

श्रीः

Our Hindu Navy

And

Maritime Activities

From Vedic Times

Down to the Last Days

of the

Maratha Empire.



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N. B. PĀVGĒE.

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नाना पावगी.

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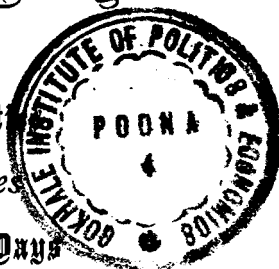
By

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twenty two volumes, and of *The Vedic Fathers*
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CONTENTS.

PREFACE.	i-ix
INTRODUCTION.	x-xxxv
CHAPTER I.—Shipping Enterprise and Knowledge of the Deep, of our Vedic Ancestors.	... 1-7
CHAPTER II.—Our Naval Activities during the Period of Rāmāyana.	... 7-9
CHAPTER III.—Our Navy of the Mahā-Bhārata Times.	... 10-12
CHAPTER IV.—Our Naval Activities during the Sūtra And the Smriti Period.	... 13-24
CHAPTER V.—Our Navy of the Maurayan Period.	... 25-30
CHAPTER VI.—Our Maritime Activities During the Andhra Period.	... 31-37
CHAPTER VII.—Our Maritime Activities During The Colonization of Jāvā.	... 38-39
CHAPTER VIII.—Our Maritime Activities, During Hindu Imperialism.	... 40-49
CHAPTER IX.—Our Maritime Activities and Prowess, During the Times of the Peshwas.	... 50-59

CHAPTER X.--Functions of Admiralty. ...	60-62
CHAPTER XI.—Maritime Activities of the Mogal Period, and The Functions of Admiralty. ...	63-64
CHAPTER XII.—Hindu Imperialism and the Peshwas' Maritime Activities. ...	65-67
CHAPTER XIII.—The Growth of the Pros- perity of India, and her trade with China. ...	68-70
CHAPTER XIV.—Japan Brought within the Range of Indian Influence. ...	71-74
CHAPTER XV.--Look at this Picture And That. ...	75-108
CHAPTER XVI.—The Lāthi Rājya, or A New Phase of the barbarous Monument of British Administration in India. ...	109-133
INDEX ...	135-138

PREFACE.

Our olden ancestors were very well aware of the use of shipping and navy, and had, it seems, paid deserved attention to this matter of great national interest and utility. In these circumstances, and with the detailed facts that have come to our notice, after studying the invaluable Rig-Veda, I cannot resist the temptation to place in the fore-front, the most important thing to which our Rig-Vedic Sires of great antiquity, as will be pointed out presently, had paid their unusual attention, in respect of the matter of Vedic *shipping* and *Navy*, nay even *Militia*, notwithstanding the patent fact that our Vedic Rishis were ever busy, the whole *livelong day*, in their every day religious technic, viz. Soma-worship, Soma-drink, and sundry other things, too numerous to be mentioned here.

For the conviction of the reader, I would quote here only a few instances of Vedic verses, that refer to our navy and shipping, along with their translation into English:—

ते नो भद्रेण शर्मणा युष्माकं नावा वसवः ।

अति विश्वानि दुरिता पिपर्तन ॥ १७ ॥ (R. V. viii. 18. 17).

“ So, with auspicious sheltering aid, do ye, O Vasus, carry us beyond all trouble and distress, borne in your ship. ”

सत्यस्य नावः सुद्धतमपीपरन ॥ १ ॥ (R. V. ix. 73,1).

“ The ships of *Truth* have borne the pious man across. ”

These ships, generally refer to the waters of seas and oceans. But, as in Rig-Veda (v. 99.1), we find even boats and small vessels, used for crossing rivers, like the Indus (सिंधु) and others.

स नः पर्षदति दुर्गाणि विश्वा नावेव सिंधुं दुरितात्यग्निः ॥ १ ॥
(R. v. i. 99.1).

“May Agni carry us, through all our troubles, through grief, as in a boat across rivers.”

These quotations and others of the kind, show our ancestors' liking for, and devotion to, maritime and naval industry. While, king Bhujyu, the son of Tugra, had even a large *Navy* of his own, as he had undertaken even an ambitious naval expedition, against a foreign island, or continent (द्वीप), which, however, was, unfortunately frustrated by a shipwreck, and the king was miraculously saved from being drowned, by the twin-Gods Ashwins, whose *Protege* he was. (vide R. vl. i. 112. 6; 118.6).

Now, Our Indians Make Very Good Seamen.

AND

HERE IS REAR-ADMIRAL WELWYN'S
APPRECIATION.

Bombay, Chronicle 10-1-30.

An interesting and noteworthy departure from official routine was made by Rear-Admiral H. T. Welwyn, Flag Officer Commanding the Royal Indian Marine, when on Thursday (9-1-30) he invited members of the Central Legislature residing in this Presidency and a few prominent citizens of Bombay to sea with

him on board the "Clive", one of the ships of the marine, to see what the ships constituting the Royal Indian Marine Squadron manned by Indian Ships' Companies, which has now been trained in gunnery and mine sweeping, can do. Among those who had accepted Rear-Admiral Welwyn's invitation were the Hon. Sir Pheroze Sethna, the Hon. Moulvi Rafiuddin Ahmed, Mr. H. P. Mody, Mr. Lakshmidas Rowjee Tairsee, Mr. W. S. Neilson, Mr. Lalji Naranji, Mr. Hooseinbhoj A. Lalji, Sir Hugh Cocke, Sir Stanley Reed, Mr. C. N. Wadia, Sir Byramji Jeejeebhoy, Mr. S. N. Haji, Mr. S. D. Saklatvala, Mr. S. A. Brelvi, Prof. K. T. Shah, Mr. Walchand Hirachand, Mr. Fazal Ibrahim Rahimtoola, Mr. M. Master, and Mr. Kaikobad Dinshaw. At 8-30 in the morning, the party embarked, at the Gateway of India, in one of the Marine's launches, and five minutes later entered "Clive", one of the ships participating in the manoeuvres, where they were received by Rear-Admiral Welwyn and his staff. The squadron then proceeded to sea. It consisted of, besides H. I. M. S. "Clive", commanded by Commander M. P. Cooper, H. I. M. S. "Lawrence" (Commanding Officer, Commander R. H. Garstin, O. B. E.), H. I. M. S. "Cornwallis" (Commander L. S. Wadeson), H. I. M. S. "Pathan" (Lt. Commandar R. C. B. McClement), and "Baluchi" (Lt. Commander P. A. Mare). As the squadron proceeded in different formations, the visitors had an excellent opportunity of watching the ships' manoeuvres and exercises, particularly the remarkable display of quick signaling. About 11 a. m. when the squadron had proceeded far out of the harbour, three of its ships, including the "Clive," gave the visitors a few moments of considerable excitement by a display of

long range firing at a target several miles distant on the horizon which was being towed by the trawler "Madras". Having accomplished this, the squadron retired under a smoke screen and the ships' companies on the return voyage, were exercised at drills. Before the visitors left the "Olive," the Rear-Admiral Welwyn, with the aid of maps and illustrations initiated them into the mysteries of the different classes of ships constituting a battle fleet, and gave a graphic description of how a naval battle is fought and the havoc which bursting shells cause.

Tribute to Indian Seamen.

Having returned to the harbour at about 12-25, the guests visited the "Dalhousie", the Boys' Training Ship commanded by Commander A. G. Maundrell. While the ships constituting the Royal Indian Marine Squadron are manned almost entirely by Muslims hailing from Konkan districts, the boys on the "Dalhousie" are mainly Punjabi Muslims. The Konkani Muslims are traditional seamen and Rear-Admiral Welwyn and his staff speak in most enthusiastic terms of the splendid and most efficient manner in which they have been performing their duties though they have had only a year's training. The Punjab boys too, have shown themselves to be very apt pupils, inspite of the fact that they come from an inland province. In fact, Rear-Admiral Welwyn, who, it was evident, took a most sympathetic and paternal interest in the Indian seamen and boys under training, did not conceal his own astonishment at the remarkable aptitude for sea-life and the still more remarkable proficiency they displayed in their work. "If there is any one who

says Indians cannot make very good seamen, give him my name and address". There could be no higher praise than is contained in these few and eloquent words of the brief speech Rear-Admiral Welwyn delivered at the close of the lucheon at Admiral's House where the guests had gathered after landing in the R. I. M. Dockyard and inspecting the machine shop.

Wanted Opportunity.

The manoeuvres and the exercises afforded proof—if a proof was necessary—that, given the opportunity, Indians could man a Navy of their own as efficiently as any other people. The opportunity, however, is a meagre one. An Indian Navy still remains to be created. The facilities for the training of Indians as officers, are, one notes, particularly poor, and, apart from the establishment of the training ship "Dufferin," the Government of India, do not seem to be particularly keen on providing them at an ever increasing speed. This is particularly unfortunate as it would be difficult to secure a more sympathetic officer, to hasten the evolution of a genuine Indian Navy, than Rear-Admiral Welwyn, who, aided by his staff, provided a most instructive and enjoyable programme for his guests on Thursday.

Now, our Rig Vedic ancestors have been acknowledged by all to be the oldest (a) nation on Earth, and

1 (a) The evidence has been given in my work—*Vedic India—Not England,—the Mother of Parliaments*. Ed 1930 pp 9-29.

(b) Vide the same work, pp 100-169.

(c) And I would here add, with advantage, a few touches of true perspective, from the delicate brushes of the

yet the most civilised and highly accomplished of all, having had (b) knowledge of varied arts and sciences,

I have proved their *Tertiary antiquity*, and yet they speak even of *their Sires of old* (पूर्वभिक्षुषिभिः । R. V. i.

master-hand of the Marquess of Zetland, formerly Earl of Ronaldshay, as he knows well, how to wield the pen and describe—“*The Splendour that was Hind.*”—a work of Prof. K. T. Shah. Says he...Ayodhya, the capital of the Raghus ; Pataliputra, the seat of Government of the famous Mauryan line; and—speeding down the centuries—Vijayānagar, a Hindu capital whose beauty was such as to surprise Abdur Razak—the Persian—into declaring, that neither the pupil of the eye had ever seen a place like it, nor the ear of intelligence been informed that there existed anything to equal it in the world.”.....“From the earliest days, India has been a land of Saints and Heroes.....(It has) the curiously Regular Rhythm with which the greatness of India as an Empire has ebbed and flowed. From the decline of the Mauryas, we have to wait a hundred and fifty years for Kanishka, before India rises once more on a wave of Imperial greatness; and from the death of Kanishka, a further two centuries, before the coming of the Guptas ushered in a golden age, in the story of Indian state-craft, literature, and art. And so the tale unfolds in alternating periods of flowering and decay,” until1000 years after Christ, a new turn is given to Indian history with the advent of Islam,.....

“But, the greatness of India is not to be found solely nor even mainly—in the achievements of her warriors and kings. The genius of the Indian peoples has found its happiest, and perhaps its highest, expression in literature, philosophy, and...the reader will find spread before him the gradual evolution of Indian culture from its earliest ascertained beginnings, in the archaic Sanskrit of the Vedic hymns.”.....From Poetry and Drama, Prof. Shah passes on to Philosophy and religion....So many and so fine spun are the webs woven by the speculative minds of India round the great central doctrine of the Hindu peoples—that of Karma and Re-birth.—But, congenial though...metaphysics always was to the meditative Indian mind, other mental sciences were not neglected, and Prof. Shah next indulges in the...survey of language and political economy”. And here, his “attention is rightly drawn to that mine of information on social political organisation of the times, the Artha Shāstra of Kautilya”.

• “Perhaps the aspect of Indian civilisation on which the average Westerner is least instructed is the extent and

1.2), and designate the *young* as but *new progeny*.
(ब्रतनेरुत । R. V. i. 1.2).

I have also proved the fact of our Rig-Vedic ancestors having been *autochthones* in the *Land of the Seven Rivers*.

richness of its culture. The man who reads Prof. Shah's pages will thereafter have no excuse for pleading ignorance on this score. And herein lies the special value of his book".

"No one who knows anything of India at all, is unaware of her achievements in such arts as architecture and sculpture. Proof of her proficiency in these respects meets the eye of the visitor at every turn. Prof. Shah ignores neither the greatness of her master-builders nor the genius of her artists,...by displaying the many other arts and sciences, in which from time to time her peoples have excelled."...For the standard attained to by Indians in bygone days in the sphere of industry and commerce, he is able to call in as witnesses to their skill in metal-working those remarkable iron pillars of Delhi and Dhar, which prove conclusively that centuries ago, iron was wrought and welded in India on a scale which has become possible only in very recent times in the largest foundries of the West. "Thus the varied achievements of many centuries have gone to the making of the *Splendour that was Hind.*"

(d) A few other extracts richly deserve insertion here, as they are unique, are also from indisputable sources, and form part of the Imperial Gazetteer of India—The Indian Empire—Vol. ii. Historical. New Ed. 1908. pp 206, 207—which, in brief, are as follows :—(1) "The (Sanskrit) literature itself furnishes the key to the civilization of the Hindus, the vast majority of the population of the Indian Empire. While ranking very high among the literatures of ancient peoples in aesthetic merit, it is superior to all as a source for the study of human evolution". (2) The discovery of the Sanskrit language gave rise to the Science of Comparative Philology. (3) Acquaintance with the Vedas resulted in the sciences of (a) Comparative Mythology and (b) Comparative Religion. (4) The Hindus have created not only a great national Religion—Brahmanism, but also great World-religion.—Buddhism. (5) In philosophy, too, the Indian mind has produced independently several systems which bear evidence of high powers of speculation. (6) The civilization of India as well as the literature which reflects it, displays not only an *originality* but also a *continuity*, which has scarcely a parallel elsewhere. (7) Thus, no other country (with the possible exception of China) can trace its language, literature,

They were certainly *Not Nomads*, as erroneously supposed by many Oriental and Occidental scholars. This I have established in a separate work, entitled "*Our Tertiary Indo-Aryan Ancestors—Not Nomads—but Autochthonous Agriculturists, in the Land of the Seven Rivers*". Ed 1926.

and institutions, through an uninterrupted development of more than three thousand years."

And yet, Mr. Wm Archer, said to be by Sir John Woodroffe, a literary and dramatic critic, finds India to be in the state of "Barbarism, and says Indians are not civilized people, in his book "India and the Future." But, Mr. Archer, through ignorance forgets the fact, viz. "That a great man and Orientalist—Sir William Jones—said; "It is impossible to read the Vedant or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same foundation with the sages of India" (vide Sir J. W. Woodroffe's work. *Is India civilized?* P 100. Ed 1918. Schopenhauer said—"In the whole world there is no study so *beneficial* and so *elevating* as the Upanishad. It has been the solace of my life, it will be the solace of my death."

Freidrich Schlegel wrote: "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears, in comparison with the *abundant light and vigour of oriental idealism*, like a feeble Promethean spark, in the full flood of heavenly glory of the noon-day sun, faltering and feeble and ever ready to be extinguished.

Victor Cousin, the celebrated French historian of Philosophy wrote: "When we read with attention the poetical and philosophical monuments of the East, above all those of India, which are beginning to spread in Europe, we discover there many a truth, and truths so profound, and which make such contrast with the manners of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy." (pp 110, 111, 112).

"These are the sayings of the greater men." writes Sir J. Woodroffe, "But the world is not made up of such. The bulk of criticism of Indian culture has been hostile, and a good deal of it ignorant, abusive, and unfair." p 113 (vide His work—*Is India civilized?* Ed 1918).

When we go through the Rig-Veda, and study the Vedic literature, we are naturally surprised to find that the Rishis' extreme love of truth, their knowledge of things they saw, of things they perceived, and of things they described, was simply marvellous, and beyond all comparison. Infact, they were wonderfully in advance of the times. Yet, how self-subdued (विनीत), self-restrained, lovely, decorous, and modest do we find them ? Obviously their *deep knowledge* like the deep *ocean*, has never made any show, or the shallow-water-noise whatever.

But, what is this the result of ? Obviously, there must have been cause for the effect; and after research, we find that *truth* was the *foundation* of all the actions of the Hindus. Nay, the very seed was sown in the Vedic ground by the Rishis themselves, and here is the verse which has produced the fruit:—

सत्येनोत्तमिता धूमिः सूर्येणोत्तमिताद्यौः ।
ऋतेनादित्यास्तिष्ठन्ति..... ॥ १ ॥ (R. V, x. 85.1)

“ Truth is the base that bears the Earth ; by Surya (the Sun) are heavens sustained. By Law (ऋत or Order), the Adityas stand secure.”

Thus, the *truth* having been the basis of all our actions, our generous and beneficent Gods proclaimed and spread throughout this-our land of the *Seven Rivers*, the *righteous laws* of the Aryas, which we see in the following verse :—

* * * * *
सूर्यं दिवि रोहयन्तः सुदानव आर्या व्रता विसृजन्तो अधिक्षमि ॥ ११ ॥
(R. V. x. 65. 11).

“ The bounteous Gods spread the righteous laws of the Aryas over the Land ”.

INTRODUCTION.

(वरुणः) वेदा यो वीनां पद्मन्तरिक्षेण पततां ।
वेद नावः समुद्रियः ॥ R. V. I. 25. 7.

“VARUNA, the Lord God of Heavens above, and of all the worlds below, knows the path of birds that fly through heaven, and is also cognisant of the ocean-routes along which vessels sail.”

The Lord God of our Sires of old,
That gave us bliss and *Land of gold*.
But *jealous MIGHT* stripped us of all our right,
And left us *helpless, even with words to fight*.

Time there *was*, when Hind's Navy¹ was our pride,
And HĀJI was *safe on all the coasts he plied*.

But *rank jealousy, or rather mean avarice*, now
intervenes,

And English *justice*, its face *well hides*.

I (a) The English were solely responsible for destroying our Hindu Navy, which was in a most flourishing condition. Nay, it was even a terror of the West coast of India for a whole half-century, to the English upto 1755 A. D., of which the details would be given later on. In the mean while, I shall place before the reader what Dr. Sir P. C. Rāy says in respect of the matter.

(b) HOW INDIAN SHIPPING WAS KILLED.

1. Dr. V. H. Rutherford also has written “that British rule in India is hated more than ever”. (vide His Work *Modern India pp. IX, X. Ed 1927*).

ÂCHÂRYA RÂÛ'S SCATHING CONDEMNATION.

"The Three Tailors Of Tooley Street."

CALCUTTA Feb. 7-1930.

"I was away from Calcutta and I was amazed and no less pained to read in the papers that some amiable gentlemen like the proverbial Tailors of Tooley Street, had taken upon themselves to speak on behalf of the people of Bengal, on the Coastal Reservation Bill. I am afraid there must have been wirepulling from behind the scene, and they simply danced to the tune of interested foreign exploiters", said Dr. P. C. Rây in the course of an interview with a Free Press representative.

Continuing he said; "In every free country, Coastal traffic is reserved for its nationals. This is indispensably necessary for the revival of our own shipping industry. All honour to the promoters of the Scindia Steam Navigation Company, for the heroic fight they are putting up against tremendous odds.

The success of this company means the success of all other similar existing and future undertakings in India. We all stand or fall by it."

After stating how the activities of the East Bengal River-Steam Navigation Service and the Bengal-Burma steam Navigation company were being hampered by foreign combinations to crush Indian enterprises, he continued: As the three self-constituted, "representatives of Bengal asked, how can an infant industry at all exist, not to say, thrive under such unfair competition? Even mighty America is making tremendous efforts to restore her shipping to its former position." *Killing of Indian Shipping.* Concluding Sir. P. C. Ray said: "Little over a century ago, India had a mercantile marine of her own. She had her own dockyards at Bombay and Calcutta. But, this was killed while our self-styled beneficent

Government stood silently by, without lifting its little finger. What the historian Wilson says, with regard to the killing of Indian textile industry, is equally applicable to the present case, viz—the foreign manufacturer employed the arm of political injustice to keep down, and ultimately strangle, the competitor with whom he could not have contended on equal terms.

It is a dismal chapter in the history of British connection with India, and the least reparation the Government can do is to help in every way and do all that lies in its power in passing Mr. Haji's Bill in the Assembly".
—Free Press.

The reader perhaps is aware, that I had promised in my work, *Vedic India—not England—the Mother of Parliaments*, [p. 105, Foot note 1 (b), F. N. 2), and p 106], the requisite details of *Indian Shipping* and *Indian Navy*, as they are not only of great importance, but of infinite value, as stupendous ignorance and thoughtless misunderstanding prevail, amongst some scholars and historians of the East and the West. Especially, as the ceaseless, vain, and nauseating bragging, along with the self-praise, of the English, and their slander of others, barring rare exceptions, which themselves prove the rule, is ever to the front, *in season* and *out of season*, and knows no bounds of decency, even when their *own kith and kin* tell a *dismal tale* of British *violence* and *dishonesty*, which would be presently exposed, along with *extortion* and *oppression*. selfishness and *exclusion of the Indians* from a just share in the government of their country.

Under the guise of trade, the English were conspiring for the conquest of India, for her exploitation, nay

even destruction of her innumerable industries, her consequent starvation, and as Dr. Macnicol says in his work *The Making of Modern India*—, “that shopkeeper England is out *for loot*, in relation to India”. “She knows bitterly that she is not fed”, “nor protected”.

India has been famous, from time immemorial, for her fabulous wealth. But, this has been drained away by the greedy and extortionate English, and made her the poorest country in the world. Sir George Campbell has proved from an official report of 1869 A. D., about the Madras Presidency, that “the bulk of the people are paupers. Besides, Mr. W. R. Robertson, Agricultural Reporter to the Government of Madras, proclaims in respect of the agricultural labourer thus:—“His condition is a disgrace to any country calling itself civilized. In the best seasons, the gross income of himself and his family does not exceed three pence per day, through out the year, and in a bad season, their circumstances are most deplorable”. (vide Dr. Dādā Bhāi Nowroji’s *Poverty and Un-British Rule in India*. p 244. Ed. 1901). Moreover, in one of his two volumes, relating to the *condition* of India, Frederic Sir John Shore of the Bengal Civil Service, and subsequently Governor General of India, said, “The ruin of the upper classes (like the exclusion of the people from a share in the government), was a necessary consequence of the establishment of the British power; but had we acted on a more liberal plan, we should have fixed our authority on a much more solid foundation.” (vide vol. I. p 152. 1837).

Nay, in the second volume of the aforesaid work, F. J. Shore further observed, “Well founded complaints

of oppression and extortion, on the part of both Government and individuals, were innumerable. The question then was, why, with all our high professions, were not such evils redressed? ...I soon found (the cause)...The fundamental principle of the English, had been to make the whole Indian nation subservient, in every possible way, to the interest and benefits of themselves. They have been taxed to the utmost limit. Every successive province, as it has fallen into our possession, has been made a field for higher exaction; and it has always been our boast, how greatly we have raised the revenue above that which the native rulers were able to extort. The Indians have been excluded, from every honour, dignity, or office, which the lowest Englishman could be prevailed upon to accept".

British Conviction and Admission.

"The summary is that the British Indian Government has been practically one of the most extortionate and oppressive that ever existed in India;—one, under which injustice has been, and may be committed, both by the Government and big individuals, provided the latter be rich, to an almost unlimited extent, and under which redress from injury is, almost unattainable; the consequence of which is, that we (the English) are abhorred by the people, who would hail with joy, and instantly join the standard of any Power whom they thought strong enough to occasion our downfall. That this is correct regarding a Government conducted on the principles which have hitherto *actuated* us, is too lamentably true. But, had the welfare of the people been our object, a very different course would have been adopted, and different results would have been followed.

For, again and again, I repeat it, there is nothing in the circumstance itself of our being foreigners, of different colour and faith, that should occasion the people to hate us. We may thank ourselves for having made their feelings towards us what they are." (vide the concluding remarks in vol. II p. 516-1837, of Frederic Sir John Shore).

There are again other very important things, which cannot be left unnoticed. The English earned notoriety for themselves at Surat, where they had established their first factory in India.-Observes Rev Philip Anderson¹ thus :—" As the number of adventurers increased, the reputation of the English was not improved. Too many committed deeds of violence and dishonesty . . . Hindus and Mussalmans considered the English a set of cow-eaters and fire-drinkers, vile brutes, fiercer than the mastiffs which they brought with them, who would fight like Eblish, cheat their own fathers, and exchange with the same readiness a broadside of shot and thrusts of boarding pikes, or a bale of goods and a bag of Rupees. "

Now, the estimate which the people of Western India had formed of the English and of Christianity has been thus described by the writer quoted below in Foot note 1 (a) :—

" According to Terry, the natives had formed a mean estimate of Christianity. It was not uncommon to hear them at Surat, giving utterance to such remarks as ; " Christian religion, devil religion, Christians much

1 (a) *The English in Western India.* pp 22, 32.

(b) *Rise of the Christian Power in India.* By Major B. D. Basu. I. M. S. (Retired). Vol I. p 54. Ed 1923.

drunk, Christians much do wrong, much beat, much abuse others”.

Terry admitted that the natives themselves were very square and exact, to make good all their engagements. But, if a dealer was offered much less for his articles, than the price which he had named, he would be apt to say :—“ What ! Doest thou think me a Christian, that I would go about to deceive thee ” ? [see ante p (xv) Foot-note 1 (a)].

Dr. C. R. Wilson writes :—“The English in Bengal were equally notorious for their quarrels, the natural outcome of the prevailing eagerness to make money, and the spirit of espionage fostered by their masters, who were pleased that their servants should tell tales of one another. The old Viceroy Shāyista Khan called them ‘a company of base, quarrelling people, and foul dealers’ ; and our great modern authority will not gainsay that the noble had good grounds for his assertion. The impression of the moral and social tone of the Company’s servants in the Bay, which has been left on the mind of Sir Henry, by his exhaustive study of the records of the time is ‘certainly a dismal one’, and he has found it ‘hard to augur from their prevalent character at this time the ultimate emergence among the servants of the Company of such men as Elphinstone, Munro, and Malcolm, Henry and John Lawrence, Martyn and Heber.” (*vide Loc. Cit.* Vol. I. p 66. It may be here remarked by the by, that Malcolm, Elphinstone, Munro, and John Lawrence were as great adepts in Occidental diplomacy, as Clive and Warren Hastings).

The ruin of the trade of India and her industries, of her navy as also of her political downfall, may be

said to have dated from the time, when through magnanimity and generosity, our Asiatic sovereigns granted to the English, facilities for trade, by giving them land, and yielding to the ceaseless importunities of British merchants, before knowing their true character and deceitful nature. For, these traders and Company's servants had always, not to say every where, professed to be the *humble* servants of the Muslim and Mahratta Princes and Land-Lords, as their chief object was to get money by hook or crook, a fact admitted also by Dr. C. R. Wilson (ante, p. xvi) and confessed even by Lord Macaulay, as he observed, "The business of a servant of the Company was simply to wring out of the Natives a hundred or two hundred thousand pounds, as speedily as possible". (vide Dādābhāi Nowroji's *Un-British Rule in India* p. 276 Ed. 1901).

I will now produce the Court of Directors' admissions, in respect of the East India Company's oppression and most dishonest dealings, after they introduced the thin end of the wedge by cringing and fawning :—

"The East India Company's management in India was a scene of most cruel oppression". (8-2-1764). "They have been guilty of violating treaties, of great oppression, and a combination to enrich themselves". (Court of Director's Letter. 26-4-1765)... "The infidelity,—rapaciousness, and misbehaviour of our servants in general". "We must observe that the misconduct of individuals has rendered the English name so odious, (vide Bengal Letter of January 31st 1766, to the Court of Directors. D. N. p. 615). While, "Company's servants' actions have made the name of the English stink in the nostrils of a

Gentoo and a Mahomedan" (vide D. N. p. 600 Ed. 1901). "There are again other reasons why *the English name stinks in the nostrils* and has become odious, as innumerable instances are found that prove dishonesty, forgery, and ungratefulness of the English, that make them hated and detested more than ever. When pressed, they always "stooped to the most abject submissions" (vide Mill. Bk I Ch. V.). But after they got power in India they began to behave rudely with us, and show contempt of our power and authority.

For instance, about 1618 A.D., Sir Thomas Row wrote thus in his annual report :—“It is not advisable to deal with these people (Indians) leniently. They detest us. Their ports were wealthy. We have reduced them to beggary. All trade is ruined. The more we impress them with awe, the better for us. These people ought to be kept in hand with the sword. If the (Indian) authorities do not heed our demands, we should without let or hindrance, seize the ships of the indigenous traders, and satisfy ourselves”. (*The Marathas and the English*. By N. C. Kelkar. p 17. Ed 1918). *This is English honesty! This the gratitude of the English!!*

Beginnings of English Aggressions.

But, more than this, and before this event had occurred, the reader will come across the pitch of ungratefulness of the English, barring rare exceptions, that prove the rule. The reader, perhaps, is aware, that when pressed and in straitened circumstances, Englishmen always stoop to the most abject submissions. See p. xviii). While, when their Indian masters show leniency, they begin to sit over their heads, and behave most rudely

and imprudently. In fact, when in 1615 A. D., the Company's humble servants fell out with the Nawāb of Bengal, they ventured, and had even the audacity, to question whether their *disguise* had not been worn too long already? Accordingly, in 1615 A. D., they fitted out their first invading expedition, with orders to seize Chitagong, and do further violence. But, the Company's raiders suffered severe reverses; as, immediate loss of their factories at Patna and Casimbazar, made them cringe and fawn again, and reduced them to seek terms of abject submission.

For, their rash and offensive demeanour provoked the Mogal and the Mahratha authorities in India, against them. Orders, therefore, were issued at once, declaring that it was no longer compatible with the safety of their territories, that the Company's Servants should be suffered to remain for purposes of encroachment. Accordingly, they were driven from Surat; Bombay was besieged; and possession was taken of their factories at Vizigapatam, and other places. (vide W. M. Torrens, M. P's. *Empire in Asia*. p 13. Ed 1757-1858).

I would now cite the most revolting feature of the ingratitude of the English and their meanness. "In 1624, they obtained a grant of jurisdiction over their own servants, it being as difficult to keep order in a distant factory, amidst a foreign community, as among the crew of a ship at sea. The Padishah, being a just man and wise, understood their needs, and yielded what they asked, little dreaming that the time would come, when, from such root of title, they would claim jurisdiction over his subjects and successors, and, as the penalty of resistance, decimate the *one*, and imprison the *other*."

for life, as guilty of rebellion." This is a quotation from W. M. Torrens, M. P.'s *Empire in Asia*—A Book of confessions, p. 12,—which well illustrates how the thin end of the wedge cut to pieces the whole Indian continent made the English name *so much odious*, as even to stink in the nostrils of all; how the English soaked the Indian blood that oozed out of the wounds inflicted by them, and left India so weak, and powerless, as to be beaten by the strong, for purposes of exploitation.

In fact, to come nearer home, the strong navy of India, which was but a terror of the Western coast of India, to the English, and other Western powers, during the period of the Mahratta Empire (vide ante p. p. x, xi), was purposely and ruthlessly destroyed by the English. Besides, her innumerable industries, which brought forth product, for which there was, as usual, *our own demand*, and even *increasing foreign demand*, were also ruined by them. Our ports *which were wealthy*, were reduced to *beggary*, as even confessed by the English (vide ante p. xviii). Thus the children of the soil of India, that supplied to the whole world food and cloth, have been left naked, starving, and crying for food. But, rather than describe these things myself, let a foreigner, who is an independent witness, who, moreover, is the *kith and kin* of the English, portray the picture, as he has seen it himself. Says Dr. Macnicol:—"She (India) knows bitterly that she is not fed," "nor¹protected." "That shop-keeper-England is out for loot, in relation to India." (vide his work)—*The Making of Modern India* 1920.

I produce below, Dr. Pattabhi's lecture on the **Legalised British Loot.**

If Salt Tax is not Paid,
**“British Empire will fall like a House of
 Cards!”**

ECONOMIC CONQUEST OF INDIA.

Dr. Pattabhi on “Legalised Loot.”

“Britain’s Economic Policy in India’ was the theme of a most illuminating and instructive address given by Dr. B. Pattabhi Sitaramayya to the public audience in Bombay, at a meeting held under the auspice’s of the B. P. C. C. on Tuesday evening, at the Peoples’ Jinnah Hall. There was a large gathering present, and Mr. K. F. Nariman presided. Dr. Pattabhi, who is a member of the Working Committee of the Congress, broke his journey here ‘en route’ to Ahmedabad, where he is proceeding to attend the meeting of the Working Committee. Being indisposed, he spoke sitting in the chair.

Opening the proceedings, Mr. K. F. Nariman said Dr. Pattabhi needed no introduction to the audience of Bombay. They all knew that he was one of the vanguard Congress leaders and also one of the staunchest and most faithful followers of Mahatma Gandhi. Coming to the subject of the meeting, Mr. Nariman maintained that the present depression in Indian trade was due wholly to Britain’s economic policy in India, which was nothing but sheer exploitation of one race by another.

In his most informative speech which was replete with complete and up-to-date statistics, Dr. Pattabhi

traced the economic policy of Britain in India through an extensive period of a century and a half. Quoting numerous illustrations, he said that this policy of Britain was nothing short of a legalised loot. He began with the story as to how and why Lord Dalhousie effected the conquest of Berar from the hands of the Nizam. All along, the British policy was directed towards draining away the resources of India. Britain's conquest of India was not only economic, but it was also spiritual, cultural, and political. It was the four-fold conquest as Mahatma Gandhi called it, in his famous Independence resolution.

Instancing the salt industry he pointed out, why in spite of unanimous public opinion in this country, the Viceroy had repeatedly certified the salt tax. It was no exaggeration to say, he remarked, that this British Empire would fall like a house of cards, if the salt tax was reduced to any appreciable extent. Salt tax was necessary in the interests of Britain, otherwise British salt would not find a dumping ground in India. In railways, irrigation, machinery, shipping, and military; in fact, in every branch of industry, a sedulous and systematic attempt was being made to paralyse the Indian industry. In no other country except India, there were any restrictions over the reservation of coastal traffic. Even countries like Poland, Chilly, and Turkey, which were more backward than India in shipping, had passed laws by which the coastal traffic in these countries was made a monopoly of indigenous shipping company.

Referring to the slumps in the money market, Dr. Pattabhi pointed out that this slump had not come as a consequence of the Congress resolution. The Con-

gress passed a resolution on the 31st of December 1929 but surely the slump was there long before that. This slump and the trade depression were mainly the outcome of the atrocious currency policy of Government, which was nothing but a legalised loot.

It would not be out of place here to refer to British *Romance* and *Reality*. In fact, it seems desirable first to begin with the *display of their tall talk without any deed*. For instance, Mr. Langford James made the utmost grievous show, in his insolent speech, made at the Calcutta European Association's dinner to Lord Irwin, on the 14th of December 1928. This was full of pride of power, with the general *hauteur* of the English, nay with the blustering and hectoring attitude. Mr. Langford James had then the audacity to observe in the annual dinner of the Saturday Club as follows :—“Our forefathers when they came to India, brought with them a particular stock in trade, viz. Stamina, honesty, and initiative”, “We have a right to be here in India, on moral grounds.”

In this connection, therefore, I would request Britishers to read the most disgusting accounts of their *faithlessness, dishonesty, treachery, tortures, starvation,* and imprisonment, under the very nose of Britishers like Olive, Hastings, Watson, and others, of innocent men and women who would not submit to their (Britishers') unscrupulous order, and judge for themselves the exploits or otherwise, of their forefathers, barring eminent exceptions, if they contained *even an iota of honesty, stamina, and initiative*, of which Mr. Langford James exhibits such vain boast, and false vanity, as will be proved by Britain's own admissions and confessions. shown below :—

Court of Directors' Admissions of the East India Company's oppression.

I would begin first with the admission of the highest authority—the Court of Directors—as they say that the East India Company's management in India was “A scene of most cruel oppression” (8-2-1764). “They have been guilty of violating treaties, of great oppression, and a combination to enrich themselves,” (Court of Director's Letter. 26-4-1765).—“The infidelity, rapaciousness, and misbehaviour of our servants in general.”—“Every Englishman throughout the country.....exercising his power to the oppression of the helpless Native.” “We have the strongest sense of the deplorable state.....from the corruption and rapacity of our servants, and the universal depravity of manners throughout the settlement,” “by a scene of the most tyrannic and oppressive conduct that ever was known in any age or country.” (17-5-1766).

Lord Clive's Confession, and his Madras Bengal-Letters.

“The confusion we behold, what does it arise from?”

“Rapacity and luxury.” Madras 17-4-1757. “It is no wonder that the lust of riches should readily embrace the proffered means of its gratification, or that the instruments of your power should avail themselves of their authority, and proceed even to extortion in those cases, where simple corruption could not keep pace with their rapacity.” “Luxury, corruption, avarice, and rapacity,” “to stem that torrent of luxury, corruption, and licentiousness, the depravity of the Settlement,” “shameful oppression and flagrant corruption,” “grievous exactions and oppressions.” “The

most flagrant oppressions by members of the board. ”
 “ An administration so notoriously corrupt and meanly
 venal throughout every department,” “ which, if en-
 quired into, will produce discoveries which cannot bear
 the lightbut may bring disgrace upon this nation,
 and at the same time, blast the reputation of great and
 good families.” (Dated Calcutta 8-9-1766).

“ Examples of this sort set by superiors could not
 fail of being followed in a proportionate degree by in-
 feriors ; the evil was contagious and spread among the
 civil and military, down to the writer, the ensign, and
 the free merchant. All is not safe, danger still subsists
 from your formidable enemies within—luxury, corrup-
 tion, avarice, rapacity. ” (30-9-1765).

“ The opportunity of acquiring immense fortune was
 too inviting to be neglected, and the temptation too
 powerful to be resisted. ”...“ and numberless complaints
 made of grievous exactions and oppressions. ” (*Bengal
 Letter to the Court of Directors.* 30-9-1765),

Lord Macaulay's confessions, In respect of corruption of Company's Servants.

Says Macaulay :—“ A war of Bengalees against
 Englishmen was like a war of sheep against wolves, of
 men against demons.....The business of a servant of
 the Company was simply to wring out of the Natives a
 hundred or two hundred thousand pounds as speedily
 as possible.” (*D. N's Un-British Rule in India.* p 276, et
seque. Ed 1901).

In a speech (19-2-1844), Macaulay said :—“Of all
 forms of tyranny, I believe, the worst is that of a
 nation over a nation. ”

Thus, these were the first relations between England and India, which, beyond doubt, bespeak the manner in which India is being made *what she is*. Namely, to speak the truth without mincing matters, the *advent* of the English has reduced India to poverty and starvation, made her population their helots that were once the lords of the land—land, moreover, which was *the richest country in the world before*, but now *the poorest after their advent*. And Mahātmā Gāndi regards British Rule—A Curse, in his letter to the Viceroy, dated 2-3-30.

Here, for the conviction of the reader, I beg to produce a few extracts from confessions and admissions, made by persons in power, who more-over, were invested with great authority, and matured by experience of long service.

Admissions of Earl Granville and Mr. J. G. Phillimore.

Says the one: "I, for one, speaking individually, have never felt the slightest alarm at Natives, well qualified and fitted for public employments, *being employed in any branch of the public service of India.*" (Hansard, vol 129, p. 1, 335. August 5th 1853).

Mr. J. G. Phillimore said: The Bill would prove delusive, and that although it professed to do justice to the Natives, the *spirit of monopoly would still blight the hopes and break the spirits of the Indian people*. While such a state of things continued, *India would be attached to this country by no bond of affection*, but would be retained by the power of the Army and terror of the sword. He implored of the Committee *not to allow such an Empire to be governed in the miserable spirit of monopoly and exclusion.* (Hansard 129. p. 788 July 25th 1853.)

Confessions of Sir Thomas Munro.

Sir Thomas Munro said:—"It would be more desirable that we should be expelled from the country altogether, than that the result of our system of government should be such an abasement of a whole people." (India, Reform Tracts, VI. 112). See also Lord Mayo's words, *infra*, p. xxix.

Confessions of Lord Hastings, the Governor General.

He, in a Minute in Parliamentary Papers, 1827 p. 157, declares thus:—"A new progeny has grown up under our hand; and the principal features, which show themselves in a generation thus formed beneath the shade of our regulations, are a spirit of litigation which our judicial establishments cannot meet, and a morality certainly deteriorated. If in the system, or the practical execution of it, we should be found to have relaxed many ties of moral or religious restraint, or the conduct of individuals to have destroyed the influence of former institution, without substituting any check in their place—to have given loose to the most forward passions of human nature, and deprived the wholesome contact of public opinion and private censure, we shall be forced to acknowledge that our regulations have been productive of a state of things which imperiously calls on us to provide an immediate remedy for so serious a mischief."

Thus, this was the effect upon *the character of the Indians*, produced by the English administration, as confessed by the Governor General Lord Hastings himself. Now, let us see what a competent authority states in respect of the effects of English administration as

regards the security and protection of persons and property. We have it stated by a Friend of India—Dr. Marshman—on 28th August 1851, that it is at this moment, just as it has been for the last fifty years, viz. so bad, that no man of property within a circle of sixty or seventy miles round Calcutta, “can retire to rest with the certainty that he shall not be robbed of it again before Morning.” And yet, with all this evidence before us, Englishmen have always a *tall talk of their *honesty,* and ever boast of the progress of India; of security of life and property, during British rule, of which however anon. (vide below pp. xxviii to xxxiv).

Failure of English Administration, and Admissions of the Governor General—Lord William Bentinck.

Says the Governor General:—“Our administration had, in all its branches, Revenue, Judicial, and Police, been a failure” (vide D. N’s *Un-British Rule in India*, p. 613 Ed. 1901).

Admissions of Lord Mayo.

Says he:—“I believe we have not done our duty to the people of this land (India). Millions have been spent on the conquering race *which might have been spent in enriching and in elevating the children of the soil.*

*For, we have already seen, how Lord Clive—the arch-fiend—described by Macaulay, had already led the way in deceiving Omichand and cheating him dishonestly, nay, he had even forged Admiral Watts’ signature; of which however, the less said, the better, as we know the greed of the English that knows no bounds; who connive at moral obligations; who for gold slaughtered Danes; and who forcibly poisoned with opium Indians and the Chinese, without the least scruple or any qualms of conscience.

It is, however, impossible, unless we spend less on the 'interests' and 'more on the people'.

"We must first take into account the inhabitants of the country. *The welfare of the people of India is our primary object. If we are not here for their good, we ought not to be here at all.*" See also Munro's words, *supra*, p. xxvii

(Sir Wm Hunter's *Life of Lord Mayo*. From this, an extract, noted above has been quoted by D. N. in his work—*Un-British Rule in India* p. 624, Ed, 1901).

Lord Lytton's admissions as regards the dishonesty* or cheating, hypocrisy or subterfuges, on the part of the Governments of England and of India, in respect of the manner in which the best interests of the Indians were treated, are a proof positive of the fact,

For, Lord Lytton, the Governor—General of India, in a *confidential minute* said:—"No sooner was the Act (of 1833) passed than the Government began to devise means for practically evading the fulfilment of it.. We all know that these claims and expectations never can or will be fulfilled. We have had to choose between prohibiting them and *cheating them, and we have chosen the least straight forward course."

*Here is what Dr. V. N. Rutherford, M. A., M. B., Cantab—writes:—"Parliament, by the 1919 Government of India Act, made it clear without a possible shadow of doubt that our politicians and would-be-statesmen were 'dishonest.' The mere fact that Lord Birkenhead, the arch-conspirator of rebellion in Ulster, is Secretary of State for India, where "patriotism" is crime punishable at law, proves His Majesty's Government to be "dishonest" as well as illogical."

"I love my country, and my love for her impels me to appeal to the higher and nobler elements in her nature, to clear herself of "dishonesty" and "hypocrisy."

"The history of our own country reveals the *incapacity of our ruling classes to govern justly.*" (*Modern India* p. xiv. Ed. 1927). The Italics are mine (*The Author*).

“Since I am writing confidentially, I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart, the words of promise they had uttered to the ear”.

We ask Mr. Langford James if this is all honesty ! It may be added that the Act of 1833 was a dead letter up to the present day, as said by Dr. Dādābhāi Nowroji, in his *Un-British* rule in India p. 283. Ed. 1901.

And this sort of honesty, added to Clive's forgery, of which the less said the better, as its *real significance* may easily be perceived by the observations of Dr. Rutherford marked in the Footnote on page xxix; honesty, I say, of which, moreover, Mr. Langford James made the utmost grievous show, in his insolent speech made at the Calcutta European Association's dinner to Lord Irwin, on the 14th of December 1926, is ever coupled with the pride of power, the general *hauteur* of the English, the display of bullying, nay blustering and hectoring attitude, as has always been shown in the tall talk of their honesty, but is seldom seen in practice.

Englishmen's Un-bearable Hauteur.

I remember to have once read Lord Wolseley saying thus, in question 13,353 :—“There never was an India, until we made it.” While, in question 12,796, Sir “Ralph Knox seems to have announced as follows :—My own view is that England has made India what she is.”

Dr. Dadabhai Nowroji's Taunting Reply to the above.

Our grand Old Man's humorous response to the English bluster, appears to be not only true, but most

pathetic and instructive to a degree. Says he :—“I acknowledge the correctness of these statements, viz. an India to be exploited by foreigners, and the most wretched, the poorest, the helpless, without the slightest voice in her own expenditure, perishing by millions in a drought, and starving by scores of millions; in short, “bleeding at every pore, and a helotry for England. It is not England of the English people who have made India what she is. It is the British Indian authorities who have made her what she is.” (vide *The Poverty of India*, pp. 391 392. Ed. 1901).

In fact, within less than ten years after Bengal had become subject to British rule, a great and sudden change for the worse had come over the land. For, Macaulay tells us, “Every ship from Bengal had for some time brought alarming tidings. The internal misgovernment of the province had reached such a pitch that it could go no further.” “Thirty millions of human beings were reduced to the extremity of wretchedness”.

We have it on record, almost immediately after the acquisition of Bengal by the British in 1757 A.D., that instead of, as Lord Clive had expressed that the province would be the “richest corporation in the world :” yet, the government was without a shilling in their treasury.* It appears to have been admitted, moreover, by Lord Cornwallis—the Governor General—that in his time, “the people were advancing hastily to a state of poverty and wretchedness”. Says Lord Cornwallis again : “I am sorry to be obliged to say that agricul-

* Vide Vansittarts Narrative of events in Bengal and D. N's *UnBritish Rule in India*. p. 612. Ed. 1901.

ture and commerce have for many years been gradually declining.”

“While the surrounding country occupied by Britain, seemed to have been visited by a desolating calamity, the lands of the Rajas Diaram and Bhagwant Sing, under every disadvantage of season, were covered with crops produced by a better husbandry, or by greater labour. It should here be explained that the neighbouring lands alluded to in the report, *consisted of British territory, already five years in our occupation.*”

This, in short, is the picture of British India, after the *advent* of the British rule; for, Olive himself confesses and writes:—“The trade has been carried on by free merchants, acting as Gomasthas to the Company’s servants, who, under the sanction of their names, have committed actions which make the name of the English stink in the nostrils of a Gentoo and a Mussalman”. (Malcolm’s Life of Clive, vol. II).

Turning for a while, for comparison, to the state of the Mahratta Territory in 1758—the period of the *advent* of the British, and the desolate state of Bengal, within less than ten years after its occupation by them, we find Anquetil du Perron, in a brief account of voyage to India, writing thus:—“On February 14, 1758, I set out from Mahe for Goa, in order to proceed to Surat, and, in all my routes, I took care to keep specimens of the money of all the states I passed through, so that I have examples of every coin that is current from Cape Comorin to Delhi”.

“From Surat I passed the Ghats, the 27th of March, the same year, about ten in the morning, and when

I entered the country of the Mahrattas, I thought myself in the midst of the simplicity and happiness of the golden age, where nature was yet unchanged, and, war and misery were unknown. The people were cheerful, vigorous, and in high health, and unbounded hospitality was a universal virtue, every door was open, and friends, neighbours, and strangers were alike welcome to whatever they found."

While thus congratulating the Mahrattas on the prosperity of their dominions, and the happiness of the people, the condition of some thirty millions of Native British subjects, who have been under British rule for almost a century, is thus described by, as Dādābhai Nowroji says, *an unimpeachable witness*—Dr. Marshman: "No one has ever attempted to contradict the fact that the condition of the Bengal peasantry is almost as wretched and degraded as it is possible to conceive, living in the most miserable hovels, scarcely fit for a dog kennel, covered, with tattered rags, and unable in too many instances, to procure more than a single meal a day for himself and family. The Bengal ryot knows nothing of the most ordinary comforts of life. We speak without exaggeration when we affirm that if the real condition of those who raise the harvest, which yields between three and four millions a year, was fully known, it would make the ears of one who heard thereof tingle." (*Friend of India*. April 1st 1852).

Unceasing Bleeding.

All this, therefore, means an *unceasing bleeding*, and even an *ever recurring bleeding*, causing thereby immense drain of India, which Lord Salisbury calls "*political hypocrisy*" and "*terrible misery*," or what Lord Lytton

calls "*deliberate and transparent subterfuges*", or what Lord Cromer calls "*extreme poverty*," or what Lord Lawrence described as, "*that the mass of the people live on scanty subsistence.*"

In fact, the whole affair may, in short, be designated as *camouflage*, with the result, as said by Dr. V. H. Rutherford, "that British rule in India is hated more than ever." He also adds, "Our (British) neglect of education for the masses, of sanitation and medical services in the villages, of housing in the towns, and our comparative neglect of agricultural and industrial development, stamp our rule" as both "inefficient" and "injurious."

"Our forefathers took India by the "mailed fist, for the purpose of exploiting her resources, and we hold India in subjection to day for the same immoral purpose."

"Our Indian Empire has poisoned us with the virus of Imperialism, has lowered our standard of moral values at home and abroad, and fostered in us the spirit of arrogance, intolerance, greed, and dishonesty, degrading our national life."

"Our emasculation of 300 millions of people, by preventing their national evolution, and by depriving them of control of the administration, military and political services, of their own country, stands condemned as an unpardonable offence," (*Modern India*. pp. IX, X. Ed 1927).

I would again venture to quote Dr. Rutherford, as his words and sentiments exhibit a force all his own; and require no further explanation. Says he, "If Lord Birkenhead had been by my side and had witnessed the

parody of decency, during the opening ceremony of the new session by the Viceroy, (Governor-General Lord Reading), the worm in him would have turned, and he would have cried aloud, "Hesitate not upon the manner of your going, but go at once, unworthy and unfit to overrule, and let an Indian take your place; he, at least would not add insult to injury, as you have done; he would respect his fellow countrymen as patriots, working at great sacrifice for the good of Indians, while you represent the *lowest and the most immoral system of government in the world—the exploitation of one nation by another, the exploitation of India by England.*" (p. 77. *Modern India*. Ed. 1927). Italics mine.

In these circumstances, seeing the immense necessity, and feeling the enormous national demand for the aforesaid work,—*Our Hindu Navy*—with the requisite details, I have ventured to take up the theme, even at the advanced age of seventy eight, with the most humble and constant prayers to the Almighty, to give me the *where with*, as also requisite energy and strength, to enable me to complete the work and see it offered to the *service* of the *elite* and the *erudite* Public, as also to my Dear country at large.

September }
1930. }

N. B. P.

Our Hindu Navy

And

Maritime Activities

From Vedic Times,

Down to the Last Days

of the

Macatha Empire.

CHAPTER I.

Shipping Enterprise and Knowledge of the Deep, of our Vedic Ancestors.

From the remotest antiquity, India has occupied a unique position in the commercial world, as the main supplier of the world's food, cloth, other commodities, and luxuries. In fact, our Indian literature abounds with innumerable references to sea voyages and sea-borne trade; nay, even to the constant use of oceans and seas, as the great high way of international intercourse and commerce, our ancestors having had full knowledge of the ocean-routes along which vessels sailed for commercial and other purposes. I shall, therefore, allude to them presently, as these "prove"

1 This is also the opinion of Buhler. (vide "*Origin of the Indian Bráhma Alphabet*, p. 84).

the early existence of a complete navigation of the Indian ocean," of other seas and waters, "and of the trading voyages of Indians," all the world over.

I need hardly state here, that the oldest evidence in respect of the matter, is found in the Rigveda, which, therefore, I give below:—In one verse, Varuna has been represented as having had full knowledge of the routes of the ocean along which vessels sailed, as R. V. I. 25-7 says, (वरुणः) वेदा यो वीनां पदमंतरिक्षेण पततां । वेद नावः समुद्रियः ॥ There is also another passage which declares merchants sending out ships to foreign countries for the sake of wealth (समुद्रे न श्रवस्यवः ॥ I. 48.3), and R. V. I. 56-2 announces the same purpose (समुद्रं न संचरणे सनिष्यवः ।), in undergoing the sea-voyage.

Moreover, there are passages in the Rig-Veda, which allude to a voyage undertaken by Varuna and Vashishtha for enjoying a pleasure-trip in a ship which had gone in the midst of the sea. (आ यद्रुहाव वरुणश्च नावं यत् समुद्रमीरयावमच्यम् । ... R. V. vii. 88.3; वशिष्ठे वरुणो नान्याधादृषिं चकार... । R. V. vii. 88.4).

Our Navy during the Vedic Period.

During Vedic times, our Sires of old had their own navy, which, according to what we learn from the Vedas, was on an extensive scale, as they used to have had even naval expeditions for the conquest of foreign lands beyond the seas under their rule, as appears from king Bhujyu's naval expedition, in the Rig-Veda (I. 112-6; 117-

14, 15. VI. 62.6). This expedition, however, led by Bhujyu—the son of Tugra, was frustrated owing to shipwreck, and Bhujyu himself was miraculously saved by the favour of the twin-Gods Ashvins, while he was on the point of being drowned in the sea.

From the *Shata Patha Brāhmaṇa* also, we perceive that the science and art of *Navigation* were, during the period, in full swing. For, in this important *Brāhmaṇa*, we see *Manu*, the leader of our Indo-Aryan Arctic colonies, had directed to build a strong ship for carrying him safe, from the Arctic regions, where the Ice-Age had obtained and commenced all of a sudden, and where there were floods of ice and snow, extending far to the *Himālaya* mountains of *Āryāvarta—the cradle-land* of *Manu* and his Indo—Aryan ancestors, the floods having been prophesied by the Fish of the Fish legend. Accordingly, the requisite ship having been built, *Manu* was taken safe to the mountain, even in the great floods. (vide ऋ० ष० ब्राह्मणम् । i. 8.1. 1-10).

Now, in support of my statement, I would here further quote Professor H. H. Wilson and other Western scholars, along with the arguments advanced by them. Says Wilson:—" They (the Vedic people) were a manufacturing people ; for, the art of weaving, the labours of the carpenter, and the fabrication of golden and of iron mail, are alluded to; and, what is more remarkable, they were a maritime and mercantile people, "

"We have merchants described as pressing earnestly on board ship for the sake of gain" (p. xli); " and we have a naval ' expedition ' against a foreign island, or continent (*dvīpa*), frustrated by a shipwreck. " (Rig-Veda Samhitā. translated by H. H. Wilson. Intoduction. p. xli.).

Professor Buhler, the great German Orientalist, also writes thus : " There are passages in ancient Indian works, which prove the early existence of navigation of the Indian Ocean, and the somewhat later occurrence of trading voyges undertaken by Hindu merchants to the shores of the Persian Gulf and its rivers. "

In like manner, Drs. Macdonell and Keith also declare, that in the Rigveda (I. 112.6: 117.14, 15; vi. 62.6), the story of Bhujyu seems to allude to marine navigation. " Moreover, they even admit, " There are references to the treasures of the ocean, perhaps pearls or the gains of trade ". (vide p. 432. Vol II of Vedic Index. Ed. 1912).

Apart from this, there is further Vedic evidence which amply proves that extensive navigation existed in Vedic times, and I shall give here a string of words used by mariners or sailors in their usual vocations:—

1 अरित्रम्—This means an oar; and the Rig-veda tells us, that the ships of king Bhujyu's

1 vide Rig-Veda I. 56-2, where the text has ससुद्रं न संचरणे सनिष्यवः । (सनि धनमिच्छन्तो वणिजः) । and the same is repeated in B. V. iv. 55.6.

navy were manned by mariners who had one hundred oars for propelling each ship (शतारित्रिंशत्... I. 116.5).

Referring to another example of the kind, we find that our Vedic navy had ships, and these, it appears, were manned by sailors who had one hundred oars for each ship, for her safety, as also other naval force, men, stores &c. And this is corroborated by what has been stated in the *White Yajur Veda* (शुक्लयजुर्वेदे): सुनावमास्त्रेयमस्त्रवन्तीमनागसम् । शतारित्रिंशत्स्वस्तये ॥ (शु० य० संहितायां २१.७).

2 अरितृ—The rower of a boat: इयंतिवाचमरितेव नावम् । (R. V. ii. 42.1).

3 कर्णः—Helm or Rudder.

4 कर्णधारः—Helmsman. (अकर्णधारा जलधौ विस्मृतेह नौरिव).

5 नावा—A ship. [स (त्वं हे अग्ने) नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।] (R. V. i. 97.8).

6 नावप्रभ्रंशनम्—The sliding down of the ship in the Atharva Veda (XIX. 39. 8). This seems to be connected with मनोरवसर्पणम् in the Shatapatha Brāhmaṇa (I. 8. 1. 6).

7 नावाजः—Pilot. Boatman (Sh. P. Br. II. 3-3-5).

8 नाविकः A boatman.

9 नौ. This is the regular word in the Rig-Veda (नावं I. 131. 2 नावेव II. 39. 4; &c), and also in the Atharva Veda (II. 36-5; V. 19. 6); Taitirīya Samhitā (V. 3-10-1); Vajasaneyi Samhitā (X. 19); Aitareya Brāhmaṇa (IV. 13; VI 6. 21); Shatapatha Brāhmaṇa (I. 8. 1. 4);

In short, the beginnings of Indo-Aryan Maritime activities or Hindu Navy, may be perceived in, or traced to the Rig-Vedic times, viz the latter part of the Tertiary¹ period. This obviously preceded the Great Ice Age, which has been said, according to the computation of Dr. Croll, to have begun 240,000 years before, and ended, followed by the Quaternary or the Post Glacial Period, about 80,000 years ago, having lasted for nearly 160,000 years, with alterations of milder and even tropical temperature (Vide *Foot note 1* below).

From the Yajur-Veda also, it seems obvious, that there was even then much naval activity, as the innumerable things and articles produced in the country, had to be exported by means of ships to foreign lands. Naturally, therefore, we find our Vedic ancestors paying great respect² and homage to state-craft and ministers, corporations and guilds, carpenters and artisans, agriculturists and potters, copper smiths and blacksmiths, in fact to every profession and occupation,

1 I have proved the Tertiary period of the Rig-Veda, by evidence shown before (in *Vedic India-Not England-The Mother of Parliaments* pp. 19-29 Ed 1930). But, some Western-Scholars owing to their limited horizon, or as Sir Monier Williams would say, "a European mind, accustomed to a more limited horizon" (*Indian Wisdom*. P. 309. Ed. 1875), do not seem to be inclined to accept it, owing to prejudice. Vide my work *Vedic India-Not England-the Mother of Parliaments*. pp. 7-29 Ed 1930.

२ नमो मंत्रिणे वाणिजाय... । (*White Yajur-Veda XVI. 19*).
 नमस्तक्षत्र्यो रथकारेभ्यश्च नमः कुलालेभ्यः कर्मारेभ्यश्च वो नमो नमः । (*Do. XVI. 27*).

for all the prosperity and wealth, brought to our country by them, owing to the tremendous sea-borne-trade, consequent upon the internal traffic in merchandise which they had produced.

Besides, Buddhist Jātakas bear witness to extensive sea-borne trade, between the west coast-ports and Western Asia, including Babylon, as far back as the fifth century B. C; while Vedic hymns testify to its existence in days of still greater antiquity, (vide—(a) Buhler—*Indian Palaeography* § 5. (b) Foulkies in *Indian Antiquary*. XVI 1887, p. 7. (c) *The Imperial Gazetteer of India*. vol II. New Ed. 1908. p. 324).

CHAPTER II.

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Our Naval Activities during the Period of Rāmāyaṇa.

As in Vedic times, so also during the period of Rāmāyaṇa, our naval activities appear to have continued with unabated vigour. For, we find our ancestors penetrating also distant coast-lands, effecting entrance into far off scattered islands, and, even as far as the region of the farthest East,

viz China,¹ where grows the worm that yields silken threads (भूमिश्च कोषकाराणां । Rāmāyana. Kish-kindhā kānda. 40.23). Here, the land of the Kosha-karas or of silkworms is referred to, as the place where Sitā was likely to have been concealed by Rāvana.

There is again another passage which I cannot resist the temptation to quote, especially as it

1 The fact that China is the origin of silk-worms, silk-threads, and silk-cloth was also known to our ancient poets (e. g. चीनांशुकमिषकेतोः...) as seems from the Shākuntalā of Kālidās. Besides, Western scholars and antiquarians also admit the fact. Since Mr. J. Yeats. L. L. D. F. G. S. &c, maintains as follows:— "The manufacture of silk amongst the Chinese claims a high antiquity, native authorities tracing it as a national industry for a period of five thousand years. From China the looms of Persia and of Tyre were supplied with raw silk, and through these states, the Greeks and the Romans obtained the envied luxury of silk tissues. The introduction of silk-worm-eggs into Europe was due to two missionaries who brought them concealed in a bamboo to Byzantium. The food also of the silk worm, the white mulberry (*Morus alba*), is of Chinese origin." (vide *Growth and Vicissitude of Commerce*). The same author also observes, "fabrics of silk and cotton are of Oriental origin. For 600 years after its introduction from China (A. D. 552), silk cultivation was isolated within the Byzantine Empire. The rearing of the worms and the weaving of the silk was practised in Sicily during the 12th, and in Italy during the 13th century, whence it was subsequently introduced into France and Spain" (vide Mr G. Yeats, *Technical History of Commerce*. P 149).

mentions Yavana¹ Dvīpa and Suvarṇa Dvīpa¹. Moreover, we also come across a verse which seems to be important as it refers to the Red Sea or the Lohita Sāgaras². This makes us naturally acquainted with the distant maritime wars which our ancestors of the time had waged and carried on (कि. कांडे ४०-२८, २९-३८). To take a concrete instance. Rāvāna's abode was in the island of Ceylone. He was a powerful prince, and had, it appears, an armament sufficiently numerous to carry off Seetā, the wife of Rāma, and daughter-in-law of Emperor Dasharatha, from the remote kingdom of Ayodhyā, as he was a powerful monarch, and had held the chief dominion of India, with the requisite military and naval forces.

Lastly, there also appears a description, in brief, of an imminent *naval fight*, as the king of the Nishādas (non-Aryans) tells his hundreds of

1 (a) यत्त्वन्तो यवद्वीपं सवराज्योपज्ञोभितम् । सुवर्णरूप्यकद्वीपं सुवर्णकर-
मंडितम् । (४. ४०.३०. IV. 40. 30).

(b) Ptolemy has evidently adopted the name *Jāvā* for the Sanskrit Yava Dvīpa, the former being a Greek equivalent of the latter. While modern writers, like Humboldt, call it the Island of Barley.

(c) Albiruni has observed that the Hindus call the islands of the Malay Archipelago by the general name of Suvarṇa Islands; and the renowned French antiquarian and *Savant* interprets this to mean the islands of Jāvā and Sumātrā. (vide *Journal Asiatic*. iv. p. 265).

2 ततो रक्तजलं भीमं लोहितं नाम सागरम् । (कि० कांडे. ४० - २९).

young fishermen-sailors to be prepared for an engagement, if need be, for resisting the passage of the (supposed Aryan) enemy, by lying in wait in five hundred ships (निषादराजो हृष्टैव ज्ञातीन्स परितोऽ ब्रवीत्
 ॥ १ ॥ नावांशतानांपंचानां कैवर्तानां शतं शतं । सन्नद्धानां तथा यूनां तिष्ठं
 स्थित्यभ्युचोदयत् ॥ ८ ॥ *Rāmāyana*. ii. 84.8).

CHAPTER III.

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Our Navy of the Mahā-Bhārata Times.

In the *Mahā-Bhārat* also, which is the grandest and the most stupendous Epic, on Earth, we find the naval activities of the Pāndavas in full swing, for the world-conquest, as they wanted to go abroad in the far-off deep oceans, even at the risk of ship-wrecks¹, for subjugating various peoples² on earth by van quishing the non-Aryan,

1. विश्वगिवाहृतारुणानौरिवासीन्महार्णवे । *M. Bh.* (*Droṇa Parva*)

2. सागरद्वीपवासांश्च नृपतीन्म्लेच्छयोजिजान् ।

निषादान्पुरुषादांश्च कर्णप्रावरणानपि ॥

द्वीपं ताम्राह्वयश्चैव वशे कृत्वामहामतिः । (*M. Bh. Sabhā Parva*)

princes, the Nishād tribes, the cannibals (पुरुषादांश्च) and the red-Indians of America denominated by Sahadeva—the youngest brother of the five Pāndavas as the Red Continent (ताम्रद्वीप), having been inhabited, then as now, by a red coloured race, who have been called by Western-

ers, even during present times, by the appellation Red Indians, to distinguish them from the Indians of the East.

Lastly, I would narrate here one more interesting passage in the Epic, as that refers to the escape of the Pāndavas, from their destruction, in a ship, that was secretly constructed for the purpose, by the order of the kind-hearted Vidura, as it was large, provided with the requisite machinery of all kinds of weapons of war, and able to brave storms and waves. This is described as under:—

ततः प्रवासितो विद्वान् विदुरेण नरस्तदा ।
 पार्थानां दर्शयामासमनोमास्तगामिनीम् ॥
 सर्ववातसहानाव्यन्त्रयुक्तांपताकिनीम् ।
 शिवेभागीरथीतीरेनरैर्विश्रंभिभिः कृताम् ॥

(*Ādi Parva*).

Now, as we have already made a note of the probable period of our shipping adventures in the past Vedic Epoch (see *Vedic India—Not England—the Mother of Parliaments*. pp. 7–29 Ed. 1930), it also seems desirable at this stage, to place before the Reader the reliable date when our naval activities were in full swing, during the times of Rāmāyaṇa and Mahā-Bhārata. Whatever the dates when the two grand Epics were composed, it is certain that the events which form the theme of Rāmāyaṇa had obviously occurred before those narrated in the *Mahā-Bhārata*, at least a thousand years earlier. And

here I may mention, that as we have ascertainable facts in respect of the period of events in the Mahā-Bhārata, I venture first to give the same, and infer from it the probable date of the incidents in the Rāmāyana, which have been copiously referred to in the Mahābhārata, but none of the latter at all, in the former.

Rather than give sundry authorities in respect of the matter, I would here state the views of the late Dr. Sir Rāmkrishna Gopāl Bhāndārkar M. A. P. H. D., as he was a great Sanskrit Scholar and recognised antiquarian of note. Says he, "An inscription¹ in a temple at Iwallee, in the Dharwar and Mysore districts, bears the date 3730 in the era of the war of the Bhārata.

The Shaka date corresponding to it is given as 506, i. e. 584 A. D. "It thus appears that in the latter part of the sixth century, the war which forms the theme of the Mahābhārata was considered to have taken place about four thousand years before." Obviously, the antiquity of the events of Rāmāyana was still further and more remote, by one thousand years, as might be rightly supposed, and as already pointed out, viz, 5000, years before, (*ante p. 11*).

1 *Journal Bom. A. S.* No. XXVII, p. cXcVIII, "Dr. Bhāu Dāji here" reads the Mahābhārata date as three thousand eight hundred and fifty five years, but 3730 as above, at p.315 of the same No. The mistake seems to have arisen from his having taken अष्ट for षष्ट in the former place."

Our Naval Activities During the Sūtra And the Smṛiti Period, with its Probable Age.

If we go attentively through the Sutra literature, we find mention made of sea-voyages in *Boudhāyana Dharma Sūtras* (i. 2. 4; ii. 2.2). It seems also therefrom, that India had then carried on her trade with Western Asia, and that *Dharma Sūtra* (.I 18.14) and *Goutama* (x. 33), appear to have fixed the duties payable by ship-owners to the king.

Moreover, the Code of Manu gives (vide Chapter viii. 157, 398, 406) very interesting passages, as these lay down the law that only persons acquainted with sea-voyages and journies by land, should fix the amount of bottomry or other dues payable by persons using ships, boats, or ferries. There are also passages therein, which fix responsibility for the damages caused by the fault of sailors or passengers, and absolve them from all responsibility, in case the damage is caused by any accident beyond human control. (vide *Manu Smṛiti*. viii. 408, 409).

The Age of Sūtras and of the Code of Manu.

The Sūtras include Shrauta, Grihya, and Sāmāyācharika Sūtras. These seem to be, as observed by Max-Muller,¹ to be the last productions of the Vedic age. The Shrauta Sutras are based

1 vide Max Muller's *History of Ancient Sanskrit Literature*. p. 71. Ed 1859).

upon Shruti or the Vedas, the Smārta Sutras or Smṛiti, while the Sāmāyāchārika Sutras are those that are founded upon *Samaya* (समय) or agreement, as also *Achāra* (आचार) or custom. The Sāmāyāchārika sutras are also known as Dharma-sutras.

Now, the laws of Manu have been considered to be authoritative, as most of these have been founded on *Shrauta Sūtras*. Besides, as ¹Kumārila remarks, "Recollection is *knowledge*, which again pre-supposes some *previous perception which in itself is authoritative*. Obviously, in the absence of this, it cannot command any respect whatever, nor influence any where. In the circumstances, I shall give some account of the Institutions of Manu and their antiquity, as they are not only important but are also of an early date, as admitted even by ²Max-Muller, who says, "The Code of Manu is almost the only work in Sanskrit literature, which, as yet, has not been assailed by those who doubt the antiquity of every thing Indian. No historian has disputed its claim to that early date which had, from the first been assigned to it by Sir William Jones. It must be confessed, however, argues Max-Muleer that Sir William Jonas' proofs of the antiquity of this Code cannot be considered as conclusive, and no sufficient arguments have been brought forward to substantiate any of the different dates ascribed to Manu, as the

१ पूर्वविज्ञानविषयं विज्ञानं स्मृतिरुच्यते । पूर्वज्ञानाद्धिना तस्याः प्रामाण्यं नावधार्यते । (कुमारिलः) .

२ Vide His *History of Ancient Sanskrit Literature*. Ed 1859. p 61,

author of our Law-book, which vary, according to different writers, from 880 to 1280 B. C." (see *History of Ancient Sanskrit Literature*. pp. 61, 62. Ed 1859).

But Max-Muller contradicts himself, and says in his another work—*India, What can it teach us?* as follows:—"As to the laws of Manu, which used to be assigned to fabulous antiquity (as, Sir William Jones fixed the date at 1280 B. C., Elphinstone at 900 B. C.; while, a recent statement of Sir Monier Williams made in *Indian Wisdom* p. 215, Ed 1875, says it could not reasonably be placed later than the fifth century B. C.)... "I doubt, whether in their present form, they can be older than the fourth century of our era, nay I am quite prepared to see even a later date assigned to them." p 91 Ed 1883. This, however, seems to be a dogmatic assertion of Max Muller, as will be presently seen. (vide *infra* pp. 16, 17, 18).

Professor Arthur A Macdonell again has a different tale to tell. For, he states that the Code of Manu "probably assumed its present shape not much later than 200 A. D." (*History of Sanskrit Literature* p 428 Ed 1900. This again is a dogmatic statement, which will be seen altogether disproved by positive evidence, by and by. See *infra* pp. 16-18).

Probably, neither Dr. Max Muller nor Professor Macdonell had the opportunity of seeing the celebrated work of the great Chāṅakya, the Brāhmana minister of Emperor Chandragupta Maurya, who ruled India from 321-297 B. C. The Brāhmana Chāṅakya's great work is now known as *Kautilya's Arthashastra*, supposed to have been written somewhere between 321 and 300 B. C. The original in Sanskrit was published in Mysore in 1908 A. D., while its English trans-

lation was printed at the Government Press, Bangalore, in 1915 A. D.

In both these works, there appears a distinct reference made to the Code or the School of Manu as follows :—

Sanskrit Text.	English Translation.
(अ) “मंत्रिपरिषदं द्वादशामात्यान् ¹ कुर्वीतेति ” मानवाः ।	The School of Manu say that the assembly of Ministers (<i>Mantriparishad</i>) shall be made to consist of twelve members.
(आ) “ षोडशेति बार्हस्पत्याः ” ।	The School of Brihaspati say that it shall consist of sixteen members.
(इ) “ विंशतिम् ” इत्युशनसाः ।	The School of Ushanas say that it shall consist of twenty members.
(ई) “ यथा सामर्थ्यम् ” इति कौटिल्यः । (p. 29, Ed 1919)	But, Kautilya holds that it shall consist of as many members as are necessary. (p 32, Ed 1915).

1 I have been aware of the fact that in the text of the Code of Manu that is now before us, the number of ministers viz 7 or 8 differs much. But, this fact in itself, does not affect the identity of the author of the Code.

Adverting to some of the points, and in explanation of some aspects of Shruti¹ and Smriti, I would here, first cite a quotation from Manu Smriti (मनुस्मृति) or the Code² of Manu, which tacitly follows Shruti (श्रुति) or the Veda. The Smriti, as the name denotes, is obviously the *remembered law*, or the collection of ancient remembered traditions and precepts. While Shruti, as the word indicates, is what is *heard* or *revealed*.

1 श्रुतिस्तु वेदो विज्ञेयो धर्मवाक्यं तु वै स्मृतिः । (Manu's Code. ii. 10)

2 (a) In respect of this Code, Sir Monier Williams writes thus:—“ It is certainly the most interesting, both as presenting a picture of the institutions, usages, manners, and intellectual conditions of an important part of the Hindu race at a remote period. ” “ At the same time, it is in other respects perhaps one of the most remarkable books that the literature of the whole world can offer, and some of its moral precepts are worthy of Christianity itself ”. (p. 212).

(b) “ The work in its present form can scarcely I think, be assigned to a date earlier or later than the fifth century B. C. ” p. 215. (See *Indian Wisdom*. Ed 1875).

(c) Various authors have assigned different dates to the Code of Manu. These, therefore, I have given on pp. 15, 16, 17, 18 of this work. The reader's attention has also been drawn therein, to the fact that the renowned Chānakya has, in his famous work, made reference to the *school* of Manu which consequently makes us infer that the date of the Code must have been before 300 B. C, and even earlier still, as the *Ultima Thule* of the antiquity of the Code of Manu has not yet been ascertained.

The reader here should particularly note the fact, that while quoting Manu or his School Kautilya not only gives the opinions of other well known Jurists of his time, but also his own along with those of others.

Thus, it will be evident from the above extracts, that as Kautilya, in his work, had referred to Manu or his school, the latter could not be later than 300 B. C.

Thus, Shruti is the *revealed Scripture*, and Smriti is the *remembered Tradition*. While Dharma Sutra, or in other words a Law Book of conventional every day precepts, is based upon and has its foundation in the Veda. In fact, the former is ancillary to, and derives its authority from, the latter. This is as evident as broad day light. We, accordingly, find the great poet Kalidas suggesting that Smriti always follows the essence of Shruti:—

श्रुतेरिवार्थे स्मृतिरन्वगच्छत् । (Raghū Vamsha. ii. 2)

The original collection of the Dharma-sutras, which include the Shrauta (श्रौत), Grihya (गृह्य), and the Sāmāyāchārika (सामयाचारिक) Sutras, is said by commentators to have contained one lac of couplets, under the titles *Vridhdha* and *Brihat*, and arranged under twenty-four heads in one thousand chapters. The present Code, however, contains only 2,685 verses, in twelve chapters. Obviously, the latter seems to be an abridgement of the former.

Now, coming to the Naval activities of the period of Dharma Sutras, where we have left

(ante pp. 13, 14, 18), the reader will remember that duties payable by ship-owners to the king were already fixed, while the Code of Manu gives very interesting account in passages relating to the settlement and responsibility in respect of damages, &c.

Thus, from the Rig-Vedic times, or say in other words, from the latter part of the Tertiary Era, down to the beginning of the Epoch of the Mauryan Empire, our maritime power was in full swing and was also on the increase. I may therefore sum up the results in the words of Rhys Davids as follows:—“ Communication both inland and foreign was of course effected by caravans and water. The caravans are described as consisting of five hundred carts drawn by oxen. They go both East and West from Benares and Patna as centres. The objective was probably the ports on the west coast, those on the sea-board of Sobira [the Sophir (Ophir) of the Septuagint] in the Gulf of Cutch or Bharukaccha. From here, there was interchange by sea with Baveru (Babylon) and probably Arabia, Phaenicia, and Egypt..... Westward merchants are often mentioned as taking ships from Benares, or lower down at Champa, dropping down the great river, and either coasting to Ceylon or adventuring many days without sight of land to Suvarṇa bhūmi (Chryse Chersonesus, or possibly inclusive of all the coast of Farther India). Please see J. R. A. Society 1901, as also *Economic journal*.

Here, I may also, with advantage, put in the evidence of Dr. Sayce, the well-known Assyriologist, as he notices that the commerce between India and Babylon must have been carried on as early as 3,000 B. c., when Ur Bagas, the first king of United Babylonia ruled in Ur of the Chaldees, as Indian teak has been found in the ruins of Ur (See *Hibbert Lectures* 1887, on the Origin and Growth of Religion among the Babylonians). Dr Sayce also argues, that the use of the word *sindhu* (सिन्धु) for muslin, in one of the old Babylonian lists of clothes, is the surest proof "that there was trade between Babylonia and people who spoke an Aryan dialect and lived in the country watered by the Indus." Mr. Hewitt, the late Commissioner of Chota Nagpur, and also an author of many works on primitive history, speaks in the the same strain, in respect of the extreme antiquity of the Indian maritime trade with Babylon. (vide *J. R. A. Society*. 1888. p 337).

Besides, according to the statement of Professor V. Ball, M. A. F. R., S. F. G. S., it appears that, " Even in the Mosaic period (1491-1450 B. c.), precious stones, which were to a great extent a speciality of India and the neighbouring countries, appear to have been well known and were already highly valued and some of the stones in the breast-plate of the high priest may have come from the far East." (See the Article on *A Geologist's Contribution to the History of Ancient India*, L. A. for August 1884.)

In the days of Solomon (about 1015 B. c.), India alone had supplied Chaldea, Babylon, Syria, &c, with ivory, garments, armour, spices, and peacocks. Now, the word for peacock in Hebrew is *tuki* in the king's text, *tuki* in Chronicles, in Tamil-Maliyalam *Tokei*, and this seems to be the corruption of Sanskrit *shikhī* (शिखी) or *kekī* (केकी), and this along with others is found in Biblical allusions.

The Statements of Von Bohlen (in *Das alte Indian.* i. 42), Heeren, and Lassen (*Ind. Alt.* ii. 580) also confirm the existence of maritime intercourse between India and Arabia, from the earliest times of human activity, (See *Hist. Anc. Orient.* English Ed. ii. pp 299, 301; and I. A. vol. xiii. p. 228), the chief articles exported from India having been ¹gold, precious stones, ivory, &c

Pliny says that as the Greater Bear is not visible to the Taprobane (Ceylon) mariners, they take birds with them out to sea, which they let loose from time to time, and follow the direction of their flight, as they make for land (Pliny vi. 22, quoted in Mc. Crindle's *Ancient India*). This

1 In this connection, I may here state with advantage, the observations of Professor Ball that "about 80 p. c. of the gold raised throughout the world is from (India) alluvial washings",... and "evidence exists of the most conclusive kind of large quantities of gold having been amassed by Indian monarchs, who accepted a revenue in gold-dust only from certain sections of their subjects, who were consequently compelled to spend several months of every year washing for it in the rivers." (vide I A. August 1884).

fact is also alluded to in the *Digha - Nikaya* i. 222 of *Sutta Pitaka* of the Pali text. The date of the *Digha*, according to Mr. Rhys Davids is the fifth century B. c. (vide J. R. A. S. April 1899. p 432).

It seems, that owing to the daring spirit and enterprising nature of our Vedic ancestors, and the necessity of crossing the boundless expanse of water all the world over, our Indian navy was ever in requisition, for adventures and enterprise, for the spread of our cult and conquests abroad. In fact, it was naturally deemed as but the means to an end.

Obviously, it was for this reason, that Mr Rhys Davids had observed that sea-going merchants, availing themselves of the monsoons, were in the habit of trading from ports on the south-west coast of India (Sovira at first, afterwards Suppāraka or modern Sopara near Bassein, and Bāārūkaccha or Broach) to Babylon, then a great mercantile emporium, at the beginning of the seventh and upto the end of the eighth century. B. C.

Thus, through ages, India has occupied a unique position as a *rendezvous* and centre of trade of the East and the West, as also the main supplier of the luxuries and necessary articles required by the nations thereof. Consequently, India had, throughout, the balance of trade in her favour, and this was evidently settled by the export of treasure from countries which had imported her commodities. And as India desired nothing which foreigners could give her, except the precious

metals, she has been for many centuries the depository of the metallic wealth of the world, and the import trade was the wealth of Ind—the mistress of the Eastern-Seas.

Now, according to Dr Sayce, the celebrated Assyriologist, the Commerce between India and Babylonia by sea, was supposed to be as early as 3,000 years B. C., when Ur Bagas ruled in Ur of the Chaldees. (vide ante p. 20).

However, even before this time, and during the immense Rig-Vedic past, the Hindus were but pronounced sea-farers, and often faced the perils of the deep with eagerness that knew no bounds, as they had variety of interests in spreading the Gospel of Soma - cult and the Aryan religion, by making conquests abroad and colonising the world. (vide ante pp. 19, 20, 21, 22)

As such, therefore, they were much in need of some means which would enable them to know the directions for guiding their ships. But, this they seem to have possessed from early times of remote antiquity, as they had the Machha - yantra or a fish - machine, which they kept floating in a pot of oil, and this always pointed towards the North.

Obviously, this was nothing more than *the mariner's compass*; and the suggestion appears to have emanated from a European expert, Mr. J. L. Reid, a member of the Institute of Naval Architects and Ship-builders, England, and Superintendent of

the Hugli Docks, Salkea (Howrah). I further append an extract from the Bombay Gazetteer, (vol *xiii*. Part *ii*. Appendix A), as this will be found interesting and even instructive:—

“The early Hindu astrologers are said to have used the magnet, as they will use the modern compass in fixing the North and East, in laying foundations, and other religious ceremonies. The Hindu compass was an *iron-fish* that floated in a vessel of oil and pointed to the North. The fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word *machha-yantra*, or fish-machine, which Molesworth gives as a name for the mariners compass”.

In these circumstances, the evidence produced proves the fact, that it is the Hindus that have been the source of the discovery of *Matsya Yantra* (मत्स्य यन्त्र) or the *mariner's compass*.

Now, according to the *Rājavallīya*, prince Vijaya was sent away with his followers, by king Simha Bāhu of Bengal in 543 B. C., in a ship large enough to accommodate full 700 passengers, while the fleet of Vijaya carried no less than 1500 passengers.

But, the *Mahāvamsa* and other Buddhistic works reveal the fact that as early as about 550 B. C. Prince Vijaya of Bengal with his 700 followers achieved the conquest and colonization of Ceylon, and gave to the island the name of Simhala after that of his dynasty; while, in a still earlier period, the Bengalis of Champā, near Bhā-

galpur, founded a settlement in Cochin-China, and named it after the famous town of Champā, about twenty four miles east of Bhāgalpur. (vide Rhys Davids', *Buddhist India*. p 35. Ed 1903).

CHAPTER V

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Our Navy of the Mauryan Period.

It seems that during the time of Emperor Chandra-Gupta Maurya¹, who had commenced to reign from 321 B. C., ship-building was a regular state-industry, and was in a very flourishing condition, as appears from the Board of Admiralty and the Department of Navy created by the Emperor, who was "one of the greatest and most successful emperors known to history." In fact, the development owed its rise to the stimulus given by the demands of river-trade and ocean-traffic of the Panjab, which had formed a stupendous fleet, numbering about 800 vessels, according to Arrian (*Indica*, ch XIX); about 1,000 vessels, according to Curtius and Diodorus; and 40,000 vessels, according to *Ayeen Akbari*. Dr. Robertson also holds this opinion and maintains that the

1 Chandra Gupta Maurya was the *protege* of the celebrated Kautilya who had actually made him Emperor, after slaying the Nanda kings.

Kautilya's book on politics is a monumental work, written somewhere between 321-300 B. C., and known as *Arthashastra*, the like of which at such a remote antiquity is found nowhere on earth.

inhabitants of the Circar or Tatta alone (in Sindh) have not less than 40,000 vessels of various construction (vide *Disquisition concerning Ancient India*. p 196).

Obviously, the development of these marine activities, made necessary the creation of a Board of Admiralty and the post of a Superintendent of ships, of which the requisite details have been given in XXVIII of Mr. Shāmasāstri's English translation of Kautilya's *Artha Shāstra*. (pp. 156-159. Ed 1915)—a work of very exceptional interest and value, throwing quite a flood of light on many problems of political importance.

Now, when we remember the relations of Aśoka Emperor with the king of Ceylon and other foreign powers, it is very natural to suppose that he possessed a well equipped fleet as also a very splendid army for the defence of his vast Empire. Apart, however, from this supposition and indirect evidence, there is yet further proof and strong corroboration in respect thereof, which, therefore, I herewith adduce, by quoting here and in other places, from Professor Rādhā Kumud Mookerji's *History of Shipping*. Ed 1912. Says he:— "In that monumental work called *Bodhisattvā-vadāna Kalpalatā*, by the Kāshmirian poet Kshemendra, of the 10th century A. D., is preserved a very interesting story regarding Indian mercantile activity in the Eastern waters.....The 73rd Pallava (chapter) of Kshemendra's work..... relates how the Emperor Asoka, seated on the throne in the city of Pātaliputra, while holding

his court, was one day approached by some Indian merchants who traded to the distant islands. They informed him of their losses and complete ruin brought about by the depredations of seafaring pirates called Nāgas (probably the Chinese, who are worshippers of the Dragon), who destroyed all their ships and plundered their treasure." Aśhoka was then persuaded by a Buddhist priest to issue a sort of *Marine Edict* inscribed on a Copper-plate, which though at first contemptuously set at nought by the sea-rovers for whom it was meant, had subsequently the desired effect, as the Nāgas gave up all their booty, and the Emperor distributed it among the merchants robbed.¹

Thus, the Naval Department of the Mouryan period was, it seems, well organised, and was, moreover, placed under the strict supervision² of an officer, by whose orders, (1) the ships of pirates, (2) ships bound for the enemy's country, and (3) the ships that violated the custom rules, were to be destroyed. (vide *Kautilya Arthashastra*. English Translation. pp 156-159. Ed 1915. हिंसिका (*pirate-ships*) निर्घातयेत् । अग्नित्रिविषयातिगः पण्यपत्तनचारित्रोपघातिकाश्च । Sanskrit text. pp 126-128. Second Ed).

१ अथ राजा पुनर्लेखे प्रहिते नागपुंगवाः । स्कंधार्पिताखिलवणिग्ररत्नभाराः
समाययुः ॥ तद्दशेषं नरपतिर्वितीर्य वणिजां धनम् विसृज्य नागानभवाज्जिनज्ञासन-
सादरः ॥ (*Bodhisatvāvadāna Kalpalatā.*)

२ This will be seen from the following facts:—

The Superintendent of Ships.

The Superintendent of Ships shall examine the accounts relating to navigation not only on oceans and mouths of

In fact, for over thirty centuries, India stood out as the very soul of the commercial world, having had trade relations with the Egyptians and Phaenicians, Jews and Assyrians, Turks and Armenians, Greeks and Romans, Portuguese and the Dutch, English and others. Besides, India having had a very genial climate and even a fertile land, coupled with the prudent and sparing habits of the children of the soil, made them practically independent of foreign nations, in the matter of their necessaries of life, and even of their other subordinate wants, which were but few and even trifling.

rivers, but also on lakes natural or artificial, and rivers in the vicinity of sthāniya and other fortified cities.

Villages on seashores or on the banks of rivers and lakes shall pay a fixed amount of tax (Kliptam).

Fishermen shall give $\frac{1}{4}$ th of their haul as fees for fishing license (naukāhātakam).

Merchants shall pay the customary toll levied in port-towns.

Passengers arriving on board the king's ship shall pay the requisite amount of sailing fees (Yātrāvetanam),

Those (who make use of the king's boats in) fishing-out conch--shells and pearls, shall pay the requisite amount of hire (Naukāhātakam), or they may make use of their own boats.

The Superintendent of ships shall strictly observe the customs, prevalent in commercial towns (as well as the orders of the superintendent of towns (pattana, port-town)).

Whenever a weatherbeaten ship arrives at a port-town, he shall show fatherly kindness to it.

Vessels carrying on merchandise spoiled by water may either be exempted from toll or may have their toll

Emperor Ashoka had great intercourse with king Ptolemy Philadelphus of Egypt (285-245 B.C.), who had founded the city of Alexandria, which, was the principal Emporium of trade between East and West.

reduced to half, and let to sail when the time for setting sail approaches.

Ships that touch at harbours on their way, may be requested the payment of toll.

Pirate ships (himsrikâ), vessels which are bound for the country of an enemy, as well as those which have violated the customs and rules in force in port-towns, shall be destroyed.

In those large rivers which cannot be forded even during the winter and summer seasons, there shall be launched large boats (mahânâvah) provided with a captain (sasaka), a steerman (niyamaka), and servants to hold the sickle and the ropes and to pour out water.

Small boats shall be launched in those small rivers which overflow during the rainy season.

Fording or crossing the rivers (without permission) shall be prohibited-lest traitors may cross them (and escape).

When a person fords or crosses a river outside the proper place and in unusual times, he shall be punished with the first amercement.

When a man fords or crosses a river at the usual place and time, without permission, he shall be-fined 26½ panas.

Fishermen, carriers of firewood, grass, flowers, and fruits, gardeners, vegetable-dealers, and herdsmen, persons persuing suspected criminals, messengers following other messengers going in advance, servants engaged to carry things, provisions, and orders to the army, those who use their own ferries, as well as those who supply villages of marshy districts with seeds, necessaries of life, commodities and other accessory things shall be exempted (to cross rivers at any time and place).

The Shipping Development In the Mauryan Period.

In fact, the development of this national shipping Industry had made necessary the creation

Brahmans, ascetics (pravrajita) children, the aged, the afflicted, royal-messengers, and pregnant women shall be provided by the superintendent with free passes to cross rivers.

Foreign merchants who have often been visiting the country as well as those who are well known to local merchants shall be allowed to land in port-towns.

Any person who is abducting the wife or daughter of another, one who is carrying off the wealth of another, a suspected person, one who seems to be of perturbed appearance, one who has no baggage, one who attempts to conceal, or evade the cognizance of the valuable load in one's hand, one who has just put a different garb, one who has removed or renounced one's usual garb, one who has just turned out an ascetic, one who pretends to be suffering from disease, one who seems to be alarmed, one who is stealthily carrying valuable things, or going on a secret mission, or carrying weapons or explosives (agni-yoga), one who holds poison in one's hand and one who has come from a long distance without a pass shall be arrested.

In boundaries, ferry-men shall receive the toll, carriage-cess, and road-cess. They shall also confiscate the property of the person travelling without a pass. The Superintendent of Boats shall make good the loss caused by the loss of the boat due to the heavy load, sailing in improper time or place, want of ferry-men, or lack of repair. Boats should be launched between the months of Āshāḍha, the first seven days being omitted, and Kārtika the evidence of a ferry-man should be given and the daily income should be remitted.

and organization of a Board of Admiralty, as one of the Six boards which made up the War-Office of Emperor Chandragupta; and I need hardly tell, that subsequently, in the days of Ashoka, the grandson of Chandragupta, his Empire having embraced a much wider area, India was brought into systematic connection with the distant Hellenistic kingdoms of Syria, Egypt, Cyrene, Macedonia, and Epirus. Obviously, India of the times, soon became the great country of commercial activity, nay the very spiritual centre, and even the heart of the OLD World.

CHAPTER VI.

Our Maritime Activities During the Andhra Period.

The Andhras have been described as an early Buddhist dynasty, ruling over Middle India. This powerful Andhra dynasty of the Shāta-vāhanas dates from about 180 B. C. They fixed their residence at Dhanyakatak, on the river Krishnā, and having been ardent Buddhists, they constructed there, the Amarāvati Stupa, one of the most elaborate and precious monuments of piety ever raised by man, Their territory comprised all Middle India, and their rule stretched from sea to sea, with the great kingdom to their south. The Andhra period was one of considerable prosperity, as there was overland

trade and even by sea, with Western Asia and Africa, e. g. Greece, Rome, and Egypt; nay even with China to the East. (vide *The Imperial Gazetteer of India*. New Ed. vol. II. p. 325).

Roughly speaking, this intercourse extended from the second century (180) B. C. to the third century (300) A. D. In fact, the whole of the Southern peninsula was in direct communication with Rome, during the Andhra dynasty. The effect of this was, that Roman gold, in the form of Roman coin (called *aureus*—poured into parts of India in payment for silks, spires, gems, precious stones, pearls, minerals, beryls, and dye-stuffs, for which India was famous from time immemorial. Nay, Pliny in the *Natural History* [xii. 7 (14); xxxvii. c. 1] refers to the pepper and ginger of India and the great demand for them in Rome, where they were bought by weight in gold and silver. Besides, in the reign of Aurilian (270–275 A. D.), silk was worth fully its weight in gold; and, it appears, Tiberius Cæsar had to pass a law forbidding transparent silk as an indecent dress.

For the conviction of the reader, I think it desirable to quote here Vincent A. Smith. Says he, "Pepper fetched an enormous price in the markets of Europe....The pearl-fishing of the Southern Sea, which is still productive and valuable, had been worked for untold ages, and always attracted a crowd of foreign merchants. The mines of Padigar in the Coimbatore district were almost the only source known to the ancient world

from which good beryls could be obtained, and few gems were more esteemed by both Indians and Romans. The Tamil states maintained powerful navies, and were visited freely by ships from both east and west, which brought merchants of various places eager to buy the pearls, pepper, beryls, and other choice commodities of India, and to pay for them with the gold, silver, and art-ware of Europe". (vide V. A. Smith's *Early History of India* p. 400 Ed. 1908).

Moreover, while India carried on her maritime and political activities with the western nations, she had also maintained commercial interests with the eastern countries and the farther East. In fact, the Buddhist evidence indicates, that a period of a thousand years from 600 B. C., points to a complete navigation of the Bay of Bengal and the Indian Ocean that involved the flow of a ceaseless Traffic and steady commerce between Bengal and Ceylon, Madras and Burma. Obviously, it was for this reason, that Elphinstone had observed in his *History of India* thus: "The inhabitants of the coast of Coromandel seem early to have been distinguished by their maritime enterprise from their countrymen on the west of India".

Besides, in respect of our trade with the Eastern nations in ancient times, Mr. Vincent A. Smith says, "Ancient Tamil literature and the Greek and Roman authors prove that in the first two centuries of the Christian Era, the ports on the Coromandel (which is a corruption of Chola •

Mandala) or Chola coast, enjoyed benefits of active commerce with both West and East. The Chola fleets did not confine themselves to coasting voyages, but boldly crossed the Bay of Bangal to the mouths of the Ganges and the Irravady and the Indian Ocaon to the islands of the Malay Archipelago ". (*Early History of India*. p 415 Ed. 1908). The Chola port was Kāveripaddinam (*Pukār*), situated at the northern mouth of the Kāveri (Cauvery) river. This was then a wealthy city with its magnificent royal palace ; but its site now lies buried under deep sand drifts.

I shall now enumerate the requisite numismatic evidence bearing on the development of Indian shipping, as there has been a remarkable find of some Andhra coins on the east-coast, belonging to the second and third Century A. D., on which is seen the device of a two-masted ship of large size. This suggests the inference that the power of Yajna-Shri—the Andhra king (184-213 A. D.), was not only confined to land, but existed also on the Coromandal coast. While, according to R. Sewell, it seems, " there was trade both by sea and overland with Western Asia, Greece, Rome, and Egypt, as well as China and the East," during the Andhra period. (vide *Imperial Gazetteer*. New Ed. II. p 325.)

The *Periplus of the Erythraen Sea* is an interesting work on Oriental Commerce, and gives a list of things which India sent abroad in exchange for the things she imported. This also further reveals

some peculiar features regarding the *economical system* of Ancient India, to which has been traced the *proverbial wealth* of India by recognised scholars. In fact, Major J. B. Keith has observed in a recent article in the *Asiatic Quarterly Review* of July 1910, as follows:— The old prosperity of India was based on the sound principle, viz—“that, after clothing and feeding her own people, only the *surplus* that remained in abundance was to be given to the stranger.”

Now, the chief items of Indian export were the “renowned *art industrial fabrics*, and exports were not multiplied on the reprehensible practice of depleting the country of its food stuffs.” Obviously, this caused the development of India’s external trade, to which we owe, on the one hand, the great cities like Boalbek and Palmyra in the desert, and on the other hand, “those great monuments of art which enabled India to erect, after clothing and feeding her own people and children of the soil, and then sending the surplus of art and luxury to Rome and other countries of the West.” Evidently, it was for this reason, that Pliny ever complained, about allowing India to find a market in Rome, for her extra commodities and luxuries, and thus drain her of gold for things supplied.

Besides, apart from this, India’s wonderful achievements not only in her skill in handicraft, but also in applied chemistry, that enabled her to command, for over a thousand years, the markets of the East and the West. In fact, India owed her,

capture of the world-markets, by her three discoveries which broadly speaking may be stated as follows :—

(1) The preparation of fast dyes for textile fabrics, by the treatment of natural dyes like *manjistha* with alum and other chemicals; (2) the extraction of the principle of indigotin from the indigo plant by a process, which seems to be an anticipation of modern chemical methods; and (3) the tempering of steel in a way worthy of advanced metallurgy, to which the mediæval world owed its Damascus swords. And here, I may state with advantage, for the benefit of the reader, that the subject of Chemical Theories of the Ancient Hindus, has been propounded by Dr. Vrajendranath Seal, M. A., Ph. D., with great learning and industry.

In short, the Eastern maritime enterprise reached its climax, during the period of the Gupta Emperors, when Hind once more asserted herself as a dominant power in Asiatic politics, as in the days of Chandra Gupta and Ashôka¹ of the

1. In respect of Emperor Ashoka, it seems here necessary to state, that his vast Empire embraced a wider area than that of his grand father, and as such, India was brought into systematic contact with the Grecian kingdoms of Seria, Egypt, Cyrene, Macedonia, and Epirus. (vide *Rock Edicts* ii, xiii), and she thus became the commercial and spiritual centre, nay the very head and front and heart of the Old World. Obviously, this was possible only on account of Ashoka's efficient fleet and well equipped army. (vide *Edicts of Ashoka. Introduction. p. viii*).

Mauryan line, and also showed symptoms of colonizing activities that culminated in founding and establishing their influence in Jāvā, Sumātra, and Combodia, thus creating thereby Greater or Further India; nay, embracing even the islands of the Indian Archipelago, as also countries of China and Japan.

Moreover, during the fifth and sixth centuries A. D. of the Gupta Empire, Indian maritime activity was also manifest in the West. For, according to Hamza of Ispahān, Indian and Chinese ships could be seen often moored at Hira, near Kufa, on the Euphrates, as appears from Yule's *Cathay* I. (lxxviii); and the ports of Sindh and Gujerath seem to be the chief centres of the Indian enterprise and shipping activities. While, during the period of Shree Harsha, Hiuen Tsang described the people of Surāshtra as merchants (630 A. D.), and Hindus settled in the chief cities of Persia, enjoying their full religious observances.

At the beginning of the fifth century A. D., there was a final collapse of the Shaka power, when the Shaka Kingdom of Surāshtra or Kathiawar was invaded and conquered by Chandra Gupta II, who established Brahminism as the dominant State religion, by supplanting Buddhism. It was then, that the Buddhist art found its expression in Jāvā, where it created and brought into prominence the magnificent sculpture of Vīrabhadra and Premavana noticed hereafter (vide *infra* p. 39. vide also *Indian Sculpture and Painting*, by E. B. Havell. p 113).

CHAPTER VII

Our Maritime Activities During The Colonization of Jāvā.

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The extremely interesting feat, not to say one of the most glorious achievements that certainly deserve to be recorded in the history of India, is the colonization of Jāvā effected by the Hindus, a little before the beginning of the Shaka Epoch.

There are, it appears, three different versions of the event. It would, therefore, not be out of place, to state them here, with a few details.

According to one version, a daring band of Hindu adventurers and skilful navigators, left the Eastern coast of Kaling, about three years before the beginning of the Shaka Era, or 75 A. D., and instead of plying within the limits of the Bay of Bengal, boldly steered their ships onwards, ventured to cross the Indian Ocean, left Sumātrā Island to the left, and landed on the island of Jāvā. The Hindu colonizers then civilized the inhabitants of the island, fixed the date of their arrival, and established the Era still subsisting, the first year of which fell on the 75th year of the Christian Era.

The second version transfers the scene from Kalinga on the eastern coast to Gujrath on the West, indicating that a powerful prince of the province, named Aji Saka colonized Jāvā in 75 A. D. but he was soon compelled to withdraw on

account of calamity. reverses, and unfavourable circumstances.

The third version is to the effect that a ruler from Gujrath, forewarned of the imminent destruction of his kingdom, started in 603 A. D., along with his son, with five thousand followers. Among these were warriors and physicians, artisans and cultivators, writers, and others. All these were taken to Jāvā, in six large and about a hundred and more small vessels. After some difficulty, they got to the western coast of Jāvā, and founded the city of Manda—Kumuda, of which Mendang Kumulan seems to be a corruption. Subsequently, extensive commerce flourished along the route from Gujrath to Jāvā, and even foundations were laid at Jāvā for temples built for, and dedicated to, *Premavana* and *Virābhadrā*, of which corruptions respectively appear in the words Prambonam and Borobudar known, as Professor Rādhākumud Mookerji M. A. says, in his *History of Indian Shipping*, to be "the grandest specimens of Buddhist art in the whole of Asia." It may, however, be stated in passing, that "The splendid remains at Amarāvati," as observed by Fergusson in his *Indian Architecture* show that from the mouths of the Krishnā and the Godāvāri, the Buddhists of North and North-West India colonized Pegu, Combodia, and eventually the island of Jāvā. Whereas, Tavernier also remarked in A. D. 1666, that "Massalipattam is the only place in the Bay of Bengal from which vessels sailed eastwards for Bengal, Arrakan, Pegu, Siam, Sumātrā, Cochin China, and the Manillas, and west to Hormuz,

Makha, and Madagaskar." The *Bombay Gazetteer* also states that "the Hindu settlement of Sumātrā was almost entirely from the east coast of India." & c.

CHAPTER VIII.

Our Maritime Activities, During Hindu Imperialism.

I have already shown that even in the remotest Rig-Vedic past, we were a maritime and mercantile people (see *ante pp* 1-7), and the beginnings of the Hindu *navy* and *shipping* could be traced to the Rig-Vedic times, or the latter part of the *Tertiary Era*. And as our unique religious, not to say philosophical works—the Vedas—, our stupendous national Epics—the Rāmāyana and the Mahā-Bhārata—, and our immense Sutra as also Smriti literature, indicate an uninterrupted naval activity, so also our innumerable¹ astronomical and astrological treatises, the great body of our Pauranic² works, and the secular literature³

1 The *Brihat Sanhitā*. 4-8; 7-6; &c.

2 (a) The *Vāyu*, *Bhāgavata*, *Mārkandeya Purāna*, Etc.

(b) In the *Mārkandeya Purāna*, we have the following:-

आघूर्णितो वा वातेन स्थितः पोते महार्णवे ॥

3 In *Raghuvamsha*, we find that Raghu had defeated a strong fleet with great naval force, supported by the kings of Bengal; and this had made him plant the pillars of victory on the isles formed in the midst of the river Ganges. (IV. 36.)

वंगानुत्खाय तरसा नेता नौसाधनोद्यतान् ।

निचरवान जयस्तंभान्गंगाक्षेतोन्तरेषु सः ३६ ॥

of our Sanskrit poets¹ and writers, are full of references to sea-voyages, naval engagements maritime commerce, and other naval activities.

Besides, the Buddhistic literature, the ancient chronicles of Ceylon, the canonical books, and the Jātakās or rebirth-stories, are all replete with references to the sea-borne trade of India, and prove that even in ancient times and the remotest hoary past (see ante pp 1-7), the ocean and the illimitable expanse of water was freely used by us—Indians, as the great high way of international commerce.

Nay, the testimony supplied by even works of foreign countries, with which India carried on her intercourse, strongly corroborates the fact, and moreover indicates the glorious position she once occupied, and for long maintained as the Queen of the Eastern and Western seas, not to say the Mistress of the world.

Thus, the testimony supplied by Budhist texts points to a complete navigation of the Bay of Bengal and the Indian Ocean, for a period extending over a thousand years from 600 B. C., and indicating uninterrupted traffic between Bengal and Burma, Madras and Ceylon. Nay, the shipping industry had spread as far East as China and Japan; while the Coromandal or Chola coast enjoyed the benefits of active commerce with the East as well as the West. In fact, Lower Burma and Pegu

1 .E.g. (a) *Ratnāvali*. (b) *Dashakumāracharita*. (c) *Sishupāla Vadha*, (d) *Kathā-sarit-Sāgara*.

were conquered by emigrants from Coromandal or Chola coast and the Telangana country.

Mr. Pillay, the authority in Tamil literature, refers to Tamil poems of the first century A. D., which allude to ships from *Kalakan*, the ancient name of *Kaddaram* in Burma, having brought articles of merchandise to *Kāviripaddinam*, the great emporium at the mouth of the river *Kāveri*.

Now, the details of our Navy and Maritime Activities from this time onwards, till the middle of the 17th Century A. D., are not only very interesting but even noteworthy. I shall, therefore, at once hasten to the achievements of Shivaji the Great, in respect of his naval foresight and enterprise.

In 1661 A. D. Shivaji attacked Dāndā Rājpurī, a port, only a few miles to the north-west of Janjira. There were two reasons that had prompted him to do so. The first was the wealth of the port, which therefore much served his purpose. The second was the presence of English factors, whom he rightly suspected in defending Janjira, on behalf of Fātteh Khan. Shivaji, therefore, perceiving their double dealing took them prisoners, and did not release them, until considerable ransom was obtained from them. Seeing, however, that the fall of Janjira was out of question, and having had an intuition that Sindhu-Durga, an island off Mālwan, would be equally useful to him, Shivaji fortified it and made it a naval base, which, in time, gave him innumerable advantages.

Thus, having had the desired fruit derived from a fleet, Shivaji made great efforts to fit out a Marine. He rebuilt and strengthened Kolaba, repaired Suvarnadurga as also Vijayadurga, and had even constructed vessels at these ports, his principal depot having been the harbour of Kolaba, about twenty miles south of Bombay. (Duff's *History of the Mahrattas* p. 85 Ed. 1873). Shivaji also opportunely caused a survey to be made of the coast, and having fixed on Mālvan as the best protection for his vessels and even a nice place for a stronghold, he built forts there, strengthened Suvarnadurg, Ratnāgiri, Jaygad, Anjanvel, Vijayadurg, and Kolaba, where men-of-war were constructed and docks were built. (Bombay Gazetteer, vol I, part II. pp 68 etseq).

In this way, a great encouragement was given by the Mahratta patriotic leader Shivaji, to Indian shipping and Maritime activities, and the growth of the Maratha power was naturally accompanied by the formation of a formidable fleet.

Subsequently, with his raid on Surat in 1664 A. D., Shivāji equipped 20,000 fresh troops and a powerful fleet. With this, he made a demonstration along the Gujrath Coast, as far as Broach. The Mogals having anticipated his attack on Broach, had sent all their available reinforcements into Gujrāth. This was obviously just the thing that Shivāji desired. The latter therefore led an army into Khandesh, where although the enemy's garrisons had fought with great fortitude, they were separately defeated

Then, the forts of Aundha, Patta, Trimbak, and Salher fell, and Shivaji laid waste the whole of the province as far as Barhānpur, on its north-eastern frontier. Thus, while Shivaji overran Khāndesh, Moropant Pingle descended through the Nasik pass, reduced the Jawhar State, and exacted contributions from the Kolwan Prant, the present northern part of the Thana District (January 1671).

Shivāji then fell back upon the Sahyādri Mountains, and made the headman of every village undertake to pay him a fourth or *Chauth* of the revenue of every village, as a safeguard against further attack. Thus, was the *Chauth* imposed for the first time on a Mogal province.

Shivāji also used to intercept the Mogal ships plying between Surat and Mecca, by means of the fleet which he fitted out at his ports built on the coast. (*History of Indian shipping*. p 233 Ed. 1912. By Rādhākumud Mookarji. M. A.).

Maritime Activities of the Mahrattas, and *Our Indian Nelson.*

Shivaji the Great had entertained very high ambition to have *sovereign power* over both *land and sea*; and Tukoji Angre had attracted considerable notice in the matter of fleet and dock arrangements, during the time of Shivaji. This Tukoji Angre was the father of Kanhoji

Angre, who had brought our *Navy* to the zenith of first class *naval power*, having had from his infancy, the first lessons from his father, in the naval armaments and tactics. He was thus destined to become a menace to the European trade of the west coast of India. Nay, the Angrias had kept at bay even the European powers and their combined fleets; and yet, these combined fleets had to suffer crushing defeats, as I shall presently state.

In 1698 A. D., Kanhoji Angria succeeded to the command of the Mahratta navy, with the title of *Daryā Sāranga*. His career was *one long series of brilliant naval exploits and achievements*, which certainly seem to be but rare, not only in the annals of Indian maritime activities, but also of the world, as under him, the Maratha naval power had reached its high-water mark. In fact, the English had to carry on the naval war with Kanhoji Angre, and their's seemed to be but an *unskilful contest* with the *veteran Hindu naval commander*, and *our Indian Nelson*. Obviously, Bombay had to wage a long half-century of amateur warfare, in the case of the great naval power of the Angria. It would be interesting to state here all the details of the long continued conflict. But, as that would occupy much space, I would here enumerate only a few that seem to be important.

In the name of the Rājā of Satara, Angria was master of the whole coast from Bombay to Vengurla, and with a fleet of armed vessels carry-

ing thirty and forty guns apiece, he soon became a menace to the European trade of the west coast. In 1707, his ship attacked the *Bombay* frigate, which was blown up after a brief engagement. In 1710, he siezed and fortified Kānhery, and his ships fought the *Godolphin* for two days. In 1712, he captured the Governor of Bombay's armed *Yācht*. and fought two East India—men, bound for Bombay. In 1716, he made prize of four private ships from Mahim, an East India man, named *Success*, and a Bengal ship named *Otter*. Again, he (Kanhoji) fought with the English, and took away from them Kanheri island. Then followed, successively, expeditions by the combined fleets of the English and the Portuguese, as also of the Dutch, against Gheriah, Kanhery, and Kolaba. But, all these proved abortive and ineffectual, against the strength of the powerful Angrian fleet. In 1720, Kanhoji attacked *Charloti*, seized it and took it to Vijayadoorga, a strong fort.

In 1727, Kanhoji Angre again seized a valuable English ship; and once more in 1728, he captured another English vessel named *King William*. Nay, he even made Captain Mac Neil prisoner. This, much provoked the English, owing to their pride of naval superiority in Europe. They, therefore, to save their ships from Kanhoji's dangerous cannonading and the consequent destruction of their ships, built *cannon-proof*, *shot-proof*, and flat bottomed new ships, and mounted thereon fortyeight pounders twelve cannons. But, these also were drowned and destroyed by Kanhoji's superier power and naval skill.

Thus, as observed before, the valour and dash of Kanhoji Angre, his consummate naval arrangements, and his superior maritime tactics, only

served to confound the English as also other European powers, in the Indian waters, frustrated their knavish tricks, and inflicted crushing defeats, on them, one after another. He, therefore, by his deeds of valour and foresight, won for himself the title **INDIAN NELSON**, and was entitled to be called as such.

By way of analogy, we also find historian Vincent A. Smith calling Emperor Samudra Gupta of the Gupta Empire, the **INDIAN NAPOLEAN**. (vide Smith's *Early History of India*, p 274. Ed. 1908).

Now, in 1755, as also in 1728, when Tulāji and his father Kānhoji Angre were found to be too powerful to be subdued by the English alone, in the naval manœuvres, they beseeched the assistance of the Peshwas, as stated below, and formed an alliance in 1755 A. D., against Toolāji, and jointly attacked *Suvarnadurga*. Thus, it was reduced, with the help of the Peshwās.

Here, therefore, I may pertinently observe, that the English, as usual, whenever they find beyond their power to erry out their object at heart, or whenever they think themselves altogether unable to accomplish single handed what they desire to do, they humble their pride, when put in a difficult position, and earnestly beseech the aid by friendly means. This they did in the case of Kanhoji Angria in about 1728, as their diplomatic Governor endeavoured to induce him (Kānhoji) to make a treaty with the English in the matter. (Parasni's मराठ्यांचें आरमार. p. 39. 1904).

Description of Angria's fleet.

This seems to be very interesting. I therefore, venture to give it here below :—

“ His fleet consisted of grabs and gallivats. The grabs have rarely more than two masts. They are very broad in proportion to their length. On the main deck under the fore-castle are mounted two pieces of cannon of nine or twelve pounders, which point forwards through the portholes out in the bulkhead and fire over the prow ; the cannon of the broad side are from six to nine pounders. The gallivats are large row-boats rarely exceeding seventy tons. The gallivats are covered with a spar-deck, made for lightness of split bamboos, and these only carry patteredoes which are fixed on swivels in the gunnel of the vessel : but those of the largest size have a fixed deck on which they mount six or eight pieces of cannon, from two to four pounders. They have about fifty stout oars, and may be rowed four miles an hour. Eight or ten grabs and forty or fifty gallivats, crowded with men, generally composed Angria’s principle fleet, destined to attack ships of force or burthen”. (vide *Bombay Gazetteer* vol. I, part II. p: 89).

In 1729, Kanhoji Angre died, and was succeeded at Suvarnadurga by his son Sambhaji Angre, who carried on his father’s policy for nearly thirty years. In 1730, the Angrian squadron of four grabs and fifteen gallivats destroyed the galleys named *Bombay* and *Bengal* off Colaba. In 1732, five grabs and three gallivats attacked the East India man *Ockham*, In 1735, a valuable East India man named the *Derby* with a great cargo of naval stores, fell into Sambhaji’s hands.

In 1738 A. D., a Dutch squadron of seven ships of war and seven sloops was repulsed from Gheriah. In 1740, some fifteen sail of Angria's fleet gave battle to four ships returning from China. The same year, Sambhaji Angria attacked Kolaba with his army and forty gallivats, but was opposed by the English.

In 1743, Sambhaji died, and was succeeded by his son Tulaji, who also continued his father's policy. His greatest success was achieved in 1749, when his fleet of five grabs and a large number of gallivats surrounded and cannonaded the ship, known by the name of the Restoration. Although, this was the most efficient ship of the Bombay Marine, Toolaji gave the English a naval battle, in which they suffered a heavy defeat.

In 1754, the Dutch also suffered a severe loss, at the hands of Toolaji, as they lost a vessel loaded with ammunition, and other large ships. Thus, "Toolaji had now become very powerful; since, from Cutch to Cochin, his vessels swept the coast in greater numbers than Kanhoji, his father, had ever shown. The superior sailing powers of the Mahratta vessels enabled them, to keep out of range of the big guns, while they snatched prizes within sight of the men of war." (*Indian shipping*. p 241. Ed. 1912).

CHAPTER IX.

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**Our Maritime Activities and Prowess,
During the Times of the Peshwas.**

The Peshwas, excepting the last, had made a great name, and secured more fame by their valour and fortitude, administrative abilities and foresight, superior naval tactics and dock-arrangements, their desire to serve the country and supervise every department of State, for effecting their utility and the desired end, their inexhaustible energy as also tremendous capacity for work. These speak volumes in their favour, as will be seen from the following narration of facts :—

The First Peshwā was Bālāji Vishvanāth, and historian C. A. Kincaid says, Bālāji was a wise and far-sighted politician. He met, with rare skill and firmness, the crisis caused by Tārābai's intrigues and Damāji's rebellion. He reduced to a shadow the power of the Nizam, and paralysed De-Bussy in the Deccan. His name was long cherished by the Maratha peasants, for his success in improving the revenue system and the administration of justice. He was an untiring letter-writer, and no less than one thousand and five hundred of his letters have survived. In every campaign, he sent to Poona a continuous stream of epistles, and this shows his unremitting zeal in the public cause. In 1750, he founded in Poona an institution, for the training of revenue clerks and officers. He made great efforts to improve the food and the

transport of the army, and unquestionably equipped it and cared for it, better than any Maratha ruler, since the days of the great king Shivâji.

Bâlâji Peshwâ loved Poona best; and far away to the West, the hill-forts, in the great Sahyâdri Mountain Range, recall the days when Maratha armies marched to Delhi, and the fame of the Peshwa resounded from the great Indus river in the West, to the Southern Seas and the Indian Ocean.

The Second Peshwa was Bâjirao Ballâl, who received the Robes of Honour and the investiture as Peshwa, in 1721 A. D. He was a soldier and a great statesman, an able General that united enterprise, vigour, and hardihood of a Maratha warrior. He was, moreover, endowed with the polished manners, the sagacity and address, which historian James Grant Duff says, "frequently distinguish the Brahmans of the Konkan". His genius had enlarged the schemes of conquest, and it may be truly said that he had *both the head to plan and the hand to execute*. Grant Duff further adds, "to the assiduous industry and minute observation that seem inherent in his caste, he superadded a power of discrimination that taught him to direct his mind to those leading points of political importance, which tended so materially to extend Maratha sway during the period of his administration".

Bâjirao had also great command over his tongue. In fact his eloquence was bewitching, and his

appearance, mien, build, and carriage, were winning and attractive.

The Third Peshwa was Bālāji Bājirao, affectionately called, and better known as, Nānā Sāheb Peshwa, in Maratha history. He was installed in that high office in 1740. He was endowed with considerable political sagacity, had possessed polished manners, and was a man of great address. He was generous and charitable, yet indolent and voluptuous, kind to his relatives and dependents, but an enemy to external violence and oppression. Grant Duff regards him as "rather a favourable specimen of a Brāhman in power". During his regime, the *Panchāyats*, which were the ordinary tribunals of civil justice, began to improve; and under his administration, the Maratha Empire attained its greatest extent. "In short," observes Grant Duff, "the condition of the whole population was, in his time improved; and the Maratha peasantry, sensible of the comparative amelioration which they began to enjoy, have ever since blessed the days of Nānā Sāheb Peshwa".

The Fourth Peshwa was Mādhavrao Ballāl, as Vishvāsrao was dead, and the next heir was Bālāji's second son Mādhavrao, who therefore was invested with Peshwa's Robe and authority in 1761. He was then only sixteen years of age; yet, nature endowed him with ripe judgment, very high spirit, and with not only the true genius of a statesman, but with even the talents of a warrior, the undaunted courage of a soldier, and

the fortitude of the brave. All these qualities of head and heart, became self evident; while, in the course of the year 1762, Mādhavro Peshwa seemed to be determined to assert his rights. For, he was now seventeen, and fitted in every way to conduct successfully the administration of the State and the affairs of the Empire. Since, early in the year, he had been as far as Sira, in command of a Maratha force, to collect the southern tribute; and owing to confidence in, and conscious of, his own abilities and capacity for work, he naturally demanded a fuller share in the Government of our Maratha Empire.

Now, one of the first *laudable* and yet *original* acts of Mādhavrao was abolishing *Biggār* (बिगार) or *forced¹ labour*. This was the system of forcing

1 Barring eminent exceptions, which themselves prove the rule, we hardly come across any thing that smacks of this high ideal in Englishmen. Even Satraps and their Heads or Chiefs issue senseless and selfish ordinances of every kind, and these are nothing but *lawless laws*, that have proved to be obnoxious and annoying. Moreover, they seem to be associated with the *Lathi Rajya* of Sergeants and their Superiors, which the bureaucracy *much enjoy with impunity*. Nay, they never interfere with the *Lathi charges*, though these seriously injure the victims, and in some cases, they even succumb to the wounds caused thereby.

The reason is obvious, as will be seen from the observations made by *Scrutator* in the accompanying extract, from *The Indian Daily Mail* of 3rd August 1930. page 5, columns 4, 5; and this will speak for itself. Extract from *The Indian Daily Mail* of 3rd August 1930. page 5, columns 4-5 says,—

“In respect of “The Civilian Attitude,” says the *Scrutator*, in the said journal, as follows:—

“Some time ago, I drew attention to the attitude of Mr. Healy, when serious complaints were made to him about the behaviour of some of his sergeants. On that occasion, the Police Commissioner said: “Why are not complaints

villagers to carry baggage, without remuneration; and as this was prevalent in the country at the time, it caused discontent amongst men in power, and many practised it even secretly. But, the Peshwā having kept guard over the matter, he came to know that Visājipant, Subhedār of Bassin, had clandestinely conveyad some valuables and articles. These, therefore, were all seized and confiscated, and the villagers who were unjustly taken away from their agricultural pursuits, were duly remunerated. Mādhavrao Peshwa had, in consequence, subsequently issued fresh orders on the subject, which, then, none could venture to disobey, as heavy fine, in addition to the confiscation of property, was also inflicted and exacted from the Subhedār.

made to me?" and in the same breath he said he refused to believe that any of his sergeants could behave in the manner alleged. The attitude of the Government official about this alleged remark of a police official to Pandit Malaviya is an exact parallel to Mr. Healy's somewhat curious attitude. If I may make the suggestion, the proper attitude which should have been adopted by my friend when I called his attention to this incident, was to say: "If this remark is true, the officer had no right to make it, but I will try and find out whether he made it or not." Instead, he betrays the typical civilian and bureaucratic mind—"No official ever makes a mistake, no official ever makes a nonsensical statement, no member of the Government, whether it be a Home Member, or a subordinate policeman, can ever be wrong. They are perfect, and any accusation which is brought against them, must be dismissed as untrue and completely without foundation". "It is this attitude which drives sensible men to despair. You cannot do anything with men like this; you cannot hope that they will see reason, or glimpse the elements of fairness. The system to which they belong is God-given; they are God-sent; and any slight alleged flaw is merely evidence of the working of the devil."

The *Fifth* Peshwā was Nārāyanrāo, who was Mādhavrāo Peshwa's younger brother, as Vishvāsrao, the eldest son of Bālaji Peshwa had died at Panipat. Nārāyanrao was only seventeen years of age, at the date of his accession, and had not those eminent qualities of head and heart, which his elder brother Madhavrao Peshwa possessed, the latter had tried to instil, in his brother, courage and presence of mind by both *example and precept*. As once, it so happened, that while Mādhavrāo and Nārāyanrao, Khanderao Dārekar and Hiraji Pātankar, were in a tent, a furious elephant entered the place. Seeing the animal, Nārāyanrao got frightened, and would have run away, but was held back by the Peshwa, who with the *authoritative tone*, cried aloud in front of the elephant, "*don't proceed further.*" Hearing this, the animal stopped at once. In the mean while, Khanderao Darekar and Hirāji Pātankar attacked the animal with daggers and lances, and the dangar was then averted. Yet, this shows his timid nature.

However, he was affectionate to his relations, kind to his domestics, and was loved by all except his enemies, for whose unjust calumnies he had to suffer. He was thus the victim of the conspiracy of his uncle Raghunāthrao and the latter's wicked wife-Ānandibai, who both of them had coveted Peshwāship by hook and crook, and in the end murdered him on the 30th of August 1727.

The *Sixth* Peshwā was Bājirao II, who was the last independent prince of Poona, of whom the

less said the better, as he lost the ever remembered name and fame of the Peshwas, and put an end to the Sovereignty and glory of the *Maratha* Empire, that resounded from the river Indus to the Southern Seas and the Indian ocean.

But, let us proceed, and give the requisite details in respect of the progress made in maritime activities, during the times of the Peshwas. In 1576, the Peshwas, seeing that the Angria had become audacious and insolent, they had put an end to the power of Tulaji Angre, over the sea, by defeating him and making him prisoner. They then took possession of Vijaya-Durga, strengthened it, fortified it all round, and made it the base of their solid fleet. It was specially kept under their own supervision and guidance, as it secured innumerable advantages as a sea-fort, over the rest. The consummate arrangements of the Peshwas, to keep Vijaya-Durga safe and sound, not only manifest their skill, capacity for work, and superior talents, but exhibit moreover deep-foresight in making it impregnable in every way.

These having been the facts, even an English historian described it thus :—

“Broad, massive, high, and stretching far,
and held impregnable in war.”

In short it may be said, that *pluck* and *energy*, *dash* and *vigour*, all combined and enabled the Peshwas to show their prowess, and bring the Siddees of Janjira to their knees, as the Marthas had become masters of the whole Western sea-

board of the Konkan from Goa to Bombay. Historian Mr. Anderson therefore has been found describing the facts as under :—

“ But, the Siddee’s prosperous days had passed; their power was on the wane, and of little assistance to the English, in combatting the more formidable Angrias. So serious were the injuries inflicted by them and so heavy the expense of fitting out ships to protect trade that, the Company were prevented from making their usual investments, and in their alarm even began to anticipate an extinction of their commerce in Western India. Emboldened by success, and looking for support from the Raja (King) of Sattara, the Angrias aspired to bring all the Siddee’s territories under their subjection, and possess themselves of every port on the coast, between Bombay and Goa.”

Shivāji the Great.

The Founder of the marāthā Empire,

AND

The Creator of the Renowned Maratha Navy.

We have already seen (vide ante pp 42-49), that Shivāji the Great was not only the Founder of the *far famed* Maratha Empire, but he was the *most popular King* and *Sovereign* of *Mahā-Rāshtra* or the Great Nation. As Emperor Samudra Gupta of the Gupta Empire, was our Indian Napoleon. so was Kanhoji Angre our Indian Nelson.

Like Shivāji, the Peshwas also were ever vigilant and assiduous, in the matter of making Vijaya-Durga *unassailable*, as far as possible. They, therefore, caused a survey to be made of the whole Western coast from Goa to Bombay, and subsequently came to the conclusion that Vijaya-Durga was the best and the strongest fort for all practical purposes. In the circumstances, I would take this opportunity to give requisite details of the *Admiralty* of the Peshwas.

Peshwas' Admiralty, its total Strength, its Expenditure, and its Functions.

Having had due regard to facts, *Vijaya-Durga* was naturally made the *naval* base and Head Quarters of the Peshwas' *Fleet*. This was designated as the *Subha* of the *Fleet*, and was under the Superintendence of a Chief Officer, whose title was Sir Subhedar, and he used to reside there. Here, new docks were built, and arrangements were also made for constructing new vessels.

The Sir Subhedar had under him other subordinate officers, who were called Subhedars and had strict orders to ever render him all assistance in their power, without the least delay. The Subhedars had under their jurisdiction the forts of Bassein, Suvarna-Durga, Ratnāgiri, Devgad, Rewdandā, Anjanwell, and other places. The vessels were chiefly built at Ratnagiri and Anjanwell, and were thence taken, when ready, to the *Subha* of the Peshwas' *Fleet*.

The Vijaya-Durga Fleet contained about 30 to 40 small vessels, and about 10 to 12 big ships of war. The big war-ships were designated Pāls or Grabs, which had two or three masts. They were therefore known as *Dughāshi* and *Tirkati*. Like English vessels, the vessels of the Marathas also had different names. The great war-ships were known by the following names:—Nārāyan Pāl, Mahādev Pāl, Datta Prasād, Ānandee-Prasād, Shiva-Prasād, Rāma-Prasād, Ganesha-Prasād, Gangā-Prasād, Daryā-Doulat, Samsher-Jang, Fatte Jang, &c. The small vessels had names as under:—Sawāi-Raghunāth, Nara-nāth, Fatte-Lashkar, Shambhu, Sardāri, Underi, Achhā-Sardari, Shahātir, Nawa-Ratna, Sugriva, Yasha-Vanti, &c.

The cost of building ships was from 10,000 to 40,000 Rupees, while the repairs took from 5000 to 10,000 Rupees per annum, apart from wood and iron material required for the same, which, however, was supplied by the Government of the Peshwas. Now, the details of Peshwas' *Admiralty* include not only its total *Strength*, but also its *Expenditure*, and even its *Functions*. The last being very important, I would devote a separate Chapter to it.

CHAPTER X.

Functions of Admiralty.

Broadly speaking, the *Admiralty* in general had four *Functions* to perform.

I The *first* was to see to the *supply of ships and boats* for purposes of navigation, in various ways.

II The *second* was in respect of the *supply of men*, who were supposed to be efficient mariners, who knew the nature of tides, the depths of oceans and creeks, the winds and rocks to be avoided. Obviously, it was for this reason, that (a) *Nākhudā*, or commander of the vessel or ship, was required for directing its course ; (b) *Mauli* was his mate or companion, who knew the soundings, the position of the stars, and guided the ship safe to her destination ; (c) The *Tandel* was the chief of the sailors or *Khalashis* ; (d) *Nākhudā-Khāsab* used to supply fuel for the people, and assist in loading and unloading a ship ; (e) *Sārang* superintended the docking and launching of the ship ; (f) the *Bhandāree* had charge of the ship's store ; (g) *Karanik* was the ship's clerk, who kept accounts and served out water to the people ; (h) *Sukānunwālā* or *Karnadhār* was the helmsman, of whom there were sometimes twenty in a ship ; (i) *Panjaree* looked out from the top of the mast and gave notice when he saw land or ship, or discovered a storm rising, or any other object worth observing ; (j) *Goomtees* were a set

of *Khalāshis* whose duty was to throw the accumulated water out of the ship; (k) Gunners were those who worked guns or cannons; (l) *Khār wā* was a common seaman employed in furling and setting the sails, in stopping leaks, and in case of the anchor sticking fast in the ground, he had to go to the bottom of the water to set it free.

III The *third Function* of the *Admiralty* was to watch the rivers, for which an active and resolute man was required, as his duty was to settle every thing in respect of the ferries, regulate tonnage, and provide travellers with boats on the shortest notice.

IV The *Fourth* was in regard to the imposition, realization, and remission of duties.

All this was already anticipated, and the particulars seem to have been even duly noted under orders of Emperor Chandra-Gupta-Maurya, the Protege of the celebrated Kautilya, who was the author of the renowned work-Kautiliya Arthashastra, and who, moreover, had made Chandra-Gupta Maurya, the Emperor, after slaying the Nanda kings, in 321 B. C.

Now, while going through the Reign of Akbar the Great, it naturally struck me that the elaborate regulations were, according to Abul Fazl, formed for the organization of the Naval Department or *Admiralty*, technically designated as the office of *Meer Behry*. And I immediately discovered

that they were remarkably akin to, and in many respects even anticipated by, the rules that governed Chandra Gupta Mourya's *Admiralty*, about 1,900 years before, as found in that *monumental Sanskrit* work of Kautilya, known as Chānakya, and also by another name Vishnugupta. The work was composed about 321 B. C., and translated into English by R. Shāmashāstri B. A. M. R. A. S., in 1915 A. D.

Obviously, I looked to the previous Chapter on the Maritime Activities of the Mogal Period. But, to my *utter astonishment* and *great regret*, I found that through oversight, it altogether escaped my notice, inadvertently. And since, *to err is but human*, and *as it is never too late to mend*, I hasten at once to correct the mistake, and introduce the requisite details in respect of the *Mogal Period*, in the following separate Chapter XI, as they are very important.

CHAPTER XI.

Maritime Activities of the Mogal Period,

And

The Functions of Admiralty.

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In the previous Chapter X, while noticing the several particulars of the *Functions of Admiralty*, ante pp. 60-61, I remembered that *Ayeen-i-Akbari* contained all these. I therefore naturally looked to the previous Chapter, on the *Maritime Activities of*

the Mogal Period. But, I found, to my *utter surprise* and *much regret*, that through oversight, it escaped my notice, inadvertently, altogether. And since, *to err is but human*, and *as it is never too late to mend*, I hasten at once to correct the mistake, and introduce here the requisite details, in respect of the Mogal Period.

Before Akbar the Great, we do not much come across Indian naval activities. In 1528 A. D., Babar fought a naval battle on the Ganges, near Kanouj, in which he captured about 30 boats of the enemy ; while on the river Gogra, the army of Kharid fought with Babar, with his 100 vessels.

Akbar, however, gave great impetus and encouragement to the Maritime Activities, to Indian Shipping, and to Ship-buiding. This seems to have been done especially in Bengal, where the office of *Meer Behry* or Admiralty was established, and elaborate regulations were framed for organizing Naval Department and industry. Besides Bengal, there was also naval establishment at Dacca, necessitated by the depredations of the Arrakan pirates, who used to go to Bengal by the water-route, and plunder it. The province of Sindh was also a centre of Indian shipping, and Lahori Bander on the Indus, was then an important sea-port, as in the circar of Thatta alone, there could be found 40,000 vessels ready for hire.

At Dacca, there was built and stationed a variety of vessels. Besides the 768 war-boats, making up the *Now-Awāra*, (नौ-आवार or *station*), there were,

state barges for the Viceroys, and two vessels magnificently fitted up, had annually to be despatched to Emperor at Agra. The materials for the building of the Royal *Now-Āwūra* (नौ-आवर) came from Sylhet which was then of great importance from its natural growth of ship-timbers. Such was the abundance of materials for ship-building in this part of the country, that the Sultan of Constantinople found it cheaper to have his vessels built here than at Alexandria. (vide Taylor's *Topography of Dacca*).

The whole expense of manning the fleet, including the wages of 923 Feringi or Portuguese sailors, was estimated at Rs 29,282 per month, and this, added to the construction of new vessels and repairs of old, amounted to Rs. 8,43,452 per annum. The fleet was principally stationed at Dacca, as its Head Quarters.

CHAPTER XII.

Hindu Imperialism and the Peshwas'

Maritime Activities.

Now, reverting to the Prowess and Maritime Activities of the Peshwas, it seems necessary to state here, that a very interesting account, together with fine sketches of the typical Indian (Hindu) ships that were in use in the earlier part of the 19th century, is given by a French-

man, F. Baltazar Solvyns (1811 A. D.), in his *Les Hindous*.¹

Mr. Rādhākumud Mookerji has made reference, in his work—*Indian Shipping*, to a very interesting account, which, along with fine sketches of the typical Hindu ships that were in use in the earlier part of the 19th century, seems to have been given by a Frenchman named F. Baltazar Solvyns, in 1811 A. D., in his work—*Les Hindous* (tome troisieme) of which I have produced some details on pages 64, 65. In the introduction to this work, he has observed as follows:—
 “In ancient times, the Indians excelled in the art of constructing vessels, and the present Hindus can, in this respect, still offer models to Europe, so much so, that the English, attentive to every thing which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping....The Indian vessels unite elegance and utility, and are models of patience and fine workman-ship.”

He has also described some of the typical Hindu vessels, which may with advantage, be here detailed below:—

A *Pinnace* or *Yacht* was a strongly masted ship, divided into two or three apartments, one for

1. This rare work is found in the splendid library of Mr. Avanindranāth Tagore, the famous Bengali artist. The French reprint was issued in 1808-12. There is also an earlier reprint published by Orme, London, 1804. The original folio edition of 1799 has 250 coloured plates.

company, another for beds, and a third for a cabinet, besides a place called *Varandah* for servants. Ballasor, the principle entrance of the Hugli, is described as being frequented by different sorts of vessels, and particularly by large ships from Bombay, Surat, and other parts of the western coast. The vessels from the Ganges were called *Schooners*, which were very well fitted out, and able to make a voyage to Europe, their pilots being very skilful. The *Grab* was a ship with three masts, a pointed prow, and a bowsprit. Its crew consisted of a *Nicodar* or a captain and a few clashis or Moorish sailors. The *Grabs* were built at Bombay, and these, on account of their pointed prow, signify Hindu construction. The *Bangles* were the largest Indian boats some of these carrying four thousand or five thousand maunds of rice. *Brigs* were ships that came from the coast of Coromandel and Malabar, bringing to Calcutta the produce of those countries. To the coast of Coromandel also belonged the *Dony*, with one mast, resembling a *sloop*. Its deck consisted of a few planks fastened on each side. It was badly rigged. *Pattoos* also were those ships that differed from other vessels by their being clincher-built.

These *maritime activities of the Marāthas, their superiority in ship-building from olden times, their excellence in the art of constructing vessels, nay, their skill in offering models to Europe and America, even during present times, have ever been admired in these flourishing continents of modern times, (see ante*

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pp VI- VIII.), that always boast of superior culture, notwithstanding the fact that our Indo-Aryan or Hindu civilization admittedly claims hoary antiquity, (vide unte pp. VI-IX). And yet, the English were instrumental to a degree, in destroying our maritime and other activities (vide ante pp. X-XII), although they have barrowed from us many improvements, which they have adopted with success to their own shipping. This surely betokens their usual gratitude!!! (vide ante pp. XVIII, XIX, XX).

But, to proceed. In fact, this seed of Hindu vitality and its *past literary traditions and illustrious records*, seems to have been sown, not only during the *pre-glacial period* of the Rig-Veda (ante pp. VI-VIII), but even subsequently, from time to time, in *unbroken coutinuity*. It is but a *truism* to say that no nation can grow, or retain its *vitality, its vigour, and energy*, that has not its roots in the past. Our nation's history, as also our people's traditions, and their successive achievements, keep alive, for ever, the glowing embers of our glorious deeds and renowned actions of by-gone times, and make us absorb the principles, which guided, our ancestors in performing them.

CHAPTER XIII.

The Growth of the Prosperity of India, and her trade with China.

As long as we were strong enough to hold our own, and did not allow foreigners to interfere.

with *our prosperity*, as it was based on the *sound principal of feeding and clothing first our own nation*, and then giving the surplus and abundance to the stranger. For, it will be remembered that the chief items of Indian export were food-stuffs and the *renowned industrial fabrics*. Moreover the exports were not multiplied on the ever condemned practice of depleting our country of its food-stuffs and fabrics.

Obviously, the expected result was the development of an external trade to which we owe, on the one hand, the great cities like Baabek and Palmyra in the desert, and on the other hand, those surprising monuments of art which India could create, after feeding and clothing her own people.

And here, I cannot resist the temptation to note the bitter complaint of Pliny, in allowing India to secure a favourable market, for her manufactures and many superfluous luxuries, in Rome, which drained the city of its great wealth and accumulated treasures of gold.

We may also note here with advantage, that it was India's wonderful achievements in applied chemistry, along with her skill in handicraft, that enabled her to command, for over a thousand years, say from Pliny to Tavernier, the markets of both the East and the West, and secure thereby to herself, an easy pre-eminence and universally acknowledged superiority among nations of the world, in exports and manufactures. In fact, some of the Indian discoveries in chemical

arts and manufactures belong to the sixth century of the Christian era, as indicated by Varāhamihira, in the *Brihat Samhita*. For, he mentions several preparations, cements, and powders, which being as effective and strong as thunderbolt, are designated *Vajra-lepa* cements. These were used in the temple-architecture of the times, and their remains even now testify to the adamantine strength of these metal and rock cements.

Besides, Varāhamihira often refers to the several professional experts in the composition of dyes, cosmetics, machinery of artificial imitation of natural flower-scents, which formed a huge portion of the Indian exports to Rome. In short, there were three remarkable discoveries in applied chemistry, to which India owed her total capture of the markets of the world. These were (1) the preparation of fast dyes for textile fabrics, by the treatment of natural dyes like *Manjistha* with alum and other chemicals; (2) the extraction of the principle of indigotin from the indigo plant by a process, "which, however crude, is essentially an anticipation of modern chemical methods", and (3) the tempering of steel "in a manner worthy of advanced metallurgy, a process to which the mediæval world owed its Damascus swords¹.

Apart, however, from the brisk trade with Rome, and much traffic with the West generally,

1 " *The Chemical Theories of the Ancient Hindus*,"
 a learned thesis by Dr. Rājendranāth Seal, M. A., Ph.
 D., worth noticing.

there was also an enormous development of trade with the East; as West alone could not entirely absorb the great maritime activities of India. It therefore secured another vent in the traffic in Eastern waters of the Bay of Bengal, and a complete navigation of the Indian ocean.

I may here be allowed to observe, having had due regard to facts, that this Eastern *maritime enterprise* seems to have reached its climax in the period of the Gupta Emperors, as India then once more asserted herself as a *dominant power* in Asiatic politics, just as during the sovereign rule of the Mauryan Emperors—Chadra-Gupta and Asoka. Nay, these had shown even their colonizing activities, that culminated in the colonization of Jāvā, Sumātrā, Cambodia, etc, and *laid the foundation of Greater India.*

And the same may be said with equal justice, in the case of Gupta Emperors, as towards the latter days of their Empire, Indian maritime activities in the Eastern waters had much extensive field. For, they embraced within their influence much widened sphere of Further India as also the islands of the Indian Archipelago. Nay, even China was included therein, as a constant traffic with that vast and populous country was established, and this had its beneficially ceaseless effect.

CHAPTER XIV.

Japan Brought within the Range
of Indian Influence.

We have seen in the previous Chapter XIII, how the *Gupta Empire* had spread its net of Maritime Activities in the *Far East*, and even as far as China,¹ thus bringing the latter country within the sphere of its influence, and contributing thereby to the growth of the prosperity of India. In the present Chapter, therefore, we shall discuss the causes that also brought Japan within the range of the influence of India.

In like manner, we find the sphere of this Eastern maritime activity extending even further, during the sovereignty of Harshavardhan and Pulakeshi, the Chālukyas and the Cholas, till Japan in the extreme East is brought within the range of Indian influence.

1 According to Professor Lacouperie, (vide *Western origin of Chinese civilization*.) the maritime intercourse of India with China dates from a much earlier period, that is, from about 680 B. C., when the "sea-traders of the Indian ocean," whose "chiefs were Hindus," founded a colony called *Long-ga*, after Indian name *Lanka* of Ceylon, about the present Gulf of Kiao-tchoa. These colonists also founded the kingdom of Cambodia in the Indo-Chinese peninsula, about the 1st century A. D., and throughout this period, the monopoly of the sea-borne trade of China was in their hands. The articles of this trade were the well known Indian products, such as rubies, pearls, sugar, aromatics, peacocks, corals, &c.

The field of *Maritime activities* of India extended her colonies, as far as Japan, through Tibet, Mongolia, and China, in the west and north, and the Indian Archipelago in the south and the east, as has been testified to by Japanese traditions. Besides, the official annals and the efforts and writings of Japanese scholars like Dr. Taka-kusu, added to the record of the famous Chinese traveller I-Tsing, have also contributed to the knowledge of our Indian activities in the Eastern waters, and of our very familiar intercourse with Japan, for centuries, as I shall presently show.

**India—the Queen of the Orient,
As also of the Occident.**

In the countless ages, India has occupied a unique position in the commercial world, as *the main supplier* of world's commodities and luxuries. She was, in fact, the *Queen of the Eastern Seas*, and was also the *heart* of the Old World. As such, therefore, she had, throughout, the balance of trade clearly in her favour, which could only be settled by exports of treasure or other commodities from Asiatic and European countries, indebted to her commercially.

For, as a matter of fact, India desired nothing which foreigners could give her, especially as her productions and superfluities were not only highly prized by the nations of Western Asia, Egypt, and Europe, but were obtainable from no country whatever, other than India, whose industrious sons possessed marvellous energy, to utilise to the

fullest extent the opportunities presented to them by Nature, for developing her *maritime activities*. Besides, India's excellent geographical position in the *heart* of the **Orient**, with the vast *mainland* of Asia on the north, along with fine net-work of great rivers, and her possession of the *seaboard* that extends over four thousand miles, enabled her to be the *Mistress* of the Eastern Seas. Obviously, this enriched India, owing to the constant *flow of wealth* and *drain of gold* into this country. Nay, this gradual depletion was the source of alarm and regret to Pliny, so far back as the first century A. D., which we have already noticed before. (*vide ante p. 68*).

It was calculated that fully a hundred million *sesterces*, equivalent, according to Delmar, to £70,000 of modern English money, were withdrawn per annum, from the Roman Empire, for purchasing useless Oriental things, such as perfumes, unguents, and ornaments.

But, to come nearer home, we find, during the first centuries of the Christian Era, a band of enterprising Bengalis, going as far East as China, Corea, and Japan, and carrying with them the torch of Buddhistic cult. Nay, the Buddhistic scholars, such as Atisha, Deepankār, and Shilābhadrā, were known throughout the Buddhistic world, and as such, had achieved their Asiatic fame. Sjt Dineshachandra Sen, the learned author of the *History of Bengali Literature*, has pointed out that in a recent discovery, some of the scrip-^a

tures of the Japanese priests, preserved in the *Horiuzi* temple of Japan, are written in Bengali characters of the 11th century, and some of the priests of the temple worship the manuscript of a Buddhistic work called *Usnisa Vijaya Dharm*, written in a character supposed by experts to be identical with that prevalent in Bengal in the 6th century. (vide *Anecdote Oxoniensis*. vol III).

This testifies to the vitality of Bengal's extraordinary religious activity, that made deep impression even on *the Land of the Rising Sun*. The *Mahāwansha* and other Buddhistic works indicate, how as early as about 550 B. C., Prince Vijaya of Bengal achieved the conquest and colonization of Ceylon, with his seven hundred followers, and gave to the island the name of Simhala, after that of his dynasty—a fact that denotes the beginning of Sinhalese history. From Rhys David's *Buddhist India* (p. 35), it seems that in a still earlier period, the Bengalis of Champā near Bhāgalpur, founded a settlement in Cochin China, and Christened it after their famous native town.

CHAPTER XV.

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Look At this Picture And That.

At this stage, it seems necessary to notice the further astonishing achievements of our Grand Sires of old, of still more remote past, that form the *richest legacy* on earth, bequeathed to us by our noble ancestors, that toiled under the sweat of their brow, at a time, when other nations on earth were not yet born, or were crawling on all fours.

For instance, says historian Thornton thus:—"Ere yet the Pyramids looked down upon the valley of the Nile; when Greece and Italy, those *cradles of modern civilisation*, housed only the tenants of the wilderness; India was the seat of wealth and grandeur." (History of India, vol I. p 2).

He also writes elsewhere, "The Hindus are *indisputably entitled* to rank among *the most ancient of existing nations*, as well as among those *most early and most rapidly civilized*."

Besides, M. Louis Jacolliot, a French *Savant* and an antiquarian, remarks, "India is the world's cradle; thence it is, that the common Mother in sending forth her children even to the utmost West, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her *morale*, her literature, and her religion." p. VII. "Manu inspired Egyptian, Hebrew, Greek, and Roman legislation, and his spirit still pervades the whole economy of our European laws." p. VIII.

M. Louis Jacolliot further states, "It is there (in India) alone, the truth will be found." p. 30 (*La Bible Dans L' Inde. Ed. 1870*).

Our Vedic Aryans and their Polity.

It seems desirable to turn for a while to the Hindu Self-government or Indo-Aryan Polity, with the high and dignified ideals of freedom and independence, of our *revered Sires of old*, who were the real source of the three *Estates of the realm*, and therefore of the *Dawn of our Parliament* of the Rig Vedic period, of very remote antiquity. Now, an Estate is an order or class of men, constituting a state of the Nation invested with political rights. And here I take the liberty further to inform the reader, that *the three Estates of the realm* in Britain are (1) the Lords Spiritual, (2) The Lords Temporal, and (3) the Commons. These appeared on the horizon only yesterday, in comparison with our immeasurable past, which, therefore, obviously requires a very careful treatment.

Firstly, then, to begin with, I would, as already observed, state that our Rig-Vedic forefathers had denounced and put a stop to the rule of the wicked (*मानो दुःशंस ईशत । ऋ० वे. १-२३-९*), after making prayers that the evil-minded should never rule over them. Secondly, India enjoyed the three Estates of the realm, during the Vedic Times, and with their aid, governed the Vedic Empire. These Estates were then known as (1) *विद्य* or the Ecclesiastical Synod, (2) *समिति* or the village Commune, and (3) *सभा* or the National Assembly. The first was intended for discussion of religions and sacrificial matters, the second for social purposes, and the third distinctly for political ends. These supplied, by co-operation and mutual help, not

only their own wants, even in the hoary Rig-Vedic period, but also created the ever desired self-reliance and the spirit of self-dependence (R. V. ii. 28-9 ; Manu's Code, IV. 159, 160). Thirdly, we had during the Vedic Times an *elected king* of the choice of the people (आत्वा हार्षमन्तरोधि ध्रुवस्तिष्ठविचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥ ऋ० वे० १०-१७३-१; वां विशो वृणतां राज्याय.....। अ० वे० ३-४-२; ७. १२. १, २, ३, .)

I would now give a few rules, framed by our Rig-Vedic ancestors, for the guidance of the aforesaid three Governing bodies, or the three Estates of the realm. These are as follows :—

- (a) To assemble together in the Ecclesiastical Synod, the Village Commune, and the National Assembly ; all these having been formed of representative Elders. (संगच्छ्वम् ... ऋ. वे. १०-१९१-२).
- (b) To be of one voice. That is to say, to be unanimous in the expression of their views, everywhere. (संवद्वम् ... ऋ. वे. १०-१९१-२).
- (c) To be of one mind, and all to be of one accord, in all matters, especially as, even the Gods became united, and sat down to their appointed share. (संवो मनांसि जानतां... देवा भागं यथा पूर्वं संजानाना उपासते ॥ ऋ. वे. १०-१९१-२).
- (d) To bear in mind that this advice was common to all, as it was evidently meant for the good and happiness of all (समानो मंत्रः । ऋ. वे. १०-१९१-३).
- (e) To remember that the समिति or the Council of Village Elders, called also the Village Com-

munne, was common to all. Evidently, meaning thereby, and suggesting the fact, that the village Commune was open to everyone, nay, to all classes and professions, and was in no way intended to be *sectarian in purpose, or biassed in character.* समितिः समानी । ऋ. वे. १०-१९१-३).

- (f) To see that everyone in the Synod, the Village Commune, and even in the National Assembly, was of one opinion (समानं मनः । ऋ. वे. १०-१९१-३).
- (g) To discern that the *intent* and *purpose* of the Synod, of the whole Village Commune, and of the National Assembly, was one and the same (सहचित्तमेषाम् । ऋ. वे. १०-१९१-३).
- (h) To be ever of one and the same resolve, that is, of firm determination. (समानीव आकृतिः... । ऋ. वे. १०-१९१-४),
- (i) To be of one heart. This was in view of securing happy agreement, as *Union was Strength.* Obviously, it was but an important factor in the achievement of success, at all times, and in all actions. (समाना हृदयानि वः ऋ. वे. १०-१९१-४).
- (j) To elect a King of the choice of the people. (विशस्त्वा सर्वा वाञ्छन्तु... । ऋ. वे. १०-१७३-१).
- (k) To ever understand that *the king is for the people, (and not the people for the king, as is indirectly suggested by this admirable rule), of which I shall speak later on, when I say a*

few words about English administration. I may, however, state that our Rig-Vedic ancestors of distant past had anticipated, in the political views, even the great orator Edmond Burke, of the 18th century, A. D. For, our Sires of Old had maintained even then, *that the king was the servant of the people or of his nation, and that the latter were the real masters.* Obviously, this range of vision and powerful mental survey, very favourably compare, we feel proud to announce, with the most modern ideas expressed by Burke, as he says, "The people are the masters. They have only to express their wants at large and in gross. We are the expert artists; we are the skilful workmen to shape their desires into perfect form, and to fit the utensil to the use. They are the sufferers; they tell the symptoms of the complaint; but we know the exact seat of the disease, and how to apply the remedy, according to the rules of art. How shocking would it be to see us pervert our skill into a sinister and servile dexterity, for the purpose of evading our duty, and *defrauding our employers who are our natural lords,* of the object of their just expectations!"—Burke's Works. Vol. 1.p. 254. (धुवो राजा विशामयम् । ऋ, वे. १०-१७३-४).

- (1) The Nation also should have respect for the authority of the person so elected, who should be warned to be firm, and not to do any wrongful deed by which he may become liable to be

dethroned by his nation—(ध्रुवस्तिष्ठाविचाचलि : ॥ मा
त्वद्राष्ट्रमधिभ्रंशत् । ऋ. वे. १०-१७३-१).

Such then were the simple rules framed in the hoary past by our Rig-Vedic ancestors, for the guidance of the aforesaid three popular institutions, which, I may be permitted to point out, seem to be *representative* in character, from the general wording of the rules.

It must be admitted, however, that there are certain defects in the Vedic rules. But they need not cause surprise. Since, as a matter of fact—

(a) The fundamental evils have been found, even very late in the day, in the electoral system of England, erroneously called the Mother of Parliaments, as will be proved later on; and we actually find that Lord Chatham had in 1770 denounced the flagrant abuses then prevailing in England. While, his distinguished son William Pitt had also condemned them in 1782, 1783, and 1785, owing to bribery and sale of seats. (Ency. Br. Vol XVIII p. 308d. Ed. 9th.).

(b) Nay, even so late as the year 1916, Lord Sydenham, the ex-Governor of Bombay, had described the "General election (of England) as having been carried on under the present barbarous conditions." (Vide Nineteenth Century and After. Dec. 1916, p. 1120.)

(c) While, Prof. J. R. Seeley, M. A., says in his work thus: "The old electoral system (of England)...allowed so many seats in parliament, to be

put up to sale." The Expansion of England, p. 249, Ed. 1890).

(d) And here, it may be stated with just pride, that apart from Vedic India, India also of the 11th and the 12th centuries A. D., had formed elaborate electoral rules, under the guidance of the illustrious Chola Emperors, when boastful England was yet groaning under the grim rule and iron yoke of foreign conquerors. But, more than this, when our Hindu defective or imperfect rules were found to be so, or brought to the notice of the Emperors, these were recast, and the requisite improvements were made therein. Thus, Self-government was then popular in origin, as admitted even by historian Vincent A. Smith. (See His Early History of India, p. 418, Ed. 1908.).

In short, in Hindu India, local administrative and judicial functions were efficiently executed, by nicely organised local Committees, who exercised extensive powers under royal sanction. In the circumstances, it is but a pity that this apparently excellent *Panchâyat system* of local self-Government should have died out. Since, even foreigners and English historians admit, that modern governments would be happier if they could command equally effective local agencies (See *Early History of India*. By Vincent A. Smith. p. 418. Ed. 1908),

The fact, moreover, that apart from the value of the Vedas in respect of philosophical and religious discussions, as well as their spiritual superior-

rity, they also afford help to us in the solution of even modern problems of social, communal, and political character, as we have already seen from the rules framed for the government of the Vedic Empire. Sir Charles Metcalfe, therefore, while presenting the report of the Select Committee of the House of Commons in 1832, rightly maintained that the root-idea of the Village-System of Hindu Government was to be discerned in the Vedas, and was the moving spirit of the organisation of the Aryan village community; and this had contributed more than any other cause to the preservation of the people of India, through all the revolutions and changes they have suffered, and was in a high degree conducive to their happiness and enjoyment of great freedom and independence.

Now, the first mention of the Dawn of Parliament, or the *three Estates of the realm*, appears to have been made in the Rig-Veda, in the expression (दीणिराजाना...भुषयःसदांसि R. V. III. 38.6). And I may here remark, that the Rig-Vedic age was *synchronous* with the latter part of the Tertiary Epoch, about over a millennium of centuries ago, as will be seen from the evidence produced presently. (p. 83).

The English, by the bye, were not aware of the *three Estates of the realm*, till the fifteenth century A. D., although our Vedic ancestors were cognisant of them over millennium of centuries before. Of these, therefore, I shall give here a few particulars. The phrase—the “Estates of the

Realm"—indicated a division of society into classes or orders, and in England, these orders were the nobles, the clergy, and the commons. But, the clergy having ceased to be a separate order, *the three estates* came to be identified with the three great legislative authorities—Kings, lords, and commons. Again, says Hallam, the expression seems to have been used in this sense, from the reign of Henry IV, or the beginning of the fifteenth century; and it was a current doctrine among the popular lawyers of the 17 century A. D. (vide Ency. Bri. Ed. 9th. Vol. VIII. pp 557, 558).

Thus, it is *Vedic India* that richly deserves the title—"Mother of Parliaments," from all stand-points, and *Not England*—as the former has been the chief source from which all Self-governing institutions had emanated; while the latter is only a replica of the Vedic original, and as such, has vainly arrogated to itself the title. *without rhyme and reason*, of which I shall state details, later on. Here however, the Reader should note the fact that while Hindu India was under indigenous Hindu rule, and knew no foreign domination for thousands of centuries, as Kautilya has said. "Indo-Aryans or Hindus know not subjection, (न त्वेवार्थस्य दासभावः। ६५ प्रक. दासकल्पः। कौटिलीयमर्थशास्त्रम्), till Islam Conquest, Britain was under foreign domination of the Romans for over 400 years, from B. C. 54 to A. D. 410. Then came the Picts and Scots, who pillaged the country. While, the pirates of the Danish and German, coasts—the Danes, the Jutes, the Angles, and the

Saxons—who wanted plunder, who were known as *sea rovers*, and were the pirates of the North Sea, (Empire History. Ed. 1891. pp. 45, 38, 35), descended upon the east and south coast of England, burning villages and massacring the helpless natives without mercy. This continued, after many vicissitudes, for another five hundred years, with but short intervals of peace, law, and order, here and there.

During this period, history declares, “two thirds of the Anglo-Saxon nation were slaves. Sad and humiliating was the ceremony of degradation... Sale and purchase of slaves were quite common, the usual price being four times that of an ox. Foreign slaves were often imported; and although all export was forbidden by law, the Anglo-Saxons on the coast carried on a profitable trade in men and women. Bristol was long notorious for its slave-market”. (Vide Dr. Collier’s History of the British Empire. Ed. 1882 pp. 41. 42).

This lure of profits in slavery-trade made the English deal largely in slavery, for over 270 years. These captured innocent and helpless Negroes, by hook or by crook, sold them to the continent, under the direct sanction of British Parliament, and amassed heaps of gold. The African slave-trade commenced in the reign of Queen Elizabeth; and the most serious evil in the condition of the West Indian slaves was imposed by an Act of the British Parliament, falsely called by some as the *Mother of Parliaments*, and by others even as *the proud Mother of Parliaments*. The evil was imposed in

the interest of the British creditors of the planters, (vide Geo. II. c. 7; as also the *Growth of English Industry and Commerce*. By W. Cunningham. D. D. vol. II. p. 478. Ed. 1892).

Now, in suddenly breaking the estate of the Negro, as enjoined by the Act of Parliament, without any fault, except for the one reason, that *might only was right*, and, even when he was in possession of the estate, and had lived on it for years, yet selling him to the continent, and separating again his wife and children, all sense of justice, all love of fair play, all sentiments of human feeling, and all sense of shame, seem to have been lost altogether. Here, therefore, it seems necessary to ask the indulgent reader, whether this kind of enslavement of others, nay of innocent and helpless persons that cherished their liberty and invaluable freedom, which was trampled under foot, will ever enable the British Parliament to create any claim whatever to the title—*Mother of Parliaments*? Of this, however, anon.

Coming, by the by, to *Gregory* and the *English slaves*, we come across some other historical facts. “ A story is told, that once, while passing through the market-place of Rome, about 588 A.D., a priest named Gregory, (afterwards Pope Gregory or Bishop of Rome, 597 A. D.), saw some boys from Britain put up for sale,.....and asked, “ to what nation do these poor boys belong? Angles, father, said the slave-merchants.”(*Empire. History.*

p. 42 Ed. 1891. vide also *Historians' History of the World*. pp. 42-44, vol xviii. Ed. 1907).

This fact also confirms the aforesaid historical statement that slave-trade was then in full swing ; and having been rampant, not to say even beyond control, kinsmen, as also children, and boys, were sold as slaves. This naturally made the English accustomed to slavery, and even created in them a slave-mentality. To this, moreover, may be added the constant ravages of the Danes and their consequent fear, as they were but a terror to the English. Since, the Danish outrages, of which I shall speak later on, were extreme, and these made even the English yeomanry perform the most menial services for them (the Danes). In truth, to all kinds of rough treatment and various insults, the English meekly submitted, as they had no power to resist, nor strength enough to hold their own. This want of spirit and lack of courage in the English, engendered in time, cowardice, as also impatience and pusillanimity. And the coward Saxon King *Æthelred*, having been tired of the dunning for money and the constant nuisance of the Danes, devised the horrible and satanic scheme of the general massacre of the Danes ; and the bloody day was the festival of St Brice. (Nov. 14. 1002 A. D.). This was the immediate cause of the Danish rule in England; and although Saxon line was restored, still, owing to the weakness of, and split in, the nation, the Norman Conqueror was destined to rule England ; where, to quote an English historian, " his (the Conqueror's) reign was to the

Saxons one (scene) of misery ; beginning in bloodshed and spoliation, it ended in famine and pestilence, caused by the rains and storms of 1086" - (vide Dr. William Francis Collier's *History of the British Empire*, pp. 50, 19, 29, 36, Ed. 1882).

Thus, slaves themselves for centuries, the English, as if with a vengeance, have been keeping under subjection the great Hindu nation of unique civilization and remotest antiquity, as also the Chinese and the Egyptians, who are only next to the Hindus in these respects ; simply because, they have no effectual means to stem the rising tide, or hold their own, against heavy odds.

Barring Magna Charta, signed by king John in 1215 A. D., whose reign has been supposed to be "among the blackest in the (English) annals," nothing having been added to the country's permanent good, the sufferings of the Natives of England and the contemptuous treatment they had to put up with, seem to have lasted for many centuries. For, "the Great Charter, as we see, in these broad provisions, applied only to free men. A large portion of the people were in the condition of villeinage. Some were in a state of slavery... Generations had passed away, before villeinage and slavery ceased to exist in England." (H. H. of the World p. 349. Vol. XVIII. Ed. 1907). Obviously, John was a very weak monarch, and the powerful barons, finding him too feeble to resist their demands, had wrenched the Charter from him. History tells us that these barons were

known as 'the robber-barons' (p.71), while in another place, it says. "We have seen the nobles of England little better than robbers, the peasantry of England little better than slaves." (p. 145. Dr. Collier's History of the British Empire. Ed. 1882)

Now, the world knows that the English are a nation of shop-keepers. They are very expert in trade, ever watchful to know how the wind blows, and set sail accordingly. Thus, as occasion requires, we find them *yielding*, nay even submissive, humble, and tamely giving way to superior force. But, with the feeble and helpless, they are always *aggressive* and arrogant, provocative and overbearing, annoying and haughty. All this, the pages of English history abundantly prove, and we shall quote chapter and verse for corroboration, in the subsequent narration of facts.

However, to bring home conviction to the Reader *forthwith*, I shall, out of the innumerable instances, state only a few, here. The Anglo-Saxons, as known to the early history of the Nation, were but sea-rovers and plunderers. After occupying the eastern and southern coast of England, they found the natives of the country too feeble to resist, or even hold their own. The plunderers, therefore, seized the villages, burnt them, and massacred the inhabitants, without mercy. The Danes too had then occupied the country. But, since they were strong as also very powerful, and confident of their own force and of the weakness of the English, they (the Danes) had even occupied their houses as their own. In fact, the

Danes had, owing to their superiority, made the English submissive, and had even compelled them to yield to the Danes in all matters, nay, perform even menial services for them,

But, lest the reader should doubt the veracity of my statement, I would here quote some passages and extracts from that great work—*The Historians' History of the World*. From this, it seems, "The Saxons, (in their boats,) repeatedly issued from their ports (of the North-Sea.).....to surprise and pillage the unoffending inhabitants, on some part of the British or Gallic coasts. Sidonius, the eloquent bishop of Clermont, has described... *the terrors and the ravages* of the barbarians. He says, "We have not a *more cruel and more dangerous enemy than the Saxons*".....449 A. D. (Italics mine. Vol. XVIII. pp. 34, 35. Ed. 1907). And now coming to the story of the Danes, where we have left, the History tells us, "They (the Danes) held their (English) houses as their own, and, eating and drinking of the best, scantily left the real proprietor his fill of the worst; the peasantry were so sorely oppressed that out of fear and dread, they (the English) called them, in every house where they (the Danes) had rule, "Lord Danes." Their wives and daughters were everywhere a pray to their lust, and when the English made resistance or remonstrance, they were killed, or beaten, and laughed at." (.Ditto, H. H. of the *World*. p 114).

This is obviously the example of the English, lying prostrate before stronger nations, crest

fallen, and having their pride completely humbled. We have also seen, how after the Norman conquest, the proud Norman Kings had treated the English; and let us further know, how the English, *who always boast of their liberty, in season and out of season*, were treated by their subsequent English rulers; and how far, under their squeezing hand, they or their Parliaments had enjoyed their freedom, or rather its absence! History says, "For hundreds of years, our (English) monarchs ruled just as they pleased, and kept most of the power in their own hands." (*Empire History of England*. p. 15. Ed, 1891).

This, however, is a general statement. I therefore venture to quote a few concrete instances, to enable the reader to see how the people of England, were humbled by, nay, how the House of Lords, and even the House of Commons, had all become completely submissive to, the will of the great tyrant-King, Henry VIII, of the Tudor line; who had crushed their freedom, that was previously obtained from other kings with great effort, during a period of over three hundred years, and yet both the Houses and the people, who always have a tall talk of their love of liberty and their boundless passion for freedom, were absolutely unable to do anything. It would not be out of place to quote here a few passages, on account of their importance, from the Empire History. It says: "And now Henry—a Tyrant-King—crushed out the old English freedom.....The Lords could do nothing, and the House of Commons was filled with men, who

were chosen by the King's Council. Henry had power both as Head of the Church and as ruler of the land. Every one seemed to be afraid of him. For, Cromwell sent out spies, and no one felt safe. As time went on, Henry wanted more money; so, he and Cromwell hit upon a plan for doing away with the great monasteries.....Parliament did not agree to this, all at once. It is said that Henry sent for a leading member of the House of Commons, and laying his hand on the man's head, said, "Get my bill passed, by to-morrow, little man, or else, to-morrow this head of yours will come off. The next day the bill passed, and the work of destruction began. The grand monastic buildings, throughout England, were stripped of (valuables) and left as ruins.....Valuable libraries were torn up and sold to shop-keepers, for wrapping paper.....Most of the money obtained in this way, was spent in pleasure.....and some in war-ships and new cathedral. (Do pp. 204, 205. Do Ed. 1891).

By the bye, let us see what another authority, greater still, nay more important, and even eminently straightforward, remarks, in respect of the pitiable state of the British Parliament, and of the extreme humility of the English nation, who, as we observed before, ever bend their knees before superior strength (ante pp. 89, 90), and are always the more aggressive towards the weak and helpless (ante pp. 85, 86, 87. I quote the British authority here below:—"To resume the history of Parliament at a later period, let us

glance at the reign of Henry VIII (1509-1547). Never had the power of the crown been greater than when this king succeeded to the throne, and never had a more imperious will been displayed by any king of England. Parliament was at his feet to do his bidding, and the Reformation enormously increased his power." *Ency. Bri. p. 307. b. Vol 18. Ed. 9th*).

Again, this authority says elsewhere, "Hence, for a period of two hundred years, from the reign of Henry VI to that of Elizabeth, the free parliaments of England were in abeyance. The institutions of freedom and national character, were little more than shadows." (*Ency. Bri. Do. p. 306 d.*).

This was obviously during the first half of the sixteenth century. But, in the reign of Charles I, the English nation, with grievances, other than the tyranny of the three lawless tribunals; viz (1) the Earl of Strafford, (2) Archbishop Laud, and (3) the Star Chamber, drew up a *Bill*—the famous *Petition of Right* (1628), requiring the King to levy no taxes without the Consent of Parliament, to detain no one in prison without trial, and to billet no soldiers in private houses. The assent was evidently wrung from the reluctant King Charles. But, within three weeks of the event, the promise was broken, and Parliament and the nation had to eat humble pie. Especially, as even when the Commons murmured, the King heeded them not, and cared not a straw. They

then set about preparing a Remonstrance. But, the King came to interfere. Then, they locked themselves in. He, however, got a blacksmith to break open the doors, which he did. But, he found that the House had adjourned. Subsequently, nine members were sent to prison. where at last, one Sir John Eliot—soon died. Such then, it appears, was the king's respect for the Parliament and its members !! (1628. A. D.)

Turning next to Oliver Cromwell, called Lord Protector, we find that on account of his undoubted abilities, yet owing to a train of favourable circumstances, he had raised himself to the summit of power and greatness, which, however, soon intoxicated him, and made him totally disregard the British Parliament, as also its members. At first, his language was decorous, but gradually he became more warm and animated. Till at last, he indulged in personal vituperation, and began to use offensive and unparliamentary language (1653 A. D.). Here, it is safe to quote the recognised authority: "He (Cromwell) charged the members (of Parliament) with self-seeking and profaneness with the frequent denial of justice, and numerous acts of oppression; with idolising the lawyers, the constant advocates of tyranny; ...and with doing all this, in order to perpetuate their own power and to replenish their own purses"... (H. H. *of the world*. Vol. XX p. 131 Ed, 1907).

After this, Sir Peter Wentworth reminded Cromwell that the language used by him was uncalled for and improper. When, the latter at once got

up, put on his hat, and exclaimed, "Come, come, Sir, I will put an end to your prating." Then, stamping on the floor, he added, "you are no Parliament."... "Bring them in, Bring them in." Instantly the door opened, and Colonel Worseley entered, followed by more than twenty musketeers. "This," cried Sir Henry Vane, "is not honest. It is against morality, and common honesty." From Vane, Cromwell directed his discourse to Whitelocke, on whom he poured a torrent of abuse; then pointing to Challoner, he called him a "drunkard; to Marten and Wentworth, "whore-masters;" and then selecting different members in succession, described them as dishonest and corrupt livers, a shame and a scandal to the profession of a gospel." (H. H. Do. p. 131).

Suddenly,...returned to the guard, and ordered them to clear the house. (When) Colonel Harrison...led the speaker from the chair; (while) Algernon Sidney was next compelled to quit his seat; and the other members, eighty in number, on approach of the military, rose and moved towards the door, (Subsequently, when) Alderman Asten observed, that it was not yet too late to mend, Cromwell instantly charged him with peculation, and gave him into custody. He then ordered the doors (of the House) to be locked, and returned with the military to Whitehall.

Thus, by the parricidal hands of its own children, perished the Long Parliament. 1653 A. D.

**British Parliament seen without awe.
Its Members served without respect.**

In this way, we have painfully seen, with what scant respect, nay even with rudeness and contempt, the British Parliament as also its members, were treated by some English Kings, and even by Cromwell, the latter having been designated as the lord-general in history, and the lord Protector by the British Parliament. But, we are grieved the more to relate, that even in the succeeding centuries, the same sorry things are exhibited, and even more melancholy spectacle is repeated, as if in a barbarous age and by savage actors, on the very floor of the two Houses of British Parliament in England, erroneously called *the Mother of Parliaments*. Here, we find some members thereof freely abusing one another, and even coming to blows, which seems to be rowdyism pure and simple. I, therefore, take this opportunity to give here a few specimens, as these will speak for themselves.

**British Parliament's Dreadful Past, and
Riotous scenes of last Century,
recalled.**

Take the evidence of Macaulay as to the sort of thing that was happening in June 1839. Daniel O'Connell accuses Lord Norreys.....of 'beastly bellowings.' Then followed, we are assured by this respectable historian, "such an uproar...as no crowd of Chartists in front of the hustings

ever equalled. Men on both sides stood up, shook their fists, and bawled at the top of their voices. O'Connell roared like a mad bull"

Consider the events of 1893.....To get Gladstone's second Home Rule Bill through the Committee,...the guillotine being finally applied, the Conservative Party created a scene which Lord Oxford has described as so painful and humiliating, that he felt obliged to apologise to a distinguished foreign visitor.

The reply was equally polite and wounding. "Why. I have been in almost every legislative chamber in Europe, and I have always seen the same thing."

Take a hasty peep into the House of Commons, on May 24, 1911. When, no sooner did Mr. Asquith pronounce the words:—"Mr. Speaker, in offering the advice,"—than the keyword of the howling storm of abuse, led by that 'fine flower of aristocracy, and present University Member, Lord Hugh Cecil', was uttered, "Traitor"! Later, the key changes to "who killed the King?" After thirty minutes, the Prime Minister sat down, with his speech undelivered.

Mr. Lloyd George had addressed a meeting at Southwark, in the mail week (April 1927), when he was howled down.

Uproarious scenes were also witnessed in the House of Commons on May 4th (1927), during Mr. Baldwin's speech on the Trade Unions Bill. The Premier was then called "*The Liar over there*"

(Vide the *Indian National Herald* of 18-4-27 and 8-6-27.)

Besides, when Mr. Jack Jones was asked by the Speaker to leave the House, he did so, yet managed to put in, very effective parting shots, as he said, "Sir Douglas Hogg is a Minister of the Crown, but a liar from the top of his head to the soles of his feet." "Dirty lot of dogs. It is a Hogg-Bill, and he is well named." (vide *The Bombay Chronicle* of 23rd May 1927).

Having had, therefore, due regard to all the facts carefully observed, it was but natural that the Honorable Mr. Patel, the Speaker and the President of the Indian Legislative Assembly, should have, when asked, expressed his view thus: "As regards the maintenance of the dignity of the House and the Authority of the Chair, India has not much to learn from the House of Commons. Perhaps, it is the other way about." This evidently is but a snub to the *supposed Mother of Parliaments*; as Mr. Patel had also remarked, "Ours is a quieter House," probably under the impressions which he had opportunities to form.

Our Vedic Homage to the three Estates of the Realm and to their Members.

Now, it should ever be carefully noted, that the functions of our Vedic Assembly were always viewed as being *peculiarly sacred*, and therefore entitled to reverence. Our forefathers accordingly, had actually prayed for the assistance of Gods,

and their guide was earnestly solicited to see that the words which fell from their lips, either in the Ecclesiastical Synod, the Village Commune, or the National Assembly, should not only be free from impropriety and rudeness, but always agreeable, as also fair and never foul. For instance, in the Atharva Veda, vent seems to have been given to the following expression—"Oh Fathers ! Fair be my words at the meeting." (चाख्वदानि पितरः संगतेषु । A. V. VII. 12. 1.)

But, more than this, the regard of our Vedic ancestors for the aforesaid public bodies was so deep, and they were so sensitive in respect of their short-comings, that they had actually offered their prayers to Gods, to forgive them whatever sins of commissions and omissions they might have committed. It is certainly a great delight to enjoy the pathos contained in the original lines, as these touch our heart and awaken our tender emotions. I, therefore, along with their translation, give them here below :—यत्सभायां ... एनश्चक्रुःमावयं तस्यावयजन्मसि । "Each fault or short-coming of ours in the Assembly, even of that sin, thou (Oh Surya) art the expiation." (White Yajurveda XX. 17).

Oh ! How much deep reverence for the august body, known as the National Assembly of the Vedic Empire !!

Moreover, coupled with the requisite courtesy and even politeness in speech, in the Vedic Assembly, there was also the knowledge of the

key to success, which our ancient ancestors pre-eminently possessed ; and above all, they never lacked the force of reasoning, nor were they in any way behind, in the tactics of argumentation. For, the debator seems to have had the knack and the pluck, the adroitness and the mastery, in winning the Assembly over to his side. In fact, Indra appears to have been supplicated for giving the debator the palm and the pre-eminence in the Assembly. As for instance, we find the Atharva Veda saying this :—"Of these men seated here, I make the splendour and the lore mine own. Oh Indra ! make me conspicuous in all this gathered Vedic Assembly," (A, V. VII. 22. 3.). Obviously, *ours was a quieter and glorious house*, from all stand-points, as remarked by Mr, Patel. the speaker of the Indian Legislative Assembly.

Infancy of Vedic India.

I may here parenthetically state with advantage, that during the infancy of our Vedic India, we had, in our आर्यावर्त (Āryāvarta) of the hoary past, a small conference in the beginning. But, this was-sacrificial or religious only at first, known as विदथ (Vidatha) or Ecclesiastical Synod, and in it were discussed questions relating to the technique of ceremonials, placed before them by Patriarchs, who were not only the recognised heads of families, but were also the *Village Elders* that had social position, influence, and respect. This, however, was, according to necessity, followed by topics on social subjects, on which

account, the conference was called समिति (Samiti) or the Village Commune. As time advanced, requisite political discussions also engaged the attention of the Elders, and these having been discussed in the conference, it was called समा (Sabhā) or the National Assembly.

Here, then, we find *the origin* of our three Vedic *Estates* or त्रेणि सदांसि of *Vedic Parliament*, the *veritable source* of other Self-Governing institutions, as we shall presently show. These Vedic governing bodies, I may venture to add, were representative in character, and the franchise depended or was based, upon great opulence, large property, cattle, steeds, and wealth of heroic sons. For, that seems to be the very thing for which prayers were frequently made, and Gods as also heavenly powers were often solicited and even propitiated. (Vide for instance Rig. V. 53.15 and III. I, 23). Obviously, such heads of families only, as could command these resources, were allowed to represent the family, the tribe, or the clan, in the Ecclesiastical Synod and the Village Commune; while, the representatives chosen by these bodies, formed the National Assembly of the extensive Vedic Empire.

In fact, turning to the East and especially to India, the West, we think, and more so England, would certainly be surprised to find the greatest homage paid to the Vedic *National Assembly*, and the profoundest respect even to its Members, by our Vedic Sires of old. I may also add that they

had the same regard for the other Estates of the Realm, viz the *Village Commune*, and the *Ecclesiastical Synod*, as also for their members.

Obviously, the comparison would not only be unfavourable to England, but would be distinctly to the disadvantage of, and even damaging to, the latter country. In as much as, if we rightly estimate good manners, as distinguished from bad ones, we shall always find that it is the comparison that ultimately settles the difference. (vide ante pp. 75-100 *etsequē.*)

Having had, therefore, due regard to all the facts of the case. I request the reader to look at the most elegant and sober picture of our Vedic Parliament, which is really the *Mother of Parliaments, of remote antiquity*, and that of rowdy England, only of yesterday's civilization, which, moreover, is but a *replica of the Vedic original*. And yet the British nation arrogates from vanity, and false pretensions to merit, the title-Mother of Parliaments, without rhyme and reason, as will be perceived from the evidence shown before. vide ante pp. (75-92)

British Pride of Power and Vain Boast.

But, all this notwithstanding, Lord Birkenhead's *pride of power* seems altogether to have forgotten, or at any rate lost sight of the fact, that some of his own race, *his kith and kin*, though members of British Parliament, enjoyed, with vengeance, wallowing in the welter of indecent

words, vulgar phrases, and filthy abuses, which, when heard, would make us stand aghast. (vide *ante pp.* 93-97.) However, let this pass, as we must turn our attention to an event which is obviously of greater importance.

If I rightly remember, 24th of November 1927 was the date, when Lord Birkenhead had moved the resolution in respect of the Indian Statutory Commission. He, therefore, with great pride and pomp, seized the opportunity to place before the Parliament the achievements of his nation in India, during the period of 1757 and subsequently, and took into his head to unjustly slander the Indians, as I shall presently show, by quoting chapter and verse, in a short sketch of the affairs of the period, and prove the details later on, in Chapter XVI of this work.

While moving the Indian Statutory resolution Lord Birkenhead, the then Secretary of state for India, said, among other things, thus:—"When we went to India in that commercial guise, which has frequently in history been our earliest approach to future Dominions, we found it a country, discordant and dissentient within itself, of warring sects, with no prospect of a stable and unified dominion. *I examine the early history not at all; for it would be remote from, and irrelevant to my purpose. I collect from that history only the conclusion which is logically required for my present argument, and I state it plainly and boldly. It is, that the intervention of this coun-*

try in India, and that intervention alone, saved it at the relevant period from a welter of anarchy." *The Italics are mine (The Author).*

It is certainly very amusing, not to say ridiculous, to see Lord Birkenhead announcing to the British Parliament and to the world at large, that it was the intervention of England (in 1757 A. D. and thereafter), that saved India from *welter* and *anarchy*. Nothing, I say, could be further from truth, than this statement, especially as the assertion of the Secretary of State for India, is not only arrogant and mischievous, but an empty boast, as the real facts are decidedly otherwise. For, it was the presence in India of the British nation, which included Clive, Hastings, and others, that really created *welter*, as also scenes of most cruel oppression, rapacity, desolation, decay, and *anarchy*, as *their rapacious greed of gold knew no bounds, their disgusting grab of land was revoltingly ugly, and their degenerating lust of power was insatiable*. Here is the British testimony which will, in the beginning, serve as but chapter and verse, to prove the aforesaid asseveration :—

The Court of Directors in their letter to Bengal of 8-2-1764 say :.....your deliberations on the inland trade have laid open to us a scene of most cruel oppression.....' (Parliamentary Report of Committee, of May 1772. vol iii. pp. 294, et seq. Dādā Bhāi Nowrājī's *Un-British Rule in India*. p. 614. Ed. 1901).

Lord Clive's letter to Thomas Rous, Esq. Dated Madras 17-4-1765, says :—"The confusion we behold, what does it arise from? Rapacity and luxury....." : (D .N. pp. 276,277).

Lord Clive's letter to George Dudley Esq. dated Calcutta 8-9-1766, is as follows:—"But *retospection into actions which have been buried in oblivion for so many years, which if inquired into, may produce discoveries which cannot bear the light.....but may bring disgrace upon the nation, and at the same time blast the reputation of great and good families.*" (Italics are mine:) D. N. p. 615.

Says Sir Thomas Munro, "It would be *more desirable that we should be expelled from the country altogether, than that the result of our system of government should be such an abasement of a whole people*". vide India, (Reform tracts vi. p. 112. Italics mine, D. N. p. 615).

This was evidently on account of the one great reason, that within less than ten years, after Bengai had become subject to British rule, there was all welter, anarchy, and misgovernment every where. Let us therefore see what Macaulay says about it:—

"Every ship (Macaulay tells us) from Bengal had for sometime brought alarming tidings. The *internal misgovernment of the province had reached such a pitch that it could go no further. What, indeed, was to be expected from a body of public servants exposed to temptations such, that, as Clive once said, flesh and blood could not bear it, armed with irresistible power, and responsible only to the corrupt, turbulent, distracted, ill-informed Company.*" D. N. p 598. Ed. 1901).

The mis-government of the Bengal province naturally made "the name of the English stink in the nostrils of a gentoo and a Mussalman." A severe famine followed upon this misgovernment

so that it is not surprising to find the Governor General Lord Cornwallis, twenty years later, describing Bengal as a country *hastening to decay*, commerce and *agriculture gradually declining*, and the inhabitants thereof hastily advancing to a *general state of poverty* and wretchedness. These bad effects of British mal-administration made the Governor General observe that, they "must, in a great measure, be attributed to the defects of our former system of mismanagement." (vide Dādā Bhái N's *Un-British Rule in India*, p. 600. Ed. 1901).

Will Lord Birkenhead still conceal and *keep back* from the gaze of the world and the British Parliament, the real facts as to who, really created welter, rapacity, desolation, anarchy, and misgovernment, in India, and yet continue slandering her unjustly, when she once was the *richest country in the world*, which she had fed *with her* corn and clothed with garments supplied *by her*? But ever since the *advent of the British nation* and its *ceaseless enormous* drain, it has become the *poorest* and even half starved, as admitted by Britishers. (see *Making of Modern India*), though, some erroneously suppose that it is more prosperous now, but really it is not the case. As a matter of fact, those that *sin and err*, and commit Himalayan blunders, are the *loudest* in their *self-praise*, and *denunciation of others*. (Vide ante pp. 75-105 *et seque*).

Perhaps, the *sorry and melancholy picture* of India ever since the *British advent*, which had

sown bad seeds, made Lord Birkenhead keep himself aloof from giving early history of India, after the English came here, by advancing the plea: "I examine the early history not at all; for, it would be remote from, and irrelevant to, my present purpose." Because, that would present, in bold relief, the real British *actors* that created welter, rapacity, decay, poverty, and anarchy in India.

By the bye, I feel glad to observe that, some English statesmen having thought fit to draw a true picture of the real state of things, I beg to present it here to the readers:—Lord Salisbury once observed, "The honorable gentleman (Mr. Laing), arguing in the strong official line, seems to take the view that every thing is right in British territory, and every thing dark in Native territory." "Its (British) tendency to routine, its listlessness, heavy heedlessness.... produce an amount of inefficiency, which,..... creates a terrible amount of misery"...On the other hand, "the simple form of Oriental Government will produce effects more satisfactory than the more elaborate system of English rule." (*Hansard*) Vol. 187 p. 1073).

In like manner, Sir Stafford Northcote, the Secretary of State for India, afterwards Lord Indesleigh, observed (24th May 1867) that, the English Government "ought to take a lesson from such circumstances."....."It would be absurd in them to say that there was not a large fund of statesmanship and ability in the Indian character. *They really must not be too proud. They were always*

ready to speak of English Government as so infinitely superior to anything in the way of Indian Government. But, if the nations of India were disposed to be equally critical, it would be possible for them *to find out weak places in the harness of the English administration,*" (Hansard. Vol. IX 187. p. 1068, D. N. p. 369, Italics mine).

The Romance and the Reality.

While acknowledging with gratitude, the benefits from British rule, I would now finish this Chapter by quoting a few extracts from the great work of our highly respected Grand Old Man—Dādā Bhāi Nowroji, the reputed statist. Says he, "Hitherto, the policy of Great Britain had been in distinct contravention of Parliamentary pledges, and of the Queen's Proclamation. The Romance was that British rule was a blessing to India; the reality was that it was destroying India, and they might depend upon it, that the destruction of India must ultimately be followed by the destruction of Great Britain." (*Poverty and Un-British Rule in India.* p. 653. Ed. 1901).

"The *Romance* is that there is security of life and property in India; the reality is that there is no such thing." (Do. p. 224).

..."From England's own grasp, there is no security of property at all, and as a consequence, no security for life. India's property is not secure. What is secure, and well secure, is that England is perfectly safe and secure and does so with perfect security to carry away from India, and to ea

up in India, her property, at the present rate of some £30,000,000 or £40,000,000 a year".—that is, 60,00,00,000 sixty crores of Rupees per annum (Do p. 224).

"The old invaders came with the avowed purpose of plundering the wealth of the country. They plundered and went away, or conquered and became the Natives of the country. But the great misfortune of India is that England did not mean or wish, or come with the intention of plundering ; and yet, events have taken a course which has made England—the worst foreign invader she has had the misfortune to have. India does not get a moment to breathe or revive." (Do pp. 224-225).

" I therefore venture to submit that India *does not* enjoy security of her property and life, and Jallian-walla-Baugh-massacre of innocent men, women, and children, is an instance in point ; also, moreover, of "knowledge" or "wisdom". To millions in India life is simply "half feeding", or starvation, or famines and disease". (Do. p. 225)

The main cause of all the disasters may, in brief, be attributed to the general conduct of the British authorities, "by which they have almost always frustrated and made dead letters, of Acts and resolutions of Parliament, and royal proclamations, and most solemn pledges, on behalf of the British people, by all sorts of un-English "subterfuges," "cheating devices" (Lytton), "hypocrisy" (Salisbury), "non-fulfilment of pledges" (Duke of Argyll, Lytton, and others),

etc, in matters of the advancement and elevation of the Indian people to material and moral prosperity, and to real British rights and citizenship. (vide Dada Bhai Nowroji's *Un-British Rule in India* p. 367. Ed. 1901.)

CHAPTER XVI.

The Lāthi Rājya, or A New Phase of the barbarous Monument of British Administration, In India.

I would first give a few excerpts from a London letter of 30th January 1931, and then supply requisite details, worth noting.

There appears the admission from the Government side, of the futility of force and repression.

Then comes the speech of the Secretary of State, who condemns repression and rule by force.

Again, from the Indian point of view, there seem to be two great champions of India's cause: (1) Mr. Brockway, and (2) Mr. James Marley. Both made eloquent pleas for a full amnesty. Mr. Brockway condemned repression, and urged the co-operation of Pandit Jawaharlal Nehru and Mahatma Gandhi, if India were to be pacified. Mr. James Marley asked the Government to mean business, and not to rely on the unrepresentative Conference,

nor on the nobles and landlords, who come to it. Mr. James Marley's speech is notable for its strong protest against the Premier's sneer at Mahatma Gandhi's followers. (vide the Mahratta of Feb. 15, 1931).

I will now quote important extracts from the *Bombay Chronicle* of 28 January 1931.

Mr. FENNER BROCKWAY'S
Exhortation to Government.

Force No Remedy For Nationalism.

Mr. Wedgwood Benn's Speech.

Mr. Wedgwood Benn said: "I do not know whether Mr. Churchill will allow me to commiserate with him. I listened with very greatest interest to his speech and made very copious notes for the purpose of technical reply to him, but such unanimity has broken out in the House this evening, that I feel it will be idle on my part to attempt any reply. It all seems to me, to use his own phrase, to be in the cabin of the ship of his own opinions, where listening to the Jazz music of his own oratory, he is sinking in the calm sea of universal popular disapproval."

"It is not a job which anyone who enjoys contests in the House as I do, can look forward to, to explain what has been explained and, so to speak, to be constantly pushing at the open door; but, perhaps, the House will indulge me if in an objective way, I tried to explain why it is that the views expressed by Mr. Churchill to-night and others at other times are impossible for persons who view the situation as it actually is to-day. The central feature of his speech was this. He

rejects the notion that responsibility at the centre can be a part of the new Indian constitution."

"Pledges Bind us All"

"To that, the first objection is : to deny the principle of Central Responsibility in the Indian Government is to fly bat in the face of all pledges which have been given, not only by members of all parties, but by representatives of the British Government. These pledges stand. They must be accepted or rejected. They bind this and all future Governments, and unless you keep the principle of responsibility of Central Government of India, you cannot say you are keeping those pledges either in the spirit or in the letter.

"It is very often said that because pledges have been foolishly given in the past, we got into that position, and cannot help but go forward. I do not think, that really represents the view of men in the past history of England. You can go back a hundred years, and you will find that whatever popular opinion may have been, statesmen dealing with relations between England and India shaped policy towards the day, when India would assume responsibility for her own Government.

Mr. Balfour wants Responsibility to Continue.

This appeal is based both upon political and moral reason. The political reason is this. Somebody has to be responsible for the Government of India. Mr. Balfour interjected "Hear hear".

Mr. Benn, "Mr. Balfour says, 'Hear, hear.' I assume he means that we are going to be responsible for Government of India,

Mr. Balfour, "for long time to come."

Mr. Benn, "Yes, for a long time to come. Let me ask whether he has prepared himself to bear real responsibility for Government of India. Does he, capable and able as he is, feel capable of sitting here having all the responsibility of his constitutions in Hamstead, as well as taking on this responsibility?"

"Force no Remedy."

"All struggle in India in last year, has not been physical struggle at all. It has never been a question of force and power. We have had power in plenty. We have had police forces and armies. The struggle in India has been a struggle for the support of Indian opinion. No Government can be strong unless it has moral support. Force so far from being of increasing assistance is a diminishing asset. The more it is applied without support of public opinion, the weaker it becomes in its effect.

"The real struggle has been the struggle for support of Indian opinion, and it is because the masses of Indian opinion continue to believe in the good-will of our policy, that we have so far succeeded. The reason why Lord Irwin has been able to maintain his position and power—position and power of infinite benefit to Empire—in India to-day, despite the fact that he has been compelled by circumstances to pass nine ordinances, is that the people of India believe that he intends to discharge obligations which we have promised to discharge towards them.

"Good Faith Impugned."

When Congress attack us and impugn our good faith, they get an ally in Mr. Churchill and his friends, whose

speeches do more to undermine the true strength of Government in India than anything else. The cause of trust and understanding triumphed in the Round Table Conference. That is its great triumph. It has done something to restore trust and confidence between peoples of two countries. There is one possible answer that Mr. Churchill may make. It is what I may call the argument from mute millions that all this agitation comes from handful of people. How far is that true? It may have been true fifty years ago. I am perfectly certain that paternal relations between District Officers and people then, were relations of contentment, respect, and gratitude, but is it true to-day as practical fact, that this movement can be neglected and that it is not growing?"

"Will Mr. Churchill remember that at the end of the war, thousands of Indian soldiers who had come forward to fight for our cause and who remain in gaols to-day, and who made notable sacrifices at that time for the cause of the Empire, have gone back to their villages and told people there:—" We went to Europe to engage in the Great War, and were victorious in order that people could settle their own destinies."

"Youth supports Congress."

Those missionaries have probably some influence among their own people. Nobody who reads news from India will deny that young people of both sexes are supporting the Indian National movement. Mothers of citizens of to-morrow and themselves citizens, are supporting the movement, and any person who expressed contempt for the Nation does not show much foresight as a Statesman. Again, many leaders

of the movement—I am not speaking about the civil disobedience movement necessarily—people who have expressed sympathy and support for Indian National aspirations, number among them many distinguished men in gaol to-day, some of whom have rendered social service and have been singled out by Governors of their provinces and rewarded for their social services. These men consider it their duty to champion the national cause to-day. Another remarkable symptom of the situation is that Indian commercial classes are behind, not only the national movement, but in many cases behind, the movement called civil disobedience.”

Further Tributes to the Movement.

Mr. Benn replied: “I am referring to that body of opinion in India which desires to see satisfied national aspiration of self-government, as I said in the declaration of 1st November of last year. I desire to examine the arguments that in point of fact this movement has no substance and that the mute millions are on side of Mr. Churchill. I have taken the case of the youth of India and the case of the leaders of this movement, and I have given one of the most remarkable of cases, the commercial classes. It is no good blinking at these facts.”

“I get telegrams every day, bringing home the tremendous difficulties of the position, and it is my duty, as Mr. Balfour wants to bear his share of responsibility for governing India, to inform him and the House, so that he may frame his opinion and exercise his judgment. It is remarkable that people who have money to lose in great commercial enterprises in India, should be backing this movement, and most significant thing of all is the part which women of India are playing in

the national movement. Some of them, I regret to say, are in prison at present.

“ A Great National Movement.

Then there has been most remarkable change in opinion of European communities in India. If honourable members will read “ Times of India ” which is friendly to Indian views and “ Statesman,” they will find there, —I don’t say unanimity—but most remarkable confirmation of the view I am expressing, namely that this movement cannot be regarded as something that only exists in the minds of a few but is in fact a great national movement, penetrating into every rank of society, in every part of the country.

“ Those Old Fogies.

Further, Mr. Churchill gave us views of several distinguished ex-Indian Civil Servants. Are their views up-to-date? They were in India fifteen, ten, five or one year ago. Do they know the state of India to-day? Delegates to Round Table Conference said repeatedly, “ I have been away from India ten weeks. I really do not know what is going on.”

“ India Marching Forward.

Mr. Churchill asked, “ Really, are His Majesty’s Government changing their opinion on these fundamental issues with that rapidity?” Mr. Benn said “ His Majesty’s Government is attempting to inform itself of the facts of the case, in order that a policy may be framed suitable to the facts. If Mr. Churchill thinks that the fundamental fact in politics was established ten, twenty, or fifty years ago, he is making a

mistake. You must find out facts as they are to-day. I say that not only did these people from India say that India was marching forward, as that reckless Elizabethan man of courage, the late Mr. Mohamad Ali said in his last speech, with seven league boots, but they said it was moving so fast that even the absence of three months from India made them unable to speak with a knowledge of the present situation in India. If Mr. Churchill argues that, in fact, the views and sympathies of the Indian cause are only shared by a handful of people, has he consulted any person, and is his case founded on that?"

"Government by Force."

Mr. Churchill: "No, my case is founded, among other things, upon the proportion of Indian political classes, to the vast masses of the Indian population. That does not preclude the fact that Indian political classes are numerous."

Mr. Benn, replied: "If Mr. Churchill discard evidence, has he consulted any one of the eighty or ninety, distinguished Indians who came to the Round Table Conference? There is no one Prince or representative of depressed classes who will not tell him that this movement is vast and spreading, and that they all share their sympathy with it. What is Mr. Churchill's solution to this? If he admits that the situation is as I say...."

Mr. Churchill: "Strong Government."

Mr. Benn: What does he mean by "Strong Government?" (Members.—"Sydney Street") He does not mean Government which seeks support of popular opinions. That is our plan. He means Government by force."

“Lathi, and after Rifle, Machine Gun !

Mr. Churchill has evaded my question, He talks about evolving organisms. What is to be the strength of organisms ? On what will they rely for strength ? Indian opinion ? Mr. Churchill will not answer that question. ”

Mr. Churchill replied : “ Partly British decisions, and Indian loyalty, and good-will. ”

Mr. Benn asked, “ What that has meant is the lathi stick, and after the lathi, rifle, and after the rifle, machine-gun. You must either base Government on the assent of the people, or govern by force. The logical consequence of Mr. Churchill’s policy, if put into force, is Government by force, without the assent of the people. The alternative is government by people for the people. ”

“Condemned on Four Grounds.

Mr. Benn proceeding said. “ Mr. Churchill’s policy is condemned on four grounds : Firstly, it is blankly defiant of pledges made to India ; secondly, you cannot practically base government upon it ; thirdly, you cannot morally base Government upon it, because it lacks assent of the governed ; fourthly it means government by force which public opinion in this country would not stand. As against the Churchill’s policy, there is the policy which I would call the Parliament Plan, that is the plan which is the outcome of the Conference, to which not only members of His Majesty’s Government, but members of other parties were party. The work of the Conference has been embodied in the resolution, saying, that certain agreement has been reached and much work remains to be done, ”

"Tripartite Agreement."

"Agreements reached, really amount to three. It is, as it were, triangular view. On the part of British India, it is an understanding, that in the interests of India and for some time to come, British service should be enlisted in order to help India to establish an efficient and sound form of self-government. On the part of the Princes it is an undertaking, rather more solid than Sir John Simon imagines, to enter the Federation. On the part of Parliament, it is an undertaking, always provisional, and on condition that the picture should be completed, that this Parliament would confer upon the Government of India, central and local responsibility.

"Central Responsibility."

"Those are the three aspects of the agreement reached, and when the leader of the Opposition says, "We are going to work for Federal India," I would remind him that he cannot have Federal India without giving responsibility at the Centre. Princes would not be willing to enter Federation, unless you confer responsibility at the Centre."

"Much Remains to be Done."

"But, if much has been done," said Mr. Benn, "much remains to be done. Many questions are unsettled and many parts of design are incomplete proportions of central body, character of executive, nature of its stability, and most important of all, protection which is to be accorded to minorities, because as we are to see constitution working, we are no less eager to ensure that it shall come into being with the general good-will ;

but though much remains to be done, we may say with justice, that something has been achieved."

"Talk of One India."

"The second gain of the Conference is that we can no longer talk of two Indias. We must talk of one India, Greater India and Federated India. India comprising Princess and Provinces, and we can speak of India so federated that, within the British Commonwealth, she will occupy a position of power, comparable to that of other great Oriental countries. The third gain is the settlement of the question of the status of Indians. From the very moment we sat down together as equals, and talked the matter over, the question was virtually settled. The moment, the Prime Minister made his statement on 19th January, equality of the status of India was declared—from the Indian point of view great gain. Further gain was the improvement in relations between Britain and India."

"I speak first of commercial relations. It is perceptible—not great yet, but perceptible. Trade between Britain and India is as important to India as Britain. Much more than that, we have done something and I think it is one of the greatest gains of the Conference—to re-establish—political understanding and good-will between two peoples. They came here risking their political life amidst warnings, even reproaches of their fellow-countrymen."

"A Source of Shame."

"If anything but gain, that we should after unhappy years to which I have referred, and which must be a source of shame to any responsible government, if it

be the beginning to re-establish understanding and trust between peoples. Best of all there is the direct contact between Indian people and representatives of Parliament. That I count as one of greatest gains of Conference. As the Prime Minister stated at the end of the Conference, it is the fixed policy of the Government that this contact should not only be continued but extended."

"Sincerity and Speed Required."

"For the future, in our judgment, two things are necessary. One thing is sincerity, second is speed. One of the effects of the Conference is that we have begun to re-establish the tender plant of understanding and trust. By continuing the work of the Conference, we shall foster this plant. For that purpose, speed is necessary. What can be gained by delay? If India is to be fitted for self-government, she must be fitted for it at the earliest moment. Delay has been the tragedy of the past. Thirty years ago, men, who to-day are opposing us in India, were firm advocates of British connection.

Mahatma Gandhi was a stretcher bearer in the South African War, and it was his influence which got us a large contribution of money and endless troops. There is no tragedy like delay, and that is why I say it will require not only sincerity but also speed. Supposing that by labours of all parties in the House, something is done, supposing we succeed in building up constitution, not of a sealed and delivered pattern on the English model, but something unique and moulded according to the tradition and spirit of Indian people, and resting in their good-will, if we can succeed in that, if all parties can succeed in that, we shall have done something to discharge the true mission of the British Com-

monwealth, which is to extend area of peace and contentment in the world, among free peoples."

Mr. Isaac Foot prefaced his speech with the remark, that he was well aware that there were all kinds of anomalies in the Round Table Conference—proposals; but declared that there was no anomaly so great as the Government of India by the British people. He said that the matter was important before all others that came before the House. The difference between a friendly India and an alienated India was so great that no statesman could appreciate it, and no economist could compute it.

Indian wants to hold His Head High.

Mr. Foot continued: "I believe that the demand for self-government is mainly a claim for status. It is not merely a claim for material ends. India, a few years ago, was swept with anger, because of the treatment of her nationals in other parts of the Empire. The Imperial Conference of 1923 did something to restore confidence. The Indian believes that his country should not be subordinate. He believes that he is equal to any race in the world, and that he is not one of a subject people, and an ignorant race. He has civilisation older than ours. He believes that he should have the right to hold his head high. He compares his civilisation with ours, not always to our advantage."

"Not Merely Claim for Status, But Liberty."

He sees in our Western civilisation much that he does not want in India. He believes that in our Western civilisation there are some elements he would adopt,

but he wants to adopt them as a free man, not because he is obliged to do so, as a member of a subject race. It is not a claim merely for status, but also for liberty. We have given the Indian people the love of liberty, and when we are told that Gandhism, and all it stands for, is to be crushed, I ask, "What are we to do with the English literature?" "If the literature of liberty is excluded, practically all literature we have, will be excluded."

Mahatma Gandhi's Letter To Viceroy,

of March 2 of 1930, which is very important,
in this connection.

The following is the full text of Mr. Gandhi's letter to the Viceroy :—

" Dear friend,—

" Before embarking on civil disobedience and taking a risk I have dreaded to take all these years, I would fain approach you and find a way out. My personal faith is absolutely clear. I cannot intentionally hurt anything that lives, much less fellow human-beings, even though they may do the greatest wrong to me and mine. While, therefore, I hold British rule to be a curse, I do not intend to harm a single Englishman or any legitimate interest he may have in India. I must not be misunderstood. Though I hold British rule in India to be a curse, I do not, therefore, consider Englishmen in general to be worse than any other people on earth. I have the privilege of claiming many Englishmen as my dearest friends. Indeed, much that I have learnt of the evil of British rule is due to the writings of frank and courageous Englishmen who

have not hesitated to tell the unpalatable truth about that rule.

British Rule—A Curse.

“ And why do I regard British rule as a curse? It has impoverished the dumb millions by a system of progressive exploitation and by the ruinously expensive military and civil administration which the country can never afford. It has reduced us politically to serfdom. It has sapped the foundations of our culture, and by the policy of disarmament, it has degraded us spiritually. Lacking inward strength, we have been reduced by all but universal disarmament to a state bordering on cowardly helplessness.

Dominion Status.

“ In common with many of my countrymen, I had hugged the fond hope that the proposed Round Table Conference might furnish a solution, but when you said plainly that you could not give any assurance that you or the British Cabinet would pledge yourselves to support a scheme of full Dominion Status, the Round Table Conference could not possibly furnish the solution, for which vocal India is consciously, and the dumb millions unconsciously thirsting. Needless to say, there never was any question of Parliament's verdict being anticipated. Instances are not wanting of the British Cabinet, in anticipation of a Parliamentary verdict, having pledged itself to a particular policy. The Delhi interview having miscarried, there was no option for Pandit Motilal Nehru and me, but to take steps to carry out the solemn resolution of the Congress, arrived at in Calcutta at its session of 1928.

“ But the resolution of Independence should cause no alarm if the word Dominion Status mentioned in your announcement has been used in its accepted sense; for, has it not been admitted by responsible British statesmen that Dominion Status is virtual independence? What, however, I fear, is that there never has been any intention of granting such Dominion Status to India in the immediate future. But this is all past history. Since the announcement, many events have happened which show unmistakably the trend of British policy. It seems as clear as day-light, that responsible British statesmen do not contemplate any alteration in British policy that might adversely affect Britain’s commerce with India or require impartial and close scrutiny of Britain’s transaction with India.

Motive for Independence.

“ If nothing is done to end the process of exploitation, India must be bled with ever increasing speed. The Finance Member regards as a settled fact—the 1s. 6d. ratio which by a stroke of the pen drains India of a few crores, and when a serious attempt is being made, through a civil form of direct action to unsettle this fact, among many others, even you cannot help appealing to the wealthy landed classes to help you to crush that attempt in the name of the order that grinds India to atoms. Unless those who work in the name of the nation, understand and keep before all concerned the motive that lies behind the craving for independence, there is every danger of independence itself coming to us so charged as to be of no value to those toiling, voiceless millions, for whom it is sought, and for whom it is

worth taking. It is for that reason that I have been recently telling the public what Independence should really mean. Let me put before you some of the salient points.

Land Revenue and Salt Tax.

“ The terrific pressure of land revenue which furnishes a large part of the total revenue, must undergo considerable modification in independent India. Even the much-vaunted permanent settlement benefits a few rich Zemindars, not ryots. The ryot has remained as helpless as ever. He is a mere tenant at will. Not only, then, has land revenue to be considerably reduced, but the whole revenue system has to be so revised as to make the ryot's good its primary concern. But the British system seems to be designed to crush the very life out of him. Even the salt he must use to live is so taxed as to make the burden fall heaviest on him, if only because of the heartless impartiality of its incidence. The tax shows itself still more burdensome on the poor man, when it is remembered that salt is the one thing he must eat more than the rich man, both individually and collectively. The drink and drug revenue, too, is derived from the poor. It saps the foundations both of their health and their morals. It is *defended under the false plea of individual freedom*. But in reality, it is maintained for its own sake. The ingenuity of the authors of the Reforms of 1919 transferred this revenue to the so-called responsible part of dyarchy, so as to throw the burden of prohibition on it, thus from the beginning rendering it powerless for good.

“ If the unhappy Minister wipes out this revenue, he might starve education, since in the existing cir-

cumstances, he has no new source of replacing that revenue.

“ If the weight of taxation has crushed the poor from above, the destruction of the central supplementary industry, i. e., hand-spinning, has undermined their capacity for producing wealth.

Expensive Administration.

The tale of India's ruination is not complete without a reference to the liabilities incurred in her name. Sufficient has been recently said about these in the public press. It must be the duty of a free India to subject all liabilities to the strictest investigation and repudiate those that may be adjudged by an impartial tribunal to be unjust and unfair. The iniquities sampled above, are maintained in order to carry on a foreign administration, demonstrably the most expensive in the world. Take your own salary. It is over Rs. 21,000 per month, besides many other indirect additions. The British Prime Minister gets £ 5,000 per year. i. e., a little over Rs. 5,400 per month at the present rate of exchange. You are getting over Rs. 700 per day against India's average income of less than two annas per day. The Prime Minister gets Rs. 180 per day, against Great Britain's average income of nearly two rupees per day. Thus you are getting much over five thousand times India's average income. The British Prime-Minister is getting only ninety times Britain's average income. On bended knee, I ask you to ponder over this phenomenon. I have taken a personal illustration to drive home the painful truth. I have too great a regard for you as a man to wish to hurt your feelings. I know that you do not need the salary you get. Pro-

bably the whole of your salary goes for charity. But a system that provides for such an arrangement deserves to be summarily scrapped. What is true of the vice-regal salary is true generally of the whole administration. A radical cutting down of revenue, therefore, depends upon an equally radical reduction in the expenses of administration. This means a transformation of the scheme of government. This transformation is impossible without Independence. Hence in my opinion, the spontaneous demonstration of January 26, in which hundreds of thousands of villagers instinctively participated. To them, independence means deliverance from a killing weight.

A Remedy Must be Found.

“Not one of the great British political parties, it seems to me, is prepared to give up the Indian spoils, to which Great Britain helps herself from day to day, often in spite of the unanimous opposition of Indian opinion. Nevertheless, if India is to live as a nation, if slow death by starvation of her people is to stop, some remedy must be found for immediate relief. The proposed conference is certainly not the remedy. It is not a matter of carrying conviction by argument. The matter resolves itself into one of matching of forces. Conviction or no conviction, Great Britain would defend her Indian commerce and interests, by all the forces at her command. India must consequently evolve force enough to free herself from that embrace of death.

Violence or Non-violence?

“It is common knowledge that, however disorganised, and for the time being insignificant it may be, the party

of violence is gaining ground, and making itself felt. Its end is the same as mine, but I am convinced that it cannot bring the desired relief to the dumb millions, and the conviction is growing deeper and deeper in me, that nothing but unadulterated non-violence can check the organised violence of the British Government. Many think non violence is not an active force. My experience, limited though it undoubtedly is, shows non-violence can be an intensely active force. It is my purpose to set in motion that force as well against the organised violent force of British rule, as against the unorganised violent force of the growing party of violence. To sit still, would be to give rein to both the forces above-mentioned. Having unquestioning and immovable faith in the efficacy of non-violence, as I know it, it would be sinful on my part to wait any longer. This non-violence will be expressed through civil disobedience, for the moment confined to the inmates of the Satyagraha Ashram, but ultimately designed to cover all those who choose to join the movement with its obvious limitation. I know, in embarking on non-violence, I shall be running what might fairly be termed a mad risk, but the victories of truth have never been won without risk, often of the gravest character. The conversion of a nation that has consciously or unconsciously preyed upon another, far more numerous, far more ancient, and no less cultured than itself, is worth any amount of risk. I have deliberately used the word conversion. For, my ambition is no less than to convert the British people, through nonviolence, and thus make them see the wrong they have done to India. I do not seek to harm your people. I want to serve them, even as I want to serve my own.

A Powerful Weapon.

"When my eyes were opened, and I conceived the idea of Non-co-operation, my object still was to serve them. I employed the same weapon that I have, in all humility, successfully used against the dearest members of my family. If I have an equal love for your people with mine, it will not long remain hidden. It will be acknowledged by them even as the members of my family acknowledged it, after they had tried me for several years. If people join me as I expect they will, the sufferings they will undergo, unless the British nation sooner retraces its steps, will be enough to melt the stoniest hearts. The plan, through civil disobedience, will be to combat such evils as I have sampled out. If we want to sever the British connection, it is because of such evils. When they are removed the path becomes easy. Then, the way to friendly negotiation will be open. If British commerce with India is purified of greed, you will have no difficulty in recognising our independence.

"I respectfully invite you, then, to pave the way for the immediate removal of those evils, and thus open way for a real conference between equals, interested only in promoting the common good of mankind through voluntary fellowship, and in arranging the terms of mutual help and commerce, equally suited to both.

"You have unnecessarily laid stress upon the communal problems that unhappily affect this land. Important though they undoubtedly are for the consideration of any scheme of government, they have little bearing on the greater problem which are above communities and which affect them all equally. But, if you

cannot see your way to deal with these evils, and my letter makes no appeal to your heart, on the 11th day of this month, I shall proceed with such co-workers of the Ashram as I can take, to disregard the provisions of the salt laws. I regard this tax to be the most iniquitous of all from the poor man's standpoint. As the Independence movement is essentially for the poorest in the land, a beginning will be made with this evil. The wonder is we have submitted to the cruel monopoly for so long. It is, I know, open to you, to frustrate my design by arresting me. I hope there will be tens of thousands ready, in a disciplined manner to take up the work after me, and in the act of disobeying the Salt Act, lay themselves open to the penalties of the law that should never have disfigured the statute book."

Letter is not a Threat.

"I have no desire to cause you unnecessary embarrassment, or any at all, so far as I can help. If you think there is any substance in my letter, and if you will care to discuss matters with me, and if to that end you would like me to postpone the publication of this letter, I shall gladly refrain on receipt of a telegram to that effect, soon after this reaches you. You will, however, do me the favour not to deflect me from my course unless you can see your way to conform to the substance of this letter. This letter is not in any way intended as a threat, but is a simple and sacred duty peremptory on the civil resister. Therefore, I am having it specially delivered by a young English friend, who believes in the Indian cause and is a full believer in nonviolence, and whom Providence seems to have sent me as it were for the very purpose.

Viceroy's Reply to Mr. Gandhi.

The following is the text of H. E. the Viceroy's reply to Mr. Gandhi :—

Dear Mr. Gandhi,

H. E. the Viceroy desires me to acknowledge your letter of March 2 (1931). He regrets to learn that you contemplate a course of action which is clearly bound to involve violation of the law and danger to the public peace.

Very Truly,

G. CUNNINGHAM,

Private Secretary to
H. E. the Viceroy.

British Rule a Curse.

Now, Gandhiji has publicly made known to the Viceroy and even to the English, that British *rule* is a *curse*. The English *rule* also, if I remember right, has been *dubbed* by him as Satanic.

In this connection, therefore, I think it pertinent to produce from the Bombay Chronicle of 7th May 1931 (p 1. columns 6-7), the following extract, which will speak for itself :—

The Congress Inquiry Committee, which has been sitting here, has examined several witnesses regarding the origin and progress of the riots, and some important evidence is expected to be tendered during the week-end. One witness, Pandit Hiridaynarain Hirdeshi, in his evidence last night, summed up the riots as follows :—

Families Burnt Alive.

“Such horrors were probably not committed even during the Mutiny of 1857. For four days, British

Rule appeared to be non-existent in Cawnpore. Butchery of small children burning alive, of people in broad daylight and in open highways, were quite ordinary occurrences. To demolish and burn temples and mosques was regarded as a sacred duty. People lost their rationality and became fiercer than wolves, several families sitting inside their houses were burnt to death, along with everything inside. Guns were fired like crackers, whether their holders were lawful holders or not, and people were shot down indiscriminately. Prosperous people, dealing in thousands and lakhs of rupees, are now beggars on the streets, and thousands are rendered homeless. The protecting hand of the police was absent."

Congress Refuses Participation in Government Inquiry.

Sjt. Jog, the prominent Congress leader of Cawnpore was invited by the President of the Government Inquiry Commission to tender evidence, as several witnesses had laid a heavy responsibility on the Congress in connection with the riots. Sjt. Jog has replied that although he would personally have responded, the Congress Committee has decided that in view of the fact that local Government Officials have refused to give evidence before the Congress Inquiry Committee, it is undesirable that Congress witnesses should officially give evidence before the Government Committee.

Fight Over Skull.

That embers of the tragedy are still alive is indicated by stray incidents in mixed mohallas. A few days ago a skull apparently of a dead body of month

or so ago, was found in a sewer, and immediately rival communities, each claimed it as their own. The matter eventually reached the leaders, and the skull was delivered to Muslims.

But, to proceed. Charlemagne the Great, called the Saxons a faithless and perjured people. Nay, even their *kith and kin* proclaim a *dismal tale* of British *violence and dishonesty*, along with *extortion and oppression*, which Frederic Sir John Shore of the Bengal Civil Service, and, subsequently Governor General of India, declared to be "*too lamentably true*". (vide his works in two volumes, ante p. p. XIII, XIV.).

But, more than this, the Anglo-Saxons, under the guise of trade, had *conspired* the conquest of India, her *exploitation* and destruction of her innumerable industries which led to her starvation. In fact, Dr. Nicol Macnicol says in his work—*The Making of Modern India*—thus:—"That shopkeeper of England is *out for loot*, in relation to India"... "She knows bitterly that she is not *fed*" "nor protected"—In short, as rightly observed by Dr. Dādābhāi Naowroji, "An India to be exploited by foreigners, and the most wretched, the poorest, the helpless, without the slightest voice in her own expense, perishing by millions in a draught, and starving by scores of millions. (vide *The Poverty of India*—ante p. XXXI, and p. p. 107, 108).

Dr. V. H. Rutherford's remarks, noted before (ante pp XXXIV, XXXV), seem to be true to a degree. And even to this day, Anglo-Saxon prevarication and shuffling, quibbling and evading the *truth*, are *rampant* in that august body, the Parliament !!!

INDEX.

- Administration of British India *unnecessarily* heavy p. 126, and its killing weight p. 127.
- Ashwins the twin gods, whose *protege* was king Bhujyu. II.
- Bhujyu—the son of Tugra, had a large navy. II.
- British burnt families alive pp. 131, 132.
- British *violence* and *dishonesty*, their *dismal tale of extortion, oppression, selfishness, and exclusion* of the Indians from a just share in the government of their country. XII.
- China brought under the *influence of India* 73, 74.
- Comparative Mythology VII,
- Comparative Philology. VII,
- Comparative Religion VII, all of Hindu origin.
- Conquest of India by England.
- (a) *under guise of trade* XII.
- (b) *causing destruction of her innumerable industries.* XIII.
- (c) *Her consequent Starvation* XIII.
- (d) *Her loot by Shopkeeper England* XIII, as stated by Dr. Maonical.
- Dominion Status. pp. 123, 124.
- Drink and opium evil* permitted, under *false plea of individual freedom.* 123.
- Frederic Sir John Shore, the Governor General of India, confirms the English greed of gold.
- (a) *loot of India* XIII.
- (b) *complaints of her oppression and extortion on the part of Government* XIV.
- (c) admits, moreover, the cause, not with standing the high professions of England, and states it thus:—“I soon found,—the fundamental principle of the English, had been to make the whole Indian nation subservient in every possible way, to the interest and benefits of themselves. They had been taxed to the utmost limit.
- (d) The Indians have been *excluded from every*

honour, dignity, or office, which the lowest Englishman could be prevailed upon to accept, XIV.

(e) The English were hated in India. XV, XXIV, XXV, owing to their bad character and violation of treaties. *Haji safe on all—*

(a) *the coasts he plied X.*

(b) *coastal traffic, in every free country is reserved for its nation; and yet the selfish English do otherwise in the Coastal Reservation Bill XI.*

Hindu Navy was intentionally destroyed, and Indian Shipping killed by the English purposely, and with a jealous motive to suppress competition. XI, XII.

Hindu Navy and India's Maritime Activities from Vedic times, down to the Last Days of the *Mahratta* Empire 1-58, 65-67.

Hindu Navy *plied safe* on all the coasts, without hindrance X. (vide Coastal Traffic XI, and Mr. Haji's Bill in the Assembly. XII.

Hindus make good seamen. II.

India famous for her fabulous wealth, from time immemorial XIII.

India—the main supplier—

(a) of the World's food, cloth, other commodities, and luxuries 1, 2.

(b) Had full knowledge of the ocean routes 1.

(c) There was complete navigation all the world over. 2.

India—the richest country in the world, now made the poorest, by the loot of the English XIII.

India, the Queen of the Orient and the Occident. 72, 73, 74.

Indian Independence, and motive for it. p. 124.

Indians could man a navy of their own, if opportunities given. V.

Japan brought under the influence of India 73, 74.

Lathi Rajya—the Monument of British administration. pp. 109-122.

Macnicol (Dr), and the *shopkeeper England's loot in India* XIII.

Maritime activity or industry, during Vedic times (a) II, 1, 2, 3-6.

- (b) During the Sutra and the Smṛiti period.
13, 14, 15, 16, 17, 18-24.
- (c) During R a m a y a n times. 7-10.
- (d) During Mahā Bhārata times 10-12.
- (e) During the Mauryan period 25-31.
- (f) During the Andhra period. 31-37.
- (g) During colonization of Jāva. 38-40.
- (h) During the M o g a l period. 62, 63, 64.
- (i) During Hindu Imperialism 40-44.
- (j) Maritime activities of the Mahrattas 44-67.
- Militia known to our Rig-Vedic Sires. I. 1-25
- National Religion *Brahminism* VII.
- Rig-Veda known for truth its of love Rig-Veda, proves our
- (a) Hindu devotion for maritime and naval industries. I, II, 1-7.
- (b) Our Shipping *enterprise* and knowledge of the deep. 1-7.
- Romance and Reality.* pp. 107, 108, 109.
- Ronaldshay—His review of the Splendour that was Hind; his des-

cription of विज्ञानगर which surprised Abdul Razak—the Persian poet into declaring that there was nothing in the world to equal it; and the coming of the Guptas ushered in, a golden age, in all respects—metal-working, carving, &c. VII.

Salt-Tax—the *very life* of the poor people, and yet ruthlessly imposed by the British Government p. 125.

Sanskrit Literature,

- (a) Its *aesthetic merit* and the key to the civilization of the Hindus. VII
- (b) Its *unparalleled originality* and continuity.
- (c) The source of human Evolution.
- (d) The source of the discovery of Comparative Mythology,
- (e) Comparative Philology,
- (f) Comparative Religion.
- (g) Friedrich Schlegel says, European and Greek philosophy is but a pigmy as compared with Sanskrit; while Victor Cousin calls India the cradle of the human race, the native land of highest philosophy. VII.

- (h) These are the 'sayings of the greater men, writes Sir J. Woodroffe "But, the world is not made up of such. The bulk of criticism of Indian culture has been hostile, and a good deal of it ignorant, abusive, and unfair". p. VIII. (vide His Work—Is India Civilized E'. 1918).
- (i) Origin of the *Indian Brahma Alphabet* p. 1
Foot-note.
- Saxons a *faithless* and perjured people. p. 133.
- Scindia Steam Navigation Company, and its heroic fight against tremendous odds. XI.
- Shipping and navy known to Rig-Vedic Sires I.
- Vasus in the Rig-veda make mention of Navy and Shipping, as also of ships of truth I.
- Vedic Aryans, and their Polity. 76-82.
- Vedic India, and
- (a) *Its Infancy* 99.
- (b) *Its homage* to the three estates of the Realm. 97-101.
- (c) England only a *replica* of the Vedic *original* and *Not* the Mother of Parliaments. 101.
- (d) England's *vain boast*, and *empty pride of power*. 101-104.
- (e) Birkenhead's bragging and self-praise. pp. 102-106.
- (f) Britain's *rule* and *Advent—a curse*. pp. 122, 123.
- (g) *Romance and the Reality* pp. 107-109.
- Vedic India *Not-England—the Mother of Parliaments* 83.
- Welwyn—the Rear Admiral's appreciation of Hindus being good seamen II-V.
- Welwyn and his sympathy for Indians, noting that the facilities for training Indians as officers for manning Navy, are poor, adding that the Government do not seem to be keen on providing them with means, at an ever-increasing speed. V.

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