

An Introspection of the Megalithic Complex of Mudumala-Murardoddi, Andhra Pradesh

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Introduction- This present paper continues a thread of the discussion by the author from the previous article on '*Prehistoric Stone Alignments in Southern India*'¹ published by "*Central India Journal of Historical And Archaeological Research*" (CIJHAR), Vol, 2, No, 6, April-June, 2013. This paper will be discussing the megalithic sites of Mudumala and Murardoddi, located in Mahabubnagar, Andhra Pradesh. The term 'megalith' is derived from the Greek word '*megathos*' i.e. huge and '*lithos*' i.e. stone. The traditional definition of megalith describe it as a grave or a memorial erected in stone, dressed or in natural form confined, enclosed or erected over the funerary assemblage.²

The megalithic complex is of enormous scale and represents intricate planning of its standing stones, avenues and circles and can be compared with similar findings in Europe.³ In this region, it is not rare to find an overlap between megalithic to early historic period. The megalithic funerary structures in this geographical terrain are spread over a chronological period form 600 BC to 200 AD.⁴

Location- The stone alignment is spread in two villages – Mudumala and Murardoddi in Makthal taluk on the banks of Krishna River, on the border of Raichur district of Karnataka and Mahbubnagar district of Andhra Pradesh. Taylor⁵ also writes about the abundance of such sites in the region of rivers - Bhima, Krishna and Tungabhadra of modern day northern Karnataka and Andhra Pradesh. The assemblage is spread over an area containing artifacts of different cultures ranging from middle Paleolithic (Mesolithic) to megalithic period to late historic

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period. From the site of the alignment, middle Paleolithic tools (choppers, variety of scrapers, borers, and flake tools) could be recovered by the author but the surface is disturbed due to agricultural activities. Even now, no proper exploration work has been undertaken at this site mainly due to the vastness of the site which is spread over more than one square kilometer.

Legend- Krishna Murthy⁶ provides a local legend for the origin of Nilurallu alignment. Apparently a disappointed old beggar woman, who was deceived by the local farmers while harvesting grain, cursed them to become stones. The standing pillars represent the men working and the fallen ones are the people lying down. The large number of the group of short stunted pillars just south-west of the alignment are petrified cattle and the grain they were harvesting turned into sand. He also seemed to have picked up a stray piece of stone axe at the site. All chin⁷ quotes the same folktale based on Krishna Murthy's description in his report.

Assemblage Typology- This site, spread over two villages – Mudumala and Muraradoddi, offers a wide range of stone arrangements, namely, alignments – menhirs as well as rounded as well as boulders, avenues and circles in addition to some instances of rock art. So far, no dolmens have been noticed at the site. But this categorization of the assemblage emphasize a problem common to prehistoric archaeology – the difficulty in identifying clear distinctions between apparently different types of monument. There are obvious resemblances to other forms of standing stone monument, in particular stone alignments..

Menhirs: The term 'menhir' can be defined as a single standing stone, dating from the middle Bronze Age in the British Isles and from the late Neolithic Age in Western Europe⁸ or as a single upright rough monolith usually of prehistoric origin.⁹ This site under study has menhirs that occupy a central and prominent place in a slightly elevated ground dominating the surroundings. The menhirs are positioned almost centrally in the site, and are surrounded by the smaller boulders in aligned pattern. The earliest account of the site is by Krishna Murthy¹⁰ who describes it as follows

'... There is an almost square area studded with rough-hewn stone pillars. These pillars are arranged in parallel rows in a north-south direction. The pillars are 14 – 16 feet long and 6- 11 feet in girth. There are 31 pillars still standing and many have fallen down. The square measures about 200' x 200' with apparently 6 pillars in each row'.

One of the menhir stands in the centre of a stone circle of two concentric rows of stones, but remaining ones form a separate pattern of diagonal appearance. The question of a menhir being part of a stone circle itself has been discussed since long period. In 1885, Arthur¹¹ wrote that the menhir or the tall stones are themselves a developed and exalted form of the stone circle. These stones are almost of similar length but the girth seems to vary – some have an appearance of stone slabs but most of them are tapering structure with slanted conical tips.

Stone circles: There are several stone circles at this site are spread in a vast area south-west of the menhirs and towards west of the stone alignments. Sundara¹² defines stone circles as burials enclosed by huge dressed or undressed boulders arranged on the ground forming a circle. The boulders arranged in circular fashion served the purpose of keeping the cairn filling of the burial intact. At this site, the stone circles consist of multiple rows of stone in a concentric pattern – single, double as well as triple rows of medium sized unhewn stone boulders. Most of these circles are disturbed and have not been excavated.

Alignments: The association of stone rows or alignments with stone circles is not unusual, especially in the context of prehistoric Britain and Ireland.¹³ But in Indian context, these types of megalithic sites are very rare. A stone alignment is generally an arrangement of stones on surface of the site set in systematic patterns of square or diagonal plan. Non-sepulchral stone alignments are of special interest in this context. There are two types of stone alignments at Mudumala: one consists of stone boulders, locally known as 'banthirallu' (ball-like stones) and the second type is of menhirs, locally known as 'nillavarallu' measuring 14-16 feet in height. The stone alignments here can be observed in tow region – one surrounding the stones are placed on the surface in a diagonal pattern and were probably placed by simply rolling and dragging them to their present positions.

Venue: The parallel rows of stone avenues mark another interesting addition to the assemblage at this site. The overall alignment of the avenue is rather interesting as it does not direct towards the central site consisting of the menhirs, but rather towards the stone circle region which stands off centre. Because of the directional nature of the avenues, these can be 'easily envisaged as pointing at something, and hence have evoked the interest of archaic-astronomers as potential observatories.'¹⁴

Rock art: On the southern-west side of the Mudumala village there are some examples proto-historic rock art in the form of surface bruising such as a crudely incised humped bull with an upraised tail and the horns turned forward. There is also a rough depiction of mother goddess on one of the rocks. A common symbol which occurs here more than three instances is the depiction of a curvilinear trident over a circle.

Function- As far as function is concerned; the scarcity of finds from excavations is not very helpful. According to Rao¹⁵, the Nilurallu stone alignment ... that its primary (if not sole) purpose was to serve as a cylindrical device. Sunrise and sunset observations and patterns of the shadows of stones were used to measure time, days and fractions of a day... but there could also have been ritualistic and other purposes involved as well. Considerable knowledge of engineering and astronomy was required for the successful construction of this megalithic structure.

Sunrise and sunset observations and patterns of the shadows and stones of the stones were used to measure time, days and fractions of a day. The vastness of the site also indicates that there was a well developed ritualistic purpose associated with these alignments also. 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.¹⁶ 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. When were these alignments built? No direct evidence is available to determine when the alignment has been built.

Social Context: Brubaker¹⁷ opines that spatially discrete Iron Age cemeteries were actually a departure from earlier Neolithic practices that commonly involved burying the deceased below floors in domestic settings, a departure that suggests an increasing compartmentalization of social life fully congruent with the development of greater social complexity. It is very difficult to assume whether these different types of stone assemblages can be attributed as belonging to a particular ethnic group. This kind of planned alignment also indicate to the existence of an influential group among the populace who had excelled themselves in the celestial observations and related activities and who might have been hierarchically graded on the basis of their experiences and the accuracy in their predictions of solar and lunar events. According to Boivin et al.¹⁸

“it seems likely that the emergence of Megalithic societies had much to do with the external contacts and complexity engendered by the ongoing expansion of Neolithic exchange networks. There are clear signs of such expansion, particularly, as our recent researches indicate, in the archaic-botanical record”.

Thus, not only indigenous knowledge but also the knowledge imbibed from exchanges with external communities in the north might have provided enough impetus for such a construction.

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Jat Rulers in Malwa- History Related To Origin of Malwa

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The territorial unit which we call *Malwa* was named after the *Malava*, who were important ancient tribes of India. There were settlements of these tribes in different parts of the country, but the *Malava* of *Avanti* seem to have assumed the territorial name from about the fifth century A.D.¹ There is a lot of controversy among the scholars about the origin of the name *Mala*. This paper gives earliest evidence of the origin of *Malava*.

The earliest evidence of the existence of the *Malava* in the fourth century B.C. in the *Punjab* is found in the works of Greek classical writers who mention them as *Malloi*. It seems that like many other tribes of ancient India, the *Malava* had their original home in the Punjab; from there they spread in different directions and formed settlements.²

From the beginning of the fifth century A.D., the *Malava* seem to have settled round about *Mandsaur*. The *Mandsaur* stone inscription³ of 436 A.D. is, perhaps, the first inscription in *Malwa* proper dated in the *Malava Samvat* 493 A.D. This *Malava* era commenced in 58-57 B.C. and was traditionally recorded by the *Malavangana*. The *Aulikars*, who began to rule, with a capital at *Dasapura*, from about the close of the fourth century A.D., were probably a clan of the *Malavas*.⁴

These *Aulikars* seem to be responsible for the name *Malava* being applied to the territory from about the fifth century A.D. from the *Balaghat Plates*⁵ of Prithvisena II, it is known that the *Vakataka* king *Narendrasena*, established his suzerainty over the lords of *Kin* the *Kosala*, *Mekala* has been used in the sense of territory probably round about *Mandsaur*. The contemporary ruler of *Malava* at that time seems to be the *Aulikars* ruler, who had his capital at *Dashapura*.⁶

For the first time in the fifth century A.D., the *Malvas*, in the territorial sense, denoted western Malwa where the *Aulikars*, a branch of the *Malava*, ruled and

where the *Malwa* era was current. The eastern *Malwa* was under the possession of the *Guptas* who introduced Gupta era there.⁷

According to *Thakur Deshraj*⁸ *Malwa* gets its name from *Mall* republic, who were famous during *Mahabharata* and Buddhist periods. There *Mall* tribes were known as *Malloi* at the time of *Alexander*. *Mall* tribe is found in Jats and Brahmans. According to *Katyayan* they became *Malloi* in Brahmans and *Mali* in Jat kshatriyas. Both these words have been derived from Sanskrit word *Malava*. *Mall* tribes were in the neighborhood of *Videhi* tribe and come to this area in later periods. Earlier this country was known as *Avanti*. *Vikramaditya* was ruler of this country. *Malwa* was a fertile and wealthy country. Like *Punjab* and *Sindh* it was abode of Jats. Jats ruled this country.

The history of *Malwa* prior to fourth century B.C. is in dark. *Malwa* region was inhabited by *Dasharn*, *Dasharh*, *Kuntal* and *Charman* tribes, *Bhoj* tribes were in and around *Dharanagri*. *Dasharn* and *Dasharh* tribes ruled at *Mandsaur*, which was earlier known as *Dashpur* or *Dashaur*; *Charman* (chahar+mann) tribes ruled on the banks of *Chambal* river.

Apart from these tribes this country was also ruled by *Maurians*, *Guptas*, *Andhak* and *Panwar*. These groups from outside the *Malwa* and had destroyed the republics of *Malwa*. Prior to these groups from outside *Malwa*, *Mallois* were the rulers of these republics. During *Alexander's* period *Kshudrak* tribes were reported in their neighborhood.

Out of these castes some are found in Jats and Rajputs. *Dashpuria*, *Bhoj* and *Kuntal* are found in Jat only. "*Bangari*" tribes also ruled *Malwa* and one area of *Malwa* region is known as "*Bangar*" after them. Traces of "*Bangars*" are found in Brahmans and Jat both.⁹

At the time of *Gupta* rulers in *Malwa* there is one more dynasty of rulers in *Malwa* was contemporary of *Samudragupta* (335-375 A.D.) *Singhvarma* had two sons namely *Chandraverma* and *Narverma*. *Chandraverma* moved from *Malwa* and established kingdom in *Marwar*. *Narverma* remained ruler in *Malwa*. *Narvarman* had two sons namely *Bhandu Varma* and *Bhim Varma*. *Guptas* had increased their power in *Malwa* and *Bandhuverma*¹⁰ accepted of *Gupta* rulers. *Bhimverma* became samant of *Skandgupta* *Vikramaditya*¹¹ (455-467 A.D.), son of *Kumargupta*. He was probably samant of *Kaushambi*.¹²

Bhangupta Baladitya became ruler of *Malwa* after forty year's period of *skandgupta*. *Balditya* has been mentioned along with Jat ruler *Yashodharman* in defeating the Huns. If we add name of *Vishnuvardhan* after *Bandhuvarma* the chronology of these rulers becomes as under. *Singhvarma* has two sons' *Chandraverma* and *Narvarman*. *Narvarman* had three sons *Vishvavarma*, *Banduvarmanand Prabhakar*.¹³ *Vishvavarma* had two sons- *Raghuvarma* and *Bhimvarma*. *Raghuvarmas* son was *Vishnuvardhan* and his son *Yasodharman*. *Yasodharmans* son was *Shiladitya*.¹⁴

Bhandu Varma was contemporary of *Kumargupta*. He and *Samudragupta*¹⁵ He

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was ruler of Mandsaur, before Hun victory of *Yashodharman*. There is an inscription about *Bandhuvarma* at Mandsaur. After *Bandhuvarma* the ruler of Mandsaur was *Vishnuvardhan* who erected a pillar of victory at Bayana due to which Bayanas name became *Vijaygarh*. *Vishnuvardhan* had assumed the title of Maharajadhiraja of emperor.¹⁶

Thakur Deshraj writes that the outsider's caste-groups damaged the *Malwa* republics system. These republics of *Malwa* became monochromatic over a period of time. Such people out of these republics (jats) were "Kanishka", "*Shalendra*" and "*Yashodharman*" was virk gotra Jat. The inscription of Bayana mentions him as virk *Vishnuvardhan*.¹⁷

"The Kingdom of *Malapo* or western *Malwa* belonged to *Yashodharman Vishnuvardhan*¹⁸ of the *Mandsaur* inscription. Its surmise their name ending *Vardhman* show that he was a Vaisya like Guptas. His great exploit was that he defeated Mishirkula the Hun. Now we already quoted the sentence in Chandra's Grammar ("Ajay Jarto Hunan") meaning the Jats conquered the Huns. If we apply the sentence to *Yashodharman* and there is none else to whom it can well be applied. We may surmise that he was a Jarto or Jat from the *Punjab*. In fact like the Gurjars of Bhinmal we may suppose that Jats from Punjab to have migrated to Malwa, (which like Rajputana is a favourite land with migrators) to take refuge from the invasions of the Huns and these Jats in *Malwa* in 500-641 A.D. They were rulers in *Mandsaur* when Guptas were the rulers in *Ujjain*. Out of these rulers of *Mandsaur* one or two have been recorded as "*Mandalikas*" of the Guptas.¹⁹

Yashodharman²⁰ was the King of *Malwa* in Central India during the early part of sixth Century. The Gupta Empire had been weakened by the attacks of the Indo-Hephthalits; known in India as the Huns, toward the end of the fifth Century, which caused it to break up into smaller states. *Yashodharman* declared Independence. *Yashodharman* defeated the Hunan Army in Samvat 528,²¹ which checked the Hunan expansion in India. Twin Monolithic pillars at *Sondhani* in *Mandsaur* District were erected by *Yashodharman* as a record of his Victory. Three inscriptions of *Yashodharman* have been found in *Mandsaur*. One of these is of Samvat 589 (532 A.D.) *Yashodharman* had acquired the title of *Vikramaditya*. He started the *Vikram Samvat Calendar*²² of Hindus based on lunar movements.

Shiladitya²³, he was the son of *Yashodharman*. He became ruler of *Malwa* after *Yashodharman*. He was the follower of *Buddhism*. The Chinese *Hieun Tsang* has mentioned about him. His neighbours were Brahmans, who attacked him, so he migrated from *Malwa* and reached *Kashmir*. In 540 A.D. *Pravarsen* of *Kashmir* made him King again after the fall of the rule of Virk- Jats in *Malwa*, there remained no other Jat State worth mentioning.

'**Edda-Scandinavian**'- There is description of the *Malwa* in the religious book of *Scandinavian -Edda*. According to *Deshraj*, has mentioned in his book on History of Jats "*Jat Itihas*" that the country *Assyria* gets its name from "*Asiagh*"

gotra Jats. The origin of word "*Asiagh*" is from Sanskrit word "*Asi*" meaning sword. Those who settled in Jangladesh were called "*Asiagh*", and those who moved to, "*Scandinavia*" were known as "*Asi*". The "*Asi*" Jats founded "*Juti*" and as their home land in *Scandinavia*. "*Asiagh*", is a sight of an ancient fort "*Asirgarg*" in *Burhanpur* district of *Malwa* in *Madhya Pradesh*.

Conclusion-The *Malvas* were numerous in Ancient India. It seems that they had separate settlement in the *Punjab*, *Rajasthan*, and *Malwa*, etc. As early as the time of *Mahabharata*, a two-or-three-fold classification of the *Malvas* was known, viz. the *Malvas* of East, North and West. According to *E.J Thomas* the *Malvas* of the *Jain Bhagvatisutra* could not have been in the *Punjab*, and must have been located in central India. From literary sources, it is known that the *Malvas* were ruling over *Malwa* in the first century B.C. From epigraphically and numismatic sources, it seems that the *Malvas* continued to flourish in south-east Rajasthan from the second century B.C. the fourth century A.D.

Dr.D.R. Bhandarkar and other scholars believe that there were three main stages in the movement and settlement of the *Malvas*. First, they were in *Punjab*; in the second stage, they were in south east Rajasthan and in the third, they moved southwards and settled in the north western part of *Madhya Pradesh*, known as *Malwa*.

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3

Significance Of Metta, Karuna, Mudita And Upekkha: A Buddhist Philosophy For Healthy World Society

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During the sixth century B.C. there came the rise of two protestant religions of ancient India i.e. Jainism and Buddhism. What that led to their rise? There are divergent opinions about it. The contemporary Vedic religion had become complex and based only on the institution of sacrifice, rituals and hymns. The priestly class was predominant¹ and was exploiting the people of their religion. The killing of animals in the sacrifice hurt the feelings of the society as these animals were the cattle of farm growing people. The language which was used by the Purohitas was beyond understanding of the common people. The Varna and caste system that divided the society into groups led to the social exploitation of the so called lower Varna and lower caste people. But the Jainism and Buddhism gave an alternative solace to the people. Jain Philosophy was having all the extremities of body and mind wherein Buddhism had the entire middle path for attainment of spiritual solace to the people. The Buddha's Dhamma stands on the doctrine which is rationally possible for the welfare of human being.²

Within the powerful mind of human being it may become good or bad as per the dynamic fluctuations of the state of mind. With the development of the respective characteristics man may become either a blessing or a curse to humanity.³

The Buddha taught Metta (maitri) against Dosa (anger), Karuna (compassion) against Himsa (violence), Mudita (joy) against Issa (jealousy) and Upekkha (equanimity) against Pleasure seeking. These Four Virtues in Pali are collectively termed as 'Bramhaviharas, or 'Appamannas'⁴ (Illimitable). Even the poorest man or woman can accomplish this task. It is strange that the vices latent in man seem to be almost natural and spontaneous. It is equally strange that every vice possesses its opposite sterling virtue, which does not however appear to be so

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normal and automatic, though still within the range of all. If everybody tries to cultivate them, irrespective of creed, colour, race, or sex, the earth can be transformed into a paradise where all can live in perfect peace and harmony as ideal citizens of one world.

The Virtue of Metta: - The first virtue as per the Buddhist philosophy is Metta which is called 'Maitri' in Sanskrit. The Pali term metta means goodwill, loving kindness, benevolence and universal love are suggested as the best renderings. The antithesis of metta is anger, ill-will, hatred, or aversion. Metta cannot co-exist with anger or vengeful conduct. It means that which softens one's heart, or the state of a true friend. It is also explained as the friendly disposition, for a genuine friend sincerely wishes for the welfare of his friend. Buddha says, "As mother saves her child at the risk of her life, so must the friend"⁵

Metta is not mere universal brotherhood, for it embraces all living beings including animals, our lesser brethren and sisters that they are helpless.⁶ Metta is not political brotherhood or racial brotherhood, or national brotherhood, or even religious brotherhood.

Political brotherhood is confined only to those who share similar political views, racial brotherhood and national brotherhood are restricted only to those of the same race and nation. Metta is not religious brotherhood either because even in the twenty-first century the followers of one religion hate or ruthlessly persecute and even kill those of other faiths merely because they cannot force them to think as they do, or because they have a different label. E.g. the Gujarat communal riots of year 2002. The Buddha states:

"Hatreds do not cease through hatreds: Through love alone they cease."⁷

How Practicing of Metta Benefits

- The metta practicing person sleeps happily. He is fast asleep immediately on closing his eyes.
- He awakes with an equally loving heart, benevolently, compassionately and with smiling face.
- He is not perturbed by bad dreams but has pleasant dreams.
- The Metta practicing person becomes dear to human beings.⁸ As he loves others, so do others love him. Animals are also attracted to him. Radiating their loving kindness, ascetics live in wild forests amidst ferocious beasts without being harmed by them.
- Metta leads to quick mental concentration.
- Metta tends to beautify one's facial expression as against anger.
- A person imbued with metta dies peacefully as he harbours no thoughts of hatred towards any. Even after death his serene face reflects his peaceful death.

Need of Metta today: -

This chaotic, war-weary, restless world of today, where the nations are arming themselves to the teeth, frightened of one another, where human life is endangered by nuclear weapons which may be released at any moment is sorely in need of this universal loving kindness, so that all may live in one world in perfect peace and harmony, like brothers and sisters.⁹

How to Practise Metta: -

Metta should be practiced first towards oneself.¹⁰ When he is full of peace and is free from thoughts of hatred, he now radiates his loving kindness towards all his near and dear ones individually and collectively, wishing them peace and happiness and freedom from suffering, disease, worry and anger¹¹ irrespective of creed, race, colour, or sex.

The Virtue of Karuna: -

According to Buddhist Philosophy 'Karuna' or 'Compassion' is the second virtue can be defined as that which makes the hearts of the good quiver when others are subject to suffering, or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the woes of others.¹² It is a compassion that compels one to serve others with altruistic motives. A truly compassionate person lives not for return, not even gratitude.¹³ It is sure that those who have in abundance can give to the poor and the needy their surplus without inconveniencing themselves.¹⁴

It is gratifying to note that some wealthy countries have formed themselves into various philanthropic bodies to help under developed countries, especially in Asia; in every possible way.¹⁵ Charitable organizations have also been established in all countries by men women and students to give every possible assistance to the poor and the needy. Homes for the aged, orphanages and other similar charitable institutions are needed in under-developed countries.

Effective measures have been employed by various nations to prevent and cure diseases not only of mankind but also of animals. The Buddha set a noble example by attending on the sick himself and preaching his disciples to serve the sick people.

The Virtue of Mudita: -

The third virtue according to Buddhist Philosophy is mudita. It is not mere sympathy but sympathetic or appreciative joy which tends to destroy jealousy, its direct enemy.¹⁶ In one way mudita is concerned more with oneself than with others, as it tends to eradicate jealousy which ruins oneself. On the other hand it aids others as well, since one who practices mudita will not try to hinder the

progress and welfare of others.¹⁷ The practice of metta and karuna is easier than the practice of mudita, which demands great personal effort and strong will power.¹⁸

One religion is jealous of another religion, one part of the globe is jealous of another part of the globe, one institution is jealous of another institution, one business firm is jealous of another business firm, one family is jealous of another family, unsuccessful pupils are jealous of successful pupils, sometimes even one brother or sister is jealous of another brother or sister.¹⁹

This is the very reason why individuals and groups should practice appreciative joy, if they wish to sublime themselves and be internally happy. Mudita tends to eliminate any dislike towards a successful person.²⁰

The Virtue of Upekkha: - The fourth virtue the human being can practice is the most difficult and the most essential. It is upekkha or equanimity. The etymological meaning of the term upekkha is “discerning rightly,” “viewing justly” or “looking impartially,” that is, without attachment or aversion, without favour or disfavour. Equanimity is necessary, especially for laymen who have to live in an ill balanced world amidst fluctuating circumstances.²¹ All humanity is affected by loss and gain, fame and infamy, praise and blame, pain and happiness. There was no religious teacher in the world who was so severely criticized, attacked, insulted and reviled as the Buddha, and yet none so highly praised, honoured and revered as the Buddha.

At once, a person invited Buddha to his house for alms and entertained the Buddha with the filthiest language current in his time. He was called “swine,” “brute,” “ox,” etc. but he was not offended. He did not retaliate. Calmly he questioned his host as to what he would do when guests visited his house. He replied that he would prepare a feast to entertain them.²² Then Buddha told him calmly that he did not accept the insult and abuses and asked him to take them back. The offender’s character was completely transformed.

These are golden words that should be given heed to in this ill-disciplined world of today. Like the wind that does not cling to the meshes of a net, one should not be attached to the illusory pleasures of this changing world. Like the lotus that is unsoiled by the mud from which it springs, one should live unaffected by worldly temptations, ever calm, serene and peaceful.²³ The Upekkha practicing person’s attitude towards the sinner and saint will be the same, for he makes no distinction.

Metta embraces all beings, karuna embraces sufferers, mudita embraces the prosperous, and upekkha embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.²⁴

Thus, the above Buddhist virtues embodied in the Buddhist Philosophy can help every human being to lead a life of happiness and let others happy.

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Fountain Stone Slab or Memorial Stone

*Rajesh Sehgal

For over centuries, memorial stones have been placed in various parts of India. They keep alive the sacred memory of a village hero, *Satis*, father for his son and other local legends. The hero cult and the philosophy underlying the process of commemoration are rooted in ancient history and literature. Memorial monuments vary—from the classic to the folk tradition.

The practice of erecting fountain Stone slabs or memorial stones to the dead was widespread in Chamba district of Himachal Pradesh in Western Himalaya. We got references to such fountain Stone slabs or memorial stones, as well as to their related customs, that occur in travel accounts and in some Archaeological Survey Reports. The social and religious life in the Hill areas rests on the belief and faith embraced by the people since the times immemorial. One such faith gives rise to the worship of ancestors. Raising some kind of emblem of dead to commemorate his or her memory was exceedingly a common practice with the people of Chamba. In Chamba, the privilege of erecting fountain Stone slabs or memorial stones was confined to *Pitrs* and Varun-devta (the water god) were also erected in memory of others. This practice in Chamba consists of “the erection of a fountain Stone slabs or memorial stones called ‘*Pitr*’, in a small hut of stone, besides a spring, on which is cut in the form of an effigy of the deceased.” These are a great source for reconstructing the history of this particular region. The fountain Stone slabs or memorial stones of Churah and Pangi areas are inscribed and they supply the first date information of Chamba history as early as 1105 A.D. Fountain stone slabs of Chamba present an interesting chapter in the art History of India. These fountain stone slabs or memorial stones throw light on deceased for whom these were erected. Nowhere else they are found near the fountains and the springs and nowhere else they are decorated with such motifs as drawn from the Early Buddhist Art, classical and medieval art of India.

The fountain stone slabs of Chamba are locally known as *Panihars*, *Naun*, *Nag*, *Varun Deva*, *Pitra*. In the region of Kangra they are known as *Paneroo* and in

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Lahul fountain stone slabs are known as *nauh*. The ancient reference to them is to be found in the Pali words ‘PANNAHARKA’ ‘KUMBHARKA’ and here these panihars were romanticised by the ancient poets, who describe village belles carrying the pitcher on their heads, wading through knee-deep water and splashing water on each other in mock fight with each other (*Jalkrida*).

The early fountain stone slabs (upto 12th century A.D.) are decorated with such motifs as drawn from the animal and vegetal world such as elephants, *Kalap-lata*, *Vasantpatika* interlacing snakes, lotus rosettes, in fact all these motifs associated with water.

The fountain stone slabs of Lower Ravi Valley i.e. Churah, Tissa and Pangi are so profusely engraved with inscriptions in *Sharda* and *Takri* scripts that it is possible for scholars to study systematically and chronologically the origin and the development of the *Sharda* script. Erected by the living for the sake of the dead, the inscriptions engraved on them speak of the life giving qualities of water. “*Jalam hi jeevanloke*” water is life in this world and water is breath. The inscriptions engraved on them speak of the meritorious and pious deeds like raising a bridge, opening of a road for the benefit and the future bliss of the donor and the donee both.

SarahanPrasasti¹ which was intended to record the erection of Shiva temple but greater part of it is devoted to the praise of founder’s (RanaSatyaki’s) spouse. RanaSatyaki, the contemporary of Raja SahilVerman of Chamba, extols the virtues of his wife Somprabha and goes on to describe, from limb to limb, the beauty his wife. Rana of Mul-Kihar² sheds tears of blood because he was not able to save his wife from the jaws of death. The wife of Rana Nag Pala reduces herself to skeleton and refuses to accept food because she was unable to proceed with her husband to the funeral pyre.

The royal house of Chamba raised memorials only for those members of the royalty who were cut down in the prime of their lives or met an untimely death, notably:

- 1 Rani Sunaina 10th Century A.D.³
- 2 Princess Champavati 10th Century A.D.⁴
- 3 Raja Raj Singh (Nerti) 1764-1794 A.D.⁵
- 4 Raja Udai Singh (Udaipur) 1690-1720 A.D.⁶
- 5 Raja Ugar Singh (Grola) 1720-1735 A.D.⁷

The fountain stone slabs of these sites lying in two opposite directions present different style and iconography. While the Fountain stone slabs of Churah area in the Lower Ravi Valley present the motifs and the figures which are angular and flat. The Fountain stone slabs of the Upper Ravi Valley are characterized by smoothness, plasticity as noticed in the rounded figures in high relief as if raising from the flat surface of the stone much akin to the technique of carving adopted for the Hindu Gods and Goddesses.

The other motif occurring profusely is the motif of interlacing snakes

(Nagpash). The motif of meandering creeper was often transformed by the Gujjar-Pratihara into interlacing snakes as seen in the temple of Osian, Amber, Abaneri (8th century A.D.) and also in the fountain stone slabs of Chamba. According to the legend common in Chamba the serpent represents Vastunag or serpent of the site, which protects the building or monument.

On most of the fountain stone slabs of the Ravi valley we find, besides figures, a fair amount of ornamental carvings. Among these eight petalled lotus-rosettes, elephant motifs, *Hamsa*, scenes of *Dasha-avatars*, are carved profusely in the fountain stone slabs of the Upper Ravi Valley. Mahishasurmardini, the official war Goddess of the Gujjar-Pratihara rulers of Chamba is hardly represented on the Fountain stone slabs of Chamba. Chamba being an agriculture society, the worship of Balrama the God of prowess and Bala (*Gaddayudhvishard*) was ardently followed.

In the region of Upper Ravi Valley the hero is often shown wearing Indo-Scythian dress, holding bow and arrow, and clutching a dagger. At times the Sati is shown raising her hand in PISHTA PANCH ANGUL, a symbol of wifeness, the symbol par excellence of Sati. The ancestors, the pitras or the manes, are carved in the fashion of *Mrtymurtidhara* on the fountain stone slab. They appear as man and wife seated on a couch (*Manja*-bedstead) with their hands held down and touching the earth. The Agamas confirm this mudra as belonging to *pitrs*.

In the Agni purana⁸ it is prescribed that Varuna should be accompanied by the Ganga and the Yamuna, and it is this arrangement that we find in the fountain stone slabs of Chamba.

A fountain stone slab measuring 155 cms. high and 74 cms. wide from village **Tagi** is a masterpiece of this region. It is still a functioning fountain stone slab and is located twenty-three kilometres from Chamba town. It is datable to tenth century, as the images are carved smoothly in high relief with plasticity, and bear strong affinities with the sculptures of temples of Chamba already dated to the tenth century AD. The slab under reference is divided into six horizontal rows of figures separated by streaks of lotus petals. The uppermost row is divided into five panels separated by beautifully engraved pilasters surmounted by ornamented canopy. The extreme left panel shows four-armed Ganesariding on his usual vahana mouse, holding a lotus in his upper right hand, and the other right hand is in *abhaya-mudra*. A hatchet is seen in his upper left hand and a bowl of sweets in the lower left hand. In the second compartment the Sun god sits in *utkitasana* holding two lotuses raised up to his shoulder (*skandha-dasha*). Centre compartment is occupied by four armed Lord Shiva seated on his *vahana* Nandi. In his upper right hand he carries a trident, a rosary in his front right hand, a recoiling snake with raised hood in his upper left hand and a *bijapurka*, in the left. Next compartment shows Vaikuntha Vishnu seated exaltedly on his vehicle garuda. He is also four-armed carrying his conventional emblems i.e. sankha, chakra,

gada and padma. In the last compartment in the first row on extreme left shows *Simha-vahni* Durga with four arms holding her conventional emblems. In the second row the *Navgrahas* are beautifully engraved on their respective vehicles (*Vahana*) holding rosary and pot in their raised hands. Only the Sun god is represented with lotuses held in his raised hands. The third row represents the nine incarnations of Lord Vishnu, from extreme left to right: the fish, the tortoise, the boar (lifting the earth on his left elbow), Narshimaha (disembowelling the demon king Hiranyakasipu), the dwarf (holding a parasol), Rama holding a bow and arrow, Parsurama with the axe, Balrama with ploushare, and Buddha. Fourth row of the fountain stone slab is divided in two compartments. Left compartment shows Sheshshai Vishnu, symbolizing the rainy season when the sun is invisible. Vishnu is shown lying recumbent on the seven hooded serpent Shesha. Shesha is accompanied by his consort who appears snake tailed and with human bust in an attitude of worship with folded hands. Lakshmi is seated on the feet of her lord on a *pitha*. Brahma is symbolically represented by four personified Vedas, each seated on a lotuse that issue from the navel of Vishnu. Two female attendants, carrying fly-whisk, stand on each side in addition to two female figures standing with folded hands. The right compartment in this row shows Rama holding bow in his left hand and drawing an arrow from his quiver from his right hand. In the fifth row, eight images of ancestors in the form of husband and wife are seated together on cushioned *Bhadrapitha*. Women appear with folded hands and with *uttriya* draped over their heads to indicate the solemn occasion and are shown seated in *ardhaprayankasana*. The male ancestors sit in *dhyana mudra*. The ornaments worn by them are *Chakra*, *kundla*, neclaces, *hara* etc. Beneath it in the sixth row a water spout is shown in the centre which is flanked by river goddesses Ganga and Yamuna. A couple is shown seated at extreme right and a couple on extreme left in *dhyana-mudra* probably representing figures of donors. The fountain stone slab was enclosed by a band of meandering creepers and a frieze of lotus petals of which only the upper-most portion is left.

Sadly these fountain Stone slabs or memorial stones are vanishing at such astonishing speed that it is becoming impossible for the scholars and the field surveyors to sincerely document them in their original forms.

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The Kushano Sassanian Coinage

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The term Kushano-Sassanian coins is attributed to a distinct series of coins issued by Sassanid's in the territories which were formerly occupied by the Kushana. It is well known that after Vasudeva III the Kushana Empire started disintegrating and the Sassanid's won the areas west of Indus sometime during the reign of Ardeshir. These territories were handed over to the princes of the royal family and they had the power to issue their own coins.¹ They issued two types of coins in these provinces. One followed the Sassanid tradition proclaiming themselves to be the lord or king of the Kushana. The other types of coins are very similar to the coins of Vasudeva showing king standing at an altar showing some Sassanid features on the observe and deity similar to the coins were meant for two distinct territories one within India where Siva and Bull type coins were current and the other for non-Indian territories.

Before attempting a detailed study of the Kushano-Sassanian coinage we shall briefly introduce the efforts done by earlier scholars like Cunningham,² Herzfeld,³ Bataille⁴ and Bivar.⁵ It is well known that Cunningham and Herzfeld have classified the Kushano-Sassanian coin series ruler-wise and that Bataille and Bivar have classified them in accordance with the criterion of coin-fabric. In the present study we have made use of the internal evidence – namely, inscriptions on the coins in Kushana cursive or Pahlavi providing the names of King who issued them.

As to the discovery and availability of the Kushano-Sassanian coins, the districts on the river Oxus⁶ to the north of Paropanisus and the Kabul Valley are important. Some interesting historical facts can be inferred from the excavations. For example, Begram⁷ city was overran by the Sassanid king Shapur between A.D.241 and A.D.250. From the coins of Vasudeva III the latest of the Kushana remnants found at that places we can summarise that, very likely, Shapur conquered

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the region after Vasudeva III, and the descendents of Vasudeva had to subjugate themselves and accept the suzerainty of Shapur.⁸

The first Sassanid emperor of Persia, Ardashir I⁹ whose reign was in the period between A.D.226 and A.D.241, conquered Bactria. He happened to have appointed crown-princes as governors in the conquered provinces. These governors took the privilege of issuing their own coins and also used the title Kushana-Shah (the king of Kushana) on their coins. This title later in the middle of the third century A.D. appears to have changed to Kushan-Shahan-Shah¹⁰ (the king of kings of the Kushana. There are some specimens among the coins issued that showed Siva and Bull on the reverse that can be identified with the ruler Vasudeva¹¹ and were abundant in Bactria and Afghanistan during his reign.

The Kushano-Sassanian¹² gold coins have descended from the gold coins of Vasudeva III. On the reverse of Vasudeva coinage, as we have already indicated, is Siva standing in front of the Bull and on the obverse appears the king standing and sacrificing at an altar. They have the devices of Vasudeva above left and to the right the legend OESHO in Kushana cursive script.¹³



1. Metal: Gold Weight: 7.94gm. Size: 2.7cm.

Obverse: Standing king ; faces left ; wearing pointed helmet ; offer oblation with the right hand into an altar and hold a trident with the raised left hand. Swastika between feet.

Legend: OoNopoko Oo vo E 0)110.....

Reverse: A male stands against bull holds a trident with the raised left hand monogram on upper left field.

Legend: Ohop i.e., OESHO. On right field vertically Beaded Border.



2. Metal: Gold Weight: 8.09gm. Size: 2.7cm.

Obverse: Standing and bearded king ; faces left ; wears pointed helmet and coat of male and trousers in Sassanian Fashion , offer oblation with the right hand. Swastika between feet and monogram on right.

Legend: H (0) Pml Of poke - Kop No SHAO

Reverse: A male stands, an face , against a bull and high raised hair; dots on the two sides of the face indicate curly hair, wear Sussanian trousers.

Legend: Brahmi i.e. OESHO on right field.

The distinct Kushano-Sassanian pattern that developed later had triratna¹⁴ symbol in the obverse field to the right. The coins are thin, saucer-shaped and wide spread. The figures of the king on the coins are larger and coarser, the head being disproportionately large. The king's mail skirt forms a straight and horizontal line throughout.¹⁵The inscription is clumsy and blundered most of the times.¹⁶ We find on the observe of the coins of the first Kushano-Sassanian coins series the corrupt Greek legend Shaonano Shao Bazodeo Koshano.¹⁷

Some coins issued by the first Sassanian conqueror of the Kushana empire, purporting in honour of Vasudeva have the beings head-dress as such with a conical helmet or tiara seemingly covered with rows of jewels. Initially, the coins bearing OESHO in Greek on the reverse with Siva and Bull derived from the earlier Kushana types of Vasudeva have been found in the Kabul Valley. These were later imitated by the Kushano-Sassanian. In a similar vein, the coins bearing

ARDOKSHO in Greek on the reverse with Enthroned Goddess have been traced to the western Indus Valley that were later imitated by the Later Kushana and the Guptas.

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6

Contributions of British Officials to Karnataka Studies- A Historiographical Review

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The second half of the nineteenth century and first part of the twenty-eight century may be regarded as a significant epoch in historical researches in Karnataka. It is well known that the Westerners (i.e. missionaries and British officials) paved the way for Kannada studies during the nineteenth century, and enriched the same with new ideas and modern techniques. The missionaries in particular, undertook the formidable task in the field of languages. The British officials engaged themselves in research over Karnataka's past, through the study of its epigraphy and architecture. The main feature of their work is an attempt to reconstruct the authentic history according to approved scientific method with the help of the critical edition and discussion of old literary works and the study of inscriptions, a great source which slowly revealing itself before the historians. In this manner, their contribution is extremely outstanding.¹

The stupendous volumes of '*Epigraphia Carnatica*' by B.L Rice, or the critical edition of the '*Corpus Inscriptionum Indicarum*' of J.F Fleet; and for that matter Fergusson's and Cousin's studies in Chalukyan and Bijapur architecture have nationwide recognition. Robert Sewell may have termed Vijayanagra, as a '*Forgotten Empire*'; but we cannot forget his classic work on the subject. However, their contribution to literary, linguistic and historical studies equally worth nothing. Their endeavors in editing ancient Kannada classics and more importantly their encouragement to indigenous writers are worthy of consideration. In this paper an attempt is made to examine the early successful attempts in this direction by Col. Meadows Taylor, Robert Bruce Foote, John Mackerel, Walter Elliot, Herman Moegling, Fredrick Zeigler, Ferdinand Kittle, W.A Russell, E.P Rice and two

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administrative historians John Faithfull Fleet and B.L Rice whose works make us appreciate the deep debt of gratitude we owe to them for the Karnataka studies and for the birth of historiography in Karnataka.

Karnataka has a rich heritage of Pre-Historic cultures. For over a century, scholars have located scores of sites connected with pre-history, the earliest of such discoveries being by primroses at Lingasugur in Koppal district in 1842, when he picked a stone hand-axe. Noted English writer and historian *Col. Meadows Taylor* located many megalithic tombs between 1851-60 with human Skeletons and pottery at Jewargi, Andola, Hagaratgi, Chikanahalli, Gogi and Rajan Kolar in the Gulbarga district. His methods were almost scientific. He examined the stone chambers with great care by delicate handling. He published his impressions in the *Journal of the Royal Asiatic Society of Bengal* and some other places. The Hyderabad Government published a book, *Megalithic Remains in the Deccan* by compiling all his writings on the subject.² These are the earliest works on the megalithic phase in Karnataka.

Robert Bruce – Foote was a Surveyor – General of the Geological Survey of India, described as the pioneer in pre – historic studies or father of pre-history in India. He located Paleolithic tools at Khyad, Dhanakshirur, Menasigi etc., mostly in Bijapur and Haveri districts and scores of other places.³ *Colin Mackenzie* was an officer in the survey of India. He started his career in India in 1783 and retired as surveyor-General of India in 1807. He did pioneering work in epigraphically studies. Together with his regular duties which he undertook with great zeal, he also collected manuscripts, local traditions, lavanies and *Sthalapuranas* and also copied inscriptions and collected copper plates. In his collection there were 1,700 inscriptions too, and in the 9th volume of *Asiatic Researches* an article was published on his collection.⁴

Walter Elliot was joined the services as an assistant to the collector of Dharwad, in 1822. As an educational officer in Bombay state is remembered for the pioneering work he did in promoting Kannada education in Bombay Karnataka area by opening a Kannada school at Dharwad in 1831. He began his academic career as a pioneer epigraphist, much earlier than Rice and Fleet. During his stay in this area (Bombay Karnataka), he collected nearly 600 inscriptions in the Bombay Karnataka region and published his epoch-making essay, known as '*The Hindu Inscriptions*' in the Royal Asiatic Society Journal in 1836.⁵ Based on the records collected by Mackenzie and himself, he tried to cull out relevant historical details. Here he has surveyed 595 inscriptions and traced the history of Karnataka from the close of the 9th century till 1234 A.D. He narrates the history of the Kalyana Chalukyas, Kalachuris, Hoysalas and the Saunas of Deogir. As a by-product of this study, he prepared a chronological chart of the Kannada script, in 1833, thereby tracing the evolution of Kannada paleography.

In the Madras Government, he held the post of Kannada Translator. As part of his duties, he revised two Kannada publications. One is Aesop's Fables (†ÊÛÖÖ»Ð¹Ð °Ó 'ÐµÛ–ÐÎÐÓ). It was an easier way to be conversant with

Kannada language.⁶ The second publication is titled as selection of stories and revenue papers in Kannada language by one Adakki Subbarao. He was a student of F.W. Ellis who first propounded the theory that the Dravidian languages are a separate entity from Sanskrit. Although these are the only publications, with which Elliot was concerned, he was held in great esteem for his thorough knowledge of Kannada and other Dravidian language and also for his scholarship. Elliot in his later years comes out with his classical work on South Indian Numismatics. He had collected for the purpose, coins from Karnataka as well and has given enough weight age to the same.

The earliest Kannada publication of a British administrator is the one entitled '*A Grammar of the Carnatica Language*', written by *John Mackerel* (1820 A.D). Before being posted as the Assistant Collector in the Canara district, he underwent a Kannada course at the Fort St. George College in the Madras. Around 1809, he suggested to the Madras Government that a Kannada grammar in English be published for the benefit of newly joined administrators. The Government readily agreed and published his work. Why should one study the Kannada grammar? Mackerel explains in his introduction, thus: "Tipu Sultan, although a Mohammedan was well acquainted with the Hindu language of his state, and Hyder Ali was quite familiar with it. They knew mankind too well not to be aware that unless those who govern be acquainted with the language of the governed, a sell of middle men will arise who will ultimately become the scourges of the country".⁷

For several years this was the only grammar in use. What impressed me most was that he made use of (ÆÐ½i ÀÐÔ±Ö ·Ð»Ð±±) a high level ancient Kannada grammar. *Herman Moegling*, born in 1811 in Frankenhams, Germany, took his doctoral degree at the age of 18, and came to Mangalore in 1836 to propagate Christianity. During his tour of Coorg, Moegling secured English and Kannada copy of *Rajendra name* translated in to English in 1807 by Embercrombi at the orders of King Dodda Viraraja of Kodagu and published it in 1854. His '*Coorg Memoires*' (1852) deals with the history and culture of Kodagu. In the preface to the work he states that his object is to give information "... Concerning the religion, the customs, the habits, the character and history of the people and an account of the nature and peculiarities of the country".⁸

He was again the first to cultivate Kannada Journalism. He started *Mangaluru Samachara* in 1843 in Mangalore and *Kannada Samachara* in Bellary in 1844. He made the Germans acquainted with the works of Purandaradasa, Kanakadasa and other dasas (saints) by publishing these works in German. Indeed, Moegling was the first to bring out Dasa Songs in Kannada. His methodology was sound, in that he collected the popular traditions, accounts of witnesses and written documents and shifted, arranged and harmonized the evidences he gathered from them. He made no statement without examining his evidences carefully.⁹

Rev. Frederic Zeigler was another important Basel Missionary, who had rendered much service to the cause of Kannada language, was born on May 8th, 1832, in an agricultural family. He began his career as a primary school teacher.

He was picked up for missionary work in India and sent to Mangalore which he reached in November 1862. He learnt Kannada and devoted his time to literary work by publishing Kannada text books and Dictionaries. He wrote *A Practical Key to Kanarese Grammar* was meant for foreigners who desired to learn Kannada. Another useful work is *A School Dictionary*. In this he lists Kannada words together with the Sanskrit ones. *Kannada Bala Vyakarana* and *Kannada Shala Vyakarana* which he wrote jointly with Rev. D. Costa and B.L Rice respectively are works on grammar meant for use in the school. He also made another attempt to present Kannada Grammar in a more systematic way in his *Catechism of Kannada Grammar*.¹⁰

Rev. Ferdinand Kittle was the most outstanding of the missionaries of Basel Mission. He acquainted the Kannadigas with their classics. He remembered, even today, by his Kannada-English Dictionary, popularly called Kettle's Dictionary, his magnum opus. Kittle was born on April 7th, 1832 at Resterhalf. He arrived in Mangalore in December, 1843. His significant contribution to old Kannada lies in his revising and editing two great works – *Shabdamanidarpanam* of Kesiraja and *Chchandombudhi* of Nagavarma. His greatest work is Kannada-English Dictionary. It was originally compiled by Rev. W. Reeve and was published in 1832, and in 1858, Daniel Sanderson enlarged it by adding more words. There were many shortcomings in earlier editions. So he worked on this project for 15 years and published it in 1894. Noticing in Indian Antiquary J.F Fleet wrote that the work is "Critically the more correct We now have available, for the study of the Kanarese in its ancient and medieval forms, a dictionary of the most exhaustive and useful kind".¹¹

The epigraphists, *B.L Rice* and *J.F Fleet* have also contributed substantially in Kannada literary fields. Rice Joined the Mysore Education Service as principal of Central High School in Bangalore. He collected manuscripts and epigraphs. He then started the famous series '*Bibliotheca Carnatica*' in 1880's, under which Kannada works such as *Pampabharata*, *Pamparamayana*, *Kavyavalokana* and the like were published. His '*Epigraphia Carnatica*' volumes were his outstanding contribution. Each volume having inscriptions from every taluk regularly arranged and numbered such a systematic work of presenting the text in original script, the transliteration in Latin script and its English translation has not been done in any state and any area in that time. It is a unique work.

J.F Fleet was not a fulltime epigraphist as Rice was. But he was more adept in their Critical analysis. He made a important work in the Bombay Karnataka area. He examined *Sanskrit, Pali and Hala Kannada inscriptions* in Indian Antiquary Journal. He also published inscriptions in *Epigraphia Indica*. He examined inscriptions of Bombay Karnataka area, and in his pioneering work *Dynasties of the Canarese Districts* for the Bombay Gazetteer in 1882, he presented an outline of the history of ancient dynasties. Any way his solid contribution was in Kannada folklore. During his spare time, he had collected about 30 ballads, and he published a few in the Indian Antiquary, thereby giving them an academic status.

Secondly many of these deal with contemporary events and some, anti-British. But he did not mind.¹²

B.L Rice's younger brother *E.P. Rice* wrote '*A History of Kanarese Literature*' in English in the year 1895. It is a well documented narrative with topics such as, the background of Kannada language and country; influence of neighboring languages; periods of literary history, as Jaina, Virashaiva and Brahman; specimens of Kanarese humour; the present position and prospects of Kanarese literature; and the Sanskrit writers in the Kanarese country. However in the chapter on 'Some characteristics of Kanarese literature' he opined thus: "I am afraid it must be confessed that Kanarese writers, have as yet contributed extremely little to the stock of the world's knowledge and inspiration".¹³ This evoked sharp critics from Kannada scholars like Dr. R.S Mugali and others.

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How Sûdras Converted Into Peasants During The Early Medieval Period?

*Arjun Singh

The background of social changes in early medieval India is provided by certain economic developments. The most significant change in the economy of the period is the large scale transfer of land revenues and land to both secular and religious elements by princes and their vassals. Many charters mostly grant generally recorded on copper-plates, attest to this process. The economic and political ties of the central government with the local authorities were disrupted by the grant of fiscal and administrative autonomy to the beneficiaries. The four social corporations theoretically existed throughout the country but they were not water tight compartments. New groups were given place in this scheme by ingenious explanations.¹

Brâhmins were the first place in the Hindu social organization and the status of brâhmins, especially the intellectuals continued to be regarded as the highest among the four Varnas. They were constituted the priestly class of the society and study, teaching, sacrifice; officiating in sacrifice and making and receiving gifts were the main duties of the brâhmins.² Kchatriyas had occupied the second place in the order of merit. The protection of people and regulate the *Varnaûrama* system were the main duties of the kchatriyas.³ Vaicéyas were next to the kchatriyas in the social order and were included in *Dvijâs*. Agriculture, rearing of cattle and trade were the main occupations of the vaicéyas.⁴ Úûdras occupied the last place in *Varnaûrama* system that by tradition were regarded low in this society. The úûdras were traditionally ordained to serve the upper three Varnas without any payment.⁵ Thus it is clear that agriculture was the main occupation of the vaiúyas and the úûdras main occupation was to serve the upper three Varnas.

But, in the post-Vedic period, the introduction of money and greater production brought in the beginning of capitalistic economy in which big gap was created

between the wealthy traders and land-holders on the one hand and small artisans and poor wage earners on the others.⁶ The mass of úûdra population seems to have been employed in agricultural operations. The Dharmasûtras assign agriculture to the vaiúyas who were independent peasant proprietors paying a part of the produce as taxes to the state.⁷ The vaicéyas, mainly as peasants and secondarily as traders, seems to have been the principal taxpayers in post-Vedic times. Generally, therefore, the úûdras possessed no taxable property in the form of land, and as such as most of them had to work on the land of others. The rule of Âpastamba⁸ that if the servant in tillage gives up his work, he should be beaten with a stick shows that in the sûdras the poorer class of the vaicéyas engaged in tilling and labour were treated badly by the land owners and were reduced to the status of the of the úûdras, but the richer section of still enjoyed prestige and better treatment than the úûdras. The tendency of approximating poorer section of vaiúyas engaged in agriculture and cattle rearing to the class of úûdras is also found in the Buddhist texts.⁹ The Jâtakas also show that while the rich peasants (kumbhika¹⁰ and gahapati¹¹) in this period were rising to the status of peasant proprietors and were grouped with the rich traders and merchants, the petty peasants (kassaka)¹² were toiling hard against starvation and were gradually deteriorating to the class of hired labourer or even slave in the ranchman's estate.

The Arthauâstra also points to the fact that the peasantry not only consisted the vaiúyas varna but it also included considerable number of úûdras in the Mauryan period.¹³ The Milindapañho¹⁴ also refers to cultivation, trade, and the care of cattle as the duties of the ordinary folk such as vaiúyas and úûdras. Such active participation of the úûdras in the agriculture must have led to the depression in the social status of the peasantry which in the earlier days consisted only the member of the Vaiúya class. Though the Arthauâstra¹⁵ prescribes, like the Dharmauâstras, for the úûdras the duty of serving the twice born, yet side by side it also include agriculture, cattle breeding, trade and the profession of artisans as duties of úûdras.

The character of slavery was also modified in the post-Vedic period. Vedic slavery was mostly confined to women, who were employed in domestic work. In the age of Buddha, it also embraced men, for the term *dâsaka makaraporisa* is frequently used.¹⁶ What is significant these slaves were also employed in production. R.S. Sharma also points out that probably the úûdras were employed on a far larger scale as slaves and labourers in agricultural production by the state.¹⁷ Úûdras were cultivators (without any right of land) under the brâhmins and the kchatriya landlords.¹⁸ Neglect of cultivation was to be punished with the transfer of the land holdings to others.¹⁹ But in this period, their position began to change.

But after the downfall of the Mauryan Empire various factors such as the comparatively loose political control of the central authority, foreign invasions, land grants, etc. were emerged which led to the diminution of slavery during the middle of the first millennium B.C.²⁰ This ultimately paved the way for the growth of the class of dependent peasantry. Though Manu (VIII.416) attempted to impose a strict bound age on slaves by stating that a slave cannot own property and

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associated slavery mainly with the lower sections of the society consisting mainly the ūdras, yet the Dharmāśāstra works following the Manusmṛiti reflect a gradual weakening of slavery.²¹ The economic forces were partly responsible for the growth of the ūdras as a class of dependent peasantry. Some evidences are found of the development of productive forces involving greater use of iron implement for agricultural purpose.²² With better types of tools and implements it became easier to improve agriculture, clear forests and bring more areas under cultivation.²³ Under such circumstances many of ūdras slaves appear to have been transformed into the class of peasantry.

It suggest that from the Gupta period onwards joint families owning vast stretches of land began to break into small families having fragments of land.²⁴ The large state farms of the Mauryan period were replaced by small plots of land. The post-Gupta period witnessed the phenomenal growth of the feudal complex.²⁵ It seems that in the post-Gupta period the administrative disintegration and decentralization led to the rulers to grant land to relatives, members of the clan, warriors, chiefs and officers in lieu of their services.²⁶ This process was further accelerated in the post-Harsa period. The peasants in the donated villages were required to pay their customary due to the beneficiary, carry out their orders and stick to the soil transferred to the recipient.²⁷

The contemporary sources also describes that the sūdras were working as agriculturists. Kautilya recommends the settlement of new villages having mostly ūdras cultivators.²⁸ The ūdras appear as share-croppers in the laws of *Manu* and *Yājñavalkya*²⁹ (c.4th cent. AD). *Varāhamhira*³⁰ and *Brahaspati*³¹ also hint that the people of this varna (ūdra) had started cultivation during the 6th-7th centuries A.D. The *Parāśara Smṛiti* (600 AD-900 AD) also allows agriculture for the ūdras.³² Further *Devala* (600 AD-900 AD) includes cultivation in the list of the duties to be performed by the ūdras.³³ Hiuen-Tsang³⁴ clearly states that the ūdras were agriculturists. Ibn-Khurdadba³⁵ also made a general statement that the ūdras were husbandmen by profession. The word *kīnāūa* means a Sudra according to *Asahāya*³⁶ (8th cent. Comm. on Nārada Smṛiti) and a cultivator according to *Ajayapāla*³⁷ and *Lakmīdhara* (12th cent. AD).³⁸ And the *NarasiAha Purāna*³⁹ also prescribes agriculture for the ūdras. The *Abhidhānaratnamālā* lays down that a ūdra can be a householder (*grahastha*).⁴⁰ The *Markandeya Purāna*⁴¹ and the *Nitivakyamṛta*⁴² reveal that ūdra peasants and ploughmen constituted a majority of the population in a village. The *Mahapurāna* of Jinasena (9th) also states that a village was largely inhabited by ūdra-karsakas (ūdras peasants).⁴³

The transformation of ūdras into farmers had started to take some shape by the end of the Gupta period and by the early medieval period, many of their families had established as farmer families. From the foregoing survey of sources it can be fairly said that the main reasons of the ūdras converted into dependent peasants were:

- I. The economic forces specially, the rise and development of iron technology in agriculture.
- II. Fragmentation of land through the process of partition of gift.
- III. The weakening of slavery during this period.
- IV. The rise and development of feudal complex during the early medieval period.

Thus, during this period, cultivation by the ūdras had become a well recognize fact, although the ancient law-books prescribed service of the people of three higher *Varnas* as their duty bound occupation. It is thus pertinent to note that the rise of ūdras as farmers had taken some shape by the end of the Gupta period, but their position as cultivators came to be widely recognized in the early medieval period.

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The Role Of Sufi Saints In Administrative System Of Hoshang Shah Gauri Period

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In the present study the main emphasis will be on these points- how to founder founded Independent Kingdom of Malwa by Dilawar Kan Gauri, reoriented the rich cultural heritage of Malwa, and gave it a new life, new vigour and fresh hopes and Hoshang Shah Gauri (Successor of Dilawar Khan) attitude towards the Sufi Saints, and the role of Sufi Saints towards the administrative (Aspect) system in Hoshang Shah's period.

Dilawar Khan Gauri was appointed as governor of Malwa by Sultan Muhammad -ibn Firoz in 793A.H. /1390-91 A.D.¹ *Dilawar Khan* took his residence at Dhâr which was in those days the headquarter of provinces.² After the Timur's attacks, Sultan *Nassir-ud-din Mahmud Tughlaq*, was badly defeated by him in 801 A.H./1398 A.D.³ Mahmud now began to move from place to place as a fugitive and in that he turned towards Gujarat. The object of Sultan Mahmud in coming to Gujarat was to obtain military help from Zafar Khan* and in alliance with him to march upon *Delhi*.⁴ When Mahmud finding no possibility of getting any help from Zafar Khan, turned towards Malwa,⁵ where Dilawar Khan was ruling as governor. Dilawar Khan accorded him a very warm reception in a most befitting manner. Mahmud was pleased with the behavior of Dilawar Khan and he stayed at Dhâr in Malwa up to 804 A.H./1401-02 A.D; when he left for Delhi after receiving invitations from the nobles (Malloo Iqbal Khan) of the place.⁶ When Sultan Mahmud left in Dhâr, and Malloo Iqbal had also returned to Delhi, Tatar Khan (Son of Zafar Khan) too was pressing his father to accompany him to Delhi to expel Malloo Iqbal an enterprise which Zafar was not willing to undertake and which had produce a rupture between the father and the Son. At this time Zafar Khan had gone towards

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Somnath⁷ and the port of Diu. The most opportune moment Dilawar Khan fulfills his long cherished desire of assuming royal insignia. Dilawar Khan took the title of "Amid Shah Daud" and assumed such royal prerogatives, in the year 804 A.H./1401-02 A.D.⁸ Dilawar Khan not only established his authority over the territories of Malwa, but by his policy of toleration towards the Rajputs and other Hindus living in Malwa, he succeeded in laying the foundation of the new independent kingdom which during the period of about a century and a half of its life re-oriented the rich cultural heritage of Malwa, and gave it a new life, new vigour and rest hopes. He started a process of synthesis of Hindu and Muslim styles of architecture in his mosques at Dhar and Mandu.⁹ The pulsating life of this new Malwa can be discovered during the period of successive rulers, when the military forces of the kingdom were often defeated, but the victor could never successfully annex the territories to his kingdom.

On the death of *Dilawar Khan*, his son Alp Khan ascended the throne of Malwa in A.H.809/1406 A.D. assumed the title of *Hoshang shah*. *Hoshang shah* was accepted as the rightful successor by all the officers of the state and by the people.¹⁰ All the nobles of the state and the Zamindar offered their allegiance to him and acknowledged him as their sultan. But *Hoshang shah* to meet the aggression of *Muzaffar Shah*, the sultan of Gujarat.¹¹ Some Historian believe that Muzaffar considered *Dilawar* as his brother-in-arms and the rumors that *Alp Khan* had poisoned *Dilawar Khan* enraged him and he invaded Malwa to avenge this vile murder.¹² But the real cause of Muzaffar's attack was not to punish Hoshang shah for his supposed administration of poison to his father, but it was an outcome of his policy of aggrandizement and intended occupation of Malwa.¹³

Muzaffar Shah after imprisoning Hoshang shah, annexed the kingdom of *Malwa*¹⁴ and appointed his own brother Nusrat Khan,¹⁵ as the governor. But *Nusrat Khan's* failure to hold Malwa and the ascendancy of the nobles of *Malwa* under the leadership of *Musa Khan*.¹⁶ When *Hoshang shah* on receiving the information of the rise of *Musa Khan* in Mandu and disgrace of *Nusrat Khan*, appealed to Sultan Muzaffar. Sultan Muzaffar released *Hoshang shah* from confinement and dispatched him to Malwa in company with his own son Ahmad Khan, and in a short time he was restored to power.¹⁷

After occupying Sahadiabad Mandu, *Hoshang shah* then started the organization of the administrative machinery. Hoshang shah devoted most of his energies to strengthen the frontiers of his kingdom; he did not neglect the internal prosperity of the country. To increase the glory of his kingdom of the, he extended his patronage the scholars and the existence "Madarsa" in Mandu indicate that he had taken positive steps for the promotion of learning. The royal patronage attracted scholars and "Mashaikh" from different parts to come and settle in *Malwa*.¹⁸ *Hoshang shah* had in the beginning of his reign, sought advice from *Haji Saiyid Ashraf Jahangir Sammani*, who had finally settled in Jaunpur Kingdom.¹⁹ The Saint who had been a ruler himself before the renounced the world, did comply with the request of *Hoshang shah* and sent him in reply a letter containing valuable advice

on matters of administration. As a *Sufi Ashraf Jahangir* believed in the philosophy of "Sulh-i-Kul" and advocated this principal as the basis of state policy.²⁰ *Saiyid Ashraf Jahangir* did not believe in absolute monarchy, and advised that in important matters of state the king must consult good, honest and learned men. The idea behind consultation was to gain an opportunity of weighing the situation and to gain confidence of the officers "consultation" he wrote, "May appear as divulgence of secret, but in reality it is the right method of keeping a secret. In consultation the King must listen to all without at once expressing approval of any of the opinions. He should move in a way that each one of them feels that the King has acted upon his advice."²¹ Hosangshah accepted the advice of the Saint and adopted the method of consultation as a principal in conducting the affairs of the state. In Malwa consultation and discussion with high officers and prominent persons, and their approval of the action of the King, became a regular practice. Consultation with the nobles, practiced for about a century, became a tradition in the state system of Malwa, it was considered by the nobles as their privilege and right, and later in the reign of Mahmud Khalji II when any noble was not consulted he expressed his resentment. Ashraf Jahangir²² had advised the King to refrain from tyranny-"Nothing can be more destructive for the King than persistent and severe punishment and terrorization of the subjects." The principal advocated here was not a new one, but in its application the sultan of Malwa did not make any distinction between their Muslim and non Muslim subject, and that was a new thing. As a result of this policy of toleration destruction of temple or harassment of the non-Muslims is not to be found practiced in the kingdom of Malwa. Freedom of worship adopted by the state as its policy stands in contrast with the policy of the other contemporary state. A number of Jain temples flourished in Mandu, Dhar Ujjain, Mandsaur, Hoshangabad and Ashta, where in images of Jain Tirthankars were worshipped freely. In the administrative machinery of Malwa we find the Hindus occupying important positions, they were also included in the advisory council of the monarch, for example-Nardev Soni and Sangram Singh Soni were treasurers, Rayan Rai Siva Das commanded a section of the army, Punja Raj was in charge of the Khalsa lands, and Medini Ray worked as wazir with Salivahna as his assistant.²³

Sheikh Makhdum quzi Burhan-Ud -din came to Mandu with in the first Decade of the accession of *Hoshang shah*. The Sultan not only received him with honour but also became his disciple (Murid).²⁴ *Quzi Burhan-Ud-din* was a great scholar and according to the compiler of "Gulzar-i-Abrar", he was of the noblest birth, a great "Wali" and commanded great respect. It is not unlikely that *Hoshang shah* wished his Kingdom to be blessed with the presence of a Sufi Saint of eminence, particularly when in the Kingdoms of Gujarat, Johnpur, Deccan, and Khandesh, a feeling prevailed in the minds of the people that they were living in a state protected by the blessings of Sufi Saints. The presence of Hazarat Burhan-Ud-din enhanced the prestige of Malwa, and Sufi Saints began to come to Malwa, where the Sultan spared no pains to receive them well. *Saiyid Nizam-Ud-din Ghauth-Ud-Dhar*, who belonged to Silsila Qulandaria came to Malwa and took up his residence by the

side of a tank in *Nalcha*.²⁵ *Sheik Yusuf Budha*²⁶ *Erachchi* know as *Maqtul-Ul-Ishq* also came to Malwa.

Conclusion-

Medieval *Malwa* under the rule of Muslim Sultans passed through progressive in culturally and economically, *Dilawar Khan Ghuri* established the Kingdom and laid down certain principals to serve on the basis for it. During the fifteenth century played quite an important role in the interstate relations. From the time of her foundation the rulers of *Malwa* followed a policy of toleration towards the Hindus. The result of this policy of toleration was that the Hindus and Muslims learned to live in peace with each other which in its turn provided them with maximum opportunity of mutual gave and take.

Hoshang shah had in the beginning of his reign, sought advice from Sufi Saints, because he did not neglect the internal prosperity of the country. Sufi Saints gave the valuable advice on matters of administration.

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Trade Links Between India And The Gulf: The Role Of Sindhi And Gujarati Merchant Communities In The Seventeenth Century

*Anchal Sharma

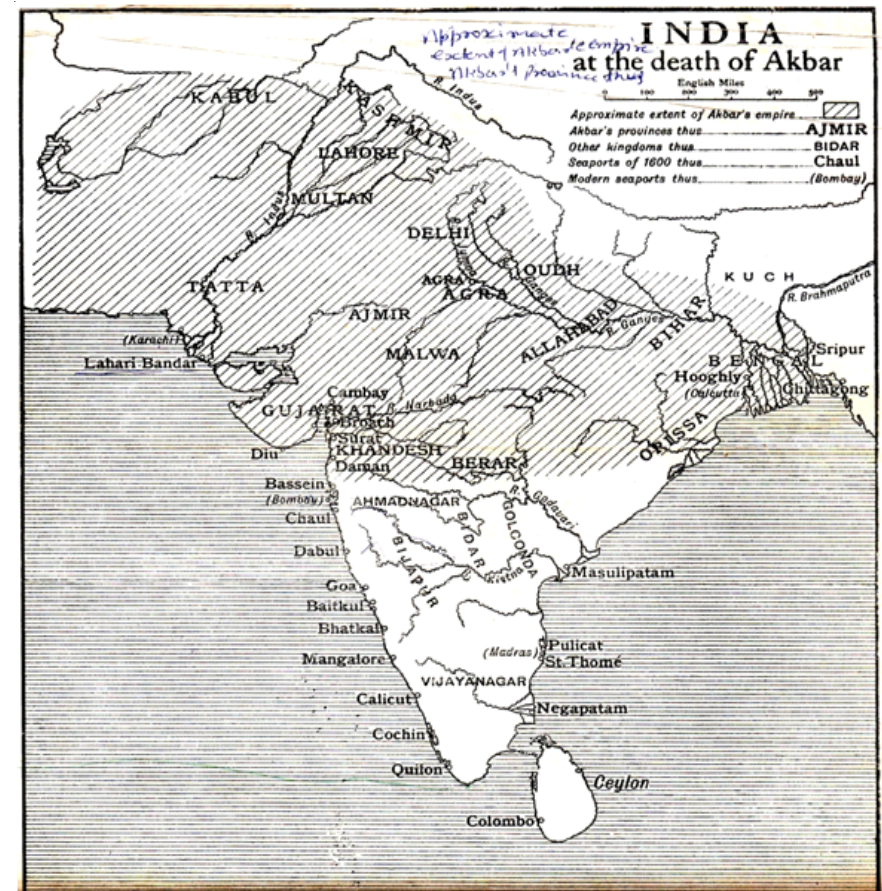
The age-long economic contacts between India and the Gulf countries are an important feature of Indo-Gulf relations. Archaeological evidences witnessed the trade relations between these two regions since the age of Indus Valley civilization.¹ A number of seals found in the Gulf during excavations which had designs and characters similar to Indus and Harappa civilization.² Some objects like pottery and sea-shells belonged to the Gulf were also recovered during the excavations in Harappa. According to J.P.Joshi of the Archaeological Survey of India, "as many as 42 items of trade have been identified which include copper, silver, carnelian, ivory, tin, tortoise shell, pearls, precious stones and cloth".³

The scholars like Al-Beruni and Abdulrazzak described the trade links between India and the Gulf in the medieval period.⁴ But, the period of the seventeenth century has been known as the 'golden period' of Indian maritime trade because this was the time when the Indian merchants expanded their trade activities to almost every part of the Gulf.⁵ A number of fruitful commercial exchanges were witnessed in this period. A number of evidences described the well-known trading centres in India during this period through which Indian goods were used to send to the Gulf ports and two main out of them were Sind and Gujarat. The importance of Sind in overseas trading has been acknowledged in Portuguese documents. The volume of trade can be understood from the percentage of custom revenue of the port Thatta which was 10 per cent of the total.⁶

In Gujarat, Cambay, Broach, Surat and Diu were important commercial hubs for the overseas trade.⁷ These centres were well known for ivory, corn, agate-carving, muslin, quilts, patola, baftas (craft products), cotton stuffs, silk, lacquer ware, calico and chintz. Surat and Cambay ports were the main centres for the ship

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building.⁸ In Sind, Dabhol and Thatta were the well-known trading points.⁹ Dabhol, Daibal or Dewel was disappeared by the early seventeenth century and known as Diul or Diul Sind. But later it was called Lahari Bandar port which was used for the export of cotton goods, indigo and a variety of country products to the Gulf.¹⁰ The chief products brought to India from the Gulf were coined silver in the forms of larins, horses, dried fruits, Persian silk, carpets and pearls. Bahrain was famous for its pearl fisheries.¹¹



Adapted from Tapan Raychaudhuri, Irfan Habib, *The Cambridge Economic History of India*, Volume I: c. 1200-c. 1750, Orient Longman & Cambridge University Press, New Delhi, 1982.

The Arab and Portuguese documents speak of a specific business class from India, who was the '*baniya*' community from Thatta in Sind.¹² Diego de Couto mentioned that Thatta was one of the richest port towns in Sind. Thatta was famous for its high-quality cotton, chintzes and muslins.¹³ Thatta was an important trading point, especially for Muscat.¹⁴ The Thattai *baniyas* were well established in Muscat. There were three different Indian merchant communities in Muscat. The first were the Sindhi *Bhatia*'s from Thatta who later shifted to Bahrain and other Gulf ports when Thatta lost its commercial importance. The second business community was the Kutchi *Bhatia*'s who had global business connections. Some prominent businessmen of this community were Virji Purshotam Toprani Premji Jamnadas Bhimani, Ratansi Purshotam, Dowlatgirji Marupgirji, Virji Ratansi, Damodar Dharamsi, Khimji Ramdas, Dayal Purshotam, Danji Murarji, Vallabdas Umarsi and Gopalji Walji. The third group was the Khojas, who were from Hyderabad and also known as Luwatiyyas.¹⁵ The Indian merchants in Muscat used Portuguese ships for trading.¹⁶

The Sindhi *Bhatia*'s from Thatta were the first Indians arrived at Bahrain. They were Hindus and perhaps the first non-Arabs to settle in the country. The trade between Sind and the Gulf was mainly conducted by them. They were also called '*baniyas*'. The Thattai *Bhatia*'s are still doing well in Bahrain. However, it was a small community and still its members are small in numbers, but undoubtedly, they believed to be the most trustworthy business group on the island and often invested capital on the outcome of pearling expeditions in return for first pick of the choicest pearls which they sold to wealthy merchants and Indian royalty. Baboo Kewalram, a business tycoon in Bahrain belongs to the family who was active in trading with Arab traders of the country, and later settled on the island in the early eighteenth century. He mentions, "The people of Bahrain are warm, hospitable and respect relationships". This might be the reason that Bahrain became the most comfortable destination for trading and residing of the Indians. According to an estimate, 19 per cent of the total number of the community in the Gulf was born in Bahrain.¹⁷

The '*baniya*' community was not only doing well in Muscat and Bahrain, but they had good reputation among the merchant communities in Dubai also which was the largest city in the United Arab Emirates. Dubai was a stopping place for the ships heading to and from India and has been known as the 'city of merchants'.¹⁸ The Indians formed the second largest business group after the local Arabs in Dubai. They were the financiers for the pearling expeditions and had a control over the retail trading in the country. A number of them were also representing the British Indian firms in Bombay. These merchants enjoyed freedom in the country until 1930s. It was the time when the pearl industry declined and the discovery of oil in the region provided a source for direct income to the Arab rulers.¹⁹ There were about 600 wholesale dealers in textile in Dubai, of which 450 were the Sindhis.²⁰

There was another Indian merchant community functioning its economic activities and had dominance over the gold trade almost every emirate of United

Arab Emirates and that was the Gujarati business group.²¹ Like Sindhis, the Gujarati merchants had good trade links with the Gulf countries. They used to travel to different parts of the Gulf for trading and some of them had settled in the Gulf countries permanently.²² The documents of the seventeenth century speaks that the Venetians, Jews from Aleppo and *baniyas* from Gujarat were the main exporters of the pearls from Gulf.²³ It is important to be mentioned here that in pre-oil era the primary sources of income of the Gulf countries were pearls, fishing and trade. The majority of population in Kuwait, Qatar, Bahrain, the Trucial Sheikdoms (United Arab Emirates), and the eastern coast of Saudi Arabia was involved in these activities to earn their livelihood.²⁴

The Gujarati merchants were well-known for their mercantile abilities. Even the English and Dutch were surprised to see the business skills of the Gujarati people when they visited Gujarat in the 17th century. The Gujarati businessmen had established the '*hundi*' system for easy transmission of money. A number of agency houses also set up in India and the Gulf countries where the merchants could cash *hundis* at their destination points after selling their goods.²⁵ This system was wonderful and gradually became the standard form of payment in mercantile dealings.²⁶

A number of Portuguese, English and Dutch and French companies were trying to expand their commercial activities in the Gulf region, but the Indian traders had established good trade links with the Gulf countries and were much successful than the English and Dutch companies which had many reasons, like, these companies expected to have a profit of 40 per cent or even more whereas, the Indian traders were happy with only 10 to 15 per cent. The other causes were the low shipment charges on the Indian ships and less expenditure on equipping them in comparison to than the English or Dutch. And moreover, the Indian traders had a better understanding of the Gulf markets, and the traditions and likings of the local people.²⁷

The period of seventeenth century was, therefore, very important in terms of economic developments between India and the Gulf. This period was also known for an intense competition between trading companies due to the strategic position of the Gulf on the rich route to India and later, the Europeans succeeded in obtaining the control over the region. The British East India Company played an important role in it. The British desired to rule over India economically and politically, and for this, it was important to obtain control over the lines of communication between Europe and India. Therefore, the British decided to control the Gulf region and a number of British agencies and residences in Muscat, Bahrain, Kuwait and Sharjah were established.²⁸ Both India and the Gulf came under the British control and the matters concerned with the Gulf were discussed in British India until 1947. The Indian currency was in circulation in the Gulf countries.²⁹ In 1959 the 'Gulf rupee' was introduced by the Indian government to control the smuggling of gold. Later, the Gulf states issued their own currency in the mid of 1960s.³⁰ Later, the dominance of the British over India and the Gulf not only connected both the regions

economically, but also politically and administratively from the late nineteenth century to near the mid-twentieth century during the British period. Today, the trade and labour outflow from India are the two dominant issues within the commercial interaction between India and the Gulf region.

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Business Strategies of Medieval Merchants on the Influx of Indian Ocean World System

*Anu Mariam Ninan

Introduction

Researches on commercial histories were influenced by world-system analysis postulated in the mid 1970s by Immanuel Wallenstein in response to a series of developments on the global economy. Though he was the founding father and leading protagonist of Euro-centric approach¹, he vigorously asserted that Indian Ocean Basin was an external arena outside the early modern world economy. Even before the capitalist trade a world trade based on local trade had been evolved in the East.² The very system in the middle ages was based on an oriental world economy within which the indigenous traders started operating was not based on a core-periphery basis but it is of 'multi-cantered'. The regional economy of medieval Kerala acted as an important unit of this 'multi-cantered oriental world system' on the Indian Ocean.

Historically, the Indian Ocean region has an economic, political and strategic significance not only for those inhabiting this region (mostly Indians) but also for the whole world. The greatest favourable maritime route between the East and West in the middle of the old world, stretching from the Indian ocean (through the Persian Gulf and the Tigris and Euphrates rivers or through the Red Sea) to the Mediterranean.³ In all periods in history Indian Ocean is providing a crucial element in developing the cultural and economic sphere of merchants. The traders who dwelt in its suburbs were neither militaristic nor aggressive, but have been eager to trade with foreign merchants coming to their ports.⁴

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Normative Structure and Business Transactions of Merchant Bodies

Merchants emerged as a pivotal group in the multifaceted activities of maritime India had expanded their commercial functions through diverse channels and devices. In the pre-industrial period the long distance traders had problems related with credit payment, settlement of commercial disputes, storage facilities, transportation etc could be solved by the formation of trade Diasporas.⁵ Within the 'multi cantered' approach, the proficient traders would go to other regions for trade and also to settle down there, linking the region through a network by the repeated flow of capital, movement of commodities and personnel for procurement and distribution of cargo. The Geniza records of India traders offers a mine of information of Indian Ocean trade also furnished details regarding the diversities of merchants, the shipping patterns, the commodities transacted, the organization of trade and also revealed at the same time the mental world of commercial community.⁶ In the consignment system the trader and the business partner were held together in a mutual bond of personal friendship, complete trust and financial interest. There were well established conventions in commercial contracts by intermediaries in all the trading cities of Mediterranean and Indian Ocean.⁷

The proficient merchants allotted brokers as agents for fixing the prizes between sellers and purchasers in the organization and mechanisms of trade. Through this transaction the brokers got a sum in business, some of these business groups used to send money or bills through the medium of merchant clans engaged in trade like the Karimis.⁸ The working of medieval trade in south India particularly Kerala were carried by merchant bodies under the banner of guilds had conducted their business through collective efforts. The general view of historians is that in the trans-regional networks Anjuvannam and Manigramam must have had many West Asian trading settlers.⁹ Manigramam and Anjuvannam in Kerala had an institutional character in which it includes Syrian Christians, Arabs and Jews referred it in the Tarisapally copper plate.¹⁰ Though the Tarrasa church of Qulin as a religious institution, had also a rallying point of West Asian and indigenous Manigramam traders.

Political-cum-Survival strategies of ruling elites and mercantile communities.

The political world does not operate independent of the economic, and the economic world exists and prospers without political sphere. Political rulers managed to make use of the expanding commercial atmosphere for furthering their political ambitions and for building state structure in their seats of power. These rulers sometimes suffered from the shortage of money and unending military expenditure. It was seen in the case of Chera-Chola conflict the merchant prince Joseph Rabban meet the requirements for the Chera King Bhaskara Ravi Varman.¹¹

The strategic merchant groups themselves survive was to keep closer to the rulers and those who exercise power. The rulers in return to these services of the merchants ensured the safety of life and property of these mercantile communities. The merchants utilizing their political world had been access to highest provincial

officials to defuse impending crisis to solve problems and redress grievances. The leaders of the mercantile groups individually or the entire body collectively had complete right to collect taxes, clearing disputes and acted as independent princes. Mar Sapor Iso the grandee of the Tarisapally Chapped had manipulated the urbanization of Kollam¹² and developed an economic structure grounded on a political set up. In return to this the Chera king Sthanu Ravi and local ruler Ayyanadikal showering commercial privileges towards the Christian merchants to ensure trade surplus for strengthening the backbone of the political economy of the state.

The medieval merchants increasingly used religion as a device and strategy to expand commercial networks and hubs of economic contact. It yielded a powerful weapon to influence both the stronger and the weaker and to bring different segments of the society under one umbrella. In medieval times trade was often conducted with the support of religion or using religion as a platform. The merchants gave endowments to religious institutions and supplied large sums of money for the restoration of these institutions, while the latter gave the traders legitimization for their ventures.¹³ So in the economic sphere the merchants used religion as a sugar candy to release the bitter circumstances that they faced from elites and religious functionaries.

The pre-modern merchants used to buy political favours and economic concessions from rulers in return for the protection cost. Before the European period the long distance trade of Indian Ocean was non-systematic. In the present study the trading activity was carried on by professional merchants acting as a profit seeking individuals and they employed any strategy to fulfil their aims.

In the concluding part we pointed that the oriental world system in the East based on a multi-cantered economy in which different regional economies linked together by cohesive factors of the large exchange mechanisms of the Indian Ocean. Indian maritime trade had been sanctified by tradition and based on the principle of honesty and trust. The consigning goods had a complex system of operation because the owner could not see the merchandise and in the case of bills of exchange it bore no seal or signature of witnesses. Maintenance of integrity and honesty emerged to be a central aspect of conducting trade and making profit, which in fact turned out to be the most decisive and constituent parts of the survival and managerial strategies that the merchant groups developed.

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'The Rise of the Mughals Power in Deccan and Settlement Process of Revenue System'

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The term *Deccan* denotes a geographical region rather than a precise unit of administration, and has to be interpreted by the facts of any particular period, but in the language of the Moslem chroniclers, it usually meant whatever area, beyond the line of the *Narbada*, was under *Moslem* rule, its southern and fluctuating, boundary being the *Hindu* territory subject to *Vijayanagra*.

Parts of modern day southern *Karnataka (Gangavadi)* were occupied by the *Cholas* at the turn of 11th century.¹ The *Cholas* and the *Hoysalas* fought over the region in the 12th century, before it eventually come under *Hoysalas* rule.² At the turn of the first millennium the *Hoysalas* gained power in the region. The expansion of the *Hoysalas* Empire brought miner parts of modern *Andhra-Pradesh* and *Tamil-Nadu* under its rule. In the early 14th century *Harihara* and *Bukka* Raya established the *Vijayanagra Empire* with its capital *Hosapattana* (latter name *Vijayanagra*) on the bank of the *Tungabhadra* River. The Empire rose as a bulwark against Muslim advances into South India, which it completely control over two centuries.³

Aladdin Khalji carried the Moslem arms across the *Narbada*, and during a portion of the fourteenth century, there were *Deccan* provinces subject to *Delhi*. *Aladdin Khalji* did not introduce his distinctive revenue system in his tract, but the practice of farming existed. Judging by the particular instance recorded, the farms were given for large areas, entire provinces or groups of provinces and in the reign of *Mohammad Tughlaq*, they were held sometimes at least by mere speculators.⁴

The disintegration of the *Delhi* kingdom resulted in the formation of two Moslem states in the *Deccan*, *Khandesh* in the North, and beyond it the *Bahmani* kingdom. About the end of the fifteenth century the latter broke up into five units,

Berar, *Ahmadnagar*, *Golconda*, *Bidar*, and *Bijapur*, so that in the sixteenth century there were six powers in all, which were reduced to three by *Akbar*'s annexation of *Berar* and *Khandesh*, and the absorption of *Bidar* by its neighbours.⁵ The *Bijapur* sultanate, which had risen after the demise of the *Bahmani* Sultanate, of *Bidar*, soon took control of the *Deccan*, it was defeated by the *Mughals* in the late seventeenth century.⁶

Bahmani kingdom three powerful states, *Ahmadnagar*, *Bijapur* and *Golconda* emerged on the scene, and that they combined to crush *Vijayanagra* at the battle of *Bannihatti*, near *Talikota* in 1565. After the victory, the *Deccan* states resumed their old ways. Both *Ahmadnagar* and *Bijapur* claimed *Sholapur* which was a rich and fertile tract. Both the states had the ambition of conquering *Bidar*. *Ahmadnagar* also wanted to annex *Berar* in the north. *Golconda* too, was interested in extending its territories at the cost of *Vijayanagra* which was divided into small nayakhoods. All the *Deccani* states were thus, expansionists.⁷

Another feature of the situation was the growing importance of the *Marathas* in the affairs of the *Deccan*. The *Maratha* troops had always been employed as loose auxiliaries or "bargirs" in the *Bahmani* kingdom. The revenue affairs at the local level were in the hands of the *Deccani Brahmins*. Some of the old *Maratha* families which rose in the service of the *Bahmani* rulers and held *Mansab* and "Jagirs". Most of them were powerful *Zamindar* or *deshmukhs* as they were called in the *Deccan*.⁸ The *Maratha* formed the backbone of the landed aristocracy of the *Deccan* and had a position in similar to the one held by the *Rajputs* in large parts of north India.

During the middle of the sixteenth century the rulers of the *Deccan* states embarked upon a definite policy of winning over the *Maratha* to their side. The *Maratha* chiefs were accorded service and position in all the three leading states of the *Deccan*. *Ibrahim Adil Shah* of *Bijapur*, who ascended the throne in 1535, was the leading advocate of this policy. He entertained 30,000 *Maratha* auxiliaries (*bargis*) in his army and showed great favour to the *Maratha* in the revenue system.⁹ *Maratha* played an important role in the states of *Ahmadnagar* and *Golconda* as well.¹⁰

Mughal advance towards the *Deccan* after the consolidation of the empire in north India. Although the *Vindhyas* divided the north and the south, they were not an insurmountable barrier. Travelers, merchandise, pilgrims and wondering saints had always passed between the north and the south. After the decline of the *Delhi* sultanate many *Sufi* saints and persons in search of employment had migrated to the court of the *Bahmani* rulers. Politically also, the north and south were not isolated. The rulers of *Gujarat* and *Malwa* in the west, and *Orissa* in the east had been continually involved in the Politics of south India. Hence after the conquest of *Malwa* and *Gujarat* in the 1560s and early 1570s, the *Mughal* could hardly have kept themselves aloof from *Deccan* Politics. In 1576, a *Mughal* army invaded *Khandesh*.¹¹

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Akbar claimed suzerainty over the entire country. In 1591, *Akbar* launched a diplomatic offensive. He sent embassies to all the Deccani states inviting them to accept *Mughal* suzerainty. But none of the states (exceptionally *Khandesh*) accepted this demand, last often 1601 *Mughals* had yet to consolidate their position in the *Deccan*.¹²

After the fall of *Ahmadnagar* and capture of Bahadur Nizam Shah by the *Mughals*, the state, of *Ahmadnagar* disintegrated in many parts but the rise of a remarkable man *Malik Amber*¹³. After the fall of *Ahmadnagar*, *Malik Amber* found a *Nizam Shahi* prince and with the tacit support of the ruler of *Bijapur*, set him up as *Murtaza Nizam Shah II*, with himself as the *Peshwa*- a title which had been common in *Ahmadnagar* much earlier. *Malik Amber* gathered around him a large band of *Maratha* troopers. With the help of the *Marathas*, *Ambar* made it difficult for the *Mughals* to consolidate their position in *Berar*, *Ahmadnagar* and *Balaghat*.¹⁴

For *Mughal Deccan*, the *A-in-Akbari* provides us, with no relevant information beyond saying that *Berar* was under “*Nasaq*”¹⁵. As a *Sadiq Khan*, in the *Deccan Provinces* neither measurement nor crop-sharing had been followed “since ancient times”. He says-“the establishment practice was that each of the villagers and peasants tilled as much land as he could with a plough and pair of oxen, grew what crop he liked, whether food grains or pot-herbs and paid to the authorities (*Sarkar*) a little money on each plough varying with the territory and the progress and there was no enquiry about, or regard paid to the quantity of the crop.”¹⁶ This might have been the general practice, but the basis on document of 1642-43, appears that in some parganas at least a kind of “*Nasaq*” based upon measurement was being applied.¹⁷ It is probable that this and other practices were introduced by the *Mughal* administration in various localities in the course of the five or six decades following *Akbar*’s conquests.¹⁸

Malik Amber tried to improve the administration of the *Nizam Shahi* state by introduction *Todarmal*’s system of land revenue. The first definite landmark in the Agrarian history of the country is the system of assessment introduced by *Malik Amber* in *Ahmadnagar*, at the time when he was struggling to maintain the independence of part of that kingdom against *Jahangir*.¹⁹ He abolished the old system of giving land on contract (*ijara*) which was ruinous for the peasants, and adopted the “*Zabti*” system.²⁰ The contemporary evidence, according to *Grant duff*’s²¹ “*Malik Amber* abolished farming and substituted a collection of “a moderate proportion of the actual produce in kind, which, after the experience of several seasons was commuted for a payment in money settled annually according to the cultivation”.²²

James Grant’s erroneous account of *Todarmal*’s system According to him, *Malik Amber* abolished the practice of sharing and established, “a fixed rent in kind” which later on was, replaced by, “a fixed rent in money” and various passages in the report show that he used these terms in their natural sense, so that he could speak of, “a permanent village settlement, with a revenue independent of seasonal

fluctuations. Elsewhere, however he refers to grain rates charge on the bigha, and he allows that the fixed money-rent existed in only 110 villages out of 290 in the region covered by his enquiries. He did not find any precise statement of his share claimed, but guessed it to be less than one third.²³

Malik Amber’s final method was then either a cash demand, fixed annually on the basis of cultivation, or a demand fixed once for all, either in cash or in grain and independent of changes in cultivation.²⁴ The duration of his method, whatever it was, is also uncertain. He died about the year 1626 A.D, and his methods may have died with him, but in any case they could scarcely have survived the calamities of the next ten years. The *Deccan* was desolated by the great famine of 1630, and the fighting which preceded the final annexation of *Ahmadnagar* completed the disorganization of agriculture.²⁵

The economic and financial position of the *Deccan* as a whole remained unsatisfactory or some years after the *Mughal* annexation of *Ahmadnagar*. The administrative organization of the region was altered more than once, but eventually²⁶ four *Mughal* provinces were constituted, all of which were sometimes placed under a single viceroy. At last prince *Aurangzeb* was appointed second time to this post in 1652 A.D., he was specially charged with the task of improving the land revenue system.²⁷

The work was entrusted to an officer named *Murshid Quli Khan*, who was appointed *Diwan*, first in the two southern provinces, and then for the whole Region.²⁸ The old established unit of assessment was the plough. *Murshid Quli Khan* did not abolish plough-rents altogether, but he introduced sharing and measurement as alternatives, so that he had three methods in all, applied doubtless in accordance with local conditions, the backward tracts assessed on the plough, the more developed villages by one of the new alternatives, but with a definite preference for measurement.²⁹

The share claimed was not uniformed for all crops. The proportions in which the revenue was to be collected were based on a differential scale. Half of the produce was to be taken from crops raised on rainfall alone, and a third from crops irrigated from wells, but in the case of Sugarcane, fruits and spices, the share was to range from one third to one fourth, keeping in view the cost of irrigation and the years the trees took to bear fruit. Different rates were also promulgated for crops irrigated from streams and canals.³⁰ *Murshid Quli Khan* is said to have determined the “*rai*” for every crop and to have fixed the “*dasturs*” per bigha after taking account of the prices.³¹

The major result of *Murshid Quli Khan*’s reform was the introduction of measurement, and that crop-sharing was only employed at the beginning to help in fixing workable “*rai*’s” for the different crops.³² His policy resulted in progressive increases in cultivation and consequently in revenue, in the region where it operated.³³

Conclusion-

Hindu agrarian system, we must turn to the Dharma or sacred law. The sacred law presents King and peasant in a bilateral relation. This is defined more precisely in regard to duties then to right. The duty of the peasant is firstly to raise produce, and, secondly, to pay a share of his produce to the King. Performing these duties he can expect the Kings protection. But who determine, within certain limits of conceivably beyond then, the amount of the share and also the methods of assessment and collection. These methods found from the thirteenth century. At the opening of the *Moslem* period we find that that large area subject to the foreign Kings remained in the hands of *Hindu* chiefs, who paid tribute for them in cash, and the King Officers did not normally deal with the peasants in these areas, in their internal administration.

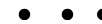
For *Mughal Deccan* the *A-in-Akbari* provides us with no relevant information beyond saying that *Berar* was under "*Nasaq*". *Sadiq Khan*, however, tells us that in the *Deccan* provinces neither measurement nor crop - sharing had been followed since ancient times. The working of Akbar's revenue system in appears to be its final form, and which may be called the "Regulations" system. At the time of Akbar *Deccan* provinces had for a long time been under "*Nasaq*". Under Jahangir the land revenue was controlled by a separate department and the provincial Viceroy. The economic and financial position of the *Deccan* as a whole women remain unsatisfactory for some years after the Mughal annexation. At last prince Aurangzeb appointed 1652, improving the land revenue system settlement.

Throughout the Mughal period however there was usually land to spare and the risk of losing peasants set some limits to administrative exactions.

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The British Rule And The Feminism In Coastal Andhra (A.D. 1647-1793)

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In the coastal region of Andhra, the English East India Company established its first trading settlement at Masulipatnam in 1611. Owing to the Dutch hostility they closed down their factory there and set up another one at Armagon (North of Nellore) in 1626. However the possibilities of re-establishing themselves at Masulipatnam materialized in 1630 and they revived their trade with the help of the ruler of Golconda. Later they were successful in establishing a settlement at Madopollam in 1662 and permission to trade and settle down at Vishakapattinam was granted to the English in 1682. They also established a factory at Ingeram in 1708. Thus many ports of coastal Andhra attracted the English because of the variety of textiles produced in the hinterland. The supplies and procurement of cotton textiles came to be disrupted many years in the Telugu speaking region with the outbreak of several famines. As a result the English trade also suffered very much. It was at this time they began to face the famines by taking some immediate and necessary steps. In the indigenous sources, there have not been many details about the famines and other related environmental problems of Andhra. Hence there is a need to use the English records to study the environmental problems of Coastal Andhra during the 17th and 18th centuries.

In the available historical writings and literature, Indian famines of the 19th and 20th centuries do figure well.¹ These studies have dealt with the famine of 1866 and subsequent famines in detail, more specifically with the help of the British records such as The Famine Census of 1880 and 1898, Parliamentary Papers of 1881, 1899, Famine Commission Report of 1898 and the Report of Sir Frederick Nicholson on Madras Presidency, 1895-1897.

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Nature, course and effects of the various famines in Andhra

Evidences suggest that the Telugu country was visited by a famine of unusual severity in 1647. The English on the East Coast of India requested to send one hundred good hogs or pigs for Masulipatnam since there was not any provision of meat even to be got for money. They were worried only about themselves at that time and did not feel any sympathy for the natives as human beings. They lamented that their food was only rice and their drink was only water.² The English Factor reported that the famine was so great and there had not been fallen any rain in that year. The English were forced to seek the supply of rice of 100 or 200 tons to save the lives of the weavers, painters and washers who worked for the English company in Masulipatnam.³ The next famine broke out within six years i.e. in-1654 and it is reported that scarcity of food was common. As a result we find the merchants from different parts of India had flocked coastal Andhra with rice.⁴ The traders in greed for their wealth and profit sold provisions at higher price. The scarcity of food continued for five years in Andhra, i.e., till the year 1659.

After a long gap of twenty six years we find that famines once again broke out in the Northern Circars in 1685 and 1686-87. It is interesting to note that the Brahmin advisor to the Rajah of Peddapuram had informed the English in 1793, almost after a century) that he found among the records of his grandfather and father an account of the most dreadful famine which prevailed over the Northern Circars during the years, 1685, 1686 and 1687. During the first year grain was not so scarce and sold for about twenty seers of paddy or ten seers of rice to one rupee. During the second year it became scarcer and sold at double that rate. But during the third year the price rose so much that one seer of rice was sold for one rupee.⁵ Thus we find that even natives have written down their own experience of the dreadful famines in their own languages leaving these records to be maintained for posterity. Masulipatnam and Madopollam which were once the flourishing ports of trade came to be almost desolate. Within a short period of three months, even forty three English men had died in this ports.⁶ In the Eighteenth century, famine in Andhra occurred in 1737 and it lasted only for a few months. The price of rice did not increase to more than eight seers for one rupee. There was also another short famine in 1765 in the Northern Circars⁷, and the drought condition improved when the monsoons arrived later.

Famine fund and price control of the commodities

Owing to the famines that occurred on the East Coast at various times, the English thought of mobilizing money for the famine relief works. They planned to provide entertainments and organized these cultural programmes to collect funds for the relief of the poor in the coastal region where they lived. A comedy called "The Provoked Wife" and another called "Opera of the Padlock" were then in rehearsal. According to reports of 1782, the English were planning to perform these plays in

the month of January. Tickets were sold as usual in the theatre as mentioned in the "India Gazette."⁸

The English felt the need to raise cash for the famine relief work in Andhra. It is said that a famine fund was created with a monthly subscription amounting to 800 pagodas by the English who lived in the locality. Further the inhabitants of Calcutta had sent a bill of 5000 pagodas for the famine relief. The Zamindar of Kalahasti had made 100 pagodas towards it. Natives such as the Dubashis, the Kanakupillais and the Sowcars had also contributed and a total sum of 242 ½ pagodas were collected.⁹

The English took effective steps to see that the required amount of food grains were made available at the time of famines in addition to fixing the selling price of commodities. It was recorded that a Telugu merchant by name Nallana was detected for selling grain at a price exceeding the authorized rate. His goods were confiscated and placed in the public godown for sale at proper price. Nallana also had filed a suit in the Mayors Court against the Kanakupillai of the committee who helped the English in the process of investigation. The Board examined the case and ordered that twenty five lashes to be given to Nallana since he was found guilty.¹⁰ Thus the English attempted to take control over the situation of famine by controlling the prices of essential commodities.

Is land survey and botanical experiments in Andhra linked to famines?

In order to have the first hand information of the Telugu Country, a survey of the Northern Circars was ordered to be conducted in 1772 and the English East India Company had appointed officials like Captain Stevens and Philip Pittman for this work. From Madras to Masulipatnam, the coastal survey was undertaken when the monsoons had stopped. Proper persons, instruments and vessels had been provided for this purpose. While the work was in progress, Pittman died in Vishakapattinam in 1775. Lieutenant John Stone was made responsible for the survey of Srikakulam Circar. Although he continued to do his work, it is mentioned that he had not made much progress. Colonel Harper had marched towards the Guntur Circar to do his work.¹¹ Michael Topping who was skilled in mathematics and astronomy was also busy at that time to fix the latitude and longitude of the places on the Andhra coast North of Masulipatnam in 1785 and he also died in Masulipatnam when the work was in progress. Although the main aim of this English survey was to know the geographical conditions of the Andhra Coast they explored the possibility of finding out alternative methods for undertaking famine relief works. In due course of time, the English acquired many territories from the Nizam of Hyderabad through the treaty of 12th November 1786 signed at Hyderabad; the Nizam retained only the Guntur Circar.

After making survey and knowing the geography and environment of the Telugu region, the English were immediately attracted by the river Bandar Melanaka in 1787. They keenly observed the advantage of encouraging the trade in teak

timber by clearing the forests bordering on the Godavari river where teak timber was available in plenty. Therefore the English wanted to appoint a superintendent at the port of Bandar Melanaka in the Rajahmundry Circa.r.¹² Since trade in teak timber was not possible in Andhra, after making the survey the English realized the need to undertake a study of the cropping pattern in the region. It is mentioned that there had been scarcity of coconuts in the Northern Circar.¹³ and the English wanted to encourage cultivation. In 1793 when the famine broke out Mr. Roxborough had offered valuable suggestions for the relief of the Northern Circars. He advocated the introduction of many useful trees, plants and shrubs such as jack, date, Palmyra, breadfruit, opunita and sago which could yield sustenance to the poor natives during the time of scarcity of food and famine in Andhra.¹⁴ These trees and plants he advised to be grow in the canal banks and village streets in Andhra since they were of immense food value. Wild pepper plants which were found in the hills of Rajahmundry area were also taken note of him. The officials of the English East India Company in England therefore gave directions to the Chief and Council in Masulipatnam to assist Roxborough in procuring plants and proper land for the purpose of making botanical experiments. They even sent a small quantity of pepper collected from the hills and forests of Rajahmundry to England.¹⁵ During the year 1787 Roxborough alone had produced 400 slips of pepper vine from the Rampa hills and in a year he had raised 40,000 plants¹⁶.

To conclude it may be said that in popular memory famines had been a natural disaster that had dramatic consequences. The English could not understand the links between poverty and scarcity. Famines occurred due to weather conditions and a close link had been made generally to poor rainfall, drought, crop failure and insufficient agricultural yield. During the short famines years of 1737 and 1765 in Andhra, the nature of food availability had been a manmade famine rather than a natural calamity. The English initially came to trade with Coastal Andhra and so they were not willing to part with the trading capital for the purpose of famines. They were not successful in developing trade in teak timber in Andhra. For their own sake of knowledge they made land survey and in this process they did botanical experiments but however they linked these works with famines and they had done it only in a very passing manner. They were only interested in making the territorial expansion in Andhra and had no famine policy during the 17th and 18th centuries.

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Baghawat-i-Malwa on Shahzada Firoz Shah

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Shahzada Firoz Shah plunged himself in to the great struggle at the tender age of twenty and starting his exploits from Malwa. Without any following or financial resource, he built up an army and fought against heavy odds for two long years. He fought along with the great leaders of insurgency and roamed in Bundelkhand, Awadh, Rohelkhand and Rajputana. When the fire of insurgency died down in India, he went to Afghanistan, Turkey, Iran and Mecca to gather support against the British, though in vain. Unfortunately his efforts did not bear fruit and he died at the age of 40 as a disabled poor man at Mecca.

The great uprising in Malwa began from Neemuch on 4th June 1857 and culminated at Indore, where a part of Holkar's army rose on the 1st July 1857 and proceeded to Delhi under the leadership of Sadat Khan and Waris Muhammad Khan.

At this juncture, Firoz Shah entered the arena of turbulent Malwa. He was a grandson of the Mughal Emperor Bahadurshah II, as he himself declares in his Azamgarh proclamation of 25th August 1858.¹ Some historians hold different views about the ancestry of Firoz Shah, but these are not acceptable in the light of Azamgarh proclamation. For example, Charles Ball² holds that Firoz Shah's mother Abadee Begum was a daughter of Mirza Manjoo, a cousin of Akbar Shah II thus making Firoz Shah, a nephew of Bahadurshah II. Some others³ call him the son of Bahadurshah II and some⁴ hold that he was a direct descendant of Mughal Emperors. In 1855 he had left Delhi to undertake the pilgrimage to Mecca and arriving back in India in May 1857 he had landed at Bombay.⁵ While proceeding to north India he entered Malwa.

The earliest contemporary documentary reference about the emergence of Firoz Shah in Malwa is found in a letter dated 14 August 1857 stating that a Shahzada has come from the side of Mecca along with 10-20 persons. Coming to Khachrod.

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he has collected a crowd of one or two hundred. The Sindhia Government ousted the persons who had joined him and asked the Shahzada to leave that place.⁶

A Marathi letter of 24th August 1857 informs that a *Faqir* came to Sitamau and said he had come from Mecca and having stopped there a few days, went towards Jaora. The Nawab gave an audience to him and made a present of Rs. 50 and furnishing him with few swords, sent him away. He went to Khachrod and then went to *Parnajee Daba* where a few miscreants gathered around him. On hearing this, the Suba of Sindhia Government sent the Kotwal and had him turned out of the place. He then went to Khachrod and stopped there for some days on account of rain. 25 or 30 persons collected around him. There after he proceeded with them to Mandsaur. The Mewaties etc. went to receive him into the town.⁷ Further, we have at our disposal a local Urdu chronicle *Baghawat-i-Malwa*⁸, which, though of latter period, provides detailed information about the early activities of Shahzada Firoz Shah in Malwa and mentions such minute details as are not available in other sources. It is bearing no date. This work not only corroborate the main events mentioned above, but also give some minute details, which seem to be quite authentic and interesting too.

*Baghawat-i-Malwa*⁹ gives a detailed description of the events from his arrival at Jaora to his enthronement at Mandsaur. According to it a short stature man came to the the *sarai* of Jaora along with two servants seated on a mare. After two-three days he sent a message to the grandson of Nawab of Jaora that his name was Humayun¹⁰ and he belonged to the family of Taimur and was the son of Khurram, a resident of Benaras.¹¹ He had come with a decision to go to *Haj* but due to shortage of funds he was not able to proceed. Nawab of Jaora called for this man. This man praised the British government before the Nawab and said that they were receiving subsistence by the courtesy of the Government while the Emperor of Delhi had written them off. Advised by the Nawab to proceed to *Haj*, he left Jaora and halted at Parnakhedi, about three *kos* (about 9 kms.) from Khachrod. There also he declared himself as a Prince and earned reverence from the populace. Some miscreants joined him and provoked him to collect a group, which he did. He then went to Khachrod and collected 5-7 persons. When he was one *kos* north of Parnakheri, the *thanadar* Bakar Hussain of Barawda (18 kms. SE of Jaora) wrote in detail to the Nawab, who forwarded this letter in original to Nana Saheb Krishnarao Anantrao, the *Subadar* of Mandsaur, who was then at Khachrod. Nana Saheb immediately sent the *Kotwal* of Khachrod to drive out Humayun. The *Kotwal* threatened him that if he does not leave his area, he will be imprisoned. Firozshah left Khachrod and related the entire episode to the Mewatees.¹² On their advice he went to Mandsaur, where he could expect a good number of *Vilayatees*. He then went to Afzalpur (30 kms. SE of Mandsaur) and some Mewatis and *Vilayatees* joined him. Sheikh Mohammad Ali, the *thanadar* of Sindhia government also helped him and joined him. Now the *Kamavizdar* of Mandsaur sent Ibrahim Khan *Vilayati Zamadar*, Kamaruddin Khan Mewati *Jamadar* and Sheikh Rahim Bux Moharrir to Afzalpur to drive out the Shahzada. Leaving Afzalpur, the Shahzada sat in the

nearby *Dargah* of Sheikh Karanji. Now the Mandsaur Mewatees invited the Shahzada to come to Mandsaur. On his arrival all the Mewatees, moving *chanwar* and *morchal*, brought him to Mandsaur and placed him in the mosque of Madarpur. After two days Dajiba, the *Kamavizdar* of Mandsaur ordered the Shahzada to leave Mandsaur. Since *Muharram* had commenced, Mirza Humayn, the Shahzada sought permission to stay up to *Muharram*. But his Mewati followers defied the orders of the *Kamavizdar* and vowed to die for the Shahzada, whom, they called their *murshid*. Next day, Chand Khan Mewati of Nayapura, with his associates seated Mirza Humayun on a horse and brought him to the 'Dargah' of Dudhan Shahid¹³. two miles from Mandsaur on the Neemuch road. People started gathering there and the situation became riotous. Now the Kamavisdar sent Kotwal Devi Prasad, a Kashmiri, to drive out the Shahzada. The *Kotwal* found the situation serious and found all the people, Hindus and Muslims in revolt. The *Kotwal* reported this situation to *Kamavizdar*, who accompanied by Deviprasad *Kotwal* and Madhavrao Pundit proceeded with 150 *Vilayatis* and Indian sepoy and sent a message to Humayun to leave that place otherwise his head would be severed. Shahzada, on his turn, abused the *Kamavizdar* and drove the messenger. When the messenger reported back the incidence, the *Kamavizdar* Dajiba himself went to Shahzada. The Shahzada, flowing his *nishan*, invoked the vilayati sepoy of the Kamavizdar to come under his *Muhammadi* flag or be prepared to fight. The *Vilayatees* sepoy immediately joined the Shahzada and left Devi Prasad *Kotwal*, Dajiba *Kamavizdar* and Madhavrao Pundit in lurch. The *Kamavizdar* fled towards the town on his horse. Unfortunately, the horse stopped suddenly and the *Vilayatees* attacked him by sword and shot a fire on Madhavrao Pundit, injuring his hand. Both of these fell down. Kotwal Deviprasad took shelter in a mosque and to save his life offered to accept Islam and his live was spared. The Kotwal and the Kamavizdar were imprisoned.

Baghawat-i-Malwa continues that the insurgents went back to Dudhan Shahid hill and on 22nd August 1857 (Muharram 4, 1274 AH), brought Mirza Humayun to the Tahsil Office and placed him the same day on the throne. He was honoured by a salute of 9 gun-fires. Next day the sepoy demanded their 6 months balance. After five days some intelligent persons contacted Amir Beg, (the grandson of Mirza Chaman Beg, the erstwhile *suba* of Mandsaur during Madhoji Sindhia) and forcibly brought him in the court and made him to sit on the *masnad* to work for his master, the Shahzada. To pay the balance of the sepoy, Amir Beg with the concurrence of the Qazi and prominent persons of the town, called for the businessmen through the Mewaties and demanded money. About 4 lac rupees were collected and were distributed to all. Wazirbeg also writes that Mirza Amir Beg¹⁴ was appointed as *Naib Peshkar* and the *Peshkars* were Qaziji, Munshi Nuruddin, Rahim Bux and Sheikh Ali Arshad. According to Wazirbeg, Qaziji was a good man but other three were identical.¹⁵

Baghawat-i-Malwa further states that Sheikh Ali Arshad *Sarishtedar* the Suba of Mandsaur was forcibly brought before the Shahzada. The *Sarishtedar*, Sheikh Nuruddin and Qazi Bahauulla were asked to help in the administration. Munshi

Ghulam Muhiddin, who was earlier *Muharrir* in the Jaora court and was ousted on charges of bribery, took over the work of *Munshi* and writer. Ghulam Muhiuddin and Maulvi Jamaluddin also joined the administration. When the news of Mandsaur events reached Jaora, the Nawab Jaora sent Mir Jafar Ali to bring information of Mandsaur. Jafar Ali met the Shahzada, who asked Mir Jafar Ali to convey the Nawab that his arrival would be welcomed. Jafar Ali was given a *pagari*. Munshi Ghulam Muhiddin handed over a letter for the Nawab asking the Nawab to present himself before the Shahzada at the earliest.

The Jaora Nawab sent the copy of the letter of Mirza Humayun to the top British officer and prepared to crush the insurgents. There after Raj Khan and Mastukhan planned to capture or kill the Shahzada. They also took into confidence the Mandsaur people viz. Mirza Amirbeg, Qazi Bahauallah, Mirza Bundubeg, Khudayarkhan Jamadar, Shahrasul Khan Jamadar, Munshi Nuruddin, Sheikh Ali Arshad, Sherandaz Khan, Samand Khan risaldar, Kale Khan, Madari Khan, Ali Khan, Kabir Khan, Mohammad Khan, Umar Khan, Amir Khan, Johar Khan, Ahmad Khan, Ahmad Khan and Bholu Khan. On the tenth Muharram (i.e. 31st August) nothing could be done due to crowd and next day the Shahzada had some inkling of the plot against him and he reprimanded Mastu Khan, the person behind the plot, and the plot fizzled out. Next day Mastu Khan and Ali Arshad returned to Jaora and submitted the report to the Nawab.

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5. S.A.A. Rizvi and M.I. Bhargav, *Freedom Struggle in Uttar Pradesh* (henceforth mentioned as F.S.U.P.) Vol. II p. 655.
6. Letter dated Bhadrapad badi 10, Samvat 1914 (i.e. 14th August 1857) written by Paharsingh, the Qanungo of Nahargarh to Hulasrai, the Kamdar of Sitamau state, Shri Natnagar Shodh Sansthan, Sitamau, Basta no. 115, file no. 43. Sitamau is situated thirty-two kilometers south-east of Mandsaur.
7. Foreign Department, Secret Consultations 30-10-1857, S.No. 291, Translation of Marathi letter dt. 24-8-1857
8. *Baghawat-i-Malwa* by Qazi Abdul Quddus Faruqi Depalpuri. A copy of this work is with Mohammad Idris Khan, Mandigate, Mandsaur, M.P. from whom my friend K. C.

Pandey (Dashpur Shodh Sansthan, Nai Aabadi, Mandsaur, MP) so kindly got it translated into Hindi for me. This work does not bear any date.

9. *Bagawat-i-Malwa*, pp. 70-80.
10. As regards the title of Humayun, it is clear that Firoz Shah initially bore the title of Mirza Humayun and this fact is corroborated by British records, Foreign department, Secret Consultations, 30th Oct. 1857, no. 290. But he was later popularly known as Shahzada Firoz Shah.
11. In a letter to Secret Committee written by the Agent to Governor General, Central India, Firoz Shah has been described as a descendant from the Imperial family of Taimur, and a pensioner from Banaras. Dispatch to Secret Committee, no. 21, AGG CI letter dt. 7-9-1857, no. 84.
12. According to *Tarikh-i-Malwa* pp. 990-991, he, thereafter, along with his attendant Karim Bakhsh reached Dewas region. Karanjeet Singh kept him in his residence. During rains Firoz Shah stayed at Mandu and then went to Khachrod and stayed in the *chouki* of the Mewatees. Hindi translation of this work is preserved in Natnagar Shodh Sansthan, Sitamau.
13. K.L. Shrivastava, op. cit., p. 145 calls it Dudan Saiyid and says that he came there at about 9 a.m. on the 26th August 1857 on the basis of Inward Vol. 80, News Report from Mandsaur, dated 26th Aug 1857, from Offg. Minister Indore Darbar to Offg. A.G.G. for C.I. This date is erroneous in the light of the date of the events that followed. It seems that Shrivastava has picked up the date of the letter written by Offg. Minister Indore and has assigned it to the event, while the letter must have been written after the incidence, i.e. arrival of Firoz Shah at Dudhan Saiyid dargah. *Tarikh-i-Jaora* also says *Dudhan Shahid*.
14. It seems that the descendants of Mirza Amir Beg resided at Mandsaur for a long time. Some relevant information is given in Narayanrao Deshmukh's article '*Mirza Amir Beg-Krantikari Rajya ka Pradhan*', published in *Pratham Swatantrata Sangram mein Mandsaur Jile ka Yogdan*, research seminar, 14th November 1987, published by District Archaeological Association, Mandsaur.
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Industrialization And Urbanization In Punjab (1951-1991).

***Pushpinder Kaur**

The twentieth century witnessed a rapid shift of population from rural to urban areas in most of the countries of the world. A merely 13 percent of the global population lived in urban areas in 1900. Which increased to 29 percent in 1950 and to about 50 percent by the close of twentieth century?¹ However the pattern of urbanization is to be seen very unequal between the developed and developing countries. Majority of the population of developed countries lives in urban areas compared to the majority living in rural areas in the developing countries.

Urbanization exerts influences on rural areas in different way. The rural areas make suitable change in its land use and cropping pattern to meet the various demands of city.² The increasing contacts of the rural people with the urban areas affect the life style and economy of rural areas as well.

The term urbanization is often used interchangeably with urban growth. Over urbanization is defined in towns involving a situation in which larger proportions of countries population live in urban places than their degree of economic development justifies.³

The process of urbanization has also been viewed by some as the increase in the intensity of problems or traits that are essentially urban. In fact we may say that it is the total effect of social change in a society upon population distribution that determines the course of urbanization.⁴

The term urbanization is sometimes confused or used interchangeably with industrialization. In fact industrialization is the occupational or professional aspect of modern urbanization. In some parts of the world industrialization and urbanization have gone hand in hand and have developed together. In still other countries, urbanization and industrialization are both very much in the process of developing and one eventually exceeds the other. There is no necessary correlation between them.⁵

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In countries where urbanization and industrialization do not occur at the same time, planner makes every effort to boost industrialization process so as to provide employment for the greater number of persons flocking to large cities.

Large scale urbanization is mainly a product of industrial development. According to Ashish Bose, 'Economic History of every country reveals a close relationship between industrialization and urbanization.'⁶ There is no nation in history which has undergone economic transformation without experiencing the urban change.⁷

Pritam Singh in his study of "Emerging patterns of Punjab Economy" concludes that industrialization is an important factor in the process of urbanization. If urbanization is not accompanied with industrialization, it is brought with grave risks.⁸

Riesman has observed that there are four possible components by which the Urbanization process in the West and developing countries can be considered as aspects of a common historical process-Urban growth, industrial growth, the rise of middle class and the rise of nationalism as ideology.

The National Sample Survey in 1950-51 collected data on a number of aspects covering different types of rural urban migration, causes of migration and characteristics of migrants in the labour forces.⁹

As far as modern Punjab is concerned most of the scholars are of the opinion that Punjab is fairly urbanized state. Victor's study of the impact of Green Revolution in Punjab during 1961-71' establishes that the Urban functions of Punjab during the 1961-71 decade gave a totally different picture from what is presented by the demographic perspectives. The analysis of population figures points to a rather negligible impact of 'Green Revolution' on Urbanization, but the study of urban functions reveals its far reaching influences on urban communities.¹⁰

Economists like Oberoi and H.K. Man Mohan Singh in their co-authorial work have made an analysis of the causes and consequences of Internal Migration in Indian Punjab. They are of the view that the basic causes of Internal migration from rural to urban areas are low agricultural income, unemployment, low rate of investment in agriculture, fragmentation of land ownership, inequalities in ownership of land and other productive assets.¹¹

History of urbanization in Punjab is as old as the civilization itself in India. But only in Sultanate period that big cities and town come into prominence. The main reason was the settlement of Muslims in large numbers in India. They were mainly the traders, administrative staff and military personnel's, so they tended to live in cities. Many cities developed due to establishment of cantonments. Lahore became the administrative centre of Punjab. Multan, Sirhind, Divalpur came into prominence.¹²

With the expansion of the British in Punjab after its annexation in 1849, the indigenous industries and handicrafts of Punjab started declining. So along with the decline of handicrafts many cities in Punjab also started declining. Only cities with religious, administrative and military centres became prominent.

However, during the period Amritsar, Jalandhar and Ludhiana came into prominence as famous academic centers. Some large scale industrial units were also established in 1930's in these cities, such as Punjab Woolen Mills at Amritsar in 1931, Jagjit Textiles at Phagwara in 1934, Woolen Textile factory at Dhariwal, Sugar factories at Bhojpur (Jalandhar) Cycle and cycle parts industry at Ludhiana in 1936 and steel re-rolling industries established in 1940's. These industrial units were the milestones towards the industrialization of the state and a step forward towards the urbanization of this area.¹³

The state of Punjab inherited a weak industrial base, with the partition of the country in 1947. Most of the industrial establishments as well as areas of supplying the raw material for the industry were left in Pakistan. Availability of capital for the establishment of industry also became an acute problem. Fear and panic of partition, repelled entrepreneurs to invest in industry in the state of Punjab because of the long sensitive border with Pakistan.¹⁴

Rehabilitation of dislodged industrial economy of Punjab, thus presented the government with a formidable task. The government tried to meet the difficult situation by providing liberal financial assistance, raw material, new sites for industrial establishments and training centers in different vocations. Due to these measure new centers of production sprang up at several places in the state, such as sports and tannery industry in Jalandhar, Cycles sewing machines, machine tools, nuts and bolts, agricultural implements in Ludhiana, textile and chemical industry in Amritsar, steel re-rolling mills at Jalandhar and Mandi Gobindgarh.

Growth of industry is an important indicator of urbanization. Explanation of urbanization is largely an explanation of economic activity, Cities would not grow unless there were productive things for people to do in them.¹⁵ The degree of industrialization can be measured through the number of industrial establishment in the city.¹⁶ Major industrial concentration is noticed in the large towns and cities, because they offer a number of facilities such as accessibilities to potential customers, ready market for mass produced goods, rendering services which cannot take place in smaller towns, easy availability of both skilled and unskilled labour.¹⁷

Industrial growth of Punjab is related to the growth of towns. Industries in Punjab are widely distributed. Maximum concentration is noticed in cities followed by large towns.¹⁸ Ludhiana, Amritsar and Jalandhar are three main industrial cities of Punjab. Gobindgarh, Rajpura, Moga, Mohali, Nangal, Bhatinda, Batala, Malerkotla, Hoshiarpur, Khanna, Dera Basis, Samana, Patran, Nabha have shown considerable industrial development. The development of industry in these towns has led to the growth of urbanization in these centers.

The growth of infrastructure facilities in Punjab like network of roads, banks, educational and technical institutions have also contributed to the consequent growth of urbanization. The state has a high literacy rate of 49.29%. Annual per capita consumption of electricity in the state is highest in the country.¹⁹

The development of transport facilities which is one of the major infrastructures and is pre requisite for the development of an economy is both a

cause and consequence of economic development and the progress achieved in the field of agriculture and industry in Punjab.²⁰

In 1984 a large number of Sikhs from different parts of India migrated to various cities of Punjab. Some of them have permanently settled in Punjab. Due to all these factors there are considerable growth of urbanization in Punjab and it admittedly ranks high among the most urbanized states of the country in terms of percentage of urban population. According to the 1991 census rural population accounts for 70.28% of the state's population where as urban population, constitutes 29.72%. In other words, almost 3 out of every 10 persons in Punjab were urban dwellers.²¹

According to the 1991 census in Punjab 112 statutory towns, out of which 3 were municipal corporations, 96 municipal committees, 10 notified area committees and 3 cantonment boards.²²

Within the state, the disparity in urbanization is quite marked among its districts. Industrial cities like Ludhiana, Amritsar and Jalandhar share about one-half (46.73%) of the state's total urban population, while the districts of Kapurthala, Hoshiarpur and Roopnagar account for only one-tenth (10.32%) of state's population.²³

Punjab towns are diversified in character and lack any functional specialization. But they are functioning as central places, a rendering central place functions for their own people and to the people in surrounding area. Variation underlines both in variety and the intensity of the functions.²⁴

In the last we can say the nature and process of urbanization in Punjab reflects the trends in the growth of its economy. The Punjab economy is highly mechanized agriculture based and the establishment of big industries, involving huge capital is very few. Therefore, the urbanization has acquired the pattern of new growth centers where small scale industry has developed to cater the needs of the region and state.

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15

The City Of Ferozepur: A Triumphant Of The *Bhangi Sardars*

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The city of Ferozepur is situated on the bank of the river Satluj. The earliest masters who had been appeared in the territory were the *Punwars* (The *Punwars* was the one of the most famous amongst all the *Agnikula Rajputs*).¹ Around the period of 1000 A.D. a *Manj* tribes of *Bhatti* Rajputs under Rai Hel moved from Jaisalmer and settled in the neighborhood of present city of Muktsar near Ferozepur. Till the 13th century the *Manj's* silently throughout the local tribes of *Punwars* from the territory and firmly established his authority.² But there is confusion about establishment of the city of Ferozepur or the fort. The matter is that the *Manj* Rajputs claimed that the city and town of Ferozepur was founded by a *Manj* chief called Feroze Khan in the middle of 16th century (Manj Raj Puts Jairsis and Vairsis became the Muhammadan around the period of 1288 A.D. after this they adopted the Muhammadan names).³ According to the historical evidence the city and the fort of Ferozepur had been founded by a Muslim ruler Ferozeshah Tughlaq in 1370, who was ruled over the Delhi Sultanate from 1351-1388. Ferozeshah Tughlaq had a passion for building new cities and renaming old ones especially after his own name.⁴ In the Mughal period the fact that the Ferozepur was not attached to the *Suba* of Sir Hind, nor to the *Suba* of Multan. Around 1740, a branch of Dogars tribe moved from Pakpattan towards Ferozepur and throughout the *Bhatti* Rajputs and conquered the territory, which called the *Lahki Jungle* and had been administrate by the *Faujdar*, having civil and military authority, which was residing at Kasur and Governed by the Governor of Lahore.⁵

The influence of the Sikhs in the territory of Ferozepur started from 1763, when Hari Singh *Bhangi* (*Dhillon*) chief *Sardar* of the *Bhangi Misal*, allied with the other Sikh *Sardars* and moved towards Kasur and defeated Usman Khan and Hamid Khan.⁶ In circumstances many of inhabits of the Kasur were migrate from Kasur and came over to Ferozepur, where they started to build some residential quarters around the old fort of Ferozepur.⁷

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A little later after the campaign of Kasur, another *Bhangis* subordinate named Gujjar Singh *Bhangi* along with his brother Nibhau Singh *Bhangi* and his two nephews Gurbakhsh Singh and Mastan Singh crossed the river Satluj and took the possession of the territory of Ferozepur and the fort.⁸ Before his departure Gujjar Singh *Bhangi* assigned the newly obtained territory and the fort of Ferozepur which contained 37 villages, to his nephew Gurbakhsh Singh son of Nibhau Singh. After the loss of Ferozepur, Gurbakhsh Singh conquered the village Sultan Khanwala near Ferozepur and built a mud fort here and made it his centre from which he continued carried his activities against the Dogars to recover his lost territory. In 1771, Gurbakhsh Singh attacked on Muhammad Khan Dogar and recovered his lost territory of Ferozepur. After the possession the city Gurbakhsh Singh repaired the old fort and built some residential quarters around the fort.⁹

During his life time Gurbakhsh Singh divided his territory between his four sons and he assigned the territory of Sataragarh, Bhedian and Muhalim situated to the north of the Satluj to his eldest son Duna Singh. His second son Dhanna Singh received the fort and territory of Ferozepur to the south of Satluj. Gurbakhsh Singh assigned the territory of Sahjara north of the Satluj to his third son Gurmukh Singh. The youngest Jai Singh retained three villages namely Khai, Wan and Bajidpur near Ferozepur. Gurbakhsh Singh himself retained the *Jagir* of Singhpurah.¹⁰

Now Gurbakhsh Singh's son Dhanna Singh especially appears to have been much at Ferozepur, but little later, he was attacked by Nihal Singh Atariwala. Dhana Singh, being unable to go up against them and enter into negotiation and he be in agreement to gave the half of the Dogar villages. Most of the markets and lanes do not bear any number. They are named after eminent local personalities and philanthropists at this time.¹¹

Around 1807, Nihal Singh Atariwala again crossed the river Satluj and throughout Gurbakhsh Singh and his three sons from their respective territory of Trans-Satluj. About the same time a lady named Moran from another branch of Dogars appealed to Ranjit Singh and asserted the grant of the territory of Ferozepur. In circumstances, Ranjit Singh permitted her the position of Ferozepur without any shadow of right in matter. With the consent of Ranjit Singh, Moran sent her troops to enforce her claim and seized the village Bareki near Ferozepur. Meanwhile Nihal Singh Atariwala, offered assistance to Dhanna Singh against Moran, soon the united forces expelled Moran's from Bareki. But had no sooner after this moment, Nihal Singh made an attempt to occupy the fort of Ferozepur, the garrison of which, however, opposed him at this time under the command of Dhanna Singh and in circumstances Nihal Singh return back.¹²

Dhana Singh, lost his territory piece by piece, which was captured by the rivals, but he was still remained in possession of the Ferozepur city and fort till 1808, when Nihal Singh Atariwla again crossed the river Satluj by the ordered of Ranjit Singh. In these circumstances Dhanna Singh soon informed to the British Government and addressed a letter dated on 28 March 1809 to Sir D. Ochterlony,

the British Agent for the Sikh Affairs. In a letter he appealed to the British Government to be admitted him under the Company's protection (The British Government which was established at Delhi since 1803 intervened with an offer of protection to all the Cis-Satluj states).¹³ In 1811, Lahore *Durbar* deputed an agent to waited for on Sir D. Ochterlony on the question of Dhanna Singh's territory in south of Satluj. In return Sir D. Ochterlony, however, disclaimed the right, stating that Ferozepur had neither been originally given to Ranjit Singh nor had been conquered by him and that whatever portion of his territory Dhanna Singh still retained on the adoption of Mr. Metcalfe's treaty to that he was fully entitled by the British guarantee.¹⁴

Dhanna Singh died in 1818 without issue, so after his death he was succeeded by his widow *Rani* Lakshman Kaur. In 1820, Lachman Kaur went for a pilgrimage and having placed her father-in-law, Gurbakhsh Singh, in charge of her territory. On her absence Baghel Singh son of Dunna Singh her husband's nephew, forcefully captured Ferozepur with the support of Nihal Singh Atariwala.¹⁵

In 1823, when Lachman Kaur return from the pilgrimage and she saw the city was captured by Baghel Singh, she at once made an appeal to the British Government against Baghel Singh. In situation Capt. Ross, the Deputy Superintendent of Sikh Affairs, represented Lakshman Kaur case to the Lahore agent and addressed the Lahore court. In circumstances Ranjit Singh immediately recalled his vassal Baghel Singh and ordered him to allow that the territory of Ferozepur belonged rightfully to *Sardarni* Lakshman Kaur as the separated share of her husband given to him during the life time of Gurbakhsh Singh.¹⁶ After this arrangement the territory placed under the supervision of Rani Lakshman Kaur, being supported by the British Government. The letter of the Secretary to Government of the 24th November 1838, was to the following effect "the nephew of Dhaana Singh have clearly no right to the separated portion of their uncle and their claim to it is disallowed, accordingly on Dhanna Singh's death, the separation of the Gurbakhsh Singh's territory of Ferozepur came into possession of his wife Lakshman Kaur and on her decease, lapsed as one of the Protected States to the British Government".¹⁷

The political importance of the Ferozepur had been already recognized and an officer was at once deputed to take the possession of the new post. After the boundary had been carefully determined the district was made over for while to a native official: but it soon became desirable to make Ferozepur the permanent seat of the British Government. In 1839, Sir Henry Lawrence took the charge of the city of Ferozepur, which formed at that time the advanced outpost of British India in the direction of the Sikhs power.¹⁸

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16

Caste System Among Muslim Community In Kashmir

* Farhat Nazish

Islam, from first day has been proclaiming *Tawheed*- oneness of God and oneness of humanity and all praises be to God, there has been no compromise on this fundamental principal considered by all as the lifeline of the Islamic faith. Unfortunately, the present times have been witnessed to a caste system which has no imprints in Islam.¹

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non Arab has superiority over an Arab, also a white has no superiority over a black, nor does a black have any superiority over a white – except by piety and good action”.² So when we are all the children of Hazrat Adam^(A.S) or what might sound proper, Syedina Adam^(A.S) who is the fore-father of every one, why is there a need for any disparity, which is disliked by Prophet Mohammad^(SAW).

All census reports (of India) before 1931 used to give a long list of Muslim castes and there is no doubt whatever that in the 18th century the Muslim inhabitants in India followed the pattern that of Hindu society. This was un-Islamic but an awakening against it was impossible at that time. As a consequence, the Muslim society of India is also divided into innumerable castes.³

“O man! Behold, I have created you all out of a male and female and have made you into nations and tribes so that you might come to know one another. Verily, the noblest of you in the sight of Allah is the one who is most deeply conscious of Him. Behold, God is all knowing all aware”.⁴ This verse was revealed when Prophet Mohammad (P.B.U.H) asked the respected tribe *Banu Biyaza* to give any one of their women in marriage to Abu Hind, a slave and barber. The tribe then wanted to know if they should marry their daughters to their slaves. As an answer to this, the above verse rejected the concept of castes and *biradaris*⁵ or even a differentiation based on occupation.⁶

In India, the Syeds were at the zenith of the Muslim caste hierarchy. Aurangzeb had strong sympathy for the Syeds and he believed that they should be

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respected and honored by every Muslim and they must not be hurt either physically or mentally. In nutshell, the position of these Syeds was as it was for Brahmans in the Hindu society.

As far as the origin of the caste system among Kashmiri Muslims is concerned, it seems that Kashmiri Muslims have adopted it from their Pundit ancestors, as it forms a part of Hindu religion. But the caste system is being abolished from Hindu society due to the works of their leaders and other social workers, but as far as Muslims of Kashmir are concerned, the proverb that, “*old habits die hard*” holds true. Such practices were also common among the *Jahiliyyah* (Non-believing Arabs).⁷ These customs were the products of pride, boastfulness and glorification of tribes among early Arabs. Our Prophet (SAW) took every possible step to eradicate such beliefs. His first step in this direction was to reduce every kind of group chauvinism to dust, forbidding Muslims to indulge in any of the disputes of caste or chauvinism and to summon others toward it. The Prophet (SAW) clearly declared that, “He who calls others to groupism does not belong to us; he who fights for the sake of it does not belong to us; and he who dies upholding it does not belong to us” (Abu Daood). He clearly forbade the Muslim nation to be partisans of one race against the other or a group of people against the other group.⁸

Kashmir has been a land of saints and seers of sublime order and not surprisingly people call it *Reshi Vaer* (The garden of the sages) in the local language.⁹ Almost every village in Kashmir has produced a saint. There is a long list of saints and Sufis who flourished here from time to time. It is the influence of these serene minds that has dominated the minds of Kashmiri people and it is on account of such tradition that Kashmir has perpetually tended to lead mankind towards peace and harmony. Kashmir, in fact had the indigenous tradition of humanism, tolerance and peaceful co-existence. But unfortunately, Kashmir is no longer a ‘magical place’. Today, as we see, a Kashmiri Muslim is caught up in various traditions and rituals which are mere social evils responsible for dividing the Muslims and weakening the very base of Muslim unity. We find pride and honor while indulging in such evils but at the same time we forget that by doing so we are simply damaging the very fabric of Islam. One of the main such evils is the prevalence of so-called ‘Caste system’ among Muslims. Caste system means the differentiation of people on the basis of so-called ‘Castes’ which denote the profession of a particular person’s ancestors. The caste system has various ill effects on society as a whole. Since centuries it has been providing a convenient excuse for all kinds of wrong deeds for those who believe in the superiority of caste.

There is no distinction on the bases of caste in Islam. This is largely because of ignorance among people as these things are so divisive in nature and cause a great harm to Islam, which itself is based on oneness and brotherhood of all humans, the only criteria is piety on which most religious scholars agree. Islam does not believe in differentiating human on the bases of their surnames or lineage but their deeds only and those who do must introspect. The castes, *Biradaris* etc found

among the Muslims are our own making and Islam is not responsible for it. Islam stands for oneness of God and making suitability and compatibility is one of the most important things that need to be considered.¹⁰

The things are even worse in case of Kashmiri society, where every day a girl, no matter how much accomplished she is, is rejected just because she belongs to so-called lower caste or vice-versa. Many men and women in Kashmir, who have crossed the marriageable age, are still awaiting their wedding bells to ring. This caste system acts as a chronic and acute stress on the individual with loss of confidence, humiliation and low morale. The implications of caste system in our society are currently no different from race based social stratification and discrimination systems in other parts of the world. Legislation can only fight discrimination at work places. It requires public awakening to eliminate discrimination and promote equal opportunities. Even people with strong motivation to avoid it are subject to automatic cognitive activator of stereotypes, which can unconsciously influence behavior, making non-discrimination policies relatively ineffective. To have a new generation of global citizens, who have better values of social justice and equality, we need to actively promote inter-caste marriages. Otherwise, we will end up having another generation of bigots and segregationists, as bigotry begets bigotry!¹¹

Caste system is a crime in anyone’s language. Caste system does not exist in Islam.¹² It is against the tenets of Islam which emphasizes justice and equality to all irrespective of caste, color and creed. Discriminations based on ancestry, caste, surnames and even geographical origin in Kashmir come in different guises, and have negative consequences on individual families and society at large. It has also a detrimental effect on educated youth who are struggling to find even the right matrimonial matches due to these prejudices.

The most important part of the solution is education and raising awareness. Teaching on equality and universal human values should be incorporated into academic curriculum. However, of great significance is recognizing our own personal prejudices at an early stage so that biases harbored inside us are challenged within ourselves. We need new approaches to eradicate the problem. Younger generation should take the lead by breaking the unholy traditions which will reflect their belief in universal values of equality and justice. We need new role models who will burrow down into the hearts of these biases and release our society from this menace. Youth have also to blaze a new and a better path based on universal human values. Many countries and cultures have made significant progress in all areas of social justice and equality, but unfortunately we are regressing to primitive customs. Let’s not make morality immoral due to our practices and prejudices.

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17

Swami Vivekananda's Interpretation Of Hinduism

* *Benoy Pradhan*

The appearance of a genuine *Hindu* saint and mystic, during the latter half of the nineteenth century, showed how the ancient *Hindu* tradition was still vigorous enough to produce new living manifestation. *Swami Ramakrishna's* (1836-86) disciples led by *Narendranath Dutta* alias *Vivekananda*, formed the *Ramakrishna Mission* to carry the message of ancient *Hinduism* in the year 1886. *Swami Vivekananda* tours in India as well as in the west made '*Hinduism*' a revived force to reckon with the new spirit of Bengal or Indian renaissance. He sailed for *U.S.A.* in May 1893 and attended the Parliament of Religions at *Chicago*. In the Art Institute Building, on September 11, 1893 he addressed to the audience with the following words '*Sisters and Brothers of America*', it 'was like a tongue of flame' says Romain Rolland . '*Among the grey wastes of cold dissertation it fired the souls of the listening throng*'.¹

For the next three years, this '*Hindu hurricane*' as the American described him, overran practically the entire united states, spreading the message of *Hinduism*; and later, lectured in England also, before returning to India in 1897. In 1898 after returning from his trip from *Colombo* and *Almora*, Swamiji established the *Ramakrishna Math* at *Belur*. He was a man with a twofold mission. He wished to bring home to the west the true nature of *Hinduism* – 'I have a message to the west as *Buddha* had a message to the east; he said, and he aspired to work for the uplift of India.'² *Vivekananda* represented the very soul of *Hinduism* and its spiritualism.

He calls *Hinduism* the mother of all religions. He emphasizes India's strength in the way of tolerance i.e. India allows freedom of faith and belief and that all the different paths lead to the same goal, the Supreme Lord, called by whatever name by His worshippers. 'As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though appear, crooked or straight, all

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lead to Thee.³ In his lectures *Vivekananda* stresses the fundamental unity of all religions and the need to shun sectarianism and fanaticism, and looks forward to the day when ‘greatmen shall arise and cast off these kindergartens of religion and ...make vivid and powerful the true religion, the worship of the Spirit’.⁴ He finds this universal faith in the *Advaita Vedanta*, which for him are ‘the most scientific religion’ and ‘the fairest flower of philosophy and religion’ in the world. He also elucidates the principles of *Jnana, Karma, Bhakti and Raja yogas*.⁵

He said ‘Help and not fight, assimilation and not destruction, harmony and peace and not dissension’. At the same time he pointed out the necessity of differences, ‘you cannot make all conform to the same ideas, that is a fact and I thank God that it is so. It is the clash of thought, the differentiation of thought that awakes thought.’⁶

His argument was generally logical and precise. *Vivekananda* style was athletic and forceful it has a striking rhetorical power but carries no trace of any straining after effect. ‘My ideal of language is my master’s language, most colloquial and yet most expressive’.⁷ In the Parliament, he spoke about the very ancient roots of *Hinduism* and the ancient perennial wisdom embodied in the *Vedanta* as the key sources of *Hinduism*. He said that *Hinduism* was also a science of the spirit not a collection of arbitrary beliefs or rituals. *Hinduism* stresses the immortality of the soul, or atman, and declares that ‘I am not the body. The body will die, but I shall not die. the everlasting indestructible spirit’.⁸

, *Christian or Mohammedian*, but the sum total of all these and still have infinite space for development; which in its catholicity will embrace in its infinite arms and find a place for every human being from the lowest groveling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart above humanity..’⁹ The soul stirring messages of *Swami Vivekananda* put the image of the motherland on a high pedestal and he was indeed “the Michelangelo of the realm of spirit”.¹⁰ *Vivekananda* gave the message of *Hindu* spiritualism to the people in the West as well which established not only its superiority there but also made the *Hindus* self-confident of their religion and culture. He regarded religion as ‘the manifestation of the divinity that is already in man’ that is a man should become the master of his nature and it will lead to his salvation.

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Jammu Under Mahraja Ranjit Singh

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Jammu was a prosperous region and a very important centre of trade and commerce. However the wealth of Jammu became a source of temptation for others.¹ Dhruv Dev came to the throne in AD, 1703. Ranjit Dev, being the eldest son, succeeded him on the throne of Jammu.² It was probably in his region that the popular saying arose: Baiyan Vich Jammu Sardar Hai.³ Jammu was thus lifted to the apex of fame by Ranjit Dev. But signs of decay also appeared during his time, and the rising prosperity of the people of Jammu soon proved a curse for them. It was a misfortune for his people that he was not strong enough to resist the Sikh power.⁴

The Mughal's Control over Punjab had already loosened. Under these circumstances, the Sikhs became the masters of the Punjab.⁵ They were however, divided into a number of confederacies known as Misls.⁶ Further some of them tried to assert suzerain claims over Jammu.⁷ Jammu was made tributary by Bhangi Misl in 1761.⁸ Later on Jammu became tributary of kanhiya and then Suarchakiya Misl under Mahan Singh.

Ranjit Singh occupied Lahore in, 1799.⁹ By 1808, he became an unquestioned master of the Central Punjab.¹⁰ In 1809, Ranjit Singh accepted the treaty of Amritsar with British.¹¹ This treaty shattered Ranjit Singh's dream of establishing his supremacy over the whole Punjab. After being thwarted in the south of Sutlej he threw whole of his energy in the subjugation of Jammu and its dependencies and directed his might towards hill states.¹² Jammu first attracted his attention in 1800. Raja Ajit Singh of Jammu was not in a position to resist the invasions, hence he accompanied by his minister, Mian Mota, went out to offer the Maharaja rupees twenty thousand and an elephant. Maharaja in return bestowed upon him a robe of honour and confirmed him in his possessions.¹³

In the following years, the court of Ajit Singh was divided into two factions. One faction was led by Ajit Singh and his uncle Mian Mota while the other faction was led by queen Bandrall. The Maharaja was offended at the expulsion of Mian

Mota and decided to invade Jammu once again.¹⁴ Marching at the head of a large force in the beginning, an attack was made on Sialkot, then Maharaja encamped at Kaluwal, within about 20 kilometers of Jammu. From there, he himself returned, but his chief, Hukam Singh Chimni, marched on Jammu.¹⁵

Now Ajit Singh and his wife sent appeal to Mian Mota to render his help in the hour of need. The Sikh forces encamped on the left bank of river Tawi.¹⁶ Mian Gulab Singh and Dhian Singh together with their father, Kishore Singh, were also among the numbers.¹⁷ Both parties fought desperately. In the course of this action Jammu passed under the control of Ranjit Singh's Officers.

Two days after the battle, Mian Mota was sent to the camp of Misr Diwan Chand to sue for peace. Maharaja Ranjit Singh also ratified the peace when Ajit Singh agreed to pay an annual tribute of rupees seventy three thousand. It was the year of 1808.¹⁸ Mian Mota was made "Madar-ul-Maham" by Ranjit Singh.¹⁹ He cooperated with the Sikhs in the conquest of the Akhnur, Deva Batala and Chib and Bhaw territories.²⁰ But Jammu as a tributary state Ranjit Singh was not content, he wanted to annex it.

Meanwhile in 1812, Ranjit's son Kharak Singh and his mother set out on a pilgrimage to Jwala Mukhi.²¹ When they were returning with 2,600 troops, Raja Ajit Singh and Mian Mota come out of Jammu to pay their respect and meet the royal pilgrims near Purmandal. A meeting between the wives of Ranjit Singh and Raja Ajit Singh took place, both the parties agreed upon that the honoured guest would go to Jammu with a small force of about 200 men only.²² But when the Prince and his mother actually entered the city, with thousands of men. On the other side, Rani Bandrall entered into secret league with the prince Kharak Singh and invited him to occupy Jammu. Ranjit Singh instructed the Prince that Mian Mota should manage administrative and financial affairs and a few villages worth revenue of twelve thousand rupees sufficient for subsistence, be granted in Jagirs to the Raja.²³

After settling his affairs at Jammu Prince Kharak Singh left for Lahore. He left his own officers commandant Nain Singh as Thanedar with two platoons of soldiers and Diwan Jit Singh Kallal as Nazim. In the beginning the two officers managed everything satisfactorily in consultation with Mian Mota.²⁴ The rising popularity of Mian Mota excited the jealousy of Rani Bandrall and Prince Kharak Singh's officers at Jammu. Therefore Rani hatched out a plot to remove him not only from the office but also from life.²⁵ A conspiracy was therefore hatched to assassinate Mian Mota. The Rani employed two persons, Trehdu and Satru to do the job. One day, they waylaid the Mian and murdered him.²⁶ Now Rani Bandrall found ground slipping from under her feet and went over to the British side. Lawlessness was let loose in Jammu and administration went out of gear. But with his murder that camouflage was removed and direct Sikh rule came to be resented by the mountaineers who rose against Sikh dominance everywhere.²⁷ Diwan Ajit Singh Kallal tried his best to suppress the voice of dissensions but failed. There

upon he resigned from his office and finally it was decided to appoint some local but influential person to fill the vacancy.²⁸

Then in 1813 Maharaja Ranjit Singh gave Jammu in Ijara to Choudhary Dullu a former local minister, for rupees one lakh and seventy thousand per annum. But Choudhary Dullu found it difficult to collect the revenue and to guard the road between Lahore and Srinagar because of Mian Dido,²⁹ the rebel who did not allow the Sikhs to collect the revenue. Choudhary Dullu, therefore resigned. Then Jammu was farmed out to Diwan Bhawani Dass, he was given clear instructions to maintain law. But the amount of revenue was reduced to rupees one lakh only.³⁰

Misr Diwan Chand on his return to Lahore, praised the acts of bravery and courage of Gulab Singh which he has witnessed during his attack in 1807.³¹ He introduced Gulab Singh and Dhian Singh to Maharaja Ranjit Singh.³² According to Diwan Kirpa Ram, Gulab Singh was taken into Ranjit Singh's service as commander of a regiment.³³ But this doesn't seem correct, according to G.C. Smyth, Gulab Singh and Dhian Singh were made *gurcharas*.³⁴ A little later, Suchet Singh, then a lad of twelve was also introduced into the Lahore court.³⁵ The Dogra brothers accompanied the Maharaja and participated in almost all the expeditions undertaken after A.D. 1813. In recognition of these services Ranjit Singh bestowed on him the *jagirs* of Kharati, Bhandian and Beol and also promoted him to the commander of twenty two horses.³⁶ In 1815, he received a Jagir of Lalachobara in Sialkot and Ramgarh near Sambha.³⁷ He participated in the expeditions to Multan, Kashmir, Mankera and Dera Ghazi Khan.³⁸ In 1816-17, Ranjit Singh gave *jagir* of Riasi to Gulab Singh³⁹ and Dian Singh, was vested with the charge of Deodhee.⁴⁰

For the services of the family of Gulab Singh, they obtained in jagir, the principality of Jammu.⁴¹ In 1820, Ranjit Singh granted Gulab Singh, his father and two brothers jointly as *jagir* "the *talluqa* of the *chakla*"⁴² of Jammu along with the small states of Patti, Bhoti, Bandralta, Chanehni and Kishtwar.⁴³ The father and the sons all the four grantees have been prefixed with "Mian" only. No member of the Jammu. Family was honoured by the title of Raja in this deed.⁴⁴ This not only gave them right to maintain their army, but also empowered them to conduct further conquests. So Ranjit Singh made the brothers his vassals.⁴⁵ Most spectacular deed of Gulab Singh after the assignment of *jagir* of Jammu was the extermination of Mian Dido. He was killed in 1820.

In 1822, Gulab Singh's father Raja Kishore Singh passed away, sometime before his Raja ship had been declared permanent. After his death, therefore, all of his three sons requested to confer the Rajgi on any one of them.⁴⁶ Maharaja conferred the title of Raja of Jammu on Gulab Singh and that of Bhadarwah on Suchet Singh.⁴⁷ On the same day Raja Suchet Singh was exalted to the Raj of Ramnagar and honoured with the title of Raja.⁴⁸ He conferred the title Raja-i-Rajgan on Dhian Singh in A.D. 1827.⁴⁹

In sum up, we can say that Jammu had been made a tributary in 1808 and it was 1812 that Prince Kharak Singh succeeded in occupying it. Ajit Singh seems to

have retained his title and prerogative of a Raja for a few years. He addressed as Raja of Jammu even in the official correspondence in the years AD 1813 and 1815. Raja Ajit Singh was deposed in A.D. 1816⁵⁰ and Jammu was annexed to the Lahore Kingdom. We hear nothing about Raja Ajit Singh of Jammu after his deposition. But he was living definitely up to the June-July 1822 when he signed a declaration renouncing all his rights and also disinherits his two sons in these possessions.⁵¹

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Dr. B. R. Ambedker Critiques on Small Land Holding of India

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Most of Indian people's economy is depended on Agricultural field. Near about 70 per cent population of India is depend on Agricultural sector for their livelihood. Most of the land possessed by very few people where as very less land was distributed among the many people. According the holding of land there were two major classes, among them one strong class and another was weaker class. Strong class known as Jamindar, Khot where as landless and small land holder's was the weaker class of the society. This weaker section people were neglected from the right of socio-economic-political equality for a long period. To establish the equality among the Indian people, small land holders and landless people of the country should get sufficient land for their livelihood; this kind of demand was put forward by Dr. B. R. Ambedker to the government of India. Dr. Ambedker advocated that Khoti and Inamdari system must be abolished. One commission should be set-up to study the condition of small-land holders.¹

Land Reforms

Dr. B.R. Ambedker presented his views on the paper under the title "Small Holdings in India and Their Remedies" published in the journal of Indian Economic society. In this paper he had mentioned that land reforms are very essential for the development of the agricultural sector. He pointed out that low agricultural productivity is only because the small and scattered holdings of land. To increase in the Agricultural productions, there is need to enlarging and consolidating the Agricultural lands.²

Small land holding is useless if that land is not providing one's sufficient food for himself and his family. He pointed out that this definition of economic holding was from the standpoint of consumption rather than of productions."³

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According to the Dr. Babasaheb Ambedker consolidation should be done of the small land and that land must be conserve. There should not be the enormous pressure on the land.

To resolve the problem of landless labourers he advocated that uncultivated land must be handover to the landless and labourers to fulfillment of their economic need. These efforts could help to minimize the problems of small holdings. He also advocated the collective farms to resolve the problems of the small holders. Dr. B. R. Ambedker advocated that khoti system of minor land tenures in the Bombay presidency must be abolished. The Khot system introduced by the Britishers for the collection of revenue from the peasants. To stop the exploitation of the peasant class he presented a bill in the Bombay Legislative Council in 1937.⁴

“The Khot was called a superior holder while a tenant (i.e. occupant of the land) referred to as an inferior holder. The Khots generally misused the freedom and subjected the tenants to all kinds of exaction. The result was that the tenants were reduced to the state of abject poverty. This agitated the tenants. The system thus disturbed the peace and tranquility in the presidency and, therefore, Dr. Ambedker held, it was imperative to abolish it.”⁵

Dr. B. R. Ambedker organized the March against the government on 10 January 1938 at Azad maidan Mumbai, to inculcate the awareness among the people and pressurized to government for abolishing the cruel system of the khot. Near about 25 thousand people were gathered at Mumbai Azad maidan and at evening in the presidency of Dr. B. R. Ambedker. He was very strongly opposed the khoti system.

He presented the following demands of the peasants to the Cabinet of congress of Mumbai government.

- i) The farmer who actually cultivated the land must get the benefit of his hardship.
- ii) For the betterment of the cultivators there should not be mediator as such like Khot.
- iii) Before taking the decision regarding the collection of agricultural revenue from peasants Government should make arrangement of their livelihood.
- iv) Government should make arrangement of minimum wages for the land labour.
- v) Abolish the Khoti and Zamindari systems.
- vi) The farmer who cultivating the land from last three years, that land must be hand-over to that particular farmer.
- vii) Set-up the one committee for study in detail about the problems related to the land.
- viii) Bonded labors must be treated as the criminal offence.⁶

Collective farming should be follow the following guidelines.

- i) The agriculture farm shall be cultivated collectively.

- ii) As per the rules and directions issued by the Government, the farm shall be cultivated.
- iii) The land shall be allow to use of for villagers without any kind of discrimination of caste or creed and in such manner that there will be no land lord, no tenant and no landless labourer in the country.
- iv) It shall be the obligation of the State to finance the cultivation of the collective farms by the supply of water, draft, animals, seeds etc.⁷

Dr. B. R. Ambedker pointed that not only the imperialist policy of the Britishers is responsible for the pity condition of the small land holder's but also the money-lender's and Zamindar also the responsible. As like for the establishment of social equality in the society there is a need to reduce the important place of the Brahmanism, the same way need to reduce the importance of the money- lender and Zamindar. To do this there is need to fight small land holder against money-lender's and Zamindar.⁸ According to the First Five Year plan, the vast majority of holdings is on the average less than 5 acres. Holdings containing up to five acres of land constitute 83.3 per cent of the total holdings, Bihar, 81.2 per cent in Uttar Pradesh, 74 per cent in Orissa, 66.1 per cent in Assam and 52.3 per cent in Maharashtra. The average size is thus extremely small as compared to the averages in other countries like the U.K., the USA and France where the average size of holdings is about 27 acres, 140 acres and 15.5 acres, respectively.⁹ “Every member of the family wants his right on the agricultural land. Due to this there is the enormous pressure comes on the land and that is the chief cause of the subdivision of land.”¹⁰

Dr. B. R. Ambedker had given the solution as below to minimize the pressure on Agricultural land.

- i) Dr. B. R. Ambedker advocated that to minimize the excessive pressure on agricultural land there must be industrialization took place so as to more the land labour transfer towards the Industrial sector.
- ii) To reduce the supremacy of the land-lords and money-lenders, he further advocating that land must be nationalized.
- iii) Instead of cultivating by small land holder, all small holders should make a group and their land must be cultivated by that group of cultivator.
- iv) Unfertile land and excessive land of the land-lords and Money-lenders must be given for the cultivation to the group cultivator.
- v) Agricultural land should not be dividing among the successor of the family. All man power of the family collectively could be used in the agricultural field so as to increase the production of agricultural sector.

Dr. B. R. Ambedker had given these all measures to reduce the pressure on the agricultural land and to reduce the monopoly of the land-lords as well as money-lenders on the agricultural land.

Implementation of the Consolidation

“The government of India, after independence, has taken up the consolidation of land holdings and it is on the way. Probably, the Indian Government’s decision might have an influence of Dr. B. R. Ambedkar’s views on consolidation. Of the 25 states in India 22 states have enacted laws on consolidation. It is completed in Punjab, Haryana. It is near completion in the states of U.P., Bihar, Gujarat, Himachal Pradesh, Jammu and Kashmir, Karnataka, Madhya Pradesh and Orissa. Up to the end of March, 1990, 51.8 million hectares of land was consolidated which covered 1/3 of the total cropped area of the country.¹¹

According to Dr. B.R. Ambedkar capital can be generated from the saving through the agricultural production. There was tremendous pressure on the agricultural land due to the fragmentation of the Agricultural land.¹²

. According to Dr. Babasaheb Ambedkar, Agricultural development will lead to the development of primary industries, which known as agro-based industries which helps to lead to further development of secondary industries. Agricultural development leads to development of primary industries which in its turn leads to establishment secondary industries.

Following will be the benefits of the abolition of the small-holding and consolidation of small land.

- i) Rise in agricultural production.
- ii) Rise in income of farmers.
- iii) Fragmentation of the agricultural land could be stopped.
- iv) Rise in National income.
- v) It helps to stop the exploitation of the peasants.
- vi) It is possible to stop the intermediaries.
- vii) It helps to improve the economic condition of the untouchables who were landless or small land holders.
- viii) It helps to establish the agro base industries which help to improve the economic condition of the small land holders.

Conclusion:-

Agricultural productivity could be increase by consolidation of the small land of the country. Cultivated land was very small as compare to population of India. So more land must be kept under the cultivation. Therefore peasant of the country must be motivated for the cultivation to the uncultivated land. Agricultural based industries must be started in the country and the raw material of that industry must be providing from the consolidated land of small holders. Collective farming is the basic measures not only for improving the condition of small land holders but it helps to stop the exploitation of the small land holders and it was the solution of downtrodden people to improve their economic as well as the social condition. Dr.

Babasaheb Ambedkar not only gave the idea about the need of consolidation but also he had given the practical solution for the consolidation of the small land. He wanted to establishment of social equality through the proper implementation of policy of consolidation of small land holdings. He suggested that economic equality must be set before the setup of the political and social equality. Dr. B. R. Ambedkar suggested that landlordism and moneylending must be abolished and with that small holding must be consolidate.

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20

Ambedkar's Thoughts On Education And Dalit Empowerment

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“Education is like the milk of lioness. The one who consume it, shall not rest without roaring”

- *Dr. B.R. Ambedkar*

Education plays an important role in an individual's life. It is the key to planned process of life, to achieve the goals of life. It advances social progress and also helps to develop the quality & power of observing, analyzing and rationality in a man.¹ Dalits the marginalized section of society as in the other fields. Dalits also suffered a lot in the field of education consequently they lost the rights and privileges by the society because caste determines the field of education in India, students from the lower caste experience discrimination based on caste in their day to day academic as well as non academic life.

This situation continues up to the arrival of Britishers or Christian missionaries to India. The condition of Dalits in the field of education changed up to some extent when British rulers open schools for mass education in 1815², but it did not come into reality at immediate it come in reality only after by the 1855 when students from lower caste background allowed to take admission in to the schools run by the government. But after the announcement for the admission of Dalits students in government schools where the teachers were of higher caste were in majority they refuse to teach and the students of higher caste were not ready to sit with submissive class students. Meshram & Nandapurkar³, Jeffery, Jeffery & jeffrey⁴ have published detailed accounts of their surveys of the status of Dalits in the field of modern education system. The present paper is an Endeavour to develop a better understanding of educational status of Dalits and the role of Babasaheb in the field of education and Dalit empowerment.

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Jyotiba Rao Phule, Shahu Maharaja, Ayyankali and others identified that the lack of education and deprivation from the education is the reason for the backwardness of depressed class so they start working over it without wasting the time and energy. Dr Ambedkar was also one of those who worked for the raising the educational status of the depressed class. Dr. Ambedkar master of dynamic personality; he raised voice and worked for the upliftment of the downtrodden and the oppressed. As Ambedkar was a progressive thinker; his vision on education has much relevance to the empowerment of Dalits in the postmodern society, so he adopted quadrilateral strategy of empowering the Dalits, education is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economics betterment and political freedom. So the first step of his Strategy was to educate Dalits. Dr. Ambedkar has received a liberal education so his view towards the education was quite different from the others contemporary to him as Mahatma Gandhi etc or in other words Ambedkar's educational thoughts was all about the influences and impacts which he had throughout his life in India. His academic life in India faced injustice, exploitation, tyranny and oppression. His visit to Columbian university was a boom for him where he was free from caste stigma and could more with a status of equality. Ambedkar educational philosophy struck roots in the John Dewey's pragmatic theory of education which led him to pay attention to practical rather than academic politics. Education not an instrument for their social mobility but it also opens the doors for their modernization, so he laid stress on the importance of education for the upliftment & emancipation of weaker sections & for the attainment of equitable social order and social justice.⁵ Education according to Ambedkar was a blend of “pragmatism” of Dewey and “Dhamma” of Buddha. Ambedkar thought temple entry is useless for the people who do not have food to eat, cloths to wear, and they don't have any educational and medical facilities. Such type of people has to work hard on education first rather to agitate for temple entry.⁶ Ambedkar's view were different from his other contemporary as Gandhi suggested “Wardha plan” for basic education and he advocated manual productive work which was the fundamental principle of “Wardha plan”. In the place of manual productive work, he suggested the people of depressed class to learn science and technology because according to Dr. Ambedkar it is only the modern education because of which the caste system would be disturbed. He insisted that to his followers (Dalits), by his famous slogan “Be educate, organized and agitate” which was derived from Buddhism “Sharnam Gachhami” ((be educated), “Sangham Sharnam Gachhami” (be organized), “Dhamman Sharnam Gachhami” (Agitate).⁷

Ambedkar submitted a report on educational advancement of different communities in Bombay Presidency in 1923 to the Indian statutory commission on March 19, 1928. The report revealed that although the Brahmins and the allied caste from the smallest group in respect of population, they stood first in order in the level of education. He listed the position communities in Bombay presidency as advanced Hindus (Brahmins and allied caste) 4th in population but first in

education, intermediate Hindu (Marathas and allied caste) 1st in population but third in education, backward Hindu (Depressed caste and tribes) 2nd in population but fourth in education, and Mohamedans 3rd in population but 2nd in the field of education. In his report Dr. Ambedkar focused on every aspect of Dalit education. However, he stressed that Dalits themselves have to take lead in educating their lot.

Baba sahib knew that without education the downtrodden can't achieve a high standard of living in the society. Dr. Ambedkar was of the opinion that if the moon, the sun, wind and water are meant for the use of all the living beings then why the education should be limited only to higher classes. Dr. Ambedkar wanted a society through education where there is no exploitation, where humanity may find equality, justice, where work is more respected than caste no discrimination on the base of class, caste; creed, colour and religion might not be dividing the humanity. Where there is no touchable and no untouchable, no Brahmin, no Non-Brahmin, No rich or no one is poor.⁸ Dr. Ambedkar dreamed a society with justice, equality and prosperity. Education is something, which ought to be brought within reach of everyone.

It was the efforts of Dr. Ambedkar that on 20th July 1924 "Bahishkrit Hitkarni Sabah" was founded under the chairmanship of Chimanlal Hiralalsetalvad in Bombay and Ambedkar himself became the chairman of managing committee. The aims of the Sabah were:-

- I. To establish hostels for the spread of education for the downtrodden.
- II. To start reading and spiritual centre for the cultural development.
- III. To open industrial and Agricultural schools for economic development.
- IV. Start a head the movement for eradicating untouchability.

Dr. Ambedkar emphasized on solutions rather than describing the evolution of educational policy of Britishers and its negligence to Dalits while submitting a report to the Simon commission. He emphasized for education more in the field of science and technology than elsewhere. For this he offered solutions also they were.⁹

- I. An annual grant of Rs. 2 Lakhs for scholarships for Dalits students taking science and technology courses tenable at the universities or other scientific and technical training institution in India
- II. An annual grant of 1 lakh of rupees to be spent on scholarships of the education of scheduled caste student for science and technology in foreign universities.
- III. One-tenth of the total admission should be reserved for the Dalit in school of mines and granting the admitted students free-ships and scholarships.
- IV. As the GOI spends 3 Lakhs per annum on the University of Aligarh and University of Benares, the institute of Muslims and Hindus respectively, same amount be spent on advanced education of Dalits annually.
- V. Appointing two Members of Dalits, on the Central Advisory Board of education to make the board interested for them.

VI. Dalits generally unskilled labour and have lack of technical knowledge so trainee them they should have

- a. Apprenticeships in Government Printing Presses
- b. Apprenticeships in Railway workshops

Dr. Ambedkar founded People's Education society on July 8, 1945 with a view to advancing the educational interest of the downtrodden sections of the Indian society in general and depressed class in particular. The People's society started Siddhartha College in Bombay and in June 1950, Miliand College in Aurangabad to educate the youth of depressed class without any discrimination and with all type of assistance beneficial for their better future life.

Dr. Ambedkar very well aware about the fact it is useless to talk about the empowerment of Dalits without providing them essential instrument for empowerment which is the Education. Ambedkar's ideas for depressed class was to raise their educational level so that they may know their own situation, have aspiration and rise to the level of highest Hindu and be in the position to use political power as a mean. Dr. Ambedkar recognized the importance of education in shaping the future and cautioned the underprivileged not to lose any opportunity, and said that "we may forego material benefits, but we cannot forego our rights and opportunities to reap the benefits of highest education to the fullest extent"¹⁰ This idea of Ambedkar best reflected in his famous slogan Educate, Agitate and organize.

In the present era of globalization, liberalization and privatization (GLP) dimensions with regards to availability and accessibility to educational opportunities particularly for Dalits and power section of our society are changing rapidly.¹¹ So it's very important that for whom we are going to frame the educational policies and these policies will available for them and accessible by them in balanced and positive way, And Ambedkar's ideas education on may be very useful for the mass particular and for the entire country in general, because it seems like mirage where the one dreams different from the reality. If talk about the development of country, then we must have to educate the mass population of country which is still far away from the school without any discrimination and Ambedkar put all his efforts to guarantee the education without any discrimination to all natives of the country.

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Indo - Pak Relations Post Partition

*Chandra Kanta

After a few months of becoming two separate Nations, India and Pakistan relations have been at Cross Roads. These relations were not totally always Hostile, but the issue of Kashmir has always been contentious, due to the fact that Pakistan has all along not accepted the Kashmir issue as settled. It is worthwhile to mention that both these countries have succeeded in sorting out their other outstanding issues concerning evacuee properties, Minority rights to the mutual satisfaction of both the countries, during the summit meetings held in 1950 between Nehru- Liakat Ali Pact of 1950 and Nehru - Noon Pact of 1958, including the border between the two countries.

However regarding the Kashmir Problem, although numerous efforts were made for bilateral settlement on various occasions no worthwhile results could be achieved on this front, in fact during the whole period of the Fifties, Kashmir remained a thorn in India -Pakistan relations due to unwillingness of both the countries to compromise on the issue.

Pakistan President Ayub Khan, made efforts for improving mutual ties, resulted as a major achievement in the signing of the Treaty of Indus Waters in September 1960.

However some signs of Pakistan looking forward of coming closer to China, taking advantage of the Sino-Indian conflict, was also seen, from Pakistan’s view to put pressure on India to get concessions in the Kashmir issue. Therefore in the same Press Conference where he spoke of understanding between India and Pakistan, General Ayub Khan, said that Pakistan wanted to approach China for a peaceful settlement of the Sino-Indian UN demarcated¹ border between China and Pakistan. Pakistan under lined the need of the Kashmir issue as a pre requisite to good neighborly relations with India in the face of growing cleavage between India and China.

In the year 1956, Chou En lay, The Chinese Premier, during his visit to Pakistan went as far as to appeal to both India and Pakistan to settle their border

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problems bilaterally.²

Here it is worthwhile to mention that Pundit Jawaharlal Nehru, had rejected General Ayub's proposal regarding Joint Defense ostensibly wondering, as to, against whom common defense was intended. He made it a point to explain that a common defense policy implied membership to a Military alliance.³

The suggestions of a Joint Defense arrangement between India and Pakistan should therefore be partly assessed in the light of Ayub's ideological predilections, where he said that "As a student of war strategy I can see quite clearly the inexorable push of the North in the direction of the warm waters of the Indian ocean. This push is bound to increase if India and Pakistan go on squabbling with each other. If on the other hand we resolve our problems and disengage our armed forces from facing inwards ...and make them face outwards..., we shall have a good chance of preventing the history of the past being repeated."⁴

It therefore meant, that in view of the deterioration in Sino- India relations, Pakistan hopefully looked forward of pressing India for a settlement of Kashmir issue, in its favor. If we look at both these factors i.e. potential of communist penetration into the sub continent and the Kashmir issue was kept side by side it was evident that it was Kashmir rather than the communist threat was upper most in the Pakistani calculations.

It is evident that the overriding consideration of Pakistan's alignment with the United States was India. At that time the main concern for the USA was containment of communism, and that of Pakistan, was motivated to contain India,⁵ because in Pakistan's view, communism poses a threat to all and is not likely to make Pakistan its exclusive target whereas Indians were enemy number one.⁶

The border war between India and China in October 1962 provided Pakistan with an opportunity to cultivate China, and to prove its suspicion of India.

During the period of its military engagement with China, India had invoked the support of Pakistan. Nehru had written to President Ayub On 12 November 1962, assuring him that the military aid to India by "friendly countries, "would be solely used to defend the country against the Chinese and that India would never initiate any conflict with Pakistan."⁷

In pursuance of its objective of courting Pakistan at this juncture India even played down the virulent criticism of its policies in the Pakistani press by maintaining that the later did not reflect the opinion of either the public or the authorities. This was claimed by Nehru on 14 November 1962 in the Loksabha.⁸

Pakistan's reaction to the Sino- Indian conflict was three fold:

1. It held India responsible for the conflict.⁹
2. It sharply disagreed with its Western allies that the Chinese attack constitute a major threat to the entire sub-continent.¹⁰
3. Pakistan was highly critical of western Military aid to India.

And this factor had turned into the highest concern for Pakistan.¹¹

In Pakistan the United States and Great Britain had become special targets of criticism because it was regretted that instead of promoting peace settlement they

were providing weapons to India.

An editorial in *Pakistan Times*, argued that India had been Pakistan's number one enemy, not merely of being a big neighboring power but profounder still for ideological motivations,¹² and pointed out that instead of treating Pakistan as an ally the western powers were treating it as a satellite nation. It further said that the western aid being given to India due to the Chinese aggression, was much more than required and Pakistan feels that the Chinese conflict was being used by India to get more weapons to be used against Pakistan.¹³

General Ayub, said that an amicable settlement of the Kashmir issue could not be arrived at due to India's unwillingness. He was equally hurt with the outside help that India was getting and said this is for sure that such a help will help in enlarging and prolonging the conflict between India and China and add to the serious concern in the minds of the people of Pakistan, that these weapons may well be used against them in the absence of an overall settlement with India.¹⁴

It will be seen that the sole objective of Pakistan at this stage was to highlight the explosive potential inherent in the outstanding Kashmir problem and consequently to minimize the effect of the Chinese threat to India.

Despite assurances from the President of the United States, John. F. Kennedy that the American aid to India was designed solely to help India to resist China; Pakistan took the position that the United States, besides being unmindful of Pakistan's sincere contribution to the western cause, would prejudice its case on Kashmir. Thus Pakistan derived maximum advantage from this situation

President Ayub was therefore not disposed to give any assurances either to India or the United States. At the same time he made it a point to stress, that India did not deserve any sympathy because in the past also, it had always disregarded the Western interests and had failed to remain at peace with Pakistan.

In the eyes of Pakistan, the Western Policy to support India, had changed its views of the western strategy towards China in the Indian sub continent, and when Kennedy declared that it was in the interest of the USA, to help India against the aggression of China, Ayub asserted that friendship with China was invaluable for Pakistan, thus the non alignment policy of Pakistan, towards China and the United States came in for some criticism, and a crucial consideration for the Chinese response to Pakistan, and resulted in the finalizing of the border agreement between China and Pakistan on 26 December 1962 on the eve of the first round of talks between India and Pakistan on Kashmir. The stalemate in Sino -India relations led to a more positive shift in Sino- Pak relationship which in turn, corresponded with deterioration in India Pakistan relations.

In 1959, Pakistan, in the United Nations had objected to any alterations between India and China, concerning the Western Sector on the ground that it was a disputed territory to which Pakistan was a party. This fact was noted by China and during the Indo-China meeting in June 1960, to discuss the issue of a border alignment, declined to include any issue on the border of Sinkiang and Kashmir, west of the Karakoram pass.¹⁵

Expressing his surprise on these developments, Nehru said that it was difficult to understand that Pakistan which is the champion bearer against Communism and being a member of CENTO and SEATO, is now trying to club with China, and that China should, to some extent appreciate this and meet it, in spite of their utterly different policies, which appear to be a common policy of dislike for India, since there is nothing else in common between them.¹⁶

Thus despite India's attempts to deemphasize the political differences between India and Pakistan, bore no fruit and Pakistan remained adamant on the Kashmir.

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Role & Position Of Women Medical Students And Practitioners In Colonial Bengal: A Review

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Introduction:

The society of Bengal in the colonial period was bedeviled by social evils such as child marriage, *sati* system, *pardah* system, polygamy, kulinism etc. The *Morning Chronicle* criticized those things.¹ In this context the female medical practitioners were indispensable. The Christian Missionaries were first to look after and directed attention to the imperative mode of direction of female medical education in India. Mentionable Christian Missionaries was Miss Hewlett, on behalf of Church of England Zenana Missionary; under whose supervision the Indian women got first chance of modern medicine.² Other worth mentioning missionaries were Mrs. D. W. Thomas and her husband. Both of them started to give physical training as well as training on sanitation to the underage girls in an orphanage at Bareilly.³ On 2nd January 1870, Clara Swaine, the first female doctor reached to Bareilly from U.S.A.⁴

Necessity of Female Medical Education:-

The Indian women were coming to receive the medical education from the last half of 1870s and from first part of 1880s, though the female and children were out of the orbit of western medicine. Most probably they were the most neglected classes to receive western medicine.⁵ Due to rigid *pardah* system and social superstitions the Indian women had hesitation to the male doctor; even Indian women were not ready to treat themselves by an unknown male doctor and were also not ready to give the description of their illness before a male doctor. Apart from that there was a general tendency among the Indian women to hide their

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diseases.⁶ At one stage there were no female doctors in the hospitals and the Indian women got no chance of treatment; they were very much dependent upon indigenous *dais*. Unscientific and unhealthy lying-in room was also responsible for high mortality rate of pregnant women during delivery.⁷ We have received much information of these lying-in rooms from recent unpublished thesis.⁸ That kind of room was a stimulator of infection to the new mother and new born baby. Moreover non-trained *dais* adopted unscientific methods to incise the cord by using bamboo bark⁹ and after cutting the cord they used cow dung, ash on that immediate cut.¹⁰ But even in this situation the treatment by a male gynecologist in the female *harem* was prohibited. In this situation most of the English educated families were searching for an appropriate medical system.¹¹ This negligence to the women health was derived from a male mentality to suppress the woman and keeping them inferior.¹² There was no governmental or individual support for female medical education. After the introduction of Western medicine in India the indigenous system gradually became redundant and demands for female practitioners were increasing instead of the indigenous *dais*. In the year 1870 the first foreign female doctor Clara Swayne reached Bareilly from America to join work with a missionary group.¹³ But this did not solve the problem as the number of that type of female doctor was inadequate. In 1876 demand for medical education for the Indian women have had increased in colonial Bengal.¹⁴ The Governor Richard Temple was also interested in medical education for Indian women.¹⁵ In 1883 three women from different provinces of India came forward to become doctors namely Kadambini Ganguly of Bengal, Anandi Bai Joshi of Maharashtra and Anne Jagannathan from Madras.¹⁶ Among them Anandi Bai became the first Indian women doctor. Bidhumukhi Basu and Virginia Merry Miter were the first Bengalee women graduates in medicine. Both of them were admitted to M. B. course. *Jnankur* supported women medical education and published an article on that.¹⁷ *Ananda Bazaar Patrika* published news supporting for women medical education.¹⁸ Meanwhile, in 1881 the admission of Allan D. Abru and Abala Das was negated into Calcutta Medical College. Abala and Abru went to Madras to become doctors.¹⁹

Social Reform Movements, *Brahma Samaj* and Medical Education of Women: In the second half of the 19th century Bengal the society had gradually changed due to reform movements. *Brahma Samaj*, *Prarthana Samaj*, Indian Reform Associations supported female education for the betterment of women status. The mentionable leaders of social reforms were Vidyasagar, Kershaw Chandra Sen., Swami Dayananda Saraswati, Mahadev Govindo Ranade, Dhando Kershaw Karve, R. Benkataratnam Naidu, Birshalingam Pantulu and many others.

With the establishment of 'National Association for Supplying Female Aid to the Women of India' or *Dufferin Fund* in 1885 the medical education system for the Indian women got momentum. They also encouraged establishing hospitals and dispensaries.²⁰ The Indian women struggled hard to establish and fulfill their demand for medical education. During the 19th and first half of the 20th century the number of women medical students and successful women medical practitioners

were not sufficient; though in that age a new era in female education in India was started

In the changing social scenario, pioneer female doctors were ready to take the medicine as their new career. Women and society also realized the necessity of female doctors in Bengal. During 1875 some European or Anglo-Indian origin female students got chances of admittance in the Madras Medical College. Among the Bengalee women Abala started to receive medical education; but she could not complete her education as she got married.²¹ At that time medical education to the then Bengalee middle class was considered as unsacred and prohibited.²² In spite of that a few Bengalee Hindu women like Kadambini Ganguly was very successful. Another *Brahma* Bengalee female practitioner of that time was Jamini Sen., who passed L.M.S. in the year 1896.²³ In between 1875 and 1910 a few members of Hindu and Muslim women came forward to receive medical education. Mainly European, Eurasian, Anglo-Indian, Indian Christian and Persian women entered into the medical profession in colonial Bengal.²⁴ But even in the first decade of the 20th century there were few Hindu women students in the Calcutta Medical College.²⁵ The reason behind that was *purdah* system. Anandi Bai, Kadambini, Rukmi Bai revolted against the prejudices and opened up a new phase in the women medical education. When the doors of medical institutions were opened earlier for the women in many provinces of the country, the doors of medical institutions were closed for the women till 1883 in Bengal. A part of the society also directly opposed the female education. Theoretically it was there but due to male jealousy and opposition it was quite impossible for Bengalee women to take medical education for their future profession.²⁶

Entrance of Bengalee Women into the Medical Profession:

In the 19th century there were different opinions about the necessity of women medical practitioners. From the second half of the 19th century the demand for trained *dais* and women medical practitioners in the society had been increased. *Brahma Public Opinion* wrote, "India was in need of lady doctor and the establishment of medical institutions for female students was the crying need of the day."²⁷ *Bamabodhini Patrika* also observed that the female medical education is equally necessary along with the male as because some female diseases are understandable only to the women and the treatment of those diseases by the male doctors is not fruitful as by the women medical practitioners.²⁸ The increasing demand for women medical practitioners was sounded much among the *Brahmas*.²⁹ But the Indian Medical Service was against the female medical education. They believed that the female are fit only for nursing and midwifery. *Indian Medical Gazette* wrote in 1875, "...that female of any kind are fit to be doctors is a very doubtful point."³⁰ A conservative periodical *Nababibhakar Sadharani* opined that the causes behind the untimely death of the women in India are not due to the scarcity of lady doctors but lack of good and appropriate treatment. The right to

entry of the women into the Calcutta Medical College was admitted after passing a new law in 1883 at last.³¹ *Somprokash* also published news related to this.³² *Education Gazette* also wrote some articles on that issue.³³ After a long way of struggle Kadambini Ganguly among the Indian women got chance of admission into the Calcutta Medical College in June 1883.³⁴ Kadambini got married with the *Brahma* social reformer Dwarakanath Ganguly.³⁵ After her marriage Kadambini was admitted to the Calcutta Medical College to obtain M.B. degree. Dwarakanath tried hard to admit Kadambini into Calcutta Medical College. After a long gap of almost 50 years of the establishment of Calcutta Medical College in 1835 the first women medical student admitted in this College was Kadambini Ganguly (Basu) in 1883. Kadambini was also the first female graduate of the British Empire.³⁶ But she was not welcomed in the field of medicine by different sections of the society. In March 1888 Kadambini sat for the last exam. Of Medical Education but she could not pass the practical exam. According to the Kadambini son Prabhat Kumar, the then one Bengalee Professor of Calcutta Medical College Rajendra Chandra was a strong opponent of female education and he did not gave requisite marks to Kadambini in the practical of one subject, Kadambini failed.³⁷ Kadambini could not acquire M.B. degree. After two years Kadambini further failed in the final examination by the same examiner. By the request of the Senate revaluation was done; but Kadambini did not pass.³⁸ Then the Principal of Calcutta Medical College J.M. Coates gave Kadambini 'Graduate of the Medical College of Bengal' or G.M.C.B. degree using his discretionary power. Kadambini got the license for medical practice. She got a service in Eden Hospital by this degree.³⁹ *Bharatbasi* wrote in this regard, "The *Bharat Basi*, of the 28th August cannot approve the action of the syndicate of the Calcutta University in passing by an extension of grace, Mrs. Ganguly, the first female medical student in Bengal for special reasons. As far as the writer is aware, she had passed only because she is a female. Such grace is not shown to male students. It is not proper to show grace to a particular sex in public examination."⁴⁰ Kadambini got her G.M.C.B. degree in 1888. She was the first Western educated women and lady medical practitioner as well as qualified lady medical professional in colonial Bengal. She was very successful as doctor. In 1888 Kadambini joined Lady Dufferin Hospital with a salary of Rs. 300/-.⁴¹ But she faced gender discrimination in her service sector as well as stigma of the society. Kadambini performed her duty as medical practitioner in the outdoor of Eden Female Hospital and performed the extra duty of lady lecturer to teach the female students of Campbell Medical School on female diseases. *Indian Messenger* wrote on this matter.⁴² After that she opened a chamber in the Beniatola Lane in Calcutta for self dependence and employment as because which service she had got after passing L.M.S. that was nothing but the work of just *dai* or midwife. So she apprehended that Indian medical degree is not sufficient for suitable service, prestige and independence. She also received first hand experience of gender and racial discrimination at Eden Hospital. So to acquire that degree she went to foreign

country with active inspiration of her husband Dwarakanath. *Indian Messenger* wrote, "An Indian Lady Doctor At Edinburgh- It gives us pleasure to announce that Mrs. Kadambini Ganguly now studying at Edinburgh, has passed the Triple Qualification there (L.R.C.P. and L.R.C.S., Edinburgh and L.F.P.C., Glasgow)."⁴³ Kadambini went to England in 1892 and in the very next year she returned to her own country with the L.R.C.P. (Edinburgh), L.R.C.S. (Glasgow) and D.F.P.S. (Dublin) degrees. After returning to country in 1893 she again joined Lady Dufferin Hospital. The first two female medical graduates in Calcutta during colonial rule were Virginia Merry Miter and Bidhumukhi Basu. In 1890 Merry passed final M.B. Bidhumukhi was the first female M.B. of the Calcutta Medical College. She passed in 1890.

Conclusion:

The establishment and flourishing of Western medicine in India caused premature death of many indigenous institutions such as *dai* system etc. On the one hand, the professions like medical practitioners; nurses etc. were opened for the educated indigenous women in India; and on the other, women of the rich families of the towns founded an alternative medical system instead of former traditional indigenous medical system like *Ayurveda*. There were at least two types of women in the field of 'women treatment' in the then colonial India; such as Indian women and the European women residing in India. The second category was more disease prone than their Indian counterpart in India and they were of broken health.

Further, Indian women were not ready to receive treatment from any non-relative male practitioner. As a result they were falling ill of and on and died. In those cases only *Kabirajas* were permitted to enter in to the *antahpur* or inner house of the Hindu society. It caused the untimely death of Muslim female. In that context some sporadic initiatives by the indigenous people for the medical education of the Muslim women were started. Several periodicals complained against the aloofness, negligence of the colonial government and the then society on the condition of female medical education. Female medical education system was too much neglected in colonial Bengal.

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23

The Role of Bal Sore District in Orison Renaissance

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The second half of the nineteenth century saw the growth of social, religious and political awakening all over the country because of the growth of press, western education and communication and rise of English-educated middle class. In Orissa, this socio-political consciousness had two directions. The intelligentsia and people of the district of Bal sore, which was all along one of the three districts of Orissa proper, contributed to the growth of the socio-political consciousness of Orissa in both the directions and angles. Bal sore, being the adjoining district of Bengal came directly under the impact of the Brahma movement. As early as 1855 a Brahma reformer, named Ishan Chandra Basu came to Bal sore to preach. In 1875, a Brahma reformer from Bengal, named Ram Kumar Bhattacharya established two schools in the town, one for preaching Brahma ideas and another for giving general instructions and guidelines.¹

The general people of Bal sore repeatedly voiced before the authorities, by the middle of the nineteenth century their earnest desire for English education. In 1853, Bal sore was fortunate to have its Zillah School along with two others, one at Puri and the other at Cuttack. By 1891, Orissa had eleven Entrance Schools out of which three were in the Bal sore district, one each in Bal sore, Bhadrak and Lakshmannath.² Bal sore also played a significant role in the development of press in Oriya language in later half of the nineteenth century. Phakir Mohan felt, as he points out in his autobiography, that for want of press the Oriyas were being humiliated by the Bengalis who had a fairly developed press and literature in their language.³ He was determined to establish a press at Bal sore. He formed an association at Bal sore, consisting of Babu Jayakrushna Chaudhury, Babu Bholanath Samantaroy, Babu Damodar Prasad Das, Babu Radhanath Roy and Phakir Mohan Senapati himself. Several meetings were held for this purpose. The substance of the speech delivered in the meeting could be put as follows:

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Those who purchase company's share will get much profit; the scriptures like Ramayana and Mahabharata, if printed, will sell at cheap rates. It would not be necessary to call for the special scripture-readers. The boys can easily acquire learning. No outsider can abuse the Oriyas as fool.⁴

By 1869, the proposed press had been established and Phakir Mohan brought out the periodical *Bodhadayini* O Baleswar Sambadbahika.⁵ In 1873, another press, called the De Press was established in the Bal sore town by Raja Baikuntha De, the popular domiciled Bengali Zamindar of Bal sore. In 1899, another a press, called Binod Press, was established in the town by Brajanath De.⁶ After the publication of the *Bodhadayini* O Baleswar Sambadbahika, another periodical called *Utkal darpan* appeared at Bal sore in 1873 through the patronage of Raja Baikuntha Nath De. This periodical, being literary in character, marked a definite advance in the formative phase of the modern Oriya literature. In its columns are to be found the earliest writings of Radhanath Roy and Madhusudan Rao, the pioneers of modern Oriya poetry.⁷ In 1882, the periodical called *Prajabandhu* was brought out in the Bal sore town.⁸ In Bal sore district the following notable associations were formed: *Bhadrak Desha Hitaishini Sabha* (1874), Baleswar Sabha (1875), Bal sore National Society (1878), Baikuntha Nath De's Social Club (1895)⁹ and Bal sore Zillah School Reading Club (1896).¹⁰ In 1886, the National society of Bal sore sent three delegates, namely, Baikuntha Nath De, Bhagaban Chandra Das and Ramesh Chandra Mandal to participate in the 2nd session of the Indian National Congress, held at Calcutta.¹¹

A railway committee was formed at Bal sore by Raja Baikuntha Nath De, who, in December 1882, sent a printed memorandum to the authorities for the construction of railway lines across Orissa.¹² It may be noted here that the posterity must acknowledge with gratitude, the contribution of this public-spirited Zamindar of Bal sore, the first man from Orissa to become the member of the Bengal Legislative Council (in 1882)¹³ who in various ways sought to promote the interests of the people of Orissa. From 1841 onwards, systematic efforts were being made by some Bengalis to introduce the Bengali language in the schools of Orissa.¹⁴ In 1870, Kantichandra Bhattacharya, a teacher of Bal sore Zillah School published a book, entitled *Udiya EK Swatantra Bhasa* Nay in which he questioned separate identity of the Oriya language.¹⁵ At the same time Sibal Bhattacharya, the Deputy Inspector of schools in Balasore tried very hard to abolish Oriya language from the schools of Orissa. At this critical juncture the people of Bal sore rose to the height of the crisis and demanded transfer of Sibadas Bhattacharya. Bhattacharya was transferred and in place came Radhanath Roy.¹⁶

At this stage, Phakir Mohan Senapati who enjoyed the confidence then the District Collector of Bal sore, John Beams, a great patron of Oriya language, played a significant role in saving the Oriya language from extinction. He organized a meeting at Bal sore Collectorate and told the employees there: "If Oriya language is abolished from the schools of Orissa the sons and relations of Bengalis will replace you in the Collectorate".¹⁷ Because of efforts of persons like Gauri Shankar Roy and Phakir Mohan Senapati and official patronage given by John Beams, and

T.E. Ravenshaw, the Commissioner of the Orissa division that G. Campbell, the Lieutenant Governor of Bengal finally ordered in 1872 that the Oriya language must continue in the schools of Orissa.¹⁸

To continue Oriya language the medium of instruction in the schools of Orissa, literary talents like Phakir Mohan and Chandra Mohan Maharana wrote text books in the Oriya language. To promote the development of Oriya language, Daityari Prasad Das founded an association in 1867 at Bal sore, called Utkal Bhasa Unnati Bidhayini Sabha (association for the promotion of Oriya language), the main objective of which was the publication of old Oriya manuscripts.¹⁹ Chandra Mohan Maharana and Madhusudan Rao started at Cuttack an association called Alochana Sabha (Discussion forum) to promote the development of Oriya language.²⁰

Phakir Mohan is the father of modern Oriya prose literature. A poet, a novelist, a short story writer and a historian, he was also a social reformer and a free and revolutionary thinker in the core of his being. If Phakir Mohan was the father of the modern Oriya prose, Radhanath Roy was the father of modern Oriya poetry. Unlike Phakirmohan, Radhanath was well-versed in western literature. Both Phakirmohan and Radhanath were out and out nationalists in outlook. The former attended the annual session of Indian National Congress held at Madras in December 1898.²¹ Most of the topics of discussion in the Congress were political. Congress is uniting well-educated and patriotic sons of mother land from different regions who have dedicated themselves to eradicate her sufferings. Lack of unity has been the main cause of India's downfall.²²

The third session of Utkal Sammlani was held at Bal sore (Permit ground) on 13 and 14 April 1906. This was the first session of the Sammilani held outside Cuttack because of the efforts of Raja Baikuntha Nath De who had submitted a memorial to the Viceroy Lord Curzon, demanding the amalgamation of Oriya-speaking tracts of Madras, Bengal and Central Provinces under the administration of any of these provinces or a separate administration in 1902²³ and the patronage of Maharaja Shriramachandra Bhanjadeo of Mayurbhanja. This conference adopted a resolution, moved by Phakir Mohan Senapati to help *Utkal Sahitya Samaj* in collection and publication of old Oriya manuscripts. The spectacular popular enthusiasm and contribution of the common people for the success of the twelfth session of *Utkal Sammilani* was recorded in its proceedings in the following words.

No national (or public) institution depends on some individuals or donations of *Rajas, Maharajas* and rich persons. Nobody can check nation's growth. We have realized this in the twelfth session of the *Sammilani* at Bal sore. Octogenarian poet Phakir Mohan appeared with the energy of hundred youths. His idealism, courage and enthusiasm inspired the whole Balasore.²⁴ We should not give up our endeavors, even though in spite of repeated appeals to the Government we have not been successful. Some day the pathetic cry of the emaciated children of Utkal will draw the heed of the British sovereign.²⁵ Emphasizing the all-embracing character of Utkal Sammilani, Phakir Mohan observed:

*This association has been formed for the welfare of all classes from princes to the pauper. Hence all Oriyas have equal rights in this association. On behalf of the Sammilani this point is being brought home again and again. But example is better than precept. Only to prove this, even though I hail from lower class, I have mustered courage to occupy the seat of chairman.*²⁶

The above statement of Phakir Mohan shows the inability of the Utkal Sammilani to draw the masses into its fold. He died in June 1918. By that time India was heading towards a mass movement, organized by Congress under the leadership of Mahatma Gandhi. People of Bal sore, like their counterparts elsewhere, did not fail to join the national mainstream.

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24

British Administration in The Punjab: an Analysis of Economic Policies (1849-1901)

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The British had always maintained good diplomatic relations with Maharaja Ranjit Singh. After the demise of the great Maharaja there were unstable political conditions in the Punjab. For ten years (1839-1849), following Maharaja Ranjit Singh's death, lack of proper leadership, inter-family feuds, politics of Dogra brothers and rebellion of Multan to name a few, contributed towards making the field clear for the British to annex Punjab. Following two Anglo-Sikh Wars of 1845-46 and 1848-49, the Punjab was finally annexed by the British by the proclamation of 29th March 1849.¹ The British introduced several economic policies in the Punjab after the annexation to convince the people of the advantages of the British rule.

One of the first step after annexation was the establishment of the Board of Administration in April 1849 consisting of Sir Henry Lawrence, Sir John Lawrence and Charles Mansel.² However, the Board adopted several measures and introduced changes in land revenue polices. In 1850 all town and transit duties, all export and import duties were abolished by the Board. To balance these deficits, an excise, desirable in every point of view, was levied on spirits.³ In addition, stamp duties were introduced. The project of Upper Bari Doab Canal had begun by the year 1850. Agri-Horticulture Society of the Punjab was established on May 16, 1851 to promote agriculture. Prior to annexation, the payment of land revenue was made in kind but the British made it compulsory that the land revenue was in cash.⁴ Summary settlements were introduced in the Punjab and later on these were replaced by regular settlements. Hence the settlement system in the Punjab took its first definite shape.⁵ The Board members were hardly unanimous in their decisions

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regarding the land revenue policy and finally, Lord Dalhousie thought it fit to abolish the Board of Administration in the year 1853.

Another important change which had impact on the people of Punjab was introduction of English language. This played an important role in prosperity of the people as they became eligible for various jobs in the government. The Dispatch of 1854 provided for the improvement and far wider expansion of education. The famous Dispatch of 1854 of Sir Charles Wood laid down the policy of self financing the educational system and by giving subsidies to promote institutes. The education case was collected by the Punjab Government along with land revenue to pay for the establishment and running of elementary schools. This cess of one percent of land revenue demand amounted to more than Rs. 2, 00,000 annually and sufficiently provided for the elementary education.⁶

Public works accelerated rapidly under the British rule. The Grand Trunk Road, starting at Calcutta, ran through Northern India to Delhi, Ambala, Ludhiana, Jullundhur, Amritsar, Lahore, Jhelum, Rawalpindi, Attock and ending at Peshawar. Road from Karnal to Ludhiana was opened in 1852 and Beas to Lahore in 1853.⁷ The opening of Grand Trunk Road also led to the growth in trade. The British interests for the development of public works were mobilization of Indian Army as well as promotion of trade.⁸ The railway line between Amritsar and Lahore opened in 1862. A line from Multan to Lahore linked up the capital with the Indus flotilla in 1865. Amritsar and Rawalpindi had been linked with Delhi in 1870 and 1873 respectively. In 1878 the Indus Valley Railway opened new lines from Kotri to Multan via Lodhran while in the North; Lahore was brought closer to Peshawar via Jhelum and Multan. Railways linked the metropolis not only with most districts but also with numerous agricultural regions and trade centers in other parts of India, thus widening the internal and external markets of agricultural produce of the Punjab.⁹ In 1886 the various administrations were amalgamated under the name of North-Western Railway, a state concern and thereafter rapid progress was made with further construction. The great Chenab Colony had at its inception no railway to carry away its produce and it was not till 1896 that Lyallpur was reached. Advantage of railways was seen clearly during the famine of 1896-97, the grain traffic dealt with so quickly and easily was infinitely greater than what could have been disposed by country carts and cattle.¹⁰

Following the revolt of 1857, the administration of the Punjab came under the Crown as anywhere else in India. In 1858 a major administration change was made when Delhi was transferred from North-Western Provinces and placed under Punjab administration. Under the Crown, the army recruitment from the Punjab increased largely from rural areas.¹¹ There was certain and fixed salary in the army so almost every Jat village used to send recruits in the British army. Proportion of Sikhs increased in the Bengal and the Sikhs used to send money to their families in Punjab which was utilized for paying the land revenue.¹²

Agriculture was the mainstay of the people of Punjab and it was necessary for the British to make it less dependent on the caprice of nature. Therefore, the

digging and reclamation of lands started throughout the province. The British made efforts to make people aware of new methods of agriculture based on scientific lines by introducing new and improved varieties of seeds for the benefit of the people and also for the ultimate benefit of the British Government.¹³

The development of the canal colonies was one of the most impressive projects which the British Government had undertaken in the Punjab to increase the agricultural output and to create a loyal political base for the British rule. The waste land was brought under the plough, particularly after the completion of various irrigation schemes. Bari Doab Canal started irrigating in the 1861. Sirhind Canal was constructed to irrigate the tract between the rivers Sutlej and Ghaggar. The work of construction, began in 1876 and irrigation started from 1885. The Swat River Canal was constructed to irrigate the plains lying between Swat and Kabul rivers. Between 1870 and 1882 various remodeling schemes were sanctioned for the Western Yamuna Canal. Three projects i.e. the Sidhna Canal from the Ravi, the Lower Sohag and Para Canal from the Sutlej and Ram Nagar Canal, afterward known as the Chenab Canal from the Chenab were drawn up in 1882.¹⁴ The development of canal colonies proved a boon for prosperity and economic uplift for the people of Punjab. By 1900-1901 the major irrigation works constructed were: The Western Yamuna Canal, Bari Doab Canal, Sirhind Canal, Chenab Canal, Lower Sohag and Para (inundation), Sidhna Canal and the Swat River Canal.¹⁵ Western Yamuna Canal started irrigation in 1891 and opening of the Lower Chenab Canal in 1892 was turning point in the economic history of the Punjab- Lower Jhelum Canal irrigated large portion of Shahpur district and smaller area in Jhang.¹⁶

The large number of petty landholders, tenants at wills agricultural labourers and rural artisans whose incomes often fell short of consumption needs, for them it was necessary to borrow for subsistence. They took loans in kind or cash at exorbitant rates of interest which soon compounded into impossible sums.¹⁷ The need to replace old animals or those lost because of drought or disease was a recurrent one and the expenditure involved was considerable.

Before the British rule, although debt was common, the moneylender was not as powerful as he subsequently became. This was because of the existence of a vigorous village community, which kept the moneylender in partial check and secondly because there was no formal court of justice applying strict mechanical law as under the British rule. The legal system of the British government was in fact one of the causes of indebtedness among the people in the Punjab.¹⁸ The Acts, Codes and Rules affecting the relations between the ignorant debtors and educated *bania* creditors, all tended to benefit the latter at the expense of the former. The British courts afforded protection to the debtor against the moneylender. It was only much later that the British Government passed the Land Improvement Loan Act of 1883 and the Agricultural Loan Act of 1884 to give loans to peasants but the total amount advanced was not enough to stop borrowing.¹⁹ Growing indebtedness of the cultivating classes and the transfer of landed property by mortgage and sale

to urban moneylenders became a challenge for the British. The enactment in 1900 of the Punjab Alienation of Land Act prohibited the transfer of land from the Punjab agricultural tribes to non-agricultural money lenders.²⁰

The policy of the British for creating a loyal political base in Punjab seems to have remained successful because majority of the people in Punjab remained loyal in such a crucial time even in 1857. The British too had not missed any opportunity to win over the sentiments and confidence of the people of Punjab. They reduced land revenue whenever it was required, they managed to provide better irrigation facilities and loans for the peasants, non-interference in religious matters, they put every possible effort for the spread of education and maintenance of peace in the province by passing several acts from time to time. Therefore, it seems that the British government had remained successful in Punjab in convincing the people that the British rule was for their welfare.

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Historical Background of Nehru's Industrial Policy

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The frightening spectacle of mounting unemployment, rising prices, inflation and growing mass discontent was the logical offshoot of the economic and political policies pursued by the ruling classes after independence. The most serious problem faced by the Nehruvian Government after independence was the backward economy with immense natural resources and manpower, still untapped. For obvious reasons, it could not opt for the socialist transformation of the economy by unleashing the initiative of masses along the revolutionary path. This thinking, first of all, crystallized in the Bombay Plan framed in 1944 jointly by the two leading houses of India, Tata and Birla. The Plan solicited the state control and intervention in the economy under the plea that the "control by the state ownership or management of public utilities, basic industries etc. will also tend to diminish inequalities in income."¹

Nehru's Views on Industrialization in India-

Another key event of the interregnum period was the framing and enunciation of the first Industrial Policy Resolution of the Govt. in 1948. As the foremost modernist in the Indian National Congress Nehru had laid a great emphasis on the need to provide an economic dimension to the freedom of India. Congress under Gandhi's leadership had for long championed the revival of village industries particularly hand spinning and weaving. Nehru's views were different from those of Gandhi as to the meaning of life. Nehru thought that Gandhi had come to accept the necessity of many points of heavy and large scale industries and public utilities. After wondering through the maze of words and views of Gandhi, Nehru concluded in The Discovery of India,

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An industrially backward country will continually upset the world equilibrium and encourage the aggressive tendencies of more developed countries. The economy based on the latest technical achievements of the day must necessarily be the dominating one. If technology demands the big machine, as it does today in the large measure, then the big machine with all implications and consequences must be accepted.²

Pre-Independence National Planning Committee's Exercises-

It is this and that towards the end of 1937 Nehru had laid down the structure and philosophy of Indian planning. "As a step towards such industrialization, a comprehensive scheme of national planning should be formulated. This scheme should provide for the development of heavy key industries, medium scale industries, and collage industries... But no planning could possibly ignore agriculture, which was the mainstay of the people, equally important was the social services. One thing led to another..."³ At this suggestion the Congress Working Committee had called upon the new Congress Government to appoint committee of experts to devise machinery for planning following which a National Planning Committee was formed. As Nehru recalled later, "Broadly speaking there were two broad approaches. The big industry group strove to retain free enterprise and the profit moves as far as possible and laid great stress on production. If conflict was inevitable, it had to be faced, but if it could be avoided on minimized there was an obvious gain."⁴

The National Planning Committee's aims were very high and had not been realized to this date. These were : (a) the improvement of nutrition, (b) improvement in the clothing to at least 30 yards per capita per annum, (c) housing standards to reach at least 100 square feet per capita, (d) liquidation of illiteracy, (e) provision of medical aid on the basic one unit for 2000 population. International trade was certainly not to be excluded, but the planners were anxious to avoid being drawn into the whirlpool of economic imperialism..... To base our national economy on export market might lead to conflict with other nations and to sudden upsets when these markets were closed to us. The committee did some excellent preparatory work and prepared a blue-print for the economic development of India. In October, 1940, however, Nehru was arrested and these had come to an end the first planning effort in India.

This policy surprised the nation and describing the situation Michael Brecher writes, "when it came Nehru's advisers and critics alike were surprised. Here was no programme of revolutionary change. Indeed there was little resemblance to socialism. The business community was jubilant but radicals were cresting fallen at the retreat from socialism."⁵

The aftermath of partition communal violence, decline in the production, strike of capital etc. all made Nehru cautious and led him to propound a novel variation of socialism and economic planning. M. Brecher termed it "Socialization

of the vacuum." It was here that the concept of mixed economy was enunciated with separate spheres allotted to the public and private sectors. The line of argument which Nehru advanced at time may be summarized as follow:

*"India is an underdeveloped country with limited capital and skill, both public and private. A steady increase in the production is the prime requisite if the basic goal of higher standards of living for the masses is to be achieved. It is a waste of resources for it does not increase the gross national product and diverts capital from much needed growth in the pay sectors of the economy."*⁶

The Industrial Policy Resolution of 1956 left an extensive field open to the private enterprise. By the end of the Second Five Year Plan several industries, originally reserved for the state sector, like heavy plant and machinery, heavy electrical plant, aluminum, basic chemicals, fertilizer etc. were thrown open to the private capital, Indian as well as foreign. The Third Plan report says: "In case of nitrogenous fertilizers where the public sector has already assumed a dominant role, it is envisaged that during the Third Plan private sector will enter this field in a bigger way than in the past... In the case of pig iron, the policy has been relaxed to allow the establishment of plants in the private sector with a maximum capacity of 1, 00,000 tons per year as compared to units of 15,000 tons permitted so far... whereas the manufacture of bulk drugs will be organized in a big way in the public sector, the further processing of bulk drugs will also be undertaken in the private sector."⁷

The state sector is a defense to help the growth of private sector. The fact that the state sector by itself has no relationship with socialism was long back recognized by Jawaharlal Nehru when he commented on the Congress Resolution on Fundamental Rights adopted at Karachi in 1931: "In the Karachi Resolution the Congress took an important step by advocating nationalization of key industries and services and various other measures to lessen the burden on the poor and increase it on the rich. This was not socialism at all and a capitalist State could easily accept almost everything contained in that resolution."⁸ And the capitalist State did "accept almost everything contained in that Resolution" under the stewardship of Nehru himself. In the framework of Fundamental Rights, the institution of private property was taken to be more fundamental than others, while a virtual heaven was promised to the masses in the shape of the Directive Principles directing the State to fight the evils of poverty, illiteracy, unemployment, etc. leaving no legal remedy for the common man if the portals of the promised heaven went on receding from his sight.

It was impossible to implement the Directive Principles while retaining the existing property relations in the country. The inconsistency was highlighted by a few framers of the Constitution. K T Shah, a member of the Constituent Assembly, characterized the category of 'non-justifiable' rights as so many pious wishes. He expressed the apprehension that the whole scheme of the directives might be reduced to a 'needless fraud', "an excellent window dressing without any stock behind that

dressing”.⁹ B Dass, another member, was more categorical about the futility of the Directive Principles: ... “The teeming millions do not find any hope that the Union Constitution... will ensure them freedom from hunger, will secure them social justice, and will ensure them a minimum of living and a minimum standard of public health.”¹⁰

Ambedkar, the chief architect of the Indian Constitution, was so eloquent about this contradiction that it would not be out of place to quote from his speech in the Constituent Assembly for the adoption of the Constitution on November 25, 1949: “On the 26th January 1950, we are going to enter into a life of contradictions. In our social and economic life, we shall by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions?”¹¹

On the danger of denying social and economic equality he warned that we “...will do so only by putting our political democracy in peril. We must end this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this assembly has so laboriously built.”¹² He was shrewd enough to understand the process of this contradiction being resolved through class struggle... political power in this country has too long been the monopoly of a few and the many are not only beasts of burden, but also beasts of prey... These downtrodden classes are tired of being governed. They are impatient to govern themselves. This urge for self-realization in the downtrodden masses must not be allowed to develop into a class struggle or class war.”¹³

The Indian Government, committed to building capitalism with the help of State control and management as outlined by the Indian bourgeoisie in the Bombay Plan, set up the Planning Commission in 1950 with Pundit Nehru as its Chairman. In April 1948, he told the Constituent Assembly: “After all that has happened in the course of the last seven or eight months, one has to be very careful of the steps one takes so as not to injure the existing structure too much. There has been destruction and injury enough, and certainly I confess to this house that I am not brave and gallant enough to go about destroying any more.”¹⁴

The untold human misery in the wake of partition and communal riots came in handy to safeguard the interests of private enterprise which got a free hand to grow. J P Lewis, an exponent of unlimited American aid to India, is quite candid in this respect: “It is a fair generalization that Indian private organized enterprise as a whole never before has thrived or enjoyed such effective opportunities for expansion as it has since the start of the Second Plan.”¹⁵

The Congress was never a cadre-based party and as such had to depend upon the landed class for its survival after independence. In the land reform bills gaping loopholes were left open to help the landowners. The draft outline of the First Five Year Plan noted the problem of uneconomic holdings but rejected the rational solution in the form of collective farming on the ground that it was contrary to the

tradition of free peasant ownership. On the report of the U P Zamindari Abolition Committee 1948, the principle of the owner actually tilling the land was given up on the ground that high caste people did not plough and to compel them to do so would offend their religious sensibility! A straightforward approach was adopted in the Second Plan: “In view of the existing pattern of distribution and size of agricultural holdings, redistribution of land in excess of a ceiling may yield relatively limited results.”¹⁶

Conclusion-

Nehru believed that mixed economy alone possessed the flexibility and resilience to accommodate changes in human activities and the mode of production made possible by the continued phenomenal growth of science and technology. H.R. Manmohan Singh contended that Nehru did not regard the mixed economy as a half-way house between capitalistic and communistic form of economic organization. “To whom mixed economy was a synthesis of the two systems,” and, freed from their dogmatic approach represented a higher form of economic organization.

Whether or not this was so is difficult to say. But in so far as India has established trade relations with Soviet Union and other socialist nations as well as with Western Europe, and the United States the present system would facilitate such dealings. This was the broad framework of Jawaharlal Nehru’s thinking on the eve of his launching India’s five year plans for the economic development of India.

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Some Reflections on Deprivation among the Hmar Women – A Discourse.

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Introduction :-

Hmar's are one of the recognised tribes an important ethnic minority among the communities of Manipur belonging to the Chin-Kuki-Mizo Tibeto-Burman family. They have scattered and settled in different parts of North East India, in Bangladesh and Myanmar. They are having different names in different places. According to Raolkhumzo¹, they are known as Old Kuki or Khawtlang and Halam and Khawtlang in Manipur, Tripura and Mizoram. Hmar's have 27 (twenty-seven) clans,² namely (i) *Lawitlang*, (ii) *Zote*, (iii) *Lungtau*; (iv) *Thiek*; (v) *Khawbung*; (vi) *Khuongpuihur*; (vii) *Fairiam*; (viii) *Darngawm*; (ix) *Leiri*; (x) *Khuolhring*; (xi) *Darlong*; (xii) *Hrangate*; (xiii) *Neitham*; (xiv) *Rawite*; (xv) *Pautu*; (xvi) *Ngente*; (xvii) *Khiengte*; (xviii) *Vangste*; (xix) *Biete*; (xx) *Changsan*; (xxi) *Chawthe*; (xxii) *Chaawroi*; (xxiii) *Hrangkhoh*; (xxiv) *Sakacher*; (xxv) *Chongtlei*; (xxvi) *Ngurte*; and (xxvii) Old Kuki groups such as Lamkang; Langrong; Pang, Muolthuom, Kaipeng, Bawng, Anal, Aimol, Chiru, Monsang with 227 lineages.³ Their population was 42,986 in 2001;⁴ out of the seventy villages inhabited by the Hmar's, 40 (forty) (approximately) villages are concentrated in Churachandpur, specifically in the South i.e. Tipaimukh area.

The basis of validity for these laws which are similar to the custom of western legal systems lies in social practices accepted as obligatory.⁵ Moreover, Kusum⁶ maintains that tribal customary law is the special law applicable to a place where closely knit communities live together.⁷

The Hmar customary laws deal with crime and punishment, death, marriage, divorce, inheritance, succession, etc. of course with slight variations in practices in different areas of inhabitation.⁸ The Hmar women are found to be deprived in many ways as their customary laws are prejudiced against women, inter-alia, the

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most one is that they are not allowed to inherit property. In the meanwhile, it will be interesting to know what are the items that fall under property as has been opined by Horam.⁹ Law of Inheritance (Rohluo Dan) or the institution of inheritance in the patriarchal Hmar society finds no place for daughter. Therefore, sons are given a preferential treatment. A couple who does not have a son is called *suonmawng*¹⁰ (without any issue). Even if they are blessed with many daughters, they are considered as with any children.¹¹ The different types of *Rohluo* prevalent in the Hmar society can be discussed in the following heads:

(i) Inheritance of a Father's Property by his sons (Pa Rohluo) :

Pa Rohluo is of two types; they are in accordance with the principles of 'ultimo geniture' and 'primogeniture'. In the case of ultimo geniture, the youngest son is entitled to succeed and inherit the parental properties like the Jessamine Maos¹² the majority Hmar practices are similar.¹³ Whereas; the eldest son inherits as well as succeeds in the case of primogeniture.¹⁴ This system of inheritance is prevalent in Leiri, Faihriem/Khawlum and Changsan.¹⁵ However, these customary laws are not strictly followed.¹⁶ They are quite flexible. As a matter of fact, he has to look after the parent in their old age like the Chins¹⁷ a cognate tribe of Hmar in Burma (Myanmar).

In the Hmar customary law, daughter(s) is not allowed to inherit or claim property at all except some items, such as *pounri* (Blanket), *bel* (Pot), *rel* (basket), etc. given at the time of their marriage. However, after the death of the mother, all the things which she brought from her parents house in her marriage are meant solely for the youngest daughter.¹⁸

(ii) Inheritance by an adopted Heir (Siemfawm Rohluo) :

Adoption called "Saphun" of a child is also practised among the Hmars.¹⁹ If a couple does not have any male issue, then with the permission of the chief, a male child to be heir may be adopted²⁰ for the conveniences of the father. Relatives and friends are invited to dine with them. A declaration is made where, hereinafter the son is entitled to inherit all the properties after the death of the father.²¹

Moreover, in a prevailing circumstance, where the couple does not bear any male issue coupled with no adoption, then the property goes to the nearest relative.²² Besides, if a man has only one child which is in fact i.e. daughter, rather than she then the son-in-law is given the right to inherit the property.²³ Apart from the above mentioned situations which are accommodated accordingly as provided by the customary law, a childless widow and widower may appoint someone to look after them in their old age.²⁴ In that situation, after the death, the property of the deceased may be inherited by that person²⁵ who had looked after and taken care for.

Thus, we have seen how extremely "inhumane" the laws are pertaining to the right to property by daughter as accorded by the Hmar customary laws is same as we find in Gangtes, Thaddeus, Vaipheis, and their cognate tribes. On the contrary,

wives amongst the tribes of Arunachal Pradesh are considered as the asset of the family as they do all the domestic as well as agricultural activities.²⁶ On account of this the presence of the females in the family is very much essential which perhaps has led to the adoption of giving very high bride price for bringing a female as wife.²⁷

(iii) Inheritance of a Husband's property by His Wife After His Death (Pasal Thi Hnunga Rohluo) :

If a husband dies leaving behind his wife, whether he has children or not, she can continue to live in her husband's house and inherit all the properties.²⁸ However, if she gets married to another person while living in her late husband's house, she has to leave the house as well, as she cannot take any property from her late husband's house.²⁹

In none of the clans of Hmar, not a trace of customary law relating to daughters inheritance and succession is found to have been mentioned whatsoever, despite being a Christian without considering the Inheritance passes the daughters.³⁰ (Here the father, names Zelophehad, the great grandson of Joseph, had five daughters but without son. They were Mahlah, Noah, Hoglah, Milcah and Tirzah) Moreover, Go³¹ has reiterated that in Chin society, if both parents die leaving no sons but daughters of which one is the only married and the rest, a large number, are single, the estate of the parents shall not be divided on the ground of the death of the parents.³² The unmarried daughters have the right of taking charge of the estate³³ unlike the custom of Thadou Kuki, Mizo, etc. Prevalence of such right enjoyed by daughter(s) is perhaps, due to the influence of Buddhism. But a landmark development occurs in recent times, that daughters have share in immovable property with their brothers by two fathers³⁴ who are, in fact, real brothers named Thanglienthum Ngaite; Secretary, Village Authority, Rengkai, Churachandpur has given some shares in homestead land to his two daughters besides his three sons, Likewise L. Rochung Ngaite, the Valupa Chairman of Rengkai, Churachandpur, also distributed immovable property (homestead land) to two daughters apart from his three sons, as gifts.

It is a paradox that several scholars have claimed that the Hmar women have not played directly or indirectly a role in social or political movements. But today we know that Hmar women have played quite an important role in society³⁵ despite their lack of education on reproductive health and medical care, drinking and using water electricity, food security and safety, sanitation, balanced diet, mass and legal awareness environmental and bio-diversity. Our findings are otherwise, we maintain that the Hmar women played a major role at the level of households and they controlled their husband's views for household matters as also their political understanding at the larger level.³⁶ In fact, the Hmar men are very proud of their patriarchal system and do not take cognisance of the silent support of their ladies.³⁷ The Hmar women have developed a fine technique of being behind all major

decisions³⁸ and work for the benefit of their family.

Traditional institutions and customary laws among tribal people, though portray an egalitarian socioeconomic structure is in fact discriminatory when it comes to women's right in traditional governance and customary law.³⁹ In fact socio-cultural values pushed women into a closed domestic domain, burdened by mundane but extremely strenuous economic activity.⁴⁰ As cited above, the main stronghold of the Hmar's – the Tipaimukh constituency, a reserved seat upto to now not a single woman has not yet, been elected. Besides, most of the elected members like their counterparts or colleagues in Manipur had very low level of political awareness apart from their very male hegemonic ethos and their contribution to developmental activities was almost invisible.⁴¹

However, Bonita^{42 (i), (ii)} in her research on the issue has emphatically said :*"The male dominated Hmar society was not the root cause for oppression of women, an educational institution is teacher dominated, does this mean that the teacher oppress the students?" Rather it was the continuity of tradition that hindered women's(...) had to be abandoned. She felt that "The male dominated, culture and society could be continuously maintained for the means of living in harmony between the male and the female."*

It is more interesting that women themselves had rejected an idea of being independent and having a separate identity.⁴³ In other words, women themselves advocated male superiority in the society accepting their own subordinate position.⁴⁴

This state of affairs remains unchanged even after the reorganization of village administration under Manipur Hill Village Authority Act, 1956.⁴⁵ The change that one can observe is like the decline of the role of the Lal (chief) and his council. Perhaps, sexually discriminative state of affairs may have prompted Hmar women, at the fag end of 20th century, to institute a women forum called Hmar Women's Association in 1986.⁴⁶

Hmar women literacy rate is 75.2% (approximately) which is ranked highest of all women literacy rates of major tribal groups of Manipur,⁴⁷ however, they are still hesitant and cannot come forward to have a say for themselves. Under this object sex-biased culture of Hmar which determines the value of women is targeted for change.⁴⁸

In this way women's rights are undermined in society forcing them to play limited role.⁴⁹ The Association also aims at promoting "active participation in the total socio-political life of the Hmar weaker sexes and work for modernization of life".⁵⁰ They have created conditions for proliferations of occupations for tribal women.⁵¹ Moreover, the system is in flux and opportunities for mobility, vertical, horizontal and psyche are numerous.⁵² Consciously or unconsciously she is buffeted by social and economic forces to realities or wider horizons.⁵³ Thus tribal's are heading to an aim hurting woman's better status. They were already denied a reasonable place in the arena of social control⁵⁴ as a result a great deal of social security has already being eroded.

It will be pertinent to look into what Bonita's⁵⁵ comments in her discourse on

tribal women of different areas of inhabitation. The development policies followed in the two areas account for difference.⁵⁶ In the former areas the idea was creation of employment opportunities which should have priority as this would lead to the empowerment of women.⁵⁷ In the Northeast, particularly in Mizoram, the missionaries created the necessary infrastructures for education as it could lead to the desired change in society.⁵⁸ Of course, societal reflections until very recently is that the Hmar tribal community has three classes : (i)warriors; (ii) farmers and (iii) hunters, wherein women belong to the second category⁵⁹ in an environment where nomenclature contestation along with clan and sub-clan politics is extremely high especially, among the Chikims in Manipur. Moreover, security in wealth or economy as already a universal phenomenon is also reflective of the situation, its relevance is on the rise⁶⁰ and will have to go a long way.

The International Covenant on Civil and Political Rights of United Nation, in consideration of Reports submitted states parties under Article 40 of the Covenant the committee in its recommendation No. 17 says that the Committee is concerned that women in India have not been accorded equality in the enjoyment of their rights and freedoms in accordance with articles 2, paragraph 1, 3 and 26 of the Covenant. The Committee points out that the enforcement of personal laws based on religion violates the right of women to equality before the law and non-discrimination. Therefore, it recommend be strengthened towards the enjoyment of their rights by women without discrimination and that personal laws be enacted which are fully compatible with the Covenant.⁶¹ for it, the appropriation of their bodily nature, they produce children and milk, makes them the first providers of daily food, either as gatherers or as agriculturists. The Hmar women (some) despite their manifold access to education remain still member of the closely bound patriarchal society, confined by rules and tested, which gain greater significance in the passage of time rather than which is possible through education. It is time now to think and do something positively for the future generation.

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Role of public libraries as a local knowledge centre

* Niren Barman

Introduction:-

The public libraries have an important role in the emerging knowledge society in fascinating information as required for managing transition of capital oriented economy of the country to knowledge based economy Freedom, prosperity and the development of knowledge society and of individuals are fundamental human values. The public library, the local gateway to knowledge, provides basic means of lifelong learning, independent decision making and cultural development of the individual and social groups.

The public libraries are the local centers of information, making all kinds of knowledge and information readily available to its users. The service of the public library are provided on the basis of equality of access for all, regardless of age, race, sex, religion, nationality, language or social status.¹

Definition:

A public library is an organization established, supported and funded the community, either through local, regional, or national government or through some other form of community organization. It provide access to knowledge, information and works of the imagination through a range of resources and services and is equally available to all members of the community regardless of race, nationality, age, gender, religion, language, disability, economic and employment status and education attainment.²

Knowledge:

Davenport and Prussic view knowledge as an evolving mix of framed experience, values, contextual information and expert insight that provides a framework for

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evaluating and incorporating new experiences and information. They found that in organizations, knowledge often becomes embedded in artifacts web as documents, video, audio or repositories and in organizational routines process, practices, and norms.

Nonaka expands this view by stating that knowledge is about meaning in the sense that it is context-specific. This implies that users of knowledge must understand and have experience with the context, or surrounding conditions and influences, in which the knowledge repository to be useful it must also store the context in which the knowledge was generated.³

Polanyi, Nonaka and Takeuchi describe two types of knowledge, tacit and explicit. Tacit knowledge is that which is understood within a knower's mind which cannot be directly expressed by data or knowledge representation and is commonly understood as unstructured knowledge. In this sense a great deal of trust and loyalty between the individual and the organization is necessary to leverage organization knowledge, including its tacit dimensions. In the 1980s, 'information society' became a synonym of societal development. In such a society, the levers of development are information processing, i.e. efficient and reliable generation, transfer and retrieval of data, whose appropriation is often closely tied to formal sites of labour or education.⁴

The competence necessary to advice such a society is information literacy. In its simplest form, the concept denotes the individual's ability to access, retrieve and process data of relevance to concrete problems solving and decision making while in its more advanced versions, information literacy is contextualized and related to actual learning sites and wider societal and personal criteria of relevance and reflection(Khulna 1993). The definition of libraries and librarians change accordingly. Still, librarian or rather a select group of data processing expert- make 'structural' choice as to access, storage, and retrieval- only these are not visible and accountable to the end user, today librarians make selections in the first instance not the last instance.⁵

Knowledge: Knowledge for what and for whom?-

If it is true that we live in a knowledge society that demands multimodal competencies most of which are mediatized, then it follows that the role of public libraries and librarians is challenged once again Public libraries, in their physical as well as virtual version are space that people enter at liberty and often in their spare time. In shaping new visions for public libraries in the knowledge society, perhaps this image is their most fundamental value..Public can build on those trend by redefining the physical libraries as informal knowledge centers and by developing their professional competences in close collaboration with other knowledge partner both in the private and public sectors. Such a development must respect the democratic principles of free access for all, principle to which public libraries are committed as cornerstones of action. As we saw, multimodal literacy encompasses

information and fiction/entertainment, reception and retrieval as well as production and performance.⁶

From information society to knowledge society:

Of more immediate than the globalization and co modification of mass media is the introduction from the late 1980s on of computers and later the internet and mobile media. In the 1980s, 'the information society' becomes a synonym of societal development. In such a society, the levers of development are information processing, i.e. efficient and reliable generation, transfer and retrieval of data, whose appropriation is often closely tied to formal sites of labour or education. The competence necessary to advance such a society is information literacy. In its simplest form, the concept denotes the individual's ability to access, retrieve and process data of relevance to concrete problem-solving decision-making while in its more advanced version, information literacy is contextualized and related to actual learning sites, and wider societal and personal criteria of relevance and reflection. Still the concept of information literacy is closely tied to the technologies of computing and internet access and knowledge is defined in terms of reflexive and responsible use of information.⁷

Public library transforming to knowledge centre:

Knowledge centre is an extended version of a public library, disseminating knowledge, providing useful information to the public that triggers transforming in the society. Knowledge will be available locally with the help of ICT, not merely matching user's needs with knowledge resources, but also assisting them in taking decision in global futuristic perspectives. Everyday new development occurs in the knowledge sector. These have to be captured on each and every subject, preserved and presented in digital form. Knowledge centre will cull knowledge from every source of information by adapting new methods to collect information on the issues of local interest.⁸

Personnel Sector:

To provide the sophisticated service of the kind as required in a knowledge centre with traditional mind set not possible. Trained and skilled manpower is required to manage change in all aspects of services. GKC will have Manager, Knowledge centre, consultants for content creation centre and for digital library unit, RTI quires, State archives and for extension activities GKC will have knowledge Associate and knowledge Assistants. For existing staff, GKC will provide intensive training opportunities in the areas related to their new jobs. Personnel with IT and ICT skills will be preferred. Suitable communication skill, managerial skill and office etiquettes will constitute critical criteria for key post.⁹

Community participation in education:-

Education is social process. The participation of community in the education process is a precondition. The society transmitted knowledge and skills through this institution. However, with growing formalization and governmentalization of education, the linkage between the community and school has sickened leading to widening gap. National educational policies have been formulated recommending active involvement of local community members in the functioning of educational institutions. The word "community" is an expression of the unity of life of a group of people. Like "Community" the term "participation" is also used in different ways. In simple terms by participation means "taking part" or "involvement of people". Community participation may be highlighted for different points of views out of which participation by providing information or materials contribution is one important aspect of life.¹⁰

Public-School libraries co-operation:-

Countries like USA have established programmes for collaboration between public libraries and school libraries wherein public library system is viewed as an integral partner with school helping students to achieve academic success. Sharing of resources and activities in both school and public library set-up can achieve common goals. In the times of tightened budget conditions, libraries do need allies. School libraries with limited budget feel helps to serve the teens. On the other hand, public libraries, viewed as serving the informational, cultural education and recreational needs of the entire community, do have funds to fill gap. The school and public libraries may co-operation in the following areas:

- Collection development.
- Providing information services and literacy.
- Encouraging the reading and literacy.
- Library related activities and projects.

Conclusion:-

In the knowledge base economy large section of the society would certainly need access to information to address issues and problems related to knowledge creation, knowledge application or knowledge utilization. Origin and growth of public libraries has been a direct outcome of societal changes brought out by driving forces such as industrial development, literacy eradication, and socio-economic developments. Modern public libraries are invaluable institutions, providing free book services to every citizens of the country without any distinctions. In the present context of knowledge society, there is an urgent need to build wider network of public libraries in each State of India by utilizing modern information and communication technologies.

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Polyandry System in Kinnaur: Causes and Different Perspective

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Society is always reflected in its culture. It is very important to understand the marital-system to understand these custom, rituals and culture. Though marriage is a basic institution of society but different people perform different types of marriage ceremonies according to their geographical, cultural and social conditions. It is also facing constant evolution due to socio economic condition, which has always dictated social customs of a particular society. These reasons give birth to monogamy and polygamy, two types of marriages, in various part of country during different time periods. If a man has multiple wives, the polygamy becomes polygyny and when a woman has multiple husbands, this relationship is known as polyandry. Under this form of marriage women can have more than one husband. There are two types of polyandry.¹ L.P. Singh also describes types of polyandry. According to him “there are two forms polyandry: fraternal and maternal. In fraternal polyandry the women comes to live with more than one husband whereas in maternal form she remains in her own house, and her husband or husbands come to live with her by turn. In fraternal polyandry right of property passes from father to son or sons while in maternal form of polyandry the wife or her parents inherits the property.”²

Polyandry is practiced in various states in India as well as in its neighbouring countries in Himalayan chains of mountains. There are many traces that Tibet, Nepal, Bhutan also practice polyandry. It is in the Tibet where the earliest records of the polyandry marriage system are traced.³ In India polyandry still exists among the people of Jaunsar- Babwar subdivision of Dehradun, Bhotic and Lepchas of Sikkim, Toda and the Kota Tribes of Nilgiri in South India, the Gallong, Dafia, the Ramo and the Khampa tribes in Arunachal Pradesh and Laddhak in Jammu and Kashmir.⁴ With this another type of polyandry, non fraternal polyandry is also practiced by Nairs of Malabar, Travancore and Cochin in South.⁵ In Himachal

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Pradesh one can find the traces of polyandry in parts of Sirmour, Shimla, Kulu, Lahaul- Spiti, Kinnaur and Pangi. The practice of polyandry in Himachal Pradesh is fraternal, in which husbands are brothers.⁶ By confining the paper only to Kinnaur polyandry system. Kinnaur also practice fraternal form of polyandry. Kinnaur is situated in the north-eastern part of Himachal Pradesh and is bounded by Nagari region of Western Tibet on the East, Spiti area of the district of Lahaul on the North and North-West, West by district Shimla of Himachal Pradesh, on the South the district shares its boundary with Tehri Garhwal and Utharkashi districts of UttaraKhad on West it is bounded by Kullu district of Himachal Pradesh. The current district of Kinnaur came into existence in the year 1960.⁷ The Culture of Kinnaur is Tribal. One can still witness incident of old custom polyandry there, which was introduced to avoid the division of cultivate and survival land. After marriage usually families divided to make a small new family but in Kinnaur due to hard physical surroundings, this could have threatened their lives thus polyandry spread itself in the area. The practice of polyandry in Kinnaur has got a great religious significance also. The Kinnaurites have always been religious people and their lives are intertwined with mythological stories. The people of this region are still associate themselves with the custom of polyandry because they trace their origin from the Pandavas of Mahabharata who shared a common wife Draupadi.⁸ The polyandry marriage in Kinnaur is known as *Zanchang*. Under this marriage the joint wife can be shared by maximum six brothers. If there are more than six brothers they have to have two wives. If a joint wife or first wife proved to be barren her sister or other girl is brought as a second wife. At times a younger brother prefers a separate wife for himself because the common wife is too old for him. In this case if the new wife does not consent to be shared by all the brother, property gets divided.⁹ In a polyandrous form of marriage the wife belongs to the eldest one if he is at home but when he is out for some or other reason the next one had all the rights over her. If two or more brothers are at home the one who is in room needs to keep his cap outside the door. The marriage ceremonies of these types of marriages were quite simple. The eldest brother with some relatives goes to girl parents house on a pre fixed day. They are well entertained and the wedding is solemnized. The bride, groom and relatives return next day. Bride is welcomed and married to all the brothers through a certain marital rites and rituals. In this custom, maternal uncle with a piece of cloth ties turban on the head of all the brothers who sit in a row.¹⁰ However in some other region in Himachal like Lahaul-Spiti all the brothers and wife are made to sip wine from a common cup. As a taken of accepting them all as her co- husbands.¹¹ Usually all the husbands are recognized as father of each child but the eldest brother is called elder father (*teg boba*) and other younger father (*gato boba*). If in any case the family is divided then mother tells which child belongs to which husband.¹² Women have a high place in this type of marriage and she has a strong place in family.¹³

Kinnaur is culturally a rich region. Due to its geographical conditions the region is preserving its ancient culture. The plough- able land is found either on the top of the mountain locally called *Kande* or at the bottom of the village near rivulets called *Nyole*. Thus to maintain both places as well as to avoid division of this little fertile land, this system of marriage was adopted.¹⁴ In ancient time *Kinnaurites* have to perform many tasks like goat farming, land cultivation, taking care of children, attending social ceremonies, irrigation of crops, doing physical work to earn money, serving god and goddess and participate in developmental programs.¹⁵

People believe that there can be many other reasons for the origin of polyandry system in the area as impact of ancient marriage system of *khash*. Dr. Iravati also believes this opinion that probably *Khash* used to practice this system of marriage earlier also, and it keeps on flourishing in this area. To marry a girl, man had to pay money to her parents which could be possibly earned by three, four or more brothers. This practice of *reet* supports the thought of common spouse for three or more brothers.¹⁶ Old beggar system, for which the state demanded whole time service for six months causes this system of marriage¹⁷ and fear of increasing population also strengthened the thought of common wife.

It seems that love for joint family is still one of the main reasons of polyandry as marrying different women by different brother can cause disputes in family, ending family unity.¹⁸ But even today some people prefer polyandrous marriage. There are still some traces of this system of marriage in Kinnaur. Vijayshankar Tiwari has also given some evidences regarding the existence of polyandry with some real facts about Kinnaur. Tiwari wrote an incident of a couple Samar and Sudha of Rarang, Moorul. The couple was in love for four years. Though Sudha was a teacher, she was pressurized by both the families to marry Samar and his eight years elder brother.¹⁹

But now due to introduction of education, awareness and impact of other societies has influenced the people of Kinnaur also, and this system of marriage very rarely found. According to Raha also polygyny is very rarely found and polyandrous marriages count 23.38j— in Kinnaur. Whereas one husband one wife combination also has good strength of 11.33.j—.polyandry is more popular among Rajputs than in Kolis. It is about 47.82j— in Rajput.²⁰ A New form of marriage system polygyandry, within polyandrous system is getting its existence, where brothers marry more than once. It is getting popular because of the idea that more wives will give better and more chance of fulfilling physical desires. It is true that polyandry is dying institution today in Kinnaur also. But polyandry is a necessity in Kinnaur. Its end would create demographic, economic, social and cultural problems. To sum up social customs originates due to necessities. One cannot condemn it but need to understand it on social basis.

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29

Political Profile Of Legislative Leadership In Punjab (1997- 2012)

*Sunita Rani

Generally many factors like party experience, sacrifices made for the sake of political commitment, caste and sub caste, political ability, linkage with local self government institutions are the factors that singly and jointly help the aspirants get an opportunity to act as elected representatives of the people. The theoretical objective of present paper is to identify and analyze all these factors affecting the legislative leadership of the four legislative assemblies that forms the scope of the present study.

Orientation of Legislative Leadership:

Orientation of the legislative leadership is the main factor with which the extent and nature of motivational diversity which existed prior to the entry of the legislative leadership in the legislative assembly was tested. While those who take it as a commitment and service to the society are likely to be motivated by political and social considerations.¹

Table 1

Orientation	1997 (34) **	2002 (34)	2007 (34)	2012 (34)	Total (136)
Response	(50)	(45)	(50)	(46)	(191)
Hobby	14 (7)	13.63 (6)	22 (11)	6.5 (3)	14.1 (27)
Career	6 (3)	2.2 (1)	8 (4)	4.3 (2)	5.2 (10)
Commitment	30 (15)	26.6 (12)	12 (6)	21.7 (10)	22.5 (43)
Social Service	50 (25)	57.7 (26)	58 (29)	67.3 (31)	58 (111)

Source: Data collected through personal interview with respondents.

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*Multiple Response Table.

**Figures in bracket denote actual number of respondents.

It is clear from the above table that majority of legislators in all the four assemblies and was moved by political and social considerations and took up politics due to strong convictions about the role of politics as a means of constructive intervention in social reality. In all the four assemblies taken together a total of 58 percent legislators took politics as social service, 22.5 percent legislators look politics as commitment towards holistic social improvement, 14.1 percent took politics as a hobby and only 5.2 percent legislators looked at politics as a career. A word to rationalize the above figures may be in place here.

Table 2 *

Factors	1997 (34)**	2002 (34)	2007 (34)	2012 (34)	Total (136)
Responses	(48)	(45)	(43)	(45)	(181)
Personal interest	27.0 (13)	28.8 (13)	13.9 (6)	35.5 (16)	26.5 (48)
Family Tradition	20.8 (10)	28.5 (13)	37.2 (16)	6.6 (3)	23 (42)
Particular Event	14.5 (7)	11.1 (5)	13.9 (6)	6.6 (3)	11.6 (21)
Social Service	29.1 (14)	22.2 (10)	25.5 (11)	20 (9)	24.3 (44)
Commitment to some Ideology	-	-	-	-	-
Requirments of Area	8.3 (4)	8.8 (4)	9.3 (4)	31.1 (14)	14.3 (26)

Source: Personal Interview.

** Figures in brackets show the actual number of respondents.

* Multiple Response Table.

In all the four assemblies taken together a total of 26.5 percent legislators stated personal interest as the main reason for entry into politics. 24.3 percent of the respondents were those who quoted social service as the prime motivation. Several Senior Akali, Congress and BJP leaders responded by answering that the desire to do social service was responsible for their entry into politics. Most of the legislators with a long experience in politics of approximately more than 40 years also opted for social service. They were specific enough to make a mention of the fact that in their times (before 1960s) the socio-economic and political conditions played a major role in the life of the people of Punjab and their families had dedicated themselves to social work from those days. They also believed that the present system is very different as compared to the old one. In the present day politics power and money are the only incentives. Apart from these 23 percent legislators

quoted 'family background' as the major reason for contesting elections or joining politics, 14.3 were those who said that their entry into politics was due to the demands of area. On the other hand 11.6 legislators admitted that they found their way into politics accidentally. Some female legislators said that the death of their husband brought them into politics.

Background of Political Sufferings:

With the passage of time political participation has assumed great salience in democratic politics. As a government of the people, democracy, in fact is a mass participation. "Participation is the principle by which consent is either granted or withdrawn in a democracy. Rulers are made accountable to the ruled." ² In the Words of Myrn Winner, political participation refers to, "any voluntary action, successful or, unsuccessful, organized or unorganized, episodic or continuous, employing legitimate or illegitimate method intended to influence the choice of public policies, the administration of public affairs, or the choice of political leaders at any level of government, local or national."³ Table 3 gives an Idea of legislators courting imprisonment during various political movements.

Table 3

Imprisonment due to Political Activities

Political Sufferings	1997 (34)	2002 (34)	2007 (34)	2012 (34)	Total (136)
No. Response	14.7 (5)	5.8 (2)	8.8 (3)	5.8 (2)	8.8 (12)
Nil	38.2 (13)	55.8 (19)	58.8 (20)	58.8 (20)	52.9 (72)
Less than one month	11.7 (4)	8.8 (3)	8.8 (3)	14.7 (5)	11.0 (15)
One to 12 months	17.6 (6)	17.6 (6)	14.7 (5)	14.7 (5)	16.1 (22)
More than one year	17.6 (6)	11.7 (4)	8.8 (3)	5.8 (02)	11 (15)

Source: Personal Interview:

Note: Figures in brackets show the actual number of respondents.

The above table 3 establishes that 16.1 percent legislators in the four different assemblies respectively were those who had been to jails for less than one year. It was found that 11 percent legislators respectively of 1997, 2002, 2007 and 2012

legislative assemblies were such as had been to jails for less than one month. 11 percent of 1997, 2002, 2007 and 2012 legislative leadership consisted of those who had been to jails for more than one year. If we add all the three categories of legislators who were imprisoned for their political activities, then out of total 37 percent legislators had undergone prison in all the four respective assemblies. It can be said that the incidence of imprisonment showed a decreasing trend from 1997 to 2012.

Longevity of Political Experience of Legislative Leadership:

An insight into the length of political experience of the legislative leadership not only reveals their experience and maturity but also their versatility in handling various affairs and also their capacity to deal with different kinds of people.⁴ The party members participating in party politics at different levels and in various capacities work with the ultimate aim of getting into the portals of legislature. To work for the party and thereby create a place for themselves and to get tickets for election to the assembly is generally the final goal of party workers.⁵

Table 4
Political Experience of Legislators

Experience (years)	1997 (34)	2002 (34)	2007- (34)	2012 (34)	Total (136)
Below- 10	-	-	29.4 (10)	26.4 (9)	13.9 (19)
11-20	44.1 (15)	26.4 (9)	20.5 (7)	23.5 (8)	28.6 (39)
21-30	26.4 (9)	23.5 (8)	29.4 (10)	20.5 (7)	25 (34)
30-40	20.5 (7)	14.7 (5)	14.7 (5)	23.5 (8)	18.3 (25)
Above 41	8.8 (3)	35.2 (12)	5.8 (2)	5.8 (2)	13.9 (19)

Source: Personal Interview.

Note: Figures in brackets show the number of respondents.

The data makes it clear that legislators with experience above 30 years or 40 years are very few i.e. 18.3 percent and 13.9 percent in all the assemblies taken together. On the basis of the above data it can be said that in all the four assemblies the

percentage of legislators in terms of their experience was highest from the 2nd category, higher from the 3rd category, high from the 1st category, low from the 4th category and very low from the fifth category. The table 5 given below tries to account for the length of experience after entry in the assembly.

Table 5
Year of Entry into Legislature

Year of Entry	1997 119 (117+2)	2002 120(117+3)	2007 122 (117+5)	2012 118 (117+1)	Total 479 (468+11)
Before 1960	14.2 (17)	12.5 (15)	9.0 (11)	7.6 (9)	10.8 (52)
1961-70	19.3 (23)	17.5 (21)	10.6 (13)	14.4 (17)	15.4 (74)
1971-80	26.0 (31)	24.1 (29)	25.4 (31)	22.8 (27)	24.6 (118)
1981-1990	21.0 (25)	15 (18)	22.1 (27)	20.3 (24)	19.6 (94)
1991-2000	19.3 (23)	23.3 (28)	25.4 (31)	11.8 (14)	20.0 (96)
2001-2010	-	7.5 (9)	7.3 (9)	11.0 (13)	6.4 (31)
2011 onward	-	-	-	11.8 (14)	2.9 (14)

Source: Personal Interview.

Note: Figures in brackets show the number of respondents.

Table 5 indicates that out of all the legislators in the four legislative assemblies 10.8 percent, 15.4 percent, 24.6 percent, 19.6 percent, 20.0 percent, 6.4 percent and 2.9 percent legislators entered the legislature before 1960 and from 1961-1970, 1971-80, 1981-1990, 1991-2000, 2001-2010 and 2011 onward in that order. The legislators in the maximum experience category were only 10.8 percent (more than 50 years) and 15.4 percent (50 years or less) in all the four assemblies. Legislators with an experience of 40 years or less were 24.6 percent in all the assemblies taken together. 19.6 percent in all the legislative assemblies were those who had experience of 30 years or less and those with the least experience (20 years or less experience) were 20.0 percent, 6.4 percent (10 years or less) and 2.9 percent (3years or less) in all the four assemblies.

Table 6

Campaign Techniques used by Legislators

Factors	1997 (34)*	2002 (34)	2007 (34)	2012 (34)	Total (136)
Support from friends and Relatives					
Very Imp.	73.5 (25)	70.5 (24)	79.4 (27)	67.6 (23)	72.7 (99)
Imp	26.4 (9)	26.4 (09)	17.6 (6)	32.3 (11)	25.7 (35)
Not Imp.	-	2.9 (1)	2.9 (1)	-	1.4 (2)
Newspapers and Electronic Media					
Very Imp.	47 (16)	52.9 (18)	50 (17)	55.8 (19)	51.4 (70)
Imp	41.1 (14)	38.2 (13)	41.1 (14)	38.2 (13)	39.7 (54)
Not Imp.	11.7 (4)	8.8 (03)	8.8 (3)	5.8 (2)	8.8 (12)

Source: Personal Interview.

* Figures in bracket denotes actual number o respondents

Support from friends and relatives were acknowledged to be most important by 72.7 percent, 25.7 percent important and 1.4 percent less important in contesting and winning elections in the four assemblies respectively. 51.4 percent, respondents respectively felt that the role of media was very important and 39.7 percent, considered it to be important. Only a small percentage felt that it was not important.

By way of summing up we may say that an examination of political fabric of the legislators would reveal that as far as their orientation is concerned, majority of legislative leadership from all the four successive assemblies through their responses gave clear indication of having been moved more by political than individual considerations. But at the same time, it would not be wrong to say that in the overall shaping up of their orientation a combination, to lesser or greater degree, of individual and personal, political, and social motivational factors played a role in the entry of legislators into politics and legislatures. Both political sufferings and legislative experience played a major role in getting them nominated.

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Adjustment And Life –Satisfaction Of Working And Non-working Women

*Kishan Lal

Introduction-

A woman's role in building the nation is no doubt extremely vital; but her role in the economic progress and development of the nation is equally important. This will be feasible only if women are respectfully treated and intelligently controlled and their force is channelized in the proper direction for the benefit of the nation as well as the society.¹ The rapid advancement of science and technology, constitutional provisions and special emphasis on women education has encouraged modern women to use human resources for the betterment in different capacities.²

With the very important socio- economic change, the urban women in India have achieved a new status and a new role. Working women directly contribute the family finance whereas non – working women indirectly help in the family finance the change in the personal status of women and socio- structure has brought change in her way of thinking and feeling.³

Thus India presents two contradictory images of women. The mother cult presents her as a superior element. Religious cult worships her as a goddess, she rules the country as the Prime Minister and shapes the destiny of the entire nation, she is in administration politics, law, medicine etc. This is all her public picture. In private she is the most disgraceful, downtrodden helpless and exploited creature. In this patriarchal society she is considered inferior the man in temperament, modernization, role and status.⁴ Now it is quite clear that traditionally a married woman's world is her husband and she is primarily required to look after the welfare of her husband and her progeny and other members of the family. In tradition – oriented family, the pattern is made male – dominance and female – dependence.⁵

Role of women in India _

Due to advancement of science and technology the household work has been facilitated by the introduction of different types of time – saving gadgets. They believe that they have their own personalities. Women should have equal importance and status with man.⁶ But still she has to play the traditional role along with modern role in the interest of domestic happiness. Thus her role has been dual leading to some psychological consequence, such a mental health problems and the problem of adjustment.⁷

Concept of Adjustment -

Life being complex is not lived in one sphere only. There are a number of aspects of life, each having its own implications and hence the need of adjustment in each aspect. The concept of adjustment is as old as human race in this world. Emergence of this concept starts with Darwin.⁸

In those days the concept was purely biological and he used the word 'adoption' The adaptability to environmental hazards goes on increasing as we proceed on the 'psychological scale' from the lower extreme to the higher extreme of life. In comparison the human beings. It is the ability to select appropriate and effective measures to meet the demand of the environment while maintaining a healthy attitude of the environment while maintaining healthy attitude towards the circumstances.⁹

Life – Satisfaction-

Life – satisfaction is a broad concept and varies with the type of relationships established, age as well as gender. It measures the extent to which an individual is satisfied with his life in relation to environment physical as well as social in which he lives. Satisfaction is not wishing for what it is an abstract idea difficult to define and we cannot pinpoint a particular thing by which we can derive satisfaction. Eminent philosophers and writers have written voluminous books on this subject.¹⁰

Justification-

With the industrialization and urbanization coinciding with the arrival of the British on the Indian soil, there was an exodus of rural population. The job structure and job opportunities for the urban women were different from those of rural women. The urban female acquired better status as compared with her rural counterpart, but the relative position of both of them was inferior to man.¹¹

Terms used -

The statement of the problem of the study includes some terms or words. Different words have different connotations according to their places of reference. It is essential to define these terms in operational terms. Some of the terms used in present study are as under:

Adjustment-

The term adjustment refers to a harmonious relationship between the persona and his environment. A person is said to be adjusted when his is so related to the environment that he is happy, efficient and have a feeling of social belongingness. Adjustment involves the reconciling of personal and environmental demands.¹²

Life Satisfaction -

Life – satisfaction can be said as the capacity for enjoyment. In general, the word satisfaction is defined as the fulfillment of gratification of desires, feelings or expressing pleasure, contentment, happiness and optimism, Satisfaction is not about what happens to us, it is how we perceive what happens to us.

Working women-

Working women are that who work outside the home and contributes family income. They are engage in different occupations in different fields such as education, medicine, administration, coasts, industry etc.

Non – Working women-

Non – working women are those sole businesses in to look after home and family and to bear and rear children; generally they remain within four walls of the house and do not go outside to earn their livelihood. They have no contribution to the family income. All working women can be housewives but all housewives cannot be working women.

Objectives-

Various objectives of the present study are –

- To study the adjustment of working and Non – Working women.
- To study the life – satisfaction of working and Non- working women.
- To study the adjustment differentials between working and non- working women.
- To study the life- satisfaction differentials between working and non – working women.

Research Methodology-

Here the survey method was used to study the life satisfaction and adjustment differences among working and non – working women. This survey type is descriptive in nature. Descriptive research deals with the relationship between variables, the teaching of hypothesis and the development of generalization that have universal validity.

“A sample is a miniature picture of the entire group of aggregate from which it has been taken, In other words it is a small representation of the large whole. For the present study the investigator selected. A convenient purposive method of sampling stratified was followed in the present study. The selection of suitable tools and its application is an important step in collection of data after the research problem has been selected, defined, and delimited. The researcher is at liberty to use one or more tools in combination for carrying out the study.

1. Test of Adjustment by Hugh M.Bell (Adult Form)
2. Life satisfaction scale by O.G Alam and Ramji Shrivastava

Findings

Main findings for the present study can be presented here in respect of working and non – working women in accordance with objectives and hypothesis. These are discussed hereunder:

1. There is found to be a significant difference in home adjustment of working and non- working women. It indicates that non – working women are better home adjusted than working women.
2. There is found to be a significant difference in health adjustment of working and non – working women. It indicates that non – working women are better health adjusted than working women.
3. There is found to be a significant difference in social adjustment of working and non- working women. It indicates that non – working women are socially better adjusted than the working women.
4. There is found to be significant difference in emotional adjustment of working and non- working women. It indicates that non – working women are emotionally better adjusted than the working women.
5. There is found to be significant difference in total adjustment of working and non- working women. It indicates that non – working women are better adjusted than the working women.
6. There is found to be significant difference between life- satisfactions of working and non- working women. It indicates that non – working women have more life – satisfaction than the working women.

Conclusion-

This study was confined to two groups of women; working and non – working. Non – working women have more home, health, social, and emotional adjustment capacity that working women, it means that non – working women are more adjusted than the working women. Non – working women have more life satisfaction than working women, Study also indicates that adjustment and life – satisfaction are positively related to each other.

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vg% i #fjna jkt; a; % l q% fiz Ñr~roA
ojnkua 'køL; u 'kD; a oDrøpøkjjeAA¹⁴

vfkkz~tksi e xqkoku-vls l nk ekrk&fi rk dk fgrSkh gk& og NkV k gksus ij Hkh JSBre~, oa l Ei wkl dY; k.k dk Hkxh g¹⁵ i e vki dk fiz djus okyk i e gS vr% 'køpk; l ds ojnkua ds vuq kj ; s gh bl jkt; dks i ktr djus dk vf/kdkjh g¹⁵ uxjokfl ; ka, oajkt; okfl ; ka ds l UrqV gks tkus ij gh ; ; kfr us i e dks jkt; in ij vfHk"KDr fd; kA¹⁵ bl id æ l s; g Li "V gsrk gSfd iztk jtk dsp; u dh vf/kdkfj .kh FkA iztk dh l gefr dsfuk ; øjkt dks jktin dk vf/kdkj i ktr gksuk vl Etko FkA

x# nkskpk; l us iztk ds bl vf/kdkj ds fo" k; ea viuk er idV djrs gq dgk Fk fd&

rrLrs ik. Mok% JSBk% i w; ekuk% l nk Ro; ka
i Ñrhukeuøers ins LFkL; fur i s' dAA¹⁶

vfkkz~; gk ½ gflruki g ½ vkus ij iztk dh bPNkuq kj gh ik. Mo i s' d jkt; ij ifr" Br gk&

jktk dh eR; qdsi 'pkr-Hkh ml dsi e dks jktin ij vfHk"KDr djus dk vf/kdkj iztk dk FkA jktk ijhf{kr dh eR; qdsi 'pkr jkt; okfl ; ka usefU=; ka dh l gk; rk l s ckY; koLFk ea gh muds i e tuest; dk jkt; kfhk"kd dj fn; k Fk&

uiaf'k'qrL; l qaipfØjs l eR; l oð ijokfl uks tuk&
uia; ekgr e fe= ?kfrua d# i øhja tuest; a tukAA¹⁷

LoBNkuøhy jktk u gksus ij iztk dks jktk dk cfg"dkj djus, oaml dk fojksk djus dk Hkh vf/kdkj FkA jktk fofok ds T; SB i e [kuhus= dk iztk eavugix ugha Fk] og vius NkV s Hk b; ka dks Hkh cgr d"V nrk Fk, oaijkøh gksus ij Hkh og fu" d' d jkt; dh j {kk ugha dj l dk bl fy; s iztktuka sml sjkt; l sgVkdj ml ds i e l øpkz dks jktin ij vfHk"KDr fd; k&

rSka T; SB% [kuhus=% l rku~l oku i hM; rAA
[kuhus=LrqfoØNurks ftRok jkt; ed. VdeA

uk'kdn~jff{krq jkt; a uklojT; Ur ra iztk&AA
reikL; p rnkT; s rL; i e a l øp l eA
vH; f"kløur jktønz efnrk ðHko rnkAA¹⁸

ckä .kka us jktk osu dk o/k dj fn; k Fk D; kfd og nsknkgH rFk v/kei kyd Fk rFk Lo; a ds fy; s gh ; K djuk pkgrk FkA¹⁹ vuqkl u ioz ea iztk i hMd] vR; kpkjh dks ekj nus dk dFku g¹⁸ Hk'e ; ø/k" Bj l s dgrs g&

ØksUR; ks ; L; oS jk" VfnAz Urs rj l k fl=; &
Øksrka ifri e k. kkaerks l ks u p thofrAA
vjf{krkjagrkj afoyktrkj euk; deA
raoS jkt d fyagU; ø iztk l "á fu?kz keAA
vga oks jf{kr; R; øRok ; ks u j {kfr Hk'e i &
l l øR; fugl rø; % 'oð l kðekn vkrj &AA²⁰

vfkkz~ftl ds jkt; ea jksh fcy [krh fl=; ka dk cyi w d vigj .k gks trk gks vls mudsifr i e jkrs i hVrsjg tkrs gka og jktk thfor jgrsgg Hkh e nð ds l eku g¹⁸ tks iztk dh j {kk u dj ds ml ds /ku dks yw rk jgrk gS vls ftl ds ikl l øs Ro okyk dkbzel=h ugha gS, l sjktk dks ck'kdj iztk eR; qn. M nA tks iztk l s; g dgs fd eð rø ykøkad h j {kk d; øk vls j {kk u dj} og ikxy vls jksh 'oku dh rjg l Hkh ds }kjk ekj nus; k& g¹⁸; gh ugha; fn jktk iztk dh bPNkuøhy u gks vls iztk ml dk fojksk djuseavl eFkz gsrks iztktu Lo; auxj NkMøj pys tkus dk l gfl ½ vf/kdkj ½ j [krs FkA ik. Moka ds okj .k kor tkus ds fu. k z dks vuqpr ekurs gq l eLr ijokl h Hkh muds l kFk tkus dh bPNk idV djrs gq dgrs g&fd&

o; ernfuPNUr% l oZ, o ij kðkkrA

xgku~fogk; xPNkels; = xUrk ; ø/k" BjAA²¹

ge l c ?kj }kj NkMøj bl mÙke uxjh l soghapystk; øz tgl; ø/k" Bj tk jgs g¹⁸ bl iztkj mi; ør id æka l s Kkr gsrk gSfd iztk(jktk dsp; u ea i R; {k , oavi R; {k nksuka; i ka l s Hkx yus dh vf/kdkfj .kh Fkh] , oa LoBNkuøhy jktk u gksus ij og ml dk ifrjksk Hkh djrh FkA

rRdkyhu l ekt eajtkk ds in ds fy; s T; SB r k dk fl) kRr i p f yr Fk r Fk fi Hk h o ; øjkt ea d q n xqkka dk gksuk Hkh vko' ; d FkA ik. M q e ; ø/k" Bj ea /kfr] fl Fkj r k l fg" . k ø r k n ; ky ø r k l j yr k v k s v f o p y l k s j n z v k f n l n x q k k a d k s n s [k d j g h / k r j k " V a u s m l g a j k t i n i j v f H k " K D r f d ; k

rr% I dRI jL; kUrs; kDjKT; k; i kFkDA
LFkfi rks /krjk"V3k i k. Mq q-ks; f/kf"BJ%AA
/kfr-LFKS 7 fg". kqoknu'ka; kr-rFkktbkrA

HkR; kukeuqEi kFkz-FkD fLFkj l kAnkrAA²²

jktk ; ; kfr us vi us dfu" B i e i e# dks dfu" B gksus ij Hkh ml dh fir HkDr
ds dKj .k gh jktin dk vf/kdkj fn; k FkA²³ T; \$B i e eafdl h idkj dk 'kkjhfd
nkSk vFkok vU; dkDz v; kX; rk gksus ij vk; Qe ds vuq kj ml ds vuq ka dk jKT;
ij vf/kdkj gks tkrk FkA nq kZku us bl fo" k; ea /krjk"V^a l sdgk Fk&

fi rr-% i kIROku-jKT; a i k. Mq kRexqk% i gkA

Roel/kxqkl a ksxr~ i ktrajKT; a u yC/kokuAA²⁴

i k. Mq us NkS/s gksus ij Hkh vi us l nxqka ds dKj .k fir k l sjKT; i ktr dj fy; k
vSj vki vks gksus ds dKj .k vf/kdkj r% i ktr jKT; dks Hkh ugha i k l dA Lo; a /krjk"V^a Hkh
vi us i e dh bl dkr l sl ger FkA /krjk"V^a ds vuq kj &

rFkDgaefrer k i f j f p U R; g i k. Mq u k A

T; \$B% i HkA' krks jKT; k) huk; bfr HkjrAA

Hk. Mq r q jKT; a l Ei ktr-% duh; kufi l u~ui %²⁵

vfkkz~vakghu gksus ds dKj .k T; \$B gksus ij Hkh cf) eku i k. Mq, oa iztk tuka us
e p s jKT; l soipr dj fn; k vSj NkS/s gksus ij Hkh i k. Mq us jKT; i ktr fd; kA bl h
idkj tc jktk irhi vius i e nokfi ds jKT; kfhk"ksd dh rS kjh dj jgs Fks rc
xteokfl ; kq i g okfl ; kq ckā .kka rFk k o) tuka us ; g dgdj jKT; kfhk"ksd jksd fn; k
fd&

, oa onkU; ks /keK% l R; l dk'p l ks HkorA

fi z % iztkukefi l kRoXnks ksk inw'kr-%²⁶

; | fi nokfi mnkj /keK] l R; ifrK rFk iztkvka ds fi z; gSrFkfi pej kx l s
i hfMf gksus ds dKj .k os jktin ds fy; sv; kX; gSvFkzr -kkjhfd : lk l sLoLFk 0; fDr
gh jktin dk vf/kdkjh gksrk Fk vSj iztktu jktin ds vukf/kdkjh dks fcuk Hk;
vSj l dKp ds gvkus ds vf/kdkjh FkA

; | fi egkHkjr dkyhu l ekt ea ukxfj dka 1/4 iztkukā dks jktuhfrd vf/kdkj
ds vUrxzr LoPNk l s; qjkt dk p; u djus dk jktk ds Lokuphy , oa'kkjhfd : lk
l sv; kX; gksus ij ml dk cfg"dkj djus dk vFkok Lo; auxj NkMlej tkus dk vf/kdkj
i ktr FkA

I UnHkz I pph

- 1- xhrki d xkj [ki j]kjk izdkf'kr egkHkjr@vknioz@62@53
- 2- ekuokf/kdkj &MKH Vhāi hā f=i kBh bykgkcn ykW, tB l h i ftyd'sku bykgkcn] 2004]i "B&27A
- 3- mi jkDr egkā@' kkluri oz@59@14
- 4- egkā@' kkluri oz@59@29
- 5- egkā@' kkluri oz@59@89
- 6- egkā@' kkluri oz@59@128
- 7- egkā@' kkluri oz@59@128
- 8- egkā@' kkluri oz@57@5
- 9- egkā@' kkluri oz@67@2&4
- 10- egkā@vknioz@140@27
- 11- egkā@vknioz@94@49
- 12- egkā@vknioz@85@19&21
- 13- egkā@vknioz@85@24&27
- 14- egkā@vknioz@85@30&31
- 15- egkā@vknioz@85@32
- 16- egkā@vknioz@203@11
- 17- egkā@vknioz@44@6]49@18
- 18- egkā@vk' oes/kdi oz@4@7&9
- 19- egkā@' kkluri oz@59@93&95
- 20- egkā@vuqkk l ui oz@61@31&33
- 21- egkā@vknioz@144@13
- 22- egkā@vknioz@138@1&2
- 23- egkā@vknioz@175@43&44
- 24- egkā@vknioz@140@34
- 25- egkā@m | kxi oz@149@29&30
- 26- egkā@m | kxi oz@149@24



32

bLyke /keZ ea vLj rka dh fLFkfr

*MkD m"kk i fMr

eflye I ekt dh idfr dsI nHkZ ea eflye fL=; ka dh foopuk egROI wLZ gA eflye fL=; ka dk I aak I rh rFkk tkSj tS snf"Vdks kka I sugha FkA eflye L=h dh ij fLFkfr mUgha/kfeZd I #ka ds I kFk tMh gPZ Fkh tkseflye I ekt dh fof'k"V idfr dsfuekZ k dsfy, egROI wLZ gA bLyke us ekuoh; I ekrk dk fl) kUr Lohdkj fd; k gS vLj vi us I ekt ea fL=; ka dks cPpka ds Hkfo"; dsfuekZ k dsfy, egROI wLZ ekuk gA vjc I ekt ea yMelh dk tle vPNk ugha ekuk tkrk FkA ; gk rd fd yMfd; ka dks ftUnk xkM+fn; k tkrk FkA¹ eflye I ekt ea/keZ dh rjQ I scgij Ruh foog dh vkKk FkA i Ruh dks i fr ds i fr oQnkj jguk vko'; d FkA i fr i Ruh dks I eku vf/kdkj i k r FkA² bLyke ea I Hkh euf; ka dks cjkj dh dk ntkZfn; k tkrk gS bl fy; sl ekt ea vLj rka dks cjkj dh dk ntkZfn; k x; k gA djiku ea i SEcj ekgeen I kgc ds fopkj bl ij idk'k MkyrsgA djiku ea vLj rka ds cjkj seacM+mPp fopkj inf'kr fd, x; sgA mUga cPpka dks pfj=oku cukus dk ftEenjk ekuk gA bLyke I simZ vjc ea fL=; ka dh n'kk "kkpuh; FkA bLyke ds ckn i SEcj ekgeen dk ; g I ns'k vLj rka dh fLFkfr fdl h idkj I si q "ka I s de ugha gA³

ekj ds : i ea ukjh %&

Hkxoku ds ckn jpuK dk vf/kdkj ekj dksfn; k x; k gA bLyke ea; g ekuk x; k fd LoxZ ekj ds pj. kka ea gA ; si SEcj ekgeen us dgk FkK D; kAd ekgeen dh ekrk dk ngkUr vYi vk; qea gh gks x; k FkK jmlga vk; k us i kyk FkA og vi uh ekj rFkk vk; k nksukadh cgr bTtr djsr FkA ekgeen I kgc us dMh prkouh tkjh dh Fkh fd vLj rka dks cM+I kQ Hk; ePr okroj.k eaj [kk tk; so vi us jtkdky ea i q "ka ds I Ei dZ ea uk vk; A i q "ka dks Hkh ; g rkdhn nh xbZ Fkh fd jtkdky ea oks L=h dks uk Nq A ml

*, I kf'k, V i kQd j bfrgk l] , -i h- ts dU; k egkfo | ky;] pj [kh nknjh] gfj ; k. kk

I e; mUga vifo= ekuk tkrk FkA eflye I ekt ea vLj rka dks i nkZ j [kus dh I yk ndj vyx Fkyx dj fn; k x; k] gkykAd ; smudh I g [kk dks /; ku eaj [kdj fd; k x; k FkK fdUr qokfgn fetkZ us, d vthc fl) kUr ifri kfnr fd; k gA mudsvud kj i mZ e/; ; q ea Hkjr ds ckgj eflye I ekt ea inkZ ugha FkA mUgkaus fy [kk gS fd eflye I ekt ea inkZ dh i FkK jktiur I ekt ds i Hkko ds dkj.k vkbZ] i jUr q; g fopkj Bhd ugha tku i MfKA eflye I ekt I sigys jktiur I ekt ea inkZ dk mYy [k ugha gA⁵ bl ds fo i jr , d sn"Vkar feyrsgafd jktiur fL=; kaus pks ghoh I nh ea; q ka ea Hkx fy; k vLj i q "ka ds I kFk ckgj [kyka ea Hkx yrh jghA⁶ tcf eflye I ekt ea inkZ i FkK FkA i SEcj ekgeen ds funZ k I sir k pyr k gS fd vLj rka dk inkZ dny mudh I tnrk dks I jf (kr j [kus ds fy, FkK] u fd vyx Fkyx dju ds fy, A i SEcj dk dguk FkK fd inkZ i FkK I s vknfe; ka ea muds fy; si e] mRd. Bk mRi Uu jgrh FkA euph ds vud kj inkZ i FkK dk eflye I ekt ea n'ek I si kyu fd; k tkrk FkA inkZ i FkK dk , d vLj mnkgj.k jft; k I yrku] ftl I kgl I s inkZ dk R; kx dj [kys njkj ea i zkl fud dk; ka dh ns'k Hkky djus yxh] ml sn [kdj rphZ vehj LrCk jg x; A ml svinLFk djus dk "kM; U= jpkA vUr ea jft; k dks vi us i k. kka I sgkFk /kksuk i Mka fQjkt rxyd useflye fL=; ka dks inkZ djus dks c/; fd; ka vehj o /kuh oxZ dh fL=; ka inkZ gh ugha djrh Fkh cfYd ckgj vkus ds fy; si kyd h dk iz kx djrh FkE⁷ yfdu inkZ i FkK dk dN vLj rka us mYy⁸ku Hkh fd; k FkA I keftd dk; ka ea Hkx ydj tS s tS uc Qkfrek] vk; 'kk jft; k vkfnA⁹ bLykfed fu; eka ds vud kj ekrk vka dks vknj ds I kFk ns'kk tkrk FkK fdUr q djiku ea eflye vLj rka dks xtkjh fu; eka eackkk gA i q "k o L=h nksuk dks rykd yuso nus dk vf/kdkj gA bLyke ea L=h dks nkl rk dk irhd Hkh ugha ekuk gS] nW jh vLj nkfl ; k j [kus dh i FkK eflye I ekt ea FkA blga i fRu; ka dk ntkZ ugha fn; k tkrk FkK fdUr q bl dk iz kx us rdk ds fo:) fd; k tkrk FkA¹⁰ eflye I ekt ds vfrfjDr fdl h vU; I ekt ea foog dh vuEfr ugha Fkh] yfdu fj' rka eagh i fjokj ea'kkfn; k dh tkrh FkA i gysfo/kok foog dh vuEfr ugha Fkh] ckn eafo/kok foog dks vuEfr nh xbA¹¹ cgr Ruh foog i pfyr FkK fdUr q, d O; fDr rhu ; k pkj vLj rka I svf/kd 'kknh ugha dj I drk FkA bu i fRu; ka ea vl ekrk ugha FkA¹² bl ea I R; rk ugha yxrh] D; kAd pkj i fRu; ka ea I s dkbZ i Ruh vf/kd fiz gkrh gh gksch ml ij vf/kd Lusg vkneh dk gkrk gh gkskA foog ds I aak eafoog djus; k uk djus dk vf/kdkj L=h ds i kl gA tc rd ml dh Lohdfr ugha gksch] fudkg ugha i <k tk I drkA

, d k vkerk] ij ns'kk x; k gS fd dN kjh yMelh dk esj fo/kok ds esj I s T; knk j [kk tkrk FkA j [kSya dks esj dk vf/kdkj ugha FkA nkl yMfd; ka dk esj muds ekfydka dks fn; k tkrk FkA vxj ifr vi uh ij h mez esj uk pndk I ds rks i Ruh jkjk fu; q mUkj kf/kdkjh dks ; g jde nsh gkrh FkA¹³ esj dh jde dny

i Ruh dh l gefr l sgh ?kVkbZ tk l drh FkA L=h [kq rykd yrh Fkh] rksEgj ugha feyrk FkA rykd dsckn egj dh jkf'k feyus ij i Ruh vi uh bPNk l s [kpZ dj l drh FkA 'kknh dh iE[k l gefr nYgu ds ikl gkrh FkA eSyoH dh mi fLFkfr ea 'kknh dks dkuuh oSj rk i nku dh tkrh FkA gkykfid ; sftEenKjh oks bEzunkjh l s fuHkkrk FkKj fdUrQml s dkbZ mi gkj ; k QhI ugha feyrh FkA¹⁴

vkj rka dks dkuuh vf/kdkj ds l Eak ea eQLye fo}ku foHkfr gA D; k eQLye vkj radkth gks l drh gA tS scMsiZu mBrsgA bl idkj ds inka dks i klr djusdk dkbZ vf/kdkj ugha FkA¹⁵ bl idkj eQLye fL=; ka dks l koZt fud iz kkl fud i nka ij dke djusdh bLyke vuEfr ugha n'r k] ft l dk l cl scMk mnkgj .k jft; k dk gA

eQLye fL=; ka ea l Ei fUk dk vf/kdkj &

eQLye fL=; ka ea l Ei fUk ds mRrj kf/kdkjh dk iz u egRo i wZ gA /kfeZd ekl; rkvka ds vuD kj vkj rka dks l Ei fUk dk vf/kdkj gS fdUrQml ds vf/kdkj ka dks fu/kkZj r dj fn; k x; k FkA i ScEcj ekj Een l kgc us vkj rka dk : rck mlGAmUkj kf/kdkj dk vf/kdkj nsdj c<k; kA ; g vf/kdkj mlGa i wZ eQLye dky l sigys i klr ugha FkA bl ds }kjk mlGAm l h Lrj ij yk fn; k] ft l ij iq "k gkr s FkKj yfdu fL=; ka dk fgLI k mul s fHkuu gkrk FkA vke rKj ij yMeh dks vi us iq "k mUkj kf/kdkjh ds eplkcyS vk/kk fgLI k feyrk FkA 2 yMfid; k gksus ij i R; sd dks 2@3 l Ei fUk dk fgLI k feyrk FkA i fr dh eR; q gksus ij fo/kok dks fu% rku gksus ij 1@4 fgLI k] yfdu l Urku gksus ij i Ruh fl QZ1@8 fgLI sdh gh gdnkj Fkh] yfdu er i fr dsekrk&f i rk thfor gks rks fo/kok dks dN ugha feyrk FkA fL=; ka dks tks fgLI k feyrk FkKj gkykfid cgr de gkrk FkKj yfdu mlGAm l seuethZ ds eplkcd [kpZ djusdk vf/kdkj FkA¹⁶ i wZ bLykfed l ekt ea eQLye fL=; ka dks xyke cuk fn; k x; k FkA bLyke dh LFkki uk dsckn l ekt ea fHkerk vk xBZ FkA fl) kUr% i ScEcj us fL=; ka dks dbZ vf/kdkj i nku fd; A¹⁷

tgk rd eQLye l ekt dk iz u gS fL=; ka dh i fj fLFkfr; ka dks /kfeZd n"V l s vo'; t kMk x; k gA l rh /keZ dk n"V dks eQLye fL=; ka ea ugha fn [k kbZ n'r k] fdUrQ ml jh rjQ MkND v'kjQ usfy [kk gSfd HkKj r ea eQLye fL=; ka dh n'kk fxj x; h FkA eQ yekuka us i kphu b] kuh ij Ei jkvka dk vuEj .k fd; k] tks fL=; ka dh ghu fLFkfr ds fy; smUkjnk; h gA vOhd usfQjnk h }kjk of.kZ b] kuh ij Ei jk dk mYyS k fd; k gS L=h o l i ZHk; kud tho gS mlGa ekj Mkyuk pfg, A eQLye l ekt ea fL=; ka dks vi us ol= vkHkK .k vkj l tkoV dk i n'ku djusdh eukgh FkA fu"d"Z : i ea dgk tk l drk gSfd fglnw l ekt dh viSk eQLye l ekt ea ukjh fLFkfr mRre FkA

l nHkZ

- 1- esu blnHj LVs/l vKND eQLye foes bu bf.M; k] 1981]ubZ fnYyh i:- 10
- 2- esu blnHj LVs/l vKND eQLye foes bu bf.M; k] 1981]ubZ fnYyh i:- 11
- 3- esu blnHj LVs/l vKND eQLye foes bu bf.M; k] 1981]ubZ fnYyh i:- 18]
- 4- ,.y- JhokLro] esMoy bf.M; u dYpj]1964]f'koyky vxokly t; ij i:- 23
- 5- ,.y- JhokLro] esMoy bf.M; u dYpj]1964]f'koyky vxokly t; ij i:- 23
- 6- ,p-th:joVh vxstH vupkn] rcdkr&, &ukf jh] i:- 638]vcqmej &vk&feugkt qhu ml eku] l x&, &ehy i fcyds ku i:- 638
- 7- yoh fj; cu] n l kky LVDPj vKND bLyke dEcht] i:- 145]ynuj2000 i:- 145
- 8- fdnobZ'kS k , u-, u-] ohesu v.Mj fMYBV l kky , .M fjfyft; u ykN l hek i fcyds ku 1976] i:- 82
- 9- jkcVZ jkcVZ] nks l kky yk vKND nk djku] i:- 10
- 10- fdnobZ'kS k , u-, u-] ohesu v.Mj fMYBV l kky , .M fjfyft; u ykN 1976] l hek i fcyds ku] i:- 82
- 11- yoh fj; cu] n l kky LVDPj vKND bLyke dEcht] ynuj2000 i:- 108
- 12- esu blnHj LVs/l vKND eQLye foes bu bf.M; k] 1981]ubZ fnYyh i:- 63]
- 13- fdnobZ'kS k , u-, u-] ohesu v.Mj fMYBV l kky , .M fjfyft; u ykN 1976] l hek i fcyds ku] i:- 82
- 14- esu blnHj LVs/l vKND eQLye foes bu bf.M; k] 1981]ubZ fnYyh i:- 92
- 15- ykds k plnz ulln] ohesu bu ngyh l Yrur]1989] bykgckn] okj k i fcyds ku i:- 54
- 16- ds, e- v'kjQ] ykbZ , .M d.Mh'ku vKND n i hi gy vKND fglnHrku] 2000] Kku i fcyf'kax gkml] i:- 135
- 17- ds, e- v'kjQ] ykbZ , .M d.Mh'ku vKND n i hi gy vKND fglnHrku] 2000] Kku i fcyf'kax gkml i:- 136



33

i wɔl e/; dky ea gfj; k.kk {ks= ea
fL=; ka dh fLFkfr

*jesk dɛkj

Hkkjr dsVU; i nS kka dh HkkfUr] gfj; k.kk dh fLFkfr , oauke Hkh l e; & l e; ij cnyrs jgsgA l EHkor%bl {ks= dk l cl sigyk i kns'kd uke cgekorZ Fkka ; g gfj; k.kk ds vUrXr , d Hkkx dk uke Fkk tkfd bl Hkkx dh l kl dfrd egkurk ds dkj .k i Mk Fkka egkHkkjr ds dky ea iq oakh; egki rkih jktd dq ds uke l s cgekorZ gh l EHkor% dq {ks=2 dgyk; kA egkHkkjrdkj udgy dh fnfXot; ds id x ea mYy[k djrk gSfd

^ ^nf{k.ku~ l jLoR; k n"}R; rjks k PkA ; s cl flr dq {ks= rD l flr f=fo"V; AA

egkHkkjr ea gfj; k.kk dsnf{k.kh {ks=ka dsukeka dk Hkh o.ku feyrk gA egkHkkjr udgy dh fnfXot; ds id x ea mYy[k djrk gSfd dq {ks= dsnf{k.k dsfudV dk {ks= [kk.MoiLFk Fkka bl insk dk , d vU; uke dq tkxy Hkh feyrk gA NBh&l kroatl nh eadq tkxy vkfn {ks= Jh dIB tuin dgykusyxkA i Hkkdj o/ku ds l e; ; g yxHkx 1200 ehY ds ?kjs ea Fkk vSj bl ea vk/kfud gfj; k.kk rFkk dN jktLFkku dk iwZ Hkkx 'kkfey Fkka³ ukSh l nh ea ; g insk gfj; kyh ds dkj .k ^gfj; kyk** dkg tkusyxkA ldlunij.k.k ds dɛpfj d [k.M ea bl s ^gfj; kyk**⁴ dkg x; k gA vi usxHfK ^egki j.k.k 952&972 ea v[kfy; ij iky; gfj; k.kk ea igyh kj bl 'kCn dk iz kx fd; k x; k gA bl dky ea vU; ifl } tU dfo Jh /kj us

*l gk; d i k/; ki d] bfrgkl , Q- th , e 'kkl dh; dkllyst vknei j fgl kj %gfj; k.kk%

^i kl k.kkA pfjA ea ^gfj; k.kk, nd svl [; k xkesi /kAk ea bl snksj jk; k gA i wZ e/; dkyhu vfhkyS kka ea bl {ks= dsfy, ^gfj; k.kk* 'kCn Fkka/cgr; i fjorZu ds l kFk iz kx fd; k x; k gA i kye kcyh vfhkyS k ea bl s ^gfj; k.kk**⁵ dkg x; k gA nl oha vSj kjgoha l nh ds xHfK ^xkFk l Ir'kni**⁶ vSj okDi frjkt ds ^xkMlogk* l sirhr gkrk gSfd ykd ea gfj; k.kk uke ipfyr Fkka

fL=; ka dh n'kk

fglUnq l ekt ea fL=; ka dk l Eeku vkn'kkRed jgk gA ekrk ds : i ea ukjh dk in fo'kSk vknj.kh; , oa xSj o; q r Fkka⁷ {ks=bnz usekrk dks xq l s Hkh JSB ekuk gSfd ml dh fd l h vol j ij voKk ugh gkuh pkfg, A⁸ foop; ; q ea ukjh thou ea i fjorZu vk; kA eflYe vkOe.kka ds vkracl us l a q r i fjokj ds vuqkkl u dks n<+ fd; kA ml jh vSj l rh i Fkk vSj inZ i Fkk dk id kj gA gA g'kpfjr ea mYy[k gSfd dU; k vukxr oj dh /kjgkj gA ; g Lefr ml ds mlU; u dky ea fir k dseu ij l rki vSj ds dh rjg jgrh gA⁹ foop; dky ea ml ij fu; U=.k dBkj gks x; kA ml dk vucl cu/kuka ea 0; fDrRo fl eVdj jg x; k vSj mudk fodkl vo: } gks x; kA

fL=; ka ds i fr l ekt dk n f"Vdks k %

Lefrdkj ncy dk er gSfd ; fn dkbZ i q "k tcjnLrh fd l h L=h l s l Hkks dj ys rksml sml ds i fr dks NkMuek ugh pkfg; A i k; f'pr ds ckn og 'kq' gks tkrh gS vSj og Lohdk; Z gkuh pkfg, A foop; ; q ea l ekt l Ee[k l cl s cMh pufkSh vjka vSj rpkA ds vkOe.kks ds : i ea Fkka fL=; ka ds 'kq' dj .k dk i ko/kku bl dky dh vko'; drk Fkh ftl dk fo/kku ncy us vi uh Lefr ea fd; kA bu vkOe.kka dk l h/kk i Hkko i atk vSj gfj; k.kk ds {ks=ka ij fo'kSk : i l sgA kA bl hfy, ncy us bl {ks= dsfy, ; g 0; oLFk inku dh A¹⁰ ukSh l nh rd vi a' r fL=; ka ds i fr l ekt dk ; gh n f"Vdks k jgkA X; kjgoha l nh ea eq yekuka }kj k vi a' r fL=; ka dsfy, l ekt ea dkbZ LFkku u jgkA

fL=; ka dk l KEi frd vf/kdkj %

l edkyhu l kfgR; ea fL=; ka ds l KEi frd vf/kdkj l Ecl/kh vucl l anHz i ktr gA 'kpluhfr l kj eafirk dh thforkoLFk ea foHkktu dh fLFkfr ea fL=; ka dks vk/kk fgl l k n usdk fo/kku fd; k x; k gA ; fn foHkktu fi rk dsejus ij gkrk gS rksL=h dks v"Ve- Hkks gh i ktr gksuk pkfg; A l kroh 'krkCnh l s L=h /ku dk {ks= vf/kd foLrr gks x; kA ncy us fuokZ dsfy, i ktr /ku vSj ykHk dks Hkh L=h /ku es l fefyr dj fn; kA

foKkušoj us vkn l e; l s fir k l snk; : i eafeyh l Eifr [kjnh gþz l Eifr] cð/okjaeafeyh l Eifr , d h l Hkh l Eifr dksL=h/ku eal fefyr fd; k gð bl i d kj 12oh l nh rd L=h /ku dk {ks= foLrr gksx; kA nøy usfy [kk gšfd ; fn i fr L=h /ku dk iz ks djsrksml sC; kt l fgr vi uh i Ruh dksyK/uk pkfg, A mi ; ðr l anHks l sLi "V gšfd bl dky eaL=h dsfuokg dsfy, ml sl Eifr eafo'ksk vf/kdkj fn; k x; k FkA

i e h dk l Eifr ij vf/kdkj %

bl dky ea l Hkh Lefrdkj i e h dks fir k dh l Eifr dk dñ Hkx fnykus ds i {k ea FkA 'kð dk er gšfd ; fn fir k vi us thou dky eavi uh l Eifr dk cVðkj djš¹ rks bl vuq kr ea ckVA

i Ruh , d Hkx i R; d i e , d Hkx rFk i R; d i e h vk/kk HkxA l Etkor% dU; k dks pkškbz fgLI k vkðvr djus ds i hNs 0; oLFkkdkj ka dh n^oV ml ds fookg dks l pk: : i l s l Ei lu djus ds fy, FkA¹² ; fn cfgu dk pkškbz fgLI k l ektr gks tkrk Fk rks Hkzbz l sl gt vi škr Fk fd og vi usfgLI sl scfgu dk fookg djA¹³

fo/kok dh fLFkr %

fo/kok L=h dh voLFk l ekt ea vfr'kkpuh; FkA bl dks l Hkh ekafyd dk; kš l s vyx j [kk tkrk FkA gfj; k.kk ds {ks= esvkt Hkh ; g i Fk ipfyr gSA ck.k us Hkh l rh l Hkx] vfo/kok fo'ksk.kka dk iz ks fd; k gð fo/kok dks i fr dh Lefr ea i fo= thou feruk pkfg, A ; fn fo/kok l a e dk thou u fer; s rks jk tk ml s i fr ds edku l sfudky l drk FkA¹⁴

fo/kok ds l kEi frd vf/kdkj %

l ; ðr i fjokj eafo/kok dks nk; Hkx feyuk pkfg, tcfð fer k {kj ds ys [kd ml h n'kk eafo/kok dks nk; dk vf/kdkjh ekurs gð¹⁵ fo/kok dk vpy l Eifr ij vf/kdkj l hfer FkA vyc: uh ds dFkukd kj vxj er 0; fDr dk dks mÜkj kf/kdkjh gšrksfo/ kok tc rd thfor jgrh gšrc rd Hkstu vKš oL= næk i Mrk gð¹⁶ y [k i }fr ds vuð kj l Ei fÜk eafo/kok dk Hkh Hkx gšrk gð¹⁷

fo/kok fookg %

fo/kok L=h dsfy, nks i e d [k dÜk; fofgr FkA , d rks i fr ds l kFk l gej.k vKš nll jk cgep; ð d fu; e] or l s'ksk thou 0; rhr djukA i wze/; dky l sigysxtr

dky eafo/kok fookg l ekt plnaxtr usjkextr dh i Ruh /kðLokfeuh ds l kFk fookg fd; k FkA yxHkx 600 bD l sl ekt fo/kok fookg ds i frdny Hkkouk c<rh xba bl l e; ds Lefr y [kdka us bl dh dMh HkRI Zk djuk vkjEHk dj fn; kA vkn ij k.k¹⁸ ds vuð kj fo/kok fookg dfy; q ea ugha djuk pkfg, A fo/kok dk i e Jk) ea ugha cyk; k tk l drkA y'qk vk'oyk; u¹⁹ ds vuð kj bl dk vuð j.k ugh fd; k tkuk pkfg, A 1000bD ds i'pkr~rks cky fo/kok ds i qfoðkj ij Hkh i frcl/k yxk fn; k x; kA dñ us rks okXnku dksgh fookg Ekkuk 'kq dj fn; k rFk okXnku ds ckn oj dh er; qgls tkrh rks dU; k dks fo/kok ekuk tkus yxkA²⁰

l rh i Fk %

bD i wð pkškh 'kriknh l s Hkjro"lZ ea l rh i Fk ds Li "V mnkj .k feyrsgð fo".kq/keZ l #²¹ esfy [kk gšfd vi us i fr dh er; qij fo/kok cgep; Zj [krh Fk ; k ml dh fprk ij p<+ tkrh FkA foð; ; q ea l rh i Fk dk fodfl r : i n^oVxr gšrk gð Fkkušoj²² ea bl dk Toytr mnkj .k ; 'kærh dk i fr dh er; q ds i wð gh vfxu es i fo"V gks tkuk gð jktLFku l si ktr l Eor 743] 745] 749 ds i kphu LrHk y [k l rh gksus okyh fL=; ka ds gh gš dk ftuea "mi kxrk" 'kCn dk iz ks gšrk gð l kroh l s 12oh l nh ds chPk l rh i Fk dk mRkj h Hkj r ea i Pkyu FkA

inZ i Fk %

; | fi inZ i Fk dk i wZ fodfl r : i ckjoha 'kriknh eafn [kk; h nšrk gš fdUr q bl ds vðj i wðrhZ; qka l sgh n^oVxr gšrk gð vUr% g] vojksk] 'kð kUr 'kCnka dks i nZ i Fk dk l dšrd ekuk x; k gð²³ nq; Ur dh jkr l Hk ea tks l e; 'kdttryk use d [k ij voxqBu Mky fy; k FkA²⁴ ck.k us g"kpj r ea jkT; Jh }kj k vi us i fr ds l Ee d [k vkoj.k djus dk mYy [k fn; k gð²⁵ , fnyij rkei = eamYy [k gšfd tc ds kol su uxj l stk jgk Fk rks fL=; ka > jkš kka l snš k jgh FkA , d k i nZ i Fk ds dkj .k gh jgk gkskA²⁶ fo}kuka dk fopkj gšfd inZ i Fk fglnql ekt eaed yekuka ds vkus ds ckn gðA , 0 , l 0 vYrðj dk fopkj gšfd inZ dh i Fk ed yeku vkðe.k ds ckn gðA n'kj Fk 'kekz us mYy [k fd; k gšfd inZ i Fk l ekt eamPpoxZ es gšrh FkA²⁷

L=h f'k {kk %

ošnd ; qk esL=h dh f'k {kk mPpre l hek ij FkA og cñ} vKš Kku ds {ks= esvxz kh FkA os l Lðr dk0;] l xhr] ur;] ok?k] fp=dyk eaHkh i dh.k gšrh FkA²⁸ jkT; Jh ur; xhr vkn ea fonX/k l f [; ka ds chPk l dy dyk vka dk i frfnu vf/kdkf/kd i fjpr i ktr djrh gðz'ku%'kuSc<+jgh FkA²⁹ bl ; q ea fL=; kaus ml d [v jPkuk 'ksyh] dk0;]

dyk vks I kfgR; d ; kxnku Hkh fn; k gA dfooj jkt'ks[kj dh i Ruh vofUr I tñjh dfof; =h vks Vhdkdj FkhA³⁰ eMu feJ vks 'kcdj ds chip gq 'kkL=kFZ dh fu.kkZ; dk eMu feJ dh fontkh i Ruh Fkh] tks rdZehedk k onkr vks I kfgR; ea iwz i kjar Fkh A³¹ jkt dękj; ka dks 'kkl u izU/k vks ; q nksuka dh f'k{kk nh tkrh FkhA plęku jktk vt; jkt dh jkuh I key nōh usLo; al kus ds fl Dds pyk; A i Fohjkt rrh; vks gfjjkt vo; Ld Fks rc mudh ekrk dij nōh us 'kkl u dks I EHKyA³²

ngst k%

fglnql ekt esngst fn, tkus dh ijEi jk Hkh vfr i kPkhu jgh gA foop; ; q eangst fn; s tkus dk mYy[k ck.k HKVV usfd; k gš jkT; Jh ds fookg ij i Hkkdj o/kz dk vka u vi us tkekr dks nus ds fy, gkFkh ?kk/ka dh drjkal s Hkj k FkA³³ I EHKor%; g Fkkuoj I sl EcfU/kr fn; s x; sngst dk I cl s i kPkhu , oa i kef.kd fooj.k gA bl izkj dk ngst mPp dyaear Fk xjhc ykx Hkh vi uh i e h dks fookg vol j ij nrs FkA bl h izkj dh ijEi jk fglnql ekt eavkt rd pyh vk jgh gA gfj; k.kk dk {ks= Hkh bl dij hfr ds ipyu I s vNirk ugh gA

I nHkz I ph&

- 1- okeu i gk.k dk dFku 33-24 ^dq {ks= dk vkfn uke cgekorZ Fkk}** bl er dh i qV djrk gA
- 2- g0 fj0 t0 d0 ft0 i01
- 3- dfu?ke(fn , f'k, UV T; kxkQh vkQ bf.M; k] okj.k.kl h i0 344-
- 4- Ldl n i gk.k] Hkkx 39] i0 127-
- 5- , I , y0 ; kno] gfj; k.kk i nsk dk ykd I kfgR;] ubZ fnYYkh 1985] i0 36
- 6- xkFkk I Ir'krh ea fy [kk gš

mv ikEi jkvejxml ofy; k .kg vykvs vksvjgA .kg fl fj d.BHkVBRo df.vk dij fj NksyhAA

- 7- i h0 oh0 dk.kš /keZ kkl= dk bfrgkl] y[kuÅ 1930&53 2 i0 58&59-
- 8- clskl Rokonku dYi yrk] i` 761-
- 9- g"kpj r 4- I a thokulln fo/kkl kxj dydrk 1982 231 5
*m}x egorZ i ; ks fr i ; kskj k; u dkyA
I jfno rV euq o"lz foo} ekuk AA*
- 10- okbD ch0 fl g] ^pñtx Mkbšs kUl vkQ I kš'k; k& i ksyfVDy vkbm, y bu vyhZ eMhoy bf.M; k** I Ei kn d , I 0 Mh0 f=onh] , I st vkU b.Mksykst h] i ksyVh , .M , MfefuLV3ku bu vkaj vkQ i/k Hkk.k vkj0 ds f=onh Hkkx&2 i` 319&25-

- 11- 'kpuhr l kj] oh ds I jdkj] bykgkcn 1914] 4@5@299-30-
- 12- LefrpfUnzkl 0; ogkj dk.M] nōHKVV eš j 1914&21 i0 625-
- 13- ohje=kn;] ^rL; kRl Ldkj k s p ; q r nō; L; b nku ek= fofof{kre-
- 14- eškkfrFk Vhdk eu[efr] 8 i0 28-
- 15- fgLVh vkQ /keZ kkl=] y[kuÅ 1923&53] i0 701&712-
- 16- j tuhdkUr 'keZ vyc: uh dkyhu Hkkj r] vufnr bykgkcn 1967 i0 146-
- 17- y[k i) fr] xk; dokM vksj; .Vy I hfjt] cMšnk i0 47&49-
- 18- vkfn i gk.k] 21@18-
- 19- LefrpfUnzkl I kdkj dk.M] nōHKVV eš j 1914&21 i0 221-
- 20- y?kq vko'yk; u 21@6
- 21- fo".kq/keZ I =] 25@14-
- 22- g"kpj r] mPNokl i ck.kHKVV I a thokulln fo/kkl kxj dydrk 1892
- 23- nš[k; a & Loluokl nrk] vad 6
- 24 j?kpa k] 16@59 dękj I Etko] 7&2] 'kkd[rye] i0 104-
- 25- nPNokl 4] r= v: .kka kpkoxqBr eq[kho ?kæ i'; rA
- 26- b0 fg0 Dok0] 20 1944] i0 242-
- 27- n'kjFk 'keZ % vyhZ plęku Mk; uL Vht] fnYyh 1959 i0 40
- 28- dk0; ehed k] i0 53
- 29- g"kpj r] mi ; q r vFk jkT; Jh uR; xhrk fr"q fonX/kkl q I q[kr"q vo} r i- 4]
- 30- xkFkk I Ir'krh] 1-87-90] 2-2-63
- 31- 'kcdj fnfXot;] 8-51] fo/kk; Hkk; kZ fonqkh I nL; ka fof/k"krk oknd Fkk I qkUnA
- 32- n'kjFk 'keZ mi ; q r i0 41
- 33- okl nō mik/; k;] fr I kš'k; ks jkfyft; I dMh'ku vkQ uknZu bf.M; k okj.k.kl h 1969 i- 15A

• • •

34

Xkx/kh dk nfyf fplru % d l eh{kk

*ukt i Johu

Ákphu Hkkjrh; bfrgkl ea tc l so.kz0; oLFkk dk tle gqvk l ekt pkj o.kkz eþ o.kz vud tkfr; ka ea vks tkfr; k; dbz mi tkfr; ka ea ifj.kr gþA ÁkjEHk ea; s tkfr; k; dk; kds vk/kkj ij rRi' pkr-tle ds vk/kkj ij i kfj Hkkf"kr dh xba¹ ftu 0; fDr; ka ds }kjk l ekt eamPpLrjh; dk; Zfd; sx; smlga l o.kz ftlUgkaus fuEuLrjh; 0; ol k; l Qkz vkfn dk dk; Zfd; k mlga vUR; t] 'kkf"kr] vLi' ;] nfyf vkfn ukela l sl Ecks/kr fd; kA² vLi' ; l e>h tkusokyh tkfr; ka dk thou vR; Ur nq[kn o d"Vdkjh] ?kf.kr jgkA blga l ekt ea jktu fdr] l keftd] vkfFkd vf/kdkj ka l soþr dj nkl Roe; thou 0; rhr djus ds fy, dfvc} gksuk i MKA vUR; tka vks l ozk dse/; Hksn Hkko i w k z 0; ogkj dks Nq/kNw] vLi' ; rk dk uke fn; k x; kA

l EHkor% vk/kfud Hkkjr ea l oÁFke egkRek T; ksrck Qm} }kjk nf{k.k Hkkjr ea "nfyf" 'kCn dk Á; kx fd; k x; k , oa nf{k.k Hkkjr ea nfyf kRFkku ea viuk fo' ksk ; kx nku fn; kA rn; o vEcMdj us Hkh nfyf kRFkku ds Á; kl ks ea vxz kh ; kx nku fn; kA³ ; | fi xh/kh vLi' ; ka dks fglw l ekt dk vfhku vak ekurs Fks rFkfi blga vLi' ; ; k nfyf u dg dj **gfj tu** uke l sl Ecks/kr djrs Fks, oamUkds }kjk fd; s x; snfyf kRFkku ds vkUnksyuka dks os gfj tuka kj ; k vNurks) kj vkUnksy ds uke l s vydr djrs Fka pld xh/kh o.kz 0; oLFkk ds l eFkd Fks i jUrq tkfr 0; oLFkk ds vkypd Fks os gj ml 0; fDr dks pgs og efgyk gks ; k i q "k tks vl gk;] 'kksk.k] vieku] vl; k;] mRi hVtu dk f'kdj gSnfyf ekurs Fks vks] thou lk; Ur bu l Hkh ds ml u; u ds dk; k ea yxs jga vEcMdj us ftu nfyf ka ds mRFkku ds fy, vkUnksy fd, xh/kh us og cgr i gys vNurks) kj vkUnksy ds : lk ea ÁkjEHk dj fn; k Fka⁴ 13 & 14 vÁsy 1921 dks vgenkckn ea, d l Eesy ea xh/kh us dgk Fk fd **eSvLi' ; rk

*' kks'k Nk=k ¼ h, p-Mh-bfrgkl ¼ egkRek xkx/kh xkekn; fo-fo-] fp=dw/ ¼ Ruk½ e-i z

dks fglw/keZ dk l cl scMk dyad ekurk gþA-vNur i u /keZ Eer ugha gš ml dk /keZ Eer gksuk vl EHko gþ** 5

okLrfod : lk ea xh/kh ckY; koLFkk l sgh vLi' ; ka ds Áfr fu' Ny Hkko l smudh fLFkr l qkkjus ds Áfr dr&l dyi Fka rFkfi bl dk 0; ki d foLrkj nf{k.k vYhdk ea jaxHkn dh l eL; k ds : lk ea ÁR; {k Áhr gþKA rnmijUR xkxkh }kjk l u 1915 ea vgenkckn ea l kcjerh vkJe dh LFkki uk dj ml ea vNur nEirh dk Áosk dj kuka ft l dk vkØks k >y dj vi us vkUnksy dks rhok vks n<rk l svkxsc<teuk] vNurks) kj vkUnksy dks Lorark ds l ?k"lz ea l Ec) dj ds nfyf ka dks l ekt ea Lorark] l ekurk dk vf/kdkj nfyokuk xh/kh dk /; s Fka xh/kh ds Á; kl ks ds QyLo: lk gh nsk ea 27 fl rEcj l s 2 vDVw; ¼ 1932 ½ rd vLi' ; rk fuokj .k l lrg euk; k x; kA⁶ xh/kh us vLi' ; rk fuokj .k ds fy, , d l febr xBr dh ft l ds v/; {k i f.Mr enu ekgu ekyoh; Fkš vks teukyky ea h Fks bl l febr dk dk; kšy; cEcbZ ea Fka bl l febr ds mnas; fuEufyf [kr Fks &

- 1& vUR; tka ds fy, l koztud eflnj [kyokuk A
- 2& vUR; tka dks l koztud dþka l s i kuh Hkjus nsk A
- 3& l koztud i k B' kkykva ea vUR; t ckydka ds Áosk ea tks : dkoVa gš mlga ný djuk A
- 4& l Qkz l Ecl/kh mudh gkyr l qkkjuk A
- 5& epkz <lj ka dh eþl [kkus vks 'kjc i hus dh vknr NþMokuk A

xh/kh mi ; þr l Hkh l þo/kk, snfyf ka dks fglw/keZ ea jgdj nfyokuk pgrs Fks D; kld mudk ekuuk Fk fd , d k u djus i j fglw l ekt fo?kVr gks tk, xk vks vNurka dk , d vyx oxlcu tk, xk tks fglw/keZ dsek Fks i j dyad gksk xh/kh us vEcMdj ds i Fk fuokþu e.My ds fo:) 20 fl rEcj 1932 dks; jonk ty ea vkej .k vu'ku ÁkjEHk dj fn; k ft l ds lk' pkr vEcMdj dks Hkh vi us: [k ea i fjoþu djus dks ck/; gksuk i Mle vks QyLo: lk i uk l e>k k gþKA⁷ xkxkh us vi us vkUnksyuka ea l nþ l R; kxg] vgl k tš sgfFk; kj ka dk Á; kx fd; k A og vi us thou dh fþrk fd, cxs l R; kxg djrs vks bl h ek/; e l sos nq] Øk furdkj i fjoþu ykus ds fy, Á; kl jr jgrs Fks A

xh/kh os.ko l epk; ea tles Fkš i jUrqos vi us vki dks, d vNur ekurs Fka bl ckr dk i rk muds bl dFku l shk yxrk gþ os dgrs Fks fd ; fn eþk i qz tle gkrk gš rkeš vLi' ; ds : lk ea tle ysk pgrk ft l l sfd eš muds nq[k] d"V] , oa ekFks i j yxs vLi' ; rk ds dyad dks Lo; aHksx l dþvks ft l l sfd eš vi us dks eþr dj l dþ l kFk gh mudh eþDr ds fy, Á; kl dj l dþ⁸

xh/kh vLi"; rk dksfglnw l ekt dh l eL; k l e>rs Fks vlsj bl snij djus dk mlkjnkf; Ro Hkh mlgh ykxka ij Mkyrs FkA rRi 'pkr-xh/kh dk ekuuk Fkk fd ; fn , d Hkh vLi"; ; g dgsfd NqvKNur vHkh feVh ugha gsrksge thou ds vkf [kjh {k.k rd bl snij djus ds fy, A; kl jr jgA xh/kh us nfyra dks A k R l k fgr dj vkRefuHkj] f'kf{kr} LokyEch cukus dk Hkh A; Ru fd; k D; kfd ; fn l ekt f'kf{kr} gksx rks f'k{kk} vKkurk dks nij djrh gs vlsj bl l s NqvKNur] HksnHko vkfn feV tk, xh/kh] vEcMdj ds nfyra fgr ds dk; k l s i f j f p r FkA bl fy, mlghaus l fo/kku fueZk ds fy, vEcMdj dsuke dk l ko Jherh l jkstuh uk; Mwvlsj if.Mr ug: dksfn; kA xkalkh dsb'kkjs ij gh MKNE vEcMdj l fo/kku dh Ak: lk l fevr ds v/; {k rFk ns k ds Afke dkumu eu=h cuA⁹

l Ekor %xkalkh ds vLUnksyuka dh AkFfedrkvka ds QyLo: lk ns k ea l oSkkfud : lk l s vLi"; rk fojkskh dkumu i k f j r g q A l fo/kku dh ALrkouk ea l kekf t d U; k; dkseny mnas; ds: lk ea ALr q fd; k x; kA¹⁰ ekSyd vf/kdkjka dsek/; e l s Hkjr ds l Hkh ukxfj dka dks dkumu ds l e {k l e kurk] vol j ka dh l e kurk] vLi"; rk mlneyu] LorU=rk dk vf/kdkj] 'kksk.k l s l j {k bR; kfn l oSkkfud mi pjka dk vf/kdkj Anku fd; k x; k gA Li "V gsfd l fo/kku ds vuqNsn 17 ds vuq kj vLi"; rk dk vUr fd; k tkrk gs vlsj ml dk fdl h Hkh : lk ea v k p j . k fu" k) fd; k tkrk gA¹¹

xh/kh dk vLi"; rk fojkskh vLUnksyuka Hkjr 0; ki h vLUnksyuka fl) gqka ftl ds QyLo: lk nfyra dh fLFkr ea l qkjkoknh Økfu rd kjh i f j o r u g q A¹² xh/kh us an; i f j o r u , o a l R; k x g d s e k / ; e l s t k r 0; o L F k k d h d j h f r ; k a d k [k . M u d j u s d k A; Ru fd; kA ftl ds i f j . k k e L o : l k l o S k k f u d r k s j i j n f y r k a d k l e k t e a l e k u r k d k v f / k d k j] f n y k u s d k A; Ru fd; kA xh/kh us l o z k k a d h e k u f l d r k d k s c n y u s d k A c k s k u d k ; Z f d ; k r k s o g h a v N u r k a d k s d e t k j e k u f l d r k l s m c k j u s d k H k h d k ; Z f d ; k f t l d s Q y L o : l k v k t k n h d s c k n n f y r k a d h f L F k r e a i f j o r u d h y g j u t j v k b z v l s j f u j U r j n f y r k a d h f L F k r d k s l q k j u s d s A ; k l g k r s j g A

l UnHkZ

- 1- fl g] MKNE, uE % nfyra l k f g R ; d s A f r e k u % o k . k h A c k ' k u j u b z f n Y y h] 2 0 1 2 i E & 5 4
- 2- l kudj] MKNE l hE, yE % Hkjr ea vLi"; rk , d , f r g k f l d v / ; ; u f d r k e e g y 2 2] l k j k s t u h u k ; M w e k x z] b y g k c k n] 2 0 1 2 i E & 3
- 3- pln] MKNE l qk" k % nfyra e q D r v L U n k s y u l h e k , a v l s j l H k k o u k , i v k / k j A c k ' k u A k b o v / f y f e V M] i p d y k g f j ; k . k k 2 0 1 0 i E & 1 5
- 4- dks'kd] vk'kk % xkalkh fplru % r g y u k r e d i f j i f ; H k x & 1 1 / 2 % f A U V o S y] t ; i j] 1 9 9 5 i E & 1 4 6

- 5- fl g] Jh Hkxoku % xkalkh vlsj nfyra Hkjr & t k x j . k % H k j r h ; K k u i h B 1 8] b u l v h v ; w k u y , f j ; k j y k s n h j k m] U k b z f n Y y h] 2 0 1 0 i E & 2 1] 2 2
- 6- fl g] MKNE j k e x k i k y % l k e k f t d U ; k ; , o a n f y r l a k " k z % j k t L F k k u f g l n h x h f k v d k n e h] t ; i j] 2 0 1 0 i E & 2 6
- 7- MKNE Hkjr h % xkalkh vlsj vEcMdj dk ; k s n k u n f y r , o a e f g y k m R F k k u e a % x k s e c p l l s v j ' k k g n j k f n Y y h] 2 0 0 9 i E & 4 2
- 8- l U r k s k h] g j f d ' k u n f y r k a d s n f y r f L F k r v l s j l H k k o u k , i % L r k l k f g R ; e . M y A c k ' k u j 2 0 0 9 l k E & 2 7
- 9- fl g] MKNE j k e x k i k y % l k e k f t d U ; k ; , o a n f y r l a k " k z j k t L F k k u f g l n h x h f k v d k n e h] t ; i j] 2 0 1 0 i E & 1 1 6
- 10- ogh]] i E & 3 7
- 11- l kudj] MKNE l hE, yE % Hkjr ea vLi"; rk , d , f r g k f l d v / ; ; u f d r k e e g y b y g k c k n] 2 0 1 2 i E & 3 2 8
- 12- r s y r e M v k u n % v u p k n d] v f u y f l U g k 1 / 2 % k e k T ; o k n d k f o j k s k v l s j t k r ; k a d k m l e y u % x h f k f ' k y i h] 2 0 1 0 i E 2 9

• • •

35
 vl g; ksx vkuksyu vksj y[kuÅ
 tuin&, d v/; ; u

Mk- vpyk l kudj

xkq/kh th dsjktuhfr eavkxeu dsl kfk gh nsk earhu egroi w/z?kVuk, a?kVh] ftUgkaus l Ei w/z nsk dks vkof'kr dj fn; kA osrhu egroi w/z?kVuk, aFk& 1919 bD ea turk dh bPNk dsfo:) jkSv/ , DV dk ikfjr gkuk] tfy; kpyk cdx dh u'ka vekuq'kd ?kVuk rFkk f[kykQr dk izua bu rhuka vU; k; ka ds ifj"dkj dsmik; gsrq xkq/kh th us^vl g; ksx* dk iLrko dkaad ds l e{ k iLrqr fd; kA ftl s dkaad us cgr l s Lohdkj fd; k vksj 1 vxLr 1920 dks l Ei w/z Hkkjr ea vl g; ksx vkuksyu dh vksj pki d ?kksk.kk dh xbA or'eku l e; eamRrj insk ds: i eaf t l i kar dks tkuk tkrk gS 1920 bD eaog l a q r i kar dsuke l s tkuk tkrk Fkk vksj ml dk , d i e[k tuin y[kuÅ FkA l e; l e; ij jk"Vh; uskvka ds vksxeu usekuks y[kuÅ ea vl g; ksx vkuksyu dks , d v y x g h x f r v k s j f n ' k k n h A

1 vxLr] 1920 dks y[kuÅ ea Hkh nsk ds vU; LFkkuka dh Hkkjr i w/z gMfky jghA bl h l e; yxHkx 20]000 ykxka dh , d l Hkk dk vk; kst u fj Qkgs&vke eshu esfd; k x; k FkA bl l Hkk eafgUn&eqlYe l a q r : i l smi l Fkr Fks vksj l Hkk dh v/; {krk gdhe vCny us dh FkA vi us Hkk" k. k ea mlugkaus vihy dh dkbz Hkh dk; Z ekuorki w/z gkuk pki g, vksj l kfk gh , d i Lrko ikfjr dj ds Hkk" k. kka dh ij Ei jkvka dks NkM/eus dks dgk rFkk l kfk gh ; g Hkh dgk fd ge ykx fcl/ u }kjk Vdiz ds l kfk fd; s x; s vU; k; i w/z l e>ks s dh 'krk dks Lohdkj ugha djsa D; kaid ; g bLyke ds fl) karka vksj [kyhQk dh f'k{kvka ds fo:) FkA bl eavl g; ksx l s l Ecfl/kr i Lrko ekSyoh tQ: Yel' d vyh us iLrqr fd; k] ftl ea mlugkaus 'kkar l e>ks s dh 'krk d dh , d ?k. Vsrd vkykpuk dhA' tc vl g; ksx ds dk; Deka ij foLrj i w/z pki gk jgh Fkh rc gh l Hkk ds v/; {k dkscky xaxk/kj fryd dh eR; qdk l ekpij feyA vr%

bl dsckn Hkk" k. kka dks cln dj fn; k x; kA vksj l Hkk eavl g; ksx ds i Lrko dks i kfjr dj fn; k x; kA

- xkq/kh ds vl g; ksx ds pi j p j . k fu/ k k z j r fd; s x; s Fks tks bl i d k j Fk&
- 1- mi kf/ k; ka vksj vo fud i nka l s R; kxi = nuka
- 2- l j d k j h i z k k l fud l o k v k a d s i n k a d k s N k M / e u k A
- 3- l s u k v k s j i f y l d h l o k v k a l s R; k x i = n u k A
- 4- d j n u s l s b a d k j d j u k A 2

vl g; ksx dsbu l Hkh vkgokuka ds vUrxzr y[kuÅ eaf l rEcj 1920 eavudka fo | k f f k z ; k a u s l d n y v k s j d k y s t k a e a v / ; ; u N k M + f n ; k A m u e a J h j Q h v g e n f d n o b j ' k s [k c n : T t e k j x k i k y u k j k ; . k l D l s u k j x k i h u k F k J h o k L r o j k e p l u z f l U g k j M k O j ? k o p h j l g k ;] c h O , u O o e k z v k s j o k l q n s l j u v x o k y b r ; k f n d k u k e m Y y s [k u h ; g A 3

vl g; ksx vkuksyu vkh ik j f e H k d J s k h e a F k k f d 15 v D V u j] 1920 dks xkq/kh th nsk; ki h Hke. k djrs gq y[kuÅ i g p s v k s j o g k j i j f j Q k g s v k e e s h u e a t u r k d k s l E c k s / k r d j r s g q d g k ; f n v k i v l g ; k s x e a l Q y g k u k p k g r s g a r k s l c l s i g y s g e a v u d k k l u l h [k u k g k s c k A m l u g k a u s v k x s d g k f d g e 30 d j k M + H k k j r h ; e f g y k v k a v k s j i q " k k a d h , d Q k s t 1 / 4 s u k 1 / 2 c u k u k p k g r s g a v k s j t c r d ; g u g h a g k s c k r c r d v l g ; k s x o k L r o e a l Q y u g h a g k s c k v k s j v l g ; k s x d s f c u k H k k j r h ; k a d h e l a c d s v u d k j f [k y k Q r d s i z u d k g y] i a t k c d s f y , U ; k ; d h l q u f ' p r r k v k s j H k k j r d h L o r a - r k v l E H k o g k s t k ; s c h A b l h H k k " k . k e a m l u g k a u s d g k " g e 30 d j k M + g s t c f d x k j s d o y , d y k [k f d l r q f Q j H k h g e m u d k e p l k y k r y o k j l s u g h a d j l d r a b l d k j . k f g l n w v k s j e d y e k u k a d s i k l v l g ; k s x } k j k l j d k j d k f o j k s k d j u s d s v f r f j D r v U ; d k b z m i k ; u g h a g A 4

xkq/kh us y[kuÅ okl ; ka dks l E c k s / k r d j r s g q v k x s d g k ; f n v k i H k k j r d k s L o r a - d j k u k p k g r s g a r k s v k i d k s v i u h f t u n x h v k s j l a f r r d k c f y n k u d j u k g k s c k A ; g l j d k j ; k r k s g e k j h e l a c L o h d k j d j s ; k g e a u n h e a Q a d n A l j d k j d s i k l b r u h r k d r u g h a g s f d o g d j k M / k a y k s c a d s f y , t s y c u k l d s o g , d g h d k ; Z d j l d r h g s f d g e a u n h e a Q a d n A 30 d j k M + y k s c a d s f y , x y k e h e a j g u s l s c g r j g k s c k f d o g u n h e a M i n e t k ; a v k i l j d k j d s l k f k r y o k j } k j k u g h a c f y d v l g ; k s x } k j k g h y M + l d r s g A 5

xkq/kh ds Hkk" k. k dk i Hkko 'kh?z gh fn [kkbz fn; k tc vl g; ksx vkuksyu ds i Hkko ea y[kuÅ ds unok vj fcd Ldny ds Nk=ka us l jdkjh l gk; rk yus l sbadkj djus dsfy, l o l Eefr l s, d i Lrko ikfjr fd; k vksj bl i Lrko ea; g Hkh dgk fd ; fn Ldny uoEcj 1920 rd , d k u g h a d j r k r k s o g L d n y N k M + n a x A 6

*i oDrk&bfrngl foHkkx] n; kuln xYl Z i h- th dkyst] dkui g] mUkj i n s k

vl g; kx dsl eFkZ ea y[kuÅ dsdN iæf[k odhykafTl eagjdju ukFk feJk %ckj &, V&y&W ekgu yky] [kfyd mTteku vls 'kkfUr vyh usviuh odkyr NkM+ nh FkA ckcwjk pInz vls l s n tgij vgen usfo/kku ifj"kn dh mEehnokjh l svi uk uke oki l ysfy; k vls enkyky oekZ usviuh vuoknd dh ukfLjh l sR; kxi = ns fn; kA⁷ ppZfe'ku fejdr gkbLdny ds, d f'k{k d nœukjk; u mi k/; k; usvius in l sR; kxi = ndj ml l kFk dks NkM+fn; kA⁸

11 Qjojht] 1921 dks xk/kh] eksykuk vCny dyke vktkn vls eksykuk egfeen vyh dsl kFk fnYyh tkusl siæZ dN l e; dsfy, y[kuÅ LVs ku ij : ds vls pkjckx LVs ku ds ckj mlgkous fo'kSk : i l sfo | kFkZ; ka dks l Eckf/kr djrs gq dgk&ædN ckrædny fo | kFkZ; ka l sdguk pkgrk gA ; fn mlgægl w grk gsf d og bl l jdkj dks >pk l drsgâ; k bl s [kRe dj l drsgâ; ; fn mlgægl w grk gsf d bl l jdkj l s, d Hk h i s k ysuk ; k bl sfd l h Hk h izdkj dh l gk; rk nsuk iki gârc ; g gekjk iæf[k drD; gsf d ge l jdkjh Ldny/ka d R; kx dj nA xkZkh usvixs dgk fd ; fn ge 'kkfUr cuk; sj [kæks rks gekjh 'kFDr c<xhA yfdu ; fn ge , d k djuseavl Qy gkæks rks ge viuh rkdR [kks næA⁹

vl g; kx vktknsyu eadkæd dh vkfFkZ l eL; kvka dks gy djus ds fy, ml l e; , d p/dh HkM/kj Hk h dæd d k; kzy; ea [kksyk x; k FkA ftl ds l pkyd i æ fo'oukFk ckt i s h FkA feVvh dh yxHkx 500 gkM; ka uEcj Mkydj jdkcæd] v'kjQkckn] ; kfg; kxat] l vknrxat] eatij uxj vls l jk; ekyh [kij vkfn egYykaea ?kj&?kj eaj [k nh xbZ FkA l l rkg ijrk gkus ij Lo; al æd gkM; ka eal svkVk fudky dj ysvks FkA mueal s iR; æ l s l l rkg ea 10&12 eu vkVk fudyrkA ml sfoØ; djds dæd l æBu dk dk; Zpyk; k tkrkA ; g ; kstuk uxjokfl ; ka ds l g; kx l s i wkZ; k l Qy gpbZ FkA¹⁰

vl g; kx dk i Hkko y[kuÅ ea fnu ifrfnu c<+jgk Fk rc gh 26 tuojuh] 1921 dks xk/kh i p% y[kuÅ i/kkjs vls xkerh unh ds fudV ykgs ds i gy ds i kl ykxka dh , d l Hk dks l Eckf/kr fd; k] ftl eamlgkous dgk ; fn vki Lo; adkscfynku djusgrqrRij gA ; fn ; g l R; gS rks vxyso"æZ dh vDVæj ds iæZ vki Lojkt i ktr dj yxæ æ vki dks crkrk gA fd Lojkt fdl izdkj vk, xkA bl ds fy, vki dks fonskh di Mæ dks [kjnhuk vls iz kx djuk NkMæk gkæKA ge mudsxyke gâD; kâd ge mudk cuk; k di Mæ iz kx djrs gA bl ckr ij fopkj djrs gq fd ; g mudk di Mæ gS; k rks vki dks ml sfd l h vU; dks ns nsuk pkfg, ; k fQj xkerh ea Mæk nsuk pkfg, A vki dks vi us?kj eacus i fo= di Mæ dks gh i guuk pkfg, A vfga d cus vls Lonsh vi uk; A¹¹

27 Qjojht] 1921 dh jkr dks xk/kh us, d ckj i p% y[kuÅ dh turk dks l Eckf/kr fd; ka bl eamlgkous tksrhu l cl segROI wkZ ckrædgh og Fk h fd i Fkæ&fglunw

vls eq yekuka dks vi us&vi us /kæZ dk i kyu djrs gq , drk cuk; sj [kuh pkfg, A f}rh; & l Ei wkZ Hkjr ea vfga k] 'kkfUr vls 0; olFk vo'; gksh pkfg, A rih; & jk"Væ ds ifr l Eeku vls bækunkjh ds fy, fonskh di Mæ dks cfg"dkj djuk pkfg, A¹² xk/kh ds vkxeu ds QyLo: i y[kuÅ ea vktknsyu vls rhoz gks x; ka 4 uoEcj] 1921 dks , e0 ; d Q [kku usdKw] sVo foHkx ea vi us vLFk; h Dydz in l sR; kxi = nsfn; kA¹³

10 uoEcj] 1921 dks fMØh Dydz jkefcyk l vls l gk; d Dydz Hkxounhu vfxugs=h us Hk h vl g; kx dsl eFkZ ea R; kxi = nsfn; k FkA uoEcj dh Hkfr gh fnl Ecj vls tuojuh ea Hk h ykxka us mRl kg dk in'kZ tkjh j [kA 3 fnl Ecj] 1921 dks dKw] sVo foHkx dsekEen 'kQh [kku us tæu; j vfl LV&V jftLVk] in l sR; kx i = nsfn; k FkA 9 fnl Ecj] 1921 dks tæyH gkbLdny ds l gk; d v/; ki d ckcw jkesoj l gk; fl Ugk us R; kx i = fn; kA¹⁴ 21 fnl Ecj] 1921 dks i æMr Hkkyk i æ kn usgd ækckn gkbLdny ds Dydz in dks NkM+fn; ka , d vl; Dydz eksgEen vetn gd æ mlækuh us Hk h R; kxi = nsfn; k FkA¹⁵

11 tuojuh] 1921 dks y[kuÅ ea fu"æd vkKk dsfojæd eaefgykvka dh , d l Hk gpbA bl ckr dh l puk feyh fd ogk; dbZ efl ye efgyk, ami l Fkr FkA buds l kFk gh Jherh d".kk yky ug; Hk h FkA bl l Hk dk l pkyu vCny ckjh }kj k fd; k x; ka bl eaefgykvka dks gkFk l scus [knæj dk iz kx djusgrqi kRl kfgR fd; k x; k vls l kFk gh jk"Vh; vktknsyu ea i q "kæ dks l fæfyr djkusgrqi fjr djus dks dgk x; kA¹⁶

vl g; kx vktknsyu ea efl ye efgykva dh l ghkfxrk us vktknsyu ea vke turk dk l eFkZ Li"V fd; ka l kFk gh bl l s; g Hk h l) grk gsf d efgyk, ajk"Vh; vktknsyu l s Hk yH Hkfr i fjr Fk h vls ml dk l eFkZ Hk h djrh FkA ; g vl g; kx vktknsyu dh egROI wkZ mi yf/c Fk h D; kâd bl us y[kuÅ eaefgykvka eajkt uhfrd pruk dk l pjk fd; k FkA

bl h izdkj Lo; æ dædks dh xrfrof/k; ka y[kuÅ dsfnu&i frfnu dh ?kVuk, æ FkA l Mæka ij tæyH fudkyuk fonskh di Mæ dh nœpkuka ij /kjuk nsuk u; sLo; al ædka dh Hk h vls 'kjkc dh nœpkuka ij /kjuk nsuk vke ckr cu xbZ FkA i R; æ fnu cMæ l æ; k eaLo; al ædka dh fxj"rkjh dh tkrh FkA l jdkjh l æka us nok fd; k Fk fd tuojuh 1922 rd Lo; al ædka dh xrfrof/k; ka dks nck fn; k x; k FkA tæd okLrfodræ ea y[kuÅ ea , d /kæh vls fujUrj c<æh gpbZ i frfØ; k i R; æ ekg ea ?kfr grh jghA

4 Qjojht] 1922 dks xk/kh [ki g ds pks h&pks k uked LFkku ij mRrftR HkM+}kj k Fkks ij geyk djus vls i fyl okyka dh gr; k ds i 'pkr xk/kh th us vl g; kx vktknsyu LFkfxr djus dh ?kks.kk dj nhA 24 Qjojht] 1922 dks fnYyh ea vf[ky Hkjr h; dæd l fefr ea fu.æz gkus ds i 'pkr ; g vktknsyu l ektr gks x; k vls

y[kuÅ ea Hkh bl ij fojke yx x; kA iJUrqvke tuetakl ea jk"Vh; rk dh Hkkouk mRi lu djus ea; g vkuksyu vo'; l Qy gq/kA bl us y[kuÅ ds Nk=k odhyk efgykvka vks l Hkh oxZ ds ykxka dks jktuhfrd vkuksyu graq'f'kf{kr fd; k vks Hkfo"; ds jk"Vh; vkuksyuka eamudh l ghkxfxrk Hkh l fuf'pr dj nhA

l nHkZ l ph

- 1- ^yHmj* 5 vxLr] 1920] cgLifrokj] dkwye 3] i0 5
- 2- ceQkM] i h0l h0%fgLVht vkuD fn ukM dkwj sku , .M f[kykQr eueM] xouueM vkuD bf.M; k i d] fnYyh] 1925] i0 158
- 3- futkeh] rclI e%y[kuÅ tuin dk jk"Vh; bfrgkl] mRrj insk l kfgR; l nu] y[kuÅ] 1961 i0 69
- 4- xk/kh }kjk vl g; kx ij fn; k x; k Hkk"K.k] i h0] xouueM fjckM i fyl Qkby u0 16@8@ckDI u0 58 ¼ ¼ 1921
- 5- ogh
- 6- ogh
- 7- ^bFUMiVMV* 24 viSy] 1921] jfookj] dkwye 5] i0A
- 8- ^irki*] 8 uoEcj] 1920 dkwye 3 i0 9
- 9- xk/kh }kjk vl g; kx ij fn; k x; k Hkk"K.k] i h0] xouueM i fyl Qkby u0 16@15] ckDI u0 58] 1921
- 10- futkeh] rclI e] i0 72
- 11- xk/kh }kjk vl g; kx ij fn; k x; k Hkk"K.k] i h0] xouueM i fyl Qkby u0 16@15] ckDI u0 58] 1921
- 12- ogh
- 13- tujy , MfefeLV3 ku fMi kVzV] Qkby u0 189¼ ¼ ckDI u0 374] i0 73
- 14- ogh] i0 379
- 15- ogh] i0 473
- 16- ^ yHmj*] 28 tuojh] 1922] i0 06

• • •

36

mUkj ins'k ea eQLye L=h f'k{k fodkl graq fd, x, iz, kl ¼1900& 1947½ % , d fo'ys'k.kkRed v/; ; u

*fi z odk vkuUn]

l a Qr i kUr ¼k/kfud mUkj ins'k ea eQLye efgykvka eaf' k{k id kj graqi Hkkoh vkuksyu pyk, x; } ftl ea y[kuÅ] vxjk] vyhx<} jkeij o bykgckn tuin l cl sT; knk i Hkkoh jgA

l j l \$ n vgen [kwdsvyhx<+vkuksyu ds i Hko ds ifj.kkeLo: lk vyhx<+ l a Qr i kUr dk og i Fke tuin cuk tgg l cl sigyseQLye fl=; ka eaf' k{k id kj djus dh 0; kogfjd efge 'kq gpbZFkh] bl efge ds ifrfuf/k 'k{k vCnfyk FkA ; g igys , \$ s 0; fDr Fks ftUgks eQLye efgykvka ds fy, l oñ Fke 1904 es vyhx<+ea i Fke eQLye fo|ky; dh LFki uk dhA bl iz,kl dks Hkka ky dh csxe vCnfykg us l jkgk o i kRl kgu Lo: lk bl efgyk fo|ky; dks 100 : 0 ifrekg vuqku nsuk Lohdkj fd; k A' vxspydj bl efgyk fo|ky; dks l jdkjh l gk; rk Hkh i klr gksus yxhA

fofHku iz,kl ka ds ifj.kkeLo: lk vyhx<+dh efgykvka es vi us "k{k kd vf/kdkj ka ds ifr pruk tkxr gksus yxh] vr% os vi uh yMfd; ka dks f'k{k i klr graq Ldny Hkst us yxh] ; gh dkj .k gSfd tgg] 1904 ea bl fo|ky; eaf' k{k xg.k djus okyh yMfd; ka dh l q; k dkQh de Fkh og l q; k 1906 ea c<dj 50 gks x; hA² vxspydj bl Ldny eagkbLdny o buVjehfM, V Lrj rd dh f'k{k i kJ Ekh gpb] tc bl Ldny dks gkbLdny o buVjehfM, V dkyst rd dh ekU; rk feyh rks'kq vkrh nks es bl Ldny ea yMfd; ka dks fl QZdyk oxZ ds fo"K; ka dh f'k{k nh tkrh Fkh] i jUrq 1942 ea efgykvka dks buVjehfM, V o Lukrd Lrj ij foKku fo"K; dh f'k{k nh tkus

*' kks'k Nk=k] bfrgkl foHkx nh-n-m- xkg [ki g fo'of o|ky;] xkg [ki g

yxhA³ 1938 ea vyhx<+eflye ; fuofl ð/h ea efgykva dks vkRefuHkj cukus dsfy, efgyk if'k{k.k dkyst dh Hkh LFkki uk dh x; hA⁴

bl h izdkj vxjyk ea l j l \$ n vgen ekjgkjoh usbl efige dh vxok; h dhA mlgkus vi us l g; kxh 'kks c l kgc rksich o 'k{k fl jktqnhu dij\$kh ds l g; kx l s eflye efgykva dh f'k{k dks c<kok fn; k o vxjyk ea 1906 ea yMfd; ka dsfy, vltæu ekgefn; k uke ds, d Ldny dh LFkki uk dhA⁵ l j l \$ n vgen us l ekt ea L=h f'k{k dsifr tlxfr mRiUu djus dsmnæs; l svxjk ea 1918 ea vltæu ekgefn; k Ldny dscuj rys, d vf/košku cyk; k bl vf/košku esvxjk o ml ds vkl i kl ds {s=ka l s200 eflye efgykva us vi uh Hkxhnhkj ntZ dhA⁶ bl vf/košku ea L=h f'k{k dh vko'; drk o egRo ij pplZ dh x; h rFkk efgykva dks f'k{k i kfr grq vkgokgu fd; k x; ka

l j l \$ n vgen ds fopkjka o dk; k l s i Hkkfor gkdj vxjyk dh , d fo/kok efgyk us efgyk Ldny [kksyus dsfy, vi us l kjs xgus mlgs nku es nsfn; A⁷ l \$ n vgen ml efgyk dsbl dne l sbrusi Hkkfor gq fd mlgkus 10 fl rEcj 1918 dks ml efgyk dsuke l s ^ l xhj Qkfrek ekgefn; k ** uked efgyk Ldny dh LFkki uk dhA 1920 esbl Ldny dks tñu; j gkbLdny 1945 eagkbLdny o 1963 esb. VjehfM, V dkyst dh eku; rk feyhA⁸

bl h izdkj jkeij ea jkeij ds jtk l j l \$ n vyh us eflye efgykva dh f'k{k dsfy, l jkguh; iz kl fd, A tc og jkeij ds jtk cus rks; gkweflye yMfd; ka dh f'k{k dsfy, uk dkbZLdny Fkk uk dkbZ0; oLFkA bl h dkj .k l j l \$ n usvxjk esefgyk Ldny [kksyus dh dck; n 'kq dh i fj .kkeLo: lk 1936 rd vkr&2 jkeij ds iR; d ftykaeady feyk dj 200 i kbejh Ldny [kksy fy, x; A⁹ jkeij ds igys i kbejh Ldny dk uke Qamar Laqqa School vks igysykvj fefmy Ldny dk uke l \$ n jtk gkbLdny FkkA¹⁰

xteh.k {s=ka dh efgykva dsfy, tksfdl h dkj .ko'k fnu es Ldny tkus es vl eFkFkh mudsfy, 1943 es21 ukbL Ldnyks dh LFkki uk dh xba¹¹ bl ds l kFk gh 1945 ea jkeij es i kFkfed ¼ i kbejh ½ f'k{k dks l Hkh dsfy, vfuok; Z?kks'kr dj fn; k x; ka¹²

y[kuÅ eseflye efgyk f'k{k dh fgek; rh; ka eacxe beke gchcykg mudh cgu jkfQ; k gq ð o tfeyk dk uke mYy[kuh; gA¹³ buds iz kl ka l s eflye yMfd; ka dh f'k{k dsfy, 1929 ea ^rkfyexkg&, &fu'koku** uked Ldny dh LFkki uk dh x; hA¹⁴ bl Ldny us eflye efgykva dh f'k{k ea egRo i wkz Hkfedk fuHkba Hkks ky dh cxe us Hkh i k l kgu Lo: lk bl efgyk Ldny dks vkfFkd l gk; rk i nku dh FkA

bykgkcn ea eflye efgykva dh f'k{k dsfy, l jkguh; iz kl djusokyks ea i æ[k : lk l scxe [kqkh [oktk dk uke mYy[kuh; gA blgkus vf'k{k dks efgykva ds thou dk l cl scMk vl/kdkj crk; ka yMfd; ka dks f'k{k crk djus dsmnæs; l s cxe [kqkh [oktk us 4 ebZ 1932 dks gehnk xYI ZLdny dh LFkki uk dhA¹⁵ ; g bykgkcn eseflye yMfd; kadk igyk i kbejh Ldny FkA bl Ldny dksfdl h izdkj dh dkbZ l gk; rk i ktr ugh FkA Ldny dh l kjh vko'; d phtkadh 0; oLFk Lo; acsxe vi us [kpZ l sdjrh FkA bl Ldny dks vkxspydj 1946 eagkbLdny dh rFkk 1951 ea blVj dkyst dh eku; rk i ktr gqz FkA¹⁶

Li "V gSfd 20oh 'krkcnh ds i Fkek) Z l sgh l a ðr i ktr ¼k/kfud mÜkj i n's k es eflye L=h f'k{k dh fgek; r dh tkusykh rFkk bl {s= es0; ogkfj d iz kl fd; s tkusyxs FkA

I UnHkZ l uph

- 1- ekgeen 'k{k vCnfyk] Lokuhg] mejh cxe vCnfyk] fnYyh 1954 i "B l æ; k& 23
- 2- i mkr] i "B l æ; k& 37
- 3- ekgeMu , Xyk& vkfj, UVy , tpsku vf/košku 1937 i "B l æ; k& 36
- 4- i mkr] i "B l æ; k& 38
- 5- eð[kr l j rkfj [k ^ dkyst Mk; jh 2007&2008* l xhj Qkfrek xYI Z blVjehfM, V dkyst] vxjyk
- 6- i mkr
- 7- i mkr
- 8- i mkr
- 9- jkeij LVV xtFV; j 14 fl rEcj 1946] okY; e & i "B l æ; k& 10
- 10- v[kckj ^ncck , fl dUnjh** 18 tu 1941
- 11- izkl fud fjikv] jkeij LVV 1932& 1945
- 12- jkeij LVV xtFV; j] 15 ebZ 1948] okY; e No- 28] i "B l æ; k& 2
- 13- , upy fjikv/ vkid rkyexkg&, &fu'koku 1988&1990 l Eiknd& 'kfdj vyh fl nadh
- 14- i mkr
- 15- eekj Me& vkid , l k'k, l u , .M : Yl , .M jxys'ku vkid n , l k'k, l u Qkj n , tpsku vkid oeu bu bykgkcn 2002
- 16- i mkr



37 eokM+ ds ykcd dykvka ea cnyrs I kekftd eW;

*MKW ehuk{kh ckgjk ¼ kekZ

eokM+jkT; dk bfrgkl ftruk xkjo; gãmruk gh ogkadh dyk vks I ðdfr dk okroj .k Hkh egroi wkZgA 'ykcd dh dyk' ; k ykcd eai pfiyr dyk vFkok ykcdkul dh dykRed vfhko; fDr vkfn ykcd dyk ds fohkUu i {k gks l drsgA¹ ykcd dyk, j ykcd thou dh vLFLkoku I ðdfr ijd I Hkkf"kfu; k; gA ; si h<h nj i h<h thokukUrfjr gksrh gpbZ fujUrj prukbed{kh cuh jgrh gA bl fy, buea l nkcgkj I knxh vks mRQyark cuh jgrh gA ykcd dyk fdl h 0; fDr fo'kSk dh /kjkgj ughagkclj I eW dh Fkkrh gA

ykcd I ðdfr ds: i u døy vi usHkhrj fodkl dh Hkksrd o Lok; Yk vo/kkj .kk ogu djrs gS cfd mudh bu ykcd vo/kkj .kkvka ij ckg; I kekftd] vkfFkd o I ðdfrd 'kDr; ka }kjk tc Hkh dkbZ i gkj gsrk gS rks ml dk fplg ml ds fy, i frfØ; k Hkh ykcd I ðdfr esfn [kykbZ i Mfh gA² Hkkr tS snsk ea ykcd I ðdfr vHkh Hkh thar gA ykcd ijEi jk viuh ykp cuk; sj [krh gSo I kFk&l kFk u; srRoka dks Hkh vkRel kr djrh gA ykcd ijEi jk vkaeal edkyhu oLnvka ds u; sirhd Hkh fy; s tk jgs gA³, d vo/kh ykcd xhr eaefgyk jyxkMh dks l ksu crkrh gS D; kfid og ml ds ifr dks nj ys tkrh gA

20 oha 'krkGnh ds mryk) Zeafodkl 'khy ns kkaea thollr ykcd I ðdfr dh /kkjk, j vk/kfud 'kDr; ka l svarfØ; k dj jgh gA fti I si kjEifjd eW; yqr gksus yxs vks u; seW; vkdkj xg.k djusyxA cnyh Hkksrd o fopkj kRed fLFkr; kaea; g I EHko gSfd ykcd I ðdfr dks fodkl grqu; sexZfey I dA⁴ l c dykvka ea ykcd dyk, j vkt dy cMh pplZ dk fo"K; cuh gpbZ gA dkbZ Hkh I Hkk I ekjkg] mRl o gks ml dk

*0; k[; krk&bfrgkl fohkx I B jxyky egkfo|ky;] jkt dh; egkfo|ky;] jkt l eln ¼ jktLFkku½

ykcd dykRed : i jax vko'; d gks tkrk gA⁵ ykcd dyk dk {ks= efinj} ?kj dk vkaku ; k jaxep gh ughajgkA og m|ksx vks 0; ol k; ea Hkh i osk dj xbz gA vc /kkfed fo'okl ka o irhdka dk LFkku oKkfud n"Vdksk o ml l s l Ec) irhd yus yxs gA⁶

ykcd&dykvka ea i qZtkxj .k gks jgk gA ykcd&dykvka ds ifr vkd"lZ k eamudk vkfFkd eW; c<k fn; k gS vks mudk 0; ol k; Hkh py i Mh gA fdrqbl I sykcd dyk dh vkRed dk åkl Hkh gsrk gS , d k dN fo }ku ekurs gA⁷ ykcd dykvka dk Lo: i cnyrk tk jgk gA fohkUu I H; rkvk I ðdfr; ka o ijEi jk vka ds i Hko us bu ykcd dykvka dh Lora= viuh 0; sDrd igpku ds vk/kkj ka dks >d>kj kA⁸ ml dh tMs vc ttjk; eku gpbZ tk jgh gA , d Bgjk] vyxko vks VWu dh vt hc fLFkr us , d sl Øe.k dks tle nsfn; k gA fti I sykcd dykvka ds l kFk tks vu{Bku] vLFLk, j mRl o vks ; teku vkt fhdok l s tMs gq FkS >d>kj fn; sx; sgA I Øe.k dh ; g fLFkr dgh&dghavfr Øe.k rd igp xbz gA dbZ dyk fo/kk, j bruh cny xbz gSfd os igpkuh gh ugha tk jgh gA⁹

HkokbZ dyk %&

HkokbZ uke l s ml uR; dh igpku dh tkrh gS fti ea fl j ij , d ds Åij , d nl &ckjg eVds j [kdj ukpk tkrk gA eWyr% HkokbZ , d tkr gS tks viuh dfBu fØ; kvka }kjk cMh jkop l dnka es cMh l 'kDr vujatu nrh gA¹⁰ bl tkr ds dykdj viuh&viuh; tekuka ds fy, in'kZu djrs gA gkykd bl sl Hkh oxZ ns [krs gA HkokbZ oxZ ds; teku jkoyk jktiur] eSkoky] l kyoh] jkor] tkV] dhj] rsh vks Hky l ekt ds yks gks gA HkokbZ tkr ds ykska dh l kokZ/kd l ; k eokM+ ds fpYkksMx<+ftys ea gA

bl tkr ds yks viuh; tekuka l s tMs gks gS vks viuh; tekuka ds eukjat u djuk gh budk iæ[k 0; ol k; jgk gA gkykd vc os; tekuka ds vykok nLFLkuka : i l sgh viuh l Lfr nsusyxs gA ; sdykdj cMh fouksh] okpy vks 0; X; d gks gA viusukV; fku; ea; svPN&vPN ds lsgk; dk ik= cuk nrs gA ; tekuh ea pnd gks i j fdl h u fdl h ek; e l s vius jax in'kZu }kjk cnyk yusea; sefgj gks gA¹¹

HkokbZ dyk ea jktk gfj 'kpln] vejfl g jk BkMf rstkth egkjkt] jkt HkrZjh] jkuh fi axk vkfn vuud /kkfed vksk , srgkl d i d åka dk epu fd; k tkrk gA tks eukjat u rks gSgh] l kFk gh Hkkrh; bfrgkl dh /kkfed] l ðdfrd] , srgkl d >yd Hkh gA HkokbZ ea ukjh ik= dk epu vkt Hkh iq "k ik= }kjk gh fd; k tkrk gA bl epu ea uxkMf gkjeksu; e] eat hjk , oarcyk iæ[k ok | ; = gks gA ; s Lok vkt Hkh xteh. kka ea [kkl sykcd fi; gS; | fi orZku ifjn' ; ea HkokbZ dyk es l rrdj .k

dk rjhdK Hkh cnyk gA bl dkj.k vktDy dsVfHku; eaXgkjBZughagA tksigys gqk djrh FkA¹²

HkokbZuR;] HkokbZyKsKa dk , d uR; gS ftl eafI j ij eVdsj [kdj ukpus ds I kFk&I kFk dbZ dfBu fØ; kvka dk in'kZu gkrk gA tc n; kJke usdyk e.My ea igyh kj viusfl j ij eVdsj [kdj ukp fn [kk; k rks dyk e.My ds I kFki d nshyky I kej usml dk uke HkokbZ nsfn; k vKj n; kJke dks tks tkfr I sHkhy Fkk] HkokbZdykdj ds: i eaiLrR djuk ikjEHk dj fn; kA HkokbZds: i eadyk e.My dsep I sn; kJke , d k py fudyk fd u dny viusnsk eavfi rfonS kkae arksml s vKj Hkh tknPZ dykdj ds: i ea vk'p; Ztfur n'V I s nKk x; kA bl HkokbZ ea efgyk; Hkh mrj vkbZ gA HkokbZ ukp dksydj dbZe. Mfy; kJ gh [ky i Mh gS tks; a- ra=] esykar Fkk vU; I ekjKsKa ea viuk deky fn [kkrh gA¹³

?kuej %&

ikjEifjd rKj ij x.kxKj ij fd; s tkus okys ?kuej uR; ea eQ; r% , d I KS I KB dfy; ka rd dk ?kuej nKj ?kuej kJk iguk tkrk gS vKj xt&xt Hkj rd dk ?kuej V jgrk FkA i j r q v k / k q u d r k dh g k M + e a ? k u V g V k f y ; k t k r k g S o ; g k j r d f d v c i k s k k d k a e a H k h c M & c M & i f j o r Z u g q g A v c d f j ; k j a x d s i f j / k k u a d k Q S k u p y i M h g S r F k k u r d ; k j f c u k ? k u V d s u R ; d j r h g S o p g j s i j e d v i f d ; k t k u s y x k g A ¹⁴

xojh %&

Hkhyk ea i p f y r x o j h u R ; k u i B k u m n ; i j [k . M d s H k h y k a d k e s & u k V ; g A b l d k d F k k u d f ' k o d k s d a n z c u k d j I a f B r f d ; k g A f ' k o r F k k H k L e k l j d k i r h d j k b z M + k j e k f g u h r F k k i k o z h d h i f r e f i r Z n k s u k a j k b z k d h / d f M + k r F k k i k V H k k u k e a i k p x p j h d s i e Q k u k ; d g r s g S t k s e k a t h d g y k r s g A x o j h e a t k s n ' ; v f H k u h r f d ; s t k r s g S o s [k s y] H k k o v F k o k I k a x d s u k e I s i p k j s t k r s g A d M e f M + k b l u k V ; d k I # / k j g k r k g S t k s i R ; d [k s y d s i w z m l d h I f k l r d F k k I p k r k g A b l s b l [k s y d k > k e V M h I p u k u k d g r s g A b l I s v k u s o k y s [k s y r F k k m l d h d F k k d h t k u d k j h n ' k z k a d k s i g y s I s g h g k s t k r h g A

xojh dseny ea uR; dks izkkurk jgh gA bl dkj.k bl s'xojh dk ukp* Hkh dgrs gA tc ; g uR; viusfodkl dh efty dks igp x; kJ rc bl esukuk Lokax Lo: i ka dh j p u k v k j E H k g h A b l d s v k / k j i j d F k k r R o d k x B u g q k v K j x h r r R o u s t j s i d M h A x k p d k p k j k g v F k o k [k s y k v k x u d h x o j h d k j a e p g k r k g A H k k z e f g u s I s i k j E H k g k d j i j s I o k e f g u s r d i f r f n u i k r % I s l k ; a r d] t g k & t g k x o j h

okys xkp dh cgu dV; k C; kgh gPZ gkrh gA bl ds in'kZu vk; kstr fd; s tkrsgA¹⁵ xojh eavfHkurkvkadh I Q; k 40&50 I syxkdj 90&100 rd nK kus dks feyrh gA Hk j r o " k z e a d g h a , d k u k V ; n K kus d k s u g h a f e y x k] t k s b r u h y e c h v o f / k r d b r u s c M & I e n g d s l k F k f o f o / k x k p k a e a b r u s I Q ; o f L F k r < a I s f n u H k j i n f ' k r g k r k g k A ; q c d k d s c n y r s g q i f j o s k d s l k F k & I k F k b u e a v u d m r k j & p < k o r F k k v k o r Z u i f j o r Z u g q A x o j h e a x h r & r R o k a d k I e o s k v K j f o d k l H k h b l h Ø e I s g q / k A I e ; d s l k F k & I k F k x o j h d k L o : i H k h i H k k f o r g k r k x ; k A b l I s m l d s l k a d f r d I j k s d k j i H k k f o r g k u s y x A x o j h d s u k e i j x S H k h y k a d h i L r f i r x o j h g h v f / k d y x r h g A H k h y h I k d f r d d k ; g j k l v i u s L o : i e a g k l f o y k l g h v f / k d g l s x ; k g A

igys eokM&okxM+ ds i j s b y k d s e a x o j h g k r h F k h v c m l I s c k x M + N W r k t k j g k g A o g k H k h y h I k d f r d k ; g I o k k I t n j L o : i v i u s i r h d : i e a j g d j L o k x k a I o g h t S s j g x ; k g A v c o g k u i j h x o j h i f j y f { k r g k r h g S v K j u o s k / k k f e d v k p j . k g h n K kus d k s f e y r k g A d g h & d g h a x o j h d k t h / k o x S d s l k F k o x o j h d k i k = c M + k g v o i r y n u / k j h v a s t d s : i e a f n [k y k b z i M r k g A d g h a t x g x o j h d s i k = c M + k o j k b z L o k a x g h c p s g S t k s f n o k y h d s m h j s f n u u k p r s B e p d r s ? k j & ? k j k e k ' ; k e k d j r s p y r s g A v c x o j h e a [K S ; s u k d j h d j u s y x s g S o d b z j k t u h r e s v k u s y x s g A I e k t I q k j v K j f ' k f { k r I H ; d g y k u s d s u k e i j H k h d b z t x g x o j h d k i n ' k Z u c a n g k r k n K k x ; k t k s v c f i N M & u e a f x u k t k u s y x k g A ¹⁶

ekM. ks %&

ekafyd ioka ij /kkfeZd&xfrfof/k; ka ea i ut k LFkyka dh 'kq) dsfy, ekM/s tkus okys ekM. kka ea l e; ds l kFk ifjorZu gkrk x; kJ bl dk fodkl gkrk x; kA Hkksrd cnykoka ds dkj .k yqr gks jgs ekM. kka dks u; k vk; ke fn; k tkus yxka

ekM. kka dks vc dsuokl ij Hkh ekM/k tkus yxk rFkk bl ds fy; s ikjEifjd ekM. kka ea mi; kx fy; s tkus okys yky xs xkKj&feV/h] ihyh feV/h ?kky I s dsuokl dks ikydj ml ij mtkysl On jax I sekM. kka dsksekM/k tkrk gA bu ekM. ka dh fo'kskrk; g fd Jh x.ksk th dsekFks dk fryd] eptw ml ij yxk gqk e; j i q k I q M s t S s d k u] x y s d s v k H k k . k] n a & I M v K j c g & H k q t k v a e a f y , v L = & ' k L = v k f n e k M . k k a d s < x e a g h g A d b z e k M . k k a e a v k W y] , Ø f y d t S s f e d I f e f M ; e j a k a d k i z k s e H k h f d ; k t k r k g A ; | f i v k t d y e k M . k k a e a d y k R e d L o : i d h v f / k d r k g A i j r q v H k h H k h y { e h d k s ? k j v k e i = r d j u s d h e n y H k k o u k f L = ; k a d s e u e a f o | e k u g S v K j o s i k j E i f j d e k M . k k a I s v i u s ? k j & v k x u d k s I t k r h g A ¹⁷

; | f i v k p y f o ' k s k d h d y k v a d k f o L r k j f o ' o L r j i j g q k f Q j H k h c k g j h i H k k o d s d k j . k x M e M k x b z g A v k t k n h d s c k n t k s d n c n y k o v k ; k m l d k b u

dykva ij cgr vlj iMkA buds ; teku mB x; A dykdjks dk jgu&l guj
[kku&iku vks] thou; ki u dsrks rjhdkadk Lo: i fcYdy cny x; kA bl l sdbz
dyk; j ylr gkus yxhA

Hkokbz ka dk ; g ikjEifjd dykclft; kaokyk jkr&jkr Hkj pyusokyk perdkjh
[ksy vc Hkokbz ka ds ikl Hkh ughajgkA l kefgd xku&ukp dh l tñj ijEijk Hkh xba vc
jBM; ks Vhoh- o fl uek dsdkj .k Hkh dyk&l h dfr fodr Lo: i yusyxhA v/kjdrk dh
pdkpdk ea dbz ijEijk; j ylr gkrh xba nhi koyh ea ?kMY; k xhrka ds ek/; e l snh
tkus okyh c/kkbz ka dh ijEijk vc ylr gkrh tk jgh gA bl ea nhi koyh ds
nl &ilng fnu i wZ; sgh NkV&NkVsyMed&yMfd; k jkf= ds l e; ?kMY; k xhr ds
ek/; e l s c/kkbz ka vks] cnys ea vukt iklr djrs FkA¹⁸ cgg ihdyk] dPph ?kk&h
ukpusokysdkoM+ckpusokysdkofM+ k HkKV] cxMkor dh xkFkk] nœukjk; .k dk l a wZ
i M+ xkus okys vkfn dykdjkj ka dk yki gks x; k gA

bu dykva dh fujlrjrk ughajgusdsvusd dkj .k jgsgA dbzdykor tkfr; ka
us l ekt&l qkkj dh Hkkouk l s ijr viuh bu ikjEifjd /kjkj l sukrk rkm+fy; k
gA bl ds vykok bu dykva us l e; ds cnyko dks Lohdkj u djrs gq mlgh
ijEijkvka dks tkjh j [kk tks vkt ds ifji; ea fujFkd o vuq; kxh gks pœds FkA
dBi rfyh in'ku dyk Hkh bl h dkj .k fuf"Ø; gks jgh FkhA ykd&dyk e.My ds
dykdjkjka us l e; ds cnyko dks vkRel kr djrs gq c[kkj&V ea dBi rfy; ka ds
vrjzVh; l ekjkg es igyk ijLdkj iklr djds l kjh nfu; k dks vk'p; l ea Mky
fn; kA¹⁹ vr%ykcd dykdjkjadh mi ; ksrk o ik.koYkk rHkh l Hko g] tc og l kef; d
thou pØ ds l kFk viuh l kFkdrrk dks tkMs j [krh gA

l nHkZ xjFk%

- 1- Jhike 'kek&ykcd l kfgR; %fl)klr vks] iz kx] foukn i lrd eñnj] vkxjk] 1986] i:-
332
- 2- ih; Hk nbz k&ykcd] jktLFkkuh xFkkxkj] tkski g] i:- 346-
- 3- & ogh &] i:- 364-
- 4- & ogh &] i:- 364-
- 5- egñnz Hkkukor& ykd dykva dk vktknhdj.k] eÞrd izdk'ku] 3052 Jhd".k]
mn; ij] i&246-
- 6- egñnz Hkkukor& ykd dyk & eW; o l nHkZ v/; k;] jktLFkkuh xFkkxkj] l kstrxv]
tkski g] 2007] i&34-
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- 8- egñnz Hkkukor&i wkdR&] i:- 255-

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- 12- nœud HkklDj &mn; ij 31 eb] 2002] i:- 12-
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147-
- 14- y[k egñnz Hkkukor & Loræ Hkkjr ds ipkl o"z & Hkx&2] l a knd& Hkkyplnz
xktokh i[kj] i:- 170-
- 15- egñnz Hkkukor & mn; ij dœd vkfnokl h] i:- 157-
- 16- ogh- i:- 176 o 177-
- 17- jktLFkku if=dk& mn; ij 30 vDVqj] 2002] i:- 4
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- 19- Hkkyplnz xktokh i[kj Hkx&2 Loræ Hkkjr ds ipkl o"z i:- 168



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38

xkM+ tutkfr; ka dh gLrdyk, i %
, d v/; ; u

*i dt fl g

fo'o bfrgkl ea tutkfr; kavFkok vkfnokfl ; ka dh thou 'kSyh vk/kfud ; q eavi uk
fof'kV egRo j [krh gA clrj dk xkM l ekt viusxkM/kezo l l dfr dscy ij
thfor gA xkM tutkfr ea insk dh nu jh tutkfr; ka l s vi s k d r l k e f t d
ijEijj] jhfr&fjokt , oa/kkfeB i dfrR] vuqBku , oadeBk.Mka dh cgyrk gA mudk
l Ei w k z thou /kkfeB , oa l k e f t d f o ; k & d y k i k a l s i f j i w k z g A 1

xkM Hkkjr dh iedk tkr; ka ea l s , d gA e/; insk vks NYkh x<+ds i Bkjh
rFkk taxyh Hkkxka ea xkM tutkfr ds ykx fuokl djrs gA² xkM l d ; kRed nfV
l sgh ugha jktu s rd vks , srgkfl d l anHka ea Hkh u dcy e/; insk vfir qHkkjr ds
iedk kre vkfnokl h gA clrj ea 600 bZ k i w z l s 1324 bZ rd vkfnokl h x . k r a kRed
"kkl u izkkyh , d l i i ' V e k u ; j k t u s r d 0 ; o l F k k F k h A 3 1324 bZ eaokjaxy ds irki
: nno ds vuqt vluens us clrj ij vkoe.k fd; k vks ; gk ds xkM jktk
gfj'plnno dk o/k dj pOdk/ ds "kkl u ij dtk dj fy; kA⁴ e.Myk ftyk
xkMokuk jkT; FkA xkM/ka ds l c l s i r k i h u j s k l a k t e "kkg vks nyir "kkg FkA
nyir "kkg dh vkdfled eR; q ij jkuh nqkbrh us jkT; "kkl u d q k y r k i w z l
l E H k k y h A n q k b r h j k t i r F k h f d l r q m l d k f o o k g j k t x k M n y i r "kkg l s g q y k F k A 5
i k p h u d y e a x k M , d v R ; r i H k k o ' k k y h t k r F k h f t l d s j k T ; d k f o l r k j e g d k s k y
{k= ea 16oha "kriknh rd FkA xkM/ka ds jktuhfrd i H k k o d s d k j . k i k p h u d y e a
egdkd y d k f o ' k k y { k = ' x k M o k u k " u k e l s t k u k t k r k F k A 6

e/; dky eafnYyh dsefLye 'kkl dkausmudsjkT; ka ij vf/kdkj dj fy; k vks
ijkt; ds i "pr-xkM ykx vius vks viuh ijEijjvka ds j {kkFkZ i gkFM+ ka vks ?kus

*l gk; d i k / ; k i d] b f r g k l] M k w g f j f l g x k s f o ' o f o | k y ; l k x j 1 / e / ; i n s k k z

taxyka dh vks i y k f ; r g k r s j g A d b z i h f < + k a l s b u t a x y k a e a j g r s g q ; s y k x
vkfnokl h 1/2 tutkfr 1/2 dh Jskh ea vk x; s vks Hkkd rd rFkk l k e f t d i f j l F k f r ; k a l s
i w z l e k ; k s t u d j d s j g u s y x A 7 v k / k f u d d k y e a N Y k h l x < + e a 1947 b z d s i w z d b z
N k s / h & e k s / h f j ; k l r a x k M / k a d h F k h A f c f V ' k ' k k l u d k y e a i j v k f J r j g u s o k y s x k M d b z
o x k a e a c v / x ; A , d o x l j k t x k M d k g k x ; k v k s n u j k l k e a r k a ; k / k u k M ; k a d k j t k s
' k k l u f N u t k u s i j l F k k ; h d ' k d d s : i e a t h f o d k i k t z d j u s y x A x k M e / ; H k k j r
d s i g k M h v k s t a x y h H k k x k a e a n j & n j r d i k b z t k u s o k y h , d i e d k v k f n o k l h t k f r
g A b u d k e d ; f u o k l i n s k x k M o k u k d g y k r k g s v k s b f r g k l i f l) j k u h n q k b r h
; g h a d h j k u h F k h A 8 e / ; i n s k d h t u t k f r ; k a e a x k M i e d k t u t k f r g A 1991 d h
t u x . k u k d s v u d k j m i t k f r ; k a l f g r e / ; i n s k e a 76 y k [k x k M t u t k f r f u o k l
d j r s g A N Y k h l x < + d h t u t k f r ; k a e a x k M l c l s v f / k d m l u f r ' k h y r F k k l H ;
t u t k f r g A ; g j k T ; d h l c l s c M h t u t k f r g A x k M t u t k f r d k s x k M u k e
d f f k r l H ; l e k t } k j k f n ; k x ; k g s x k M v i u s v k i d k s d k b z r j d g r s g A

clrj viuh fof'kV tutkrh; l dfr , oaviuh vuBh ijEijjvka ds dkj.k
vkt Hkkjr dsuD'ksij viuh vyx igpku cuk; k g y k g A c l r j v p y d h c s y e / y]
y k s f ' k y i] V j k d k s / k r F k k d k " B f ' k y i d y k i j h n s k n f u ; k e a f o [; k r g A c l r j k p y
e a y k d d y k d k s e r z d j u s g r q i e d k : i l s i k p m i d j . k m i ; k x e a y k ; s t k r s g A
i R f j] f e v v h] d k " B] c k l v k s / k k r a l g t l y / h k b l v k o ' ; d m i d j . k k a l s v p y
d s x e u k e , o a J e t h o h d y k d k j o " k k a l s f o H k u u i z d k j d s v k d " k z d y k d s : i e a
l k d j d j r s t k j g s g A

dk"B dyk %

dk"B dyk l svk'k; mu l e l r d y k v k a l s g s t k s o u k a e a i k ; s t k u s o k y s y d M h ; k
c k a i j g k F k d h d k j h x j h l s m l s u ; k : i i n k u f d ; k x ; k g k A c l r j { k = d s v f / k d k a k
x k M t u t k f r d s y k x c k a r F k k v l ; y d f M + k a i j v i u h e k s y d : f p d s v u d k j d b z
i z k j d h d y k d f r ; k a d k f u e k z k d j r s g A c l r j d s l e l r x k M t u t k r h ; l e m k a e a
H k h l H k h d k " B k a e a f o H k u u : i k d k j m d j u s d h i d f r R l g t : i l s n s [k h t k r h g A
c l r j d h e k f M + k t u t k f r 1/2 x k M t u t k f r d h m i ' k k [k k 1/2 d s ; o k x g] ? k k s / g y d s [k k k s
n o h > y s] d y k R e d e r d l r H k] r h j & / k u q k] d y g k M h v k f n i j l t n j c s y & c w / k a d s l k F k
i ' k & i f { k ; k a d h v k d f r m Y y s [k u h ; g A x k M h d s i f g ; k a n o h & n o r k v k a d s e f r ; k a j k a d s
n j o k t k a v k f n o l r q / k a e a d k " B d y k d k m R d " k z i k p h u l e ; l s g h n s [k k t k l d r k g A 9

dakh dyk %

xteh.k l e k t e a v k e r k s i j v k s x k M t u t k f r e a [k k l r k s i j v u d i z k j d h

df?k; ka dk ikphu dky l sgh ipyu pyk vk jgk gA xkM/ka ea rks ddf?k; ka dk bruk
vf/kd egRo gS fd df?k; kj vyndj.k] xknuk , oafkfr fp=ka ea , d ekVo ds : i
ea LFkfr gks pph gA bu df?k; ka ds l tñj dke ds l kfk gh jRuka dh tMkbz vls
vud vfHki k; ka }kjk ml dk vyndj.k fd; k tkrk gA¹⁰

xks/k dyk %

xkM tutkfr ds , d nñ jh oLrq rEckdwj [kusokyh Nks/h ydMh dh fMfc; k
gS ftl sxkMh ea**xks/k** dgk tkrk gA l keU; r%ekns; k dñgh dh ydMh l sbl scu; k
tkrk gA ; snkska o{k dh ydMh vi {kdr vl; ydMh dh rnyuk ea uje gsrh gA

xks/k yxHkx rhu bap yEck vls nks bap pkm/ ydMh dk VpdMh dkVk tkrk gS
vls ml schpk&chp /khj&/khjs dñn dj ml ea vlnj rEckdwj [kus dh txg cuk; h
tkrh gA¹¹

ckd f'kYi %

clrj vpy ds xkM tutkfr; ka l egka ea ckd l s vfofNUU l cdk gA ckd muds
thou ea iz kx ea yk, tkus okys inkFkd ea vR; f/kd egRo i wkZ gA ckd dh cfm+ k
cukdj ml ij feVVh dh Nckbzndj Nks/&Nks/svokl xg rS kj fd; stkrsgA ist
rFk vl; i s inkFkZ i hus ds fy; snksk&i Rry dh vko'; drk gsrh gA nksucukus ds
fy; sckd ds l had iz kx ea yk; k tkrk jgk gA di M+ vkfn l d [kks; k Vkaus ds fy; s
ckd vjxuh] eNfy; kj j [kus dk ik= <w/h] eNfy; kj idM+us dk Qank **nknj** i syuk]
Nrkjh] dñv; k dh QMeh] vjFk vkfn ckd l sgh cuk, tkrsgsgA¹² xkM tutkfr; kj
vi usn bud tu&thou eami; ksch dkl dh oLrq; vi usgkFka l scukrs gA

?kMek dyk %

NRrh l x<+ds fofHku vpykaea/kkrqf' kYi fueZk dh l qh?kz i jEijk gA ins k ds xkM
tutkfr; ka l egka ds dykdj i jEij d : i l s /kkrq dh <ykbz dj vkd"kd dfr; ka
dk fueZk dj jgs gA ; svfnokl h dykdj l fn; ka l s l kñ; a j d] vkuqBkud vls
mi ; ksch dyk dfr; ka dk fueZk] vpy ds ykxka dh vko'; drk vls l kñ; Zpruk ds
vud kj l gt : i l s cukrs vk jgs gA ftl ea l jxqk ds eykj] jk; x<+ds >kj k]
clrj ds ?kMek vls yksgj i edk gA clrj ea /kkrqf' kYi fo/kk fo'o dh ikphure fo/
kva ea l s , d gS ftl s ?kMek dyk¹³ ds uke l s tkuk tkrk gA

enk f'kYi (

feVVh f'kYi¹⁴ clrj vpy dh ifl) dyk gA ; gk pVgs l sydj edku rd
feVVh ds cus gks Fk feVVh dk pVgk vfr vko'; d l /kuka ea l s , d gS tks
ikphure l dfr dh Jkkyk dh , d dMh gA orZku ea dñgkj h enk f'kYi vpy ea
dkQh l e) gkspyh gA VjkZk/k uke l sml dh [; kfr fnuk&fnu tkj idMh tk
jgh gA VjkZk/k f'kYi ds vxZ nñ norkvk] i 'kq vk dfr; k] l Ttk l kexz, ka dks
vf/kd nny fn; k tkrk gA clrj vpy dh enk f'kYi orZku ea i js fo'o ea vi uk
vge LFku cuk pph gA xkM , oaeFM+ k l ekt eafp=dkjh dk fo' ksk egRo gA pgs
?kj }kjk gS pgs naxMh gS pgs ?kks/gy ?kj gS l oZfp=dkjh ds ueus vuk; l fn [k
tkrs gA xkM tutkfr ds fp=ka ea l ekt dk ifrEc ifjyf {kr gsrk gA

Nykh l x<+ea xknuk i Fk l Hk tkr; ka ea i kbz tkrh gA 'kknh ds i wZ xkM yMeh
dñ vl] xknuk vi us vka i j cuokh gS ftl ea tkkka i j xknuk cukuk vko'; d
gsk gA vkfnokl h cgy clrj eafgyk, i vyndj.k , oa vkHk.k iguus dh cgr
'kkchu gsrh gA vyndj.k gsrq' khj ds fofHku Hkxka ea xknuk xqokuj ml ga fo' ksk
fiz gA xknuk , d i j a j d Jkkyk ds : i ea viuh tM+ tek pph gA xqok gkFk]
i s] fi Myh] dñuh] Vñh] Nkrh] ekFk] ckgka vkfn LFkka i j fHku&fHku vk dfr; ka ea
xknk tkrk jgk gA xkM dh eU; rk gS fd tkskyd pyus; k p<+e ea detkj jgrk
gS; fn mudh tkk ea; k ml ds vl & i k l xknus dh i f; k dh tk; rks ml dh ; g
deh nñ gks tkrh gA¹⁵

clrj ds vud LFkka i j i j k r o o r k v k a } k j k f d , x , l o z k . k k a e a H k h e g k i k " k . k
dky ds vud vkHk.k. kka ds vo' ksk i k l r g q g S t k s N R r h l x < + e a v k f n d k y l s v k H k . k
dh l e) i j E i j k d s i e k . k g A c l r j d h f o " . k q , o a n o h i f r e k v k a e a m d j s x , v k H k . k
d B g k j] e p t v] H k q t c a k v l s v u d v k H k . k k a d k v a d u N R r h l x < + e a x k s o ' k k y h i j a j k
d k s i n f ' k r d j r s g A c l r j e a v k f n o k l h l d f r v l s i j E i j k u s H k v u d v k H k . k k a d h
J k k y k n h g S m u e a v k t H k c l r j d h d u ; k , a f l j i j d k M h v l s p k a n h d s y j k a l s
l q f t t r x g u s i g u d j v i u h i j E i j k d k l g f { k r j [k h g p z g A x k M / k a d k v f y f [k r
l k f g R ; y k d d y k v k a x k F k v k a , o a i j E i j k v k a e a l e k ; k g v k g A t c r d x k M / k a d h
n s k t K k u i z k k f y ; k a d k s x k H k j r k l s v / ; ; u u g h a f d ; k t k r k v F k o k n s k t r j h d s l s
v k f n e v f H k i k ; k i r h d k a v l s f e F k d k a d k s [k k y k v l s l e > k u g h a t k r k g S t c r e
v k f n e v f t r l K k u d s e e z r d u g h a i g p k t k l d r k g A x k M / h t h o u A i j l s l j y]
l k n k v l s l i k v l k f n [k r k g S y f d u o s v n j l s v R ; f / k d l f ' y l v v l s t f v y g k r s
g A m u d s v k n R ; f o p k j v o / k j . k k , i v l s d v i u k , i m u d h i j E i j k v k a v l s i F k v k a v l s
v u t B k u k a d s f u o k z e a u R ; x h r] l x h r] f p =] e f i r z v k f n d h 0 ; o g k f j d r k e a i d v g k r s
g A

I n H k Z I p h %

- 1 e[; r%; g v/; ; u (fj l pã s i j) 'kkskdrkz ds i kFkfed , oaf}rh; d L=krka i j vk/kkfjr gA mDr v/; ; u dsnkšku 'kkskdrkz us cLrj] ukjk; .ki g , oa d k d j f t y s d s x k M] e l j ; k e k f M ; k , o a g Y o k t u t k r h ; y l s k a d s e / ; i R ; { k v o y k a d u r F k k f o f i l k u u y l s k a d k l k { k k R d k j f y ; k A (d p y k e] d l g š ; k y k y] m e z 3 8 o ' k z j g o k l h r k d k i k y] f t y k c L r j t x n y i j] l k { k k R d k j f n u k a d 1 6 v D V e j 2 0 1 1 A ? k e j k] l p h y] m e z 3 3 o ' k z x k o f p p x k o] f t y k m R r j c L r j d k d j l k { k k R d k j f n u k a d 2 0 t y k b z 2 0 1 1 A e k š k u] t k š k u] m e z 3 5 o ' k z x k o t u d i d j] d o V h f t y k m R r j c L r j d k d j l k { k k R d k j f n u k a d 2 1 t y k b z 2 0 1 1 A
- 2 e k š j , l - M h] l k e k f t d H k o k s y] " k k j n k i p r d H k o u] b y k g k c k n] i F k e l d d j . k] 2 0 0 4] i : 5 2 0
- 3 " k p y] g h j k y k y % c L r j d k e f D r l a k e] e / ; i n š k f g l n h x F k v d k n e h] H k s i k y] i F k e l d d j . k] 1 9 9 5] i : 8
- 4 o g h , i : 7
- 5 u q V h] c d š " N R r h l x < + d h t u t k f r ; k a d k l k e k f t d & l k a d f r d b f r g k l % c L r j f t y s d h e k f M + k t u t k f r d s f o ' k s k l n H k z e a ¼ 9 o h a ' k r k C n h l s o r ž e k u r d ½ " % v i d k f ' k r ' k k š k i z a k] 2 0 0 8 ¼ i a j f o ' k a d j ' k p y f o ' o f o | k y ;] j k ; i g] i : 1 5
- 6 e k š j , l - M h] l k e k f t d H k o k s y] " k k j n k i p r d H k o u] b y k g k c k n] i F k e l d d j . k] 2 0 0 4] i : 5 2 0
- 7 o g h i : 5 2 1
- 8 u q V h] c d š " N R r h l x < + d h t u t k f r ; k a d k l k e k f t d & l k a d f r d b f r g k l % c L r j f t y s d h e k f M + k t u t k f r d s f o ' k s k l n H k z e a ¼ 9 o h a ' k r k C n h l s o r ž e k u r d ½ " % v i d k f ' k r ' k k š k i z a k] 2 0 0 8 ¼ i a j f o ' k a d j ' k p y f o ' o f o | k y ;] j k ; i g] i : 1 5
- 9 l k g h N f o j k e] t u t k r h ; g l r d y k , a , d , f r g k f l d v / ; ; u c L r j d s f o " k s k l n H k z e j v i d k f " k r " k k š k i z a k i a j f o ' k a d j ' k p y f o ' o f o | k y ;] j k ; i g] 2 0 1 3 i : 3 8 A
- 10 o g h i : 4 1
- 11 o g h i : 4 2
- 12 o g h i : 5 5 & 5 6
- 13 f l g] i d t] N R r h l x < + l e x] u o c k š k i z a k ' k u j k ; i g] 2 0 1 3 i : 1 7 8
- 14 o g h i : 1 7 9
- 15 u k ; M w i h v k j -] " H k k j r d s v k f n o k l h " F o d k l d h l e L ; k , ½] j k / k k i f c y d s k u l] u b z f n Y y h] 1 9 9 7] i : 4 4 0 -

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