Embryonic Principles of Policing in Ancient India

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Abstract: The outline of this study is to portray to identify the social and moral values and codes of policing as well as how those values and coades maintained the order in ancaint Indian society. To attain the objectives the investigation employed mainly the existing literature review. There is a good number of literature on the social juitice system of anicent India. However, most of them are confined with in socio-economic-cultural juitice and puminhment systems. This study is an effort to trace out the stratified bureaucratic administration in ancient India. The inquiry suggests that the early Indiaan society immersed in the state of anomie or Matsyanam. To get out off from the total chaos and anarchy a social mechanism evolved for obtaining universal order which is the mixed form of caste system and sacredness of the kinghood. Nevertheless, the king has the power of imposing force comes from the religious expalnation of three fold law ans social mechanism of caste system. The whole process was more social than legal at all.

Keywords: *Dharmaniti, Dandaniti, Rajya,* Criminal Justice, *Manu, Matsyanyama.*

1. Introduction

This article will investigate the formation of policing in ancient Indian society to identify the principles and forms of maintaining law and order in the society in the earliest period. That policing era is considered as the embryonic shape of the beginning of policing in Indian subcontinent. Predominantly Indian administration carries out three legacies: (i) ancient administration which is evolved from tradition of this soil; (ii) medieval administration brought out by Islamic rulers and blended with native tradition during Muslim rule; (iii) British rule and onward. Generally the ancient age denotes the period of 5000 BC to 1066 AD (Champion and Hooper, 2003, P.38). This piece of research would confine to only in the ancient period to identify the root and core of policing in that period of time.

Some of the occidental scholars considered that India was the land of anarchism as there was no formal policing structure before the establishment of British rule in India (Curry, 1931, p. 30). Thus, they visualized the past of Indian land as the happy hunting ground for plunderers (Edmund, 2018, p. 31). In addition, they

presented pre-British Indian society with 'state of nature' in Europe compared with synonymous Indian terminology 'Matsyanyam' (Slakter, 2011, p. 27) means anomie where might was stand for right. However, some experts regarded that this variety of observations featuring incomplete picture about the sub-continental society. There was some sort of instinctive virtues among people and they have the innate impulsion of setting out king or state for their peaceful living in orderly manner (Slakter, 2011, p. 27). Nevertheless, there was also some in-continuation of centrally organized rule and the 'Matsyanyam' was prevailed in the different period of the past (Mishra, 1987, p.11) for instance, between the decline of Mauryas and the rise of Gupta (200 BC to 400 AD) regime (Mishra, 1987, p.11).

On the other hand, some scholars argued that the formation period, policing was based on social and religious customs. These customary regulations and codes were the basic principles of policing when moral obligation thought to be the core of social order in the Indian society (Spellman, 1964, P.4) but very little information we have about police in ancient India. A group of scholars claimed that in ancient India there was also the existence of states like small republic for example, Avanti, Gandhara, Kausal, Magadha, Panchal as well as other parts of the world similar to Greece and Rome (Aggarwal, 2000, p.38). The creation of state and police (Military Police) is instantaneous because the state shows its entity by the policing. The creation of state synchronized with the creation of police. Since, the idea of republic and central administrative stratified bureaucracy was invented though did not develop (Spellman, 1964, P.4). The civilization of India is almost like old as Roman or Hellenic or Grecian. The advent Aryans and multiple classifications in the society prove that antiquary. The *Reg-Veda,* the *Ramayana* and the *Upanisad* are antiquary ecclesiastical literature that described the ancient society.The *Arthasastra*by*Kautilya* in approximate timewasbetween 321 to 200 BC, during the Mauryan period. India had powerful state system like Greece, Athens and Rome (City State) what had well organized policing system(Madan, 1980, P.3.). The invasion of Greek triumphant general Alexander and the *Kushan* Empire proves as were the antiquary of ancient India. The then role of *Raja*Ambi of Taxila and *Raja*Puru of Panjab are well known in the ancient history in India(Aggarwal, 2000, p.38). That policing system worked like the eyes of the king and king himself worked like the chief of police(Madan, 1980, P.3.). According to *'Manu's'* description king's principal duty was to prevent crime and punish the guilty and the king himself appointed the police as a chief of criminal justice administration system(Madan, 1980, P.3.). This criminal justice administration system was the *'Dandaniti'* (Mishra, 1987, p.11).

The existing literatures indicated that earliest Indian policing founded on the principles of: (1) Protecting the king, family and the state by implanting values of honoring kings and respected the divinity of king as well as king viewed synonymous to the state; (2) the maintenance of order put forward in the customary practices as preventive mechanism than corporal punishment; (3) the system of beliefs and values

incorporated with societal practices as no one dear to break them (Mishra, 1987/ (Giriraj 1999/ Doongaji, 1986/ Spellman, 1964). Accordingly, the repressive four caste system intertwined with religious belief bounded the society in an indomitable bond which reproduces an order of low binding citizenry.

At the present time, the study of policing has become an academic practice in various parts around the world in colleges, universities and research institutions, especially the post period of enacting the 'London Metropolitan Police Act-1829 (Barrie, 2008, P. 6). Nowadays, the advancement of the study of policing is gaining momentum with the title as 'police Science' (Lee, 1901, P. VII). Consequently, identifying the elementary form of policing in the ancient age of the subcontinent can help the academic research and development of knowledge and understanding significantly in this field. Furthermore, it is perceived that policing is not only the matter of enforcement, it is also the moral obligation of both parties- citizens and law and order maintaining forces. Thus, an effective law and order maintenance depends on the level of value system in a society and in the police personnel. As the study attempted to trace out the core idea of a fundamental form of law enforcing in earliest Indian policing which was grounded on social value. Accordingly, the researcher has the conviction that the embryonic principles still have relevance in modern society for enhancement of the all-inclusive welfare of human beings. For that reason, the current study is expectedly contribute considerably both academic and implementation in the context of improving policing as well as services to the people and the state.

Taking into account the above reality objectives of the study are: (1) to find out the social and moral values and codes of policing as well as (2) how those values and codes maintained the order in ancient Indian society.

2. Methodology of the Study

The study is conducted based on literature review. Specialy, historical material and research activities are investigated to have insight from relevant document analysis. Considering the nature of the investigation philosophy of history seemed pertinent rather than evolutionary historical approach to find out pattern, nature and organizational structure of the under study period of sub-continental   society. As it is conceived that society is a multilayer entity thus existing document can enlighten us about the fact of uniqueness of some layers of the society and its changeability and context. For this reason, analyzing and identifying the moral fiber and characteristics of the society the enquiry would follow the qualitative approach as researcher's in-depth understanding and subjective elucidation would be the key to reach an inference. The investigation reviewed several research works as well as the mythological Indian literary works since sufficient elaborative account not available. Nevertheless, mythology and folktales always not reflect the true picture of social settings; they help sociological analysis to identify structure of social organizations and system of values and morality of the under study societyto some extent. The weak side of using mythological source is

that it can be distorted the true reality as the power relation sometimes shadowed the accurate scenario of the social world.

3.0 Discussion

The study found some evolutionary process of advancement of Indian society which the dynamics of group life that is outcome of tradition, system of belief and caste based social structure. Society is always a universal moral order which is prone to make stability by solidifying collective moral sentiment (Durkheim, 1895). This sort of trend also found in ancient Indian society for maintaining dynamic social assortment. Once members of society found disorder and identified the phenomena as The *'Matsyanyam'* or *'Matsyanyaya'* (Spellman, 1964, P.4) that can be termed as absolute disorder or social anomie in the sociological context ((Durkheim, 1895). Consequently, society needs to come forward to order and to be precise, that was evolving of state (Justice Rama, 2016 P. 575), in Indian expression it is *Rajy*. State is the institution of legalizing enforcement by king who comes up from caste system that is the social by product of religious beliefs and value system. Hence, the king is a part of sacredness and thereby source of power and enforcement. When enforcement is a necessity, he is the root of force and he himself beyond legal boundary nevertheless he is the law and centre of legitimacy. Accordingly, His power and legitimacy, no doubt supreme but not only dependent on his sword but his divinity and moral obligation of loyalty of citizens onto him engendered by religious institutions*((Mishra, 1987, P. 12))*. As a result, he can impose punishment on violators)(Giriraj, 1999, p.15.), in Indian terms `*dharma neti'* religious principles and '*dandaneti'* punishment principals) (Doongaji, 1986, p.5.). These two principles also coupled with two more Indian terminologies *trivarga* (Three folds)and *barna protha*(Caste system). Additionally, religious version of human emancipation imposed by Brahmanic religion *Mokasa (Mokasa'*connotes the meaning*'Mukti'*- that is to be freed out')- the theory of loyalty to *Brahaman*al so help us to make clear the concept of policing in ancient Indian society. Subsequently, it can be inferred that the earliest Indian policing systems' key principles based on above mentioned points.

The following paragraphs will portray how the principles engendered policing systems in primordial Indian society. Consequently, that will give us light to find out root of modern policing in prehistoric Indian society.

3.1 *Matsyantyam*

The extinct of peaceful natural state, Semiotic Relevancy and Manifestation of emergence of State just antedate of '*Matsyanyam'* or '*Matsyanyaya'* in Ancient India. The *'Matsyanyam'* or *'Matsyanyaya'* in the history in Ancient India is frequently discussed. After the extinct of natural peaceful states grievances, disparity, deprivation, anarchy, despondency and unrest grew in the society and the mighty took control over the society. The situation worsened and deteriorated,

stability disappeared, and lawlessness originated the restlessness.The society without controlling authority indulged into dissatisfaction, fear, disobedience, competition, demand, desire, dishonor and concept of personal belongings. The selfishness, displeasure, exploitation and evil competition arose and split the unity of the society. The efficacy discontinued dominating the society increasing and deteriorating the worldly desire arose in them. Retaliation and revengefulness became the equilibrium method to balance the society.

The society was infatuated by worldly pleasure forgetting the divine rituals. Muscle-power became the controlling instrument in the society; the mighty part exploited and torments the weakened section. Tyranny spread all over the society and anarchy took place instead of order and authority. The doctrine of *matsyanyaya-* the analogy of the big fish eating up the little fish connotes the meaning that in natural state anarchy is as like as without laws and a king to rule; the strong will dominate ruthlessly to exploit the weak, as big fish eat up their smaller companions (Spellman, 1964, P.4). *Matsyanyaya* operates in the absence of a king (*Arajaka*) or when there is no fear of punishment. This picture was all over the world without a king is a frightening one. The *Santi Parvan of Mahabharat* gives this illustration of what it would be like. If the king in the state or in organization like state did not exercise the duty of protection (The *Rajdharma* or Policing or *Rajdanda* or *Dandaniti*) the strong would forcibly appropriate the possessions of the weak for the lack of their security, and if the latter refused to surrender them with ease, they will be killed by the stronger. Ruin would overtake everything if the king did not exercise the duty of protection applying the *Rajdanda* or *Dandanity*.

In the then India due to '*Matsyanyaya'* whole region was affected by lawlessness, chaos, anarchism and 'Might is right' was dominant scenario that all the inhabitants desired for craving for peace and protection. 'Might is right' was the motivating and driving force in the society at that time in ancient India (Mishra, 1987, p.Chapter-1, Introduction, P.10). It is the principle of rulership to ensure safeguard of the subjects against anarchy.The idea of *matsyanyaya*, however, became more than simply an anarchical situation for kingship.The doctrine of *matsyanyaya* was, then, an important consideration in establishing the theoretical basis for the origins of kingship (Spellman, 1964, P.8).

This miserable anarchical disorder time is treated as '*Matsyanyaya'*in the ancient Indian society as the political philosophy (Spellman, 1964, P.8). Just before the emergence and genesis of statehood in the contemporaneous world this type of stateless anarchy was in effect all over the world. Might is right, Darwin's 'Survival for the fittest', in Middle East 'The age of dark *(Ayame Jāhiliyyah*), Marxist opinion 'The class struggle' and in India the '*Matsyanyaya'* are almost the same political philosophy. '*Matsyanyam'* or '*Matsyanyaya'*is- 'in the absence of law, stronger would attack the weaker just as bigger fish swallowed the smaller in the ocean' or in a nutshell - 'the strong will swallow the weak' (Giriraj,

Encyclopaedia of Crime, 1999, Vol-1, P. 17). In this context as consequences the war *Kurukhetrya* took place and relevant ambience of emergence of statehood formed. After *Kurukshetra* war Yudhistira wanted to know to *Bhishma* about the origin or genesis of state and who will be master of state and *Rajdhahrma* to reveal the law governing king (Rama, 2016 P. 575,).

3.2 Creation of State

The aftermath consequences of *Kurukshetra* war originated the statehood and the kingship. The ancient Indian scripture persuaded the perception that after the war of *Kurukshetra* originated the state (*Rajya*) formally and the state is consisted of State (*Rajya*), King (*Raja*) and Kingship (*Rajdharma*). In *Mahabharat* it is said- 'There was neither kingdom nor punishment nor the guilty to be punished. People acted according to *Dharma* and thereby protected one another' (Mahabharat Shanti Parba). *Dharma* controlled everything with good faith without any dissatisfaction and fear or any disobedience or dishonor to anybody (Justice Rama, 2016 P. 575). In oxidental political philosophy this stateless society is called the state of nature according to Rousseau, Grotius, Locke, Hobbes and Hooker (Spellman, 1964, P.4). At that stage this was perceived by Lord Sree Krishna to instigate Arjuna to fight against the anarchy with the aims of establishing *Rajya* (State) as Arjuna refused to fight in *Kurukshetra against the anarchy.* About the necessity of creation of the state it is said in the *Sreemath bhagabath Geeta* that the Righteousness (*Dharma*), Rule of Law (*Dandaniti*) and Kingship (*Rajdharma*) emerged when anarchy (Adharma) is strong*(SreeMath bhagabath Geeta).*

3.3 The principles of Policing in Ancient India

At the end of *Kurukshetra* war with the help of Lord Krishna and Police Chief Arjuna King Yudhistira established Hastinapur *Rajya* (Mahabharat, Ashwamedparba).The authority of enforcement of law was requisite factor for the stability (Status Que) of the statehood. King Yudhistira was instructed to enforce *Dandaniti* (criminal administration and jurisprudence) as *rajdharma* (Kingship) establishing *Rajya* (state, the jurisdiction of enforcing rule of law). So the statehood (*rajya*) came into being and for the maintenance of rule of law policing emerged as inevitable instrument of state. During this righteous and religious age the following features played the effective role of policing in ancient India.

3.4 *Dharmaneti*

Philosophically *'Dharma'* was dominant in personal, social, religious and political sphere in ancient India. Thus the word *'Dharma'* is used to mean' 'Justice' (*Nyaya* in sanskrit). The word 'Justice' is used to mean right, moral, religion, pious, righteous conduct in a condition (Rama, 2016 P.1) with a lot of connotations and significances and most of them are synonymously ethical in nature.The Sanskrit word *'Dharma'* connotes the meaning in English virtue, right action, the law of nature, accordance with what is proper and right, universal truth, code of customs,

traditions and conventions, righteousness, the eternal unchanging order, law and variations of all these with religious, social and political implications.Customary in ancient Indian social life nothing was dominantly higher as *'Dharma'*restrained the human behavioral pattern. *'Dharma'*was as functional as instrument of policing policy and instrument of truth (Spellman, 1964, P-98) at every sphere of life that even a weak man could rule a strongman ethically. According to Indologist's anthology *'Dharma'* is understood as righteousness and played as political concept as law universally in favor of king to control the law and order situation in the society of Buddhist and Hindu as sacred or divine law (Mishra, 1987, P. 12). In ancient Indian society divine scriptures *'Aitareya Brahmana'* and *'Satapatha Brahmana'* the king was declared as the patron, warden and curator of 'Dharma' and the then policing policy *'Danda'* was inevitable to uphold *'Dharma'*. The indologists described *'Dharma'* as law, king as police and *'Danda'* as the implementation procedure of policing as*'Dharma'* emerged as the guarantee of peace and security.

In the ancient Indian religious scriptures *Shantiparva* in *Mahabharat,* the king is addressed as *'Dandika*' and in *Kautilya's Arthasahtra 'Danda Dhara' (*(Mishra, 1987, P. 12)*)*. The king applied *'Danda Dharma'*. The king played the role as patron to save *'Dharma'* applying *'Danda'* and saving the *'Dharma'* is king's *'Dharma'*. In ancient India peace, order and justice were preserved through the maintenance this state controlled policing procedure. These all together are called *'Dharma Sutras'* along with *'Srauta Sutras* (Manual of Scriptures) and *'Griha Sutras'* (Manual of Domestic life). *'Dharma Sutras'* played the most important and significant role in ancient Indian social life. It is said,*'Dharma Sutras'* were written by *Gautama Baudhayana*, *Vasisths* and *Apatambha (*(Mishra, 1987, P. 12)*)* as the solution to the eternal problem confronting the human being originating from natural human instincts (Rama, 2018, P.4.).

In ancient India *'Dharma'was* used as 'Law' connoting the meaning to ensure or make certain crime against certain law as Roman axiom is 'there is no crime without law' (Doongaji, 1986, p.4.). In ancient India *'Dharma'* was considered as law(Doongaji, 1986, p.5.). The meaning of *'Dharma'* simply considered as law which begets happiness and beatitude and more religious besides law. The Sanskrit word *'Dharma'* signifying to uphold or to support. Therefore*'Dharma'*denotes the meaning to uphold the rules, regulations, customs and agreement of the society. Another ontologically*'Dharma'* means religion signifying individually in relation with his Creator. The social ontologist described that the law does not possess any ethical significance but '*Dharma'* absolutely possesses the religious ethics (Doongaji, 1986, p.4.). Some occidentalists' concept prevails as well. *'Diritto'* or *'Droit'* or *'Derecho'* are synonymous with law connoting the meaning of religious regulations. The ancient Roman word *'Ius'*denotes religious law signifying 'no crime without law (Doongaji, 1986, p.4). In English 'Law', in Sanskrit *'Dharma'*, in ancient Rome

'Ius' and in some Occidental countries '*Diritto*' connotes the same consensual significance. The 'rule of law', 'administration of justice', 'criminal jurisprudence' and the '*Dharma*' connotes the same philosophical significance (Giriraj, 1999, p.15.). The functional 'Dharma' significantly played the role as instrument of policing in ancient India

3.5 *Dandaneti*

Equal and without making any discrimination effective execution of the '*Danda*' was necessary for the crime free society in the ancient Indian society. Quoting *Kautilya's* Arthasashtra the renowned criminologist ex-police officer Giriraj cited in his book that '*Danda*', meted out by the ruler according to offence equally (without discrimination) to sons and enemies alike, protects alone this world and the others' (Giriraj, 1999, p.15.).

Indian policing is inevitably influenced with religious ontology '*Danda*'. The threat to the miscreants of '*Danda*' of '*Dharma*' combat the crime as it was perceived as sin as well as considered as '*Adharma*' (unlawful) (Giriraj, 1999, p.15). This very '*Danda*' was considered as the instrument of law enforcing to execute the SOP (Standard Operating Procedure) 'Rule of law' in the ancient Indian society. In *Rg. Veda* thieves are mentioned as '*Tayas*' and robbers as '*Satayas*' or '*Taskars*'. Their misdeed and misdemeanor (Champion& Hooper, 2003, P.52.) activities *(Adharma)* were controlled applying '*Danda*'to uphold the public peace and security. The king prevented criminal's crime in the society. At absence of king's *Dharma* (*Dandanity* or Rule of Punishment or Policing or Enforcement of Law) the society would watch anarchism (*Matsyanyayam*) and the king himself incurs sin' (Giriraj, 1999, p.16). '*Danda*' is known as the law of Punishment and '*Dandaniti*' is known as 'Science of Government (Giriraj, 1999, p.17.).

'*Danda*' isstate'scoercive power of king which was the first postulation step for the formulation of police in ancient India. The application of '*Danda*' is the SOP (Standard Operating Procedure) of policing and simultaneously most important duty of king as the chief of police (Giriraj, 1999, p.31.). To bring the culprits under the justice is premier motto of policing. '*Danda*' is derived from '*Dada*' or '*Dam*' that means 'root' (Ghosh, 1993, P.5.). '*Danda*' means coercive authority that culprits restrain from occurring crime. The concept of '*Dharma*' is cited in the '*Pancavinsra Brammana*' (Ghosh, 1993, P.5.) signifying 'a stick-a symbol of the right to punish'. The applying of '*Danda*' is essence of state and government (Giriraj, 1999, p.31.). The meaning of '*Ddanda*' is 'Rod' or 'Staff' but symbolically it is king's power and authority of the king to punish the offenders. Simply it is punishment (Giriraj, Vol-8, 1999, p.25.). '*Ddanda*' is the enforcement of law that plays the effective role to institutionalize the kingship as well as kingship becomes effective applying '*Danda*' or through enforcement (Tripathy, Vol-5, Issue-1, January 2018, p.15.). The effective '*Danda*' proves the stability and social order. At absence of '*Danda*' '*Raja*' (King) fails to ensure the stability and social order, people suffers, society sink into darkness and even the '*Raja*' (King) fells into confusion to deal with the

kingship. Gradual advancement of society the concept of *'Danda'* turned into military or policing power as *'bala'* (Force) which originated the basement of policing (Giriraj, 1999, p.32.) as well as an important political philosophy in ancient India (Ghosh, 1993, P.5.)). Truth to tell this *'Danda'* was the origin of police (Giriraj, 1999, p.31.) and was considered as sixth *'anga'* (Organ) of the state (*Rajya*) which was known subsequently as *'bala'* (Force, strength, power or authority of enforcing agency) (Giriraj, 1999, p.31.).

3.6 *Trivarga-* the three folds theory

With the advent of Aryans the society was divided in many classes (castes) and as a result the society became unstable. Jealous, envy, malice and unfair competition spread and the society became conflictive, envious and malicious. Conflict and clash took place there (Doongaji, 1986, p.8.).To control the society the religion's *'Trivarga'* (Three folds or *Kama*, *Artha* and *Dharma*) theory played effective role. This theory gave administrative advantages to the king and people got protection as the king prevented the misdemeanors from the unrighteous path (Giriraj, 1999, p.26.). Implementation of *'Dandaniti' or 'Rajdharma'* enable the people to follow the *'Trivarga'*(Giriraj, 1999, p.26.). The man who fulfills the *'Trivarga'* is called *'Dharmaprabartaka'* and he is the man to promulgate the law making effective 'Dandaniti'or *'Rajdharma'*(Justice Rama, 2018, P.19.). The *'Trivarga'* (Three folds) includes the balanced combination of *'Ddharma'*, *'Artha'* and *'Kama'*.

> *Ddharma*: *'Ddharma'*denotes to follow the path of righteousness.
>
> *Artha***:** Incontinent material pleasure
>
> *Kama***:** Greed and desire

The conjoint and combination of these three issues policed the ancient Indian society. In making effect the' *'Dandaniti'* or *'Rajdanda'*king plays the role as the chief of police in those days (Doongaji, 1986, p.79.). To remove the *'Matsyanyayam'* the concept of *'Dandaniti'* or the law of regulating human conduct by punishment was essential to be established (Mishra, 1987 P.11.) and this *'Dandaniti'* or *'Rajdanda'* was the way of law enforcement procedure of the law enforcing authority (Giriraj, 1999, p.31.).

3.7 *Barna Protha/ Gotra Tradition and Mokasa-* the theory of loyalty to *Brahaman*

In Sanskrit *'Mokasa'*connotes the meaning*'Mukti'* (eternal release of soul). The *'Mokasa'* helps human being to get free from ignorance, self-realization, actualization and knowledge. If man follow the *'Mokasa'*- the three path (*Trivarga* -Three folds or *Kama*, *Artha* and *Dharma*) will eternal release. For the continuation of Aryan's supremacy the Aryan invented the religious theory *'Mokasa'* (Doongaji, 1986, p.9.). The peculiar family, social and demographic system derived in the the society destroying the equity due to drastic peremptory 'Gotra Tradition' (Majumdar & Pusalker,1951, p.450). The religion theory *'Mokasa'*taught the sons of the soil *'sudra'* to obey the Aryan's (*Brahaman*) supremacy for their eternal release. It was *'Sudra' Dharma'* which was essential

to be obeyed for the worldly order (Justice Rama, 2018, P.5.). This *Mokasa'* theory is titled as 'Sacrificial' theory of the *'Sudras'* of the state as the *'Sudras'* sacrificed for the peace in favor of Aryans (Spellman, 1964, P.9.). For the sacrifice of the 'Sudras' the then state in ancient India was saved and in opinion of the Aryans the *'Sudras'* earned ultimate salvation. The classification in the society was inevitable for the preservation of Aryan's supremacy through aryanization (Doongaji, 1986, p.9.). According to *'Mokasa'Brahmanas* is the religious leader of Hindu society who can protect religion (Doongaji, 1986, p.9.). The values and beliefs in the society was that 'a man without *Dharma* is an animal in human form' (Mullik, 1969, p.1.). The Aryans leader had forced in make effect their *'Mokasa'* ideology on the other castes to regain the authority like former (Doongaji, 1986, p.). '*Mokasa'* theory helped to maintain peace and order controlling over other casts.

3.8 Police Administration in Ancient India

It is believed even in ancient India that the police is the primary and primeval constitutional force in a state for the protection the individuals in the exercise of their fundamental, legal and economic rights and for the protecting and upholding the constitution, the country and the nation. Just as the origin of the police goes back to the earliest stages of human development from the savage stage, similarly the police will exist so long as man decides to live in an organization and cultural society (Mishra, 1987, P.6.). *Apasthamba*in ancient India it is said that the king should appoint the police officer in town and village who are pure and truthful for the protection of the subjects against the thieves (Giriraj, 1993, p-13.). It is very much clear that from the genesis of human civilization police was as operational.

Here the deity in the Hindu religion *Sree Krishna* is telling that when the world is cursed by the malevolence, he descended to the world to save the pious with the help of people. In the description of Rig Veda we got the information of King *Indra* established the kingship for the first time steadfast. In the coronation ceremony that joined prayed for the perpetuation of *Indra*'s kingdom and wanted blessings of *Varuba, BrhaspatiAgni* for Indra's kingship (Spellman, 1964, P.13.).

Through the creation of *'Ksatrya'* (Ruler) *'Brahma'* created *Rajya* (kingdom) and *Raja* (Spellman, 1964, P.13). In such way the *Rajya* and *Raja* was created and the golden age of crime free *yoga* (Certain age) was finished. *Matsyaynama* started and to bring the end of the *Matsyaynama yoga* the gods revealed through the creation of *Rajya* and *Raja*. The *Rajya* (king) appointed police to uphold the *Dharma* through the implementation of *Dharmaniti.*

An effective *Dandaniti* was introduced to prevent crime and unlawful acts on behalf of king as chief of police (Doongaji, 1986, p.79.). Crime-free country is expectation of all subjects or citizens but to make the country crime-free is *'Dharma'* or *'Rajdharma'* of a *Raja* (King). The ancient police system and administration in India was based on the principle of local responsibilities and

mutual cooperationa*Panchayat* (The mini republic) according the *Rajdharma, Dharma, Dharmaniti*and *Dandaniti*. To combat the crime and chaotic anarchism new system in the society emerged with policing under the kingship. In this way the police administration evolved for the maintenance the law and order in ancient India through appointing police by the king (Doongaji, 1986, p.79.).

4. Conclusion

The study is examined the origin of policing in Indian society through reviewing existing documents and available sources to identify the law and principles of evolving maintenance of order in the social ground. The inquiry identified that the early Indian society immersed in the state of anomie or Matsyanam. To get off from the total chaos and anarchy a social mechanism evolved for obtaining universal order which is the mixed form of caste system and sacredness of kinghood. Nonetheless, the king has the power of imposing force comes from the religious explanation of three fold law and social mechanism of caste system. On the one hand the king is the source of legitimacy and power for maintaining social order. On the other hand, different layer of the society operated in orderly manner based on moral obligation and loyalty engendered in the mind of common people from existing value system. Generally citizens followed the moral obligation for the loyalty to king and upper caste. In the case of violation, social constraint forced people obey the existing rule for their natural loyalty to social value. In the need of punishment, either social organization of caste empowered by religious explanation and in the extreme case, the king impose enforcement which originated from his divinity, also comes from religious explanation. The finding of the study suggests that policing in the earliest society essentially not based on the enforcement and power. However, majority part of policing depends on moral ground, value system of the society and religious belief which instigate people to obey the order of the society though that was not grounded in righteous human rights.

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