounds at birth. She was the third child of her parents, and she had an elder sister Margaret six years old and a brother Alfred three years old. The two older children were thrilled to have a baby sister.

Ann stayed in her bedroom with the baby for about ten days, and the nurse Dulcie who was a very sweet

tempered woman of thirty years old took care of her. There was also an Indian woman whose name was Mary, whose family were converted to Protestant Christians by the missionaries of Serampore which is about thirty miles north of the big city of Calcutta which was not only the capital of the Bengal Presidency, but also the capital of The British Indian Empire. Sometimes in the day, the two older children were led into the mother's bedroom so that they can have a look at their lovely baby sister. They could stay only a few minutes, because they could bring germs in which could make the baby and mother sick.

Slowly, the mother gained strength, after being fed chicken or beef soup and bread and butter and milk. The baby was put in a small cot which could be rocked. The cot was light and was made of cane, and it had a soft cotton mattress and a British soft woolen blanket. It also had a curtain made of mosquito netting cotton cloth imported from England, and which was hung from small bamboo poles at the four corners of the baby bed. This was to prevent mosquitoes from biting the baby. The mother's bed also had a much bigger similar mosquito net. The mother nursed the little baby at regular intervals according to the doctor's advice, and the baby got stronger day by day. The baby was moved to a room next to the mother's, and the ayah Mary and the nurse also stayed in that room to take care of her.

The house in which they lived was a large bungalow with several rooms and having a sloping wide veranda

which surrounded it on all sides. The veranda shielded the strong sunlight and the heat from getting inside. Each room had punckas (ventilators made of a fragrant dried grass which was sprinkled with water several times a day), and which was pulled back and forth by ropes by a young Indian servant boy named Hamid, so that there could be a gentle cool breeze in the room. All the rooms in the bungalow had this cooling arrangement.

The bungalow was situated in very large grounds with a formal garden consisting of mango, coconut, pipal, banyan and bamboo trees, and small formal garden near the house with mud pots filled with ornamental ferns, crotons and seasonal flowers like phlox, cosmos, nasturtiums, zinnia, dahlias, chrysanthums, and marigolds. This garden was taken care of by two Indian men malis (gardeners) supervised by the mistress of the household. The older children used to love to play in the garden supervised by their Eurasian nanny.

For two or three hours a day, an English governess named Miss Evelyn Goodhart came to the bungalow to give the two older children lessons in reading and writing English, and simple English nursery rhymes accompanied by the piano.

On the back side of the bungalow were outhouses, one of which was the kitchen which was presided by an Indian Christian man named George DeCruz and his assistant Muhammed Salim. There was a butler named Joseph De Cruz who was the younger brother of George De Cruz.

The food cooked was a combination of English and Indian foods. For breakfast they had porridge (wheat or rice), eggs, toast, butter and sausages and tea. Lunch was meat (beef, mutton or fish), bread and butter, and pudding. Afternoon tea consisted of sandwiches, bread and butter, cakes and tea. Dinner was the big meal consisting of several courses consisting of meat or chicken, fish, boiled peas or carrots or any other vegetable, and a dessert (pudding or cake). The food was more spicy than real English food, because the Indian cooks would love to use garlic, onions, pepper, cardomom, cloves, turmeric, mustard, cumin and so on. Probably, salads were absent, but potatoes and boiled vegetables were served. Fresh fruit like mangoes, pineapples, liches, bananas were probably served as dessert sometimes. Of course, drinks like whiskey, brandy, scotch, ale and others were served to the adults. There was proper seating arrangement at the dining table and interesting and brisk conversation. The children had to be seen but not heard. Victorian social behaviour was very important.

After the family ate their dinner, the servants could eat their dinner in the kitchen.

The only Indians the members of the family could meet in their home were the servants, and most of them could speak what was called Butler English. After having stayed for many years in some region of India, like Bengal in this case, the adults had a rudimentary knowledge of the local language Bengali which they could use with the servants. In addi-

tion to these servants who stayed the whole day and who lived in servant's quarters, the darzi (tailor) who made all their clothes by hand before the advent of the sewing machine, came very often and did his work squatting on the floor of the veranda and was supervised by the memsaheb. He was usually a Muslim. A barber also came when he was required, and he was probably a Hindu belonging to the barber caste. The barber and the tailor did not eat in the memsaheb's kitchen.

Nancy grew up in this bungalow with her parents and her older brother and sister till she was about six years old. She was pampered and also disciplined by her Ayah and her nurse. As she grew a little older, she started to play with her older sister Margaret and her older brother Alfred. When Margaret was nine years old and Alfred was six years old, their mother Ann took them by ship from Calcutta to England for a visit of six months, and Nancy also went with them. The journey took more than a month in the Indian Ocean, the Persian Gulf, Egypt, Alexandria and the Mediterranean sea. They arrived in England in June and it was very good weather. They stayed in a suburb of London with Ann's maiden sister Susan in a small suburban house which had a tiny garden. The children missed the big garden of their bungalow in Midnapur, and their nurse and Ayah and all the other servants. The mother Ann and aunt Susan made some enquiries about good boarding schools for Margaret and for Alfred, but could not find any suitable one near enough to

aunt Susan's home. Susan finally suggested to her sister that she will keep the two children with her and get them educated by employing good tutors for some years before Margaret could be put in a good finishing school, and Alfred could go to a good public school. This suggestion seemed to be the best arrangement, and Ann agreed to send enough money to her sister at frequent intervals for the expenses of the children. Ann was very grateful to her sister for this arrangement and for her large heartedness to agree to take care of her two children.

The children slowly got used to the new atmosphere and the beginning of their English education in England which was supposed to be their mother country. They were a little confused why England was their mother country, and why not India which was their country of birth and which they loved so much during their care-free childhood. They missed the warm sunshine of Midnapore, the big bungalow which was their home and all their servants who loved them so much !

After six months of stay, Ann and her younger daughter Nancy were ready to return to India. Her sister Susan and her two older children Margaret and Alfred came to the London docks where the big ship was waiting to leave for India with Ann and Nancy. There was a very tearful goodbye, and the ship slowly left the docks. Margaret and Alfred used to cry themselves to sleep every night, in spite of all the love shown to them by aunt Susan. They grew up slowly and forgot India and their parents

also slowly, in spite of the affectionate letters from the parents. They also sent childish letters to their parents.

When Nancy came back to Midnapore after one month, she was very happy to see her father and all the old servants welcoming her, but she was the only child in the big bungalow. But very soon, a little sister named Evelyn was born and she started taking interest in the growing up of this little sister. By this time she was seven years old.

Evelyn Goodhart who was the governess for her older sister and brother started coming to the house to give lessons in English and the piano to Nancy, in a month or so, and that kept her happy. Also her Ayah Mary used to tell her many many stories of Bengal, and she spoke only in the Bengali language. This helped Nancy to learn the Bengali language fairly well. Nancy was very clever not to speak Bengali in front of her parents, because she thought that they would scold her. In fact, she could share her thoughts better with Mary than with her own parents. She would love to sit on the floor by Mary's side and put her head on Mary's lap which was covered by folds and folds of Mary's soft cotton sari, and listen to her stories till her eyes closed and she had a short nap in the hot afternoon. Very soon, she became familiar with a lot of Bengali folklore.

When Nancy was eight years old, her father got his furlough of one year to have a holiday in England. So the whole family, that is, father, mother, Nancy and little Evelyn left

Calcutta docks in a ship for England, This time, they stopped in Egypt to see Alexandria, Cairo and the famous pyramids. Finally, they arrived in Marseilles on the southern coast of France. After a day in Marseilles, they left for Paris by train. Nancy enjoyed the French country side in summer and it was not as cold as the England she had remembered during her last visit. They saw all the sights in Paris, and finally left for Calais on the seacoast facing England. Here they got into a ship which crossed the English Channel and arrived very soon at the small port of Dover on the southern coast of England. Here her sister Margaret, brother Alfred and her aunt Susan were waiting at the quay side to receive them. Both Margaret and Alfred had grown tall and they could not recognize them at once. After many huggings and tears, they went to a small restaurant to eat some sandwiches, biscuits and hot tea. Very soon, they were on the train to London, and then on another train to aunt Susan's home in the suburbs.

Father and mother had a lot to talk with Susan, and later on with their older children. They had to decide on which finishing school to which Margaret had to be sent, and the public school for Alfred where he could finish his high school education. This time, Susan had collected all the information ready for them, so that very soon, they could make their decisions. Also, Susan had come to know her neice and nephew very well and she could understand their likings and requirements well.

While the older people were busy

with all these discussions, Nancy felt very lonely, and she was missing her Midnapore home and her Ayah Mary and her stories very much.

Since it was summer and the weather was warm and comfortable, the family took outings in the countryside, and father Charles showed Nancy all the wild flowers and weeds and trees in the country side, and made her appreciate their beauty. It was the first time that Nancy came to know her father a little better, because in India, he was so busy with his work and evening parties, that he had no time for spending a little time with her and talking with her. So very soon, she did not miss her Ayah Mary very much. When she went to sleep at night, after roaming around the English countryside, she had dreams of her Midnapore home and its gardens and of Mary's Bengali stories.

Aunt Susan was really a very nice person, and soon Nancy fell in love with her. She knew very well that she would have to spend the next few years with her, the way her brother and sister had done.

When the time came for parting with her parents at the end of his furlough, it was again hugs and tears, but very soon Nancy forgot her Midnapore home and her Ayah, and was busy with her lessons with tutors that her aunt had found for her education.

A few more years passed by, and Nancy became fifteen years old and was ready for the finishing school which her sister Margaret had attended. By this time, Margaret had gone back to India and was living

with her parents in Faridpur district where her father was transferred to. Faridpur was in East Bengal (in what is called Bangladesh today) and was nearer the big city of Dacca and not near Calcutta. It is in the area of the huge delta of the Ganges (Ganga of today) and very near the big river Padma which is the second branch of the river Ganga in the delta region, and which is wider and bigger than the mother river itself. There were many many rivers in this region which form the different branches of the mother river. Except for small distances, people had to travel in small boats and in small steamers on the big river Padma. The father Charles Thompson was most of the time on tour with his assistants going to remote places in the district, travelling by boat crossing rivers, and on horseback on dry land, to inspect and give advice to the minor officials in these small towns and villages. These minor officials were mostly Indians who had English education, and who knew their own language Bengali very well, so that they could interpret what the farmers and others had to tell the collector.

Arrangements were made for the stay and for the comforts of the collector Thompson Saheb and his assistants in the traveller's bungalows called dak bungalows. Sometimes, Nancy's mother Ann, her daughter Margaret and little two year old Dick (Richard) who was born after some interval accompanied Charles Thompson on these tours, when there was good weather, so that they could have a little change.

After she came back to India,

Margaret was busy helping her mother in supervising the servants and also in arranging evening parties for English friends in Faridpur, both men and women. They had high tea, tennis parties, dances accompanied by music and so on, in their house and huge garden. This way, Margaret could meet some young English men who were either in the civil service, army or police or in the Indian Railways, or in the Posts and Telegraphs. This was the time during the second half of the nineteenth century, that the British rulers of India built railways with the help of Eurasians all over the country connecting large and small towns, and also established communication by telegraph all over the country. Telephones came to India a little later. No Indian officers were invited to these parties, even if they held important positions under the Collector Saheb. There were similar parties in the homes of other British officers, and the women enjoyed these parties. In bigger cities, there were exclusive British clubs into which Indians and dogs were not allowed.

After a few years, after Nancy finished her finishing school, she came back to India, and at this time her father was posted in Calcutta, the big metropolitan city, the capital of India and of West Bengal. They lived in a big mansion on Harrington Road, which was surrounded by a small formal garden. Here, the family consisted of her parents, herself, young brother Dick who was seven years old and ready to be packed off to England for his education. Margaret had met a charming Captain Cox of

the Indian army at Faridpur and got married to him, and had moved to the big army centre of Bangalore Cantonment in the native state of Mysore in South India. They were receiving loving letters from Margaret very often, and she was asking her parents to send her younger sister Nancy to Bangalore for a holiday, so that she could meet charming English army officers of the British army there.

Ann and Charles Thompson found a young couple named Edward and Phyllis Haines who were going to Bangalore in June of that year. Mr Haines was being posted at Bangalore to work in the office of the British Resident in the native state of Mysore, and whose office was in Bangalore. First class reservations were made in the train leaving Calcutta for the big southern city of Madras which was the capital of Madras Presidency. Further first class reservation was made in the night train from Madras to Bangalore for the next day. Nancy was thrilled about this journey which would make her see a large part of this vast country of India, which in her inner thoughts was really her home.

The train started from the big Howrah Railway Station of Calcutta. They went in a horse drawn Victoria carriage from the house to the station, and they had to cross the big Howrah Bridge across the river Hooghly which is really the main branch of River Ganges or Ganga, and on which Calcutta stands. The railway station was crowded with hundreds of Indians, men in white dhoties (man's loose dress in Bengal

as well as in many other parts of India) and women in white or coloured saris, and children in bright coloured cotton clothes. They were rushing to enter the standing train into the crowded third class carriages, The men were carrying their luggage on their heads, and women were carrying little babies.

Nancy and her English friends Edward and Phyllis Haines were dressed in sober cotton clothes suitable for travel, and their luggage was carried by their servants who found the reserved first class carriages. When they entered their reserved carriage, they could settle down on the comfortable stuffed leather seats, and the luggage was placed under their seats. As there was still half an hour before the train left, Nancy's father Charles Thompson had ordered hot Tea and sandwiches to be brought from the first class European restaurant in the station, to be served in the compartment. The tea and sandwiches refreshed everybody. When the Eurasian guard blew his whistle, there was a quick goodbye and hugs between Nancy and her parents.

The train slowly left Howrah station, and Nancy was looking eagerly out of the window to see the scenes. Bengal being the delta region of the mighty river Ganges, was green with paddy and fruit trees everywhere. There were a number of ponds which bred fish,. The small villages had thatched mud huts surrounded by big fruit trees, mangoes, coconuts, jackfruit, bananas and so on. The train sped on, and finally reached Midnapore station, where Nancy had

spent her childhood. Memories came back to her of her Ayah Mary and the Bengali stories she used to tell her.

The next big station was Kharagpur where there was a railway workshop. By this time it was dark and about eight o'clock in the evening. When the train stopped, trays of hot dinner arrived from the Restaurant car, which they enjoyed, because they were feeling hungry.

In the Kharagpur station, the Indian passengers were running around to get their dinner from the Indian restaurants. Also peddlers of food, hot samosas, hot tea in small clay cups, fruit and sweets were shouting their wares, and people rushed to them to buy. There were also sellers of sweet coconut water from the green coconuts, and this was really a very good refreshing drink.

After dinner and a game of cards, Nancy and her friends spread their mattresses on the seats and covered themselves with thin bed sheets and tried to sleep. The movement of the train sort of lulled them to sleep.

When the morning light peeped through the windows, they got up and went to the bathroom, and when they came back, the train was entering a big railway station, and the nameboard in English told them that its name was Waltair. The name written in the Indian language below the English letters did not look like Bengali letters which they were used to see in Bengal and in Calcutta. The language that the people were talking on the railway platform also did not sound like Bengali. When the Eurasian ticket collector came to

check their tickets, he told them this was the Telugu speaking area of the big Madras Presidency, and the language Telugu was one of the South Indian Dravidian languages. Then a bearer came in and put three buckets of hot water in the bathroom. One by one, the three of them took their hot baths, and were dressed in fresh ironed cotton clothes, and soon arrived the hot English breakfast and a big teapot with steaming hot tea, which they were very eager to consume.

After breakfast, the train slowly pulled out of Waltair station and gathered speed and was heading in a southerly direction. After stopping at a few small railway stations, they arrived at a fairly large station called Rajamundry which is still in the Telugu speaking area. Here hot English lunch appeared, which they were happy to consume because they were hungry. People eat a lot more on train journeys than at home, because there is nothing else to do.

Leaving Rajamundry, the train crossed the wide river Godavari slowly, and entered beautiful farm land growing rice, tobacco, coconuts, other fruit trees, interspersed by small huts where the farmers and their families lived. They could see the farmers working in the rice fields with their bullocks and wooden ploughs, and the women pulling out weeds and transplanting rice in the rice fields. The women wore bright coloured saris and the men were in white dhoties. It was a beautiful scene, and how Nancy longed to get down and walk in the fields.

Next morning, the train entered

the big station of Bezwada (Vijayawada of the present Andhra Pradesh of today), where breakfast was served. Then they crossed the big Krishna river and headed south again. In the evening, they could finally arrive at the Central station of Madras (which is Chennai, capital of Tamilnadu of today), which was almost as big as Howrah station of Calcutta. This was the terminus of their railway journey. They were tired, but Nancy was so enthralled with all the sights she had seen on the way.

They got down from the train, and with two or three coolis (porters) carrying their luggage, went up the stairs to the big well furnished first class retiring room. Here they could all have a good hot bath and a change of fresh cotton clothes. A delicious hot English lunch was served on a clean table covered with a snow white tablecloth, which they enjoyed very much. Then it was time for them to go down to the platform, where the train for Bangalore was waiting. Again, they got into their first class reserved compartment and settled themselves for the night. Early, next morning, they arrived at the Bangalore Cantonment railway station, where they had to get down.

Here they were received by Nancy's sister Margaret and her husband Captain Cox who welcomed them, and every body was happy at the end of the journey. The air was crisp and cool and so pleasant after the heat of Calcutta, the train journey and of Madras. Edward and Phyllis Haines bid them goodbye and left for their home.

When they came out of the railway station, a Victoria horse carriage was waiting for them, into which all of them got in with their luggage. The carriage started and went into a narrow railway underbridge next to the station, and entered Miller Road on either side of which were big bungalows with their huge compounds with beautiful trees and formal gardens. Then they crossed the railway line again, and entered the area called Frazer Town. This was one of the areas where many of the British people lived. They finally arrived at a beautiful bungalow on Spencer Road, where they all got down, and entered the house. The house was cool and nice and well furnished. This was the house of Margaret and Captain Cox. Margaret took Nancy to her room and made her feel comfortable. Nancy was surprised to see that there were no punkas in this house, because they were not necessary, because Bangalore was at a height of 3000 feet above sea level. and remained cool most of the year.

Margaret talked to her younger sister and told her all about Bangalore and how the British people loved it and what a wonderful time they had here. It was a big military station, and there were many posh clubs like the Bangalore Union Services Club which had parties, dances, tennis courts and a good dining room. Nancy started looking forward to all the lovely parties she could attend here and the interesting people she could meet. When she tried to talk to the servants in Bengali, they could not understand her, and then she

very soon realized that this place was nearly 1000 miles from Bengal. The servants could speak Butler English fairly well, and their own mother tongue Tamil. Nancy wondered why English children could not be taught a little more about India and its people, its languages, its literature and its culture. After all, people like her were born in India, and spent most of their useful lives in India except for a few years of their childhood and adolescent years in England for their education. She tried to discuss these things with her sister, but she found out that her sister was not interested.

Time passed by very soon with the parties at the club and at home. They sometimes went shopping to South Parade where most of the English shops were there. Sometimes rich Indians and Eurasians also shopped here, but she noticed that the shopkeepers who were English gave first preference to the English. The shop assistants were Eurasian men and women who were darker in complexion and with Indian features in English clothes, who spoke fairly good English with a slight accent.

When Nancy took walks by herself on the streets of Frazer Town, she saw some streets with smaller bungalows where these Eurasians lived. These people did not come to the BUS (Bangalore Union Services Club), but had their own club called the Bowring Institute on St. Mark's Road.

On Sundays, they went either to St. Marks Cathedral on South Parade or to St. Andrew's Church, where English Protestant pastors preached,

and where most of their English Protestant friends went. In Frazer Town, there was also a big Roman Catholic church called St. Francis Cathedral where many Eurasians went and a fairly large number of Indian Roman Catholics went. Very near this church was St. Francis Xavier School for girls, where the Eurasian girls went to school, and there was a boarding home for them. This school was managed by European nuns. Very near this school was St. Germain's school together with a boarding home for Eurasian boys managed by European Catholic priests. On Promenade Road close by, a new school called Goodwill Girl's School was being started by English Protestant women missionaries for the Indian Protestant Christian girls, where the mother tongue Tamil was also taught to the girls in addition to English and other subjects.

During these walks by herself in Frazer Town, Nancy ventured to talk to two English nuns standing near the gate of the Francis Xavier School, who took her inside the school and showed her the classrooms where the Eurasian girls were being taught English history. The girls wore uniforms and were listening to the English nun teaching them with attention. Nancy asked the nuns whether Indian history was also taught to these girls. The reply was that Indian history was taught as a part of English history. When she asked the nuns whether these girls had any chance of going to England, the reply was that there was no chance of their going, unless they married an English officer of a very high rank and

from a noble family, but even then, she was doubtful about her being welcomed in English society. After some years, Eurasians were called Anglo-Indians, and that is the name they go by in modern independent India. They all have English and European surnames, showing that they are descended from European men who married Indian women some generations ago.

The European nuns invited her to visit their school sometimes.

Nancy thought that this suggestion of the nuns was very welcome to her, but she was afraid that her sister Margaret and her husband would not like it, and certainly not her parents if they came to know about it. However, she took the courage to discuss this matter with Margaret who was very much older than her. Margaret was sympathetic, but she was afraid of the opinions of English society in Bangalore. When Margaret told her husband about it, he was also sympathetic about the idea, because he had mixed with Eurasians and Hindus and Muslims in his office and he felt that the English people should not be so rigid about mixing up socially with the Indians including the Anglo-Indians. After the great Indian mutiny, the British Indian Government became strict and instructed British officers and their families not to socialize with the Indians, because the Mutiny had made them afraid of another Indian rising. In the last quarter of the eighteenth century, the Indian National Congress was born, and they held meetings at many big cities all over the country criticizing the British Gov-

ernment policy in India, though the Congress was founded by an ex British civil officer of the British Government. However, Margaret and her husband thought that innocent visits of Nancy to the school managed by the European nuns was not very harmful. This pleased Margaret very much, and she started visiting the school more often when the nuns gave her permission to do so. She used to talk to the girls during the recess and took part in their extra-curricular activities like sports, dramatics and music. She found that some of the girls had a good musical talent, and they could sing and play on the piano well. In addition to the nuns, the teachers were mostly Eurasian women. A few of the students were Indian girls, but they also wore the uniform which consisted of a navy blue skirt, a white blouse and a navy blue tie. As the annual school day was approaching, she took part in training them in acting in a play, may be Shakespeare's "As you like it ." Nancy was certainly having a grand time.

Though she had made a large number of friends at the club, she was not yet attracted to any young man well enough to consider marriage, though she was more than twenty years old. After a year passed, she and Margaret made a short visit to Calcutta to see their parents.

When they came back, her sister was expecting a baby, and Nancy had to take care of some of the domestic duties of her sister. When the baby girl named Gertrude was born, they were all very happy. In the meantime

she had met Henry Elmwood who was working as a junior officer in the British resident's office in Bangalore. She found that Henry had the same interests that she had, namely the interest to know the Indian people better. They became very good friends, and when Henry proposed to her, she eagerly accepted the proposal. The marriage took place quietly in Saint Andrew's church, and her parents had come down for the wedding. Her parents were going for their furlough in England soon after the wedding. Henry had found a good bungalow with a pretty garden on Lavelle Road which was nearer to South Parade and not far from his office. Henry could walk to his office, instead of riding or going in a horse carriage. Nancy was very happy to settle down in her own house, but there was still that lurking wish to know the Indians better. She was about twenty-five years old, and Queen Victoria had died and Edward VIII was King of England. She used to find about an hour in the morning and sit with her Tamil Christian Ayah Susie and try to learn to speak Tamil. Susan's house was not far away, and one day, she and Susan walked to her house. In the house were her parents John and Antho-niamma, and many younger brothers and sisters. There was only one chair in the small house which they offered Nancy to sit on. All the others sat on reed mats on the floor. Nancy could use her elementary knowledge of Tamil to converse with them. The father knew a little English so that he talked to her more. It was a thrilling experience for Nancy. They gave her

some hot tea and some spiced savouries to eat. The younger children brought their friends from the neighbouring houses to see her.

When she went home, she told her husband Henry about the visit. Though Henry thought that there was nothing wrong about it, he only told her not to do it too often, because his bosses in the office may come to know about it and may not like it.

Next year a little baby boy named Edward was born to Nancy and an English woman doctor did the delivery assisted by a Eurasian nurse. Nancy was very busy taking care of the baby with the help of her ayah Susan who was by this time was married and her husband Francis became the cook's help in the kitchen. When Edward became two years old, she put him in a perambulator and she and Susie pushed him in the beautiful park nearby called the Cubbon Park. Edward enjoyed it very much. Bangalore's weather was most of the year cool and cloudy, that it was very pleasant to go out. One day Nancy and Susie walked across the park and reached a church called Hudson Memorial Church where a service was going on. Nancy became curious to know what type of service it was, and she and Susie entered the church and sat in the last row with Edward on Susie's lap. An English pastor was speaking in English, and after him an Indian pastor was speaking in an Indian language which was not Tamil. Susie told her that the name of the Language was Kannada and that she could understand it a little. After the service, as everybody was coming out, both the

English and Indian pastors talked to them in a pleasant manner, and Nancy was very pleased to talk with them. The Indian women were wearing nice saris and some of them could speak English.

When Nancy told her husband about this incident, he explained to her that the Bangalore British Cantonment was only a part of the bigger Bangalore City which belonged to the native State of Mysore whose people spoke Kannada which was also an important South Indian language, and Hudson Memorial Church took care of the needs of the Kannada speaking Christians. The Cantonment area of Bangalore had mostly Tamil speaking people, because the Kannada speaking people did not wish to do the menial jobs for the British. The Kannada speaking people had their loyalty to their Maharaja who lived in Mysore City 80 miles away.

In October of that year, Henry and Nancy Elmwood received an invitation from the Maharaja of Mysore for the Dasara festivities in Mysore, Nancy was thrilled, and started packing up her best clothes and the clothes for the baby. Susie also had to travel, because she had to take care of baby Edward. Nancy gave Susie an old but still good suitcase of hers to pack her saris, blouses and petticoats. The day arrived for them to leave for Mysore. The whole family., that is Henry, Nancy, Edward and Susie got into a horse drawn Victoria carriage and arrived at the Bangalore City railway station, which was bigger than the Bangalore Cantonment station. Two coolies

(porters) carried their luggage and they made themselves comfortable in their reserved first class compartment. Since the journey took only about four hours, they did not take any food for the journey, except some biscuits and milk for the baby. This train was a metre gauge railway train, and slightly smaller than the broad gauge trains in which Nancy had travelled earlier. In Mysore, they stayed in Hotel Metropole, which was very near the Railway station, which was filled up with many other British families who were invitees of the Maharaja.

After taking a day's rest, the next day, they visited the beautiful garden called Nishat Bagh, and little Edward was happy to play on the beautiful lawns with a rubber ball. He also tried to make friends with Indian boys of his age who were also playing barefeet. He tried to remove his baby shoes, and be like the other boys. Susie did not allow him to remove his shoes, because English children always wore shoes when they went out, unlike Indian children who always ran around in bare feet. The next day, they visited the zoo which was situated in another beautiful park, and little Edward loved to watch the monkeys and beautiful birds, but was a little afraid to see the roaring lions and tigers and cheetas. He was thrilled to see the tall giraffe. Then all of them had a ride around the park on a big elephant which Edward liked very much. This was the first time his parents Nancy and Henry had an elephant ride.

The third day was the Maharaja's durbar for British invitees, and

Henry and Nancy went to the Maharaja's palace to be presented to His Highness the Maharaja of Mysore. The Maharaja was one of the very important native princes of India. He had a very able Dewan, and he himself had been trained by very well qualified English tutors in addition to training in the old Indian classics and religious books like the Vedas, the Upanishads, the Ramayana and the Mahabharata, in addition to a good knowledge of the very old and modern Kannada literature, Kannada being his mother tongue. He was probably one of the most learned and accomplished of the Indian native princes those days. Of course, the durbar was a very formal affair, where each invitee was introduced to the Maharaja, and after bowing to him, the person who was introduced gave a silver rupee (the Indian coin of the highest denomination) to the Maharaja. The British resident in Mysore under whom Henry worked had to meet the Maharaja and his Dewan very often to discuss many matters about the state.

During this time, little Edward stayed with his Ayah Susie outside in the big open area in front of the big balcony of the palace, and could sit on a chair in an area specially meant for the British, and could watch wrestlers, jugglers and all sorts of other Indian entertainment. Edward was thrilled to watch this. There were thousands of other Indian people who could watch this entertainment, and many of them had come from other parts of the state, and also from other parts of India.

The last day called Vijadashami

(meaning Tenth day of Victory) was really very grand. The Maharaja was seated on a beautifully decorated elephant and went in a procession through the main streets and finally reached a place called Banni Mantap outside Mysore City, where he cut with his sword a tree called the Banni tree which was symbolic of his conquering his enemy. After this, there was a torch light parade in an open ground, where the Maharaja's cavalry on their horses had a parade and finally saluted the Maharaja. Nancy, Henry and Edward had reserved seats to watch all this grand revelry. This was a festival which had been celebrated for more than a thousand years from the time of the great Vijayanagar empire.

After the durbar, Nancy and the other British women invitees were taken inside the palace to a hall where the Maharani (wife of the Maharaja) was seated with her daughters and women attendants, and the British women curtsied to the Maharani, one by one. The women wore gorgeous silk saris with gold and silver woven into them, and a large number of gold, diamond and other jewels.

So the life of Nancy went on like this for many more years till the first World War lasted from 1914 –1918. During that time the Indian National Movement gained momentum under the leadership of Mahatma Gandhi and other dynamic Indian leaders. If some Englishman called Mahatma Gandhi the "Half-naked Fakir", the Indians called him "Mahatma" (meaning "Great"). It became more fashionable for Indians to wear

the Handspun Khadi Indian clothes (loose white Khadi Pyjamas and Kurta and a white Khadi Gandhi cap for men, and Khadi sari and blouse for women). Every where Indians burnt piles of Lancashire cotton clothes, and shouted "Mahatma Gandhi ki Jai." Nancy read about all this in the newspapers, and the British rulers became more afraid and told their people to keep themselves more and more aloof from the Indians. This made a few English people like Nancy sad.

By the time the second World War started in 1939, Henry had to retire from the Indian Civil Service, and he decided that he and Nancy should go back to England, while their sons Edward and George who had joined the British Indian Army had to stay in India till the time they could leave the army honourably.

Nancy was really very unhappy, because she hardly knew England, but she had to face the future bravely. They went back to England which was geared to tremendous war effort under the Prime Minister Winston Churchill. Both of them volunteered for war work, and were so busy that they had no time to think of anything. After their experience of huge Indian bungalows with so many Indian servants, they had to be satisfied with a small apartment in London, and with one part-time maid. Their two sons were sent to the Middle East where war was going on, and then to the Far East to face the Japanese. One of them was killed in Burma, and that added to their sorrow, but they had to face all these sorrows like anybody else in England.

In 1947, when India became independent and was broken into two countries India and Pakistan, Nancy and Henry became very sad, and had a dream of visiting Bangalore after a few years when things settled down, and if possible meet all their old servants to relive their Bangalore experience.

The above story is fictional, and depicts the lives of the British rulers in India who lived their own British lives without knowing much about the people of India, and even their servants whom they knew were known to them in their own British homes, and they had no opportunity

to know how their families lived and what their culture was.

On the other hand, the English and other European missionaries who went to India and who were not very much supported by the British rulers, came to know the Indians with whom they came into contact very well, and some of them appreciated the Indian culture, and were cultural ambassadors between England and India, like C.F. Andrews and Marjorie Sykes, and many others like Miss Slade who became who became a disciple of the famous Hindu religious leader Swami Vivekananda, and took the name Sister Nivedita.

14.6 A Real Story of Margaret Murray, famous British Archeologist and her Mother in Calcutta

Margaret Murray was born on July 13th, 1863 in Calcutta in India, five years after the great Indian Mutiny. Her great-great-great grandfather was David Philips who was employed by the East India Company, lived in Calcutta, and his wife's name was Sarah. When he visited his first great-grandchild, he put into the baby's hands four silver four anna pieces (an Indian custom, an Indian rupee (coin) consisting of twelve annas those days). The Indian belief those days, was that if the baby clutches the coins firmly and holds them tightly he will be very thrifty, even miserly, if he lets the coins fall at once he will be generous and open-handed. Beebee Philips, as his wife Sarah was called (the word "Beebee"

meaning wife) lived till 1850, when she was over eighty and she thought that "Death had forgotten her." David and Sarah had two daughters named Elinor and Elizabeth. Elinor married at the age of seventeen William Clark, and Elizabeth married at the age of twelve William Thompson, who was a Hooghly pilot. These Hooghly pilots were very brave and famous, and Rudyard Kipling spoke of them as a masterful breed. Calcutta was the chief port and commercial centre for the eastern part of India and for the trade with East Indies and China. The only access to Calcutta was the ninety miles from the Bay of Bengal, along one of the most treacherous rivers in the world, the river Hooghly, the main branch

of the great river Ganges (Ganga) in its huge delta. The safe transport of the trade depended on the knowledge and skill of the pilots of the river Hooghly. The danger of the river lies in the sudden and yet continual change in the sandbanks, the shores, and the landmarks. It was a strict rule among the Hooghly pilots that if a pilot had for any reason been off-duty for three weeks, he was not allowed to take charge of a ship until he had made the double trip, once up and once down, under the command of a pilot who had the most recent knowledge.

William and Elizabeth Tompson had two children, Phoebe (Margaret's grandmother) and James. James went to college in England, when he was old enough. The voyage was around the Cape of Good Hope, and the first letter he sent was from the Cape and it reached his family six months after he sailed from Calcutta. It would be a year before they could hear of his arrival in England. James did not return to India till he took his Holy orders after he finished his college education.

Phoebe was brought up entirely in India, and grew up to be a small sized beauty and was called a pocket Venus, because of her small size. At the age of sixteen, she married John Murray, who was ten years older than her. He died at the age of thirty-one, leaving her with three small children and a fourth coming. He had no savings, and so Phoebe went back to live with her parents. Within another six months, her father William Thompson died suddenly. The family then consisted of

Beebee Sara Philips, her daughter Elizabeth Thompson, Elizabeth's daughter Phoebe, and Phoebe's four little children, and Phoebe's brother-in-law, Charles Murray.

Phoebe taught the children of her friends together with her own children, and she had quite a flourishing nursery school. This added to the family finances, and it really helped. When the eldest boy James left school and began to earn a good salary, he brought his mother and his grandmother into his own home. By that time his great grandmother Beebee Philips had died.

On her father's side, Margaret Murray had heard of her ancestor Murray who was a "conductor" in the East India Company's army, and his battery was quartered in Calcutta in the late Eighteenth Century. His wife was Mary May, daughter of Charles May who was the principal English tailor in Calcutta. May was a great man of character, and he hated all missionaries whole-heartedly, especially Cary, Ward and Marshman of Serampore, and he had said that he would go anywhere any time to see the whole lot of them hanged. Fortunately, he was not alive when his only daughter married the son of missionary Marshman, and what would he have said if he were alive at that time!

John Murray and Mary Murray had three children, Margaret and John (Margaret's grandfather) and Charles. The Murray and Marshman families were on very affectionate terms, even after Margaret's death and John Marshman's second marriage. The two Marshman's sisters

Rachel and Hannah, were lifelong friends of Phoebe Murray. Rachel married the great botanist Dr.(afterwards Sir) Dietrich Brandis, the founder of the Indian and Forests Department. Hannah married a young army captain named Henry Havelock, who became famous in the Great Indian Mutiny. Margaret's grandmamma and Lady Havelock remained close friends until death separated them.

The archeologist Margaret Murray's mother's family was from the English Scottish border. The name of the family was Carr. Her grandmother Carr never went abroad, and was brought up during the Napoleonic wars. Her family believed about all the wickedness of the French nation. They later on moved to Newcastle –upon-Tyne, where grandmother Carr grew up. Grand-papa Carr went to Canada for emigrating, but he died there before he could send for his wife and children. Margaret's mother was the second child, and her younger sister Alice married George Easton, a master in the Martiniere School for boys in Calcutta. George Easton later on joined the Bengal Secretariat, and when he retired he and his wife went to Tasmania to settle there.

Margaret's mother grew up in England in the early part of the nineteenth century, when the great philanthropists were rousing the nation to a realization of the misery and poverty in the whole country, a condition which was probably caused in great measure as the result of the Napoleonic wars. She worked in many of the organizations which

were being started for the relief of the grinding poverty, especially in the education of boys and girls, so that they could have better means of subsistence. She worked for some time with Mary Carpenter of Bristol. Here, her mother realized the importance of raising the moral standard of the women, and that reforming the women was more important than that of men.

After working both in Bristol and in London, her mother decided to go to India as a missionary, and so in 1857 she left England by ship for Madras, where she arrived after fourteen weeks. The first news she got as soon as she arrived in Madras was of the massacre at Caunpore (Kanpur in the present state of Uttar Pradesh). After four weeks, they reached the mouth of the river Hooghly, where the pilot who came abroad told them that Havelock and Outram were quelling the Mutiny rapidly.

Margaret's mother started her missionary work with an unorthodox approach, because she did not talk of religion at all till friendly relations were established with the poor ignorant women. The Zenana system (keeping women inside the house and not allowing them to go out anywhere without being covered from head to foot and accompanied by a close male relative) was very strict those days that it was impossible for an English woman to obtain entrance inside the Zenana.

It took a long time for Margaret's mother to be able to visit a zenana. The first time she could visit a zenana was after she got married.

She soon collected a few zenanas she could visit. She was surprised that the women of these zenanas had very empty lives, and she began by teaching them to do woolwork on canvas and to knit with brilliantly coloured wools. The husbands insisted that no book on Christianity should be taken into the house. They hired a Bengali teacher to teach the women how to read and write. There were even some letters and articles written to an English newspaper in Calcutta, that an English lady was in the habit of visiting zenanas, those sinks of iniquity into which no decent woman should set foot. It was probably written by Englishmen in Calcutta who were highly prejudiced against the Indians and their culture. They only wanted to be in India generation after generation only to trade and make money from the Indians, and certainly did not wish to learn anything about their culture. They only thought that Christianity was the only proper religion, and other Indian religions like Hinduism and Islam were abhorable. It was this attitude of the English that made Indians suspect them and they did not wish to socialize with them.

The English were living happily, and at the same time probably suspiciously, in a country inhabited by people with a different religious and cultural background, and they were in a miniscule minority and they were the rulers. Before the Mutiny, they did not suspect the Indians and were not afraid of them. But the Mutiny opened their minds to suspect them, and their only consolation was their belief that they belonged to a

superior nation with a superior culture and a superior religion. Very few of them cared to learn the old history of India, its religions and cultures, so that they could understand why the Indians of the eighteenth or nineteenth century were living the way they were living. Those visits to the zenanas were the first lifting of the purda.

Margaret's mother's attention was drawn to one neglected part of the population, that is, the poor Eurasians, who were the most difficult to help. Their pride in their European ancestry prevented them from taking any work considered as menial. There were, of course, many educated Eurasians who had been to school and held good posts. Below them, there was a stratum of the desperately poor. They were Christians, and as the main aim of the missionaries was to convert the Hindus and the Muslims, the missionaries neglected them. These people were despised by both the Europeans and the Indians. They had no education of any sort, and they were not trained in any type of work, and so they were unemployable. The Hindu caste system had for hundreds of years specified the type of work that each caste or subcaste could do, and so there was a strict training in each household of the work that the sons learnt from the father, and of the work learnt by a daughter from her mother in addition to household duties. This helped the Hindus to follow their own professions generation after generation without much help from any body else. This was later on disturbed by the British increasing

their imports from England, so that the local trades which had existed for hundreds of years could not survive due to decrease of demand of the local products like cloth and many other items some of the Indian subcastes were producing for the consumption of the Indian people. The British Government did not wish to give any attention to this aspect of the Indian economy, because they were only interested in allowing their British business to flourish. The Muslim tradesmen also suffered, because they were experts in manufacturing beautiful cotton fabrics like the Dacca muslims, and they also were experts in other trades which the Hindu subcastes were not involved in.

Since neither the Hindus nor the Muslims considered the Eurasians as one of the other groups acceptable by their society, and since the Eurasians had developed a false superiority complex for themselves because of their European descent, naturally, the poor Eurasians suffered quite a lot. To a certain extent, this is true even today after India's independence, due to some false snobbishness of these people.

Margaret's mother Mrs Murray and her friend Mrs. Lindstedt who was married to a Swedish businessman of Calcutta of those days in the latter half of the nineteenth century, started a small society called the Friend in Need, and opened two little workrooms in a house in the poor part of Calcutta. At first only a few Eurasian women came and they were taught sewing by a sewing teacher. When they were trained,

kitchen cloths and household linen were hemmed by them which were sold, and they were paid their wages, which could be only a few pice (One rupee being equivalent to twelve annas and one anna being equivalent to twelve pice). Even this small wages made a difference in their lives, because of the large number of children (no family planning those days, and most of them were Roman Catholics). Their husband's had only probably low paid manual jobs in the railways. They brought their lunch from home, and Mrs Murray usually added a large biscuit and a cup of hot tea.

After many years, when Margaret was working in a Calcutta Hospital as a nurse, she was talking to a woman patient who was just leaving and who told her that she could now go back to Friend in Need. Margaret then told her that her mother was one of the ladies who started Friend in Need. The woman cried with tears in her eyes and said, " Oh, Mrs Murray, she good lady. We all loving Mrs Murray, and Mrs Murray she giving us one-one-cup of tea. "

Though Friend in Need Society was first run by private funds, Mrs Lindstedt who was Mrs Murray's partner secured the contracts of making the white uniforms of the Calcutta police, the Society was put firmly on its feet. For a long time in British India, the Friend in Need Society was one of the best known and one of the most important charities in Calcutta.

Mrs Murray's next venture was started in 1875 when the whole family went back to Calcutta after a holiday in England. The church had

at last realized that the large and poor Christian population in Scott's Lane needed help. There was a small church with a harmonium, and an attached orphanage for poor girls, which was taken care of by a matron, but there were no voluntary helpers. Mrs Murray became the voluntary inspector of the orphanage. She took her two daughters Mary and Margaret with her when she visited this orphanage, and Mary who was a good musician trained the girls to form a choir accompanied by the harmonium. The church attracted more people, and later on became an important church.

In 1880, Mrs Murray found that most of the activities for the poor Christians including the poor Eurasians were well organized and did not need any more help from her. So, now she decided that she should return to her first love, that is, social intercourse on an equality between the two races, that is between the British and the Indian. Since Mrs Murray belonged to the upper crust of British society in India, because her husband was a big business man of Calcutta, she only thought of contacts with an equivalent strata of Indian society in Calcutta. So her attempts were made with highly educated Indian Families (mostly Bengali) and of rich Indian businessmen. This was the time, especially in Bengal, when the educated Indians were being roused to the realization of their own backward state compared to the British. India was asleep for a few hundred years, and the knowledge of the English language and contact with the English

speaking people made her understand and study her own great heritage.

Margaret and her mother were witnessing the awakening of India, and all classes were becoming aware of their right to freedom, including the Indian women. They also noticed that these people wished to understand and study their own heritage. In fact this period may be called the Indian Renaissance period, and it had its beginning in Bengal and quickly spread to other parts of India. The Brahmo Samaj was founded in Bengal and it was a very radical religious and social movement. Its leaders were Raja Ram Mohan Roy and Debendranath Tagore and others. At the same time, a Widow Remarriage Society was started. Similar awakening started almost at the same time in Bombay Presidency, and its leaders were Gopal Krishna Gokhale, Bala Gangadhar Tilak and Ranade.

Mrs Murray started giving parties to ladies from the English educated families, but there were difficulties. The Hindus, especially of the higher castes would not accept any food from a beef eating family. Also the Indian ladies were not used to sitting on chairs, and the English and European women were not used to sitting on the floor. All male servants had to be ordered not to enter the house when a ladies party took place. The low class woman Ayah could not serve the food. The Indian ladies were allowed to bring their own women servants, Also the knowledge of English of many of the Indian women was very inadequate,

so that useful conversation could not be carried on. The English and European women did not know enough Bengali. So, you can imagine how the party went on !

There were also mixed parties that Mr and Mrs Murray gave to which both Indian professional men and their wives as well as British professional men and their wives came. The Indian women who knew English fairly well could talk to British men more easily than to Indian men who were not their close relatives. Indian men those days were not used to talking to Indian women who were not their close relatives.

This kind of situation has changed quite a lot in modern India, where Indian women are as well educated as the men, though may be in smaller numbers. But in modern India, even the less educated women in the rural areas are taking the lead in social reform, in spite of opposition from the men, though it is still a mainly male oriented society.

Margaret stayed in India till 1893, when she was thirty years old. Her father died in 1891, and when her sister Mary married cousin Charles Slater and went to live in Madras, Mary went and stayed with her when Mary had her first baby. At that time, Mary read out from the newspaper "The Times" from England that Flinders Petrie, the famous Egyptologist was going to hold classes for Egyptian hieroglyphs in London at University College, and told her younger sister that she should attend the classes. Mary would have liked to go herself, but she had to take care of her baby.

Till that time, Mary and Margaret were tutored at home by English tutors in Calcutta in different subjects. When they went to England with their parents on a long holiday, they had other tutors. So, both of them had a haphazard type of education, but had learnt well whatever they were taught.

For holidays in India, their parents took them to the hillstations of Mussorie and Darjeeling in the Himalayas and to the Nilgiri mountains in the Madras Presidency. These trips were very enjoyable.

In between, they went to England a few times, when Mary and Margaret attended lectures given at the Crystal Palace in 1877 on all sorts of subjects. Though Mary passed all the examinations, Margaret did not pass any of them.

When Margaret was twenty years old, she wanted to have a career. Those days there were no careers for women, whether they were English or Indian. But, slowly hospital nursing was coming into favour in England. Margaret wished very much to go into the Calcutta General Hospital and be trained as a nurse. Her mother supported her, but her father was all against it. He was a true Victorian gentleman, and felt it was rather a slur on him that a lady of the family should go out to work, and that ladies should live on an adequate income supplied by father, husband or son. A lady might increase her income by work done at home but not by going out into the world to do it. Her mother pointed out that she should go out as a volunteer and not be paid, but finally the

convincing argument was her own strong conviction that Margaret had received a call for work. Finally, her father gave a grudging consent, "You may go there for three months, but not a day more." Her sister Mary's objections were that hospital nursing was done by servants, the patients were always the scum of the earth, and you are always exposed to every kind of horrible contagious diseases. On looking back, Margaret felt that she was actuated by the sheer boredom at home and an overwhelming desire for some active occupation.

Margaret finally entered the Calcutta General Hospital as a lady probationer. She paid thirty English pounds and the training lasted for one year. Her hours were from 8 a.m. to 8 p.m.. She slept at home, had breakfast, and reported at the hospital ward at 8 a.m. sharp and worked there till 12 noon. Then she walked a considerable distance to the Sister's quarters, where she was served lunch in a room set apart for her. she had to report at 2 p.m. at the ward again, and she had to work till 8 p.m. Then she went home, had a bath and had dinner.

As afternoon tea had not been invented those days, the long and hot afternoons were very trying for Margaret in the hospital. The Indian milkman used to come into the ward at seven P.M. to pour the boiled milk into the cup which stood on the bedside table of every patient, and he was kind enough to save one cup for her also. Margaret admired the service given by the hospital sisters of the Anglican sisterhood of Clewer and the way that those sisters coped

with the conditions in the hospital. Small operations were done in the open ward with or without screens. Operating rooms were the best that could be devised in the circumstances. There was no air-conditioning and even the lighting was not adequate. The rooms were carefully disinfected according to the knowledge that existed at that time. The building was hot, and flies and mosquitoes could be kept out if the windows were shut.

The germ theory of disease was not known, and most diseases were attributed to bad air, smells and so forth.

One evening, a disreputable looking Englishman walked into the hospital with an English woman about the same age as himself. She was wearing oversized clothes and big men's shoes. When she was put on a bed, and Margaret saw that she was brutally beaten up, and that she was only a sixteen year old girl. Her mother had died about two years ago, and it was her father who had brought her to the hospital. The girl was in a very serious condition, and the following morning the police came. Those days, the police officers were mostly British and at the lower ranks Eurasians. They found out that the father was a drunkard, and in order to get money for his drinks, he had sold his daughter to an equally disreputable Indian man. The girl was a subnormally developed girl, because of undernourishment, and she refused to go to the Indian man who had bought her. The father beat her up, and next when he realized what he had done, he

brought her to the hospital. Margaret took good care of this girl, but after a few days, the girl died. The father was then arrested, and stood his trial. He was put in jail for two years, because he pleaded that he was too drunk to know what he was doing.

The great number of patients in this hospital were sailors who had accidents and malaria, and sunstroke after walking in the hot sun after heavy drinking. In fact, one of the evils that existed in the lower strata of British people in India of those days was over drinking. The Muslims of India were prohibited from drinking, and also the upper castes among the Hindus. Some of the Mughal emperors like Shah Jehan drank, but they were emperors. It is unfortunate that the poor Eurasians (called Anglo Indians in present day India) who were descended from the British and other Europeans from the male side, are suffering educationally and economically due to this over drinking habit.

In the spring of 1886, Margaret and her mother came back to England, and in 1887, her father retired from his business in India, and the whole family lived in a eighteenth century house at Bushey Heath. Both Mary and Margaret taught in Sunday school in a church nearby.

It was in January 1894, that Margaret became a student of Egyptology, when she was more than thirty years old. At that time, there was no training for the students of this subject except at Oxford University, where there was only a course in the the language as a group of three Oriental languages, the othe

two being Arabic and Hebrew.

At University College in London, where Margaret started taking her course of Egyptian Hieroglyphs given by Dr Flinders Petrie, Petrie was away for half the academic year. In the autumn, he gave lectures once a week on archeological subjects in the autumn session, and in spring he gave six lectures on his winter's excavations.

Petrie was inspiring if one were working by oneself and required help, as he would take endless pains, and his clear mind and rapid grasp of a subject would make the difficulties disappear. Margaret was brave enough to ask him if she could help him in his work. She was asked to ink in some pencil fascimiles of inscriptions and some drawings for the Koptos volume. When that was finished, he asked her to trace the descent of property in the Old Kingdom. At the end of this work, she wrote an article which he got published in the Proceedings of the Society for Biblical Archeology. Thus Margaret's career as an Archeologist began.

She continued working with Mr Griffith and Dr. Walker on hieroglyphs, and slowly started teaching the classes.

Archeology can be described as anthropology in the past. Some of Margaret's papers in the Proceedings of the Society for Biblical Archeology and her first books "The Osireion of Abydos" and "Saqqara Mastabas" attracted the attention of the Anthropologists like Seligman and Haddon who asked her to attend the meetings of Section H of the British Asso-

ciation. The main business of Section H was to draw up a memorial to the Government, pointing the immense importance of giving some training in anthropology to all Government servants who were to go out to the British possessions overseas. This was to help the administrators in these possessions to have a knowledge of the religions and the social conditions of the inhabitants of the region, and to avoid the offence and antagonization these officers could create among the natives. Margaret tried to impress on this group the importance of the training of the women also in addition to the men who went to the British possessions. But some of them had very old fashioned ideas about women, and did not want the women to study archeology or anthropology.

However, Margaret continued her work in Egyptology and was also engaged in the training of students. After Dr. Walker died in 1914, Margaret worked with Dr. Petrie. She was able to run the department during the absence of Dr. Petrie on his field trips to Egypt. The 1914-1918 war stopped almost all academic work, because everyone was desirous of doing some kind of war work. But Margaret was over forty years old, and the authorities thought she was too old to do war work. So she concentrated on work on the Witch Cult in Western Europe which resulted in the published book on the subject. This book received a hostile reception from many strictly Christian sects. Her second book on the same subject, which is really the survival of pagan beliefs and rites under a veneer of Christianity was the "God of the

Witches." At that time, this book was a flop, but it was during the 1939-1945 war that interest was again revived in the book.

When she retired from the University College, she went out to Petrie's dig in Palestine, and managed to conduct a short dig for him at Petra. The result was two books, "Petra, the Rock City of Edom" published in 1939, and "A street in Petra", published in 1940. To Petrie's description of his last dig at Tell Ajjul, Ancient Gaza, Vol.V, she contributed one chapter on certain pierced stones which had been clearly preserved on account of their magical content.

When World War II started, Margaret could not go to Palestine, and she became a lecturer in the organization which sent lecturers to isolated camps of anti-aircraft guns and of search lights, whose local headquarters was at Cambridge. At this time, she also made a careful research into the history of Cambridge Town under the Tudors and Stuarts, using the town records preserved in the Guildhall and Downing College and other records available in the town. This study was not published.

Since the end of World War II, her publications have included two best sellers, "The Splendour that was Egypt" which was published on her eighty-sixth birthday, and the second edition of "the God of the Witches." In 1954, "The Divine King of England" came out. In her centenary year of 1964, came out "The Genesis of Religion." In 1963, her book "My First Hundred Years" came out.

I have given a brief story of Dr.

Margaret Murray who spent her first more than twenty-five years of her life in Calcutta in India, and started her academic life at the age of thirty years old in the very important field of Egyptology, and could work with the famous archeologist Dr Flinders Petrie in his original work in Egypt and Palestine. She had accompanied him many times to Egypt, and other places in that part of the world, and helped him in his diggings, the first time being in 1902 and 1903, and later on in 1920 and in 1931. She was an unusual woman of her times, spending her early life in India and trying to understand the Indians and Indian women in particular with the help and understanding of her

mother Mrs Murray. Did her understanding of India and of Indian women help her do her very important work on the understanding of ancient Egypt ?

As compared to the British Memsahab of India of those days, she did not develop any prejudices about India and of Indians.

After Margaret Murray, came English people like C, F, Andrews, Mr and Mrs Cousins, Dr. Annie Besant, Miss Marjorie Sykes and others who lived with the Indian people and gave them encouragement in their struggle for not only independence of India, but also for independence of thinking on all aspects of life.

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