

1. Prehistoric Stone Alignments of Southern India

***Dr. Priya Thakur**

Introduction

A stone alignment can be defined as stone arrangement set in systematic patterns – generally in square or diagonal pattern. Stone alignments, like all the other artifacts, are not just archaeological records but are also organized or laid out in such a manner that reflects the cultural, religious as well as scientific behavior of its builders. We come across such alignments in northern Karnataka and Andhra Pradesh, which exhibit certain similar features including type of stones used, pattern and plan of these alignments as well as the local topography. These are the last few sites in India where evidence of deliberate orientation of prehistoric stone alignments are relatively well- preserved. In this article, the author discusses some of these still existing stone alignments.

According to Ghurye¹, an alignment being only a series of menhirs ‘arranged in open lines on some definitive system’ ought to be treated along with menhirs. The archaeologists mention these alignments in association with the other megalithic monuments such as stone circles, cist burials or dolmens- thus giving it a sepulchral bearing. Thus, these stone alignments were assigned as memorials connected with megalithic burials intended for ritualistic purposes. Non-sepulchral stone alignments are of special interest in this context. These alignments can be termed as ‘monument’ on the basis of their size, planned construction and sheer scale of organized labor involved in it. Similar types of alignments are present in Hanamsagar, Vibhutihalli, Bhimarayanagudi (Karnataka) and Mudumala - Muraradoddi (Andhra Pradesh). Whether the structural similarity between these sites reflects a similarity in geography or in periodization, or both – is an arguable point. Given that the big granite stones or boulders were used in all of the above-mentioned alignments, In case of the

*** Assistant Professor, P.G. Department of Studies and Research in History & Archaeology, Tumkur University, Tumkur, Karnataka.**

sites under discussion in the present paper, it is not the individual stones that are important but it is the whole site with its layout of stones, orientation, and plan of the site - which may enable us to understand the beliefs, economies and social organization of the people who made these alignments. The present paper discusses a not-much written subject of pre-historic non- sepulchral stone alignments and the gradual loss of these sites located in Southern India.

Origin-Sir Norman Lockyer² was one of the earliest scholars to suggest that there was a widespread cylindrical practice among early farmers of Neolithic period which involved the construction of large stone monuments; this practice spread, developing all the time in different ways, until it finally faded out towards the end of the Bronze age. On the basis of his observations of sunlight, Thom³ said that many megalithic monuments marked both the place to stand and the direction in which to look. They could, in this sense, appropriately be labeled 'observatories'. The purpose of the origin and development of these alignments still remain unknown. Thom⁴ has suggested astronomical significance to these monuments.

The Sites- We find mention of these alignments by early scholars like Meadows Taylor⁵ and Walhouse⁶. However, Allchin⁷ located 40 sites of stone alignments in his systematic survey of northern Karnataka and Hyderabad regions. Generally these were located in proximity to megalithic cairns, stone circles as well as ash mounds, as observed in the case of Vibhutihalli also. The alignments consist of parallel lines of standing stones. The lines of stones are approximately oriented on the cardinal points in all recorded cases. The stones are spaced at regulated intervals. The stones are generally of granite or gneiss or some- times dolerite. These structures are known as *Salgal* (rows of stones) in Kannada, *Niluvurallu* (standing stones) or *Enugurallu* (elephant stones) in Telugu. The sites listed by Allchin and few other sites added by Paddayya and others are distributed in a limited geographical region covering districts of Raichur, Gulbarga in Karnataka and Mahabubnagar and Nalgonda in Andhra Pradesh.⁸

The basis of selection of these sites for the study was the list provided by Allchin⁹. The author was able to locate only few sites from this list and in those few also only following sites somehow managed to survive. Allchin¹⁰ mentions the alignments at Rajan Kollur, Ijeri, Nilogi and other such places which have totally disappeared. In another site mentioned by Allchin, located in Makhtal, Andhra Pradesh in the vicinity of Kotakunda-Koilkunda - two slabs of rough-hewn rectangular stones were noted standing alone next the west bank of Peda Vagu stream. There were also five boulders in a line placed in a lower ground. These are locally known as "Yenagu Rallu", meaning 'elephant stones'.

Vibhutihalli- This site is located at Shahpur in Yadgir district, Karnataka at 16° 22' 38" N and 76° 51' 29". The geological and geographical context of this region favors the construction of these alignments, for it include the granite boulders. The prehistoric people always utilized the locally available stone and the same criterion was followed here also. But like any other surface sites, these alignments are also not able to provide us with much chronological and behavioral information about the people. On observation, it appears that the stone alignments are not much disturbed by the continuous human activity or natural process of erosion. It was explored by Meadows Taylor in 1852 and the Benkanahalli ash mound discovered by S.K. Mukherjee¹¹ is about half a kilometer away to the north. C. Mahadevan.¹² Sundara¹³ (1975) also mentioned about these alignments which consist of several rows of stone arranged in a diagonal pattern, but till now no methodical excavation has been carried out at this place. Several Neolithic and Megalithic sites and monuments exist within 10 kilometer radius from the alignment. Paddayya¹⁴ found a small number of potsherds and artifacts of the blade industry in the fields around the ash mound. Neolithic habitation sites at Kannekolur are about 4.5 km away.

Thus the Vibhutihalli alignment is situated in an environment where Neolithic pastoral communities (may be some early agricultural as well). The name 'Vibhuthi' refers to ash from cow dung - thus 'Vibhutihalli' means village of ash. The association of stone-cists or stone circles in the vicinity of alignments has been pointed out by Allchin¹⁵. Ahmad¹⁶ (1941) seems to have discovered 'flakes' (Neolithic?) from the Vibhutihalli alignment site. At present, this site consists of nearly 200 stones; but it is difficult to state that how many stones of the original alignment have been pulled out or broken away. We have not come across any information regarding the discovery of human remains from this region. From the earliest site plan provided by Taylor in 1853¹⁷, some stone circles are visible but it is not sure whether the alignments and the stone circles present in it form a single cultural group or they were constructed by two different people.

Bhimarayanagudi- This site is also located in the Yadgir district and is approximately 5 kilometers north of the stone alignments at Vibhutihalli. Sundara¹⁸ mentioned about this site in a general manner in relation to ashmound tradition in the region. When the author visited the site, it was in an appalling state of dilapidation and one could only locate 10 huge boulders with an average height of 5 feet and diameter of 20±5 feet. There was also a fallen menhir with a tapering surface of 12 feet height. The stones were placed on the surface itself with an average spacing of 20 feet between consecutive stones and an average distance of 32 feet between the diagonally placed stones. These stones are comparatively bigger than the stones at Vibhutihalli and clearly indicate a continuation of the stone alignment tradition observed at Vibhutihalli.

Hanamsagar- The site of Hanamsagar was discovered by Mahadevan¹⁹ who published a brief report on this site. It is situated within Kodekal range of granite hills. It is about 6 kms north of the Krishna river at 16° 19' 18" N and 76° 27' 10" E in Yadgir district. It is one of largest alignment in Karnataka, comprising of more than 2500 boulders arranged in some pattern. The alignment site at Hanamsagar is surrounded by low rocky hills except towards the approach to the site from the south. A comprehensive account of this site and photographs has been presented by Mahadevan²⁰, Paddayya²¹, and Allchin²². It is a bigger site as compared to Vibhuthihalli and is locally known as *salgal-bayalu*.

According to Paddayya²³, this site consisted at least of 50 rows of stones with each row having 50 stones. Thus, the total number of stones amount to 2500 with an average distance of 12 m between them. We measured separations of stones in few rows that were selected randomly and seemed undisturbed. The average separation between successive stones is 37.2 ± 6.3 (s.d.) feet and the diagonal stone is at 26 feet. These measurements are about the same as those obtained at Vibhuthihalli. These measurements suggest that not only the arrangement is similar to Vibhuthihalli but also unit of measurement dimensions might be similar. May be this measurement is a kind of basic standard. In any case, these measurements suggest that the sites are connected, established with same basic plan and may be for the same purpose around the same period.

Mudumala- The stone alignment is located at 16°22'44" N and 77°44'40" E, south east of Murardoddi and south west of Mudumala villages in Mahbubnagar district of Andhra Pradesh. The alignment is in an area containing artifacts of different cultures ranging from middle Paleolithic (Mesolithic) to megalithic period. The central place of this site consists of tall menhirs of an average height of 14 to 16 feet and occupies a prominent place in a slightly elevated ground dominating the surroundings. Towards east of these menhirs, is a series of single, double and triple concentric stone circle and avenues of smaller stones. From the site of the alignment prehistoric tools such as choppers, variety of scrapers, borers, and flake tools have been collected by the author. The local name of this site is *nilurallu* i.e. the standing stones.²⁴ The earliest account of this site dates to 1941 and is given by L.S. Krishnamurthy.²⁵

The height of the standing stones varied from 3.0 meters to 4.7 meters. The stones are mostly granite with generally wider base and tapering towards the top. The technology of handling big stones and their erection, placing them in fairly accurate arrays suggests a later date for the Nillurallu alignment. Considerable planning, labor and devotion, suggests a major and very important purpose. Since there is no evidence for use of iron tools (at least not in a major way) the alignment could have been constructed around 1000 BC. This estimate of course is very uncertain.

Chronology- Due to intrinsic ambiguity of cultural phase and non-availability of datable material, the fundamental questions like the chronology and the authorship of this site are difficult to answer. In considering the age and original purpose of these alignments, it may be useful to understand their relationship with the other sites in the region which include stone alignments, stone circles, dolmens and ash mounds.

Discussion- It is a significant fact that the ash mounds as well as stone alignments together (although with a gap in time) occur in a limited region in south India but nowhere else in the country (where as stone circles do occur all over the country). The loss of some sites is inevitable since we must not stop the wheels of progress to improve our lives – but we should ensure to take care of these sites by including them in our planning of the future. We need to understand the stresses in today's environment, and we need to be able to predict the severity and rate of loss associated with the various threats. The present paper only allows for a superficial examination of the overall situation, but the author sincerely believes that this discussion will be able to provide a setting for prospective works towards a variety of approaches for studying and interpreting these archaeological sites in a much wider perspective.

Given plans of megalithic sites without either scale or compass direction, the geometry of their design can be studied, and it appears that certain aspects of their geometry can provide us interesting facts about the mathematical knowledge of the people who built them. Seen from a particular place, the sun and moon rise and set at different points on the horizon according to the time of the month. The sun rises at its most northerly points at the summer solstice and its most southerly point at the winter solstice. Four fundamental directions are thus defined, and these often coincide with the monumental orientation observed at the site.

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2. Ancient Sources of Cultural Heritage of Water Management With Special Reference to Samrangn Sutradhar

*Dr. Vinay Shrivastava

Malwa was one of the most important province of Medieval India. Culture has been profound, physically, culturally, and politically, we may call it heart of India. It is the passage way to the north India to deccan. Malwa implies the plateau region which formed a political unit like Magadha, Kalinga and Saurashtra¹. The territory of the Malwa region may be divided into the following natural division. (1). Central Malwa plateau (2). The North East plateau (3). The North west plateau (4). The Narmada valley.²

India is a country with very deep historical roots and strong cultural traditions. These are reflected in our social fabric and institutions of community life. Some of our tradition evolved and developed by our forefathers, thousands of years ago have played an important role in different spheres of life. Most important among these are the tradition of collecting, storing, and preserving water for various uses. The period of Bhoja marks an important feature in the field of literature and learning³. Bhoja the Parmar ruler of Dhar. He himself was a polymath and as many as 38 works are attributed to his pen⁴. Our ancient religious texts and epics give good insight into the water storage and conservation system prevailing in those days. In our villages there are countless stories from mythology. Folklore and folksongs telling the glory of our sacred rivers and lakes.⁵ The temple lake and along with the sacred trees and sacred groves are the most important ecological tradition of India that have played a significant role in the protection and preservation of the environment. Each village in India, each temple is associated with a tank. The temple tanks are considered to be a sacred due to the reverence shown by the devotees. The temple tanks serve multiple purpose, the water is used for religious purpose, ritual bath and the annual floats festival and also for the all important lakes of

* Professor of History, Chhatrasal Govt. Post Graduate College, Panna (M.P.)

water harvesting⁶.

The rulers of medieval Malwa and Rajasthan have take care of their states very well. Their ideas were based on the ritual polices and religious Granthas, such as Vedas, Puranas, Manusmriti, Shukra Niti, Artha-shastra etc. are the special noticed. Arthashastra stated the well wishes of the king to the people of the state. According to Arthashastra the king has always do the best for the people⁷. The Arthashastra throw immense light on water works, water management, water and, irrigation system, water and war, water and fort, water and traders, construction of water works and consumption of water by the army⁸. Contemporary Sanskrit literature is very much important source for the information of water and water management. The oldest Sanskrit literature like Vedas has thrown light on the significance of water.

Rig-Veda⁹ has pointed out the four types of water which are useful for the environment. They are as follows-

1. Divya or the water fallen in the rain.
2. Khani-Trima or artificial water well (Koop).
3. Swayamja or the water of streams and natural sources.
4. Samudrarath or the water of the rivers gone to the sea.

Atharvveda¹⁰ has pointed out the five types of water sources for utilize in the agriculture. They are as follows-

1. Dhanvanya or water of desert area.
2. Anupya or water of Sarover of the area which has sufficient water.
3. Khanitrim or the water of well, kund or Vapi which is made by digging.
4. Varshik or the rain water¹¹.
5. Sindhubya¹² or the water flows in the rivers

We have got the information from Yajurveda¹³ and Tettariya-samhita¹⁴ that the water of well, canals, rivers, natural sources, sarovars and Dams, were being used for the botanical and religious purpose. There is a reference in the Vedas for the safety of agriculture from torrential rains and floods¹⁵.

The idea reflects from Yajurveda¹⁶ to generate power through a water as- '*He Jal! Tum to jeevan data ho*'. According to Tettariya-samhita rain is called safety substitute of social life of the community. The experiments is given in the Yajurveda for create and stop the rain from the methods of yagya¹⁷.

Shukra-Niti Sar is very important source of water resources and water management. Early version of Shukra Niti is a great accounts of water bodies, water wars, Millitary uses of the water, Management and the construction process under water management. According to Shukra Niti- '*Jalon se sabka poshak Raja Jal-rup aur apne dhano se pusta karne se varun rup hai*'¹⁸ Shukra Niti mentioned that, the capital surrounded by Parikha (khai)...and the water

wells, step wells, vavs, water ponds tanks were situated in the middle of the sabha..The king made his palace where best step wells, water wells and 'Jal yantra' occurs¹⁹.

Samrangan Sutradhar²⁰ is an important paradigm developed in pre medieval period on the important aspect of Water Management. This Grantha originally written in Sanskrit by the Parmer ruler King Raja Bhoja (1018-60) of Malwa. Who was himself the great engineer and was the architect of Bhoj-Sagar, on of the largest artificial irrigation lake of Medieval India²¹. In the eleventh century a lot of historical and cultural text on human civilization has been written, which is important aesthetically as well as socially. Samrangansutradhar, Vishnu Dharmotarpuran as well as Aparajitapacha take about the process as well as different colour aspect have also been specified. Raj Prasad has referred to the bathing pool, ponds and other water bodies like Varigraha, Dharagraha, in his text. Administrative and domestic establishment have been also elaborated on. Samarangan Sutradhar and Arthashastra mentions the Variyantra probably a revolving water supply for cooling the air.²² Samarangan Sutradhar Grantha is the most valuable and authentic source of water technique in the palaces and Forts, construction methods of water resources and the architecture of water bodies of Malwa.²³

Raja Bhoj has constructed so many water tanks, lakes and reservoirs in Dhar, Mandu and Bhojpur. Many wells, tanks, canals and reservoirs has been digged in that period. He had excavated Bhojapur lake, the largest of the kind It spread on the village of Betwa to the extent of 250 sq.miles²⁴.

According to Samarangan Sutradhar there must be fort and water source in the capital, there must be many Tadags, Gardens, wells and bathing places in the city.²⁵ We can also see the Vastu Shastra architectural reference in these text on as an elaboration on the different Yantra²⁶, construction as well as their process and working functions. Vari yantra: water machines

1. Pata-yantra: for the purpose of watering the plants of a garden.
2. Ucchraya-Samapata Yantra
3. Patasamocchraya yantra.
4. Ucchraya yantra-modern pipe lines fixed in a tank or well of the modern boring having their prototype of these.

Shilpa Shastra makes two broad classification of vari yantras. Pleasure giving (kridartha) and purposeful (karya Siddhartha). The second category is illustrated in the pata yantra and second in the three following Ucchraya, Patasamoccharava and Ucchraya yantra. All the above four tabulated vari yantras result in the manipulation of the movement of water. In the first, it is the downwards flow from an overhead tank in the second, release of water at the higher level from tanks placed at the equal level; in the third, is a contrivance

using bored columns for letting down water from a height and then taking it up through columns placed aslant; and lastly in the fourth, water from a well or a canal on the ground is sent up by a device.

Two yantras falling in the category of vari-yantras are first the wooden elephant drinking water placed in a vessel, any amount of it, and neither the intake nor the water taken in, is perceivable. The one is the underground conduit is based on the samucchraya principal of circulation of water on the same level. Here water is brought to a tank from a distance source. The future important types of yantras not so far included in the above classification througha covered by the vari yantra and sewing machines are respectively the Dharagrha and the Dolagrha. five varieties of the Dharagrhas are- 1.Dharagrha 2.Pravarsana 3.Pranala 4.Jalamagna 5.Nandyavarta. Dharagrha, is a shower bower in a garden. It was very popular in medieval times both in the east and west and formed essential constituent of vast palace equipment. More specific description of the four types of the Dharagar²⁷ now follows-The main specific of the first three Pravarsana, the shower, is that it pours down water strong figures of three four or seven man should be set up with carved tubes the whole mechanism is fitted with water which is poured out in different ways by these figures. The next variety called Pranala is two storied with a single pillar of four, eight or sixteen built like a pushpaka viman with decorative design. At the center bellow is a water tank, with a big lotus. he third Jalamagna is a chamber under the water. A continuous flow of the water above keeps the chamber completely cool and the whole reservoir is full of mechanical lotuses, fishes, birds etc. The last type Nandyavar has in mid tank a big flower like structure.

Conclusion-These mechanism also lead to water conservation as it kept the water in flow. Literature is a mirror reflection of the society hence any text can be taken as an ask of ideal inspiration and definitions of that era. So Samrangansutraddhar is an important paradigm developed in medieval period on the important aspect of water management.

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3. Significance of Devices and Symbols on Kunindas Coins

*Dr. Yasvir Singh

The expression of social traditions and other aspects of life by means of symbols and devices has been natural feature of every society. Hindus are famous for making maximum use of symbolism in various aspects of their life¹. In ancient Indian coinage we get stamping of a lot of symbols. These were used for explaining various aspects of life. Stamping of symbols was the easiest way for expressing the ideas or sentiments, so from very beginning it was evident to make use of symbols. The tribal coinage portrait on them the symbols of their national deity, patron saints and their *vahanas* and objects peculiar to them as also the national standard of their tribe. A good number of symbols and devices have been found depicted on Kuninda coins. These can be regarded as indispensable source material for the study of socio-economic and religious history of the region i.e. North-Western India or Himalaya region in particular and ancient India in general. In the present paper we will discuss in details the various devices and symbols on Kuninda coins and their significance. The following symbols are generally found on Kuninda coins:-

1. Animal figure (Deer/stag)
2. Female figure (*Lakshmi*)
3. Tree-in-railing
4. *Savastika*
5. *Srivatsa* or cobra
6. Arched Mountain
7. Railed or pedestalled parasol
8. *Nandipada*
9. *Inderdhvaja* or *Jayadhvaja* or Triangle headed standard
10. River or zigzag line.
11. Border of dots (Star like symbols)

*Associate. Professor of History J.V.M.G.R.R. College, Charkhi Dadri(Bhiwani), Haryana

12. Vase with flower

13. Some other symbols

The significance of above mentioned devices and symbols which occurs on Kunindas coins is discussed below:-

1. Religion :-A careful study of the relevant devices and symbols throw welcome light on the religion of Kunindas. The Kunindas were the devout worshippers of *Siva* as is apparent from the symbols depicted on their coins². The anonymous or *Chhatresvara* type of their coins bear on the obverse the figure of *Siva* standing, facing and holding trident with battle-axe in his right hand, while the left hand, from which hangs what is described as leopard skin by Cunningham rests on the hip. As pointed by J.N.Banerjee³, his head is adorned with locks of hair arranged in the *jata-bhara* fashion, while on specimens he looks like standing under an umbrella. The last feature appears to be alluded to by the name *Chhatresvara* by which he is referred to in the coin legend⁴. The legend written in *Brahmi* reads *Bhagavata Chatresvara Mahatmanah*, which according to Sircar, is intended to be Bhagavata Chhatresvara Mahatmanah, meaning (This is the coin) of Lord *Chatresvara*, the supreme king identifying *Chatresvara*, as *Siva*, he hold that the Kunindas were specially devoted to this deity⁵. J.N.Banerjee adds that the tribal state of Kunindas at one time was dedicated to lord *Siva* in second century A.D, and the coins were issued in his name in the capacity of its sovereign ruler⁶. This brings into relief a novel feature of the religio-political life of ancient India according to which the state was dedicated to or the royal power or success against an enemy was regarded as due to the favour of presiding deity of the rulers. This practice was prevalent among the Yaudheyas also⁷.

Further, the symbols on Kuninda coins also points towards the worship of *Siva* in both forms anthropomorphic as well as symbolically. A number of symbols such as *nandipada*, trident, *Chhatra* within railing, three-arched mountain surmounted by a crescent, cobra, etc. on Kuninda coins points towards the symbolic worship of *Siva*.

Furthermore, on the obverse of the silver and copper coins of Kuninda of class 1 the depiction of female deity points towards the worship of goddess *Lakshmi* or *Durga-Lakshmi* by the tribe. The depiction of other symbols of religious importance such as *savastika*, *srivatsa*, *Inder dhavaja*, etc. once again confirms the goddesses in ancient Northern India. Hence, the occurrence of a number of symbols throw welcome light on the religion of tribe in particular and Northern and Himalayan region in general.

2. Fauna and Flora :-The various devices and symbols on Kuninda coins also throw welcome light on the fauna and flora of ancient northern India. We find representation of deer or stag and *nandipada*, snakes on these coins which

points towards the occurrence of deer, stag bull and snakes in the region occupied by Kunindas. The tree-in-railing and flower symbols on their coins indicates the types of vegetation flourishing in particular region. The tree-in-railing is also found on the punch marked, *Yaudheya*, *Malava*, *Audumbara*, etc. coins. So the symbols gave us an idea regarding the fauna and flora of the region.

3. Conservation of Natural Wealth :-The various symbols such as tree-in-railing, six arched hills or three arched hills, a zigzag line like a river, circles with dots, etc. commonly found on Kuninda coins portrays the worship of nature and vegetation. It indicates the importance of conservation of natural wealth. Further, the find spots of their coinage (Himalayan region) supports the above view of their love to nature. Himalayan region is also the source of perennial rivers and hence the representation of wavy line or river on Kuninda coins once again points towards the love for nature and its conservation by Kunindas.

4. Knowledge of Geometry :-The various symbols such as *swastika*, triangle headed standard, the rectangle, circle and circle attached with wavy line, wavy line, T like symbol, incense burner like symbol (), etc. found on the Kuninda coins reveals that they (Kuninda) had knowledge of geometry. The above discussed geometrical figures also threw light on the technical knowledge acquired by the tribe. So, it can be said that the Kuninda people had geometrical knowledge.

5. Art and Architecture :-The depiction of the various symbols discussed above by the Kunindas on their coins also threw well come light on the artistic nature of the people. The deer is depicted very beautifully on the coins. The depiction of symbols in a proper ratio further signifies the proficiency of the artists. Further, the depiction of elaborate structures by the six or more arched hills and of a *chaitya* by the three arched symbol on coins which are considered as shrine and temples by Devender Handa throws welcome light on the architectural zeal of the Kunindas.

6. Script :-The various legends found on the Kuninda coins reveals that the people of time knew about reading and writing skills. They had knowledge of *Brahmi* as well as *Kharosthi*. Hence the coin legends threw light on the education system of the Kunindas.

Lastly, it can be fairly said that the devices and symbols found on the Kuninda coins are very interesting and throw new light on the socio-religious life of the tribe in particular and Northern India in general. The symbolic representations are very significant and represents social ethics and activities of the tribe which helps us in understanding the social recognitions of the Kunindas. They reflect welcome light on the various aspects of Kunindas . The

legacy of their traditions can be traced today also. The worship of goddess *Lakshmi* and *Shiva* is prevalent even today in various parts of India. Further, the various auspicious symbols such as *swastika*, flower pot, lotus, *naga*, *chakra*, etc. are regarded as signs of well being. Hence the present study helps us in establishing the relationship between ancient Indian society and present society.

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4. Iconographic Representation of LAKULIS In Malwa

*Dr. Hansa Vyas

On the basis of textual and epigraphical data the Pasupata system was founded by LAKULIS, the twenty-eighth incarnation of Siva. The Lakulisa pasupata is the earliest school of saivism. The Lakulisa branch of pasupata is mentioned in Sarv Darsana Samgraha. According to R.G. Bhandarkar this sect must have been founded before the Gupta period in the second century B.C. But D.R. Bhandarkar would assign it to the second quarter of the First Century A.D.

According to the Puranas Lakulisa was the twenty eight and last incarnation of siva born in a bharmana family of Kayavrohana in Baroda District of Gujrat. According the puranas Lakulis had four pupils namely kusik, garg, mitra and kaurusya.

Later research have proved that Lakulisa was a historical person as was Buddha and Mahavira and manifested himself as a great teacher with a club in his hand to propagate the doctrine of Siva¹. In course of time he was considered on incarnation of siva. His doctrine found favour in the "Vayu" and Linga Purana and it was considered contemporaneous with the Pancaratra system of the Bhagvatas. The Generic name Pasupata found reference in the Mahabharata but only after dropping the prefix LAKULISA the name of the human founder.

The LAKULISA Pasupata tradition is Quite ancient in Malwa region. The yogi Siva seated cross legged on the Lotous pedestal with the staff (Dand) on his right of the Ujjaini type coins² is a clear evidence. By the time of Paramaras, LAKULISA worship had become an integral part of the Saiva-Sakta tradition and Lakulis of the temples but also in the parikaras of the deities like Parvati, Uma-Maheshwara³ etc. Thus many icons of Lakulisa were carved during Parmar period, of which atleast 19 are in the Indore Central Museum. Many more can be seen in Dewas, Ujjain, Shajapur, Bhanpura, Mandsaur, Hinglajgarh, Mori, Kethuli, Sandhara, Antaraliya, Bhopal Biral Museum, Vikram Kirti Mandir Ujjain etc.

*Professor of History Govt. NMV Hoshangabad, M.P.

As per the direction given in the Silpasastras, Lakulisa icon should be Urdhvaretas, sitting in padmasana with danda (Lakul or Staff) and Bijpuraka in its hands, But the parmara sculpture of Lakulisa have substantial variations. LAKULISA images of the Malwa region are both two and four armed. The hair is generally curled tide with the nagabandha as Jatajuta, hands carry staff (dand or Lakul), Bijpurak, Trisula and the Book. The staff is also Some may have a yajnopavita on their shoulders, whereas it may be missing in others.

LAKULISA Images - Mudra & Asana⁴

- | | |
|-----------------------------------|---|
| Abhaymudra | - Hand gesture of protection and Reassurance. The hand is turned to the front with fingers raised up words. |
| Aksamala | - A rosary of beads of rudraksa, found in the hands of Siva. |
| Dhyana-Mudra | - Hand pose in which palm of the right hand is placed in that of the left hand and both together are laid on the crossed legs of the seated image. It is the most correct attitude for Dhyana Yoga (also Yoga Mudra) |
| Katisutra | - Waist Cord |
| Matulinga | - A citrus fruit, carried by siva in his hand (Lakulish) |
| Padmasana | - Meditative pose (Lotus position) seated with the legs crossed and soles of the feet turned upward. |
| Pustaka | - Book represented generally as a manuscript made of palm leaves. |
| Sukhasana | - Sitting pasture where one leg, generally the left one, rests flat on the seat while the right knee is raised upwards from it and the right arm is stretched on the raised knee. |
| Utkutikasana | - Sitting posture where one sits with heels, kept close to the bottom and with the back slightly curved and the forearms resting on the kness raised above the seat. In order to keep the knees firm in the position, a cloth known as yogapattha is tied round the raised knees. |
| Urdhvaling OR Urdhavaratus | - Erect phallus, signifying great control of senses. |
| Varada Mudra | - Hand gesture of conferring a boon or bestowing a favour. This pose is depicted by putting the palm spread out wards with the fingers pointing down, in standing figures the arm usually hangs down the side of the body. |
| Veda | - Early Aryan script, containing hymas and formulas for Bharmanic priestly ritual. |

- Yajnopavita** - Sacred thread; Invariably worn by the male member of the twice born; is found on the images of the gods from the Gupta period onwards.
- Yoga patta** - The band of cloth that is used to hold the crossed legs in position while one is engaged in yogic practice of contemplation. The band goes round the two legs that are crossed and is up lifted and keeps the body firm and upright while seated in gesture.

Images

There is a rare sculpture of Lakulisa from Gajendra-ghata Mandsaur, belonging to fifth century A.D. now preserved in the State Govt. Museum Bhopal. It is a unique piece of art with twin phallus in contrast to image of Lakulisa, commonly found, with only single erect phallus. The icon has been carved out of schist stone wearing ekavali, yajnopavita, waist band and brackets in broken hand. The lower garment is tied stylistically. The ear lobes have sarpkunda as in short the icon retains all the features of the classical tradition. The rare thing however, is that the icon is dvilingi.

Bijawad (Dewas)-

One good specimen of Lakulisa image brought from Bijawad (Dewas) is now preserved in the Bhopal museum⁵. It belongs to the 11th century A.D. This is an image of four armed Lakulisa. His lower hands are in Uttanpani yoga mudra. The upper two hands and knees are broken. He is wearing a Nag Yajnopavita.

Another beautiful image from Bhanpura Mandsaur is in white sand stone and apparently belongs to 7th - 8th century A.D. This ithyphallic image of Lakulisa is seated in padmasana on the lotus. He has two hands but both the hands are broken. Lakulisa is adorned with Jatamukuta and a few stray jatasa are seen flowing down on the shoulders. The good wear simple ornaments, namely Kundals in the ears, and hara and yajnopavita on the chest. Two upasakas are carved separately and seated on either side of the central figure. There is a third eye placed vertically on the forehead.

There is doubt about the period to which this sculpture belongs to from its association with other sculptures it should be grouped with Pratihara images. The round face, bow like eyebrow, half closed eyes, strong but balanced torso, use of very few ornaments are indicative of the Gupta style and therefore, the maximum we can do is to put it in the 7th Century A.D.

A beautiful image of Lakulisa is kept in Indore museum from Hinglajgarh. It is four armed, urdhvaretas and is sitting in yogasana between two pillars starting from the right it is carrying in its hand aksa, danda, veda and bijapuraka,

ornamentation of Long vanamala, yajnopavita, Jatabhar and Kundal is simple. The Veda in the hand is an important feature.

Another beautiful image from Hinglajgarh, carved out of brown stone and measuring .56 x .52 x .70 meters is kept in the Indore museum. The sculpture has two hands and is sitting in padmasana of visvapadma. It is carrying a bijapuraka in its right and a danda in the left hand. It has Kundalas in the ears. Yajnopavita on the shoulders, snake round the neck and curled hair. Presumably this image was a part of the Lalatbimba of some temple.

A beautiful image of Lakulisa from Hinglajgarh (Mandsaur) is displayed in the central museum Indore. The two armed, urdhvaretas Lakulisa is sitting in padmasana. Lakulisa is ornamented with muktamala, Keyura and Chakrakundala. Hair is arranged in dharmila style mukuta on both sides are saiva acharyas worshipping the god on the top are vidhyadharas with the Brahma and Vishnu on the sides⁶.

One more image of Lakulisa from Hinglajgarh made in white sand stone. Lakulisa is sitting on Padmasana. He is four armed but his fingers are broken on the upper part of the image, Hari, Haraka, Pitamaha and Devi are shown in sitting posture. He is adorned with typical Hinglajgarh jewellery with the unique feature that somasutra (Jaladhari) is around the urdhvalinga⁷

Another beautiful image in Red sand stone (54 x 78cms) from Kurwai District Raisen belonging to the 8th century A.D. now in the Biral Museum Bhopal is also worth mentioning. Here Lakulisa is seated in Baddhapadmasana on an inverted lotus inside two rathikas. In the right hand he carries a bijapuraka and chhatradanda. In his left hand he holds a club and a manuscript of veda. The hair of Lakulisa is arranged in beautiful locks. The deity wears simple ornaments ear-rings, a broad torque and a long vajrayantimala falling almost to the ground. Below are seated devotees in anjali mudra.⁸ The eyes, the nose and the mouth of the deity are slightly damaged.

Rasikara states that Lakulisa preached his first sermon at Ujjain⁹ There is a place Karohan near Ujjain, situated on the route of panchakrosi yatra where a number of sculptures including those of siva belonging to the Parmara period have been found. The four disciples of Lakulisa, named Kusika, Garg, Mitra and Kaurusya become the founders of the four branches of the pasupata sects. Ujjain was an important place. According to tradition siva killed the demon Tripura at Ujjain. The first anthropomorphic images of siva are found in the Ujjaini coins.

At Ujjain Bhandarkar has spotted two images of Lakulisa on the lintel of the two chambers of Bharathari cave¹⁰. Now at present one image of Lakulisa on the lintel of the chamber of Bharatari Cave at Ujjain.

In Rinmukteshwar at Ujjain a beautiful image of Lakulisa is shown with Uma-Maheshwar Parikar.

Another beautiful image from Okhaleshwar at Ujjaini. The sculpture has two hands and is sitting in Padmasana. It is carrying a bijapurak in its right and a dand in the left hand. It has kundals in the ears, yajnopavita on the shoulders.

One more beautiful image of Lakulisa from Karohan (Ujjain) carved out of sand stone and measuring 1 feet high and 9 inches broad is kept in front of Kayavrohaneshwar Temple.

Another beautiful image of Lakulisa from Ujjain belonging to Paramar Period. This image measuring 31"x32" is made of sand stone. He is adorned with simple jewellery. His right hand in Abhaya-Mudra and left it is carrying dand. He has Jatamukuta and face is saumya¹¹.

At Mandhata, a sacred tirtha on the Narmada, there is a temple of Siddhesvara in which figure of Lakulisa is carved¹². At Sindurasi (Shajapur) there is a temple of Mahakaleshwar in which figure of Lakulisa is carved. The two armed, urdhvaretas Lakulisa is sitting in padmasana. Both the arms are broken but probably were in yogmudra. Lakulisa is ornamented with simple jewellery. This image belonging to paramar period.

The saiva philosophy is an outgrowth of the religion, the distinctive feature of which is the worship of the phallic form of god siva. It has a continuous history of at least five thousand years. The phallic emblem of siva, as found in the ruins of the Indus valley civilization, is even today an object of worship among followers of saivism. It is a living faith all over India.

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5. Drama Writings In Early Medieval India c.7th Century to 12th Century AD)

*Inder Jeet Ranga

The origin of Sanskrit drama is a most interesting study in the history of Sanskrit literature. It is an undeniable fact that Bhârata's *Natyâûâstra*, the earliest extant work on Sanskrit dramaturgy.¹ The earliest forms of dramatic literature are represented by these hymns of the *Rig-Veda*, which contain dialogues². According to Bharata Muni, who wrote in his *Natyâûâstra* that Brahma derived prose from the *Rig-Veda*, music from the *Samveda*, dramatic performance from the *Yajurveda* and Rasa from the *Atharvaveda* and thus composed *Natya Veda*. Thus a drama is known as the fifth Veda. The drama has had a rich and varied development in India. Thus the *Sâhitya-darpadâ* of 'Mirror of Rhetoric' divides the Sanskrit drama into two main class, a higher (rûpaka) and a lower (Uparûpaka)³.

Dancing and Music were indispensable items in the Nâtaka. The Sanskrit drama is a mixed composition of joy and sorrow. Love is the subject of most Indian drama. The various characters in Sanskrit Nâtaka speak different dialects, accordance with their social status. The Sanskrit dramas were played on stage and not merely read privately.

The occasion for the performance of drama was usually some festival or a royal marriage or victory celebrations. For the purposes of the Theater, the temple, hall or courtyard of a king's palace was used⁴. Sometimes even a cave was used to perform a drama⁵. Sûtradhâra or stage manager, according to our dramas, as according to *Natyâûâstra* must be a highly, cultured man⁶. But there was no special theatre in the middle ages⁷, and plays seem to have been performed in Sañgîta-ûâlâ or Ranguâlâ of a royal palace. Bhâ^o was a great poet and dramatist but Kâlîdâsa is acclaimed as the best of Indian dramatists. Bhavabhûti is the next great name after Kâlîdâsa who is mentioned by Kalhaða in his *Râjatarañgiðî*.

*Assistant Professor, Govt.P.G.College, Sector-II, Chandigarh (Punjab)

Development of Drama Writings

The well-known king Harsh or Harshavardhana or Āeri Harsh, the hero of Bâḍa's *Harshacharita*, who reigned⁸ (606-647 AD) of Kanauj and Thaneevara. He was a man of letter. The drama named *Ratnâvalî*, *Priyadarœikâ* and *Nâgânanda* are ascribed to Harsh. He was the reputed patron of Bâḍabhāḷḷa, Mayûra and Divâkara.

The *Ratnâvali* which is Harsha's master piece is a Natika (drama) in four acts which deals with the story of union of king Udayana and Ratnâvalî, the daughter of the king Ceylon. The *Priyadarœikâ* is also a drama in four acts, have a common hero of the *Ratnâvalî*. *Nâgânanda*, a Nâtaka in five acts, depicts the story of Jimutavâhana. Bâḍa in the metrical introduction to his *Harshacharita* refers to Harsh as Adhyarâja (lit. rich king) and his achievements literary and political (Utsahair)⁹.

Mahender-Verma, Pallava king flourished in the first quarter of seventh century AD (C-600-630 AD). He was not only a patron of art but was also himself the author of a book named the *Mattavilâsa-prahasana* which is a farce, described the moral degradations of the contemporary society.

The dramatist Bhavabhûti is the next name after Kâlîdâsa. He was a Brâhmadâ of Vidarbha (now Brâr) in southern India. His name is mentioned by Kalhaḍa in *Râjatarângîyâ*¹⁰ as a poet in the court of Yaçovaraman king of Kânyakubja (Kanauj) who reigned during the first half of the eighth century AD. His full name was Shri Kañatha Nîlkañḷa¹¹. Vâkpati¹² also respectfully refers to Bhavabhûti. Bhavabhûti has earned the fame so much as on account of his skill in dramatic technique, but also on account of his mastery in the use of Sanskrit language¹³. But he could not enjoy any popularity in his life-time. He wrote three rupaka/drama i.e. *Mâlâtî-mâdhava*, *Mahâvîracharita* and *Uttarârâmacharita*.

The *Mahâvira-charita* or the Biography of the Great Hero", is the first play¹⁴ of Bhavabhûti. The drama is written in seven acts. Subject matter is related to the *Râmâyâḍa*, depicting the heroic achievements of Rama's early life. In this play, Mâyâvân minister of Râvaḍa played a very important role in it. Bhavabhûti wrote his drama under the affluence of the *Arthâûâstra* of Kaupilya.

The best known and the most popular of Bhavabhûti's drama is the *Mâlâtî-mâdhava*, is a prakaraḍa. The drama of Mâlâtî and Mâdhava is in ten acts. Klein has designated the *Mâlâtî-mâdhava* as "the Romeo and Juliet drama of India"¹⁵. The *Uttarârâma-carita*, the second part of the Biography of Râma, written in seven acts, covers the later life of Râma. Râjasekhara, a Mahârâstriyan poet/dramatist who went to Kanauj to win favor and fame, was the reputed teacher of king Mahenderpâla of Kanauj (893-907). Râjasekhara calls himself

an incarnation of Bhavabhûti in this verse¹⁶. Râjasekhara, a great master of words, composed four dramas, viz., *Bâlarâmâyâḍa*, *Karpûrmaḍjarî*, *Viddhâûâla-bhaḍjika* and *Bâlabhârati*. The *Bâlarâmâyâḍa* is a play in ten acts, narrates the whole story of *Râmâyâḍa* the *Karpûrmaḍjarî* was a play (Sapḷbaka) in four acts written in Prâkrit. "The *Karpûrmaḍjarî* is the (one of the) best comedy (ies) in Indian literature and it is more remarkable for its style and language"¹⁷. It describes the love story of Chandrapâla, a king of Kanauj and Karpûrmaḍjarî the Kuntala's princess. The *Viddhâæalabhaḍjika* also, a drama in four acts, is based on the five story of king. Kshmiûvara was a contemporary of Râjasekhara at the court of Mahipâla of Kanauj whose accession to the throne took place in AD 914. He wrote two dramas, viz., *Nai'adhananda* and *Chandakauœika*. The *Nai'adhananda* describes the story of Nala and Damayanti. The *Chandakauœika* is a drama in five acts depicting the famous story of king Hariœchandra and sage Vicevamitra.

The *Veḍisanihâra*, written by Bhaḷḷanârâyâḍa, is a drama in six acts, based on story of the character of the *Mahabharata*, Bhîma who killed Duœeasana and tied the hairs of Draupadi with his blood. The Chief sentiments of this Nâtaka are Vira (heroic). Bhaḷḷnârâyâḍa probably flourished before eighth century AD because Vâmana and Ânandavardhana quote him.

Murâri, the author of *Anargharaghâva* belonged to the end of the eighth or the beginning of the ninth century AD. No other later dramatist was able to dramatize successfully Râma-episode, after Bhavabhûti had written his masterpiece¹⁸.

Eaktibhadra, who was the disciple of Eankaracârya¹⁹ (788-820), wrote *Âûcharya-chûḍâmaḍi* or *Chûḍâmaḍi*, in the beginning of ninth century AD. He belongs to Kerala. He depicted the story of Râma in this play. *Aœcharya-chûḍâmaḍi* is the first by a Kerala dramatist for enactment in the local theater²⁰.

Dâmodaramiœera, wrote *Mahânâḷpaka* or *Hanumânâḷpaka*. He was a court poet under the patronage of Bhoja, king of Mâlava who resided at Dhârâ (now Dhara). This play is found in two recessions, old edition is written by Dâmodaramiœera, has fourteen acts. Second edition is written by Madhûsûdana, has nine acts. The plot is based on Ramâyâḍa. According to Lauders it is a specimen of shadow-plays in Sanskrit²¹.

The *Ramabhuyudaya* is another drama written by Yaçovarman, in six acts, is based on Râma story.

Kundamâlâ, a play, was written by Diñnâga or Dhîranâga in 1000 AD. The play described the story of *Ramayana*.

Vatsrâja, a minister and feudal of the court of Parmardideva (1163-1203) the ruler of Kâlînjâr. He was a scholar and politician. He wrote six dramas named *Kirâtârjunîya*, *Rukminiharana*, *Tripuradâha*, *Samudramanḷana*, *Karpûracharita* and *Hâsyachudâmaḍi*. The poet Bilhaḍa wrote *Karâḍasundrî*

(Nâtikâ) in the eleventh century AD. The drama was performed in the temple of ũântinâtha on the occasion of the festival of Jina Ri°habha.

Kri°ðamicæra wrote *Prabodha-chandrodaya* or “Rise of the Moon of Knowledge” was approximately the later-half of the eleventh century AD. This play in six acts is one of the most remarkable products of Indian Literature. He wrote his play for king Kîrtivarmana of Chandela who ruled between 1050-1116 AD.

Jayadeva, the author of *Prasanna-râghava* was a resident of Berar of the twelfth century AD. This Jayadeva is different from the Jaidev, famous writer of *Gîtâgobinda*. *Parasanna-râghava*, a Nâþaka in seven acts, describing the life of Râma from his marriage to his return from Lañkâ.

A large number of Sanskrit plays were written from seventh century to twelfth century AD. There are some dramas which have less importance. K°emendra, of the 11th century AD, wrote a play named *Chitrabhârata*, which is not available now. Umâpati-dhara, a contemporary of Jayadeva author of *Gita-gobinda*, wrote *Pârijâtaharaða* in the twelfth century AD. Ramchandra was a Jaina dramatist and pupil of Hemachandra. His two plays are available, viz *Nalavilâsa* in seven acts and *Nirbhayabhîma*. *Harakelinâþaka* is written by Châhamâna king Visaladeva Vighrârâja of Çakambharî in the twelfth century AD. This play partially preserved in stone in Ajmer. This play is in two acts. *Mudrita-kumuda-chandra* is written by Yacæandra in twelfth century AD. This is a juristic drama.

Harsh and Mahenderpâla were the Royal writers. Harsh wrote three dramas and recognized as a literary personality in the history. Bhavbhûti is the next name after Kâlîdâsa. His name is attached with for famous writings. He got fame as a dramatist and a reputed teacher of king Mahenderpâl of Kanauj. A large number of Sanskrit plays have been written from seventh century to twelfth century A.D. Plots of the mostly plays are based on the story of the Ramayana and Mahabharata. Some plays were written in the praise of their patronage. These are the great sources to construct the history of India.

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जितो पयौ यषोवर्मा तद्गुणस्तुतिवन्दिताम्॥ (Râjataranîgiði iv, 144)
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स्थितः पुनर्यौ भवभूतिरेखया स वर्तते संप्रति राजषेखरः॥
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6. Environment Concerns as Reflected in Socio-Religious Practices of Jammu Region

*Dr. Monica

Environment is the combination of the external physical conditions that affect and influence the growth, development and survival of an organism, including air, water, soil, trees and their interrelation. There are two basic components of environment viz: - Biotic i.e. Vegetation and Fauna and Non-Biotic i.e. Climate, Rivers and Geology etc. In other words, Environment refers to all surrounding condition influences or forces that influence or modify as the aggregate of social and cultural conditions that influences the life of an individual or community.¹

Social and Religious traditions commonly nurture faith and moral action with methods of spiritual growth, some of which may be beneficial to environmental Conservation.² Generally rituals, traditions and festival are related with worship of Environmental components both biotic and a biotic. In Biotic components of environment includes worship of trees, animals and birds, whereas in a biotic components include worship of rivers, water, mountains, sun, moon etc.

Various tribes settled in the Jammu region from ancient period such as Madras, Audambaras, Darva-Abhisara, Khasas and Nagas. Madra were the contemporary of the early and later Vedic Aryans. This fact is testified with the mention of the Anu tribes in the battle of ten kings (dasrajan).³ Aryans followed many religious practices, beliefs and rituals in sapsindhu region. The earliest religious idea of Aryan were those of the primitive animism. They could not control or understand, the forces of nature were invested with divinity and were personifies as male and female gods.⁴ It was thus the probable that Madra people also worshipped similar Gods. Those gods were Indra, Agni, Surya, Savitri, Soma, Varuna etc.⁵ The classification of god into terrestrial atmospheric and heavenly god indicated that they were probably aware of the modern types of classification of environment such as Lithosphere, Hydrosphere Atmosphere etc. By worshipping these Gods, they were aware with the idea of the balance

*Department of History, University of Jammu, Jammu,

among the a biotic components of environment.

Worship of Sun and Moon plays an important part in the domestic rituals of peasants. As the day beings to dawn, the people of the region repeat the Gaytri Mantra, the oldest of all the Hymns with folded hands or mantra only Om Surya Namah and bow their head. Water is also offered to the sun.⁶ According to Atharvaveda, the rising sun destroys all the visible and invisible pollution.⁷ Yajurveda also confirms that the sun destroys the pollution in atmosphere with the help of its rays.⁸ There are various references in Vedas that solar energy to be a significant source of putting end to the pollution that causes ailments.⁹

Much stress has been laid upon the performance of Yajana as it is the only way of maintaining the balance in nature and protecting the environment. Yajnas is a term which popularly understood as a fire sacrifice involving the offering of grains, clarified butter, Sandalwood etc. to a fire.¹⁰ Generally, it is believed that Yajnas were performed with objective of ushering prosperity or to avoid disaster, but the material used in Yajnas purifies the air and make it pleasant¹¹ There is a provision to perform remedial Yajnas to cure infections or contagious diseases. Such Yajna remove various pollutions along with the diseases and restores purity.¹²

The material burnt in the holy fire-pit of a Yajna is called Havya which are of four kinds - fragrant, nutritious, curative (remedial) (medicinal) and sweet tasting. The fragrant spices include Kasturi (Musk), Kesar (Saffron), Agar (Aloe wood) Tagar, Chandan (Sandalwood), Jayaphal (Nutmeg), Ilayachi (Cardamom), Javitri (Mace) etc. When these are burnt in fire, the fragrant smoke spreads far and wide and purifies the fire, the fragrant smoke spreads around and purifies the atmosphere by pervading it. Yagyopathy permit the burning of different medicinal herbs for curing different maladies.¹³ The offering in a Yajna, consumed by its holy fire, gets subtle and spreads all around with the help of air and pollution is removed as far as the air reaches and we get rid of air pollution. A little ghee, raw sugar (gur), kesar, Kasturi etc. are consigned to fire scientific research about the utility of yajnas has proved that the Yajna is an antidote against different types of pollution. Many times Karir yajnas were performed to bring rain which purified the air.¹⁴

In Jammu region, the worship of earth is very popular. Several rituals have been association with this. The people of the region call this worship as Khetrपाल पूजा, when the farmer transplants his seedlings, makes a oblation of rice on the ground and prays to Dharti Mata to protect his crops.¹⁵ Earth provides all vegetation, minerals, medicines, and many other organic and inorganic materials. A special ritual associated with mountain worship is noted in the region i.e. Gobardan Pooja Vrata. This vrata is observed on the next day of the Deepawali. A figure of Gobar i.e. cow dung in the shape of mountain is

prepared and the worshipped with fruits and sweet. In some regions of Jammu Gobardan parvat was worshipped in Human form with flowers and sweets.¹⁶ Mountains are the treasure of natural resources. The people of region associate this ritual with mountain ranges and make them sacred for the protection and conservation of forest products of the mountains.

In the Vishnudharmottra Purana and the Nilmata Purana there are lot of verses indicating the sanctity of rivers like Devika, Ravi, (Iravati) Beas, Chenab (Chandrabhaga), Vitasta etc.¹⁷ Rivers are worshipped by the people of region during festivals like Bacha Dua. In this festival women fast the entire day and rivers are worshipped with flowers, fruits, and Dhoop. In this vrat, Ruta (Roti of wheat flour, Dry fruits and Gur) are offered to the rivers.¹⁸

Bathing at the rivers is considered meritorious by the people inhabiting the region. Among local tirthas, the most famous is Uttar Behni Purmandal also known as gupta Ganga, the sacred river of puranic fame flowing unseen under the sands of its bed. River Devika of the region has its mention in the Nilmata Purana¹⁹ and the Vishnudharmottara Purana.²⁰ Some lakes like a Mansrover, Mansar, Mantalai are also of religious importance and are worshipped. Circumvallation of these sacred rivers very much popular in this region.²¹

Bathing at sacred rivers like Devika is considered equal to the dana of crore of cows.²² Pinda dana rites are also performed by the people of region of Gaya and Uttarbehni.²³ Water is the most essential for keeping a balance in environment. The natural environment of any place is dependable on the land water relation of that area. Water is an important resource, which determines the regularity of rains, crops etc. and maintains the balance in the universe. Performing pinda dana in the rivers, indirectly they support the aquatic life of the rivers, which act as water purifier. Many rivers are considered sacred in the region. Among these, the rivers Devika is considered most sacred.

The people of this region worship banyan i.e. Badh with great sanctity, Amala tree is also worshipped in this region and a special vrata Akhya navmi is also concerned with it. Mango leaves are very pious and are very frequently used in Kalash during the Navgraha Pujan.²⁴

Tulsi is again another plant of great sanctity. The sanctity of Tulsi gets reflected from Tulsi ka vrat.²⁵ On the occasion of Ekadashi of Kartik month, the ladies worship Tulsi, (Osmium). Tulsi plant possess many medicinal properties, which is well known. Tulsi plant has more potential to kill harmful microbes from the air as compare to other plants. Tulsi plant has given a natural solution for the problem of ozone depletion, as it releases ozone gas which helps in restoring the ozone layer. Similarly Amla also has medicinal properties. Peepal is useful, because it releases oxygen all the time and can grow in drought condition. That these facts were well known to the people, is clear from the fact that they regarded cutting the Peepal tree as sin. Therefore they incorporated all environmental

friendly trees in various social and religious practices.

Gopa Ashtami falls in Kartik month at the eight Sukla paksh. On this day cow and buffaloes are worshiped with flower garlands and tikka. They also offered Peeda (Ball of wheat flour). The ball is marked with tikka of ghee and turmeric.²⁶ In Pradosh vrat cow is worship and sweet food is offered to cow to eat.²⁷

Nagas are worshipped on different occasions but Nagpanchmi is the main day when almost all people celebrate the day with Naga Puja. The way of worship however, differs from family to family. In certain ranges of Jammu region 'Surgal Devta' is worshipped and the day is celebrated with Phumani dance. Elephant, bull, lion, hamsa, garuda, rat and several other animals are considered sacred because of their association with Hindu deities. Animism also formed part of popular faith in the region.²⁸ People of Jammu region were aware of the fact that the balance in nature is necessary for the survival of human beings so they associated animals with many socio religious practices.

In Jammu region, lots of festivals are concerned with agriculture among these Rade is one of the most popular agricultural festivals. In this festival, painting of flowers on the floor around the rims of necks of broken earthen pots is very common among the girls. The rims of such earthen pots are arranged in a circle representing the number of males of the house. These are known as Rade.. People eat their food collectively placing their thali over the rims. After taking food they recide folk song of Radas. Since the festival falls on the first of Sawan, when the rainy season commences they sing the song of sawan.²⁹

Another festival related with agriculture ritual is minjran observed at the time when maize is grown to give the corn. Girls prepared minjran, golden and coloured threads and offered to one another. Agriculture rituals are also related with family divinities. These rituals are observed to cherish domestic deities and for fulfilling their wishes. In Jammu region, these rituals are known as Kharka. Kharka ritual is observed during the harvesting season. The farmer when brings new harvest at home in the form of grains has to be first offered to the domestic deity.

Food mainly comprises of grains. People realize the importance of food for the survival so they associate certain rituals with them for its conservation. From above discussion we can understand that socio-religious practices was linked with nature. On the basis of above discussion, in the paper we can conclude that various rituals and cultural practices followed in different religions such as Hinduism, Buddhism, Jainism, Islam, Christianity and Sikhism are directly or indirectly linked to restoration of environmental balance in specific and natural balance in general. In spite of these important directions given by ancient religious studies we cannot follow these practices at present time because struggle for the survival become so difficult as compared to ancient times. So we need to modify the ancient practices that were followed by the ancient people by using modern technology.

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7. Socio-economic Back Ground of Naga-worship In Jammu Region

*Dr. Mehreen Sheikh

Naga-worship has acquired an eminent position in Jammu region from an early period. Our understanding of the worship of Nagas in the region of Jammu is mainly from the primary sources from both Kashmir and Jammu regions. Prominent among them are the *Nilamatapurana*, the *Rajatarangini*, the *Vasukipurana* and the *Vishnudharamotrapurana*. The *Nilamatapurana* records at great length the popularity of Naga-worship in the region of Kashmir. In some of the verses of *Nilmatapurana*, Nagas are mentioned to be the earliest most tribe of the region of Kashmir.¹ The *Nilamatapurana* clearly speaks of the time when the enmity between Nagas and Garuda took place in Kashmir.² This enmity has resulted into the migration of Nagas from the valley of Kashmir to the hilly areas of Jammu region, as mentioned in the *Purana*.³

The another important source of information which deals with the evolution, growth and importance of Naga-worship in the region of Jammu is the *Vasukipurana*. The legends mentioned in the *Vasukipurana* gives us elaborate information regarding the penetration of Naga-cult in the hilly areas of Jammu region especially Baderwah and Kishtwar. Presently, too, the worship of Nagas is popular among the people of Jammu region. Each family in the various areas of Jammu region has a separate Naga Deity. *Jatras* and *Kuds* are performed to get the blessings of Nag Devta. In order to understand the socio-economic background of Naga-worship in Jammu region, the physiography of the region must be understood. On the basis of certain physiographical grounds the region of Jammu can be divided into two sub-regions, namely, the hilly terrain and the plain region. The hilly terrain of the Jammu region comprises of the areas like Baderwah, Kishtwar, Rajouri, Poonch etc.

The region of Baderwah is surrounded by the highland valleys, which are drained and carved by Neru Nala and Raggi Nallas. The region of Kishtwar on the other hand, is situated in the range of inner Himalayas bounded by Zanskar

*Department of History, University of Jammu, Jammu

on the North, Himachal Pradesh on the East and Bhaderwah on the South. The proper Kishtwar is situated as on open plateau on the left bank of the Chandrabhaga river and thus, joined the Maru-wardwan valley from the north.⁴ Jammu Shiwalik is a region of great inequality having the southern boundary of the Shiwalik range sharply defined as *Daman-i-Koh*.⁵ The southern slopes lie between Ravi and Chenab and are irregularly broken by many streams and ravines. A large portion of Shiwaliks at Udhampur, Ramnagar, Billawar, Basoli, etc. falls in the *dun* region.⁶ Moreover, the region of Jammu shows an extraordinary rate of deposition, which makes the region most fertile part in the Shiwalik system.⁷ This is considered to be the essential condition for the development of societies here. In this way, it is the physiographical conditions of the region which makes it conducive to the people inhabiting here and thus they adapt themselves to the environment and gave the region the uniqueness it has at present.

The Madras are said to have inhabited the region of ancient Jammu. These Madras are further divided into *Purva Madra* and *Apara Madras*, who ultimately settled in and around the region of ancient Jammu i.e. the region lying between Ravi and Chenab and Chenab and Jhelum respectively.⁸

The Darvas and Abhisaras was the another tribe and are mentioned to inhabit the area lying between the Ravi and Chenab and Chenab and Jhelum respectively. As a result, the whole tract between Jhelum and Ravi came to be called as Darva-Abhisara after them.⁹ The reference of Darvabhisaras is further substantiated by the *Nilmata Purâna*, according to which they were the inhabitants of Darva land which has been identified with the districts of Jammu and Billawar.¹⁰

Khasas find particular mention among the important tribes of Jammu region along with the mountainous tribes of the region. Stein in *Rajatarangini* points out that the Khasas occupied the valley lying immediately to the south and west of the Pir-Panjal range between the middle course of the *Vitasta* in the west and *Kashtvata* in the east.¹¹ The Audumbaras, also known as the Udumbaras, was one of the most prominent tribes of the Jammu region, whose coins have been discovered in large number in the area of Pathankot. The literary evidences pertaining to the migration of the tribe, have tried to locate the Audumbaras in the areas of Kathua and Hiranagar of the region of Jammu.¹² Also, it is mentioned in these evidences that the Audumbara people inhabited the Nurpur-Pathankot region and even west of Ravi, in the Kathua territory.¹³ The difference in the social components of these two sub-regions, also causes difference in the mode of worship of Nagas. Accordingly, we may presume here that the rituals performed by the people in relation to the Naga-worship were also different in these two sub-regions. An important observation can be made when one compares the Naga deities worshipped in the hills of Jammu to

that of worshipped in plains. In the hills, worship of Naga deities would be preferred by making the idols of Nagas.

In contrast to this, in the plains of Jammu region *Baolies* are given more importance and all the Naga shrines are built in the vicinity of these *baolies*. These *baolies* are associated with the various sculptures with the images of Naga-deities which includes- Vishnu lying on Sheshnag, Shiva displaying serpent round his neck, motif of coiled serpents, etc.

The social components, however, has not be immutable. Many of the tribes over a period of time get assimilated into the caste system. A case in point would be the 22 villages of the area of Reasi. According to the census report of 2001 of tehsil Reasi, there exist 22 villages namely Phagori, Charke Kote, Bakal, Saraangdhar etc. In these villages, the Naga-tribe still lives in its primitive form.¹⁴ The people of these villages claims that they had only one common ancestor which is popularly known as Pangan Devta. But most of the people living in this area have come to the fold of Brahmanism and consider themselves as Rajputs, Brahmans , Kshtriyas, etc.¹⁵

One can easily understand the economic context of the Naga-cult which is primarily based on the social context related to it. The economic conditions of the Naga tribe help us to know the living standard, prosperity and different practices along with the rituals, associated with the tribe. The study of these conditions clearly reveal that the Nagas practice agriculture from an early period. This is authenticated by giving various harvest rituals, dedicated to the Naga-deities and which are performed in the different area of Jammu region till date. There are certain rituals popularly known as harvest- rituals, prevalent in certain areas of Jammu region. Prominent among them is the ritual associated with Akkhar Devta- The Stubborn God. Whenever the people of the surroundings needed water, this deity worshipped for rains in the dry season for their fields. Thus, the fields become fit for the crops after that.¹⁶ In some of the villages of Jammu region, there is popular belief that before sowing or harvesting the paddy crop gud (jaggery) is to be offered to the deity.¹⁷ It is also believed that failure in the offerings would cause numerous snakes to enter the fields and destroy their crops.¹⁸ In this way, we can gather from the study of above rituals that these people practise agriculture to a wider extent. Moreover, the rituals associated with the agriculture have become the common feature of the socio-religious life of the people of Jammu region. Even today these rituals are performed in the plain areas of Jammu region in order to get rains during dry season and for the betterment of their crops. Most of the centers, which are dedicated to Naga-deities are acting as the source of income generation for whole of the region. In this regard, the region of Bhaderwah is contributing a lot. The famous fair dedicated to the Naga-deities popularly known as Patt-ka-Mela and the only pilgrimage related to the Naga-cult i.e Kailash Yatra, are

held every year at this place. Thus, the valley of Bhaderwah is acting as a vehicle for the growth of tourism potential within the region of Jammu at present.

Hence, the evidences discussed above clearly indicates the impact of the geographical variations on the Naga-worship. These geographical variations also caused variation in the nature of social set up. In the mountainous zone we see the tribes while in the plains, we see a Brahmanised society. These differences in the social set up caused further variations in the form of worship. Another point which may be highlighted is the constant change and the process of assimilation that the Naga-worship underwent over a period of time in Jammu region.

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8. The Status of Early Indian Women with Special Reference to Rajbangsi Community in North Bengal:

A Sociological Observation

*Ranjit Barman

The status of the early Indian women was supposed to be equivalent to men and gradually their position was deteriorated due to Aryanization and even the position of women became worst in the post Vedic period¹. Some evil practices like caste system, social stratification and gender inequalities were brought by the Aryans. The practice invaded India with Aryan culture and civilization. The Rajbangsi Community in North Bengal, a non-Aryan society had shown the higher status to its women.²brought some social change in this society. This article intends to shows a glimpse about the status of women in Aryan and non-Aryan society with special reference to Rajbangsi Community in North Bengal.

The women in the Indus Valley civilization were relatively equal to men. It was a matriarchal society.³ There was no gender discrimination regarding dress pattern. Both male and female wear the same style of dress and ornaments. Women decorated themselves with-dress, ear-rings, bangles, bracelets, girdles and anklets.

A large number of nude or seminude female figures with elaborate head dress and collar sometimes with a necklace and check-cones wearing only a girdle or band round the lions are found here. These female figures carry two types of meaning firstly the existence of concept of mother goddess thus showing respect to women and secondly the commercial sense of the female figures. It is very crucial to say that these female figures are the examples of mother goddess and the inhabitants were the worshiper of female goddess⁴. If it is true, these female figures may be equated as 'Kali Mata' as it carries the features of the goddess Kali. This argument may be supported by the existence of Lord

*Assistant Professor Department of Sociology, Ananda Chandra College, Post & Dist- Jalpaiguri, West Bengal,

Siva. Some scholars believed that the Lord *Siva* (Pashupati Siva)⁵ was worshiped during this period. The goddess Kali is the consort of Lord *Siva*. Indus valley civilization is regarded the non-Aryan society and these type of God and Goddess are found popularly among the non-Aryan people. Latter on the Aryans recorded this *Siva* in their Rig-Veda as a non-Aryan or Tribal God⁶. Besides, a statue of a dancing girl proves that women had a very developed position in their cultural aspect. The almost nude and terracotta sculptures are found in this civilization of which large portion are female. The male sculpture was scanty. This proves that male sculpture was not as popular as female sculpture. Even no male sculptures were found in the Baluchistan⁷ while female sculptures were available everywhere in the civilization.

The women in the early Aryan society-The Aryans were patriarchal⁸ and for that purpose expectation of male child was the first priority. But some women like Visvavara, Apala and Ghosha were highly educated who even composed the Vedic hymns and rose to the rank of Rishis. Although, the women were allowed to take education but it of course should be only within home, not in the residence of *Guru*. However all the women are found educated were Aryans. No other than Aryan women were found to become educated during this period. So, some scholars insist that the Aryan women enjoyed a higher status.

The Vedas were the sacred literature of the Aryans. The word 'Veda' means 'knowledge'. There was no written form of the hymens. Perhaps the Aryans were reluctant to docket the Vedic hymns so as to they can confine it within themselves to dominate others. In this way they restricted to circulate the knowledge to others. As a result the Vedas are termed as '*Shrutee*'. Hence the women got the chance to become educated of their early period and later on it was denied due to following causes.

The women's education was denied as *Anuloma* (hyper gamy) and *Pratiloma* (Hypo gamy) marriage practice were emerged gradually. It was supposed to be regarded that the bride of *Anuloma* marriage are not eligible to take education or the bride due to *Pratiloma* can drain out their knowledge to others. Hence the women were denied to take the education in the later Vedic period and even the bride had to be excommunicated from their cluster. As a result the offspring of the *Anuloma* marriage got the father's status while the mother and her offspring's status were degraded due to *Pratiloma* marriage. This practice of marriage system lowered down the women's previous positions in the society. The women were regarded as article of enjoyment.⁹

The child marriage became a general practice when the girl child was excluded from education in the later Vedic period. Ghosha, a composer of Vedic mantras was spinster. Either she was not interest to marry or reluctant to marry

a groom as same as her or a groom lower to her educational status or no groom wanted to marry such a highly qualified bride. Girls enjoyed the freedom in choosing their life partners. Polygene and widow marriage was prevailed there. Polygene does not be a symbol of good position of women and junior liberate was prevailed. The Rajbangsi community is the largest aboriginal, self-sufficient agriculturist community in the northern part of West Bengal. The Rajbangsi women enjoyed the higher status as they were free from all evil practices such as *Satidah* custom, restrictions to widow remarriage and dowry system on the one hand, the women rose to the rank of priest on the other hand. These are considered to be a unit of measurement of the status of women.

Satidah and widow remarriage-The Rajbangsi community of North Bengal was free from the curse of the *Satidah* system while this practices prevailed all over India. In the name of glorification of ideal '*Pativrata*' that lead to inhuman practice of *Sati* was a cruel system among the dogmatic Hindu society. *Satidah* system was supposed to be evolved functionally due to restriction of widow remarriage. Widows are forced to become *Sati* or sometimes they sacrificed themselves to their husband's funeral pyres willingly to escape from the torture of widowhood life. Widow Remarriage could make a balance in the society. As a result the British government institutionalized the Widow Remarriage Act in 1956 after prohibiting the *Satidah* system in 1929 by Lord Bentinck. The society is bound to accept this law to make a balance between widow and the post widow life so as to the widow come back to the normal social life easily.

From this perspective the Rajbangsi society glorify its women to others community. When the women wanted to be *Sati* instead of survive in dogmatic Hindu patriarchal society, the Rajbangsi women was free from the curse of *Satidah* system. Widow need not to become a *Sati* to escape from the clutch of greedy man as there was already prevailed widow remarriage custom. They enjoyed the freedom of post widow life. The Widow Remarriage Act-1856 was complementary to the Prevention of *Sati* Act- 1829. To remove the terrible condition of Hindu widows the leading social reformer, Vidyasagar brought pressure on the British Govt. to make legal provision for widow remarriage that was already existed in the Rajbangsi community of North Bengal.

Widowhood was a problem at that time as because there was a vast difference of age between groom and bride. Customarily grooms have to be senior to bride. Sometimes the girl was married before attaining puberty. Married to a *Kulin* Brahmin was believed in bringing highest prestige and honour. Simply this practice will produce a large number of widow and these widows needs social accommodation instead of *Satidah*.

Some scholar gives few examples about the *Satidah* system in the Princely

State of Cooch Behar. But they have failed to furnish the supporting evidence. Raja Rammohun Roy had come several times in Cooch Behar State during 1809-1814 when he was *Dewan* under the collector of John Digbi in Rangpoor¹⁰. He never mentioned such brutal system in anywhere. Although only a few cases of royal family and Brahmin family was exceptional. In this context it was thought that this practice was supposed to be introduced due to *Brahminization* as Dr. Nripendranath Paul mentioned that to ascend the higher social status the Rajbangsi's followed such deadly custom.¹¹

Marriage and dowry system—Marriage and dowry system are another parameter to measure the status of women. Some marital customs such as dowry and bride price shows the status of women. This bad practice was not found among the Rajbangsi community. Rather sometimes the groom had to pay to the bride to some extent although it was rare. The Rajbangsi women enjoyed relatively higher religious status. They may ascend to the rank of priest. No other society can be found to raise their women to the rank of priest. 'Adhikari' are the Rajbangsi Brahmins also termed as 'Bairagi'. Both male and female may become 'Bairagi'. This female priest shows the higher religious status of women in this community. But this priest is on the way to wipe out due to Brahmanization. In conclusion it can be said that women in India during the early stage had not the satisfactory position in comparison to man whereas the non-Aryan indigenous women held an honourable place in the society.

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9. Kautilya's Arthashastra and its Relevance to Administration/Management

*Dr. Tarun Pratap Yadav

Arthashastra is the science that deals with the acquisition and protection of means of livelihood. It has two fold aim *palana* which refers to the administration and protection of state and *labha* is the conquest and acquisition of territory. Kautilya talks about the promotion of public security and welfare which was considered as the important aspect of the state policy. The King was asked to ensure *Yogaksema* to his citizens¹. This entails the principle of unity of command, is reflected in the fact that the King is the sole source of authority, also a democratic principle enters his analysis when he make the ruler responsible to the public (Good Governance & Development Administration).

Kautilya was of the opinion that government should avoid extreme decisions and actions and that the soft actions (*Sam, Dam*) and harsh actions (*Dand, Bhed*) should be taken accordingly. He said that “sovereignty is practicable with cooperation of others” which synonymies with approach of Government taking help from the civil society groups and market forces for all round development of the state. He was very serious about the problem of corruption and highlighted the fact that it is as difficult to discover the honesty of public servant as it is find out how much water the fish drank while swimming. According to him King and his ministers were supposed to observe strict discipline and hence he recommended strict code of conduct for them.² Kautilya's *Arthashastra* equates political governance with economic governance and the former is considered as a means to achieve the latter. Kautilya inextricably linked the concept of *Good Governance* and stability and highlighted the fact that if the rulers are responsible, accountable, removable and recallable, there will be stability otherwise not. This concept is even more relevant in the present democratic set-up and if the administrators/managers of today are imbibed with these qualities than the growth of the country/

*Assistant Professor of History, Amity University, Noida (U.P.)

organization would be inevitable³. Kautilya's maxims of administration/management which can be culled from his analysis include characteristics like hierarchy, job-classification, co-ordination, division of labour, rules of business, defined competence of each office, selection by merit, promotion by seniority-cum-merit, compensation, training and discipline⁴.

In a conflict between meritocracy and political economy of appointments, if the latter continues to be given precedence India's potential of becoming an economic superpower will remain untapped.⁵ Kautilya stress on control and even on a spy network to keep surveillance over the officials highlights his concern for clean government and administration. This can prevent corruption and criminalization of politics.

In the sphere of economic administration, countries of today have much to learn from *Arthashastra*. Kautilya recommended severe penalties on the officials of public enterprises which incurred losses and rewards for those who showed profits." Profit" was a must in Kautilya's scheme of running the administration/management of a country/organization⁶The *Ashapataladhyaksha* resembles the modern day Comptroller and Auditor General and responsible from time to time inspection of accounts and auditing them by taking steps in matters of financial discipline and reporting them to the king. Kautilya was of the view that public servants should be given strict punishment as a disincentive to cheat. He listed several ways by which public funds can be misappropriated of which some of them are practiced in today's corporate environment also. For example, falsification (of date) with a motive of personal profit, misappropriation (of income received or expense incurred) with a motive of personal profit and discrepancies in personally supervised work, account heads and labour and overhead charges⁷.

Samharta and *Nagarika* resemble and perform duties of modern day collector and mayor respectively. In addition to this, better financial discipline, economic activity, expansion of entrepreneurial activity, effective taxation system, use of trade and commerce, enhance agriculture production and checking wastefulness in state/organization set-up was advocated by Kautilya and has much relevance in today's world. Kautilya gave instructions about the defense of state boundaries, protection of the forts and the manner in which the invasion by the enemy must be handled. The *Arthashastra* classifies legal matters into civil and criminal and it specifies elaborate guidelines for administering justice in terms of evidence, procedures, and witnesses. Further, he strongly believed in *Dandniti*, thougha he maintained that penalties must be fair and just and proportionate to the offence committed.⁸

Kautilya gave emphasis on various kinds of interests—compound interest, periodical interest, stipulated interest, daily interest and the use of pledged article. Thus the idea of expressing interest as a percent originated

from his times only. In his book there is a definite effort to formulate a wage policy based on the realistic understanding of economic, social and political factors. The emerging policy must be consistent with the interest of the state/organization. In Kautiliya's terms the state is a party to any labour or wage legislation together with the farmers, merchants and industrialists. Kautilya indicates that althougha the state is in a privileged position of a monopolist, it should co-operate with the private sector (Public–Private Partnership) for proper utilization of resources. Kautilya gave emphasis on efficient water management techniques and how to tap this source of resource to the maximum. The book is very useful about giving information about the conservation and better utilization of water resources for which India after decades of planning is not able to achieve. During the days of Maurayans, education was provided in various spheres like arts, architecture, statecraft, commercial education, military education, medicine, mathematics etc. Some prominent institutions of learning during that period were Nalanda and Taxila⁹. This shows that much emphasis was given on human resource management.

Interestingly, one can draw similarities between some provisions of *Arthashastra* and corporate governance. For Instance, according to Cadbury Committee report (1992) on financial aspects of corporate governance, proper managerial accountability, transparency and legal provisions were considered to be the key for corporate governance which also formed one of the main tenets of Kautilya's *Arthashastra*¹⁰. In the book there was the existence of a comprehensive program of state relief against providential calamities, epidemics and diseases. Further the policy of promotion of public health which involves ban on unwholesome food and drink and a strict control over physicians in the interests of the patients as well as the state was also there in *Arthashastra*¹¹.

Kautilya emphasized on improving infrastructure and that the state was required to keep trade routes free of harassment by courtiers, state officials, thieves and frontier guards. Kautilya appears to mistrust traders believing them to be thieves, with a propensity to from cartels to fix prices and make excessive profits as to deal in stolen property. His views on trade reflected that there is no autonomous mechanism that will ensure that a nation would benefit from trade in the absence of certain safeguards and policy measures. Kautilya was cognizant of the fact that the terms of trade were not just dependent on the economics but also on other various parameters. The traders had to keep in mind the political or strategic advantages in exporting or importing from a particular country¹².

Kautilya gave on emphasis on new and innovative agriculture techniques, sound management of store houses, systematic cropping pattern and irrigation system. The sector that has been given the priority status for bank lending gets completely de-prioritized for taxation. As against this policy, *Arthashastra* has highlighted the significance of taxes on agriculture and allied activities.

Kautilya's emphasis on taxing the richer farmer maybe something that needs to be done when our Finance minister is trying to find ways to increase the tax to GDP ratio. Pricing and marketing of agro-products and providing adequate infrastructure to the agricultural sector are crucial.¹³

Kautilya identified state intervention in the economic life of its citizens. He was of the views that that it is the duty of the state to ensure commercial activities do not violate laws or are harmful for the consumer and if the state did not establish and enforce strict code of conduct, it would lead to higher transaction costs. He also stated that adulteration of grains, medicinal products, oils, salts, scents, alkalis etc shall be punished with fine. By this consumer/buyer was provided safeguards. Kautilya fixed a profit of 5% over and above the fixed price for local commodities and 10% on foreign produce. Merchants and traders who tried to manipulate the price shall be punished with a fine too. It is interesting to note that Kautilya tried to establish guidelines for professional service providers also, including weavers, washer men, boatmen, shipping agents and even prostitutes¹⁴.

Kautilya had a great understanding of the law of demand and supply and its adverse effects of glut in the market. He was the first person to discuss such concepts and the extensive research that has been undertaken about market justifies the importance that the visionary assigned to such situations that could arise from a mismatch between supply and demand. He recommended State intervention to counter a situation of glut in the market and stated that it is for the Superintendent to centralize and prohibit its sale elsewhere before the centralized supply is disposed of.¹⁵ All these concepts were much ahead of her times. But still the logic of a better administration and fiscal discipline put forth by Kautilya needs some changes before being used in present day world.

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10. Ecology and Empire-An Eco-Political Vision for an Environmental History in Medieval Malwa

* Dr. Asha Shrivastava

“Environmental history is the interaction between human cultures and the environment in the past.”

Throughout history, humans have affected the natural environmental, sometimes in a sustainable manner but often in a destructive manner. Forests play significant role to hold up the life supporting systems of a nation's environmental balances as well as the social construction. On the eastern side,¹ of Malwa lies the region of Gondwana which stretches southwardly up to Berar. The region of Gondwana by itself did not present any political problem to the rulers of Malwa. But Gondwana had a large number of jungles which were full of elephant which in medieval warfare were considered as the most important source of strength².

During the period under examination, Gondwana had a number of states adjacent to it of which the important once were Kherla, Raipur, Ratanpur and Sarguja. While Kherla situated on the northern border of Berar, occupied a strategic position; Raipur, Ratanpur on the Eastern and Gondwana and Sarguja in Chhattisgarh were centers from where elephants could be easily procured. Thus to assure of the safety from the side of Berar which was a strong frontier province of the Bahmani kingdom, it was important that the Raia of Kherla should be a vassal chief of Malwa. The relationship with rulers of Raipur, Ratanpur and Sarguja was calculated on the basis that they assured Malwa of a constant supply of elephants for which the establishment of the suzerainty of Malwa over them was necessary³.

The Malwa proper or the heart of the kingdom of Malwa is almost a triangular tableland with the Vindhya mountains as its base. The tableland is almost uniform in height and is about two thousand feet above sea level, providing a climate which is salubrious, pleasant and invigorating.⁴The soil is

rich in fertility and mostly consists of a loose rich black loam. The river system of Malwa have their origin in the tableland and flow northwards except the Narbada which originates in the Maikal range and runs from east to west on the south of this tableland. Thus nature has provided Malwa proper with ideal atmosphere for peaceful pursuits of life with plenty of scope for material property and ample, natural beauty to inspire cultural development. But this land locked tableland is not provided with any natural protection, and though it has a fairly good height, the gradual rise of the tableland made it easily accessible to greedy neighbours.⁵ The rulers of Malwa, therefore looked beyond the tableland to such adjacent territories from where any invading army could be checked and at the same time to establish such relationships as would promote trade and commerce.

As a consequence, from the very beginning, the rulers of Malwa followed a policy of extending their jurisdiction beyond the tableland to adjacent regions and thereby push their frontiers in such manner that the kingdom could be more easily defended.⁶ Of these kingdoms, Malwa occupied the most centrally situated position and the policies, both foreign and internal, of her rulers were determined to a great extent by the geographical and environmental factors. On the western side of Malwa, the hilly tract containing the regions of Rath and Bagad mostly populated by Bhils, serves as a natural boundary of Malwa proper. For the rulers of Malwa, therefore it was natural to make efforts to keep a control over the region of Rath to serve as a barrier against Gujarat. North of Bagad is the land of Mewar. Accordingly Bagad formed a kind of barrier between Malwa on the one side and Mawar and Gujarat on the other.⁷

On the north of Malwa beyond the Mukundwara range is situated the region of Harauti, inhabited mostly by the Hada Chauhans, who had their strong holds in such places like Ranthambhor, Bundi and Kotah. Since Malwa had been once a province of the Delhi Sultanate, the independent rulers of Malwa constantly felt that any power that succeeds in consolidating the Delhi sultanate would not hesitate to re-establish its authority once more over Malwa which was easily accessible through Harauti and Khichiwara. As the result of that the rulers of Malwa, as a matter of political expediency, tried to establish their authority over these regions.⁸ The rulers of Malwa, for that reason, always sought to secure their loyalty by means of milder policy, and to assure themselves of their loyalty. They not only provided them help, but also created a number of outposts from which a closer watch could be maintained over the petty Rajput chiefs. These outposts, in consequence, become very important and for their preservation, the sultans of Malwa always remained alert.⁹

Eco-Political Vision

Nature has provided Malwa with a rich and fertile soil, plenty of rainfall and a

*JRF-ICHR, New Delhi 778, Vikas Nagar, 14/2 Vistar, Neemuch (M.P)

temperate climate which with a reasonable amount of human effort is capable of yielding plenty of agricultural produce. Ibn-battuta¹⁰ testifies that the region about Dhar produced abundant grain, especially wheat. According to Abul Fazal, “both the harvests are excellent and specially wheat, poppy, sugarcane, mango, melons and grapes.” He further says, “the pattern of production of the region had practically undergone no change and that Malwa enjoyed for many centuries the fruit of her fertile soil, natural resources and skill in various handicraft displayed by her intelligent and industrious population.”¹¹ Malwa also produced paddy, gram, peas, jawar, bajra, moong, urad, linseed and til.¹² The black cotton soil by Europeans¹³ specially favors the production of cotton, which certainly was an important item of produce during the period under review. Garlic, turmeric, and ginger¹⁴ were produced in abundance.

Malwa had plenty of forests which provided ample wood both for fuel and for construction of building. The forest yielded to the kingdom of Malwa quite a number of products. The forests of Malwa abound in wild life, which not only provided ample scope for hunting, but also provided through their commodities of considerable value. Among the hides, Samber skin was specially used for military accoutrement. It provided something like a coat for the soldiers. Amber skin was also exported to neighboring states. Abul Fazal¹⁵ pointed out some parts of the forests of Malwa was inhabited by elephant. The hilly regions of Malwa abound in stones of various kinds and of different hues. The kingdom of Malwa at its zenith included such territories which had mines of precious stones.¹⁶

Ecology

“A basic shift in ecology occurs in all agricultural societies whenever the plough makes inroads into the forest or grassland. There are other man-made factors too which reduce and otherwise affect the domain of nature, such as timber-cutting and overgrazing; but it is the limits of the agricultural zone which constitute the main frontier between the territories of nature and of man.”

In the sixteenth and seventeenth centuries, the elevation of this province is somewhat above that of other areas of the country and every part of it is cultivable. Garha is a separate state, abounding with forests in which are numerous wild elephants. The cultivators paid the sufficient taxes to supply fully both Gujarat and the Deccan, in the sarkar of Bijagarh and Handcar are numerous wild elephants.¹⁷ Elephants were much sought after in Mughal times, and Abul Fazal provides detailed information about tracts from where wild elephants could be caught.¹⁸ It appears from one evidence that a wide belt containing herds of wild elephants stretching from Bihar and Orissa to Malwa and further west to the borders of Gujarat existed.¹⁹

According to the author of *Mirat-i-Ahmadi*, sometime before 1761 AD wild elephants no longer came to Rajpipla because this “forest route” linking Rajpipla with Malwa had been cut off by human settlements.²⁰ At the present moment, the forests in Malwa and much of Madhya Pradesh have become so fragmented and sparse that the area where wild elephants had roamed have been reduced to the border district of Madhya Pradesh and Orissa.

Conclusion

As the environmental situation was good and the soil was fertile in Malwa, most of the population took to agriculture, and other peaceful pursuits such as cottage crafts. There were easy means of livelihood without hard struggle. The fertile soil and rich resource afforded enough leisure and ease to the people for the development of intellectual pursuits and philosophical speculation, which led to the growth of literature and philosophy. This is one reason for the number of literary giants of this region, who enriched Indian culture by their works. Attracted by the easier way of life, settlers from different parts migrated to this region from time to time.

From the earliest times, this region remained in touch with the different parts of the country by several routes. From the archaeological evidences from Stone Age culture and the Chalcolithic age cultures, it is clear that there were constant movements of people which led to mutual culture contacts. There was smooth and frequent communication. Three routes met in Avanti from the western coast, from Deccan and from Sravasti. Besides the land route, there was also a water route to the west (the Narmada river passing through Malwa joins the sea). In early times, goods landed at Broach (Bharukachchha of Ptolemy) could be conveniently transported to Malwa by river. These facilities communication led to the development of commerce and trade. As a result, this region flourished from the earliest times.

The strategic importance of Malwa was ever significant. Malwa was always on the crossroads. It also afforded an excellent military base, and its occupation opened the doors for further territorial expansion. As a result, it was rarely free from foreign invasions. Malwa enjoyed a fair state of environmental prosperity and there is ample evidence to indicate abundance of forest materials and agricultural product in the country. General economic prosperity is also indicated by the existence of well built residential buildings in many towns of Malwa.

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11. Military Organisation During Hoysala Period

***Dr. Puttaiah**

An attempt is made in this research paper to trace the military organization during Hoysala Period. The Kings of Karnataka maintained huge armies as they were frequently engaged in wars. The urge for expansion of Kingdom into an empire resulted in wars. Liberality and passion for heroism were two ancient Ideals which the people had before them. To be known as a miser and a coward was worse than death. The rulers of this period were possessed by love for fame and glory and display of powers.

The large number of hero stones found throughout the country is a manifestation of this spirit. Heroes and heroism were held in high regard. Chalukya Vikramaditya VI being an extraordinary personality, his valor and military talent became the theme of the court poet Bilhana. The long string of epithets and praises of Hoysalas, Vishnuvardhana, Vira Ballala II, Yadavas Singhana and Bhillana give us an idea of the hold of heroism and valor on the kings and the people in general.

The importance of a strong and large military force was well understood by the Kings. They believed that without the army there can be no kingdom, wealth and glory. The soldiers firmly believed that it was their sacred duty to fight and die for the master whose salt they had eaten. They were eager to pay their debt of gratitude to the master, instances are not wanting of whole bodies of soldiers led by their Chief giving up their life at the death of their king.

There was no organized department of Police as in the pre-sent day. Every village had its own organized group of heroes who readily fought in defense of their village. Cattle-lifting and boundary disputes were a common occurrence and most of the hero-stones speak of the heroes who fought and died for the protection of Cattle and women of their village. Soldiers from Karnataka and Lata were recruited by the Kings of Bengal.¹ The martial spirit was not confined

***Associate Professor Department of Studies in History, University of Mysore Manasagangothri, Mysore (Karnataka)**

to the Kshatriyas. Different communities served in the army and even Brahmins distinguished themselves in war.

Hero-stones were erected in memory of those who fought to death for the defense of the honor of their family and country, Protection of women, cattle and temple. The mother or sister or brother of the hero erected such stones. There have been instances of grants made for the worship of hero stones or Viragals. Sometimes temples were also built over them. There are still such temples in Bhatkal, Udipi and other places.²

The Military organization of Hoysala times was very elaborate. The traditional idea of four divisions continued to prevail during 12th-13th centuries. It was traditionally called Chaturangabelem³ though the Chariot was out-dated and did not form an important part of the army. The most important officer was the Hiriya Dandanayaka, who was a member of the Pancha Pradhana Council. All the governors were known as Dandanayakas, those of the frontier provinces being high in rank, they had to guard important posts and maintained a regular standing army. The feudatories maintained their own army which formed a part of the King's army. The forces of the times consisted of Elephants, Cavalry and Infantry.

Elephantry: The elephants formed a very important part of the army. The might of the king was calculated according to the number of elephants which he possessed. The author of the Manasollasa mentions the forests which are the haunts of elephants, and minutely describes the varieties of the species and formulates means to catch them, train them and make them fit for war. They were given special training in killing warrior, being made to temple under foot stuffed objects of human shape.⁴ The commander elephants was known as 'GAJASTANI'⁵

As elephants were captured in the country, every Chieftain was required to maintain a number of them. An inscription mentions a certain person who was an expert in Gajastra. Elephants served the purpose of bridges while fording rivers. They were used to break the formation of the enemy's forces. Howdahs were tied to the backs. Their sides and head were protected by protective metallic armoury.⁶ A Viragal depicts an elephant having a garland of bells around its neck. Two warriors used to sit on the elephant and fight with bows and arrows. Many viragals inform us of warriors fighting with elephants. They used to keep as trophy the protective armory of the elephants killed by them.

Cavalry: The cavalry formed an important limb of the army. Horses were imported from Sind, Arabia and Kamboja⁷ countries. Ashva Sastra was one of the subjects of study in the educational system. Horses were used for riding, which was considered to be an art. Many inscriptions describe the beauty and

speed of horses. It was chiefly used by ministers and other high officers of the State.⁸ Training the horses was a cultivated art of those times.

Arabian horses were greater favorites. The Soldier's good steed that carried him into the battle was an important part of his equipment. It was protected by armor, so that head, chest, flanks were safe from spear thrusts. It seems to have been covered with armor that its hoofs and eyes were only visible and was properly saddled. Around his neck and around its tail and wore a collar of little bells. The horse sculptured on some Viragals show that much attention was paid to the bridle, perhaps, the bridle of the horses of Kings and high officials was ornamented with gold and silver and embroidery and even with precious stones, that flashed and sparkled as the steed bore his rider proudly.

Horses seem to have been largely used in Cattle-raids as it was easy to drive away herds of cattle grazing outside the villages. The Ashvadhaksha or Turaga Sahani was the commander of the Cavalry.

Foot Soldiers: Foot Soldiers formed the next important part of the army. As they fought on the ground, they were called 'Kalalu' or foot-soldiers. These formed the larger part of the army. The Bedas were enlisted in the army as skillful archers, as they were a source of disturbance to the people. The 'LENKAS' were soldiers of the King & main army. After receiving military training, they lived in their villages and towns and joined the army when there was a war. These soldiers seem to have received grants of income of villages and towns. An inscription of 1045 mentions an organization of 1000 Lenkas.⁹ The inscription mention the names of many Lenkas who died fighting in wars.

They were loyal to their king. They were the 'dwellers at his feet. When Hoysala Vishnuvardhana laid siege to the fort of Hanugal Machagavunda obtained permission of the King for his son Lenkaraya to fight in the Forefront of the army, Lenkaraya fought bravely and died. His bravery was witnessed and praised by his brother Kalagavunda. His father Machagavunda and the King.¹⁰ The Lenkas were mainly soldiers. We get an idea on the foot soldier sculptured in Virgals. Most of them wore helmets and armor covering their chest. Their dress was a dhoti wore in the Indian style covering to their knees. They had a sword or spear in right hand and shield in left hand and small sword hang from their waist.

An interesting feature is the existence of a body of men called Garudas, who had taken an oath to die with their king, signifying the same sort of devotion that Garuda has towards God Vishnu. We find them under the Hoysalas. Inscriptions reveal how cheerfully men laid down their lives for the sake of the country. The belief that they would go to heaven if they died on the battle field induced them to render loyal service to the King.

An inscription of 1230 AD gives a description of a hero on the battlefield.

It says that when Kote Seveyya Nayaka marched against Banki Nayaka and pitched his camp, he put on gold colored silk cloths, bound woolen cards round his head and carne forth bellowing like a bull to the cows.¹¹

War relief was given to the relatives and dependents of the deceased soldiers. The Rakta Kodige was in the form of assignment of lands by the state to the family of soldiers who died in the service of the King. We come across several inscriptions inform-ing us of the grants made for the deceased heroes. Such grants were also called Nettaru Koduge, balgalchu or washing of the sword and Sivane. A record of 1192 AD informs that a grant was made in memory of Perumalu Nayaka who died in a battle fought with Polegas and rescuing the cattle.¹² Such grants were made by the King and the people of villages for whom the heroes fought in cattle raids and attacks by robbers. A record of the time of Yadava Simhanadeva mentions that a gift of land was made in memory of the hero by the 12 gavundas of Bennevar, who died for fighting in a boundary dispute between two villages. A record of 1230 AD mentions that a gift of land as Nettaru Koduge was made by the Mahajanas of Haveri in memory of a certain hero -who died in a battle of Kaburu.¹³ When Macheya Nayaka died in defending the fort of Bharangi a gift of land was made for him. A warrior named Hemmadi fought and died when Perumalu Danashayaka invested Devanahalli, a grant of land was made in his memory.¹⁴ In an attack on the village Bittaravalli, a hero fought and died and the citizens of Anur made a grant of the a village Barehalli in his memory. When the Turakas came to Goravanakallu, one Maragowda fought and captured the horse. The King Hoysala Vira Ballala III and his Mahapradhana Kemya Dandanayaka being pleased made a grant to him of Kallugundi and its hamlets as a Nettur Koduge.¹⁵

Thus the army in medieval Karnataka was a broad-based national force. It was not confined to any hereditary class. Somadevasuri in the Yasastilaka Champu, describes the army, The Infantry wore red pagaris tapering up to a horn-like point in the middle which made them look like a row of unicorns. They had closely shaven faces.¹⁶ They wore necklaces of three bands of multi-colored beads over their covered necks: their iron bracelets were shaped like snakes and daggers adorned their waists: their clothes were tightly girded up the lions; they wielded many weapons with skill and accompanied by bards who sang their former deeds of valor and roused them to fresh deeds of achievements. The soldiers' idea was a lofty one - to win or to die and to flee from the field was to incur indelible infamy. Besides being equipped with protective armory, the foot-soldiers carried bucklers, broad swords, lances, and arrows and Javelins for purposes of assault. They carried some sort of fire arms. They received training in the methods of climbing hill forts. Thus foot soldiers were the backbone to state Military organization.

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12. The Historical Battle of Bhangani:

An Analysis

***Dr. Rajinder Kaur**

The battle of Bhangani¹ was fought between Guru Gobind Singh and the Hill chiefs² on October 3, 1688³ proves the patterns of the great military personnel of the Guru Sahib and their opponents i.e. the hill chiefs. The personal bravery and military skill displayed by the Guru show that the Guru combined in him the qualities of a religious teacher and a military commander⁴. Different versions explain their own causes which led to the battle. As a graphic description of the battle was given by Guru Gobind Singh himself in his Bachittar Natak. But Guru skips over the various causes leading to the conflict. The sole cause which he describes does not help us much in understanding the causes of the conflict. As he says "Fatah Shah raged and fought with me purposelessly."⁵

Actually, the evidence of the Bachittar Natak, is of prime value, which is practically the only reliable authority on the subject. It is difficult to place too much reliance on the evidence provided by some other writers. It is significant, Guru Sahib no mentions Bhim Chand, the Raja of Kehlur, in its connection. If the name of Bhim Chand does not figure in the description of Guru, we can't conclude that Bhim Chand was not a party to the battle. Guru's quarrel with Bhim Chand was the only potential reason which brought the Guru into collusion with Fatah Shah. All Sikh records clearly refer to Bhim Chand's active participation in it.

Both 'Fear and Hope' were the basis of policy of the hill chiefs to tackle the situation which arose due to the presence of Guru Gobind Singh at Paonta. There was fear that the Guru may establish Independent principality. But they hoped to stand against him, and they stood. After the execution of Guru Tegh Bahadur in 1675, Aurangzeb had ordered the hill-rajahs to keep a close watch on the activities of Guru Gobind Singh who was the successor of Guru Teg Bahadur. It is said that Dhirmalias and Ram Raias were reporting to the Emperor regarding Guru's mind to take revenge of his father's execution.⁶ On the other hand, Guru knew all this and even more. The edge of the Mughal oppression was getting

*Assistant Professor Mata Sahib Talwandi Sabo, Bathinda (Punjab)

sharper and sharper every day. But Guru was not dismayed with the magnitude of the problem. He began to mature his plans in the quiet seclusion of mountains. Guru Gobind Singh made it widely known through his *Hukamnanas* that he would be pleased if besides monetary offerings his followers brought the presents in the shape of arms, horses, elephants and other items of five arms, viz, a lance Assam brought a *Panchkala*, a combination.⁷

Panchakalaa combination of five arms, viz. a lance a rifle, a club, a dagger and a pistol, five horses with golden tapering and a water vessel of great value and several other costly and beautiful jewels and raiment, besides a beautiful caparisoned *parsadi* elephant⁸. The young elephant had been duly trained to perform various acts of service and devotion.⁹

Duni Chand, a devotee from Kabul; presented a woolen tent on which were embroidered, in gold and silver, numerous objects and scenes of beauty and splendour.¹⁰ The Sikh traditions state that Bhim Chand asked for *parsadi*¹¹ elephant and the tent which he wanted to borrow from Guru for the amusement of his guests and for the occasion of the betrothal ceremony of his son, Ajmer Chand. Guru refused to give him as he doubted Bhim Chand's intentions.¹² This refusal inturn caused bitterness in the mind of the Kehlur Chief who took a vow to take revenge. Althougha Guru had left Makhawal and settled at Paonta but Bhim Chand did not forget the humiliation suffered by him. In July 1685, Guru Gobind Singh received an invitation from Raja Medni Prakash of Sirmur to stay with him for some time. This decision of Guru aspects his great statesmanship and his prudent. The question arises why Medni Parkash invited Guru. There had been an enmity between the Sirmur ruler and the ruler of Garhwal for about four generations. Fatah Shah wanted to get all the disputed territories under Medni Parkash by force.¹³ Medni Parkash was convinced that Guru and his armed followers would prove beneficial for state, in case of the forthcoming danger. The foundation of the fort was laid down in the month of August 1685. In due course of time the fort was erected,¹⁴ which was named Paonta's. Guru Sahib shifted to the new place. But it created doubts among Hindu Rajas.

Guru also ordered a big drum to be prepared which he named as Ranjit Nagara. It was a sort of war drum which Guru asked to be beaten when he went on bunting. Another cause seems to be the breach of settlement of Fatah Shah and Medni Parkash in which Guru Gobind Singh was the chief architect of the agreement. Fatah Shah broke this agreement and alleged that Guru was a great friend of the Sirmur Chief and Guru's head quarter's situation could create problems in the future. Guru Ji was amazed at Fatah Shah's behaviour¹⁵ and he mentioned about his annoyance without reason.¹⁶ Guru Gobind Singh received an invitation of the marriage of the daughter of Fatah Shah of Garhwal. He declined to attend the marriage but sent his representative on the occasion.¹⁷

Raja Bhim Chand started with the marriage party from Kehlor. He had to pass through Paonta in order to proceed to Srinagar. Since he had brought troops with him, Guru permitted only the bride-groom and a small number of officers to cross the ferry near Paonta, the rest had to reach Srinagar by another path. When Fatah Shah came to know about it he felt very bad. Secondly, Bhim Chand was also angry at the action of Guru.

He threatened to return without marrying his son if Fatah Shah accepted Guru's presents.¹⁸ It is clear that Fatah Shah's assistance was sought under threat of breaking matrimonial alliance. It is also said that Bhim Chand got angry and expressed it by forcing Fatah Shah to reject it.¹⁹ The social obligations compelled Fatah Shah to cast all other considerations to the winds and he offered to join Bhim Chand in the fight against Guru but Fatah Shah was forced to lead the allied forces. The hill Rajas formed a united front against Guru Gobind Singh. Kirpal Chand Katoch, Kesari Chand of Nalagarh, Gopal Chand of Guler, Sukh Dayal of Jasrota, Prithi Chand Dadwal, Fatah Shah of Garhwal etc. were among them. All rallied under the flag of Bhim Chand of Kehlor to oust the Guru.²⁰ It appears that Raja Medni Parkash of Sirmur was neither invited by Fatah Shah nor by Bhim Chand to fight against Guru.²¹ Guru Gobind Singh chose to check the enemy on the bank of river Gin at Bhangani. Having anticipated correctly the route that the Garhwal troops would follow, he informed Budhu Shah of Sadhaura²² and Medini Parkash and marched with his men to the proposed battle-field and occupied a hillock. Choosing his own ground for the battle, Guru had on half the battle before it actually began.²³ The hill chiefs miscalculated regarding position of Guru. Being at an elevated place, Guru was in an advantageous position. The bulk of his reserve, with the hillock in between, was hidden from the view of the rival commander. Consequently, the initiative through-out the battle lay with Guru and the enemy's invading army was virtually on the defensive in all the engagements which followed the first rush of the Guru's men upon their opponent.²⁴

Guru struck Bhikhan Khan in his face and the latter fled hastily leaving the horse behind, which was immediately killed.²⁵ Now great duel began between Guru and Hari Chand who in his fury discharged sharp arrows which pierced his adversaries. There was a hell of noise. Shrieks went to the sky.²⁶ But this harrowing spectacle did not deter the young Guru, from being besides his gallant followers. He was himself in the thick of the battle, riddling his enemies with his forceful shots. Guru Gobind Singh described in the *Bachittar Natak*²⁷ the fight that ensued. Hari Chand, in his rage, drew forth his arrows. He struck Guru's steed with one and then discharged another at him, but God protected Guru and it only passed aside his ear in its flight. His third arrow penetrated the buckle of Guru's waist belt and reached his body. When Guru felt the touch of the arrow, his anger was kindled.²⁸ He took up his bow and discharged arrows.

Upon this his adversaries began to flee. Guru took aim at the young Chief Hari Chand which killed him." The hillmen fled in consternation. Guru won victory through the favour of Akal.²⁹ The battle of Bhangani took a heavy toll on both sides. It was fought for about nine hours. By night-fall the enemy troops were nowhere to be seen. Guru's Sikhs had done a good job. They had displayed great skill in all fields comprising Sebring, slashing, slaughtering and shooting. The dead bodies on both sides were disposed off with great honor. The wounded were attended properly. With the beat of drum, the victorious Guru returned to Paonta.³⁰ He bestowed robes of honor and other gifts upon the valiant soldiers and generals.³¹ Pir Budu Shah was granted a robe of honor (fallen hair of the Guru, a turban, a comb, a dagger and a certificate of appreciation).³²

No doubt, Guru Gobind Singh was happy at the end of war, but he felt sorry on the attitude of the Raja of Nahan who not only remained aloof from the battle, but also did not come to congratulate Guru on his victory." On way back to Anandpur, Guru stayed at Raipur and in all probability, through the mediation of the Rani of that place, entered into a definite agreement with Bhim Chand.³³

The deep rooted cause which compelled Bhim Chand to extend the hand of friendship to Guru was that he planned to be relieved of the burden of the annual tributes he had to pay to the Mughal Government. After this victory, Guru Gobind Singh was in a stronger position, the morale of the Sikhs was so strengthened as pointed out by Sukha Singh that the Sikhs of Guru Gobind Singh made plans of attacking Srinagar and Delhi.³⁴ The battle of Bhangani emerged as an important cause which resulted in clash between Gurus and Mughals. The Guru had won a victory, but he did not acquire an inch of land or subdue a state, or establish a political power. The Guru's fame spread far and wide, and people flocked around him in even greater numbers. The arms supply also increased. The battle also gave Guru an opportunity of understanding the real character of his followers. He himself writes, "I drove out those who had kept themselves from the battle and I patronized those who distinguished themselves."³⁵ Guru Gobind Singh shifted to his new headquarters at Anandpur which he built up with a remarkable forethought. He built chain of forts around Anandpur. The *sangat* of Malwa and Doaba started visiting him very often. It resulted in enhancing strength of Sikhs which became very faithful for them in coming years.

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13. Some Aspects of History and Culture of the Early Wodeyar's of Mysore (1578 - 1799).

*Dr. Sreekanta

This paper focuses mainly on nature and scope of the History and Culture of the early Wodeyar's of Mysore, from 1578-1799. The dynasty of the Wodeyar's which has presided over the destinies of Mysore for over five centuries may be regarded as the true heirs and successors to the rich traditions both history and culture bequeathed by their great predecessors. The period following the battle RaksaTangadi in 1565 witnessed the emergence in various parts of South India several petty independent states under enterprising chieftains who were erstwhile the vassals of the Vijayanagara Empire. Among them Mysore was the most important. The dynasty of the Wodeyar's produced such as some of its outstanding rules Raja Wodeyar's, Chama raja, KanteeravaNarasaraja I, Deva Raja and Chikka Deva Raja who helped to preserve and foster to a great degree all that was great and noble Hindu culture which had found its efflorescence under the Vijayanagara Rule.¹

It is indeed to the credit of Kanteerava I (1638-59) that while expanding and the infant principality of Mysore, he remained loyal to the empire underVenkata II and Sriranga III and this attitude was in great contrast to the disloyal, treacherous and suicidal policy adopted by the other tributaries of the empire. There seems little doubt that in arresting the encroachments of Bijapur and Madura and her allies, Mysore rendered valuable service to the empire, justifying her claim to be considered the right-hand champion of Sriranga in the South.² S.K. Aiyangar observes, "througha all the vicissitudes of the empire ... Mysore could show herself as the champion of the empire."³ Mysore continuously fought against the Bijapur forces which invaded Mysore in 1639 under her great genera Ranadullah Khan and later in 1647 under Mustapha Khan leaving behind them traces of widespread havocand destruction^{3b}.

The sufferings of the State may well be described in the words of GovindaVaidya, a contemporary -poet, the author of 'KanteeravaNarasaraja

*Asst. Professor of History Maharaja's College, University of Mysore Mysore, Karnataka.

Vijayam He writes, “cows were killed, images of gods were mutilated, women were ill-treated and towns and cities were plundered⁴. Kanteerava fought valiantly against these marauding armies, drove them back with losses and rid the State of their menace. He was regarded by his grateful people as an incarnation of God Vishnu (Narasimha) born in the world to destroy the mlecchas⁵.

Contemporary literature and later historical works contain numerous references to the achievements of Kanteerava I in the defense of dharma and the state against the turukas⁶. Kanteerava's successor Devaraja rendered no less service to the cause of dharma. It is said, “all those that were persecuted by the mlecchas who had seized upon the land flocked to him for protection. He is described as “the wild-fire to the forest of turukas”⁷, and as the bearer of the just burden of sovereignty for protecting the Devas and the Brahmanas⁸. One of the epithets applied to Chikkadevaraja is ‘yavana Java-nam death incarnate to the yavanas. If Chikkadevaraja maintained friendly relations with the Mughal emperor and sent an embassy to his court in 1699. It was more as a matter of political expediency rather than a compromise with the traditional religious and cultural ideal. The Wodeyars of Mysore for the cause of the History and culture in the larger national sphere, their contribution to the preservation of Mysore and its distinct culture cannot be underestimated. After the fateful battle of Rakasa Tangadi and the disintegration of the Vijayanagara empire, Mysore became the scene of continued aggressions of the Marattas, Shahi Kingdoms and Mughal generals in the South who were thirsting for territory and plunder. With the rise of Shivaji” the Maratha element tried to exert itself on Mysore in 1677. Mysore made a desperate stand under Chikkadevaraja and repulsed the forces of Shivaji. The efforts of Chikkadevaraja and his successors against the forces of Shivaji and later on the Peshwas definitely arrested the progress of the Marathas in Southern Karnataka⁹.

The vast body of literary and epigraphically material relating to the history of the Wodeyars of Mysore reflect the high ideals and king ship which inspired them in their administration of the State, ideals which were in conformity with those expounded in ancient Indian literature¹⁰. The monarchs on the throne are invariably described as ‘dharmaditndhareyampalisuita’ ‘dharmaditn Rujyamaigavalli’ ‘dharma margadallipalisutta’, ‘atisaya dharma nityuolu, shtiradarmamarga, etc.,¹¹ The lofty ideal of dharma formed the basis of Kingship in Mysore. BettadaChamendra, the successor of Raja Wodeyar's is recorded as being “ever devoted to dharma, kind and pure.¹² His successor Devaraja according to a contemporary epigraph assumed the burden of kingship just for the service of the Gods and Brahmanas.¹³ He ruled the kingdom according to the precepts of smritis.¹⁴

The rulers of Mysore like their great predecessors, the Vijayanagara Kings, were staunch upholders of Varnasrama Dharma. Society according to Indian

thought is based on Varnasrama Dharma. The members of various classes and groups composing the social order should implicitly follow the dharma or duties prescribed for their own vary a and asrama - as a means of attaining salvation-without interfering with the freedom of others to pursue their own mode of life¹⁵. It implies the ideal of social co-existence. The function of the State is to provide the means for the individuals or groups comprising the society to pursue this ideal unhindered¹⁵. The king according to classical precepts is the preserver and upholder of dharma and conservator of social tradition. He is also described as “the Maker of his Age”.¹⁶ It is the primary duty of the king to govern in such a manner as would not only protect the people, afford them justice and ensure their economic prosperity but also to maintain social development and look after the moral well-being of his subjects. The Wodeyars of Mysore well versed in the dharma sastras and epics were truly conscious of this two-fold function of Hindu Kingship. It was the Endeavour of the former to protect Varnashrama Dharma while it was the ambition of the latter to follow the ancient precepts and pursue the cherished goal of life. That this ideal was strictly enforced by Kanteerava I and was favoured by his subjects is amply borne out in the literary works and inscriptions of the time.¹⁷ Similarly Devaraja upheld the ideal and his people conformed to it¹⁸

The rulers were intensely religious. They observed religious obligations in all their details. Their piety is further seen in the innumerable grants they have made to persons of all religious orders and institutions and in their observance of daily rituals and visits to holy places, Chama raja, the successor of Raja Wodeyar's, daily listened to the sacred lore (and constantly undertook religious tours).¹⁹ Immadi Raja Wodeyar's (1637-38 A.D.) was devoted to the worship of gods and to the listening of devotional literature. It is said that none equaled Kanteerava I in bathing in holy rivers, bestowing gifts and offering, worship to Vishnu, The religion which found favour with the Wodeyars of Mysore in the Sixteenth Century was the Jangama creed or the *popular* form of Veerasaivism which was then the most widespread form of *religion* in the Mysore. The later rulers, chiefly Kanteerava I and Chikkadevaraja showed marked predilection for Vaisnavism. Whatever was the personal faith of the rulers they identified themselves with all the communities of the Kingdom and extended their patronage to all sects alike. The Wodeyars like the Hoysala and the Vijayanagara monarchs were known for their catholicity of religious outlook. They maintained and built temples to Shiva and Vishnu and endowed to the various religious bodies. God Tirunarayana of Melkote, Ranganatha of Srirangapatna. Lord Venkateswara of Tirupati, Srikanteshwara of Nanjangud, Chamundeshwari on the Mahabalacala Hill near Mysore, Trineshwara and Lakshmi Kanthaswami in Mysore were regarded as Kufadevatas of family deities and *claimed* their constant attention.

To conclude the paper that the History and culture of early Wodeyars. The Mysore State has been the home of tolerance from the earliest times. More than two thousand two hundred years ago the Janis of the Magadha empire led by their preceptor BhadrabahuShrutakavali migrated to the South and found refuge in the heart of Mysore. Subsequently the philosophy of tolerance and good-will so nobly preached by Ashoka found a fertile soil in this area. The followers of these and other forms of religion lived in a spirit of harmony and peaceful co-existence. The Wodeyars of Mysore who were the inheritors of such a glorious heritage in social and religious thought naturally developed and fostered the spirit of universalism in religious thought, a unique characteristic of Hinduism. They were the champions of Hindu culture in all its aspects.

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14. Consolidation of Holdings in Patiala and East Punjab States Union (1948-56)

Part I

*Roopam Jasmeet Kaur

Patiala and East Punjab States Union, commonly known as PEPSU¹, was predominantly an agricultural and rural society. Primarily a land of villages, it had a total of 6,369 villages. Out of a total population of 34.93 lakhs, 80.98% of it resided in rural areas.² When people talk of land reforms, they usually refer to a single measure, i.e., imposition of a ceiling on land holdings and the subsequent distribution of the surplus land to the land less. This unsatisfactory arrangement of holdings, with numerous tiny plots scattered over a large area was the greatest source of waste in regards to land. Punjab and PEPSU had solved this problem to a great extent by opting for the consolidation of holdings.

According to the law of succession prevalent in most parts of the country, when a land owner dies, his land is shared equally among his heirs. Thus if a land owner owning ten acres of land is succeeded by two sons, each of them would get five acres a piece and if each of these sons in turn leaves two sons, the four grandsons will inherit two and a half acres each. The distribution of land can be arranged in such a way that each grandson takes a compact plot of the area due to him, settling with the others, in money, the balance arising from any difference in quality of different plots. The process thus results in splitting a single field into a number of separate pieces often situated at a distance from each other. Consolidation³ of holdings was the most direct method of curing the evils of fragmentation.

The legislation on consolidation in the country, in general, and in Punjab and PEPSU, in particular, had passed through a three different phases.⁴

- I. In the first phase the legislation was wholly permissive and merely tried to facilitate transfers and exchanges with the help of the trained staff. In Punjab and PEPSU, the work was, in the beginning, taken up by the Co-operative

*Assistant Professor, Department of History, University College, Chunni Kalan, Distt: Fatehgarh Sahib, Punjab

Department under the existing acts on co-operation. Consolidation was then purely voluntary and all the members of the society had to agree to the proposal before it could be put into effect. The obstinacy of a few members in a society sometimes undid the work at the last stage and all the labour was wasted.

- II. An element of compulsion was therefore introduced during the next phase. Under the Central Provinces Consolidation of Holdings Act, 1928, and the Punjab Consolidation of Holdings Act, 1936, consolidation could be taken in a village if a two third of its land owners gave their consent. But even this measure did not prove effective. In both the phases mentioned above, only about 7,00,000 acres of land could be consolidated up to 1948 in Punjab and PEPSU.⁵
- III. This trend had been strengthened in the last phase, by passing of PEPSU Holdings (Consolidation and Prevention of Fragmentations) Act, in 1950. With the passing of this act, the State Government had taken power to frame scheme of consolidation of holdings for any area on their own initiative.⁶

Such laws were introduced in almost all the states. Though the essentials of law in these states were practically the same, there was a wide difference in the scope of the work actually undertaken. In states like Punjab, PEPSU and Uttar Pradesh; however consolidation was regarded as an aspect of an integrated programme of village reconstruction. Regrouping of fragmented holdings included connected work of land improvement, new road system, regulation of drainage system, irrigation, provision for housing sites and other common amenities.⁷ Even before the introduction of First Five Year Plan, an area measuring 1,26,524 acres had been consolidated in PEPSU. Till 1956, the consolidation work had been completed in 1551 villages in the union, comprising an area of 13,67,190 acres against a target of 13,33,333 acres of the first plan.⁸ The remaining area in the state measuring around 47,29,165 acres was planned to be consolidated with in the period of second five year plan.⁹

Preliminary Steps-In each state, when a village was taken up for consolidation, the first stage of consolidation constituted certain preliminary steps such as initiation of consolidation proceedings, formation of village advisory committees, appointment of guardians of minors, correction of records and preparation of preliminary statements.¹⁰

The work was taken up either on the application of the right holders in the village or *suo Moto* by the state. In several states, as they existed prior to the re-organization, such as Punjab and PEPSU, Bihar, Bombay, Uttar Pradesh, Hyderabad, Rajasthan, Delhi and Himachal Pradesh, the Government could undertake consolidation in any area on its own initiative. In PEPSU and Punjab,

these committees were formed by nominations from amongst different sections of the village community. No specific qualification was being prescribed for the members of these committees, but if there was a *panchayat* in a village, its members were required to be included in the advisory committee. These statements were based on existing land revenue records, on the basis of which, the field map was corrected and the revenue records were brought up to date. In all states, changes in area and the field boundaries were carried out in the maps after actual measurement on the spot.¹¹

Rectangulation and Measurement of Land-Next was the process of rectangulation and measurement of land. In all the states, except Punjab and PEPSU, the shape of the existing fields was not changed. In Punjab and PEPSU, consolidation in a village was proceeded by substitution of rectangular fields of uniform size in place of the irregular fields of odd shapes into which the land of the village was commonly divided. This process was called *killabandi* or rectangulation.

Classification and Valuation of Land-It involved planned and systematic exchange of land, new and compact blocks being given in place of the previous scattered plots held by an individual cultivator. In the states like Punjab, PEPSU, Madhya Pradesh, Delhi and Himachal Pradesh, valuation on the basis of productivity was followed.¹² In the process of consolidation, gardens, wells, tube-wells and farm houses were also included and their exchange value was fixed in cash. When valuation was completed, the Consolidation Officer visited the village and after hearing objections made orally by the cultivators, he finalized it. If no objections were received, the valuation was confirmed by the Settlement Officer and his decision was final in this respect.¹³

Preparation of the Scheme of Consolidation-In Punjab and PEPSU, the consolidation 'scheme' of a village was generally quite a long document which took considerable time and thought to finalize. It contained all details of the areas to be earmarked for new roads, paths, drains etc., areas meant for extension of *abadis* and other purposes.¹⁴ The next step was to specify the area to be left out of consolidation in the village. Thus, the area covered by an old *abadi*, a *pucca* road, a railway line, a brick in etc. were left out of it. A copy of the valuation of the fields was also attached to the scheme.

The Reservation of Land for Common Purposes- The reservation of land required for common purposes was generally made out of the common land of the *panchayat* but if that area was insufficient or if some better class of land was needed for a particular purpose, the scheme was reserved and a *pro rata* deduction made from the land of individual owners. With a view to observe some uniformity in procedure for reserving the land for common purposes,

these were classified into- (a) compulsory and (b) optional items. Compulsory items included roads (village roads, field roads and arterial roads), primary schools, playgrounds for children and adults, extension of *abadi* for proprietors and non-proprietors, tanks, manure pits, skin flaying centre, public latrines, fuel plantation, cremation grounds, water channels, grazing grounds, tanning places and wells for drinking purposes etc. Optional items comprised of roadside hackney carriage stand, middle and high schools, *panchayatghar*, *janjghar* (place for wedding parties), sewage (only where villages were large and amenity was regarded as essential), markets, *mela* grounds, rural dispensary, veterinary centre, village theatre, *gurudwara*, temple and drains etc.¹⁵

Repartition of Holdings, Preparation of Papers and Final Attestation- As soon as the scheme of consolidation is confirmed, the work of allotment of new holdings to individuals was taken up in consultation with the village committee. This is called repartition. A provision was laid out in the act that the *Chak* (block) of a land owner was to be created where he had his major area. Statements in repartition were then prepared, the Kanungo read the statements in front of the villagers. Villagers were given a time of fifteen days to file their petitions or objections, if any. They could file an objection before the Consolidation Officer or further appeal before the Settlement Officer (Consolidation) or before the Additional Director (Consolidation).¹⁶

Till the end of First Five Year Plan in 1956, 12,40,686 acres of land had been consolidated in PEPSU and the total expenditure amounted to Rs. 99,75,381.¹⁷ The year wise area consolidated and expenditure on the same in Punjab and PEPSU can be viewed in Table-I. A landmark was set in the history of land reforms in India, When Punjab (including PEPSU) became the first state to achieve 100 percent consolidation of holdings in 1969. In other words, it had a total area of 41,67,000 acres under cultivation and the whole of its had been consolidated by the end of 1969.¹⁸

Table I: Total Area Consolidated and Total Expenditure on Consolidation in Punjab and PEPSU

Year	Punjab		PEPSU	
	Total Area Consolidated (in acres)	Total Expenditure (in Rupees)	Total Area Consolidated (in acres)	Total Expenditure (in Rupees)
1951-52	9,44,203	42,09,470	89,748	3,42,196
1952-53	9,95,768	45,00,511	87,775	11,39,302
1953-54	13,78,135	57,29,316	3,65,922	17,84,332
1954-55	13,33,100	54,41,886	1,66,379	28,59,551
1955-56	N.A.	N.A.	5,30,862	38,50,000

Source: *Planning Commission on Consolidation of Holdings*, Government of India, New Delhi, 1957, p. 72

Corruption on the part of government employees was one of the major factors leading to the slow working of the scheme. Formerly, the valuation was done by inspectors, now it was to be done by Assistant Consolidation Officers. At the time of repartition of fields, entries were made in the valuation slips of the new plots allotted to them. Now they had a complete record of the value of their holdings before and after consolidation.¹⁹

In conclusion, it may be said that the work of consolidation had been completed in almost one third of the area of the union and the rest was to be completed during the period of second five year plan. The villages, where the consolidation had been successfully carried out, presented its impact on almost all the fields of rural life. Villages were now better planned, houses too built in a planned way, farms were larger units now avoiding all sorts of fragmented holdings. The provision of school, dispensary and other community places in the villages during consolidation, provided various facilities to the rural folk in day to day life. Thus the consolidation of holdings in PEPSU had far reaching and eminent implications on the daily lives of the rural people.

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2. Census of India 1951, PEPSU, quoted in *PEPSU on Road to Prosperity*, Directorate of Information, PEPSU, Patiala, 1955, p. 9
3. The term has been defined as the amalgamation and the redistribution of all or any of the land in an estate or sub-division of an estate so as to reduce the number of plots in the holdings. The measure thus aims at giving every right holder a compact area equivalent in value to what he held before in scattered plots. *Planning Commission on Consolidation of Holdings*, Government of India, New Delhi, 1957, p-2
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15. Evolution of Maharaja Ranjit Singh's Cavalry Underallard: Initiative Without Patronage

***Dr. Balraj Singh**

Jean Francois Allard was one of the famous European officers employed by Maharaja Ranjit Singh in his Army. He was a French officer who had come to Lahore in 1822. He was born in 1785 at Sant Troper in France.¹ He joined the French Army in 1803, and also served in Italy from 1804 to 1806: in Naples and Spain from 1807 to 1810. During this period he was wounded. He was awarded the Royal Spanish order and Legion of Honour.² It was after the battle of Waterloo, that he left Europe to try his fortune in the east.³ After that he thought of coming to India where he arrived in 1822 in the company of Ventura⁴ an Italian who had also served as a Military Officer under Napoleon and who had also fled from his country under almost similar circumstances. The Maharaja, as was his policy, satisfied himself about Allard's professional capability and the engaged him in his service.

Ever since 1805 Maharaja had been in the process of reforming his Army. He was given a liberal salary of 2,500 rupees per month and a commodious building was allotted to live in at Lahore.⁵

As in the previous period, the regiments of the regular cavalry were not of uniform strength, though their size was somewhat larger. They varied from 200 to 600 men, in the year 1828, the largest regiment known as the Akal Rajman, was consisted of 650 men. While the smallest, that of Gulab Singh comprised of 226 men only.⁶ The total strength of the regular cavalry which was only 837 in 1819 or about 1000 in 1821, rose speedily and stood at 4345 and 3914 in 1828 and 1833 respectively, the total monthly salary being Rs 1,03,970 for 1828.⁷

Allard not only raised its strength but also introduced some innovative changes in the cavalry trained and disciplined on European lines. The beginning was made with the raising of Rajman Klnas in the very first year on his service, which was also known as the dragoons. Next year, the second dragoons, also

***Assistant Professor of History Department of History, Punjabi University, Patiyala, Punjab.**

termed lancia from lancers, was created.⁸ Hence forward, the growth of this army was steady and continuous till 1828-29 when it reached the peak of 8 Rajmans. After this an anticlimax started on account of the disaffection and the desertions caused by the irregularity of payment,⁹ and as consequence the number fell to 5 in 1831-32.¹⁰

The state of affairs then prevalent in the Punjab was aptly described by Sita Ram Kohli thus, "The Sikh population of the Punjab was practically soldier to a man. The country under their possession at the time presented the appearance of a vast military camp, with a number of powerful chiefs and Sardars each having a large body of faithful retainers besides fairly good resources of men and material at his command. The followers of a chief claimed a share in the spoils of a conquest as a matter of right and in his corporate capacity, regarded himself as an equally true representative of the Khalsa".¹¹

The Maharaja had realized the low value of the irregular cavalry. So he made up his mind to convert them into a regular force, by training them on the western lines. For this he employed a few European officers. He carried on with the granting of Military fiefs, and abolishing them gradually. In this way he was able to raise a regularly paid strong cavalry. Subsequently, the Maharaja introduced new measures. His cavalry was divided into the following three categories.

- (a) Regular cavalry
- (b) Ghorchara Fauj
- (c) Jagirdari Fauj

The regular cavalry formed the smallest part of Maharaja's cavalry. It was well disciplined and had the best in horses, men and equipment. The cuirassiers and the dragoons were "A fine body of men in appearance and equipment no less than in drill and discipline".¹²

The Maharaja considered Allard the "cleverest of all his officers"¹³ and his command was consisted of the following :

- (a) Two regiment of Dragoons (composed mostly of Sikhs)
- (b) One regiments of Lancers (Chiefly of Pathans)

In 1822, there were only four trained regiments of cavalry; but by 1829 this number was increased four times. Under Allard the cavalry remained at the same strength until 1829, when it was increased to four regiments, totalling 2,425 men. Again, we must quote Masson, who visited Lahore in 1829:

"General Allard was then in command of some 3000 cavalry, comprising of regiment of cavalry one of lancers, and two of dragoons. He had also 2,000 artillerymen in training manning some 200 guns of which most were horse artillery.¹⁴ Under Ranjit Singh the Khalsa army was divided into divisions, the

main being that under his own personal payment and the other under the feudatory forces belonging to Gulab Singh, Sham Singh, Hari Singh, Dhyani Singh, Suchet Singh, Hira Singh and others. His own army was divided, into the Fauji-I-Ain or true regular army. The Fauji-I-Sawara or Gharcharrahs, and the Fauji-I-Kilafat, the latter comprising the garrisons of forts, treasure guards, fort guards, and peon or orderlies. The troops under the feudatory chiefs were called the Fauji-I-Jaghirdari, from the fact that they were maintained by fiefs granted for military service.¹⁵

Both divisions comprised drilled infantry and artillery but only the Fauji-I-Ain maintained cavalry on European models. But even these were exotic, only maintained to provide employment for Allard and to complete the three arms customary in a European Army. Ranjit Singh always held them in small estimation; hence they fluctuated greatly, sometimes almost dying out and at others being resuscitated to quite a number of regiments more or less efficient. They compressed at different periods, lances cuirassiers, and dragoons.¹⁶ Various foreign visitors to the Punjab who happened to see the Maharaja's cavalry described it in their own way. A few descriptions are given here. Skinner Famous spoke very scornfully of them,¹⁷ as did Lieut. Fane who remarked that at a review he witnessed it and it was difficult to say which made the worst exhibition, Allard himself or his cavalry Barr wrote in 1839.

"After inspecting the guns we reached the cavalry on the left of which were the dragoons. These were well mounted and a fine body of men. On the right stood two regiments of Allard's cuirassiers the most noble looking men on parade. Many of the officers were brass cuirasses and their commandant (Mouton) is perhaps the finest man on parade, and looks extremely well in front of his superb regiments. It used to be poor Allard's pride to review these men, and their present martial appearance is no doubt, due to his constant care and superintendence".¹⁸

Captain C.M. Wade political assistant at Ludhiana, in his report to Sir C.T. Metcalfe, Resident, mentioned Allard's cavalry in these words:

"The cavalry commanded by Mr. Allard consisted of two regiments of Dragoons and one of lancers. One regiment of dragoons is armed with swords and carbines, the other with swords and matchlocks. The lancers with lances and swords. The carbines are slung with the Muzzles upwards, the reverse of the mode adopted in the British army. There are however two troops of Sikhs in that corps. The dress and equipment of the three regiments are uniform. The sword is slung by a waist belt. They wore white dress when I saw them, but they have woolen jacket for the cold season similar to those worn by dragoons in the French service. The jacket of the lancers is French grey with red facings, that of the dragons scarlet. The strength of each regiment is about 1,000 men. They are not well mounted, nor though intended as regular cavalry in so efficient

a state comparatively speaking as the infantry, which is owing to the system of the swars providing their own horses and the Raja's reluctance to incur the expense of M. Allard's suggestion for their perfect organization".¹⁹

Under Allard the training of cavalry also included cooperation with other arms for this purpose combined maneuvers were organized. Orlich who witnessed one such maneuver at Ferozepure wrote.

"The Sikh Brigade consisted of two regiments of infantry, one of cavalry and two batteries. It maneuvered with great precision under the command of General Court. The infantry first formed in line, then divided into two bodies with sharpshooters in advance and then formed columns of attack, supported by the cavalry which advanced round the wings and attacked when repulsed, it rallied behind its infantry and artillery which had formed its squares and opened the brisk fire".²⁰

Lieutenant Barr, who had the opportunity of witnessing a review of the Lahore cavalry at Peshawar on 1st April 1839 wrote:

"The effect of the sun glistening on the cuirassier's conquest and breast plates as they were advancing was extremely pretty; and the regularity and order in which they walked by could scarcely be exceeded by the company's cavalry".²¹

And "in the field the conduct of the Sikh cavalry has generally corresponded with their appearance and efficiency".²² The Maharaja's cavalry could move faster than Mughal or Maratha cavalry.

But the common impression of all onlookers had been that the standard of Lahore cavalry as compared to its infantry or artillery was low. Here is that Osborne, who had an opportunity to see two squadrons of General Allard's cavalry on 24th June 1838, noted in his diary that day:

"I was much disappointed in their appearance. They do not look to advantage by the side of their infantry. They are men of all ages ill-looking ill-dressed, and worse mounted neither in appearance nor in reality are they to be compared to the infantry soldier of the Punjab"²³.

The main reason for this low standard of cavalry has been assigned to the Maharaja's indifference towards this arm. As regards recruitment Osborne observed that Ranjit Singh personally inspects every recruit for his infantry, whilst the cavalry is generally recruited from the followers of the different Sardars, and most of them owed their appointments to favour and interest, more than to their fitness and capability.²⁴

The same observer visiting from the financial point of view says:

"The raising of the regular cavalry was entrusted to General Allard a French officer, but from all I can hear his intentions have been so thwarted, and his means so limited, by the parsimony of the Maharaja, that the same success

has not attended his efforts with the cavalry which General Ventura appears to have met the infantry".²⁵

In June 1834 Allard went to France on leave for a year and a half. On his return he brought a letter and gifts for the Maharaja from Louis Philippe, the King of France who had accredited Allard as the envoy of the French Emperor.²⁶

On 23rd January 1839, in Peshawar Allard died of heart failure or incurable constipation.²⁷ It is believed that some time before his death Allard had recited to Ranjit Singh a small poem in Persian finishing by these words, "when I die let my grave be in Lahore and my remains be interred in Anarkali".²⁸ According to the wish of the General he was buried in his garden besides his elder daughter in Lahore. Here, it is worth mentioning that Allard proved himself loyal and dedicated on the one hand and disciplined and a man of ability on the other. He was perfect in his duty and never gave a chance to the Maharaja to complain against his conduct, behaviour and performance of his duty, throughout his stay at the Lahore Durbar.

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16. Zenanas for Women Education in Colonial Punjab

A case study of Delhi District

*Sumera Kamboj

The Christian Missionaries in the second half of the nineteenth century took up the work in the interest of the women folk. Christian women met either individually or in small groups in their homes rather than in public, whether in bazaars or institutional settings or through the printed word. They observed that thousands of young men were receiving education in government and missionary schools and colleges. But they could not communicate the benefits of their education to their sisters, wives and daughters because of the domineering attitudes of the elder ladies over the younger ones in Zenana.¹

The word Zenana is derived from a Persian word, Zen which signifies female wife and as such the word Zenanas' refer to women's apartments. Every large house in India had a part apportioned to females, where no male ever entered. Here the wives, sisters, daughters, young children, and female servants resided; even father seldom entered the women's apartments.² The idea of Zenana Mission originated with Dr. Smith, a Scottish missionary, who pleaded through his article, published in The Calcutta Observer that the only way of reaching women in India was to seek them out in the Zenana and teach them there.³ The idea took shape in 1851 when 13,000 women in India were being taught in the Zenana.⁴ The educational propaganda included either Hindi or Urdu, or English as the subjects of language wherever desired; and also needlework. Teaching the Bible truth was the evangelistic side which was made attractive with pictures, singing of bhajan or ghazal and English hymns too, and its meaning was simultaneously expounded. Between these two methods it was expected to "rid the women or the girls of ignorance, renovation of the entire person, her intellectual, moral and spiritual nature".⁵

Many stumbling blocks stood in the way of women education. The Report on the Indian Education Commission remarked that the impediments in the

*Research Scholar, Department of History, Punjab University, Chandigarh (Punjab)

way of their rapid extension were the natural reluctance of many natives to admit into their families an influence hostile to their own religious beliefs, and the uncertain attitude of Education Department towards such missions.⁶ Dr. M.S. Renwick brings out other reasons which impeded the growth of women education. According to him the custom of Sati and strict Purdah system in North India especially made lady missionaries enter into the Zenana, where women were kept in strict seclusion. They were mostly confined to their homes where the men held a dominant and supreme position and as such it was not possible for them to acquire any kind of education.⁷

The missionaries desired to see Indian education develop on Christian principles. They established a sizeable group of educational institutions, schooling a percentage of students far out of proportion to the size of Christian population.⁸ The Christian Missionaries carried out their work in different districts of Punjab. The American Presbyterian Board of Foreign Missions in India, the Church of Scotland Mission, the Church of England Mission, the Methodist Episcopal Mission, the Baptist Zenana Mission, etc worked laboriously for establishing their place in various districts in the Province.

In Delhi, a serious effort in women's education during this period, was made by SPG which started day schools for girls. The girls were taught Urdu, English, Hindi, and were trained in cooking, and other Domestic chores like grinding and spinning. In 1883, the School included 50 pupils.⁹ In 1876, there were total thirty mission schools educating in all 1254 women and girls whereas four schools with 154 students functioned fifteen years earlier.¹⁰

Missionary work in Delhi was also taken up by Church of England Mission. Work among the women, besides the medical work was carried by the European Normal School for Zenana School teachers; a Native Normal School, one upper primary school, one Industrial School, Zenana pupils, and a refuge for either destitute woman or those who have led a bad life. The number of female pupils in these educational institutions was 740 after 1877, making with boys' schools a total of about 2,000 pupils taught by this Mission.¹¹ In 1865, Mrs. Smith, wife of James Smith, of the Baptist Mission, Delhi, faced difficulties in instructing ladies. In consequence of the social customs of the country, a large number of women could not be reached by ordinary Missionary effort. Mrs. Smith tried to gain access to some of these ladies in their seclusion and instruct them.¹² By 1871, 200 Zenanas had been entered by the teachers, and four or five Native Christian women were employed.¹³

In the second-half of nineteenth century, arrived in Delhi, Robert Winter with the assistance of his wife, Mrs. Winter, led the missionary work of the Anglican Church for the next thirty years. They played an eminent role in uplifting women's and children's condition in education and medical work in Delhi through this Mission. In her first year, 1863, Mrs. Winter started a

"Female Normal School", that was a system by which women of good family were taught by a pundit or maulvi in their own homes under her superintendence, with a view to their subsequently teaching others (poor women) in the Zenanas. Women so trained were in some cases employed as teachers with the Government, and in others under the mission; but in 1870 Mrs. Winter lamented that so few posts were available that many who had received training remained unemployed.¹⁴ From the period 1860 until Winter's death in 1891, many of the institutions, which formed part of the Church's life in the city of Delhi, were established. Most prominent among these were St. Stephen's School which developed into a College. In 1870 a home for these women was found, again named after St. Stephen. In 1874, Mrs. Winter wrote:¹⁵

We aim at making the teaching (in the zenanas) real... we have no wish to propagate a system of chit-chat in which a visitor by reading a chapter of the Bible, and the interchange of a few pious expressions, will conceive she is raising her Hindoostanee sisters out of darkness of their ignorance.

A Boarding School was established in Delhi in 1880s. This school did not acquire its present name i.e. Queen Victoria Girls' School till 1887. This Boarding School, with its normal classes grew slowly but steadily; and in 1888-89, it had 47 boarders, besides day girls. The S.P.C.K helped it with grants.¹⁶ These girls were taught- Urdu, Persian, Arithmetic, History, Geography, and English.

Queen Victoria Girls' School was undoubtedly the first to care for girls' education in North India. In 1891, the School sent up three candidates for Punjab Middle Examination for which there were only 13 candidates altogether. All these three girls passed and the subjects were Urdu, Persian, Arithmetic, History, Geography, and English. The School also trained girls in making babies bonnets, rag dolls, and envelope for sale. With due course of time, Indian teachers of the school did not lag behind in evangelistic work.¹⁷

Another School being opened in the premises of Delhi was Queen Mary's School, on 15 March 1912. All the girls who joined the school were in purdah and it is said that Miss Helen Jerwood had to fetch them each day. By July 1914, a place to the west of St. Stephen's Hospital and adjacent to it, was given by the Government free of cost, where the School was shifted and declared open at the new site on 22 March 1915 by Mrs. Hailey and the completed buildings on 15 March 1917, exactly five years after the School was first started. Miss Jerwood made strenuous efforts for the uplift of School as well as status of girl pupils. For this she was awarded the Kaiser-i-Hind Medal in 1924.¹⁸

One of the industrial schools opened for girls, named as St. Elizabeth School which was founded somewhere around 1865 in Delhi, was described as the second Boarding School for girls, the first being the Victoria Girls' School. This industrial school was meant for girls of poor Christian families who were

more likely to end up as wives of labourers, servants, etc. In 1880's, the school had 20 girls when Mrs. Scott, the head of the Community, took charge of the School. The school was closed for want of funds. The expectation was "to raise from it a healthy industrious class of wives and mothers".¹⁹

In 1912 a Queen Mary's Higher Secondary School was opened in Delhi and later the work was focussed in St. Thomas Higher Secondary School which was opened in 1935.²⁰ Missionary contribution to the cause of female secondary education in India was acknowledged in the Quinquennial Review of the Progress of Education in India:

The bulk of female secondary education in India is provided by missionaries, the principal difficulty in maintaining secondary school for Indian girls is to provide a staff of qualified teachers; it is by their willingness to undertake these duties that the missionaries have succeeded in occupying so large a portion in this field.²¹

It had been noticed that the growth of women higher education was slow. The missionary educational institutions charged lower fees than did the government institutions. The income from fees was consistently lower in Presbyterian than in Government schools of equal standard or similar type.²² For them lower fees meant higher enrolments. Lower fees also enabled the missions to open up the possibility of Western education to those who could not afford to pay the fees the government schools charged.²³

The mission schools and colleges were conducted on the basis of grant-in-aid system of government, contributions by well-off Christian parents of students and subscriptions. The Education system made special recommendation for grants for Zenana teaching and advised that 'this recognised as a proper charge on public funds'.²⁴ The Commission urged that Indian or European, which ever private agencies took interest in girls' education, should be given positive encouragement. The parents who sent their daughters to school should be considered as leaders in the movement because "they render women's education popular among neighbours".²⁵ Thus the missionary societies were the single private agency that undertook the promotion of girls' education in the 19th century, on a wider scale.

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17. Development of Local Self Government Under Colonial Rule

***Pushpinder Kaur**

From the time immemorial ideas of local self government prevailed in India to a far greater than anywhere else in the world. The villages and towns were small states where all the local needs for sanitation, communication, the judiciary and the police were served by the assemblies of the people themselves with a chief Executive Officer. Sabha and Samiti in the ancient Hindu period¹ and the village Panchayats in the Mughal periods- all flourished and worked as autonomous bodies as they did almost all the functions of modern local bodies like panchayats, district Boards and the corporations.

Modern self Governing Institutions are the creation of the British Government. Speaking about the importance of Local self Government, de Tocqueville says, "Local institutions constitute the strength of free nations. A nation may establish a system of free government, but without municipal institutions, it cannot have the spirit of liberty".

There is a vast difference between Local Government and local self-government. By Local Government is meant the administration of the subdivision of the area of a country. This Local Government may be arrived on either by the locally elected bodies or by state-officials. If the Local Government is administrated by such local bodies as have been elected by the people living in that particular locality, it is designated as local self Government But , on the other hand, if the Government of that locality is carried on by officials of the state or the Central Government it will be known as the Local Government.

In 1687 the East India company established a municipal corporation at Madras by a charter. In the Corporation a mayor was appointed who possessed only nominal powers of taxation. But the taxes levied by the Corporation were not linked by the public and as such, the corporation could not flourish in this presidency. But in spite of that, similar corporations were set up in Calcutta and Bombay in 1720 and 1793 respectively².

The Regulating Act of 1773 authorized the Governor-General to appoint justices of peace for the Presidency Towns and empowered them to levy taxes on houses and roads to meet the expenses of construction and repairing of roads. Because the sanitary conditions of the Presidency towns are very bad. The Chief Magistrate was helped by the Calcutta Police to collect the taxes. In spite of many acts passed for Bombay and Madras, the development of Local -Self- Government in the Presidency towns showed very little progress³. In Bombay first of all a body was constituted to control over the budget, but all executive powers were given to a government official. Later on a body of 64 members was constituted. Out of whom 16 were nominated by the Governor, 16 were elected by the residents. Justices and 32 members were elected directly by the rate-payers. Weekly and monthly audit was done by the paid-auditors.

An act was passed for the Calcutta-corporation in 1899⁴. According to this Act half the commissioners were elected by the rate payers, the remainder being appointed, four each by the Bengal chamber of commerce and Calcutta Traders Association, two by the Port Commissioners and 15 by the local government. All the executive powers were vested in the Chairman. A general committee was constituted consisting of Chairman and twelve commissioners to decide the important matters of the corporation. In the case of Madras, the elective system was introduced in 1881. Out of 32 members, 16 were to be elected by rate payers, but the President and two vice Presidents were all salaried officials appointed by the Government. The corporation of Madras was reconstituted on the lines of the Calcutta Municipal Act of 1899⁵.

Thus by 1918 all the Presidency Towns had approximately a uniform system of Government All the Corporation had a limited electorate, elaborate provisions for debt, full control over finance and strong executive centered in a Government official. Another act was passed in 1850 which was applied to the whole of British India.

During the first decade after the Mutiny of 1857 many factors combined together which fastened the growth and development of the Local-self-institutions. British Government wanted to reform and relieve the imperial finances which had been depleted during the Mutiny. The decentralization of legislation as contemplated in 1861 was another cause of the growth of Local-self Government. Lord Mayo's Government passed a Resolution in 1870. According to this Resolution services like education, sanitation, roads were provincialised and the need to develop them through the local Government, local bodies and local taxes was emphasized. Acting upon the contents of the Resolution a series of Municipal Acts were passed in various provinces between 1871 and 1874. The number of Municipal boards was increased Lord Ripon's Resolution on local self Government is a great land-mark in the growth of local self Government in the country. Lord Ripon applied it not only in big cities and

*Assistant Professor, History B.Z.S.F.S.Khalsa Girls college, Morinda. (Punjab)

town but also intended it in rural areas also. He is rightly called the father of local self Government in India. Provisions of the resolution were -

1. Training the Indians in the art of self Government So no official interference.
2. Provincial Government to extend a network of Local Boards in every state.
3. Extension of elective principle.
4. No dictation but revision of the Acts.
5. Interference only in case of neglect of duty.
6. Non-officials as Chairman of the Boards.
7. Government sanction necessary for chairman's election. The Local Government could also disallow this election.
8. The local boards were to be granted lump-sum grants from the provincial revenues.

But the Resolution passed by Lord Ripon was not complete and adequate. It had certain flaws in it. In the first place, the officials control remained sufficiently strong because the powers of the Deputy Commissioner continued to be a great check on the non-officials. In 1907, a Royal commission under the chairmanship of Sir Charles Hobhouse was appointed to survey and report on the progress made in the field of Local self Government. The Commission reported that the development of Local self Government since the days of Lord Ripon was inadequate and unsatisfactory. In some towns the municipalities merely ratified what the official chairman had decided⁶.

The recommendations of decentralization commission were included in the Resolution of 1915 By Lord Harding. He consolidated the position of Local self Government in India. For the first time Panchayats were set in the country. The resolution supported the extension of the principle of election, elected majority in the institutions the non official chairman increase in power of Municipalities and Boards. Some judicial and administrative powers were given to the Panchayats also. When Mr. Montague and Chelmsford had a review of the progress made by Local-self Government in India they were disappointed that the Local self Government did not show satisfactory progress. The British were not concerned with de-centralized democracy but were aiming for colonial objectives.⁷

The Government was on the way to implement the resolution of 1915, but Montague's August 1917 declaration had changed the whole situation. The British Government declared that the goal of British rule in India was to give responsible Government to the people.⁸ The resolution of 1918 made very

useful recommendations as given below-

1. There should be a substantial elected majority in all the local self institutions like Municipal committees or Local Boards.
2. Representatives of minorities should be nominated which should not exceed 1/4 of the total strength.
3. Replacement of the official Chairman by the elected non-official Chairman in the Municipalities. The same was in the case of rural bodies.
4. Expansion of Franchise to the largest possible measure.
5. Special Executive Officers should be appointed larger Municipalities and District Boards.
6. Boards should have liberty to collect the taxation within the limits.
7. The report on the Indian Constitutional reforms of 1918 scrutinized the whole existing system of Local Government in the country and concluded that throughout the educative principle had been subordinated to the desire for immediate results.

By the Indian Councils Act of 1919 the Dyarchical scheme of Government was set up. The Department of Local-Self Government was transferred into the hands of Indian Ministers who were responsible for the provincial Legislature. Indian minister was expected to do everything possible for the development.

The Act of 1935 gave full autonomy to the provinces. Consequently attempts were made to improve the structure and working of local bodies. Because of the difficulties of famine the local self Government could not make rapid progress. The department was remained in the hands of Indian minister, there is no shortage of funds because the financial department is now in the hands of Indian ministers. But even then the progress of Local Self Government in the country was not satisfactory.⁹

The India National Congress from 1920s to 1947, emphasized the issue of all India Swaraj and organized movements for independence under the leadership of Mahatma Gandhi. On the one end Gandhi favoured village Swaraj and strengthening the village Panchayat to the fullest extent and on the other end, Dr. B.R. Ambedkar opposed this idea. The model state hence had to build safeguards against such social oppression and the only way it could be done was through the adoption of the parliamentary model of politics.¹⁰

There are some defects in the present system of the Local Self government:- In the first place too much control which the executive exercises in every sphere of the activities of the local bodies of India. All the initiatives on the part of the members of the local bodies disappears. b) Secondly, there is a great handicap of finance. c) Lack of Public interest into the work of Local bodies is another handicap from which they suffer.

Local self Governing institutions have been working since the remotest past but the earliest attempts in Municipal Government in India were made by the British people in the Presidency towns of Madras, Calcutta and Bombay. Then, from time to time the Government of India took steps to develop the Local governing institutions in the form of Local Boards and District Boards in order to associate the people in work of administration in their local areas. But no substantial progress was made in this respect. Even after the independence little progress seems to have been made in the matter of developing this aspect of Government on account of many defects in its working. Thus From this point of view the Government and people have to cooperate in order to make a local self Government a success.

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18. Bhagat Singh, Revolution And Women In Karam Singh Zakhmi's Punjabi Novel'satluJ De Kande'

*Harmandeep Singh Sohal

Bhagat Singh is one of the most famed martyr of an Indian soil who sacrificed his entire life to achieve the swaraj of the country. He was the founder member of Naujawan Bharat Sabha and participated in all major actions of Hindustan Socialist Republican Association (HSRA) such as Saunders murder and explosion of bomb in legislative assembly. His 6 June, 1929 session court statement and hunger strike inside the jail gave him wide publicity throughout the country. A number of historical writings have been published so far on the theme of Bhagat Singh by different historians. They have portrayed his character in their own ways. Although, revolution was carried by revolutionaries who were generally men but in the course of revolutionary struggle, few women such as Durga Bhabhi and Sushila Didi also participated in the movement. Therefore, the pertinent question exists whether women could also contribute towards the liberation movement? The present paper focuses on the novel 'SatluJ De Kande' (On the banks of SatluJ) written by Karam Singh Zakhmi througha which on one side, he has tried to magnify the character of Bhagat Singh much more than he acquired in the history of India's freedom movement. But at the same time, througha his imagination, the novelist has also discussed the role of women in the revolutionary struggle.

The novel is woven around the imagination that Bhagat Singh was in love with a girl named Kumari. Both met frequently at different places of Lahore and shared their thoughts and feelings with each other. Kumari knew that Bhagat Singh was a revolutionary and she too offers her assistance to further the course of revolution. Bhagat Singh, however remains steadfast in his resolve to continue to tread his path on his own. Kumari is portrayed as a character who understood and was appreciative of the compulsions of Bhagat Singh and therefore, assures Bhagat Singh that she will wait until he achieved his objectives.

^{*} Ph.D. Research Scholar, Department of History, Guru Nanak Dev University, Amritsar (Punjab).

Although, the well known fact is that there was no woman other than sister and mother in the life of Bhagat Singh, but Zakhmi in his novel 'Satluj De Kande' creates another woman character who was supposed to be the beloved of Bhagat Singh. In the novel, Kumari expresses her feelings of love to Bhagat Singh which made him upset over her remarks. Bhagat Singh replied, "Do not try to make me coward. If you can not support me then leave me. But do not become my weakness" After hearing these words of Bhagat Singh, Kumari found herself in a difficult situation because it was not possible for her to keep away from him too long. She did not want to lose him at any cost. Therefore, Kumari agreed to give assistance to Bhagat Singh in his mission. On her assurance of support, Bhagat Singh became satisfied and relaxed.¹

Kumari, actually could read from Bhagat Singh's facial expressions that there was something disturbing his mind. She tried to distract him from what was disturbing him and suggested to accompany him for a movie² show at three and then asks him, "What is happening with you, these days". Bhagat Singh was not pleased with her question. He felt irritated, but still took Kumari's hand with a smile and agreed to go for the movie. They watched a movie title 'Ghar Di Laxmi'. The story of movie revolves around a husband Ramesh and wife Laxmi where husband was a drunken man who had evicted his wife from the house. But one day, when he receives serious injuries then it was only his wife Laxmi who took care of him. Finally, Ramesh realized his mistake and feel sorry to his wife for misbehavior.³

After the movie, Bhagat Singh was very much impressed with the scaring nature of the women. He said, "Such much hi kurbani da dusra naam aurat hai". But Kumari remarked that even though a stone-hearted people like you discard this love. Then, she put her hand in Bhagat Singh's hand and tried to realize her love. But for Bhagat Singh, love was not a physical attraction. For him, it was a divine thing which cannot be explain in words. Therefore, he said, "Love exist in soul rather than the body. I love you from the core of my heart but I am afraid that whether this love would become a hindrance in my way?" Bhagat Singh was very much concerned about his revolutionary path and showed some doubts over his mission due to his love affair with Kumari. But Kumari give him full assurance that she would never become his weakness.⁴

Kumari was a bold girl who loves Bhagat Singh and wanted to marry him. But at the same time, she was ready to sacrifice her all dreams in the wake of revolutionary struggle in which her beloved was playing a leading role. When Durga Bhabhi asks her that whether she loves Bhagat Singh? Kumari responded in affirmative and told her everything about their relationship. Durga Bhabhi was surprised after hearing her views and later disclosed that the party did not give permission to such things. Members are not allowed to establish matrimo-

nial relationships. But Kumari was a fully determined in her decision and bravely remarked that "you know that Bhabhi, if once a girl has chosen her life partner then it is not possible to eject him from the heart. But Durga Bhabhi told her that it was entirely up to the wishes of Bhagat Singh as he was the Sardar of the party. Later, when Kumari put her desire to Bhagat Singh, he told her that, "to break the chains of the slavery of country, you will have to sacrifice everything". At that moment, Kumari had fully permeated with the patriotic spirit and replied, "I will give every sacrifice for my country and never think about my marriage with you, till the country achieves freedom." She further raised her sentiments, "Je is janam vich na sahi ta, phir kise hor janam vich ja ke milange."⁵

The writer has also portrayed the marriage episode of Bhagat Singh in his own way. Bhagat Singh was projected as the most eligible bachelor of the country in his life times. Karam Singh Zakhmi in Satluj De Kande narrates an anecdote that two photographs of different girls were sent to Bhagat Singh by his parents to choose one of them for marriage purposes. One was Harjit, the daughter of Gurdev Singh, a Jagirdar from Patiala and other match was Kumari, the daughter of Dr. Diwan Singh of Amritsar. Bhagat Singh showed both the photographs to Bhagwati Charan Vohra and Durga Bhabhi. Bhagwati praised the beauty of Harjit and advised him to marry her. He said, "Girl is looking pretty. I think you should marry with this girl." But Bhagat Singh did not show any interest in that girl and spontaneously remarked that, "the other contender is also not so bad"⁶. When Durga Bhabhi also asks him about his liking, Bhagat Singh took no time to disclose his preference for Kumari. When Durga Bhabhi made a point that she has joined the party and would not get marry. Bhagat Singh then replied, "What do you think about Bhagat Singh Bhabhi?" She then suddenly reacted with a smile, "Oh ta party da Sardar hai, tu apni gal kar". On one side, he argue that Bhagat Singh was as excited like any youngman when he came to know about this matrimonial proposal through a letter. Infact, he also told his choice to Durga Bhabhi. But at the same time, Zakhmi projected Bhagat Singh as a revolutionary who was steadfast on his path. He did not want any hindrance and diversion in his path. He did not show any serious concern on this matter. The author contended that Bhagat Singh did all this because he was engaged in a supreme work. He sacrificed his all pleasures, joys of the life for the sake of freedom struggle. He wanted to liberate his motherland from the foreign yoke.⁷

Karam Singh Zakhmi has taken the drama of love life between Bhagat Singh and Kumari to a new height of imagination by giving it a twist towards the end of the story. According to the novelist, Kumari was permitted by the Deputy Jailor named Mr. Dean to meet Bhagat Singh while he was about to be hanged. He knew it well that Bhagat was not marry, but still he allowed Kumari to enter her name as wife of the prisoner. Kumari had dedicated her life com-

pletely to Bhagat Singh and said that as far as she is concerned she considers herself as married. She picked up some soil from under the feet of Bhagat Singh and pasted it on his forehead and then put her hands on the hand cuffed hands of Bhagat Singh and said, the ritual of marriage ceremony is over. That made Kumari completely satisfied.⁸ On the other hand, deputy jailor Dean was completely surprised with Kumari's act. He then asked the girl for the reason of doing so, she said that her dream to marry. She pledged to sacrifice her life for Bhagat Singh. She knew that she would not be able to save Bhagat Singh, but no power could distract her from meeting her love in the next world. Kumari told to jailor that, "Thik hai, main nahi bacha sakagi uhna nu, par menu unha nal jano ta duniya di koi takat nahi rokegi. Asi duji duniya vich ja ke ghar vasavange".⁹

Another twist in the story comes after the hanging of Bhagat Singh and his comrades Rajguru and Sukhdev. The dead bodies of the three escorted by Col. Smith were transported out from the Lahore jail the same evening. Kumari dressed as a soldier in a dramatic way is shown to have entered the escort party. The moment the pyres of the martyrs were lit, a soldier fired at Col. Smith who died instantly. In the cross firing, suddenly one soldier was killed and fell on the pyre of Bhagat Singh and was burnt with his body. It is discovered at this stage that this soldier was Kumari in the disguise of a soldier. In this way, Kumari avenged the death of Bhagat Singh and traveled to the next world along with him.¹⁰ Nevertheless, Karam Singh Zakhmi, is aware that Bhagat Singh did not have any relationship with any woman. He declined the proposal of his parents to get marry. He ran away from home. But still Zakhmi in his imagination has brought a woman character. The character of Kumari, the woman protagonist in the novel is equally powerful. Kumari is shown to have a woman of strong commitment and resolve who dared to infiltrate into the ranks of the police and sacrifice her life. The writer has appreciated Bhagat Singh for his strong determination who did not allow himself to be weakened at any moment in the revolutionary struggle. But at the same time, he does not see a women as hindrance in the path of revolutionary movement. He has proved that women could be a useful companion in every sphere of life including revolutionary activities. Moreover, the novel proves that women were as steadfast and firm in their resolves as the men were

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1. Karam Singh Zakhmi, *Satluj De Kande*, Bhai Jawahar Singh Kirpal Singh and Co., Amritsar, N.D., p.27-28; The novel '*Satluj De Kande*' was published in the 1960's and written by Karam Singh Zakhmi. Apart from this novel, the writer has produced number of historical writings such as *Guru Ka Bagh*, *Sikh Itihas*, *Ghallughara* and *Lahu Dian Dhaaraan*. We get a feeling from his writings that the focuses of the writer is on freedom struggle.
2. *Ibid.*, p. 29.
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5. *Ibid.*, pp. 39-42.
6. *Ibid.*, pp. 51-52.
7. *Ibid.*, p. 52; The letter of Bhagat Singh to his father in August 1923 clearly revealed that he was never interested in his marriage because he wanted to liberate his motherland from foreign British Government quoted in D.N. Gupta (ed), *Bhagat Singh : Select Speeches & Writings*, National Book Trust, New Delhi, 2007, p. 79.
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19. Status of Women In Jammu During The Rule Of Maharaja Hari Singh (1925-1949 AD)

* Anu Bala

Jammu, the winter capital of Jammu and Kashmir state situated on the right bank of river Tawi, a tributary of the river Chenab. Total population of the Jammu city was 31,506 in 1921¹ and 50,379 in 1941.² It was constituted of different communities' viz. the Hindus, the Janis, the Buddhists, the Muslims, the Christians and others which were further divided into a number of castes and sub castes.

Maharaja Hari Singh, who succeeded his Uncle Maharaja Pratap Singh (1885-1925), was the son of Raja Amar Singh.³ He received his early education from a number of Indian and European teachers. In 1908 at the age of 13, Hari Singh entered Mayo College, Ajmer where his education was supervised by English teachers. After completing the full course of studies there, he received training at the imperial cadet Corps, Dehradun.

Hari Singh's western education left an indelible impression on his character- his love of secularism, progressive outlook and ceaseless activity and discipline are, in a great measure, attributed to the influence of the western education. Maharaja Hari Singh made many social reforms, he tried to mitigate the sufferings of women. For these social reforms his wife Maharani Tara Devi contributed a lot. Position of women improved as it was that Maharani Tara Devi hunted on horse back with her husband. Four years after marriage, she was seen sitting openly in a car along with her husband, she went on a tour of Europe along with her husband.⁴

Maharaja Hari Singh rose as a luminous star on the firmament of reformation in Indian History. His age was primarily an "Age of Reformation". In the first public speech in January, 1926, he declared 'if I am considered worth governing this state, then I will say that for me, all communities, religions and races are equal. As a ruler, I have no religion, all religions are mine and my

*Research Scholar (History), University of Jammu, Jammu, (J&K)

religion is justice'.⁵

Generally the women were primarily intended for her tradition role as a good daughter, wife and mother. From her infancy, she was taught the lesson a duty, etiquette and moral obligations as that she could become a dutiful daughter, good wife and an affectionate mother.⁶

Among the Dogras of all classes of Jammu, the women held a sub-servient position. The Muslim women, on the other hand enjoyed a position of absolute equality.⁷ The life of average women in Jammu was very hard. Mrs. Ashbrooke wrote in 1919 "whether polyandry, polygamy or monogamy prevails (in all the states), woman is always the best of burden. You can see them everywhere carrying loads of fuel and fodder".⁸

The life of an ordinary Dogra woman was also very hard. They ground corn, cooked food, spun cotton and brought wood, fuel and water. The Rajput women except among the lower classes generally did not do any hard work.⁹ Her life as mother was full of misery and hardship. She was not even allowed to participate in any family ceremonies as her presence was thought ominous and likely to bring misfortunes. The use of veil was strictly observed by the high class Rajputs and Muslim women.¹⁰

Female Infanticide : The custom of female infanticide was very common among the Dogras, especially among the Rajputs. Female infanticide was mostly prevalent among the Kashmiri pundits who usually killed female infants by putting the finger down her throat and then giving it a jerk. Some even immersed their newly born daughters in a jar of milk and suffocated them to death.¹¹ Maharaja Hari Singh and his Maharani Tara Devi made every effort to stop the female infanticide among the Rajputs. Every Rajput parent who had a daughter was allotted one acre of state land along with some substantial financial help.¹²

Child Marriages: Child marriage was very common among the people who inhabited Jammu. It was prevalent especially among the Hindus.¹³ If the child girl became a child widow, then under the Hindu custom, she could not remarry. Maharaja Hari Singh had heard many horrifying stories of child marriages. Therefore, soon after his accession to the throne, he enacted a law in 1928 called the 'infant marriages prevention regulation' under which the age of marriage for girls was fixed at a minimum of 14 years and for boys a minimum of 18 years. If any one was found following the previous practice of marrying the child below these ages or sided or abetted such marriages, he was imprisoned for one year with a fine which could extend up to Rs. 1000.¹⁴

Widow Remarriage: In almost every advanced country widows enjoyed complete liberty to marry again once her husband was dead. But in India generally speaking, widow could not remarry.¹⁵ Amongst Brahmans, Rajputs, Khattris,

Banias, Mahajans remarriage of widow was not allowed. In spite of the efforts of the Arya Samaj, the popular feeling remained very strong against the marriage of the widows.¹⁶

The Muslims and the Buddhist also did not practice it on a large scale though their religion permits such marriages.¹⁷ The Sikhs largely observed the widow remarriage. No specific ceremonies were performed on this type of occasion. Only a few close members of the family gathered and covered the pair with a colorful sheet of cloth and this was known by the name of Karewa or Chadarandazi. No priest was employed as no ceremonies were performed.¹⁸ The state government took definite measures to encourage widow remarriage. In 1933, Maharaja Hari Singh passed a law whereby a widow had the right to remarry without any hurdles.¹⁹

Prostitution Suppressed: Another law was passed in 1934 which was called the "Suppression of immoral Traffic in Women Regulation" by which the brothels were closed and public prostitution was considered immoral, a sin and grave offence.²⁰ It was very difficult to execute this law but Maharaja Hari Singh was destined to do away this curse. So he adopted measures where by these unfortunate and outcast women could either be absorbed in respectable families or were given training in some kind of handicrafts which would make them economically self supporting. The Maharani Tara Devi conducted marriage of many widows at her own expenses.

Polygamy: Generally speaking, polygamy was not practiced in Jammu. The Muslim population being poor could little afford to have more than one wife at a time. Barring a few instances among the well to do people, a second wife was not brought in even by other classes and communities.²¹ All the Hindus acknowledged that it was a great misfortune for a man to have two wives, especially when both had to live in one house. The Meghs of Jammu were strictly monogamic. They never brought in a second wife as long as the first was alive.²² Polygamy was prevalent in royal families.²³

Polyandry: The practice of a women having more than one husband at a time or in which brother shares a wife is called polyandry. Maharaja Hari Singh decried polyandry among Hindus. In 1941, a law was made where by it was considered a crime for a woman to keep more than one husband.

Female Education: It was but natural that the conditions in the backward state of Jammu and Kashmir were not very much encouraging. But the condition of female education in Jammu was not so disappointing. In every thousand of its female population one was literate in 1901 and three in 1921.²⁴ Thus Jammu as compared to the whole states was far ahead in female education. It was however, private enterprise which contributed more than the gov-

ernment agency in the spread of female education in the Jammu city. The Gurmat Kanya Pathsala, the first girl school in Jammu city was opened sometimes towards the close of nineteenth century, through the efforts of a lady named Jewan Mukat.²⁵ The most striking feature of the institution was the starting of a training class for the widows. Besides imparting instructions on the ordinary lines, training in needle work and embroidery was given there too.²⁶

Maharaja Hari Singh was a staunch advocate of the girl's education. He opened girls' schools and allowed the girls to receive higher education. Many women were appointed on Government jobs mostly in the education and medical departments. A separate branch of the education department was also established for the advancement of girl education. This special department for female education was under a Deputy Directress. The inspectresses were appointed and girl's schools began to multiply. The state had 335 girl's schools with a roll of 21,062 girl students. This includes several high and middle schools.²⁷

People were generally averse to co-educational system and did not show special inclination to send their girls to Prince of Wales College because it was Co-educational institution. Barring a few progressive families, parents were generally opposed to girl's education. In such circumstances only daughters of a limited progressive families availed themselves of educational opportunities provided by the college.²⁸

This is evident from the fact that the number of girl students was only 67 in 1943.²⁹ Therefore in 1944 separate college for women Maharani Mahila College was opened in Jammu for Higher Education of females. Then there has been a steady increase of girl students in the state colleges. Girl students were now joining the B.T class and the colleges of Post graduate courses.³⁰

Conclusion: Thus the status of women improved during the rule of Maharaja Hari Singh. Maharaja along with his Maharani Tara Devi eradicated many evil practices from the society of Jammu. So Maharaja played very significant role in the upliftment of women in Jammu. The advent of Christian missionaries and the emergence of various socio-religious reform movements also played a very important role in the process of social change in fact the spread of western education, arrival in Jammu of the Christian Missionaries, the emergence of socio-religious reform movements, the presence of British Indian officers, the growth of the civic life, the progressive view of the rulers all helped the city and the society to enter the modern era.

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20. Role of Education in Uplifting Socio - Economic Condition of Women of Punjab: A Case study of District Ferozepur

*Shefali Chauhan

In Punjab Scheduled Castes occupy an important position and Punjab is on the top in the country in agricultural production enjoying highest per capita income and having a large population of Scheduled Castes. Coming to Women of Scheduled Castes their comparative low percentage share in the population is due to poor literacy rate as well as their being neglected in male dominated society. This paper presents a social analysis of female literacy in District Ferozepur and how an educational institute helps in the upliftment of Scheduled Castes females socially and economically. By analysing the school records the paper presents the educational upliftment of Scheduled Castes women of Sikh Kanya Maha Vidyalaya .

Scheduled Castes in Punjab

The expression Scheduled Castes was first coined by the Simon Commission and embodied in the Government of India Act of 1935. While the Castes were listed systematically in the 1931 census of India, the terms Scheduled Castes (SC) were applied to these Castes for the first time in the Government of India Act of 1935. Until then they were known as untouchables, depressed classes or exterior Castes. Then the Government of India published a list of Scheduled Castes under the Government of India (Scheduled Castes) order 1936.¹ There are thirty-seven Scheduled Castes notified in the State of Punjab. Coming to the town situated at India Pakistan border covering an area of 5874 sq. Miles which is an ancient city founded by Ferozeshah Tughlak emperor of Delhi and while the other claim is by Manj Raj puts who state their Chief Feroze Khan established the town in the middle of the 16th century.² Being a border district there always remained lack of development in economy as well as education though it was the richest Pargana of undivided Punjab.³

*Senior Research Fellow Department of History, Punjab University, Chandigarh

When we see the social system of the colonial time in Punjab, one thing is clear that the condition of all women either of the upper Castes or of the Dalits was very bad. They had no right for education, property and even they had no right to marry with their own choice. There were many evil practices popular in that period like Purdah System, torture of the widow, child marriage, polygamy and dowry which made the people curious for the birth of male child at their home so that they should not feel bad with or burdened with the birth of the girl child in their home.⁴ The lives of Punjabi women went through a significant change in the late 19th century due to the activities of the missionaries and socio-religious reform movements. During this period women joined schools and colleges which took them away from the domestic confinement and control of kinship. Education revolutionized their lives and they started taking part in public life. The crusade for emancipation of Indian women became the first tenet of the social reform movement everywhere in India.⁵

Social reformers like Vidyasagar, Raja Ram Mohan Roy who founded Brahma Samaj, advocated female education, marriage after adolescence, and abolition of Sati. 'Arya Samaj Movement and Singh Sabah Movement laid an important role for upliftment of women through a female education'.⁶ Swami Dayanand Saraswati wanted to purify Hinduism by preaching education of the girl child as well as improvement in the status of women.⁷ In reforming the status of women in 19th century, three groups of people played an important role: The British rulers, Indian made reformers and educated Indian women.⁸ The tradition of Purdah (Seclusion) kept most women out of the reach of Christian Missionaries. In 1870, it was decided to send female missionaries to Punjab women quarters (Zanana).⁹ The Education Commission (1882) recommended the encouragement of female education. The Brahma Samaj started the first girl's school at Lahore in 1885.¹⁰ Various local Samajs founded girls schools and sponsored lectures on the status of women.¹¹ Punjabi reformers followed the British example and established the first girl's school.¹²

Bhai Takht Singh who was a great pioneer worked day and night for the development of women education and with his great efforts Sikh Kanya Maha Vidyalaya was constructed and completed in 1892. To a modest open air school he had established a boarding house for girls in 1904. For raising funds for the building he travelled distant places, such as Rangoon, Malaya and Singapore.¹³ The institution first of its kind, gave a fillip to education among Sikh women and became a centre of cultural and literary activity.¹⁴ The leading ideologies of the Singh Sabah Movement, namely Bhai Takhat Singh, Bhai Mohan Singh Vaid and Bhai Vir Singh perceived the crucial role of ideal women in the moral uplift of the Sikh people.¹⁵ An art of reading and learning Gurbani and reciting Sabad Kirtan, household jobs like cooking and needle work were taught in this Vidyalaya.¹⁶ According to an assessment, this institution alone produced 840

Metric, 1260 Middle and around 25,000 Primary students by 1935. In terms of result it stood second among the district boards' government and private girl's schools.¹⁷ Bhai Sahib favourite phrase was :

*Aaeya Moore Na,
Langar Thure Na,
Paisa Jure Na.*¹⁸

In 1907 the school building was erected and a literary and social magazine, The Panjabi Bhain (Panjabi Sister) was launched. Bhai Sahib started assembling books, manuscripts, journals and newspapers, mainly in Punjabi. This was the beginning of what in course of time grew into a prestigious collection, named Bhai Ditt Singh library in honour of his teacher of Oriental College days. Harnam Kaur wife of Takhat Singh argued that education would also lead to happier conjugal relations and peace in home.¹⁹ The Sikh Kanya Vidyalaya Ferozepur Principal Bhai Takhat Singh with his wife as co-editor began publishing a vernacular journal, 'Punjabi Behain' in 1907. Its publication continued up to 1920 when it was closed due to financial crisis. Punjabi Behain tries to trace out the role of British and other reformers in gender consciousness and activism among the women in Colonial Punjab. It made them aware about discrimination, social tyranny, oppression, economic dependence and low owing to their biological identity.²⁰ Therefore special subjects as well as religious knowledge was imparted in the school in order to make the requirement of the girls in their future carrier. A huge library was attached to the school. The Khalsa Advocate, Amritsar, praised the services performed by the Sikh teachers in following words:

*"they have brought the girls grappling in the darkness of illiteracy to new light."*²¹

Teaching was the only completely respectable employment for Punjabi women at the beginning of 20th century.²² English was an important skill for young women who were expected to marry high level civil servants, army officers and professionals. English became a passport to a good marriage.²³ In a letter written by a student of the boarding school Sikh Kanya Maha Vidyalaya Bibi Govind Kaur on 24 January 1918 Write to his father that " she is weak in English but she is learning from a teacher who teaches English very well in the school".²⁴ Females reached at good position after studying from this school. They became doctors, school inspectors etc. Daughter of Bhai Takhat Singh, Bibi Gurbax Kaur became the first Women D.P.I in Punjab.²⁵ Bhai Takht Singh remained actively associated with the Sikh educational institute and is honoured as 'Zinda Shaheed', The Living Martyr.²⁶

Present Sceneraio

The school has worked a lot for the upliftment of women of all strata's and the recent records analysed from year 2001 -2006 indicates that the educational growth of Scheduled Castes Women have increased many folds and the number of enrolments each year has increased as compared to general category showing more awareness among the children of Scheduled Castes getting education and uplifting their social as well as economic status. The data analysed presents that the increase in enrolment of Scheduled Castes girls is twice the number compared to general category as well as backward classes. The area in which this school is located at present is surrounded by slum population and Basti Balocha, Maachi Mandi where maximum concentration of the people is of Scheduled Castes, Backward Class and labour Class.

The Major findings of the table as follows :

Comparison between Boys & Girls

Scheduled Caste Students

Years	Boys	Girls
2001	86	74
2002	93	85
2003	79	74
2004	74	90
2005	72	81
2006	99	152
Total	503	556

Findings :

- * If we see the trend then population of SC Children are increasing.
- * Girls population is more than boys.

Girls Trend and comparison

GIRLS

Years	SCHEDULED CASTES	BACKWARD CLASSES	GENERAL
2001	74	56	59
2002	85	61	42
2003	74	52	65
2005	81	33	28
2006	152	97	120
Total	556	337	255

Findings:

- o Enrolment of SC Girls is increasing every year.
- o In 2006 it increased twice.
- o Strength of SC category girls is double than BC and General category.

Conclusion

Now coming to the present scenario the condition is totally different. On one hand the increased purchasing power of the people in the surrounding area and allurements towards public and model schools had led to diminishing popularity of the school and on the other hand if we analyse the awareness of education among the people surrounding the school we find that the enrolments of Scheduled Castes girls is increasing and in fact increased twice the number in 2006 compared to previous year highlighting the growth of Scheduled Castes girls in the school as a result of more awareness among the Scheduled Castes people towards educating their children and raising their standard of living both socially as well as economically.

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21. Importance of Jammu In The Eyes of Sikh Ruler 1808-1819

*Surbhi Jamwal

In this paper an attempt has been made to trace out the causes that attracted the Sikh rulers to conquer the Jammu region. Jammu division (covering 8,123.99 Sq Km) which was the gateway to Kashmir was situated at the North West of India at longitude 74 degree to 76 degree 15' East and latitude 32 degree 15' to 33 degree 30' North.¹ Jammu division covered a wide area ranging from foot-hill plains, at 900-1,000 feet height from sea level in South to Shivalik Hills and mid-Himalayan mountains northwards up to Pir-Panjal range at 9,842-15,560 feet. Before 1808, Sikhs attacked Jammu in 1783, 1784-85 and 1800 and looted its wealth. Sikhs again thought of conquering Jammu in 1809 but this time the head of the Sikh army was Maharaja Ranjit Singh and also there was a change in the approach of Sikhs. They were not planning to pillage Jammu because their actual idea was to establish their rule in Jammu permanently.

Commercial Prosperity:-Under the rule of Raja Ranjit Dev, Jammu had achieved significant Commercial Prosperity which attracted Sikh rulers of Punjab since late 18th century. He was a tolerant man who encouraged not only the people of his own faith but also the Muslim residents, which fascinated many to Jammu town.² It was the efforts of Raja Ranjit Dev that resulted into welding together of most of the principalities around Jammu into one kingdom. With Raja's able administration, Jammu gained a lot of popularity among outsiders. But this rising prosperity of the people of Jammu soon converted into a curse on them.³

According to a historian "The City of Amritsar had not then attained an equally flourishing condition with that of Jammu; and its wealth, and a jealousy of its rising prosperity, had long been viewed with jealousy by the Sikhs."⁴

Cis-Sutlej Barrier: - By bringing all the martial Misles under one effective governess, Maharaja Ranjit Singh became an absolute ruler of Punjab. He
*Research Scholar (History), Department of History, Jammu University, Jammu(J&K)

wanted to expand his territory and for this his preference was to bring Cis-Sutlej Sikh states under his control. But his dream never came true as Britishers, who were ruling Delhi, forced him to sign an accord according to which he could not commit any encroachment on the possessions of Cis-Sutlej chiefs. However, British agreed to give him free hand to invade the territories towards the north of Sutlej. Thus, Ranjit Singh's, subsequent expansion was towards the north or west.⁵

Incompetent Rule of Ajit Singh: -With an incompetent ruler, the "City of Temples" became a sad house wherein the hen crows louder than the cock. Raja Ajit Singh had lost whip hand to his wife Bandrali, who was extremely ambitious, she took ruler ship on her own head. Early 19th century were the periods of Jammu when it first attracted the Sikh ruler of Punjab.⁶ As his desire of bringing Cis-Satluj Sikh states under his control received a check at the hands of Britishers, Ranjit Singh made his attempt towards Jammu. Seizing Mirowal, Narowal and Jassarwal on the way, he reached within four miles of Jammu. On seeing Ranjit Singh's move Raja Ajit Singh accompanied by his minister Mian Mota went out to offer the invader 20,000 rupees and an elephant, later also confirmed Ajit Singh in his possessions.

Rani Bandrali soon antagonized and freed Mian Mota, who used to pay frequent calls to Ranjit Singh after his attack on Jammu in 1800 as the latter had set great value on his suggestions regarding the hill affairs. So Mian Mota expulsion annoyed Maharaja Ranjit Singh, thus, he decided to invade Jammu once again. In 1808, he came closer to Jammu. He encamped at Kaluwal, 20 kms from Jammu. Although he returned from there but one of his chief, Hukma Singh Chimni, marched on Jammu. On the call of Mian Mota, a large number of Dogra Rajputs from neighbouring areas flocked in near Gumat gate of the city. The dogras could not stand the onslaught of the Sikh army but two days after the battle Mian Mota was sent to Miser Chand camp of Sikh army to sue for peace and agreed to pay annual tribute of rupees 73,000.⁷

In 1812, Maharaja Ranjit Singh's wife and his son set out on a pilgrimage to Jwala Mukhi. While they were returning, Mian Mota and Ajit Singh came out of Jammu and paid their respect to royal pilgrims at Purmandal. Mean while, a meeting between the wives of Ranjit Singh and Ajit Singh was then agreed upon on the condition that Sikh royals will enter Jammu with escort of about 200 men. But when the prince and his mother actually entered the city, they were accompanied by some thousands of troops. Frightened, the hosts took to flight and their army submitted without any resistance. Thus Jammu was made a part of Maharaja Ranjit Singh's kingdom. Ajit Singh was pensioned

off and Jammu was made jagir of Khakkar Singh son of Maharaja Ranjit Singh.⁸

Minerals and Timber in Jammu and Kashmir:-Although the state of Punjab had very fertile lands but the Sikh rulers in order to accumulate wealth, were attracted by the mineral rich soil and world class timber present in Jammu and Kashmir.

The region that was watered by three great rivers of Ravi, Chenab and Jhelum was not only rich in minerals like coal, iron, bauxite, copper, zinc, lead but some precious stones like sapphire were also found in the area. Like other mountainous parts of the world, Jammu and Kashmir too had varied mineral wealth to be exploited.⁹ Jammu division had a good forest endowment which contained the finest quality of timber including deodar, firs, pines and broad-leaved species.¹⁰ Besides timber, it provided medicinal herbs and torchwood for tanning.

Trade Route:-Blooming trade of Jammu and Kashmir, particularly the valley was another reason that forced the Sikh ruler to conquer the region. There were some smooth trade routes in Jammu and Kashmir. One of them was Jhelum valley road. Because of less snowfall, this route was open throughout the year and the caravans mostly used this route to take articles of trade from Kashmir to Iran, Turkestan and many other countries¹¹. As this road connected Srinagar to Rawalpindi, it was also known as Rawalpindi Road. Another route which connected Kashmir to Punjab was Pir Panjal route. It was the oldest and most preferred route used by the Mughals.¹² The world famous handicrafts of Kashmir like pashmina shawls, rugs, woollen and fur garments were exported to Punjab through these routes.¹³ Thus, all these roads connecting Kashmir with Punjab acted as biggest market for Kashmiri products.

Support of some Dogra Warriors:- Besides many Rajput warriors of hilly region, Ranjit Singh was having one of the finest Dogra fighter, known as Gulab Singh in his Court. Maharaja of Punjab was very well aware of the fact that Sikh forces from plain of Punjab could not be able to fight at higher reaches in Kashmir. Still he was confident of success because of Dogra marshals present in his army.

Resentment against Dogra Ruler:-Resentment of some Dogra warriors, including young Gulab Singh (who later joined army of the Maharaja of Punjab) and Mian Dido, against the ruler of Jammu Raja Ajit Singh helped the Sikh Ruler in making Jammu a part of his kingdom. In 1812, Jammu was captured by Sikh ruler by retiring off Ajit Singh.

Ranjit Singh's desperation for Kashmir:-Maharaja Ranjit Singh be-

came desperate for conquering Kashmir after getting defeats in 1812 and 1814 at the hands of Afghans governor. For Ranjit Singh, Kashmir had become an aching tooth to which tongue ever turns. Nor he was a man to be disheartened by one or two defeats.

After conquering Multan in 1818, Ranjit Singh's long awaited opportunity of fulfilling his exquisite wish to capture Kashmir came his way. Kashmir was then not connected with Afghanistan, and the Maharaja started expressing openly of his intention to march upon it. Governor of Kashmir, Azim Khan, tried to obtain help from the British in India by expressing willingness to accept their superiority. But the British had already come to an understanding with the Sikh ruler and refused to interfere in this matter. On the other hand, Azim Khan's brother Wazir Fateh Khan, who made him the Governor of Kashmir, was also got murdered and he was indebted to take revenge of his brother's murder. He took shelter at the court of Maharaja Ranjit Singh. In April 1819, on the advice of the ousted Kashmiri minister, Maharaja Ranjit Singh left Lahore with a large force. On July 15, the Sikh advance party attacked him but they were pushed back by Afghans. Jabbar Khan got injured in the war. Jabbar Khan finally got shelter in Peshawar. All hurdles were removed and the Sikh forces made their way into Srinagar city.¹⁴

With the conquest of Kashmir, Ranjit Singh became the virtual ruler of whole Punjab from Satluj to the Indus and of Kashmir also. This triumph of Ranjit Singh wiped out the last trace of the Afghan empire and thus created an influence in the Cis-Indus lands which in turn strengthened the stability of the Sikh Kingdom.

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22. Social and Religious Significance of Baolis In Jammu Region:

A Retrospective Preview

* Arjun Singh

The baolis or natural water springs of Jammu region are unique examples where ecological and environment considerations have led to sanctifying of perennial water sources since ancient times. In grained into of the life of rhythm of hill and high land communities of outer Himalayan ranges of Jammu region.¹ These sacred springs have evolved as cultural institutions that not only showcase social, religious practices but also are windows to native art and architecture².

Baolis or natural water springs constructed by the people form a special feature of hilly terrain. In foothills from Basohli in the east to Rajouri and Punch in the west, baolis are found on roads and pathways. Natural spring and deep circular well types of baolis are common in the Jammu region. Only small number bears icons or sculptured slabs and friezes³. Most of these baolis are natural springs jutting out from the hillside with small recesses or alcoves to cover them and stepped basins to hold the water. Sometimes the walls of these alcoves are covered with sculptures in low relief displaying very crude workmanship indicative of the low ebb, which Hindu plastic art had reached in later centuries⁴. However, some panels in baolis in Basohli-Udhampur region are worked by superior workmanship in high relief. In Naushera-Rajouri region, most of the baolis existing from ancient times are devoid of sculptures in relief or icons.

Baolis in Jammu Shivaliks fall in two categories⁵. The small and most commonly found variety is simply called as "Baoli" or "Baan". Its size varies from 2 ft. to 10 ft. square reservoir with varying depth. A large spring with the considerable discharge is called as "Naun", measured between 10 to 15 ft.

Being the perennial sources of life, the springs have acquired a semi-religious character during the course of time. Whenever a new spring was encased with masonry, it enclosing three walls decorated with 'sculptural reliefs' of gods and goddesses and often a small Shiva temple standing in one of its

side elevate these springs from a plain source of water to a sacred place. Supporting a canopy on four pillars, these Shivalayas which are called as 'Chowkhandis' along with images divine images on walls elevate baolis of Shivaliks as open-air shrines. Here natives after morning ablutions also offer worship respective gods and return home after completing morning's routine of a devout.⁶ Many a times a spring is also the place to perform religious ceremonies as well as eschatological (after death) rituals. At the baolis in the premises of ancient group of temples at Devak, Purmandal, Jandrah, or Airma, natives from near as well as far off villages come to these places to perform last rites of their relatives.

Existing alongside organized religious organizations like the one centered on a Hindu temple and as testified from the magnificent monuments of early mediaeval temples like Kiramchi, Babor and Billawar in Jammu region, baolis are very important historical and art historical institutions. The images sculpted on the baoli reliefs, not only reflect on the development of religious beliefs that held sway in Jammu region from time to time but also the development of different architectural styles as seen in the niches and pillars which enclose the main images. There also reference to contemporary fashions in dress, ornaments, weapons and other ethnographical details⁷.

Baolis of Jammu region, therefore hold a special significance, especially when the history and culture of the region still has some unexplained areas for want of historical, religious, and artistic material evidences. Village Panchyat is the main caretaker of these baolis in the present time. Some of the important baolis of the Jammu region are

1. Papa-Nashini baoli at Suddh Mahadev.- The best specimens of baolis sculptures are at the spring called Papa-Nashini at Suddh Mahadev⁸ built during the eighteenth century, although the shrine said to have been constructed in early centuries. The cistern from which water flows out is Simha-Mukh stone water-duck. A number of sculptured panels have been embedded in its extensive stonewalls. One of the panels beautifully depicts the Bhogasayana Murti of Vishnu. The figure of Vishnu lies on the coils of Adishesha, but because of paucity of space, it has been carved half reclining, while nine-hooded primeval serpent provides an umbrella-like covering. The four faces Brahma is shown seated on the long stalked lotus, which issues from the naval of Vishnu. The figure of Lakshmi, who is pressing his feet, is well formed with fully developed breasts. There may be some other deities filling gaps, like those of five Ayudha-Purusha. Garuda and the demon Madhu Kaitabha which scriptures ordain to be made in such an icon. However, the icon is worn out; nothing else can be deciphered⁹.

*Research Scholar, Department of History, University of Jammu, Jammu (J\$K)

2. **Dhan baoli.**-The baoli of Dhan is the best preserved and contains sculptures of fine quality representative of sculptures and a model of baoli art in Jammu region. This large baoli is situated at the foot of the descent into the khad about five kilometers from Thara-Kadwal and on way to Khun village. Its walls bear a number of remarkably well sculptured panels. The baolis and its sculptures may be assigned to a recent date. The basin is fifteen feet squares and of the usual type. The baoli has a figure of Ganesha in it and other that of a coiled snake. The upper most terrace of the back wall of baoli contains three big takchas (alcoves) and two smaller ones. Of the bigger alcoves contains a figure of four-headed Brahma on a raised seat, with legs crossed and hands holding Vedas. All the heads are crowned and each face has a flowing beard. He is dressed in dhoti wears a rosary and a Janeu. The takcha in the middle contains figure of Siva and Parvati in high relief. Ganga flows from his hair. There are a snake entwined round his neck with its hood raised above his hair. The foreparts of a bull and lion, their respective vahanas appear on their sides. The third niche contains Vishnu and Lakshmi. The crowned, four-armed Vishnu carries his usual Ayudhas, Gada (mace) Sankh (conch) dises and Padma (lotus) in his hands, Lakshmi sits on his left knee with folded hands, with end of sari drawn over her head¹⁰.
3. The baoli of Lahdi.-The baoli of Ladhi situated about three miles away from Khun on way to Mansar Lake, has two terraced walls. The face of the lower wall is embellished with a course of rosettes, above which is another row of inverted flowers. The upper walls more ornamented. The front pilasters have their lower halves filled, the fillets reaching one behind the other up to the middle and then projecting one beyond the other, in the upper half. Above these is a palm tree capital. They are separated by a row of rosettes. There are two panels on the outer side of the walls, each panel depicting a sculptured group showing a fully accoutered elephant driven by a mahavat fighting a lion. On other slabs there are the ubiquitous Ganesha and coiled snake¹¹.
4. Airwan.- There are a large number of baolis at Airwan, about 15 kms. from Kathua district. Airwan is a holy place of Guptganga, where a big reservoir of water is fed by natural springs. It is supposed to be a pious place that the people who do not afford to go to Haridwar to immerse last remains of their kith and kin do so here. At present there is three main baolies in Airwan, first one is for ladies second for gents and third for kith and kins. The people, especially woman folk take bath early in the morning before offering

worship in the temple. Nearby there is an ancient Shiva temple. A Bath in these springs on Baisakhi is considered very meritorious¹².

5. **Mandli baoli** - Mandli baoli is newly constructed baoli, in which a few old slabs bearing a coiled Naga, a Seshasyia and Bhairva have been inserted. Another important baoli about three miles from Thana -Kadwal and the on the way to Hun, is a large baoli and a set of remarkably well sculptured panels. The basin is about 15 feet square and of the usual type. The basin is enclosed on three sides within thick stone walls, receding in terraces one above the other. There are two at the sides and three behind¹³. The lower walls of the sides and the middle one at the back are plain. But the lower wall at the back has, besides the well designed lion head, two trefoil niches with projecting lotus -leaf bases and lotus leaf decoration above the Chhajja. One of these contains a figure of Ganesha and the other coiled snake.
6. **Sukrala baoli**- A baoli at Sukral (Kathua district) has been described in detail by R.C.Kak¹⁴. It is a square baoli situated at the upper end of the village. The back wall of this structure has a number of panels in a row bearing sculptures in relief. Going from left to right them are:
1. A conventional tree, probably cypress;
 2. Matsyavatara, with upper human body and the lower half that of a fish;
 3. The sun, shaped like an expanded lotus with pointed petals, and moon, a circular medallion with four sun thus leaves carved on it;
 4. Hanuman clad in dhoti, running;
 5. A cypress tree;
 6. Four armed Narasimhavatara tearing the bowels of the Asura;
 7. A dead goose with its neck bent down;
 8. A body in Palaki being carried by four bearers, and a cavalier armed with sword and shield with an attendant walking behind him holding a chauri over cavalier's head (a lara-lara-relief)
 9. Another cypress;
 10. Four armed Durga astride a lion;
 11. A lozenges; and
 12. A coiled snake.

Higher up there is another baoli with a larger and thicker wall. On its one side is an arched takcha containing an image of Shiva and Parvati seated side by side. The Ganga flowing from Shiva's hair covers the whole body of the goddess. On the other end is the figure of the four-headed Brahma holding four Vedas in his hands. At the back side in the lower platform are two takchas in one which is a slab bearing a bearded rider, and in the second an image of

Shiva¹⁵. There is a more elaborately ornamented takcha above the latter, which contains a figure of Seshsayia, Visnu. At his feet is Lakshmi. From his naval springs the lotus-stalk on which Brahma is seated.

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23. Colonialism, Strade and Development in The History of Eranad

***Udaykumar P.**

The beginning of plantation is a living memory of the people of the area. All the events connected it are still in the collective consciousness of the people. The inception of the plantation marks the beginning of commercialization of agriculture¹. Britishers got firsthand information of the resources in the country, production centers and the possibilities of agriculture and trade. Originally this area of land was owned by Bamblisseri Sankunni menon and Bambllasseri Ramunni Menon. This area of land was given as lease for 99 years to the British planters-Lionel Edward Kirwan. The number of the registered documents was No.527 dated 25th January, 1908 Book 1, volume 493. The period of lease began with effect from February 28, 1907. Lionel Edward Kirwan brought the land for the two companies of Kerala syndicate and Mayyal were syndicate of he also was a member. The land was registered according to the English company Act².

The plantations of the colonial masters, started during the early 20th century had impact in the area of Karuvarakundu. The Arthala Tea plantation and the Kerala state Rubber plantations' were the earliest plantation in the district³. This estate has been very important in the history of the area and is a product of colonial rule in Malabar. It brought different socio-economic changes at various stages of the growth. They brought several new things to the rural area⁴.

The estates brought about a new labour culture to the area. There was a clear cut distinction between the employer and employees in the estates. The labourers and capitalists work in the plantation was different from other fields in that it demanded skilled labour. This labour system was not familiar to the native people. The Konkani's were in charge of collecting the labourers from village areas. A large number of people belonging to Tamil speaking areas were brought to these estates. These Tamil people were mainly the Tea plucking labourers⁵.

*Assistant Professor Department .of History Govt.College ,Malappuram, Kerela

The Tea planted at Arthala was the Assam Tea which was rare in India. It is only after three years of planting of the tea plant that the tender leaves buds are plucked regularly. For the peculiar pruning of the tea plant trained labourers were needed. It was with the special kind of pruning knife needed and to be done at a single cut. The pruning was at different inches. After the pruning for three years the buds and tender leaves could be plucked for five years. The labourers engaged in the plucking of tender leaves were women. During the period of the seasons of the plucking, men were also employed in plucking. The hours of work were 8 'o' clock in the morning to 5'o' clock in the evening. Sirens were sounded to convey the time to the labourers. The labourers will have an outer coat made of sack, on the back side of the coat a basket will be attached. In the beginning each labourers was to pluck 21 ratels of tender leaves and all were given equal wages for the same. For plucking extra leaves two paisa were given to each ratel. In the evening the superior would weigh the plucked leaves brought by each labourers. In the early period a women labourer would pluck about 100 plants. The plucked leaves would amount to about 100 ratel. The wage of the day was Rs.5 to 6. During the month of April, May the labourers would work from very early morning.

Later the wage pattern was changed; the women were to have Rs.45 and men Rs.65 as daily wages. If they are to be entitled to this amount they must have plucked at least 20 kg of the tea leaves. Rs.1.70 would be given to each kg of excess leaves. Women labourers were mainly used in the estate. Later during the season it used to increased up to 1500. The permanent labourers were 800. About 1/3 of the employees hailed from Tamil speaking areas. The presence of the Tamil speaking people has greatly influenced the life and culture of the area. They were skillful workers and had a special interest in the cultivation of tea. They were best suited for the bonded labour of the British and their economic exploitation.⁶ The labourers were extensively used for the rubber plantation. Preparing the land area for the plantation was mainly the labourers were used in the earlier. The new labourers were very unfamiliar to the conditions of the area and work.

The Britishers brought the Rubber seeds from Brazil, to the area.⁷ In 1908 itself cultivation of rubber began. In the beginning seeds were sown directly in to the soil for making siblings. Rubber seeds were put in bamboo baskets and interned in to the soil. Before the sowing of seeds land was to be seasoned for cultivation. From this stage onwards European officials came to the area for supervising the work of the plantation. By 1916 the first stage of plantation work was over. By 1920, the plants were ready for tapping.

There were about 1000 labourers engaged in various works. The women labourers were appointed for menial works. The labourers had no direct relation with the high officials. The mysteries were the middlemen between the

labourers and the authority. The privileges of and facilities for the labourers were nominal. Wage was given once in a week. The day of payment was Thursday. That was why the weekly market was held on Thursday.

The structure of the employer and employees of the estate were in the form of a pyramid. At the apex was the owner or the capitalist; just below was the general manager who was in all round charge. Below him was the estate manager, then manager, who was the supervisor. Below them, were the contract mysteries. There had been about 10 mastery in the estates. The skillful laborers like the skilled assistants in the tea and rubber factories and outer laborers of the factories. All the employees were directly responsible to the company. The employees of the estate were given leave for 7 days in a year with salary. Thus arised the money economy.

During the colonial period the trade had flourished. This trade relation was in the form of colonial products especially the products from the plantations. The products were highly quality goods which increased the colonial profits. The tea was the major plantation and exporting commodity in India⁸ and other one was the products from Rubber, both these commodities brought large scale profit with its super quality. Large factories were introduced them for the trade.

The seasoning tea at Arthala was with modern equipments. The seasoning were done at various stages. There were factories for the same near the estate. The leaves brought by each labourer will be spread on a trougna made of sack. In this trougna the leaves will not mix together. By 7 'o' clock, heat will be passed througha the trougna up to 12 'o' clock at night by means of a peculiar fan and machine. The heat passed was called 'kanka'. By 12 'o' clock passing on the heat will be stopped. It is in order to get rid of the particles of the water and leaves would be taken out, and would be put in a roller measuring 1000 ratel. Then these leaves will be ground for three hours⁹ After this the leaves will be made to fall in a machine for sifling. This filtering machine will have four or five layers. Each layer could have each kind of powder. Powder from each filtering pan will be stored separately. Heat will be regulated by observing the meter for the same. After 10 minutes of heating each kind of tea powder in the aluminum storey would fall in separate pots. From here 4/5 kinds tea powder will be packed.

The tea powder is manufactured from the tender leaves on the very same day of plucking. Usually tea powder was exported from the estate on every 15th day. Up to this time it will be kept in the godown. During the period from June to August tea powder was sent from here on every 7th day. The tea of Arthala was of high quality and the entire produce was exported. It was the Aspinwal Company of Kochi owned by the British that exported the tea powder. The four or six kinds of tea powder will be separately packed and sent to

Calicut from there they were taken to cochin .Even from the very beginning the Arthala estate had a factory consisting of modern machinery for seasoning and there were equipped godown for storing. But now there is only the relic of the factory and machine.¹⁰

The area of the extension of the Kerala estate was about 2000 acres. The colonel trees produced much latex and were high yielding plants .With the development of the automobile industry and introduction of the vulcanized tires , which demanded more production.Thus they produced more rubber latex in the estates. The rubber plantation was more profitable and less cost investment in the colonies when compared to the other type of plantations. So they clearly utilized at the maximum level.

There was a large factory in the estate for production. The rubber sheets were manufactured from the rubber latex. The factory had all modern amenities and there was a large smoke house for drying rubber sheets. This factory was the C1 and C2 divisions. Super quality rubber sheets were produced . The rubber sheets manufactured were divided in to their grades. The skilled labourers were employed for the manufacturing duties and they have the knowledge of chemical utilization also. The rubber latex were processed and passed througha different stages of production and mechanization. These super quality rubber sheets were directly exported to Great Britain.There were Lorrie's for the transportation facilities. These goods were taken in to the ports from where it was exported to Brittain.The railway was also utilized by them for the transportation. Creep rubber also was manufactured here. Now the latex are collected in barrels and sent directly to other companies to be converted to rubber sheets¹¹.

Thus as conclusion the estates of the area is still an inspiring and classical example for tremendous changes brought by a large scale firm on the society ,economy and culture of an area. With the advent of the plantation a soft traditional village began to see face to face aspects of colonialism..

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24. A Social Reform movement: Mahad Satyagraha

***Dinesh Kumar**

****Suman Jaglan**

Dr. Bhimrao Ambedkar was born in Mhow in 1891. During his childhood he went through many scarring experiences caused by the social inequality that prevailed in those times among the masses.¹ Dr. Ambedkar faced a lot of problems in his childhood due to social inequality so he taken a decision to eradicate all these problems from the society. He established 'Bhishkrit Hitkarini Sabha' in 1924.² Dr. Ambedkar was an action- oriented social reformer. He strongly believed that all human being are equal and there are no higher or lower castes. He disliked the hierarchical caste system.

His major event against inequality was Mahad Satyagraha and this Satyagraha was not only against social inequality but was a great social reform movement also. Untouchables were barred however the animals were allowed to use to the water of the Chavdar Tank in Mahad town of Maharashtra. This glaring manifestation of inhuman attitude of the society was challenged by Dr. Ambedkar to usher a new era of social revolution³. This was the "foundational struggle" of the dalit movement for water- and for caste annihilation⁴. Dr. Ambedkar organized 'district bahishkrit parishad' with Surba tipness, Sambhaji gaiakwar, Shivram jadhav, Anantrao chile and Ramchander more etc. at Mahad to draw water from Chavdar tank for dalits on 19-20 March, 1927⁵. On 19 march 1927 Dr. Ambedkar gave an erupting kind of speech. People just went with electrifying energy and flame out with the intention to throw out the slavery of thousand year⁶. In his statement at the time, Dr. Ambedkar put the movement in the broadest possible context. why do we fight, he asked. It is not simply for drinking water; drinking the water will not give us very much. It is not even a matter of only of our human rights, thougha we fight to establish the right to drinking water. But our goal is no less than that of the French Revolution. This was the fought for the reconstruction of society, for the eradication

***Assistant. Professor of History, Govt. College, Bhattu Kalan, Haryana**

****Research Scholar, M.G. University, Meghalaya.**

of the old society based on feudal inequality and the establishment of a new society based on liberty, equality and fraternity. Similarly, we want to end the old inhuman caste system based on inequality and reconstruct the world, reconstruct society on the basis of liberty, equality and fraternity. This is our goal⁷.

These were the resolution passed in the conference⁸:-

1. The land of forest department issued to the Untouchables for agriculture use..
2. The Untouchables people admitted in Government jobs.
3. The Government should make a law against the dead animals flesh eating and people also not eat dead animal flesh.
4. Prohibition on Alcohol.
5. Provide compulsory education and established Hostels for Dalits.
6. Child marriage should be banned.
7. Motivate the agriculture work.

Other then these points these points were also the base of Mahad satyagraha⁹:-

1. When the Outcaste society used the water of public places the upper Hindu society boycott them, It should be stopped and Upper Hindu society cooperate with the outcaste society.
2. Upper Hindu society provide the work to Dalits in their houses.
3. Start Inter caste marriage to remove the caste discrimination.
4. Upper Hindu society help the poor students of Dalits by provide them food once in a week.
5. Upper Hindu society people arrange themselves to take away their dead animals and don't depend on Dalits.

In the morning of 20 March, 1927 the resolution were passed but there were nothing about direct action¹⁰.When the conference was about to end Dr. Anantrao Chitre declared that now everyone has to go to Chavdar tank and to drink water¹¹. 10000 satyagrahis assembled at Mahad under the leadership of Dr. Ambedkar and marched to the chavdar tank to assert their human right to drink the water from the public place¹². After drinking water when they were going back upper caste of Hindu religion attacked on them¹³. Many Satyagrahis were injured. There were many ex-military persons among the satyagrahis who had shown their bravery during the World War I. They could have retaliated in a befitting manner. However Dr. Ambedkar appealed to his comrades not to indulge in violence¹⁴.

This satyagraha was an important mile stone in Dalit struggle against Brahmanism and now due to this event Dr. Ambedkar became not only a Leader of

Dalits but as well as he looks like a social reformer also. But his work was not completed.

Once again he decided to organize one more Satyagraha at Mahad in December 1927. Manusmriti is the mythological book of Hindus where rule of life has been written. Hindus used to follow the rule of Manusmriti so another satyagraha was organized at Mahad later on the same year on December 25, 1927¹⁵ in which the Manusmriti was burned¹⁶. On 25 Dec., 1927 the book of Manusmriti was burned. At the meeting there was Dr. Ambedkar's historical speech. He explained Chaturvarna and declare that our struggle is to destroy the fetters of Chaturvarna¹⁷. He then explained that our aim is not only to remove untouchability but to destroy chaturvarna, as the root cause lies there. The root of Untouchability lies in prohibition of Inter-caste marriages, that we to break, he thundered. He appealed to Higher Varnas to let this Social Revolution take place peacefully¹⁸. Four resolution were also passed in the Satyagarha¹⁹. Dr. Ambedkar justified the burning of Manusmriti in many Articles.

Both of these Satyagarha shows how much Dr. Ambedkar was Popular in the masses. About 10000 people participated in First satyagarha of Mahad in March 1927 and in Dec. 1927 it reached up to 15000²⁰. Mahad satyagarha was not only for the upliftment of Dalits only but Dr. Ambedkar was also talking about the social reforms. The resolution which were passed in the satyagarha was not only for the dalits but for all the human being. And this satyagarha made Dr. ambedkar as a great social reformer also.

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25. Industrial Development In Princely Mysore (1881 - 1947) - A Study.

*Ravanna. M.L

Introduction

The State of Mysore witnessing rise and fall in its fortunes came to be stabilized by the Rendition treaty of 1882. The British had taken away the administrative responsibility of the rulers in the guise of misrule after Nagar Insurrection of 1830. But Raja Krishnaraja Wodeyar III made relentless effort to take back his kingdom. In 1881 the British passed the responsibilities of administration of Mysore on strict conditions of carrying the progressive work started by them and not to neglect their duties. The Rulers Chama raja Wodeyar X (1828-1892), his widow Regent Vanivilasa (1892-1901), successors Krishnaraja Wodeyar IV (1901-1941) and Jayachamaraja Wodeyar (1949-1947) truthfully carried on the instructions of their over-lords under the guidance of their zealous Diwans. They were also keen to make their State a Progressive, Modern and Model state. The period of their administration was a glorious epoch in the annals of Modern Mysore, witnessing all-round development of the State. It is in this context one should observe the developments in industrial field

In ancient and medieval times and in fact till 19th century, people were engaged in their own craftsmanship. The artisans in their own cottages continued their profession. The most important cottage industry was weaving. The Mysore weavers were known for their cotton and silk fabrics. Oil pressing was another industry. There were the artistic industries such as inlaid work, embroidery, metal work and carpet manufacture. Initially there were only few factories carrying on manufacture on a large scale. The Kolar Gold Fields and the Cauvery Power scheme were two biggest industrial enterprises. In Shimoga District, manganese was found in large quantities. In addition to this there were also cotton factories

*Research Scholar Post Graduate Dept. of History University of Mysore Manasagangothri, Mysore Karnataka.

at Bangalore, coffee curing works at Hunsur and rice mills at Mysore¹.

Factory Industries

Mysore is primarily an agricultural country. According to the Census of 192, the total population engaged in agriculture is 47,03,846 and that in industries 54,922 of these, 40,032 are employed in factories and the others in minor industries². The number of large industrial concerns at the end of 1920 - 21 were 133. The most important of them are Gold mining works, Cotton, Woolen and Silk spinning and weaving Mills, one Hydro - Electric works, Shimsha, Sandal Oil, Factory, Mysore Essence flour products Company Mysore one Asbestos works, one Pharmaceutical works, two carpet Factories, cotton ginning factories and other miscellaneous industries using mechanical power³. Of these industries, the Hydro - electricity works which have been installed at Sivanasamudram are owned by government. The sandal Oil Factory, which is dealt with in detail below, was a Government concern. Government had started a large Iron Works at Bhadravati in the Shimogadistrict through its funds.

As cheap electric power is easily available, the Cities of Bangalore and Mysore a large number of small concerns such as Flour Mills, Groundnut Oil Mills, pumping presses etc., have come into existence⁴. In the year 1913, with a view to encourage the industrial of machinery for various industrial purposes within the State a system of loans were introduced and various other concessions began to be extended⁵. As a result, a larger number of industrial plants, owned chiefly by individuals, using about 7,000 H.P., were installed in different places of the State.

Bangalore is one of the most important distributing centers for the textile trade in Southern Indian. The total value of such goods is estimated at 1:30 crores of rupees. The climate of Bangalore, which is more or less uniform throughout the year, helpful to cottage and big industries, is eminently suited for the establishment of large cotton mills. The first mill to be started in the Mysore State was in the year 1884, now known as the Mysore Spinning and Manufacturing Mills. It is also known as the Maharaja's Mills. The next mill was started in 1887 and is now known as the Bangalore Woolen, Cotton and silk Mills. Both these mills have had a very chequered career. They were started by local capital but owing to the concerns not having successful from the beginning, the bulk of the shares have been sold to outside people the Managing Agents have also come from outside. In either case, large concessions were given by Government, such as the supply of suitable sites and facilities to obtain water. The Government also subscribed toward the shared capital⁶.

The Mysore spinning and manufacturing Co. Ltd., was started with a nomi-

nal capital of Rs. 4,50,000. It sustained heavy losses during the first nine years and would have gone into voluntary liquidation in 1901 but for the liberal financial assistance afforded by Government. The Managing Agency was changed and after some further struggle, the mill gradually began to make good its past losses. Its present position is satisfactory⁷. After discharging all its liabilities, it has built up a good reserve fund and has been able to secure the additional capital required for its extension. The Bangalore Woolen, Cotton and Silk Mills, Ltd., was started, with a capital of six lakhs of ordinary shares and four lakhs of preferential shares. The concern has also passed through several vicissitudes but is not in a flourishing state. It has invested large amounts in the construction of comfortable residential quarters for the European staff and is providing accommodation for its labour⁸.

The capital having been and skins are represented in the state by the Mysore Chrome Tannery Ltd., situated about a mile to the west of Bangalore City. The number of factories as returned at the Census of 1921 is 17, of which only the Mysore Chrome Tannery, Ltd., is worked by power, the rest being worked by manual labour. The total number of persons engaged in the industry is 696 males and 111 females' exception as few were scattered in the Kolar and Mysore districts⁹.

The tanners collected skins of goat and sheep and hides of bullocks, Cows and buffaloes from all parts of the state and also important these from places in British India as far as Calcutta, Cawnpore, Amritsar, etc. all these tanneries except, the Mysore Chrome Tannery and to some extent, the tannery at Chintamani (Kolar District), sent out the hides and skins usually in a half tanned state¹⁰. The reason is that the raw and wet hides are bought at more favorable rates by foreign countries, especially America, than tanned leather.

The Mysore Chrome Tannery, Ltd. was formed in April 1980 with the object of organizing and developing the leather industry in Mysore on modern lines. With a view to encourage the industry, the Government of his highness the Maharaja was pleased to subscribe for shares in this concern to the value of Rs. 60,000. The average output of the factory at present is 400 hides per day. With the existing machinery, the output could be increased to nearly 1,000 hides. The factory is equipped with complete up-to date machinery, which is worked by electric power¹¹. The company was declaring good dividends from 1917 but in recent years the slump in the leather trade has interfered with its prosperity.

The concern was until recently under the management of Messrs. Chari & Co., Ltd., of Calcutta, it is now managed by Messer. Best Co., Ltd., Madras. The subscribed capital of the company is Rs. 1,67,790 while the Reserve Fund amounts to Rs. 45,000. Raw materials are obtained both locally and from Madras. The finished leather is the demand all over India, and even beyond India,

in the United States of America, England, the Federated Malay States, South Africa, Egypt and other foreign countries. Gradually the industry lost local patronage and many were running under losses. By 1928 big Tanning industries were closed and patronized as small scale industry.

Labour Issues:-

To regulate labour in factories in the State regulation was first passed in 1892, which was further amended in 1914. The main provisions of the Factories Regulation of 1914 are briefly summarized below. The Regulation applies to all concerns wherein steam, water or other mechanical power or electric power is used in any process and wherein at least 50 persons are simultaneously employed. Government can by notification in the Gazette extend the application of the Regulation to factories employing 20 persons. Mines, electric generation the transforming stations, indigo factories and factories situated on coffee and tea plantations were exempted. The regulation applied to all Government factories.

The industrial policy of the rulers of erstwhile Mysore State led to its recognition as an industrially progressed state with recognition as Modern State it witnessed all-round progress. Unfortunately the democratic set-up after independence failed to keep up the bogey of progress made by them. The industries which were the result of great vision of the Dewans: Sir Sheshadriyer, Sir.M.Vishveshwaraya and Sir Mirza Ismail were remarkable.

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26. Environment And History Making: A Case Study of Late Eighteenth Century Jungle Mahals

*Asmita Khalkho

Introduction

In 1765, the East India Company received the Diwani of Bengal. In order to secure its possessions, it was necessary for the Company to strengthen its hold over the frontier areas. The term Jungle Mahal, coined by the British government, denoted the western forests of Midnapore, which had become a part of Company possessions by the grant of Mir Qasim in 1760. Due to the shifting nature of territorial boundaries, throughout eighteenth century, it remained a vague term for "the British possessions and some dependent chiefdoms lying between Birbhum, Bankura, Midnapore and the hill country of Chotanagpur."¹ This paper will attempt to study the role of environment in shaping the history of the jungle Mahals. Focusing on the late eighteenth century, a period which has been associated with transition and change, the paper seeks to explore if this was indeed a "watershed" in the history of the Jungle Mahals.

An overview:

Owing to its environment, Jungle Mahals presented a unique picture in all respects. Rivers like the Ajai, Damodar, Dhalkisore, and Kasai flowed into the Hooghly while the others like the North Koel, South Koel and the Sankh either flowed into the Sone (in Bihar) towards the north or into the Mahanadi (in Orissa) towards the south. Subarnarekha alone drained into the Bay of Bengal.² The geological landscape was made of hard beds of red laterite soil, which was highly infertile. Towards the west, the land rose and the surface became undulated with only the hollow regions containing soil suitable for rice cultivation.³

In 1776, Mr. Hewett from Jelldah wrote, "the Riots...are obliged to traverse the Jungles for their daily Sustenance..."⁴ Necessity also compelled the people

to look for alternative sources of food by hunting and fishing. Some of the produce found here like mowah, and tussur etc.⁵ were exclusive to the region and used for trade purposes. As early as 1767, George Vansittart, travelling through the jungles noted the abundant presence of mulberry trees and the possibility for silk trade. This region also had diamond mines⁶ and iron⁷ ore deposits.

Pre-Colonial Background

Initially, the Jungle Mahals was inhabited by several indigenous tribes-the most prominent ones being the Munde, Oraon and Santal. According to S.C.Roy, Oraons with their better knowledge of agriculture displaced Mundas in the north-west and the central part of Chotanagpur, by pushing them towards the southern and eastern parts of the plateau.⁸

In course of time, several forest principalities like the Chotanagpur Raj, Malla Raj, Midnapore Raj came into existence either by conquest, colonization, internal division or by general consensus. The near isolation of the inhabitants of these forests and their anonymity with respect to external society resulted in the emergence of a close-knit social structure mostly based on caste affiliations. According to a letter to Edward Stephenson from one of the officials posted in the Jungle Mahals, these caste affiliations were so strong that their chiefs agreed to surrender themselves to the British if their subjects were taken prisoners.⁹

Though the Mughals and later the Nawabs tried to bring these forest principalities within their control, they succeeded only partially. The semi-autonomous rajas were incorporated within the Mughal system with exemptions and were accorded the position of a khillat zamindar, i.e., autonomous tributary vassal having the right to build forts; or ghair amli zamindar, who, by imperial decree enjoyed the right of ruling their territory hereditarily as autonomous landlords paying fixed tribute.¹⁰

Environment also determined the economic condition of the inhabitants. Eighteenth century official records have numerous references of the depredations caused by the inhabitants of the Jungle Mahals upon each other for the possession of these effects. According to Edward Baber's letter (Collector of Midnapur), "after the harvest is gathered in there is scarcely one of them who does not call his riots to his standard either to defend his own property or attack his neighbours."

Early Colonial Phase:

Colonial government since the beginning was determined to bring this semi-autonomous, poorly cultivated,¹¹ and sparsely populated¹² region under its

immediate control. Owing to the autonomous and unruly disposition of the Zamindars, military commanders were deputed to reduce the inhabitants to obedience. However, the inaccessible nature of woods and mountains continued to be a challenge to the Colonial pursuit of the Jungle Mahals.

Jungle Mahals presented a picture of unrest and anarchy throughout the eighteenth century. The British tried to settle with the Zamindars peaceably, if possible, and that followed by a "plan of civilizing and familiarizing the country people to our government, also lessening the despotic sway of the Zamindars by informing and instructing the ryots that in cases of oppression there was redress..."¹³

However, it was difficult to put this approach into action because whenever the officers attempted to do so, the inhabitants responded by either fleeing or resisting. Their well-developed technique of guerilla warfare baffled even the best of British officers. Captain Charles Morgan, deputed to the Jungle Mahals in 1768, provides a frustrated but accurate description of the local warring technique:

*They have not the least idea of fighting; they are like a parcel of wasps: they Endeavour to sting you with their arrows and fly off. It is impossible almost to kill any of them, as they always keep at a great distance and fling their arrows at you, which, you may suppose, seldom or ever to any execution.*¹⁴

The thick jungle, absence of proper roads and extreme climatic conditions-all of which are documented in their correspondences aggravated the misery of the British officers. Military campaigns were also governed by seasonal changes, for example, it was difficult to undertake any military expedition during the rainy season because then the grass was long which made it difficult for the Company to march and gave the enemies ample opportunity to "attack with impunity and gall".¹⁵ The situation worsened when local inhabitants broke the roads and barricaded the narrow passes by felling trees in order to interrupt the Company's advance.¹⁶

The balance of power however, could not remain in favor of the inhabitants forever. In destroying the meager but critical provisions that the inhabitants possessed, Jungle Mahals could be brought to subjugation. In December 1774, Captain Briscoe on his arrival at Barabhoom destroyed "immense quantities of gram, and several Villages" in order to distress the inhabitants and coerce the raja to submit.¹⁷

Resource Use and Environment

British colonialism from the beginning emphasized upon their desire to civilize the colonized. To the extent that the environment did not favor traditional forms of settled agriculture, the notion of 'the tribal' making less effort

certainly cannot be sustained.¹⁸ The very structure of colonialism was based on the 'rule of difference'.¹⁹ According to Skaria, the civilizing mission therefore "never could be about erasing wildness: it always had to be about subordinating the wild, construing the colonized as wild, and sustaining that construction".²⁰

Colonial period is also regarded as a watershed with regard to resource use. Gadgil and Guha proposed a study of resource-use based on ideologies prevalent among different societies. Industrial societies desacralize nature by asserting that man is separate from nature, and that they have the right to exploit natural resources to further their own well-being.²¹ Refuting Gadgil and Guhat, B.B.Chaudhari opines that modes of subsistence change over a period of time leading to a transition - for instance from shifting cultivation and pastoral occupation to settled cultivation.²²

In the case of Jungle Mahals it wasn't the ideology but the extractionist policy of the Company which led to environmental deterioration. Extraction in the form of excessive taxation was gradual and led people to increase the cropping area at the cost of forest. According to the report of Amini Commission of 1778, the assessed revenue of Midnapore was Rs. 8,84,338 in 1771-2 which increased to Rs. 10,43,985 in 1776-7. This increase was brought about by the extension of the agricultural land 'from jungles by adventurers who have obtained grants from government and risked money to bring them under cultivation.'²³ However, the manner in which resources of the Jungle Mahals were utilized in the late eighteenth century was far from being profligate, and according to Price, the colonial historian of Midnapore "even in 1800 nearly two-thirds of the district consists of jungle the greater part of which was uninhabited and inaccessible."²⁴

Conclusion

Environment was central in shaping the history of Jungle Mahals From early times; it determined the type of political, social, and economic structures, which emerged in this region. With change in fortune, a change that was closely tied to successful procurement of resources, different groups established their supremacy by ousting the former dominant group, making Jungle Mahals a stage of constant change; thus refuting the earlier held notion of changelessness of Indian society. Environment continued to pose itself as the biggest hurdle in the consolidation process of the British government. Ironically, their tenacity, and discovery of the limitations it posed to the inhabitants, and the ability to turn this around to their own advantage freed them from being dependent on the environment alone to aid their political ascendancy.

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27. India's Changing Role in World Politics: A Perspective Study

***Dr. Chandra Prakash Singh**

With the end of cold war the old framework of India's foreign policy collapsed and further the disintegration of Soviet Union in the following year, signified the cessation of existing world order. The formal end of cold war was announced at Malta by US President George Bush and Soviet President Mikhail Gorbachev in December 1989. The new world order had not really emerged at once but the old world order, created after the end of second World War was now no more. It heralded a new era characterized by a highly uncertain world order. The world faced a new situation and so did India. The country had to think afresh and a new. The new situation arising due to the end of Cold War and emergence of the United States as a single superpower have presented before us the necessity to study India and its policy of non-alignment in the entirely changed context.

Re-setting of Perceptions

In the changed circumstances, the Nehru's framework of staying away from bloc politics, of non-alignment, of the quest for world peace, of the struggle against colonialism and racialism, of the maintenance of the autonomy of judgment, of independent development, of cooperation with all the big powers but subject to the preservation of India's interests, security and independence, of unity of action to the extent possible of the non-aligned and developing countries, all this was the conceptual framework answering to the objective situation prevailing in cold war period. And new directions were needed for India's foreign policy.

No doubt, the foreign policy that India formulated, and the international prestige that she rapidly acquired, opened great possibilities for her to obtain concessionary aid from the two competing and opposed blocs that dominated the international system.¹ Undoubtedly, this was a major achievement for India's economic and political diplomacy, since she was the first developing country to benefit from a cold war situation, obtaining meaningful assistance when the

***Associate Professor, University Dept. of History, West Campus, BNMU, P.G Centre Saharsa (Bihar)**

other developing countries, who had allied to one bloc or the other, should have been logically the greater beneficiaries of the bipolar system.

At the juncture, the world was in transition from the old order that was dead and gone to a new order that was yet struggling to be born. International relations have frequently been marked by contradictory trends, but rarely was this complexity more evident, demanding more careful examination and analysis as today. However, the change must relate to the actual situation, to the prospects opening before the world, to the geopolitical situation faced by the country, not just to distant rumblings in a far off region, and to the deeper undercurrents of international politics of a particular period.

As the old parameters had to be supplemented with new ones, it was felt that in the new situation foreign policy must advance the economic interests of India. The economic imperative, no less than the security imperative, must govern India's policies. Except in an emergency, like the imminent threat of war, international economic relations must now share the pride of place with the more traditional geopolitical considerations.² The regional situation, the threats to India's security, the nuclearization around India's borders, the state-sponsored terrorism from across the frontiers, all these factors must continue to engage India's concern and prompt India's vigil.³

The basic characteristic of the new international phase is the urge for cooperation, mitigating and eliminating conflicts and enmities, regional economic integration and economic development of each country. We have seen that the regional scenes are not alike and artificial transplantation does not work, but trends in the world today interpenetrate in different parts of the planet much more rapidly than ever before. There is need to be alive to them and to promote them whenever opportunity present itself our way.

Globalization with Policy Inputs

In the context, the most significant and really qualitative leap towards the globalization of India's economy was taken in 1991 by the then Congress government headed by P.V. Narasimha Rao. The decision to globalize the Indian economy was certainly a defining moment in contemporary Indian history. The 1991 economic reforms saw the birth for a new role for international economic and trade relations. India suddenly had to engage with the post cold war world and reassess its foreign policy priorities.⁴ The opening up of the economy to international players also meant that foreign relations had an economic dimension and trade became a foreign policy tool.⁵ Leaving Swadeshi, economic self-sufficiency behind and engaging in international trade was India's new way forward.

After the Congress lost power the United Front government under Deve Gowda and I. K. Gujral started to focus more on foreign policy and foreign relations. In part this was due to India coming to term with its first coalition govern-

ment where consensus on domestic affairs was not always forthcoming. The I.K. Gujral peace moves towards Pakistan were a direct result of this—as were Deve Gowda's economic interest in South East Asia and the 'Look East' policy with a clear vision for India's North Eastern states. The 'Look East' policy was a part of India's re-assessment of its role in the wider region, for the first time looking at Southeast Asia as a neighbor which mattered politically and economically.⁶ As India was looking for new markets and relations with the US still had not warmed up, a strategic decision to focus on Southeast Asia was taken.

In BJP - led coalition government the vision was one of a multi-polar world in which economic relations were going to be crucial. Regional policy became of prime importance, especially with regard to improving trade and improving the situation in India's border states. The BJP's foreign policy priorities have not been that different to that of Congress. The BJP unlike previous Congress government also saw that there are direct links between foreign policy formulation and domestic policy especially in the economic realm. The then government not only continued but intensified the economic reforms after forming their coalition called National Democratic Alliance (NDA).⁷ Their agenda was focused on increased open markets and more trade, internationally as well as regionally.

Simultaneously, a process of introspection was underway in country's social, economic and political structures, which will redefine a vibrant, dynamic and open India, at ease in its interactions with the world at large. Gradually, India's foreign policy has assumed a positive outward orientation with new policy initiatives aimed at consolidating traditional relationships, developing new relationships with countries and regions where it has vital strategic interests.

As a part of this new strategy, relations with the US, Israel and Myanmar were all revived. These were countries India aspired to keep away from for various regions: the US for its imperialistic global bullying strategy, Israel for its war against the Palestinians and Myanmar for its undemocratic government in light of the 1990 elections. The 9/11 war on terror changed relations with the US for good. India saw in this an opportunity to ally itself with the US and portray the Kashmir problem as part of the war on terror. The US was seen as a powerful economic ally holding the purse strings of various international funds.⁸ Peace or a dialogue about peace with Pakistan was seen as essential. Peace meant that India would finally be seen as an economically safe region for international investment. The government finally decided to tackle the China factor for the first time. With China increasing as a economic might in the region, India needed to improve relations and increase trade quickly.

India's relations with the United States has expanded remarkably over the last few years on civil nuclear and other strategic issues. The new agenda laid greater emphasis on economic dimension in foreign policy, on the need to revitalize the Non-aligned Movement and to reform and restructure the UN to better reflect the aspirations of the developing countries. At present, these apart, India attaches the highest importance to developing cordial and friendly rela-

tions with her neighbor with a view to promote peace, stability, mutual confidence in the region, and for developing strong economic and commercial relations for all-round prosperity.⁹ Adjustments on all these fronts were made during the period of post-cold war.

Evaluation

While cooperating with the US for realizing these goals, India needs to remain very cautious as regards its commitment towards the policy of Non-alignment as well as that of the movement in order to arouse self confidence among the developing nations and also to win their unflinching support to the goals and ideals of NAM, so that NAM remains united, vigorous and working for achieving its unfulfilled dream of freedom, justice, equity and peace in the world. The changes that took place in international system emphasized the enormity of an event which altered the course of contemporary world balance.

Thus, the changes that have brought the phase of post-cold war to our doorsteps also compel us to examine about the Non-aligned Movement and the foreign policy associated with it. Those who feel that the non-aligned movement is no more relevant fail to realize that logically it will continue to be a force against any global domination-multipolar, bipolar or unipolar. It is a movement against the domination of great powers over the weak powers. Even in the post - cold war period and thereafter any country or group of countries that turn dominating will be opposed by the members of the non-aligned movement. At present India is the most developed among the developing countries and therefore, it should guide if not lead them in the struggle for a new international order based on equality, equity and mutual benefits.

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28. Role of Press in India's Struggle for Freedom

***Dr. Nikki Kumari**

At the time of the first war of independence, any number of papers were in operation in the country. Many of these like Bangadoot of Ram Mohan Roy, Rastiguftar of Dadabhai Naoroji and Gyaneneshun advocated social reforms and thus helped arouse national awakening. It was in 1857 itself that Payam-e-Azadi started publication in Hindi and Urdu, calling upon the people to fight against the British. The paper was soon confiscated and anyone found with a copy of the paper was prosecuted for sedition. Again, the first Hindi daily, Samachar Sudhavarashan, and two newspapers in Urdu and Persian respectively, Doorbeen and Sultanul-Akbar, faced trial in 1857 for having published a 'Firman' by Bahadur Shah Zafar, urging the people to drive the British out of India. This was followed by the notorious Gagging Act of Lord Canning, under which restrictions were imposed on the newspapers and periodicals.¹

Notable Role

In the struggle against the British, some newspapers played a very notable role. This included the Hindi Patriot! Established in 1853, by the author and playwright, Girish Chandra Ghosh, it became popular under the editorship of Harish Chandra Mukherjee. In 1861, the paper published a play, "Neel Darpan" and launched a movement against the British, urging the people to stop cultivating the Indigo crop for the white traders. This resulted in the formation of a Neel Commission. Later, the paper was taken over by Ishwar Chandra Vidyasagar. The paper strongly opposed the Government's excesses and demanded that Indians be appointed to top government posts. The Indian Mirror was the other contemporary of this paper which was very popular among the reading public. Yet another weekly, Amrita Bazaar Patrika which was being published from Jess ore, was critical of the government, with the result that its proprietors faced trial and conviction. In 1871, the Patrika moved to Calcutta and another Act was passed to suppress it and other native journals.²

***Flat No. 2-E, FirstFloor, BlockII, Koyal Enclave, Lalpur Ranchi, Jharkhand**

Marathi Press

Mahadev Govind Rande, a leading leader of Maharashtra, used to write in Gyan Prakash as well as in Indu Prakash. Both these journals helped awaken the conscience of the downtrodden masses. Another Marathi weekly, Kesari was started by Tilak from January 1, 1881. He alongwith Agarkar and Chiplunkar started another weekly journal, Mratha in English. The Editor of the 'Deccan Star' Nam Joshi also joined them and his paper was incorporated with Maratha. Tilak and Agarkar were convicted for writings against the British and the Diwan of Kolhapur. Tilak's Kesari became one of the leading media to propagate the message of freedom movement. It also made the anti-partition movement of Bengal a national issue. In 1908, Tilak opposed the Sedition ordinance. He was later exiled from the country for six years. Hindi edition of Kesari was started from Nagpur and Banaras.³

Press and the First Session of Congress

The Editors commanded a very high reputation at the time of the birth of the Indian National Congress. One could measure the extent of this respect from the fact that those who occupied the frontline seats in the first ever Congress session held in Bombay in December 1885 included some of the editors of Indian newspapers. The first ever resolution at this Session was proposed by the editor of The Hindu, G. Subramanian Ayer. In this resolution, it was demanded that the government should appoint a committee to enquire into the functioning of Indian administration. The second resolution was also moved by a journalist from Poona, Chiplunkar in which the Congress was urged to demand for the abolition of India Council which ruled the country from Britain. The third resolution was supported by Dadabhai Naoroji who was a noted journalist of his time. The fourth resolution was also proposed by Dadabhai Naoroji.

There were many Congress Presidents who had either been the editors or had started the publication of one or the other newspapers. In this context, particular mention may be made of Ferozeshah Mehta who had started the Bombay Chronicle and Pundit Madan Mohan Malaviya who edited the daily, Hindustan. He also helped the publication of Leader from Allahabad. Moti Lal Nehru was the first Chairman of the Board of Directors of the Leader. Lala Lajpat Rai inspired the publication of three journals, the Punjabi, Bandematram and the People from Lahore. During his stay in South Africa, Gandhi had brought out Indian Opinion and after settling in India, he started the publication of Young India; Navjeevan, Harijan, Harijan Sevak and Harijan Bandhu. Subash Chandra Bose and C.R. Das were not journalists but they acquired the papers like Forward and Advance which later attained national status. Jawaharlal Nehru founded the National Herald.

Revolutionary Movement and the Press.⁴

So far as the revolutionary movement is concerned, it did not begin with guns and bombs but it started with the publication of newspapers. The first to be mentioned in this context is Yugantar publication of which was started by Barindra Kumar Ghosh who edited it also.

When the Ghadar party was organized in America, Lala Hardayal started publication of the journal 'Ghadar'. Within one year, millions of copies of this journal were published in Hindi, Urdu, Punjabi, Gujarati, Marathi and English and sent to India and to all parts of the world where Indians were residing. In the beginning the copies of the journal were concealed in parcels of foreign cloth sent to Delhi. It was also planned to smuggle the printing press into India for this purpose. But then the war broke out and it became almost impossible to import printing machinery from abroad. Lala Hardayal was arrested in America and deported to India. One of his followers Pundit Ramchandra started publishing Hindustan Ghadar in English. With the U.S. joining the war, the Ghadar party workers were arrested by the American Government. When the trail was on, one of the rivals of Pundit Ramchandra managed to obtain a gun and shoot him dead in the jail itself. The death of Ramchandra led to the closure of this paper.

In 1905 Shyamji Krishna Verma started publication of a journal Indian Sociologist from London. It used to publish reports of political activities taking place at the India House in London. In 1909 two printers of this journal were convicted. Shyamji Krishna Verma left England for Paris from where he started the publication of the journal. Later on, he had to leave for Geneva. He continued to bring out the journal from there for two or three years more. In Paris, Lala Hardayal, in collaboration with Madam Cama and Sardar Singhraoji Rana brought out Vandematram and Talwar.

After Yugantar, it was Vandematram that played a significant role in the freedom struggle. This journal was established by Subodha Chandra Malik, C.R. Das and Bipin Chandra Pal on August 6, 1906. Its editor, Aurobindo Ghosh, the editor of Sandhya, B. Upadhyay and editor of Yugantar B. N. Dutt had to face a trial for espousing the cause of freedom.

So far as the Hindi papers were concerned, they looked to government for support for some time. Bhartendu Harish Chandra was the first to start a journal Kavi Vachan Sudha in 1868. Its policy was to give vent to the miseries of the people of India. When the Prince of Wales visited India, a poem was published in his honour. The British authorities were given to understand that the poem had two meanings and that one word used in the poem could also mean that the Prince of Wales should get a shoe-beating.

The government aid to journals like Kavi Vachan Sunhat was stopped for publishing what was objectionable from the government point of view.

Bhartendu Harish Chandra resigned from his post of an honorary Magistrate. His two friends, Pratap Narain Mishra and Bal Krishna Bhatt started publication of two important political journals Pradeep from Allahabad, and Brahman from Kanpur. The Pradeep was ordered to be closed down in 1910 for espousing the cause of freedom.⁵

The Bharat-Mitra was a famous Hindi journal of Calcutta which started its publication on May 17, 1878 as a fortnightly. It contributed a lot in propagating the cause of the freedom movement. The journal exposed the British conspiracy to usurp Kashmir. Several other papers published from Calcutta which played an important role in freedom struggle included Ambika Prasad Vajpayee's Swantmatra, Ramanand Chatterjee's Modern Review' in English, Pravasi Patra' in Bengali and Vishal Bharat in Hindi.

One of the foremost Hindi journalist who has earned a name for his patriotism was Ganesh Shankar Vidyarthi. In 1913, he brought out weekly Pratap from Kanpur. He made the supreme sacrifice in 1931 in the cause of Hindu-Muslim unity. Krishna Dutt Paliwal brought out Sainik from Agra which became a staunch propagator of nationalism in Western U. P. The noted Congress leader, Swami Shradhanand, started the publication of Hindi journal Vir Arjun and Urdu journal Tej. After the assassination of Swami Shradhanand, Vidyavachaspathi and Lala Deshbandhu Gupta continued the publication of these journals. They were themselves prominent Congress leaders.

In Lahore, Mahashaya Khushal Chand brought out Milap and Mahashaya Krishna started publishing Urdu journals which helped a lot in promoting the national cause. In 1881, Sardar Dayal Singh Majitha on the advice of Surendra Nath Bannerjee brought out Tribune under the editorship of Sheetala Kant Chatterjee. Bipin Chandra Pal also edited this paper for sometime. Later in 1917, Kalinath Rai joined the paper as its editor.

There is not a single province in India which did not produce a journal or newspaper to uphold the cause of the freedom struggle. A. G. Horniman made the Bombay Chronicle a powerful instrument to promote militant nationalism. He himself took part in the meetings where Satyagraha used to be planned. He published vivid accounts of the Jallianwala Bagh carnage for which one correspondent of his paper, Goverdhan Das, was sentenced to three years' imprisonment by a military court. Horniman too was arrested and deported to London even though he was ill at that time. Amritlal Shet brought out the Gujarati journal Janmabhumi which was an organ of the people of the princely states of Kathiawad, but it became a mouthpiece of national struggle. Similarly another Gujarati journal Saanjvartman played a prominent role under the editorship of Sanwal Das Gandhi, who played a very significant role in the Quit India Movement in 1942. It was soon after independent formed a parallel Government in Junagarh and forced the Nawab of Junagarh to leave the country. The three

editors of the Sindhi journal Hindi Jairam Das Daulatram, Dr. Choithram Gidwani and Hiranand Karamchand, were arrested, their press closed and the property of the paper confiscated.

In Bihar the tradition of national newspapers was carried forward by Sachidanand Sinha, who had started the publication of Searchlight under the editorship of Murtimanohar Sinha. Dev Brat Shastri started publication of 'Nav Shakti and Rashtra Vani'. The weekly 'yogi and the Hunkar' also contributed very much to the general awakening.

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29. 'Farmers and the Politics of Exploitation: A Review of Mahatma Phule's Shetkaryacha Asood'

*Dr. Anagha Kamble

Mahatma Jyotirao Govindrao Phule (1827-1890) occupies a unique position among the social reformers of Maharashtra. This paper thus aims to throw some light on Phule's views on farmers and their conditions with specific reference to his work Shetkaryacha Asood. The translated title of the book is 'Cultivator's Whipcord'. The translator suggested the word 'whiplash' as a translation for Asood, but since Phule himself preferred the word 'whipcord', it has so been retained in the translation.¹ The book was written for the defence of the Shudra (Dasya) community.

As Phule was interested in building a movement of the shudras and atishudras, he paid keen attention to issues revolving around agriculture and peasants. Mahatma Phule's strong belief was that till the time the farmers do not realise their plight they would continue to be oppressed. Phule's vision of a nation was one which existed long before the advent of the Aryans. Phule mentions about the rule of 'Bali Raja'² who according to him was the king of the farmers. The reign of Bali Raja is referred to as a democratic rule. Mahatma Phule's vision of a 'Nation' was one which was free of governance and exploitation and which aimed at establishing Bali's rule which he sometimes refers to as Nirmikache Rajya i.e. the rule of the creator.³ He feels that such a perfect system would be established only when all will be treated with equality and governed by justice. He strongly believes that this perfect society which he refers to, was in existence during Bali's Rajya, which has been destroyed by the Brahmins.

Phule understands the term farmers as one which can be divided in to three groups. Firstly pure farmers i.e. the kunbis, gardeners i.e. malis and shepherds i.e. dhangars. The group of people who originally depended on farming as their livelihood were the kulavadis or kunbis. Gradually there emerged people

*Assistant Professor of History, R.J. College of Arts, Science & Commerce, Ghatkopar, Mumbai.

who worked on their farmlands and in the process diversified into cultivating fruits and vegetables, they became the gardeners or malis. Then there were those who did both of the above and also possessed cattle these became the shepherds or dhangars. Phule suggest that all these groups in the past were one single and same shudra farmer caste who were overrun by the Aryans. Thus according to Phule, the category of a 'Farmer' is suggestive of all original inhabitants. Farmers big and small due to their illiteracy, exploitation by the bureaucracy, Brahmanism and imperialist oppression have made the condition of the farmer extremely deplorable.

Phule laying emphasis on human rights states that farmers should recognise their own conditions and rights. He strongly believes that it is the farmer's illiteracy which is the root cause of his slavery. In the introduction of this book Phule writes *videh vina mati geli, mati vina neeti geli, neeti vina gati geli, gati vina vita gele, vitavina shudra khachale, evadhe anarth eka avideyne kele*⁴ which means that without knowledge, intelligence was lost, without intelligence morality was lost and without morality was lost all dynamism! Without dynamism money was lost and without money the shudra sank. He thus suggests that the whipcord which rests on the shoulder of the farmer need not be to be used alone for animals but it should be used against all forms of exploitation and exploiters. He strongly believes that it is only through education that the condition of the farmers could ameliorate.

Phule views several Vedic and Hindu cultural practices as bogus. He does not accept the concept of idol worship and believes that it is nothing but a mechanism to keep the shudra farmer ignorant. The main aim of these rituals is to extract some money in the form of dakshina, which could be in cash or in the form of food grains, almonds, clothes etc. Several examples are cited throughout the first chapter of the book which discusses how on special religious occasions the Brahmins perform certain rites or during festivals they extract money from the shudra farmers. Phule discusses the continuous process of exploitation which the farmers are subjected to which begins with birth. Similarly at the time of weddings, or under the pretext of vastushanty or under the pretext of several Hindu festivals the exploitation continues which does not end even with death.⁵ The ignorant farmer is so harmed by the bhat Brahmins in terms of time and money, that he is left without the strength to send his little children to school. Here in Phule advices the farmers to give up superstition, become smart, acquire education, and bring the principles of true religion into practice.⁶

Phule has also dealt with the exploitation of the farmers by the moneylenders and the increasing indebtedness of the farmer. Farmers always are in the need of finance and for this they depend upon the moneylender. In the British market economy model where India became the provider of raw materials and the consumer of the finished goods a new class of middle men was

created. In order to meet the regular requirements of farming, the farmer took money on a very high interest rate. According to Phule, the money lenders taking advantage of the illiterate farmers often mislead them by telling him that the only way he could get money was if he sold off his land to the moneylender and on returning the said amount the land would be resold to the farmer. Phule has made a detailed analysis of the indebted position of the farmer. The farmer is quoted as " Baiel vikun jar sara dyava tar shetki konachya jeevavar odhavi?vyapar dhanda karava tar mala lihita vachta muleech yet naahi. Aapley desh tyag karun pardeshi jate tar pot bharnyapurta hoonar thauk nahi..."⁷ which means, if I sell my cattle then how will I till my land? If I wish to do business, I am illiterate, If I decide to leave my land and go elsewhere, I do not have the requisite skills by which I can earn a living. In order to pay the land tax the farmers had to resort to money lending. Phule writes "those farmers who had very little land and could not survive on its produce, would go into the nearby forest and would gather wood, fruits and leaves from trees like palash and mahua. By selling these things they managed to collect enougha money for their basic needs, and depending on the town pasture for cattle-feed, could maintain a cow or two and a few sheep, manage on their produce and live happily in their own town. But now the cunning European employees of our honourable government have spent all their foreign and multi-faceted intelligence to establish a massive Forest Department..."⁸ Phule also mentions about the drain of wealth from India in the form of repayments to the English moneylenders. He writes about how the British government has loaned money from English moneylenders in order to build canals. The repayment of this loan also indirectly fell on the shoulders of the poor farmers.⁹ Phule appealed to the British government to ensure regular supply of water to the farmers. In spite of the criticism against the British, Phule maintains in this work that the only rescuers of the farmers from the clutches of the Brahmin slavery were the English imperialist as, the British all over the world have advocated for freedom.

Phule not only criticises the Brahmins, British and moneylender but also criticizes the farmers who practice polygamy and encourage the practice of child marriage.¹⁰ Phule has laid considerable emphasis on proper breeding of cows and oxen. He expresses his discontent about the killings of cow and bull by the Britishers and Muslims (as that formed a part of their diet). Phule emphasized the role of the state in the improvement of agriculture He believed firmly that unless the government wakes up to the production conditions in Indian agriculture and works towards reforms, the peasants will continue to suffer. Thus in the last chapter Phule suggests some measures to solve the problems of the farmers, where he tells the British government to put an end to the interference by the Brahmins. He also appeals to the British government to bring a ban on wagya murali (sort of devdasi) in order to build the morality of

the farmers. He suggests that cultivators' children should get professional training as carpenters, ironsmiths, and the like. He seems to suggest a kind of a vocational or professional education which would combine the jobs of at least two or three caste-groups.¹¹ He appeals to British government to encourage education for the Shudras and develop a teaching class from among them and further opines that government servants should also come from the same class.

Phule also advocated the building of small bunds so as to prevent rain water and other natural fertilizers from being washed away and wasted. He suggests the constructions of wells so that water can be tapped. The government should suitably pay those who build such wells in their own initiative. The forest department should ensure that timber wood has not been indiscriminately cut off but at the same time sources of ordinary wood should remain open to peasants.

Mahatma Phule has addressed a range of issues in this book from discussing about the entire concept of who is a farmer to how the Aryans invaded and enslaved the original inhabitants, to focussing on the ignorant farmer getting carried away by the Brahmins. He has his complaints with the British government but at the same time views them as the only ray of hope. Even towards the end of the book while acknowledging a number of people, Phule thanks the independent rule of the British government because of whom he was able to express his views without fear.¹² In effect Phule's reforms for improving the conditions of the farmers meant an increased role of the state.

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30. Congress Leaders And Early Phase of Nationalist Movement In Bihar

* Dr. Anuradha Jaiswal

Prior to April 1912, Bihar was an integral part of the province of Bengal. Contemporary records reveals that contemporary leaders and activists of Bihar who had played important role in promoting and accelerating the pace of the nationalist movement in early phase, belonged to middle class and they were residing in different parts of Bihar. On the 16th October, 1905, 'Rakhi Bandan Divas' was celebrated at Darbhanga under the inspiration of Satish Chakravarty, Assistant Head of the Saraswati Academy, established in January, 1901 at Darbhanga under the patronage of Kameshwari Charan Sinha.¹ Contemporary record reveal that Congress leaders and activists of other districts of Bihar observed and celebrated it with zeal and discussed about national movement. At the Sonepur fair in 1908 an important meeting was held under the President ship of Nawab Sarfaraz Khan Bahadur at which a Bihar Provincial Conference met at Patna early in 1908 with Ali Imam as its President.² The fifth meeting of the Bihar Provincial Congress Committee was held at Bankipore on the 10th April 1914 under the President ship of Braj Kishore Prasad. Its members after meeting started making people aware about the policies and programmes of the Congress in respect of freedom movement.³

The creation of Bihar as a separate province opened a new chapter in the history of educational development in Bihar⁴. In 1912 Sachidanand Sinha raised the issue of establishing a University at Patna in the Imperial Legislative council.⁵ The Patna University Bill was introduced in the Imperial Legislative Council by C.Sankaran Nair, Member of Education in the Viceroy's Executive Council on the 27th September, 1916, after the due examination of the scheme by the Education department of Government of India and the Secretary of State-in Council. Sachidanand Sinha who subsequently rose to be the Vice-Chancellor of Patna University, said that Bihar was opposed to the unprogressive and reactionary measure embodied in the Patna University Bill.⁶ The Patna University Bill was referred to a select committee which modified the draft, especially in

*Associate Professor, P.G.Dept. of History R.N.College, Hazipur Vaishali, (Bihar)

the direction of increasing popular control in the Senate. On September 23, 1917, the Bill as amended by the Select Committee, was passed unanimously by the Imperial Legislative Council. Thus Patna University Act came into force on 1 October, 1917.⁷ The All India Muslim League began to give up its exclusive attitude from 1913, when at its annual session held at Lucknow on the 22nd of March of that year. Both the Congress and the League held their annual sessions at Lucknow in December, 1916, and concluded “The Lucknow Pact”. In moving the resolution for self-Government on the third day of the Lucknow session of the Congress (29th December 1916), Surendra Nath Banerjee remarked: “Today is a red letter day in our history.” May the memory of this day be embalmed in the recollections of a new campaign for the attainment of Self-Government.”⁸

At a meeting, held at Bankipur under the leadership of Congress leaders activists and elites of middle class on the 16th December, 1916, it was decided, as to start a Home Rule League at Bankipur, and Mazharul Haque was elected its President; Khan Bahadur Sarfaraj Husain and Purnendu Narain Sinha were elected Vice President and Chandra Bansi Sahay and Baijnath Singh were elected Secretaries.⁹ In course of the Home Rule Movement in Bihar, it may be said that Congress leaders and activists which consisted the new social class, the middle class, comprising members of trading society, agrarian community, legal and other professions, dominated the political scene in leadership and participation. Prominent persons, who organized and propagated the Home Rule Movement in different parts of Bihar were Mazharul Haque, Purnendu Narain Sinha, Chandra Bansi Sahay, Baijnath Narayan Sinha, Hassan Imam, Sachchidanand Sinha, Rajendra Prasad, Janakdhari Prasad, Bajrang Sahay, Khan Sarfaraz Husain, Tarini Prasad Sinha, Manindra Nand, Balmukund Bajpai and Puranchand.¹⁰

Champanan has a unique importance in the history of Indian freedom.¹¹ It was here that Mahatma Gandhi after return from Africa, made for the first time on Indian soil a bold and successful experiment of the new weapon of Satyagraha he had forged abroad. Under the Tinkathia method, a tenant had to cultivate indigo on three kathas per bigha of his holding or the factory lands during a long period and was formally entitled to get a price for it, according to the Sattas or written agreements.¹² At last their deliverance was wonderfully effected through the efforts of Mahatma Gandhi and some of his Bihari Congress co-workers belonging to the middle class, such as Rajendra Prasad, Braj Kishore Prasad, Gorakh Prasad. Gandhiji's mission to Champanan was undertaken at the request of the people of Bihar, some of whom, who had association with the Congress had the privilege of contacting him at Lucknow during the thirty-first session of the Indian National Congress. Raj Kumar Shukla who had felt the full brunt of indigo planters tyranny, and who in the words of Gandhiji, was

filled with a passion to wash away the stain of indigo for thousands who were suffering as he had suffered, went to Lucknow Congress as a representative of the tenants of Champanan. Braj Kishore Prasad proposed the resolution.-”The Congress most respectfully urges upon the Government the desirability of appointing a mixed committee of officials and non-officials to enquire into the causes of agrarian trouble and the strained relations between the Indigo ryots and the European Planters in North and to suggest remedies therefore”.¹³ After the Congress had unanimously passed this resolution, the Congress delegates of Bihar requested Gandhi to come to Champanan. Mahatma Gandhi started from Calcutta on 9th April, 1917 and reached Patna in the morning of the next day, the same evening Gandhiji took the train for Muzaffarpur. Gandhiji's object in coming to Bihar ‘was to enquire into the condition of the Champanan agriculturists and understand their grievances against the indigo planters’. The hard attitude of the Divisional Commissioner and the Secretary of the Planter's Association not only deepened his conviction about the injustice of which he had heard, but also made him realize that he would get obstruction from the Government.¹⁴

As expected and decided by the midday train on the 15th April, 1917, Mahatma Gandhi started for Motihari with Dharnidhar (Pleader) and Ramnavami Prasad in his company and they were strong supporter of the Congress. The Government however did not like Gandhi ji to probe into the hardships of the downtrodden peasants. The Magistrate ordered him and his colleagues not to enter the villages and leave Motihari immediately. But Gandhi ji insisted on his right to see things for himself despite orders under section 144.¹⁵ The news of the notice and the summons served on Mahatma Gandhi spread like wild fire, and Motihari witnessed unprecedented scenes on the 17th April, 1917 when a vast crowd of peasants. Very soon the summons came calling upon Mahatma Gandhi to appear before the Sub divisional Officer of Motihari at 12.00 noon on the 18th April. 1917.¹⁶ The 18th of April, 1917, is a memorable day in the history not only of Champanan, but the whole of India. On this day the whole of India was to get her first lesson and her first modern example of Satyagraha which was to open new floodgates of light and of vision before her. From the 19th April, 1917, hundreds of tenants arrived at Motihari with Congress leaders in different batches, and the assistants of Mahatma Gandhi commenced recording their statements after previous cross-examination and careful scrutiny.¹⁷ On 22nd April 1917, several Congress supporters pleaders from Chapra come to Motihari to assist Mahatma Gandhi in this noble work. They became opposed to British rule. With Brajkishore Prasad, a strong supporter of Congress ideologies, in his company, he went to village Laukaria, also visited Belwa factor and later to Sathi factory.¹⁸ The recommendations of the Commission were later on enacted by which growing of indigo on 3/20th of land or Tinkathia was abol-

ished.¹⁹ Thus Congress leaders and activists of different parts of Bihar were actively involved in different programmes that had been launched by the Congress leaders at the early stage of freedom movement. But perusal of contemporary records reveals that Congress leaders and activists belonging to different walks of life and belonging to different walks of life and belonging to the districts of Patna, Gaya, Shahabad, Saran, Champaran, Purnea, Bhagalpur and Munger were actively involved in different programmes of freedom movement at the early phase, to a greater extent, than Congress leaders and activists of other districts of Bihar.

Keywords- Satyagraha, Contemporary, Records, Tinkathia, Sattas, Ryots, Self-Government, Programme

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31. Development of Primary Education In The Punjab : 1947-1956

*Manjit Singh

Before the annexation of Punjab to British India in 1849, the education imparted in the schools was more religious than secular in character and there was not a single institution for higher learning. There were three main agencies were responsible for the spread of modern education in India. These were the Christian missionaries, the British government and the progressive Indians. The Christian missionaries who did extensive work in the sphere of the spread of modern education in India, were inspired mainly by a proselytizing spirit, to spread Christianity among the Indian people. The British government was, however, the principal agent in disseminating modern education in India. Third powerful agency in spreading modern education in India was the Indians themselves. Raja Ram Mohan Roy was the pioneer of progressive modern education in India. Numerous organizations such as the Brahmo Samaj in Bengal, the Arya Samaj in the Punjab, the Ramakrishna Mission the Aligarh Movement, Chief Khalsa Diwan worked towards the establishment of educational institutions, both for men and women.¹

There was a huge set-back in the field of education after the partition of India in general and Punjab in particular. There were many problems for the progress of education at initial stage. In these problems first was the displaced students suffered greatly due to the weakening of the financial position of their parents and guardians as a consequence of their forced immigration from the west Punjab.² Then the lack of infrastructure, lack of teachers and uncertainty in the minds of people were the major problems. Both the union government and the state authorities were concerned for modern system of education respond to the needs of the time and people of Punjab. The government issued special certificates to the teachers, those lost their certificates due to the partition. A large sum of salaries to the teachers was paid by the East Punjab Government. These schools were administrated by local bodies, but government

*Research Scholar, Department of History, Guru Nanak Dev University, Amritsar (Punjab)

paid cent percent grants to the local bodies for the maintenance of these schools.³ To support the students, free reading and writing material was supplied to refugee children studying in these camp schools.⁴

Primary Education-The Board was reconstituted by the East Punjab Government under their notification no. 9725 dated 20th May, 1948. The total balance at the credit of the Board at the commencement of the year stood at Rs. 13680-10-0. A sum of Rs. 59047-2-11 was received from the West Advisory Board for books, Lahore, on account of the share of the Advisory Board for books, East Punjab. The total receipts during the year 1948-49 amounted to Rs. 59112-2-11 and disbursement to Rs. 19529-5-6 leaving a balance of Rs. 33263-7-5 which included a sum of Rs. 17619-3-4 on account of the provident fund of the employees of the Board.⁵ Considering that 82 percent of the people in Punjab reside in villages, the distribution of primary schools as between rural and urban areas seems fairly judicious. Compulsory education for girls was not introduced in Punjab. In 1948-49, there were 2407 'areas' where compulsory education for boys was in force.⁶

To speed up the work a census of boys of school going age for 6-11 years was taken in March 1951-52. The total number of boys of school going age was 13167 out of which 10793 boys were receiving education in different schools. Reading material was distributed free to the needy pupils.⁷ Primary education had mitigated the evil at the primary stage in the rural areas. The people had become conscious of the benefits of education. They started sending girls to schools. It made rapid progress in the field of education.⁸

The scheme for the opening of primary schools for girls in rural area grant was sanctioned by Government in 1939-40 and 71 such schools were opened in 1947-49. The grants were paid to local bodies for the maintenance of those schools. Plan provision was 5.98 lacs actual expenditure was 5.98 lacs also.⁹ In order to provide educational facilities to the residents of Chandigarh it was decided to open 20 basic primary schools at the capital. Two of primary schools were opened in 1952-53 and another two schools in 1953-54. No more schools could be opened because of unavoidable circumstances.¹⁰ Fifth class in primary schools was added in 300 schools during 1953-54. Additional teacher was provided for this class and cent per cent grant was allowed to District Boards. The fifth class was added to another 300 such schools in 1954-55 and a grant was paid in respect of 600 schools in all under this scheme.

Plan Provision	Rs. 16.44 lacs
Actual Expenditure	Rs. 12.3 lacs ¹¹

Education of Masses In Villages -Government gave grant of Rs. 4000/- every year for opening village Panchayat Libraries. The grant was split up into 80 parts of Rs. 50/- each, to be distributed among the Panchayats on the condi-

tion that every aspirant Panchayat contributed an equal sum of Rs. 50/- from its own funds.¹² The scheme proved very effective and helped the campaign of literacy in the Panchayat villages. Almost all the Panchayat's were ambitious to benefited from this scheme, but the government grants had limited.¹³ Eighty libraries were opened at settled villages during 1949-50 and books worth Rs. 100/- were supplied to each of these libraries to Rs.8000/-.¹⁴ Target was also achieved in respect of the adult literacy the opening of reading-rooms and young farmers clubs. 1590 adult literacy centers, 634 reading rooms and 1006 young farmer clubs were started during 1951-56. ¹⁵

Employment of Teachers -The question of providing employment to refugee teachers who were employed in various educational institutions in the west Punjab and who suddenly lost their means of livelihood, received full attention of the administration. A register of displaced teachers who desired to be settled in the Punjab was being maintained and full particulars regarding their academic qualifications experience, scale of salary etc. were being kept.¹⁶ Rehabilitation of displaced school teachers and scholars mainly continued to attract the attention of the Department. In the year 1948-49 itself Rs. 317420 were spent on the payment of salaries, etc. of the staff employed in these schools.¹⁷

Another problem that came to the fore was that most of the teachers who migrated from the West Punjab had lost their certificates during the disturbances of 1947. The Department decided to issue special certificates in lieu of those lost at the time of partition. Consequently 956 special certificates were issued during the period under report.¹⁸ It was a problem to arrange for the pay off claims of teachers who had worked in connection with the various departmental examinations held in 1947 in the pre-partition Punjab. These teachers had not received payments of their bills prior to partition. In consequence claims of 542 persons amounting to Rs. 49952 was paid.¹⁹

The number of teachers working in primary schools increased from 501 to 5838. The trained teachers increased from 698 to 5108 while the untrained teachers reduced from 197 to 730. The percentage of trained teachers increased by 4.9 to 87.5.²⁰ Facilities provided by Government for the training of teachers were not adequate and in private institutions during the period and stands as in the following table:

Post-graduate training colleges	2
Post-graduate Basic Training Colleges	1
Government Basic Training Schools	2
Normal Schools	4
Teachers Training Classes in Government Schools ²¹	9

There is no doubt that the scales of salaries of the teachers were improved, but it has, however, got to be admitted that the increase was not sufficient enough to satisfy the daily needs of the teachers in view of the high cost of commodities.²²

Efforts of Government Towards The Improvement of Education - The Education Department took up the implementation of some schemes sponsored by the Government of India. 3900 single-teacher schools were opened by the end of the First Five Year Plan.²³ Some single-teacher schools were started during 1952-53 and 1953-54 under the control of Panchayats. They were to be paid 50 percent grant for the maintenance of these schools and a provision of Rs. 5 lacs was valid every year for this purpose. In 1955-56 these schools which numbered about 1000 were taken over by the District Board concerned under the scheme of Government of India.²⁴ Before the First Five Year Plan was initiated the facilities available at the primary stage were provided for 42 percent of the children of the age-group 6-11 years. Of this, the percentage for boys was 59 and for girls only 25. At the end of the first plan additional facilities were expected to be available for 50 percent of the children in this age group, the number of boys and girls at school being 68 and 32 percent respectively.²⁵

The number/ percentage of the children up to 14 years of age going to school at the end of the First-Five Year Plan was under:

Age group	Percentage
6 to 11 years	40 to 45 percent
11 to 14 years	25 percent ¹⁶

The Zila (formerly District Board), Amritsar and various municipal committees in the district, viz. the Amritsar, Chheharta, Jandiala Guru, Patti and Tarn Taran did commendable work in the field of education. Voluntary education was their exclusive responsibility. After the partition of India, Punjab was most accepted progress wise and education wise to have the future progress. It was necessary, education be promoted at a primary level. So that in a decade time (1947-56), Punjab faced the problems in a brave way and gave the education to the students at the priority level. For this purpose got of Punjab, the central government and the people of Punjab were collectively and we feel that by the end of the First Five Year Plan (1951-56).

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22. Ibid, p.10.
23. Progress Report on First Five Year Plan, op.cit., p.135.
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32. Correspondence & Lists Regarding Ancient Monuments Preserved /To Be Preserved In The Punjab During 1922-23

* Dalbir Singh

The Montague Chelmsford Reforms of 1919 made important changes in the administration of the survey while the Devolution Rules of 1921 laid down archeology as a central subject. The Year 1921-22 saw the discovery of Indus valley civilization & subsequently the provincial Govt. were left with only the statutory power of declaring a monument protected..¹ under sec. 3(I) of the preservation of Ancient Monuments Act 1904 . Correspondence ensued at different levels of Govt regarding the preservation of ancient monuments in the territory of Punjab. On Dec. 20,1922, Secretary to Govt Punjab vide its letter No. 32430 requested Director General, Archeology to express its views & adopt the line of correspondence as follows :- Superintendent Muhammad an & British Monuments or (Hindu & Buddhists) > DGA > Govt. of India (Whether have funds or not)> DGA. In this way, the local Govt. will have the considered opinion of the Govt. of India and Deptt. of Archeology before it in each case when require.²

Local Self Government

ARCHAEOLOGY
The 17th July 1923

No. 19164 - In exercise of the power conferred on the Local Government by Section 3 (1) of the Ancient Monuments Preservation Act, 1904, it is hereby notified that the Governor of the Punjab in Council proposes to declare the undementioned monuments to be protected within the meaning of the Act :-

al	District.	LOCALITY		Name of Monuments	Class	Owner's Name	Whether in use for religious purposes	Whether an agreement exists.
		Tehsil	Village					
	Attucks ...	Attucks ...	Hassan Abdal ...	Losar Baoli ...	II (a)	Government	No.	No.
	Dera Ghazi Khan	Dera Ghazi Khan	Chauratha ...	Ghazi Khan's tomb	"	Do	"	"
	Gujarat	Gujarat	On the south of the city of Gujarat	Jahangir's battlefield cemetery	"	Do	"	"
	Hissar	Hissar	In the west side of the fort of Hissar.	Firoz Shah's Mosque ...	I (a)	Do	"	"
	Do ...	Do.	In the fort at hissar.	Firoz Shah's Palace and Tahkhanas * ³		Do	"	"
	Jhelum ...	Jhelum ...	At Rohtas ...	Sardar Hari Singh's Haveli.	II (a)	Do	"	"
	Do	Do	Do	Raja Man Singh's Haveli.	"	Do	"	"
	Jullundur	Phillaur Nakodar.	Nurmahal Nakodar Dakhni	Seven Kos Minaron old Badshahi highway from Delhi to ahore.	I (a)	Do	"	"
	Lahore ...	Lahore ...	Between the west of the Lahore Fort and the Badshahi Masjid.	Huznri Bagh, with Baradari, etc.	"	Do	"	"
	Do ...	Do ...	In the extreme west of that part of the Lahore Civil Lines called Anarkali	Tomb of Anarkali ...	II (a)	?	"	"
	Do ...	Do	In front of mile	Buddha's Tomb	"	Government	"	"

Any Objection to the above proposal should be submitted to the Local Government within one month of the date of the posting of this notification in accordance with the provisions of sub-section 2 of section 3 of the said Act and will be taken into consideration.

No. 19165) L.S.G. Archeology) dated 17th July 1923

Copy forwarded to the ---

- | | | |
|-----|-------------------------------|-------------------|
| (1) | Deputy Commissioner, Attucks, | |
| (2) | Ditto | Dera Ghazi Khan., |
| (3) | Ditto | Gujarat |
| (4) | Ditto | Hissar |
| (5) | Ditto | Jhelum. |
| (6) | Ditto | Jullundur, |
| (7) | Ditto | Lahore. |
| (8) | Ditto | Sheikhupura, |
| (9) | Ditto | Muzaffargarh, |

for necessary action under section 3(2) of the Ancient Monuments Preservation Act.

By order etc,
A. LATIFI,
Secretary to Government , Punjab
Transferred Departments. ⁴

No. 19229 (L.S.G. Archaeology.)

FROM

A LATIFI, Esq., O.B.E. I.C.S.

Secretary to Government , Punjab,
Transferred Departments,

To

ALL COMMISSIONERS OF DIVISIONS IN THE PUNJAB.

Dated the 18th July 1923.

Local Self -Government.
Archeology,

Sir,

I AM directed by the Governor in Council to forward for your information copies of two lists received from the Director-General of Archaeology in India containing descriptions of monuments which the Government of India

desire should be protected under the Ancient Monuments Preservation Act, 1904, and which they are prepared to maintain as a charge on Central revenues. List C (I) contains certain monuments not in religious use that have already been repaired at Government expense, while list C (III) contains monuments still in religious use that have already been repaired at Government expense. I am to say that a preliminary notification for the protection of the monuments in these two lists will issue under section 3(1) of the Ancient monuments preservation Act 1904, in the next week's gazette. It is requested that you will ascertain and report the ownership of the monuments in these two lists, where ownership is questionable, whether any fund exists for their maintenance and whether in any case agreements under section 5 of the Ancient monuments preservation Act will be required. In the case of monuments in religious use contained in list C (III) It should be reported how the owners view protection of monuments by the Govt. In case of the Badshahi mosque and the Mosque of the Wazir Khan in Lahore and in other cases if necessary care should be taken to explain the advantage of the protection of Section 16 of the Act.⁵

I have, etc.
A Latifi,
Secretary to Govt. of
Punjab

LIST C (I)

List of Monuments in the Punjab recommended for protection under the ancient monuments preservation act of 1904 that have already been repaired at Govt. expense. These monuments are not in religious use.⁶

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***Assistant Professor of History I.G.Govt. P.G. College, Tohana, Dist. Fatehabad**

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स्वतन्त्रता व समानता मनुष्य की मूल चेतना का अंग है एवम् नारी को उससे अधिक समय तक वंचित नहीं रखा जा सकेगा। इतिहास गवाह है कि स्त्री से शिक्षा का अधिकार छीना, सम्पत्ति का अधिकार छीना। अपनी बात कहने का मौका नहीं दिया, अपनी इच्छानुसार जीने का मौका नहीं दिया। यह मानसिकता सिर्फ भारतीय समाज की ही नहीं वरन् सारे मनुष्य समाज की रही है।¹

तुलसीदास की चौपाई हम अकसर भूल जाते हैं।

“पराधीन सपने हैं सुख नाही” पूरी चौपाई का अर्थ है कि ब्रह्म ने नारी को बनाया ही क्यों जो उसे सपने में भी पराधीनता मिली।

भारतीय संविधान में लिंग के आधार पर भेदभाव रहित व्यवस्था के बावजूद महिलाओं के प्रति भेदभाव या दोहरे मानदण्ड जारी है इसलिए समाज में लिंग और भेदभाव खासकर महिलाओं और उनके कार्यस्थल में हिंसा को लेकर गहन विचार विमर्श किया गया। कन्या भ्रूण के स्तर से शुरुआत होकर, बचपन, जवानी, वैवाहिक जीवन, कामगार जीवन होते हुए वृद्धावस्था और आखिर में मृत्यु तक यह जारी रहता है।² यह दुरावस्था संविधान में किसी भी आधार पर भेदभाव न किए जाने की स्पष्ट व्यवस्था के बावजूद है। शारीरिक हिंसा, छिपी या खुली दोनों रूपों में भारतीय नारी के जीवन में लगातार बनी हुई है।

कन्या भ्रूण हत्या स्त्री के विरुद्ध होने वाले सामाजिक शोषण और हिंसा में पहला क्रम है। भारत में छोटे परिवार के प्रति जागरूकता के साथ ही लड़कों की प्राथमिकता ने विज्ञान के अविष्कारों के दुरुप्रयोग को प्रोत्साहित किया है। गर्भधारण के बाद भ्रूण का लिंग परीक्षण करवाया जाता है। यदि भ्रूण मादा है तो उसे गर्भ में ही नष्ट कर दिया जाता है।

तड़क-भड़क शादियों और कन्या की शादी में की जाने वाली दहेज की अनाप-शनाप मांगों के चलते लोग बेटी को कोख में मारने में लगे हुए हैं। इसके अलावा इसके लिए सदियों से चली आ रही वह सामन्ती मान्यता भी जिम्मेदार है कि बेटा ही कुल का वारिस होता है और उससे ही पुरखों का नाम चलता है अतः पैतृक सम्पत्ति का असली उत्तराधिकारी वही है।

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बालिका के भावी जीवन को प्रभावित करने वाली अनेक परिकल्पनाओं में से एक है लड़की का शुभ या अशुभ होना। जैसे लड़की के जन्म के समय परिवार में किसी दुर्घटना का होना उस लड़की को जीवन भर के लिए 'अशुभ' होने का लेबल चिपका सकता है।

यही वजह है कि 2011 की जनगणना में लड़कियों की आबादी का अनुपात बुरी तरह गड़बड़ाया हुआ मिला है। इसमें 1000 लड़कों के मुकाबले महज 940 लड़कियां हैं। गुजरात के महसाणा में तो यह सबसे निचले स्तर पर है जहाँ 760 लड़कियां ही 1000 लड़कों पर ठहरती हैं। समाज में कन्या भ्रूण हत्या रोकने के लिए प्री0 नाटल डिटरमिनेशन एक्ट P.N.D.T 20 फरवरी 1994 को बनाया गया जो 1996 में लागू किया गया। इसमें 14 फरवरी 2003 को संशोधन परिवर्द्धन के साथ नया नाम प्री0 कन्सेपशन एण्ड प्री0 नाटल डायग्नोस्टिक टेकनीकस (प्रोहिबिशन आफ सेक्स सलेक्सन एक्ट) 1994 से अमल में लाया गया।³

इस एक्ट के तहत यह प्रावधान किया गया कि सभी राज्य व केन्द्र शासित प्रदेश के सक्षम अधिकारी कानून के क्रियान्वयन के बारे में केन्द्रीय पर्यवेक्षण बोर्ड की अपनी तिमाही रिपोर्ट देंगे।

इसके बावजूद कन्या भ्रूण हत्या बेरोक टोक जारी है। इसलिए संसद में पी0 सी0 एन0 डी0 टी0 को सख्ती से लागू करने की मांग की गई। मैडिकल जाँच टीम सभी अल्ट्रासाउंड क्लीनिकों का दौरा करें।

फार्म F को 19 प्रश्नवली को नियमित निगरानी व पर्यवेक्षण का हिस्सा बनाया जाना चाहिए। दोषी डॉक्टरों पर मुकदमा चलाया जाना चाहिए। उनके लाइसेंस रद्द करने चाहिए।

इतना करने के बाद भी नतीजा यह निकला कि 0-6 आयु वर्ग में प्रति 1000 लड़कों पर केवल 914 लड़कियां हैं। बच्चों का यह अनुपात आजादी के बाद सबसे निचले स्तर पर है।

मनचाहा लिंग निर्धारण, लड़कियों की उपेक्षा, उनका लगातार कुपोषण और उचित इलाज न करने से सामाजिक अनुक्रम को बिगाड़ दिया है यही नहीं अब भी बहुत से राज्यों व इलाकों में लड़कियों को स्कूल नहीं जाने दिया जाता। घरेलू हिंसा, दहेज उत्पीड़न और हत्याएं हिंसा की इन कुप्रथाओं का सामना स्त्रियां हर रोज करती हैं इनके अलावा घरेलू हिंसा हर रूप में जारी है। जिसके साथ स्त्रियों की आजादी व आत्म सम्मान रौंदा जाता है।⁴

दहेज निरोधक कानून 1961 के बावजूद नेशनल क्राइम रिकार्ड्स ब्यूरो के मुताबिक 2011 में 8618 दहेज हत्याएं हुईं। इस मामले में सजा दिलाने की दर सन् 2000 के 37 घरेलू फीसदी से घटकर 2010 में 34 फीसदी रह गई। घरेलू हिंसा रोकने के लिए बना प्रोटेक्शन ऑफ वूमन अगेन्सट डोमेस्टिक वायलेंस एक्ट 2005 मामले की दर घटाने में विफल हो गया। इसमें पहले के वर्षों के मुकाबले 2011 में 5.4 फीसदी की बढ़ोतरी ही हुई।

अन्तर्राष्ट्रीय परामर्श और प्रबन्धन फर्म बूज एण्ड कम्पनी द्वारा हाल ही में जारी कर्ड

बिलियन इंडेक्स नामक रिपोर्ट में 128 देशों में महिलाओं के आर्थिक सशक्तीकरण को लेकर किए गए सर्वेक्षण में भारत को 115वां स्थान ही मिला है। इस रिपोर्ट के मुकाबले भले ही भारतीय महिलाएं विभिन्न क्षेत्रों में सफल हो लेकिन आर्थिक सशक्तीकरण और पेशेवर सफलता के लिए उसके सामने कई चुनौतियां हैं। भारतीय अर्थव्यवस्था ने भारतीय महिलाओं के लिए असीम संभावनाएं पैदा की हैं, पर इसके बावजूद कई महिलाएं, सांस्कृतिक परम्पराओं, लिंग-भेद और संसाधनों के अभाव में अपनी क्षमताओं का पूरा उपयोग नहीं कर पाती हैं।⁶

आंकड़ों के अनुसार हर साल 2 लाख 90 हजार लड़कियां सालभर में मर जाती हैं। बीते दशक में डेढ़ करोड़ भ्रूण हत्याएं हुईं।

लिंग समानता भारत में 59.4 फीसदी है। अल्टर्नेटिव इकोनॉमिक सर्वे के अनुसार प्रति वर्ष 6 लाख कन्याएं जन्म ही नहीं ले पाती।

वर्ष 2011 की जनगणना में प्रति वर्ष 1000 पर लिंगानुपात 940 है। जो दशकों के मुकाबले बढ़ा है। वैश्विक तौर पर यह आँकड़ा 990 है। 6 देश में 0-6 साल की उम्र में हर 1000 लड़को पर लड़कियों की संख्या -

1941 - 1010 - 1971 - 930	
1981 - 934 - 1991 - 945	
2001 - 927 - 2011 - 914	
गुजरात में -	918
हरियाणा -	877
हिमाचल प्रदेश -	974
जम्मू व कश्मीर -	833
झारखण्ड-	947
दिल्ली -	866
उत्तर प्रदेश -	908
छत्तीसगढ़ -	991
पंजाब -	893

भारत में लड़कियों को शिक्षा दिलाने में वह उत्साह नहीं देखा जाता जो लड़को के मामले में दिखता है। लड़कियों को अक्सर अपनी आवश्यकताओं के अनुरूप ऊँचे स्तर की शिक्षा पाने के अधिकार से वंचित रखा जाता है। लड़कियों के स्कूली नामांकन को शिक्षा के अवसर का मूल्य भी प्रभावित करता है। नायर एवं नूना ने अपने हरियाणा अध्ययन 1994 में पाया कि अनेक परिवारों ने स्कूल न जाने के कारणों में लड़कियों द्वारा घरेलू कामों की जिम्मेदारी (75 प्रतिशत), पढ़ाई खर्च बर्दाशत न कर पाना (57 प्रतिशत), कपड़ों का खर्च (53 प्रतिशत) बताया। कुल मिलाकर लड़कियों का स्कूल न जाना घरेलू कार्य बताया।

भारत में मुस्लिम महिलाओं का आंकलन करती एक रिपोर्ट वायस आफ् द

वायसलेंस है। इसे सर्ईदा सैयदेन हामिद ने राष्ट्रीय महिला आयोग के लिए तैयार किया है। आठ अध्यायों में बँटी इस रिपोर्ट के जरिए हम मुस्लिम महिलाओं की दारुण अवस्था को देख सकते हैं। 1999 में वूमैन एण्ड इस्लाम इन इंडिया नाम से एक दस्तावेज तैयार किया गया था। इस पर बहस के बाद ही आयोग ने यह निर्णय लिया कि मुस्लिम महिलाओं को कथनी उन्हीं की जुबानी सुनी जाए। 5 जून 1997 को केरल महिला आयोग के सौजन्य से तिरन्वनंतपुरम में सभा की गयी थी जिसमें मुस्लिम समुदाय की महिलाओं ने बढ़-चढ़ कर भाग लिया। लेकिन इन सब प्रयत्नों के बाद भी भारतीय समाज में लिंग भेद की समस्या का समाधान न के बराबर है।

लिंग के आधार पर असमानता को कम करने के लिए भरसक प्रयास किए गए हैं। अतः कहा जाता है कि भारत में धीरे-धीरे लड़कियों के प्रति नजरिया बदल रहा है। लड़कियों का सामाजिककरण पारम्परिक मान्यताओं, सामाजिक मानक एवम मूल्यों तथा परिवार एवम् वैवाहिक संस्थानों से प्रभावित होता है। अतः परम्परागत मान्यताओं को तोड़ते हुए हर वर्ग के लोगों के बीच नये सामाजिक प्रतिमान स्थापित करने होंगे। पारम्परिक विचार-धाराओं और प्रथाओं में सुधार करना होगा।

सामाजिक परिवर्तन के लिए मानसिक दृष्टिकोण में परिवर्तन अत्यन्त अनिवार्य है। लड़कियों के साथ लिंग के आधार पर असमानता तथा भेदभाव को दूर करने के लिए समान विकास तथा कानूनी नीतियों को अपनाया होगा। दी एजुकेशन ऑफ गर्ल्स एण्ड वीमेन टुवर्ड्स ए ग्लोबल फ्रेमवर्क फार एजुकेशन यूनेस्को पेरिस में 1995 में कहा था कि लड़के की शिक्षा एक व्यक्ति की शिक्षा है, जबकि एक लड़की की शिक्षा पूरे परिवार की शिक्षा है।

समाज की ऐसी कुरीतियों को दूर करने के लिए परिवार, समाज व देश हित में फ़ैसले लेने वाली संस्थाओं व प्रक्रियाओं में महिलाओं की भागीदारी बढ़ाई जाए। इसके साथ ही महिला आरक्षण बिल को पारित कर शासन में आधी आबादी की भागीदारी पुख्ता की जाए। उसे शिक्षा के सभी अवसर प्रदान किए जाए। तभी इन सभी अवसर प्रयासों से ही कायम मौजूदा बदसूरती बदलेगी। संविधान प्रदत्त: अधिकारों में फिर से भरोसा पैदा करना होगा इससे समाज में महिलाओं का सशक्तीकरण होगा।

। nHk/R

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34- Hkkjrh; jk"Vh; vkanksyu ea eksykuk vktkn dh Hkfedk

*MKW dud yrk

मौलाना अबुल कलाम आजाद, डॉ० अन्सारी, मौलाना शौकत अली, मौलाना मुहम्मद अली और हकीम अजमल खाँ जैसे राष्ट्रीय मुस्लिम नेताओं के नेतृत्व में 1918 ई. में ही खिलाफत कमेटी की स्थापना की जा चुकी थी। लखनऊ समझौते ने हिन्दू-मुसलमानों की सांझी राजनैतिक गतिविधियों के लिए पहले से ही आधारभूमि का निर्माण कर दिया था। रौलट एक्ट विरोधी राष्ट्रीय आन्दोलन में भी हिन्दू-मुसलमानों ने मिल-जुलकर भाग लिया था।¹ नवम्बर 1919 ई. के खिलाफत सम्मेलन में महात्मा गांधी को विशेष अतिथि के रूप में आमंत्रित किया गया। गांधी जी ने मुसलमानों को सार्वजनिक उत्सवों का बहिष्कार करने तथा ब्रिटिश सरकार के विरुद्ध असहयोग आन्दोलन प्रारम्भ करने की सलाह दी। 9 जून, 1920 ई. को खिलाफत कमेटी ने सर्वसम्मति से गांधी जी की सलाह को स्वीकार कर लिया। भारत में राष्ट्रीय आन्दोलन के क्षेत्र में खिलाफत के प्रश्न पर हिन्दु-मुसलमानों में अभूतपूर्व एकता दृष्टिगौरव होने लगी। 'अल्लाह-हू-अकबर' और 'बन्दे मातरम्' के नारों की गूँज एक ही मंच से सुनाई देने लगी। मुसलमानों ने कट्टर आर्यसमाजी नेता स्वामी श्रद्धानन्द को दिल्ली की जामा मस्जिद के मिनार से अपना उपदेश देने के लिए आमंत्रित किया और सिक्खों ने अमृतसर में स्वर्ण मन्दिर की चाभियां मुस्लिम नेता डॉ० सैफुद्दीन किचलू को सौंप दी। पहली अगस्त, 1920 ई. को सम्पूर्ण देश में खिलाफत आन्दोलन प्रारम्भ कर दिया गया। इस प्रकार खिलाफत आन्दोलन में मौलाना आजाद की सक्रिय भूमिका रही।²

मौलाना आजाद अत्यन्त प्रभावशाली वक्ता थे और खिलाफत आन्दोलन के दौरान उनके जोशीले भाषणों से लोग अत्यन्त प्रभावित होते थे। 1921 में मौलाना आजाद ने पंजाब का दौरा किया और मार्च महीने में लाहौर की बादशाही मस्जिद में जुम्म की नमाज के बाद अपना भाषण दिया। असहयोग आन्दोलन के दौरान मौलाना आजाद 10 दिसम्बर, 1921 को गिरफ्तार किए गए और उन पर असहयोग के पक्ष में दो अत्यन्त खतरनाक भाषण देने का अपराध सिद्ध किया गया और उन्हें सजा हुई। उन्होंने मजिस्ट्रेट के सामने जो बयान

*0; k[; krk] | ekt' kkl= foHkkx] ofkd nk efgyk egkfo | ky;] j kph

दिया वह साहस और ऊंचे आदर्शवाद से अनुप्राणित था और गांधीजी ने उस बयान की बहुत तारीफ की। उन्हें 9 फरवरी, 1922 को एक साल के कठोर कारावास की सजा दी गई।

असहयोग आन्दोलन के दौरान जब गांधीजी की नीतियों के विरुद्ध एक गुट खड़ा हो गया, तब मौलाना आजाद ने दोनों गुटों में मेलमिलाप कराने में अहम भूमिका अदा की। इनके प्रत्यनों से काँग्रेस-कार्य-समिति में यह प्रस्ताव पास हुआ कि वे काँग्रेसी सदस्य के रूप में रह कर चुनाव लड़ें, विधायिका परिषदों में जा सकते हैं तथा वहां पर सरकार का विरोध कर सकते हैं। वे लोग जो विधायिका परिषदों में नहीं जाना चाहते, वे गांधीजी के रचनात्मक कार्यक्रम में दुगुने उत्साह से काम कर उसे सफल बनावें जिससे स्वराज्य का स्वप्न साकार हो सके।³

1923-1926 के वर्षों में देश में साम्प्रदायिक झगड़े अधिक होने लगे। मौलाना आजाद ने साम्प्रदायिक तनाव को कम करने के लिए अथक प्रयास किया। हिन्दू-मुस्लिम-एकता के लिए दिलोजान से प्रयत्न करने वाले नेताओं में वे सर्वोपरि थे। उन्होंने दिल्ली में एकता-सम्मेलन आयोजित किए जिससे साम्प्रदायिक तनाव में कमी आई। 1928 में साइमन-कमीशन के बहिष्कार में भी मौलाना आजाद की भूमिका महत्वपूर्ण थी। उन्होंने पंजाब का तूफानी दौरा करके इस कमीशन के बॉयकॉट का आह्वान किया।

1929 में काँग्रेस के अन्दर राष्ट्रीय 'राष्ट्रीय मुस्लिम पार्टी' गठित हुई तथा मौलाना आजाद इसके अध्यक्ष निर्वाचित हुए। इस पार्टी का उद्देश्य मुस्लिम लीग के विघटनकारी प्रचार का जवाब देकर देश में मुसलमानों की राष्ट्रीय चेतना को मजबूत करना था। फलतः 1930 में मुसलमानों ने बहुत बड़ी संख्या में मौलाना आजाद के आह्वान पर सविनय-अवज्ञा-आन्दोलन में भाग लिया।⁴ मौलाना आजाद ने उन सभी क्षेत्रों का दौरा किया जहाँ मुसलमान अधिक संख्या में थे। उन्होंने ब्रिटिश दमनचक्र के विरुद्ध अहिंसात्मक सत्याग्रह का सफल नेतृत्व किया। गांधी जी एवं मोती लाल नेहरू की गिरफ्तारी के बाद वे काँग्रेस के कार्यकारी अध्यक्ष बनाए गए। अगस्त, 1930 में उन्हें कलकत्ता में गिरफ्तार किया गया तथा उन्हें छः महीने कारावास की सजा हुई।

जब डॉ० मुहम्मद इकबाल एवं मुहम्मद अली जिन्ना मुस्लिम लीग के माध्यम से मुसलमानों में अलग राष्ट्रीयता एवं देश के विभाजन की कल्पना को प्रचारित कर रहे थे, उस समय भी मौलाना आजाद सम्पूर्ण निष्ठा से हिन्दू-मुस्लिम-एकता तथा भारत की आजादी एवं अखण्डता के लिए पूरे देश में राष्ट्रीय भावना का प्रचार कर रहे थे।

1937 में जब सात प्रान्तों में काँग्रेस मंत्रिमण्डलों का गठन हुआ, तब काँग्रेस ने इस मंत्रिमण्डलों को दिशा-निर्देश देने के लिए तीन शीर्षस्थ नेताओं की एक समिति गठित की जिसमें सरदार पटेल, मौलाना आजाद एवं राजेन्द्र बाबू थे। बंगाल, पंजाब एवं पश्चिमोत्तर-सीमा प्रान्त का दायित्व मौलाना साहब को सौंपा गया। 1937 से 1939 तक इन्होंने इस दायित्व को बखूबी सम्भाला।⁵

इसी वक्त इन्होंने दिल्ली में अखिल भारतीय 'स्वतंत्र मुस्लिम सम्मेलन' का आयोजन किया जिसकी अध्यक्षता सिन्ध के भूतपूर्व मुख्यमंत्री अल्लाहबख्श ने की। इस सम्मेलन में मुस्लिम लीग के देश के विभाजन के प्रस्ताव की कटु आलोचना की गई तथा मुस्लिम लीग को मुसलमानों की प्रतिनिधि संस्था होने का दावा खण्डित किया गया। जब मौलाना साहब ने मुहम्मद अली जिन्ना से राष्ट्रीय समस्याओं पर बातचीत करने का समय मांगा, तब जिन्ना ने इन्हें काँग्रेस का दिखावे का टट्टू कहकर प्रस्ताव ठुकरा दिया। मौलाना आजाद ने बड़ी शालीनता से इस अपमान को सहन किया।⁶

1940 में गांधीजी ने द्वितीय विश्वयुद्ध में अंग्रेजी राज के लड़ाई के प्रयत्नों से असहयोग करने के उद्देश्य से व्यक्तिगत सत्याग्रह प्रारम्भ किया। विनोबा भावे ने इस सत्याग्रह का श्रीगणेश किया। उनके बाद जवाहर लाल नेहरू और मौलाना आजाद ने असत्याग्रह किया। दोनों को कारावास की सजा मिली। मौलाना आजाद को अठारह महीने की तथा नेहरूजी को चार साल की सजाएं मिलीं।

1940 में ही काँग्रेस का अधिवेशन बिहार में रामगढ़ में हुआ जिसकी अध्यक्षता मौलाना आजाद ने की। उन्होंने अपने ओजस्वी भाषण में मुसलमानों से देश की आजादी के लिए हर तरह की कुर्बानी करने का आह्वान किया। उनका रामगढ़ का भाषण निष्ठा, स्पष्टवादिता एवं राष्ट्रप्रेम से ओत प्रोत था। उन्होंने कहा था—

“हमारे इस एक हजार वर्ष के मिले-जुले जीवन ने एक संयुक्त राष्ट्रीयता का सांचा ढाल दिया है। ऐसे सांचे बनाए नहीं जा सकते। वह कुदरत के छिपे हाथों शताब्दियों से खुद-ब-खुद बना करते हैं। अब यह सांचा ढल चुका है तथा भाग्य की मुहर इस पर लगी चुकी है। हम पसंद करे या न करें मगर हम एक हिन्दुस्तानी कौम बन चुके हैं जिसका विभाजन नहीं हो सकता। विभाजन का कोई बनावटी विचार हमारे इस एक होने को दो नहीं कर सकता।”

1942 में ब्रिटिश सरकार ने क्रिप्स-मिशन भेजा, तब काँग्रेस अध्यक्ष की हैसियत से मौलाना आजाद ने सर स्टैफर्ड क्रिप्स से भारत की आजादी के लिए बातें की। क्रिप्स मिशन असफल रहा। जब 1942 के अगस्त महीने में गांधी जी ने 'अंग्रेजो! भारत छोड़ो आन्दोलन' का बिगुल बजाया, तब मौलाना आजाद ने ही बम्बई में उस अधिवेशन की 8 अगस्त, 1942 को अध्यक्षता की, जिसमें 'भारत छोड़ो प्रस्ताव' पास किया गया तथा गांधीजी ने देशवासियों को 'करो या मरो' का सन्देश दिया।⁸ गांधीजी, जवाहर लाल नेहरू, सरदार पटेल आदि नेताओं के साथ मौलाना आजाद भी 8 अगस्त, 1942 की देर रात बम्बई में गिरफ्तार किए गए तथा जवाहर लाल जी तथा अन्य नेताओं के साथ उन्हें अहमद नगर किले में 1945 के जून महीने तक कैद किया गया।

15 जून, 1945 को काँग्रेस के सभी प्रमुख नेताओं के रिहा होने के बाद वाइसराय लार्ड वेवेल ने देश की राजनीतिक समस्या के समाधान के लिए शिमला सम्मेलन 25 जून, 1945 को बुलाया। काँग्रेस कार्यकारिणी ने मौलाना आजाद को शिमला सम्मेलन में सारी बातचीत करने एवं निर्णय लेने के लिए नामजद किया। पर शिमला-सम्मेलन असफल

रहा क्योंकि मुस्लिम लीग के प्रतिनिधि जिन्ना साहब इस बात पर अड़े रहे कि काँग्रेस को किसी मुसलमान को नामजद करने का अधिकार नहीं होना चाहिए।⁹ दूसरे शब्दों में जिन्ना साहब काँग्रेस को भी लीग की तरह एक साम्प्रदायिक संस्था सिद्ध कर उसके राष्ट्रीय स्वरूप को विकृत करना चाहते थे। फलतः मौलाना आजाद ने शिमला सम्मेलन में काँग्रेस के राष्ट्रीय स्वरूप को खण्डित करने वाले किसी प्रस्ताव को नहीं माना।

शिमला-सम्मेलन के असफल होने पर लार्ड वेवेल ने आम चुनाव की घोषणा की। चुनाव हुए तथा पंजाब, बंगाल और सिन्ध को छोड़कर सभी प्रांतों में काँग्रेस को बहुमत प्राप्त हो गया। पंजाब में भी मौलाना आजाद की कोशिशों से सर खिज़्र हयात खॉ की यूनियनिस्ट पार्टी ने काँग्रेस के सहयोग से मंत्रिमण्डल बना दिया। ब्रिटिश प्रधानमंत्री ने ब्रिटिश संसद में 1946 में यह घोषणा की कि भारतीयों को आजाद करने का समय आ गया है।

मौलाना आजाद 1940 से 1946 तक काँग्रेस के अध्यक्ष थे। 1946 ई. के आरम्भ में ब्रिटेन की लेबर पार्टी की सरकार ने भारत की आजादी के प्रश्न का शीघ्र हल ढूँढ़ने के लिए एक कैबिनेट-मिशन भारत भेजा जिसके तीन सदस्य थे लार्ड पेथिक लारेन्स, सर स्टैफर्ड क्रिप्स तथा श्री ए.वी. अलेक्जैण्डर। मौलाना आजाद ने काँग्रेस की ओर से कैबिनेट-मिशन से भारतीय समस्या पर बातचीत की। अगस्त, 1946 में वाइसराय ने पं. जवाहर लाल नेहरू को अन्तरिम सरकार बनाने के लिए आमंत्रित किया तथा अन्तरिम सरकार गठित हुई। 15 जनवरी, 1947 को मौलाना आजाद अन्तरिम सरकार में शिक्षा-मंत्री नियुक्त हुए तथा 15 अगस्त, 1947 को स्वाधीनता प्राप्ति के बाद भी जब पं. नेहरू के नेतृत्व में भारत सरकार का गठन हुआ, तब मौलाना आजाद ही शिक्षामंत्री बनाए गए तथा वे इस पद पर 15 फरवरी, 1958 तक बने रहे। शिक्षामंत्री के रूप में उनकी उपलब्धियां स्वतंत्र भारत के इतिहास में स्वर्णाक्षरों में लिखने योग्य हैं।¹⁰

मौलाना अबुल कलाम आजाद हिन्दू-मुस्लिम एकता के समर्थक थे। उन्होंने अपना समस्त जीवन गांधीजी के आदर्शों से अनुप्रमाणित होकर भारत की आजादी के लिए समर्पित कर दिया। वे गांधीजी और नेहरूजी के घनिष्ठ मित्रों में से थे। वे अरबी, फारसी तथा इस्लामी संस्कृति के प्रकाण्ड विद्वान् थे और उन्होंने कुरानशरीफ पर अत्यन्त प्रसिद्ध व्याख्या लिखी थी। पूरे मुस्लिम जगत में वे अपनी विद्वता के लिए बहुत आदर की दृष्टि से देखे जाते थे। महात्मा गांधी ने 1940 में मौलाना आजाद के बारे में कहा था—“मैं 1920 से ही मौलाना अबुल कलाम आजाद के साथ राष्ट्रसेवा के कार्य में निकटस्थ सहयोगी के रूप में काम करता रहा हूँ। इस्लाम के ज्ञान में वे अपना सानी नहीं रखते, अरबी भाषा के प्रकाण्ड विद्वान् हैं, पर उनकी राष्ट्रीयता उतनी ही तगड़ी है जितनी इस्लाम में उनकी आस्था।

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द्वितीय विश्व युद्ध अगस्त 1945 में जापान द्वारा आत्म समर्पण के बाद समाप्त हो जाता है। इस दौरान जुलाई 1945 में इंग्लैण्ड में हुए चुनावों में मजदूर दल को बहुमत प्राप्त होता है और चर्चिल के स्थान पर एटली इंग्लैण्ड के प्रधान मंत्री बनते हैं तथा लार्ड पथिक लारेस भारत सचिव बनते हैं। इंग्लैंड में मजदूर दल के नेता एटली ने चुनावों के समय भारत की राजनैतिक समस्या को संतोषजनक ढंग से सुलझाने का आश्वासन दिया था। भारत के गवर्नर जनरल वेवल एटली से विचार विमर्श करने के उपरांत 19 सितम्बर 1945 को भारत में चुनावों और संविधान सभा के गठन के सम्बन्ध में घोषणा करते हैं।¹

लार्ड वेवल की घोषणा के परिणामस्वरूप भारत के अन्य प्रांतों की भांति पंजाब में भी विधान सभा चुनाव होना निश्चित हो गए। पंजाब की विधानसभा के लिए इससे पहले 1936-37 में चुनाव हुए थे वैसे तो पंजाब विधानसभा का कार्यकाल 1941 में ही समाप्त हो गया था लेकिन उस समय द्वितीय विश्व युद्ध होने के कारण चुनाव स्थगित कर दिए गए थे।² पंजाब की युनियनिस्ट सरकार को युद्ध के दौरान ब्रिटिश सरकार को समर्थन देने के कारण विपरीत परिस्थितियों का सामना करना पड़ रहा था, इस समय ये सरकार खिज़्र हयात खाँ के नेतृत्व में कमजोर स्थिति में थी। मुस्लिम लोग जो कि 1937 के चुनावों में असफल रही थी, उसने मुसलमानों के बहुमत वाले पंजाब प्रांत में पाकिस्तान की मांग का सहारा लेकर यहाँ की राजनीति में अपनी स्थिति पहले की अपेक्षा मजबूत कर ली थी। अकाली दल ने मुस्लिम लीग द्वारा पाकिस्तान की मांग करने के कारण आजाद पंजाब की मांग प्रत्युत्तर में प्रारम्भ कर दी थी।

पंजाब में विभिन्न दलों की अवसरवादी राजनीति ने प्रांतीय राजनीति को साम्प्रदायिकता का रूप दे दिया। ये चुनाव जिन्ना के लिए इस दृष्टि से भी महत्वपूर्ण था कि उसे सिद्ध करना था कि वही मुस्लिम वर्ग का एकमात्र प्रतिनिधि है। पंजाब विधानसभा में 175

*vfl LVW i kQd j (bfrgkl) jkt dh; egkfo | ky; Hkêw dyka %gfj ; k. kk½

सदस्यों का विभाजन साम्प्रदायिक आधार पर था इसमें 42 स्थान सामान्य वर्ग, 84 स्थान मुसलमानों के, 31 स्थान सिखों के तथा 18 स्थान विशेष वर्गों के लिए थे। 1937 के चुनावों में युनियनिस्ट पार्टी को 95, काँग्रेस को 18 व लीग को मात्र 2 सीटों पर सफलता मिलती है। उन चुनावों में युनियनिस्ट की सफलता का एक कारण उस द्वारा ग्रामीण और शहरी के मुद्दे को बढ़ावा देना था, यही कारण था की वह ग्रामीण क्षेत्रों में ज्यादा सफल रही। उसकी सफलता का एक अन्य कारण उसके पिछले सालों में जनता के लिए किए गए उपयोगी कार्य थे। कृषक वर्ग का समर्थन करना और अपनेआप को धर्म निरपेक्ष पार्टी घोषित करना उसकी सफलता के अन्य कारण थे।³

यही कारण थे की ग्रामीण क्षेत्रों में युनियनिस्ट का आधार अन्य दलों से विस्तृत हो गया। इसके अतिरिक्त उस समय पंजाब में लीग और काँग्रेस भी मजबूज स्थिति में नहीं थी। उन चुनावों में युनियनिस्ट की सफलता सुनिश्चित करने में पीरों और जमींदारों की भी महत्वपूर्ण भूमिका रही। परन्तु अब परिस्थितियाँ भिन्न थीं और दृश्य भी भिन्न था। मुस्लिम लीग के लिए यह चुनाव केवल चुनाव ही नहीं थे बल्कि उसके स्थाईत्व का भी प्रश्न था, इसीलिए मुस्लिम लीग का मुस्लिम बहुलवाले पंजाब में सफलता प्राप्त करना आवश्यक हो गया।

मुस्लिम लीग अपने चुनाव प्रचार में युनियनिस्ट पार्टी पर मुख्य रूप से प्रहार करती है क्योंकि मुस्लिम बहुल वाली ये पार्टी पाकिस्तान के निर्माण में सबसे बड़ी बाधक थी।⁴ रावलपिंडी जिले में युनियनिस्ट पार्टी के दो विधानसभा सदस्य अधिकारिक रूप से मुस्लिम लीग में चले जाते हैं। लीग इस दौरान जनता में लोकप्रियता हासिल करने के लिए आजाद हिन्द फौज के सैनिकों की रक्षा व सहायता के लिए एक समिति भी गठित करती है।⁵ मुस्लिम लीग के लिए ग्रामीण क्षेत्रों में चुनाव प्रचार में छात्रों ने महत्वपूर्ण भूमिका निभाई। 270 छात्र कार्यकर्ता अलीगढ़ से विशेष रूप से मुस्लिम लीग के प्रचार अभियान में सहायता करने पंजाब आए थे।⁶

लीग के प्रमुख नेता अनेक स्थानों पर सम्मेलनों में मुस्लिम जनता को सचेत करते हैं कि यदि तुमने पाकिस्तान को स्वीकार नहीं किया तो तुम्हें भविष्य में हिन्दु प्रतिनिधित्व के खतरे का सामना करना पड़ेगा। लीग के चुनाव प्रचार में पीरों, फकीरों की भी महत्वपूर्ण भूमिका रही, यह धार्मिक नेता आम जनता की धार्मिक चेतना को जगाते हैं और यह अपील करते हैं की इस्लाम खतरे में है।⁷

मुस्लिम धार्मिक स्थानों का भी लीग के प्रचार के लिए उपयोग किया जाता है, मुख्य रूप से इन स्थानों पर सभाएं शुक्रवार को नमाज के बाद होती थीं।⁸ ये धार्मिक नेता आम मुस्लिम में एक डर भी बैठाते हैं की यदि तुमने लीग का साथ नहीं दिया तो तुम्हें मुस्लिम धर्म से निकाल दिया जाएगा तथा तुम्हारे विवाह अवैध घोषित कर दिए जाएंगे। इसके अतिरिक्त तुम्हारे मृतक सम्बन्धियों को कब्रिस्तान में दफनाने की आज्ञा भी नहीं दी जाएगी।⁹ जिन्नाह मुस्लिम जनता को यह कह कर आकर्षित करते हैं कि "मुस्लिम लीग

के लिए वोट का अर्थ है पाकिस्तान के लिए वोट, और पाकिस्तान के लिए वोट का अर्थ है इस्लाम के लिए वोट"।¹⁰

द्वितीय विश्व युद्ध में पंजाब सरकार द्वारा ब्रिटिश सरकार की सहायता के कारण पंजाब में खाद्य पदार्थों की कमी, कीमतों की वृद्धि व अनेक आर्थिक कठिनाईयाँ उत्पन्न हो जाती हैं, मुस्लिम लीग इन समस्याओं को चुनाव प्रचार के दौरान उजागर करती है और लोकप्रियता प्राप्ति के लिए लीग स्वयं ग्रामीण जनता में आवश्यक वस्तुओं का वितरण करती है।¹¹

पंजाब की राजनीति में काँग्रेस का महत्वपूर्ण स्थान था लेकिन 1942 के 'भारत छोड़ो आन्दोलन' के समय से काँग्रेस की गतिविधियों में काफी कमी आई थी और मियां इफ्तिखारुदीन के काँग्रेस से इस्तीफा देकर लीग में शामिल होने से काँग्रेस को काफी धक्का लगा था।¹² चुनावों से पहले काँग्रेस से प्रतिबंध हटा लिए जाने से काँग्रेस अपनी गतिविधियाँ पुनः शुरू करती है। इस समय पंजाब में सत्यपाल और गोपी चन्द भार्गव गुटों में काफी मतभेद थे। पंजाब काँग्रेस चुनाव प्रचार के दौरान आजाद हिन्द फौज के अधिकारियों की रिहाई न करने के कारण ब्रिटिश सरकार की आलोचना करती है, पंजाब काँग्रेस इन अधिकारियों की रिहाई के लिए चंदा एकत्र करती है व व्यापारी वर्ग से अपील करती है कि वो नौकरियों में इन्ही को प्राथमिकता दे।¹³

1946 के इस समय ब्रिटिश का भारत से जाना लगभग तय हो चुका था परन्तु विभाजन अभी संशय में था। काँग्रेस ने अभी विभाजन की बात को औपचारिक रूप से स्वीकार नहीं किया था और वह अभी भी संयुक्त भारत की बात कर रही थी और उसका दृष्टिकोण अभी भी काफी हद तक धर्मनिरपेक्षता का था परन्तु मुस्लिम लीग उसे पाकिस्तान की मांग के साथ चुनौती दे रही थी। काँग्रेस का अपने दृष्टिकोण को सही ठहराने के लिए भी चुनाव में पर्याप्त समर्थन प्राप्त करना आवश्यक था। गुटबाजी की वजह से काँग्रेस कमजोर स्थिति में थी हालांकि वह 1937 के चुनाव के मुकाबले इस मजबूत नजर आ रही थी। इन चुनावों में अकाली दल भी चुनाव प्रचार के दौरान आजाद हिन्द फौज का समर्थन करते हैं। इनके द्वारा भी आजाद हिन्द फौज रक्षक समितियों की स्थापना की जाती है।¹⁴ शिरोमणी गुरुद्वारा प्रबंधक कमेटी आजाद हिन्द फौज के लिए वित्तीय सहायता जारी करती है।¹⁵ अकाली दल इस चुनाव के दौरान राष्ट्रीय स्तर के विषयों पर काँग्रेस का समर्थन करने का निर्णय करता है परन्तु इसका पंजाब में काँग्रेस का समर्थन से सीटों के मामले पर तालमेल नहीं हो पाता।¹⁶ अकाली दल में पाकिस्तान विरोधी भावना इस समय पूरे जोरो पर थी। युनियनिस्ट पार्टी की सरकार इस समय खिज़्र हयात खाँ के नेतृत्व में कार्य कर रही थी। इसके कुछ प्रमुख नेता जैसे फिरोज खाँ नून, गजनाफर अली खाँ, शौकत हयात खाँ इत्यादि मुस्लिम लीग में शामिल हो गए थे।¹⁷ इसके अलावा दूसरे विश्व युद्ध में ब्रिटिश की सहायता के कारण भी पंजाब में खाद्य पदार्थों की कमी व बेरोजगारी की समस्या उत्पन्न हो गई थी। 9 जनवरी 1945 को सर छोटू राम की मृत्यु से भी पार्टी के

अभियान को धक्का लगता है व साथ ही उसके धर्म निरपेक्ष स्वरूप को भी हानि पहुँचती है। पार्टी अपने घोषणा पत्र में अपनी सरकार की आर्थिक सफलताओं को दर्शाते हुए कृषक ऋण की कमी करने के उद्देश्य से 2 करोड़ रुपये का प्रावधान करती है, तथा सैनिक खर्चों में कमी, मुफ्त शिक्षा के अलावा¹⁸ इस प्रकार पंजाब की कुल 175 सीटों के लिए 461 उम्मीदवार मैदान में थे।¹⁹ पंजाब विधानसभा की 138 ग्रामीण सीटों के लिए 382 उम्मीदवार चुनाव मैदान में थे। 15 फरवरी के बाद इन चुनाव परिणामों की घोषणा होने के बाद पंजाब में विभिन्न पार्टियों की स्थिति इस प्रकार थी²⁰ :-

मुस्लिम लीग	:	73
काँग्रेस पार्टी	:	51
अकाली दल	:	21
यू. पार्टी	:	19
आजाद	:	11

चुनाव में कुल 2070614 वोट डाले गए और लीग ने कुल मतों का 32.73 प्रतिशत प्राप्त किया जबकी काँग्रेस को 24.78 प्रतिशत वोट प्राप्त हुए। मुस्लिम लीग ने मुस्लिम चुनाव क्षेत्रों में 65.26 प्रतिशत मत प्राप्त किए और यू. पार्टी ने 26.81 प्रतिशत मत प्राप्त किए। अकाली दल को सिख चुनाव क्षेत्रों में 40.93 प्रतिशत और काँग्रेस को सिख चुनाव क्षेत्रों में 41.14 प्रतिशत मत मिले।²¹ 24 फरवरी 1946 को जब परिणाम घोषित हुए तो यह स्पष्ट हो चुका था कि मुस्लिम लीग को एक अच्छी विजय प्राप्त हुई है।²²

मुस्लिम लीग इस चुनाव में सबसे बड़ी पार्टी के रूप में उभरती है। लीग की इस सफलता से यह स्पष्ट था की पंजाब के मुस्लिम वर्ग ने लीग की पाकिस्तान की मांग को पूर्ण समर्थन दिया था। यहाँ के मुसलमानों ने मुस्लिम लीग के पक्ष में मत देकर यह दिखा दिया कि मुसलमानों का प्रतिनिधित्व करने वाली संस्था मुस्लिम लीग ही है।²³ पंजाब में लीग की इस सफलता से पाकिस्तान निर्माण के लिए चल रहे आन्दोलन को नया मोड़ मिला और संयुक्त भारत की अवधारणा को धक्का लगा। पश्चिमी पंजाब जहाँ 1937 में युनियनिस्ट सफल रहे थे वहाँ अब उसका स्थान मुस्लिम लीग ने ले लिया। वैसे भी यहाँ के मुस्लिम समुदाय के पास यू. पार्टी के बाद अब लीग के अलावा और कोई विकल्प नहीं रहा था। मुस्लिम लीग के 84 में से 73 स्थान²⁴ जीतने में पीरों, फकीरों, मुस्लिम लीग छात्र संघ, जमींदारों और तात्कालिक राजनैतिक, सामाजिक, आर्थिक परिस्थितियों ने महत्वपूर्ण भूमिका अदा की। मुस्लिम लीग के पक्ष में धार्मिक नेताओं का प्रचार काफी सहायक रहा, जिन्होंने अपने शिष्यों को निर्देश दिये कि वह स्वतन्त्र मुस्लिम राज्य की स्थापना के लिए अपना सब कुछ बलिदान कर दें।²⁵

मुस्लिम लीग ने यू. पार्टी के कई महत्वपूर्ण सदस्यों को अपनी ओर मिला लिया था और साथ ही उनके धार्मिक सहायक आधार पीर, फकीर भी लीग के साथ हो गए थे।²⁶ मुस्लिम लीग की सफलता में छात्रों द्वारा उसके समर्थन में ग्रामीण क्षेत्रों में किए गए प्रचार

का भी योगदान था। द्वितीय विश्व युद्ध के बाद पैदा हुई समस्याओं ने लीग को अपना आधार विस्तृत करने में सहायता दी।²⁷ काँग्रेस को इस क्षेत्र में 52.13 प्रतिशत मत प्राप्त हुए थे। काँग्रेस की सफलता में मुख्य रूप से वैचारिक तत्वों का योगदान रहा। यहाँ पर काँग्रेस की सफलता में सैनिक वर्ग की भी महत्वपूर्ण भूमिका रही। काँग्रेस द्वारा आजाद हिन्द फौज के सैनिकों की समस्याओं के प्रति अपनाए गए व्यवहार ने इस वर्ग को प्रभावित किया।²⁸

यू. पार्टी का इस क्षेत्र में पराजय का कारण उसके सामाजिक आधार का कमजोर होना था। यू. पार्टी जो की मुख्यतया ग्रामीण और शहरी की बात करती रही थी अब राष्ट्र की मांग के सामने उसकी ये विचारधारा अप्रासंगिक हो गई। मुस्लिम जमींदार भी लीग में शामिल हो गए थे। वैसे भी इस पार्टी के विभिन्न कारणों से कमजोर होते जा रहे वोट बैंक के कारण उनकी हार लगभग तय थी। इस चुनाव में साम्प्रदायिक मतदान का बोलबाला रहा। इस चुनाव में धार्मिक कारणों से ही इतने उल्टे फेर हुए और ना केवल मुस्लिम साम्प्रदायिकता बल्कि हिन्दू साम्प्रदायिकता ने भी मतदान को भी प्रभावित किया।

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भारतीय समाज में स्त्री को प्रतिनिधित्व और अधिकार न मिलने वाली बात अकसर कही जाती है लेकिन स्वतन्त्रता के बाद 1950 में जब गणतन्त्र की स्थापना हुई तो सभी नागरिकों को समान अधिकार मिले थे। उसमें स्त्री और पुरुष का भेदभाव नहीं किया गया था। आज हर नागरिक को चाहे वह किसी भी धर्म, जाति, वर्ग या लिंग का हो उसे अभिव्यक्ति की स्वतन्त्रता का अधिकार है, उसे भयमुक्त होकर जीने का अधिकार है, उसे अभिव्यक्ति की स्वतन्त्रता का अधिकार है, सरकार से अन्याय को विरोध करने का अधिकार है, अपनी मान्यताओं और इच्छाओं के अनुसार जीने का अधिकार है।'

भारतीय संविधान ने हर नागरिक को आत्मविश्वास दिया है। अब अगर हम बात करें महिलाओं की तो वोट देने का अधिकार उसे गणतन्त्र स्थापित होने के समय से ही मिल गया था। स्त्री उत्पीड़न और शोषण को रोकने के लिए भी ढेरों कानून मौजूद हैं। कुछ वर्ष पहले तो पंचायती राज में भी उसे आरक्षण दे दिया है। देश की गणतान्त्रिक व्यवस्था ने हमेशा से ही महिलाओं को मुख्यधारा से जोड़ने के लिए उन्हे पर्याप्त अधिकार और प्रतिनिधित्व देने का प्रयास किया है। अक्सर वे राजनीति को निशिद्ध क्षेत्र मानती हैं इसलिए इस ओर कम ही रुख करती हैं। उन्हे स्वयं सक्रिय होना होगा। इस दृष्टि में महिलाओं का आरक्षण बड़ा और प्रभावशाली कदम साबित हो सकता है। लेकिन दुख का विषय यह है कि अभी तक यह बिल पास नहीं हो पाया है।

हमारे समाज में सदियों से पुरुषों का वर्चस्व रहा है वह नहीं चाहता कि सत्ता, परिवार और समाज में महिलाओं को उनके बराबर का हक मिले इसलिए वह सभी निर्णय स्वयं ही लेता है। दूसरी तरफ महिलाओं की मूल प्रवृत्ति प्रायः शान्तप्रिय होती है। वे परिवार में शान्ति चाहती हैं। समाज की यह पुरुषवादी सोच गलत है उसे अपनी मानसिकता बदलनी चाहिए। स्त्री को भी समाज, परिवार व देश का नागरिक माना जाना

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चाहिए।¹² इसके लिए पुरुषों के सहयोग के साथ ही, स्वयं महिलाओं को भी प्रयास करना होगा। हालांकि ऐसा नहीं है कि महिलाएं इस दिशा में बिल्कुल निष्क्रिय हैं। शहरी इलाकों में पढ़ी-लिखी महिलाएं अपने अधिकारों और भूमिका के प्रति सजग हो रही हैं। गांव से लेकर शहर तक और प्रोफेशनल से लेकर गृहणियों तक की सोच लगातार बदल रही है। हाल ही में महिलाओं को लेकर सरकार और समाज का रूप भी बदला है। बजट पेश करते हुए वित्तमंत्री पी० चिदम्बरम ने भी महिलाओं को विशेष अहमियत दी है। यही नहीं उनके पक्ष में माहौल बनाने में कुछ कानूनों ने भी अहम भूमिका निभाई है।¹³

1. सितम्बर 2005 में सुप्रीम कोर्ट ने व्यवस्था दी कि हिन्दू सक्सेशन एक्ट के तहत बेटियों को जायदाद में बराबरी का हक मिले।
2. सितम्बर 2008 में महिलाओं के लिए 180 दिन का मातृत्व अवकाश प्रदान किया गया जो पहले 120 दिन का था।
3. मार्च 2010 में दिल्ली हाई कोर्ट ने वायु सेना को निर्देश दिया कि वह महिलाओं को स्थायी कमीशन दे।
4. मार्च 2010 सुप्रीम कोर्ट ने व्यवस्था दी कि दो लोग बिना शादी के साथ रहना चाहते हैं तो यह कानूनी रूप से वैध है।
5. मई 2012 यू पी ए सरकार ने तलाक बिल पर मोहर लगाई अगर कानून बना तो पत्नी को भी पति की सम्पत्ति में आधा हिस्सा मिलेगा।
6. 2013-2014 के बजट में पी० चिदम्बरम ने जेंडर बजटिंग के तहत 971 अरब रुपये अलग रखे हैं। महिलाओं की सुरक्षा के लिए निर्भया फण्ड बनाया जिसके लिए 1000 करोड़ रुपये की व्यवस्था की गई है।

इन कानूनों ने न सिर्फ महिलाओं के हाथ मजबूत बनाए बल्कि मुश्किल से बाहर निकलने की राह भी सुझाई। कामकाजी महिलाओं को भी दफ्तरों में होने वाले यौन उत्पीड़न से राहत मिलने की उम्मीद है।¹⁴

औरतों के हक के लिहाज से पिछले कुछ साल बेहद अहम रहे। इस दौरान तलाक सम्बन्धी कानूनों में संशोधन हुए, घरेलू हिंसा और कार्यस्थल में औरतों के अधिकारों के लिए अहम फैसले लिए गए। घरेलू हिंसा कानून 2005 लागू होने के बाद माँ, बहन, पत्नी, कुक, मेड जैसी औरतों को बड़ी राहत मिली है। इन सभी को इस कानून के तहत शारीरिक, मानसिक, आर्थिक और यौन अत्याचारों से बचाने के लिए सख्त कदम उठाया गया है। हम एक संक्रमण काल से गुजर रहे हैं। भारतीय समाज में गणतन्त्र के भविष्य की तस्वीर बहुत उज्ज्वल दिखाई देती है। इतिहास या समाज को बदलने में वक्त लगता है। अभी तो देश में गणतन्त्र को लागू हुए 63 वर्ष हुए हैं। ऐतिहासिक बदलाव के लिए तो 100 वर्ष की अवधि भी कुछ नहीं समझी जाती है। इसलिए इस दिशा में प्रयास किए जाने की जरूरत है।

भारत की विशाल जनसंख्या में महिलाओं की जितनी संख्या है, उतनी सहभागिता

जमीनी स्तर पर नजर नहीं आती है। एक बहुत बड़ा विरोधाभास रवैया महिलाएँ उस समय अपनाती है जब वोट देने का समय आता है। आज भी ऐसी महिलाओं की बहुत बड़ी संख्या है, जो अपना वोट नहीं देती हैं। आम मानसिकता बनी हुई है कि क्या करना वोट देकर, हमारे वोट से कोई फर्क तो पड़ने वाला है नहीं। यही सोच उन्हें अपने उस अधिकार से वंचित कर देती है जो उन्हें एक नागरिक होने के नाते दिया गया है। इसलिए देश की सभी महिलाओं को अपने मत का उपयोग करना चाहिए, उस ताकत का इस्तेमाल करना चाहिए जो स्वाभाविक रूप से उन्हें प्रदत्त है। जिस दिन महिलाओं के दिल में यह भावना घर कर लेगी कि वोट देकर वे कितनी ताकतवर हो गई हैं, उस दिन से उनमें आत्म विश्वास का जो प्रभाव पैदा होगा, वो उन्हें हर स्थिति से मुकाबला करने में सक्षम बना देगा।¹⁵

समाज में महिलाओं को अब ज्यादा मौके मिल रहे हैं। वे कारोबार व कार्पोरेट दुनिया में तेजी से जगह बना रही हैं लेकिन यह पूरे समाज का सच नहीं है। अगर पेप्सीको की CEO इन्दिरा नूई बन जाती है या फिर आई सी आइ.सी.आई. बैंक की सीमडी चन्दा कोचर महिला है तो यह खुशी की बात जरूर है लेकिन इससे यह अन्दाजा नहीं लगाया जा सकता कि पूरे देश की महिलाओं को लाभ मिल रहा है। बहरहाल जहाँ तक आर्थिक सुधारों की बात महिलाओं को काम के अवसर बढ़ाने की बात कही जा रही है, वहाँ यह भी ध्यान देना होगा कि पिछले कुछ सालों में, काम में, महिलाओं की भागीदारी की दर कम हुई है। 2004-05 के मुकाबले 2009-10 के दौरान महिलाओं की भागीदारी के प्रतिशत में 1.72 की गिरावट देखी गई है। इस दौरान पुरुषों को अवसर मिलने की दर में निश्चित तौर पर बढ़ोतरी हुई है लेकिन महिलाओं को इसका लाभ नहीं मिला है। हालांकि महिलाओं में शिक्षा की दर बढ़ी है। जब कामकाज में महिलाओं की भागीदारी कम होगी तो उनकी पहचान पर भी असर पड़ेगा। इस लिहाज से देखें तो कामकाज की दुनिया में महिलाओं की पहचान सम्पूर्णता के दायरे में घटी है।¹⁶ आर्थिक सुधारों के दो दशक बीतने के बाद भी महिलाओं को समान वेतन नहीं मिल पा रहा है। एक ही काम के लिए पुरुषों को कहीं ज्यादा वेतन मिलता है जबकि महिलाओं को उसी काम के लिए कम वेतन दिया जाता है। यह जेंडर वेज गेप कम नहीं हुआ है बल्कि बढ़ गया है। ग्रामीण भारत से लेकर शहरी भारत की यह हकीकत है। अर्थव्यवस्था तभी बेहतर मानी जायेगी, जब महिलाओं को नियमित रोजगार मिले। हालांकि पिछले दो दशकों के दौरान सरकारी प्रावधानों से कुछ फायदा जरूर हुआ है। महात्मा गांधी रोजगार योजना से ग्रामीण क्षेत्र की महिलाओं को काम मिला है। इसके अलावा उन्हें बराबरी की मजदूरी भी मिलती है। खास बात यह है कि उन्हें यह काम अपने घर पर ही मिल जाता है। तो इस कानून के चलते उनकी सामाजिक व आर्थिक सुरक्षा को मद्द मिली है लेकिन आर्थिक सुधारों से कार्पोरेट जगत को कहीं ज्यादा लाभ हुआ है। समाज में महिलाओं की सशक्त और प्रभावी भूमिका निर्धारित करने के लिए केवल उन्हें ही नहीं बल्कि पुरुषों को भी सहयोग देना होगा। हालांकि पिछले कुछ वर्षों में पुरुषों विशेषकर युवाओं की सोच में बहुत परिवर्तन आया है। आज के दौर में पुरुष

यर्थाथवादी हो रहे हैं। उनकी सोच लगातार विकसित हो रही है। उन्हें इस बात का अहसास हो गया कि बेहतर समाज और विकसित देश के निर्माण में महिलाओं की भी बराबर भागीदारी जरूरी है। महिलाओं को भी इसके लिए स्वयं कदम आगे बढ़ाना होगा। इसलिए महिलाओं को हर स्तर पर अपनी बात मुखर होकर कहनी चाहिए जहाँ भी उसे लगे कि कुछ गलत हो रहा है वहाँ अपनी असहमति जरूर दर्ज करे। स्वयं संगठित होकर आगे आए। शिक्षा को अपनी शक्ति के रूप में इस्तेमाल करे क्योंकि इसी से उनमें जागरूकता आएगी और अपने कर्तव्यों के प्रति बोध जागेगा। सरकार भी अपना काम कर रही है लेकिन यह बदलाव गति तभी पकड़ेगा जब महिलाएं स्वयं अपने स्तर पर प्रयास करेंगी।

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37- i nei gk.k ea tũ /keł vkšj n'kũ

*' kf' k ekš kšy; k

दर्शन मानव की अनुभूतियों की तर्क सहित व्याख्या कर सम्पूर्ण विश्व के आधारभूत सिद्धान्तों का अन्वेषण करता है।¹ धर्म आध्यात्मिक मूल्यों द्वारा सम्पूर्ण विश्व का विवेचन करता है। दर्शन में बौद्धिकता की आवश्यकता है, तो धर्म में आध्यात्मिकता की।² रविशेषण के पदमपुराण के अनुशीलन के बाद यही कहा जा सकता है कि पुराणकार ने धर्म का प्रयोग कहीं पूरे मोक्ष मार्ग (दर्शन-ज्ञान-चरित्र) के लिए तो, कहीं चरित्र के लिए और कहीं केवल धार्मिक अनुष्ठानादि के लिए किया है। पदमपुराण में उल्लेख है कि मनुष्य को क्षमा से क्रोध का, मृदुता से मान का, सरलता से माया का और सन्तोष से लोभ का निग्रह करना चाहिए। पदमपुराण में उपलब्ध जैन धर्म व दर्शन विषयक मान्यताओं को निम्न बिन्दुओं के अन्तर्गत बताया गया है:-

I fæV dh mRi fRr fo" k; d tũ ekũ; rk, a

जैन प्रधानतः कर्ममूलक है, इसीलिए रविशेषण ने ईश्वर को कृतकृत्य माना है। जैनेतर लोग सृष्टि का रचयिता ईश्वर को मानते हैं। रविशेषण के अभिमत में ईश्वर जब कृतकृत्य है, तो उसे सृष्टि की रचना करने से क्या प्रयोजन है।³ पुराणकार प्रश्न उठाते हैं, यदि ईश्वर ने क्रीड़ावश सृष्टि की रचना की, तो फिर उसे कृतकृत्य कहना संगत नहीं है। रविशेषणाचार्य ने ईश्वर को सृष्टि के कर्ता के रूप में स्वीकार नहीं करने के पीछे जो तर्क दिया है, वह इस प्रकार है- इस संसार में सब लोग एक सदृश नहीं हैं कोई सुखी देखे जाते हैं और कोई दुखी देखे जाते हैं। इससे यह मानना पड़ेगा कि कोई तो ब्रह्मा के उपकारी है, उन्हें यह सुखी करता है और कोई अपकारी है, उन्हें यह दुखी करता है।⁴ समान कर्ता के द्वारा निर्मित सभी वस्तुएं समान होनी चाहिए, किन्तु सर्वत्र असमानता ही दृष्टिगत होती है। इस तरह पृथ्वी का कोई रचयिता नहीं होता है। पुराण में कर्म को ही ईश्वर का स्थान प्रदान किया गया है।⁵ जैन मतानुसार धर्मानुसरण कर जो भी अपनी उन्नति करना चाहता है, उसके लिए ईश्वर एक सर्वोच्च आध्यात्मिक आदर्श है। रविशेषण ने भी पदमपुराण के ग्यारहवें पर्व में विभिन्न तर्कों के द्वारा यह सिद्ध किया है कि ईश्वर सृष्टि का सर्जक नहीं है।

*' kš/k fo | kFkh&fI ņkkfu; k ; fũofl Mh] i pjh cMh > qũũ - jk tLFkku

कर्म सिद्धान्त अनादिकाल से बंधे हुए आठ कर्मों से जिसकी आत्मीय शक्ति छिप गई है, ऐसा यह प्राणी निरन्तर भ्रमण कर रहा है।¹⁶ अनेक लक्ष योनियों में नाना इन्द्रियों से उत्पन्न होने वाले सुख-दुःख का सदा अनुभव करता रहता है।¹⁷ कर्मों का जब जैसा तीव्र, मन्द, या मध्यम उदय आता है वैसा रागी, द्वेशी अथवा मोही होता हुआ कुम्हार के चक्र के समान चतुर्गति में घूमता रहता है।¹⁸ रविशेषण ने जीव की विभिन्न गतियों में भ्रमण की विस्तृत व्याख्या की है।¹⁹ यह जीव अनादिकाल से एकेन्द्रिय, द्विन्द्रिय, त्रिन्द्रिय, चतुरिन्द्रिय और पंचेन्द्रियों में उत्पन्न होता हुआ जन्म मरण कर रहा है।²⁰ ऐसा तिलमात्र भी स्थान बाकी नहीं है जहाँ संसार रूपी भंवर में पड़े हुए जीव ने जन्म और मरण प्राप्त न किया हो।²¹ स्थिति, कान्ति, प्रभाव, बुद्धि, सुख लेप्सा, अभिमान और मान के अनुसार जीव पुनः कर्मों का बन्ध कर चतुर्गति रूप संसार में निरन्तर घूमता रहता है।²² कर्मों के क्षय से मोक्ष प्राप्त करता है।²³ अष्ट कर्म रविशेषण ने अष्ट कर्मों का उल्लेख²⁴ किया है। यह अष्ट कर्म इस प्रकार है— 1. ज्ञानावरण, 2. दर्शनावरण, 3. मोहनीय, 4. अंतराय, 5. वेदनीय, 6. नाम, 7. गोत्र और 8. आयु।

पदमपुराण में घातिया व अघातिया कर्मों का वर्णन है।²⁵ इनमें ज्ञानावरण दर्शनावरण, मोहनीय, और अन्तराय ये चार कर्म धाती है और शेष चार कर्म अधातिय है। घातिकर्म का नाश कर 'केवल' ज्ञान और अघाति कर्म का नाश कर मोक्ष प्राप्त होता है।²⁶

जीवन का ध्येय मोक्ष का सुख भारतीय संस्कृति में मानव जीवन का अंतिम लक्ष्य मुक्ति या मोक्ष को माना गया है। पदमपुराण में सांसारिक सुखों को क्षणिक माना गया है। उल्लेख है कि मनुष्य गति में भी सुख और दुख की विचित्रता देखी जाती है। वास्तव में तो सब दुख ही है, सुख तो कल्पना मात्र है।²⁷ पुराण में विविध स्थलों पर मोक्ष प्राप्ति के उपाय सुझाये गये हैं। इनमें मुख्य मार्ग त्रिरत्न है। सम्यग्दर्शन, सम्यग्ज्ञान सम्यग्चरित्र ये तीनों मिलकर ही मोक्ष मार्ग बनते हैं।²⁸ रविशेषणाचार्य पदमपुराण में लिखते हैं कि "जो निर्मल सम्यग्दर्शन, सम्यग्ज्ञान और सम्यग्चरित्र से सहित होता है वह उत्तम पात्र कहलाता है।"²⁹

पदमपुराण में उल्लिखित जैन मत की पूजा पद्धति व धार्मिक उत्सव...देवत्व पूजन के प्रति जैनों की मनोवृत्ति क्या रही है? इस विषय में डॉ. उपाध्ये लिखते हैं—जैन धर्म में देवत्व की उपासना कोई वरदान प्राप्त करने या संकटों से छुटकारा पाने के लिए नहीं की जाती, अपितु इसलिए कि उपासक अपने में उन महान गुणों का विकास और उपलब्धि कर सके, जो कि परमात्मा में पाये जाते हैं, क्योंकि वही प्रत्येक आत्मा की चरम आध्यात्मिक परिणति है।³⁰ संभवतः इसी कारण जैनमत में मूर्तिपूजा पूर्व इतिहास काल से ही प्रचलित रही है।³¹ रविशेषणाचार्य ने पुराण में जैन मतानुयायियों द्वारा मूर्ति पूजा करने का उल्लेख कई बार किया है।³² रविशेषण के इस प्रकार के उल्लेख से यह प्रकट होता है कि जैनमत में मूर्ति पूजा प्रारम्भ से ही है। साथ ही मन्दिरों में संगीत करने वाली दिव्य स्त्रियों के रहने के उल्लेख³³ से यह निष्कर्ष निकाला जा सकता है कि जैनमत में यह भक्ति धारा प्रारम्भ

से ही है। सातवीं शताब्दी के बाद से जिनप्रतिमा, जिनालय निर्माण और जिन पूजा के महात्म्य पर विशेष रूप से साहित्य निर्माण होने लगा।³⁴ दैनिक जीवन में भी देवपूजा का महत्व बढ़ गया। जिन पूजा से सम्बन्धित कई बातों का उल्लेख पदमपुराण में मिलता है, जैसे पूजन से पूर्व स्नान कर धुले हुए वस्त्र पहनकर मस्तक को सफेद वस्त्र से युक्त किया जाता था।³⁵ स्वर्ण व रत्ननिर्मित अर्हन्त प्रतिमाओं पर छड़ियों के द्वारा चन्दोवा तान कर मोतियों की झालर लटकायी जाती थी।³⁶ जिन प्रतिमा स्थापित कर धूप, चन्दन, पुष्प तथा मनोहर मैयेय के द्वारा पूजा की जाती थी।³⁷ सुवर्णमय कमल तथा अन्य स्वाभाविक पुष्प, सुगन्धि से व्याप्त करने वाली गन्ध वाला द्रव्य पूजन में प्रयुक्त होता था। दीपक नैवेद्य को भी पूजन सामग्री में शामिल किया जाता था।³⁸ पूजन करते समय शरीर पर चन्दन व ललाट पर केशर का तिलक लगाने का भी वर्णन है।³⁹ ग्रंथ में उल्लेख है कि मन्दिर के समीप पहुँच कर सर्वप्रथम प्रदक्षिणा दी जाती थी।⁴⁰ मूर्ति के भी तीन प्रदक्षिणायें दी जाती थी। फिर दूध, दही इक्षु की धारा, घी, फलादि से अभिषेक किया जाता था और इसके बाद चन्दन की गन्ध, अखण्ड चावल, पुष्प, धूप, दीपक, नैवेद्य आदि से जिन प्रतिमा की पूजा की जाती थी।⁴¹

दीक्षा समारोह पदमपुराण में प्रथम तीर्थकर ऋशभदेव के दीक्षा कल्याण का विशद विवरण है। उल्लेख है कि दीक्षा लेते समय ऋशभदेव ने सब अलंकारों के साथ वस्त्रों को भी त्याग दिया व पंचमुष्टियों से केश उखाड़ दिये। दीक्षा लेते समय उपवास भी किया जाता था। एक साथ बहुत से लोग दीक्षा ले सकते थे। स्त्रियाँ प्रमुख साध्वी के पास दीक्षा लेती थी। ग्रंथ में दीक्षा लेने का कई बार उल्लेख है। दीक्षा समारोह विषयक कई बातें जैन समाज में यथावत हैं।

संघ व्यवस्था संघ व्यवस्था का ग्रंथ में रविशेषणकालीन जैन संघों का बहुत सजीव विवरण मिलता है। उल्लेख है कि प्राणियों का हित करने वाले तथा मनः पर्यय ज्ञान के धारक सर्वभूत हित नामा मुनि बड़े भारी संघ के साथ, विधिपूर्वक विभिन्न स्थानों पर विहार करते हुए, अयोध्या नगरी आये। उन मुनिराज ने अपने थके हुए संघ को, सरयू नदी के किनारे ठहराया था। संघ के कितने ही मुनि आचार्य महाराज की आज्ञा प्राप्त कर वन के सघन प्रदेशों में कितने ही गुफाओं में, कितने ही शून्य गृहों में, कितने ही जिन मन्दिरों में और कितने ही वृक्षों की कोटरों में ठहर कर यथा शक्ति तपश्चरण करने लगे। संघ के मुख्य आचार्य को संघ की देखभाल पिता के समान करनी पड़ती थी। आर्यिकाओं के संघ होते थे। उनकी प्रधान आर्यिका को गणिनी कहते थे। मुनि संघ के प्रधान को आचार्य कहते थे। राजा लोग सामन्तों, पुत्रों व रानियों सहित मुनियों के दर्शनार्थ जाते थे।

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Contributors

Dr. Priya Thakur : Assistant Professor, P.G. Department of Studies and Research in History & Archaeology, Tumkur University, Tumkur, Karnataka.

Dr. Vinay Shrivastava : Professor of History, Chhatrasal Govt. Post Graduate College, Panna (M.P.)

Dr. Yasvir Singh : Associate Professor of History J.V.M.G.R.R. College, Charkhi Dadri(Bhiwani), Haryana.

Dr. Hansa Vyas : Professor of History Govt. NMV Hoshangabad, M.P.

Inder Jeet Ranga: Assistant Professor, Govt. P.G. College, Sector-II, Chandigarh (Punjab)

Dr. Monica : Department of History, University of Jammu, Jammu

Dr. Mehreen Sheikh : Department of History, University of Jammu, Jammu

Ranjit Barman : Assistant Professor Department of Sociology, Ananda Chandra College, Post & Dist- Jalpaiguri, West Bengal

Dr. Tarun Pratap Yadav : Assistant Professor of History, Amity University, Noida (U.P.)

Dr. Asha Shrivastava : JRF-ICHR, New Delhi 778, Vikas Nagar, 14/2 Vistar, Neemuch (M.P.)

Dr. Puttaiah : Associate Professor Department of Studies in History, University of Mysore Manasagangothri, Mysore (Karnataka)

Dr. Rajinder Kaur : Assistant Professor Mata Sahib Talwandi Sabo, Bathinda (Punjab)

Dr. Sreekanta : Asst. Professor of History Maharaja's College, University of Mysore Mysore, Karnataka.

Roopam Jasmeet Kaur : Assistant Professor, Department of History, University College, Chunni Kalan, Distt: Fatehgarh Sahib, Punjab

Dr. Balraj Singh : Assistant Professor of History Department of History, Punjabi University, Patiyala, Punjab.

Sumera Kamboj : Research Scholar, Department of History, Punjab University, Chandigarh (Punjab)

Pushpinder Kaur : Assistant Professor, History B.Z.S.F.S. Khalsa Girls college, Morinda. (Punjab)

Harmandeep Singh Sohal : Ph.D. Research Scholar, Department of History, Guru Nanak Dev University, Amritsar (Punjab).

Anu Bala : Research Scholar (History), University of Jammu, Jammu, (J&K)

Shefali Chauhan : Senior Research Fellow Department of History, Punjab University, Chandigarh

Surbhi Jamwal : Research Scholar (History), Department of History, Jammu University, Jammu (J&K)

Arjun Singh : Research Scholar, Department of History, University of Jammu, Jammu (J&K)

Udaykumar P. : Assistant Professor Department of History Govt. College, Malappuram, Kerala

Dinesh Kumar : Assistant Professor of History, Govt. College, Bhattu Kalan, Haryana

Suman Jaglan : Research Scholar, M.G. University, Meghalaya.

Ravanna. M.L. : Research Scholar Post Graduate Dept. of History University of Mysore Manasagangothri, Mysore Karnataka.

Asmita Khalkho : Research Scholar (History), J.N.U, New Delhi

Dr. Chandra Prakash Singh : Associate Professor, University Dept. of History, West Campus, BNMU, P.G Centre Saharsa (Bihar)

Dr. Nikki Kumari : Flat No. 2-E, First Floor, Block II, Koyal Enclave, Lalpur Ranchi, Jharkhand

Dr. Anagha Kamble : Assistant Professor of History, R.J. College of Arts, Science & Commerce, Ghatkopar, Mumbai.

Dr. Anuradha Jaiswal : Associate Professor, P.G. Dept. of History R.N. College, Hazipur Vaishali, (Bihar)

Manjit Singh : Research Scholar, Department of History, Guru Nanak Dev University, Amritsar (Punjab)

Dalbir Singh : Assistant Professor of History I.G. Govt. P.G. College, Tohana, Dist. Fatehabad

iæyrk : एम. फिल छात्रा, इतिहास, कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र (हरियाणा)

MkW dud yrk % व्याख्याता, समाजशास्त्र विभाग, वेथेसदा महिला महाविद्यालय, राँची

nius'k dækj % असिस्टेंट प्रोफेसर (इतिहास) राजकीय महाविद्यालय भदू कलां (हरियाणा)

iæyrk % एम.फिल छात्रा, इतिहास विभाग, कुरुक्षेत्र यूनिवर्सिटी, कुरुक्षेत्र

MkK l R; iky fl g % असिस्टेंट प्रोफेसर, विधि विभाग, महर्षि दयानन्द यूनिवर्सिटी, रोहतक

'kf' k ekj kfy; k % शोध विद्यार्थी—सिंघानिया यूनिवर्सिटी, पचेरी बड़ी झुंझुनू. राजस्थान