

Archaeological References of Ancient Greeks In Kashmir Region

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Abstract

Key Words: Archaeology, Greek, Aryas, Geography, Coin, Temple. Today we find the signs of change as the present period of transition in Indian archaeology, such as multidisciplinary research, the questioning of diffusion theories and growing concern with problems of social structure, economic process, settlement pattern, colonization, urbanization, and metallurgy etc. In the early decade of the twentieth century, there was confusion in the debate on establishment of Greeks in ancient Kashmir region. The objective of assessment is to critically analyze the work on Greeks writings in relation to ancient Kashmir region. The debate among the Indian historians over certain disputed historical structures proves this point quite effectively. Archaeology in history, thus, involves extracting the truth from the past by carefully discovering and analyzing the historical data. At this point, an attempt is made to give an extensive evaluation of existing archaeological and literary writings that deals on Greeks in ancient Kashmir region. The scheming is done to know what sort of important information are available on archaeology and then to identify the gaps in order to carry out future research and better suggestion. The Kashmir region included present day Pakistan and Jammu and Kashmir State.

Introduction:

The importance of archaeology in history deals not so much with invention but discovering historical evidences in different forms (artifacts, paintings, even

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quantitative data) so as to provide the background for making conjectures and their refutation. The debate among the Indian historians over certain disputed historical structures proves this point quite adequately. Archaeology in history, thus, involves extracting the truth from the past by carefully discovering and analyzing the historical data.¹ The existence of modern human in Kashmir around 18000 years ago is fairly attested by the archaeological evidence. The period witnessed excessive rains forcing the people to move out and it was only after the climatic conditions improved around 5000 B.P., that Kashmir became habitable attracting the Neolithic people of the neighboring territories to settle here. It is, therefore, not surprising that the Neolithic Culture which began in Kashmir around 2920 BC, presents a striking affinity with the Neolithic cultures of China, Russia, Iran, West Asia and Central Asia.²

Around 1500 B.C. another wave of immigrations and settlements is substantiated by the presence of a new culture alongside the old one. The new culture is underlined by Megaliths, cist graves, iron, rubble structures and rice and millet cultivations. In 516 B.C. Darius, the Achaemenian ruler of Iran extended his empire up to India by annexing Sindh and Gandhara (North West frontier and the parts of Punjab). We learn from the Greek Sources that at that time of Iranian invasion, Kashmir was a part of Gandhara. As the Iranians ruled over these territories upto Alexander's invasion of India in 326 BC, it would suggest that Achaemenian rule continued in Kashmir for about 200 years paving the way for huge Iranian influences. It would be significant to mention that the Achaemenians introduced writing in India, and also their script Aramaic. The Kharoshti script, which became common in Kashmir, was also carved out of Aramaic.³ It is interesting to know that the Kashmiri masses became familiar with the money currency for the first time during this period. This is evident from the Kashmiri word *diyar* used for money currency. *Diyar* is the Kashmirized version of Greek *dinarus*. During the Kushan period, Kashmir became a great centre of Buddhism so much so that it attracted Kanishka to convene Fourth World Buddhist Council in Kashmir in which, according to Hieun Tsang, hundreds of Buddhist savants participated.

Geographical Identity:

The greater part of Asia was explored by Darius. Wishing to know where the River Indus located, which is one of the two rivers that harbor crocodiles, discharges into the sea, he sent with ships persons on whom he relied to discover the truth, and in particular Scylax, a man of Caryanda. They set out from Caspatyrus and the land of Pactyica, and sailed downstream to the eastward and the rising of the sun as far as the sea. Then across the sea sailing westward in the thirtieth month they arrived in the land whence the king of Egypt dispatched the Phoenicians, had made the transit, Darius subjugated the Indians and made use of this sea.

Among the *janapadas* of the Indus region we have already noticed that of the Kambojas. Many attempts have been made to locate this people with precision. According to the *Mahabharata*, the capital of the Kambojas was at Rajapura, which was once identified by Huian Tsang as the town of Rajaori, in the south east of Poonch district. Yet this position, eastward of Gandara, lacked confirmation, and disagreed moreover with other literary indications. Recently the *Nirukta* of Yaska (c. 300 B.C.) has been cited for the statement 'the word *savati* is a verb of motion . . . among the Kambojas', a statement that would be correct for speakers of an Iranian dialect.⁴

Other passages from the *Mahabharata* link the Kambojas with the Bahlikas 'Bactrians', the Yavanas 'Greeks', the Sakas (Indo-Scythians) and the Gandharans. Likewise in Asoka's Third Rock Edict the Kambojas are coupled with *thcjonas* 'Greeks' and *thcgamdhdras* 'Gandharans'. E. Benveniste, in his discussion of the Asokan Greco-Aramaic inscription from Kandahar, suggested that it may have been addressed to the Yonas and Kambojas in that region, though no mention of such peoples is made in the text. Others have sought to connect the name Kamboja in the Indian sources with *Kambujiya*, the Old Persian form of the name of the Achaemenid king Cambyses. One might infer that Persian colonists had been settled in parts of Arachosia, Gandara or Bactria, and perhaps even in all three, by Cambyses the son of Cyrus the Great, and the settlements named after him. This would have been a measure, perhaps, to consolidate the annexation of these provinces by Cyrus. Yet, though this hypothesis would provide one explanation of the Iranian idiom ascribed to the Kambojas, any link with Cambyses is admittedly speculative, and only fresh archaeological evidence will provide a clear solution to the problem.⁵

The Greek historian *hekatairs* mentions *kaspapyros* as a city of Gandharians. In later period Herodotus mentioned the city of *kaspapyros* as the place at which the expedition of scylax of Koryanda sent by Darius to explore the course of the Indus, embarked. As Kashmir had close cultural and political relation with Gandhara in ancient time. Heuen-Tsang entered Kashmir Valley through this area. These early noticed are valuable in constructing the identity of this area.

The Activities and Battle:

There is a reference of trade between India and Greece flourished with silk, spices and gold. The Greek invaded India several times, starting with the conquest of Alexander in 327 B.C. many people fled to a high fortress or rock called Aornos. He fought an epic battle against the Indian Purus in the battle of Hydaspes (modern Beas). The result of this battle forced him to return back. But he left behind Greek forces which established themselves in the city of Taxila, now in Pakistan. The generals like Eudemus and Peithon governed the newly established province for sometimes.

According to Plutarch, “the Androcottus, when he was a stripling, saw Alexander himself, and we are told that he often said in later times that Alexander narrowly missed making himself master of the country, since its king was hated and despised on account of his baseness and low birth.”⁶

The scene of battle between Alexander and Purus has long engaged the attention, and exercised the ingenuity of the academician. The well judged by Elphinstone placed this place opposite to Jalalpur and another academician Burnes fixed it to near Jhelum which was a trade route followed by the Alexander.⁷ The history of this region informs us that the Macedonians which as Yavana described in Indian sources participated in the army of Chandragupta against Nanda Dynasty. In the next stages of establishment is the *seleucus* conflict with Chandragupta Maurya and finally concluded with an alliance. He sent an ambassador named *megasthenes* to continue diplomatic exchange and good relation between empires.

The expression of this region loosely described since *Sakala* (modern sialkot) city was under the domination of Indo-Greek. From about 200 BC to the first half of the 6th century A.D. i.e. for about 700 years Kashmir was successively occupied by Bactrian Greeks, Sakas, Parthians, Kushans, Kidarites and Huns. This is sufficiently corroborated by both the archaeological and literary evidence. During this long period of intimate contact with Central Asia, Kashmir underwent a remarkable development not only because it was integrated with an international market but also because it was greatly benefited by the great civilization which emerged in Central Asia on account of the synthesis of the most developed civilizations of the time namely Chinese, Greek, Iranian and Indian. This is evident from huge material evidence revealed by a host of archaeological sites such as Semthan, Harwan, Ushkur, Hoinar, Hutmur, Doen pather, Kanispora etc. Additional evidence in this regard is provided by numismatics, written sources, word fund of Kashmiri language, and place names.⁸

Archaeology and Culture Exchange:

That Kashmir’s technology was greatly benefited by its contacts with the neighboring civilizations. During the Kushan period, Kashmir became a great centre of Buddhism so much so that it attracted Kanishka to convene Fourth World Buddhist Council in Kashmir in which, according to Hieun Tsang, hundreds of Buddhist savants participated.⁹ After Kushana this region was dominated by the Mauryan Empire. In this period, the Greeks in India even seem to have played an active role in the propagation of Buddhism. In his edicts, King Ashoka claims that he had sent Buddhist emissaries to Greek to develop herbal medicine in their territories. The Greco-Bactrians maintained a strong Hellenistic culture at the door of India during the rule of the Mauryan period. When the Mauryan Empire was overthrown by the Sunga Dynasty around 185B.C, an army led by King Demetrius I of Bactria invaded India and seized the Kabul Valley. The possibility of a direct

connection between the Indo-Greeks and Greco-buddhist art has been reaffirmed recently dating 100 A.D in Punjab.

Cunningham¹⁰ described the art and architecture of this region is influenced by the Greeks. The Kashmir style of architecture was the style of the Arians or the Aryas of Kashmir as belonging to the “Arian Order.” He referred to the strong resemblance between Kashmiri colonnades, with their fluted pillars, and the classical peri-style of the Greeks. This influence made the temple architecture aesthetically pleasing. Dowries and virilocal were also central features of marriage customs in both ancient Greece and Rome. The predictions of historical development of dowries, bequests, bride prices, and marriage gifts in various civilizations of the past particularly in Ancient Greece from 500-1500 A.D. influence in this region.¹¹ In ancient Greece, Saffron was a royal dye and was used as a perfume in saloons, courts, theatres and bathrooms; later its use spread among ordinary people and it transformed in to this countries through trade.

Folklore of The Region:

The achievements of Alexander mentioned in the eastern record, Russian, Chinese and Indian of his time. He is known in this region as a Sikandar Azam. He has been the brave and powerful king and his achievements are mentioned in the Kashmiri records. The folklore included the story of Sikandar, killing of King Darius etc, preserved in the folk literature.¹²

Greeks And Ancient Tribes:

The original inhabitants of the valley were the Nagas; then came the Pisacas and the Manavas. Being the original occupants of Kasmira, the Nagas did not like introduction of the Pisacas or the Manavas into the valley, but the selection was to be made between these two, they preferred Manavas to the Pisacas. The other tribes which are described occupying the neighboring countries are the Madras (inhabitants the modern Sialkot and the surrounding regions between the Irava and the Chandrabhaga) the Darvas (inhabitants of Darva identified with the districts of Jammu and Ballavar) the Abhisaras (inhabitants of modern Punch and the area near it) the Gandharas (inhabitants of Peshawar, Rawalpindi), Juhundaras probably same as Jaguda (inhabitants of Afghanistan), the Sakas, the Khasas, the Tarigams, Mandavas, the Antargiris and the Bahirgiris. Indirect mention of Yavanas (Greeks) is also made in the Naga name Yavanapriya.¹³

Among these later non-Vedic *Mleccha* peoples were Bactrian Greek cultures that were settled under Alexander the Great and developed into an influential urban civilization composed of many cities, later controlling neighboring parts of Transoxiana and India. These Greeks were known in India as *Yonas* or *Yavanas* (from the Greek *laones* or “Ionians”) and established an Indo-Greek kingdom in the Hindu Kush. These kingdoms introduced Hellenic traditions to a new Greco-Buddhist culture that influenced the development of Buddhism in Asia.¹⁴

Conclusion:

In the centuries before and after the beginning of the Common Era came the conquests by Greeks, Scythians, Kusanas and associated ethnic groups, creating cosmopolitan kingdoms of diverse ethnic origin, often heavily influenced by Hellenistic culture. On the fall of the Mauryas, the Indo-Bactrian Greeks (190 BC.) under their famous kings, Demetrius and Menandra (Milinda), pronounced Buddhism by building numerous *viharas* and *stupas* in Kashmir. It is either from Kashmir or their Gandhara capital in Taxila that they transported Buddha's symbols and images to China and Central Asia. Personally King Menandra held discussions with an eminent Buddhist monk, Nagasena, and built *Milindavihara* after his own name in Kashmir implicitly to allow free intellectual debate on faith and its existential realities and develop a sense of inclusiveness among the Kashmiris. Besides, the Indo-Greeks promoted Kashmir's trade with Central Asia and introduced Gandharan art in Kashmir which is candidly evidenced by material finds from Semthan (modern Bijbehara) in South Kashmir.

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Study of Distribution of Neolithic Culture In The Jammu Region

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In the cultural history of mankind, the Neolithic age marks the concluding phase of the stone tools culture. Stages the Neolithic age is also characterised by the introduction of more evolved and developed typo-technological features.¹These were marked by the use of ground and polished tools and the pottery- the feature which set them apart from preceding Palaeolithic and Mesolithic cultures. The emergence of the practice of plant cultivation and animal domestication leading to the growth of farming communities and a settled village life.²

Neolithic period presents a wide shift from hunting gathering to the agriculture which also gives the signal that Neolithic man had started to lead a sedentary life style. The rise of agriculture in Neolithic period is one of the most important events of human cultural history. Agriculture or food production appeared in and spread from many different regions of the world between 10,000 and 5000 years ago. Jacob L. weisdorf in his article *From Foraging to Farming: Explaining the Neolithic Revolution* has worked upon few theories which suggest about the rise of agriculture. Increase in the population may have prompted on man to produce more surpluses and increased surplus resulted in the establishment of the non-producing sector. The presence of non-food specialists-craftsman, chiefs, priests and with the rise of these classes' innovations started taking place such as writing, metallurgy, city planning and scientific principles.³Another factor is the climatic changes, with the melting of ice, warmer and moister conditions persisted due to which Neolithic man had wide pastures to explore and an increasing number of productive food plants came to the fore.⁴ The first domesticates probably appeared near garbage heaps, forest paths and cooking- places where human unintentionally had disseminated seeds from their wild grasses, growing nearby (Olsson and hibbs) may have been cause of start of agriculture which has been mentioned by weisdorf.

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An interesting idea presented by Gordon Childe regarding the Neolithic settlements was that certainly that Neolithic revolution (term coined by Gordon Childe) allowed an expansion of population and increased the carrying capacity of suitable land but the villages had to be shifted at least every twenty years this is so because there was an absence of wheeled vehicles and roads to transport of bulky crops men had to live within easy walking distance of their cultivation. As soon as the population of a settlement rose above the numbers that could be supported from the accessible land, the excess had to migrate to find a new settlement. Besides increase in the population and their exploitation, increase in surplus was a new factor which came during the Neolithic time. The new economy allowed. And indeed required the farmer to produce every year more food than was needed for sustenance for farmer and his family.⁵

With the increase in agriculture increased the capacity to produce surplus for which new technology of tools came to the fore front. The Neolithic period was characterised by the ground and polished tools having smooth and round surface for better cutting edge. These tools mark an improvement on earlier ones which once damaged had to be discarded, but now after grinding them they could once more be rendered serviceable. Thus, with the growth of grinding technique, there was a economy of effort as well as of the raw material. The chief tool type of Neolithic age is designated by the common term 'Celt' which is basically an axe or adze. It might have been used to clear the area of wild vegetation and make it fit for cultivation.

The region covering the Jammu occupies the southern flanks of the Himalaya comprising (i) the foothill plains (ii) the Shivalik and (iii) the lesser Himalayas (pir panjal) varying in elevation from 3000 to 4500m in general, just touching the snow line along its eastern border. The siwaliks, as also in other Himalayan zones, consists of forested and furrowed hills enclosing the structural depressions like duns, notable being those of Udhampur and kotli. With an abrupt ascent from the siwaliks are met with the pir panjal with forest clad tops prone to seasonal snowfall.⁶

The area of Jammu has also yielded some Neolithic sites. It was in the year of 1961-62 during the exploration by archaeological survey of India at Akhnoor where a plain red ware, sometime slipped. This type represented being the bowl with a vertical sharp-edged rim and sides tapering to a flat rim having cordon below it and its variants, bottle necked jar, sprinkler and spouts.⁷ Although the yearly report in which the findings were published have named it as early historical but this site may belong to the Neolithic age the basis of our arguments is the red ware pottery which have been found at Akhnoor, the same kind of pottery is found in Neolithic age of burzahom area of Kashmir region. Although the red ware pottery found in the burzahom is coarse where as in Akhnoor it is plain in its making.

But it was in the year 1993-94, when a full-fledged Neolithic site was excavated in Jammu in the area of malpur, 28 kms north of Jammu located on the

left bank of the ranbir canal. Two diagonally opposite quadrants were taken up for examination at malpur. Two sections were maintained on the southern and western sides of the trench. At a depth of 1.70m the lowest level comprising bed of boulders and pebbles were found. The occupational deposit was found to be confined in the upper 50cm only. In all, five layers were encountered in the digging, of which layer 1 was humus while layers 2 to 4 form the compact natural alluvial soil mixed with stone tools and flakes. Layer 3 form a floor with patches and burnt boulders. Tiny pieces of charcoal were found in layer 2 while layer 5 forms the main bed. Although we have found no evidence of grains or crops from the Neolithic site of Jammu but tiny pieces of charcoal found from the Neolithic site of malpur may suggest that jhum agriculture or slash and burn type of agriculture may have been prevalent here and further proof for our argument is in the finding of querns in the site of malpur which are mainly used to grinding purposes. But it is just an idea which can only be recognised after further scrutinization of the material found.

The excavation revealed a few Neolithic artefacts in the form of Celt, chisel, ring-stone and quern, pounder, ball, blade and scrapers. A few unfinished tools with refuse material were also found. Generally the tools were of sandstone pebbles and few polished ones were made on black basalt. The stone tools in surface collection comprise choppers, scrapers, querns. Only limited kinds of pottery including the sherds of hand-made red ware of medium to thick fabric which are not well-burnt were collected. As mentioned in the reports of archaeological survey of India, typologically the artefacts found in the site of malpur resemble those found at burzahom and gufkral in the Kashmir valley.⁸ Although absence of any habitation site does raise a question that was Jammu Neolithic man still living in open but it can't be possible as the discovery of celt, chisel, ring-stone and quern, pounder, blade and scraper point towards the other direction along with the red ware pottery shards. But a possibility arises that like the man in Kashmir, the man in Jammu region was also living on hunting.

The site of malpur was again taken for excavation after the gap of a decade. In the new course of digging, ill-fired handmade red ware of medium- to-thick fabric presenting the shapes like, bowl, vase, long-necked jar, etc. were found. The limited area of excavation did not provide animal bones or cereals but the occurrence of large number of grinding stones indicates that farming practice was possibly known. As there is no clear evidence of the subsistence economy of these people, it appears that hunting played an important role. The archaeological evidence at malpur represents both the early and mature phase of Neolithic cultures with refined tool technology, handmade ill fired pottery like other contemporary site of the Kashmir valley. The scattered material remains found on the surface of the site of malpur shows that site was temporarily occupied during the rainy season because the river Chenab used to be turbulent during the season which could built a difficulty in making contact with other contemporary sites. Due to this reason,

the inhabitants of malpur made temporary settlements only during the monsoonal period.⁹

Considering the affinity of techno-typological features of tools and the manufacturing technique of handmade pottery with the evidences found from the surrounding Neolithic cultures, the chronology of the malpur site might be placed around 3000-2500 BC. The present archaeological findings from malpur opens new prospects to conduct multidisciplinary studies to ascertain the antecedent stage of the cultures in the light of finds at burzahom and gufkral in Kashmir and also to understand the palaeo-climatic changes in the region during early Holocene.¹⁰

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3

Fortification of Badami (A.D.543-44) – Rise of Chalukyan Imperialism

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The glorious epoch of the history of Karnataka was by the emergence of Chalukyas of Badami on the political arena of South India. Badami Chalukyas¹ (Badami being their capital) or western Chalukyas or 'karnatas', made South India their political stronghold, and for around two hundred and fifty years (500-757a.d.) they were the masters of the Deccan and had a greater role in political and cultural fields of South India. Chalukyas were the first historical dynasty of the south² as they have left several sources and official records for the study.

Establishment of a dynasty and leading it into an active expansionist policy and helping it to reach its natural dimensions of power and prestige being carried on by several of its rulers to their fullest manifestation is a foregone conclusion by the way the kingdom was established. Thus foundation, erection of a fort around Badami in 543A.D., by Chalukyan prince PulikesiI symbolizes the growth and enlargement of an Empire. Fortification of the capital by this prince symbolized the inherent imperialistic zeal of the Chalukyas. It foretold the coming of a glorious period of power and grandeur to that city. Shatavahans, successors of the Mauryas in the South, provided political stability to the Deccan for three hundred years. Significance of the Satvahana rule over Deccan was that, they included most of the existing royal families into their Empire, but never tried to vanquish them.

Kadambas were masters of western Deccan (4th and 5th centuries of Christian era), had matrimonial relations with the Guptas, Vakataks and other ruling families. This situation of political anarchy provided opportunity for ambitious Chalukyan princes who were the subordinates of the Kadambas. The Chalukyas claim they being *Haritiputras and of Manvyagotra*; as that of Kadambas.³ The Chalukyan were closely related to the Kadambas, probably had matrimonial relations..

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But legendary connections of these Chalukyas with divine origin and originally from Ajodhyaas revealed by Bilhana in his *Vikramankadevacharita* (an 11th century work of Kalyani Chalukyan period) must be a poetical imagination. The Chalukyas were natives and Kannada speaking princes. Many of their inscriptions have Kannada words, though the writing is Sanskrit. As A.C. Burnell opines the region they were ruling had much wider usage of Kannada language by 5th and 6th centuries.⁴ The copper plates issued by Keertivarman and Badami cave inscriptions of the same period 577-78 A.D. have several Kannada words.⁵ The authors of Indian Antiquity say that Kannada was the spoken language of the rulers and the people at this time.⁶

Chalukyan dynasty was probably founded by Jayasimha (500-520), but hardly there are any sources of his achievements. It seems he fought with his neighbouring kingdoms to have hold over the region.⁷ Ranaraga (520-540), his successor was equally strong enough to put the small kingdom on a strong base. But very little is known about his contributions to his dynasty. Most of the family records both archeological and literary sources mention him as a ruler. R.G. Bhandarkar states He was a 'prince of valour and a stately person'.⁸ Ellora or Eyehole was their capital.

The region was fertile and strategically placed making it suitable to be capital of an Empire.⁹ On one side they were bordered with pink sand-stone, horse-shoe shaped Mahakuta hills, and watered by river Malaprabha. Badami being the epicenter of this quadruple was a cleverest choice of Pulakesi to be his capital. The region is one of the oldest pre-historic sites. The hills around have some references being the caves inhabited by pre-historic people.¹⁰

'Vatapi' the ancient name of Badami has its own mythological and legendary importance. Vatapi and Ilvala; the demons who obstructed the movement of saint Agasthya, on his way to the south. Agasthy killed them both and moved further south. The place of Vatapi was Badami and the resident of Ilvala was Ihole. Ramayana has reference to this place. Ptolemy Philadelphous; author of 'Geographia' mentions it as *Badamoi* (A.D. 150). From time-immemorial these places; Badami and Eyehole were centers of trade.¹¹

Pulakesi I (means tiger-haired) (540-566 A.D.) was an ambitious prince. He acquired more secured place to be as capital for his expanding kingdom. Not with-standing its natural barriers of the surrounding hills and river in 543 A.D. To commemorate the event he inscribed an inscription on one of the walls of the fort. By building a fort around the capital Pulikesi I as K. A. Nilakantasastri says 'the new fortress stood on a defensive eminence of his kingdom'.

His successors acclaimed his achievement. The Godhachi, copper plates, Badami cave inscription of his successor Keertivarman, Mahakuta pillar inscription of Mangalesha and Aihole Inscription of most celebrated of his successors; Pulikesi II, and all other records mention this event. Pulikesi I, intended to put his infant kingdom on a strong footing and carried on a relentless struggle against the

Kadambas; their erstwhile masters, Banâs, Mauryas of Konkana etc. He called himself as Satyasraya, *Vallabheshvara*, and *Prithvivallabha* etc.

Pulikesi I initiated Vedic rites in his kingdom. Performed Asvamedha sacrifice to show his political hegemony over neighbouring kingdoms, and performed *Agnistoma* and *mahadana* of *Hiranyagarbha* sacrifices.

The policy of imperialism expressed by the activities of Pulakesin I (was considered 'the real founder' of Chalukyan power) through his construction of the fort is most significant as it reveals the desire of this Chalukyan prince to enhance his political power and prestige over south India. His conquests brought large areas under his rule. It was a firm policy which was relentlessly continued by most of his successors.

Keertivarman (566-596 A.D.), the son and successor of Pulakesin I was a worthy successor. Not just continued his policy of territorial expansion, encouraged art and religion. Godachi copper plates contain details of his military activities as well his donations to Vedic institutions. This record refers to him as *Kattiarasa*, *khadgaraja* (sword king), denoting his military activities¹² Mangalesha, his younger brother assisted him in all his endeavors. He being a staunch vaishnavite, in 578 A.D. excavated a cave temple for Vishnu in one of the nearby caves. This is one of the beautiful transformations of a natural cave into a temple. Badami has three more caves, two devoted to Jainism and one a Shaiva shrine.

It also denotes the change in the religious preference of the people and the rulers. In this context, the authors of Imperial Gazetteer (Bijapur district) states that 'these caves mark the period when Hinduism was re-asserting itself.. Final triumph over Buddhism with considerable beauty'¹³ Walls of the caves are embossed with several beautiful depictions of Narasimha, Laxmi-Vishnu.¹⁴ The family records also proclaim they worshipped Saphamatirkas and Kartikeya. Mangalesha, who became the regent of his nephews after the death of his elder brother Keertivarman, was equally ambitious and continued the family tradition of expanding the territories like his predecessors. According to that record of Mangalesha, he said to have conquered far off places like Anga, Vanga, Kalinga and other places, which may not be true, and donated all the wealth to Mahakooteshvara.

The conquest of these early rulers and their military exploits starting from the fortification of their capital, put Chalukyan kingdom on the path of an emerging as a strong power which could engulf most of the existing ruling families of the South. These rulers were able to put the Chalukyan Empire as one of the foremost Empires, thus heralding the period of Empires in the history of South India.

Pulakesi II (609-642.) son of Keertivarman put an end to the rule of his uncle Mangalesha (who tried to pass-on the kingdom to his own son, rather than handing over to his nephew) through a civil-war was the most ambitious and strong ruler. The fame and splendor of the Empire spread beyond the frontiers of India. Received an embassy from Persian monarch Khusrau II in 625-26 A.D.¹⁵

Foundation of the fort of Badami is a turning point in the spread and development of Chalukyas as an imperial power. Their capital Badami was not just an *Adhithana*, but also a cultural and religious hub. Besides it continued its prime concern of trade and industry. Hiuen Tsang the Chinese monk who visited South India in his sojourn says that their empire was spread over 6000 to 12000 Li and the capital city was of thirty Li.¹⁶ Hiuen Tsang writes about the affluence of the Empire and nature of the people. Chalukyas continued the administrative divisions of the Shatavahans and the Kadambas. Their army marched under the leadership of their monarch, won great victories. They possessed a navy to control the areas off the coast Revatidweepa, Elephanta and other islands which were brought under their control. Their vastly extended kingdom was divided into *Rashtra, nadu and, Vishaya*,¹⁷ *grama* being the lowest unit.

The glorious epoch of Pulikesi II was eclipsed for thirteen years during which the capital was under the siege of the Pallavas, the successors of Pulikesi II regained their power and prestige. Nevertheless they carried on their relentless struggle against the Pallavas for five generations.

The Chalukyas provided a glimpse of what a well administered Empire should be. Their contribution to political prowess, administrative agility, broad vision of cultural and religious involvement, while in power. Provided a new angle to the field of art and architecture which continued by most of their successors. As the subject is the effect of the construction of the fort which symbolized the inherent desire of early Chalukyan princes to possess a vast kingdom and to be a strong contenders for the supremacy of the South, which was fulfilled by the rulers like Pulikesi, Keertivarman and Mangalesha. Thus even before the emergence of their most celebrated monarch Pulikesi II.¹⁸

Another significant achievement of these early rulers was the consolidation of the Kannada speaking areas under their banner. Badami and the surrounding regions including the holdings of the Kadambas and the Ganges of Gangavadi were Kannada regions. By uniting all Kannada speaking regions; politically and culturally, they were responsible for the strengthening the bondage of land and its culture.¹⁹ Thus their contemporaries and the successors proudly called them as '*karnatas*'. Their country as '*Karnatas*, their army (which was feared and envied by their neighbours) was '*Karnatabala*'. In this context it is apt to state that the foundation of modern Karnataka and its glorious culture was laid by the Ganges and the Kadambas, but the Badami Chalukyas helped it to reach its zenith and added power and glory.

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Environmental Ideas of Asoka In Inscriptions

***Sagar Simlandy**

‘Priyadarshi’ Asoka, the greatest king of Maurya Empire converted himself from ‘Chandasokathe cruel’ to ‘Dharmasoka the pious’ after kalinga war in the bank of river Daya. He eradicated his cruelty in mind and body after taking Buddha dharma. He not only devoted himself in peaceful life but also formulated some environmental ethics in the way of non-violence. Asoka also had some very progressive environmental policies, mostly to do with wildlife and the treatment of animals. His belief in the sanctity of all life meant a drastic reduction in animal consumption. Hunting for sport was outlawed, as was the branding of livestock. His environmental policies probably culminated in the 5th of his Seven Pillar edicts, in which he gave a large variety of wildlife official protection. His vision of ahimsa was not confined to animals or human beings. All living things — plants and water-were to be respected and protected.

‘Ahimsa’ is taking action to preserve our environment and working to generate variable models of sustainable habitat preservation of endangered forests.¹ Protection of the natural habitats of which endangered and threatened for spices take refuge is high priority foe Ahimsa international as was environmental stewardship a priority of king Ashoka more than 2200 years ago. King Ashoka, emperor of India and other regions of the middle east, organised travelling expeditions to monitor habitat and species biodiversity of the land, plant, the animals and maintained elaborate records of the these observation via a stewardship council.² King Ashoka established medical treatment, farming techniques, established preservation efforts, and hunting restrictions in a very barbaric time where numerous animals’ sacrifices were common place.

King Ashoka also planted along the roadways fruit and shade trees, so that every traveller was accommodated in his journeys and so that no animals or human

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would go hungry.³ He also extended to us the development of agriculture and greatly contributed to Ayurvedic medicine. He also placed a strong emphasis on the important relationship between man and nature..

1st major Rock edict explained no living thing having been killed, it to be sacrificed; nor is the holding of a festival permitted. The king Piyadassi have been consisted of the medical care of man and the care of animals.⁴ Medicinal herbs whether useful to man or to beast, have been brought and planted wherever they did not grow; similarly, roots and fruit have been brought and planted wherever they did not grow. Along the roads wells have been dug and trees planted for the use of men and beasts. In this edits, Ashoka vows to care for his people like a father. He promises neighboring people that they need not fear him: he will use only persuasion, not violence, to win people over.⁵ Ashoka notes that he has made available shade fruit trees for the people as well as medical care all people and animals.

During the remaining portion of Ashoka's reign he persuaded an official policy of nonviolence. Wildlife became protected by king's law sport hunting and branding: even the unnecessary slaughter or mutilation of animals was immediately abolished. Limited hunting was permitted for consumption for reasons.⁶ But Ashoka also promoted the concept of vegetarianism. Ashok also showed mercy to those imprisoned allowing them outside on day each year. Second major rock edits prohibits of animal sacrifice. Ashok is acclaimed for constructing hospital for animals and renovating major roads through India.

4th major rock edits maintains medical treatment for man and animals and wells and tree plantings.⁷ The killing of animal to a large extent also stopped in this edit. This edit emphasis virtue of tolerance, nonviolence and togetherness; they preach to the people the important of such human practices as looking after and comforting sick humans and animals. 5th major rock edit tells Dhamma was a way for people to treat each other on animals with respect. Dhamma was related to dharma which is the fundamental laws of Hindus, Buddhist and jainist believe applies to all animals.

No sacrifice of animals for religious rituals will be permitted in the capital. The slaughter and mutilation of pacific animals and birds by any one is forbidden.⁸ Hospitals for peoples and animals will be built by Ashoka. Gardens for growing medicinal plants will be established. Wells, trees and rest houses put along roads for comfort of travelers and animals.

5th pillar edict speaks the Beloved of the Gods, the king Piyadassi; when I had been consecrated for twenty-six years I forbade the killing of the following species of animals, namely- parrots, manias, red-headed ducks, cakravaka-geese, swans, Nandi-mochas, pigeons, bats, ants, tortoises, boneless fish, vedaveyakas, papules of the Ganges, domesticated animals, rhinoceroses, white pigeons, domestic pigeons and all quadrupeds which are of no utility and are not eaten. 1. Fish are not to be caught or sold and in these same days in the Elephant Park and fisheries, other classes of animals like wise must not be killed. On festival day's bulls, goats, rams, beers, and other animals which it is customary are not to be castrated.

7th pillar edit speaks the beloved of gods⁹the Piyadassi on the roads I have had banyan trees planted, which will give shed and best of man, I have had mango groves planted and I have had wells dug and rest houses built for every animals. So in this article I tried to establish Emperor Ashoka as a true environmentalist. For that human mind inspire and protect our Earth.

In the past, kings went on pleasure tours, which consisted of hunts and other similar amusements. ¹⁰The Beloved of the Gods, the king Piyadassi, when he had been consecrated ten years, went to the tree of Enlightenment. From that time arose the practice of tours connected with Dhamma, during which meetings are held with ascetics and Brahmins, gifts are bestowed, meetings are arranged with aged folk, gold is distributed, meetings with the people of the country side are held, instruction in Dhamma is given, and questions on Dhamma are answered. The Beloved of the Gods, the king Piyadassi, derives more pleasure from this, than from any other enjoyments.

Thus speaks the Beloved of the Gods, the king Piyadassi. People practice various ceremonies.¹¹ In illness, at the marriage of sons and daughters, at the birth of children, when going on a journey- on these and on other similar occasions people perform many ceremonies. Women especially perform a variety of ceremonies, which are trivial and useless. If such ceremonies must be performed they have but small results. But the one ceremony which has great value is that of Dhamma. This ceremony includes, regard for slaves and servants, respect for teachers, restrained behavior towards living being and donations to Sramanas and Brahmins — these and similar practices are called the ceremony of Dhamma.

The Beloved of the Gods, the king Piyadassi, sets no great store by fame or glory, except in, that he desires fame and glory both now and in the future,¹² in order that his people may obey Dhamma with obedience and follow the way of Dhamma. To this extent the Beloved of the Gods desires fame and glory. Whatever efforts the Beloved of the Gods, the king Piyadassi, makes, it is all done with a view to the after-life, that all men may escape from evil inclinations, for there can be no merit in evil inclinations..

Thus speaks the Beloved of the Gods, the king Piyadassi: There is no gift comparable to the gift of Dhamma, the praise of Dhamma, the sharing of Dhamma, fellowship in Dhamma. And this is - good behaviour towards slave and servants, obedience to mother and father, generosity towards friends, acquaintances, and relatives and towards Sramanas and Brahmins, and abstention from killing living beings. Father, son, brother, master, friend, acquaintance, relative, and neighbours should say, 'this is good, this we should do'. By doing so, there is gain in this world, and in the next there is infinite merit, through the gift of Dhamma.

The Beloved of the Gods, the king Piyadassi, honours all sects and both ascetics and laymen, with gifts and various forms of recognition. ¹³But the Beloved of the Gods do not consider gifts or honour to be as important as the advancement of the essential doctrine of all sects. This progress of the essential doctrine takes

many forms, but its basis is the control of one's speech, so as not to extol one's own sect or disparage another's on unsuitable occasions, or at least to do so only mildly on certain occasions.. Again, whosoever honours his own sect or disparages that of another man, wholly out of devotion to his own, with a view to showing it in a favourable light, harms his own sect even more seriously.

Beloved of the Gods, is that those who dwell there, whether Brahmans, Sramanas, or those of other sects, or householders who show obedience to their superiors, obedience to mother and father, obedience to their teachers and behave well and devotedly towards their friends, acquaintances, colleagues, relatives, slaves, and servants - all suffer violence, murder, and separation from their loved ones. This inscription of Dhamma was engraved at the command of the Beloved of the Gods, the king Piyadassi. It exists in abridged, medium length, and extended versions, for each clause has not been engraved everywhere. Since the empire is large, much has been engraved and much has yet to be engraved. There is considerable repetition because of the beauty of certain topics, and in order that the people may conform to them. In some places it may be inaccurately engraved, whether by the omission of a passage or by lack of attention, or by the error of the engraver.

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“Apsaras”- As A Decorative Features And Expressing Common Human Moods (Related To Historical Buildings of Bundelkhand)

***Dr. Vinay Shrivastava**

Apsaras and *Sura Sundaries* are one more beautiful category of sculptures. They are executed either in the round, or in high or medium relief, on the outer or inner walls, Pillars, and ceilings. *Apsaras*, divine nymphs or celestial dancing girls, are character form Indian mythology. Their origin is explained in the story of the churning of the Ocean of milk or *Samudra manthan*, found in the *Vishnu Purana*. Other stories in the *Mahabharata* detail the exploits of individual *Apsaras* who were often used by the gods as agents to persuade or seduce mythological demons, heroes and ascetics. The widespread use of *Apsaras* as a motif for decorating the walls and pillars of temples and other religious buildings, however, was a *Khajuraho* innovator in modern descriptions of temple.

The term *Apsaras* is sometimes used to refer not only to dancers but also to other minor female deities, though minor female deities who are depicted standing about rather than dancing, are more commonly called *Devi*.¹

The lively tradition of Indian Sculptures date back to the third century B.C. It was during the time of first Indian Empire the *Mayura* dynasty most probably, the art of carving found its origin in this period. This period is marked by the birth of Sculptures.² It is the branch of the Visual arts. A wide range of styles and tradition succeeding centuries, but by the ninth and tenth centuries C.E. Indian Sculpture had reached a form that has lasted with little change up to the present day. This Sculpture is distinguished not by a sense of plastic volume and fullness but rather by its linear character, the figure is conceived from the standpoint of its outline and the figure itself a graceful, slender and has supple limbs. From the tenth century this Sculpture was used mainly as a part of architectural decorations. Sculpture has been a means of human expression since prehistoric times. It begins to carve

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characters and scenes from the stories of India’s three interconnected religious-Hinduism, Buddhism and to a lesser extent Jainism.³

The presentation tends to be frontal. The most abiding image of Hindu arts are magnificent young women nude, full breasted and often in some strikingly athletic pose. Occasionally these are just female attendants but more often they are characters of legend. In central India the *Apsaras* sculptures have been found at *Khajuraho, Sanchi, Bagh, Bhojpur, Gyaspur, Kholvi, and Dhamnar* etc. Many of them are marked by symmetry, proportion balance, rhythm and serenity, thus melding the *Apsaras* sculptural art inspirational both to the visitors and the artists.⁴ An *Apsara* is a female spirit of the clouds and waters in Hindu and Buddhist mythology.⁵ English translation of the word *Apsara* include *nymph, celestial nymph* and *celestial maiden*. *Apsara* are beautiful supernatural female beings. They are youthful elegant and superb in the art of dancing. They are often the wives of the *Gandharvas*, the court musicians of Indra. They dance to the music made by the *Gandharvas*, usually in the palaces of the Gods, entertain and sometimes seduce gods and men. As ethereal beings that inhabit the skies, and are often depicted taking flight or at service of a God, they may be compared to angels.⁶

Apsara are said to be able to change their shape at will, and rule over the fortunes of gambling and gaming. *Urvashi, Menaka, Rambha and Tilotama* are the most famous among them. *Apsara* are sometimes compared to the Muses of ancient Greece, with each of the twenty six *Apsaras* at Indra court representing a distinct aspect of the performing arts. They are associated with fertility rites.⁷

There are two types of *Apsaras*, *Laukika* (worldly), of whom thirty four are specified and *Devika* (divine), of which there are ten. The *Bhagavata Purana* also states that the *Apsara Urvashi* was born from the Sages *Nara- Narayana* and *Muni*.⁸ The *Rig-Veda* tells of an *Apsara* who is the wife of *Gandharvas*; however the *Rig-Veda* also seems to allow for the existence of more than one *Apsara*. The only *Apsara* specifically named as *Urvashi*. An entire hymn deals with the colloquy between *Urvashi* and her mortal lover *Pururavas*.⁹ Later Hindu Scriptures allow for the existence of numerous *Apsaras*, who act as the handmaidens of Indra or as dancers at his celestial court. *Natya Shastra* the principal work of dramatic theory for Sanskrit drama lists the following *Apsaras*; *Manjakesi, sukesi, Misrakesi, Sulochana, Saudamini, Devadatta, Devasena, Manorama, Sudati, Sundari, Vigadha, Vividha, Budha, sumala, Santali, Sunanda, Sumukhi, Magodhi, Arjuni, Sarala, Kerala, Dharti, Nanda, Supuskala, Supuspamala and Kalabha*.¹⁰ *Apsara* dance taken from the twelfth century *Khajuraho* temple at *Khajuraho*. *Apsaras* are depicted on the base of the temple, a work of tenth century.¹¹

Khajuraho is known for its ornate temples. These temples built by the *Chandella* rulers between AD 900 and 1130. The first recorded mention of the *Khajuraho* temples is in the accounts of *Abu Rihan Alberuni* and the Arab traveller *Ibn- Battuta*.¹² The *Nagara* or northern style of temple architecture reached its apogee during this period. The *Nagara* temple was focused on a square sanctum

which acquired a cruciform shape on account of transepts on either side. It was also topped by gently curvilinear sikhara or spire.¹³

All *Khajuraho* temples are built of fine-grained sandstone, in varying shades of buff, pink or pale yellow, brought from the quarries of Panna on the east bank of the Ken River. Sculptures as *decorative features* of *Khajuraho* temples can be divided into five broad categories. In the five categories one of them category consists of *Apsaras* and *Sura-Sundaries*, and these accounts for the finest and most numerous sculptures at *Khajuraho*. They are executed either in the round, or in high or medium relief on the outer or inner walls, pillars and ceilings. The *Sura-Sundaries* are invariably represented as graceful nymphs, attired in the choicest garments and bedecked in the finest jewellery. As *Apsara*, they are shown dancing in various postures. As attendants of the higher divinities, they are represented with hands folded or carrying the lotus-flower, mirror and water jar raiment, Ornaments etc. as offerings for the deities.¹⁴ The *Sura-Sundaries* are portrayed expressing common human moods, emotions and activities and are often difficult to distinguish from conventional human *Nayikas*. They are thus shown disrobing, , Scratching their backs, touching their breasts, rinsing water from wet plaits, removing thorns from their feet, fondling babies, playing with pets like parrots and monkeys, writing letters, playing on a flute or via painting designs on walls or bedecking themselves in various ways by painting their feet or applying collogium to their eyes.¹⁵

Conclusion- The lovely tradition of Indian Sculptures date back to the third century B.C. most probably the art of carving found its origin Mauryan dynasty. This period is marked by the birth of sculptures.

Sculptures as a decorative features are more important of any historical building. Sculpture is the branch of the visual arts. Sculptures have been a means of human expression since pre historic times. From the 10th century this sculptures was used mainly as a part of architectural decoration with vast number of relatively small figures of mediocre quality produced for this purpose. Decorative feature explained the culture and socio-economic condition in on period. Decorative feature like sculptures and carve character are related form the stories of India's religious books and traditions. *Apsara, Sura-Sundaries and Devatas* are one more beautiful category of Sculptures. The wider spread use of *Apsaras* as a motif for decorating the walls and pillars of temples and other religious buildings.

In modern descriptions of temple the term *Apsaras* is sometimes used to refer not only to dancers but also to other minor female deities though minor female deities, who are depicted standing about rather than dancing, are more commonly called *devatas*. *Apsara and devatas are ubiquitous of the 12th century*. The 12th century temples of *Khajuraho* are the master piece of religious architecture, constructed under the direction of the Chandellas Kings. It was to serve as a temple to the Hindu God *Shiva*. *Apsara* as a motif use for decorating the walls and pillars of these temples. *Apsaras*, divine nymphs or celestial dancing girls are character from Indian mythology.

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Angkor Wat – A Wonderous Heritage

***Dr. Kusum**

Angkor Wat is one of the greatest and finest monuments in the world located in Angkor city that was founded in the ninth century and was an ancient capital of Cambodia. The name Angkor derives from the Sanskrit word *nagara* ('holy city') which is *nakhon* in Thai and may have been pronounced *nokor* or *Angkor* in Khmer.¹ The city was the main centre of the Khmer Empire and generally accepted dates for the Angkor period are 802 to 1432 A.D.² Wat is a Siamese word meaning temple. Angkor Wat complex comprising several other monuments like Angkor Thom, Preah Khan, Ta Prahm, Preah Pithu etc. besides Angkor Wat is the premier historical site in Southeast Asia and is now widely accessible to the tourists. Angkor Wat complex is arguably eighth wonder of the world. It is located six kilometers away from Siem Reap, the provincial capital of the state known by the same name, 320 kms north of Phnom Penh and 456 kms from Bangkok. Siem Reap – the small French Colonial style town is situated picturesquely along the banks of the Siem Reap River. The sublime temple of Angkor Wat, weaving a mysterious spell and absorbing Hindu/Indian culture, was built by Suryavarman II – a brilliant Khmer ruler, from 1113 A.D. to 1150 A.D.. It took more than 30 years to complete the Angkor Wat. The Angkor area remained neglected and mostly abandoned after the fall of Khmer Empire for centuries until a French naturalist Henri Mouhot³ discovered it in 1863. The historic site of Angkor was included in the UNESCO World Heritage site list in 1992.

At the very first sight, Angkor Wat looks majestic and grand and provides a thrilling experience to the visitors. While appreciating the Angkor Wat H.C. Candee remarked, "One can never look upon the ensemble of the Wat without a thrill, a pause, a feeling of being caught up into the heavens. Perhaps it is the most impressive sight in the world of edifices."⁴ Its beauty is astonishing and one is struck by the wonder of the art and architecture of the temple. The materials used in it include sandstone, timber, brick, stucco, laterite, fired clay tiles and metal. It

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has elevated gateways (gopuras), miles of majestic galleries, pillars, towers, bas-reliefs and wide moat. The temple is dedicated to Vishnu – a Hindu God. The colossus monument occupies a rectangular area of about 210 hectares surrounded by a four-wall and a moat always filled with water. The balance, the proportions and the symmetry are the beauty of the temple. The height of the Angkor Wat from the ground to the top of the Central tower is 65 meters (213 feet). It has three rectangular or square platforms (1-3) and each one is progressively smaller and higher than the one below. Covered galleries with columns define the boundaries of the first and second platforms. At the third level the platform supports splendid five towers which are strikingly unique architectural features of Angkor Wat.

Notably, at the third level, only King and high priest were allowed. From this level, one can feel the effect and enjoy the surrounding countryside. You feel compelled to get to the wondrous group of the five domes (Towers), companions of the sky, sisters of the clouds, and determine whether or not one lives in a world of reality or in a fantastic dream.⁵ another characteristic of Angkor Wat is its stone vaulted roof on galleries, chambers and aisles. Steps provide access to the various levels and used link one part of the monument to another. Giant stone lions on each side of the terrace guard the monument. The gateway ‘central entrance’ is so wide that the elephants, horses and carts could pass. Angkor Wat is a replica of the universe in stone and the central tower, rising from the centre, symbolizes the mythical *Mount Meru*, situated in the centre of the universe providing an impressive sight in the world of edifices. The full view of the splendid five towers of Angkor Wat is amazing and exceptional.



Towers of Angkor Wat – Front View

The monument, largely, is depicted in the form of bas-reliefs, paintings and statues, the religious themes of Hinduism, Buddhism and also the might of Suryavarman (II). In the gallery of bas-reliefs (north-west side) tales of Ramayana are depicted in mural paintings. The lengthy epic is written in grand

heroic style and the theme centers on a series of adventures and ordeals of Rama and the abduction of his wife, Sita, by the demon Ravana.⁶ The drama of abduction of Sita by Ravana, rescue of Sita in a fierce battle of Lanka between Rama and demon king Ravana is depicted forcefully. The central figures – the nimbling monkeys as warriors fighting on Rama side against Ravana bring out beautifully the brutality and horrors of war. Similarly, the battle of Kurukshetra between Pandavs and Kauravas is dramatically portrayed in an action-packed scene at Angkor Wat in the gallery of bas-reliefs (South-West side). A well-known story of Krishna lifting mount *Govardhana* is also narrated. He is seen supporting the mountain for several days before Indra admits defeat. Churning of the ocean of milk in the East gallery is another attractive panel. The myth is based on *Bagavata Purana* and centres on Gods and demons who have been churning the ocean of milk for 1,000 years in an effort to produce an elixir. The figures are drawn with such consummate skill that you feel the strength of the muscles as they pull the coiled serpent's body. The beautiful scenes of heaven and hell are also engraved along with scenes of punishment and suffering and leisurely pursuits in celestial palace. Yama riding on a buffalo is represented. Several key events connecting Buddha from childhood through attainment of Enlightenment is also depicted artistically in several bas-reliefs at Angkor Wat. In the south gallery, a battle scene of the Khmer army of the king Suryavarman-II, portraying of a splendid triumphal procession over their enemies is beautifully sketched. Female beauty of the asparas carved out is bewitching. A 17th century Cambodian poet Pang wrote, "These gracious figures, filling you with such emotion that eye is never wearied, the soul is renewed, and the heart never sated! They were never carved by the hands of men! They were carved by the Gods, living, lovely, breathing women."⁷

Angkor ranks as the chief wonder and cultural masterpiece of the world today, one of the summits to which human genius has aspired in stone. There is no such monument to a vanished people anywhere in the world.⁸ Angkor deserves to be saved. For Cambodians, it is the essence of life and that is why the towers of Angkor Wat appear on their national flag as a symbol of unity in recognition of a glorious heritage. The financial needs to preserve Angkor are too great for nation like Cambodia. It is only through integrated planning and international cooperation; the historic monuments can be protected and saved. Fortunately, during dictator Pol Pot's (1975-1978) reign of terror that left up to two million dead, the temple, however, by and large, was saved. Now the Cambodian Government has the support of the outside world and several international organizations (including India) have responded to the financial needs and technical advice for some 40 temples in Angkor area that are accessible to visitors. Archaeological Survey of India (ASI)

was involved in the restoration work of Angkor Wat from 1986 to 1992 and assurance for continued help in future.

Indeed, there is no such wondrous monument anywhere else in the world as Angkor Wat, and it is enjoyable to visit historical monuments in Angkor – the last great opulent capital of Khmer Empire. The best time to visit Angkor is during the cooler months between November and March. Tourists are advised to keep to the well-worn out paths for the fear of landmines. For individual tourist, motorbike or *Tuk-Tuk* is the cheap and the best mode of transport from Siem Reap to the Angkor complex. There are direct flights to Siem Reap International Airport from various destinations and the city is also well connected by roads. People going to Angkor must also see National Museum at Phnom Penh, the finest collection of Khmer art giving an historical insight to the country's past. Accommodation in hotels and restaurants in Siem Reap, varying from modest to quite basic is available. To visit Angkor is to realize The tremendous power of Indian culture that it spread its wings to other countries not due to military prowess but by virtue of their luminosity and spiritual power. It is also time for historians to conduct a serious research as to who were the Indian architectures who built such beautiful monuments to man's faith and energy in Cambodia and other South-Asian countries.

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India And Early West

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Introduction: The ancient cultures of Egypt, Mesopotamia, and Persia have not survived and their present cultures no longer form an unbroken chain linking part with present. Modern, for example, are almost completely dissociated from the civilization which flourished on the nine thousand of year ago. But in India today, Hindus seek inspiration from concepts similar to those originally advanced by their ancestors. Social institutions and relationships, language and literature, are far more continuous than even those of Greece and Italy. Vedic literature and the Jataka, Jewish chronicles, and the accounts of Greek historians all suggest contact between India and west. The main settlements of Harappa, Mohenjo-Daro and Lothal and considerable distances from each other. A number of seals of Indus Valley design and workmanship have been found at various sites in the Euphrates and Tigris areas. Close scrutiny of the seals found in Mesopotamia and a comparison with seals from various regions of western Asia positively indicate that they were either manufactured in the Indus cities or were close copies of Indus types.¹

In the Akkadian tongue, Indian cotton was expressed by ideographic meaning “negotiable cloth” Assurbanipal (668-626 B.C.) cultivated Indian plants including the “Wool-bearing trees” of India when the Greeks first saw Indians, the latter were dressed in “Wool grown on trees” Herodotus mentions Indian cotton, and the first account of cotton grown outside the western boundaries of India was given in 350 B.C. by Theophrastus, who described the “Wool-bearing trees” of (Khalifa Bahrein) stating that cotton was cultivated in India as well.² When perennial cotton plants - originally native only to India - were first grown in western Asia is a matter of conjecture but “since there is known to have been contact between Mohenjo-Daro and contemporary civilizations in Babylonia, it seems likely that the cotton of the Indus Valley were distributed along the Persian coast and as far up the Persian Gulf as perennials could be successfully grown.³ Commercial intercourse between the Indus and the Tigris-Euphrates Civilizations is also demonstrated by the Harappa manufactures found in Mesopotamia, Semi-precious

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stones, such as aragonite came from Gujarat or even the Nilgiri Hills; foodstuffs and metal from Rajasthan or Baluchistan; and shank shell from Southern India. All there reached Mesopotamia during the last hap of the third millennium B.C. on the other hand; white marble seal, an edge, pottery rings, and horned figures are some of the items imported from Sumer into the Indus region. Archaeological researchers have also brought to light Indus remains; belonging to 2000 B.C. - 1000 B.C. in southern Jurymen is Soviet Central Asia.⁴

Indirect contact between ancient India and Egypt through Mesopotamia is generally admitted, but evidence of a direct relationship between the two is at best fragmentary and inconclusive. There are also similarities between places names in Bengal and Egypt⁵, and recently an Egyptian Scholar, El Mansur, has pointed out that in both Egypt and India and worship of Cow, Sun, Snake, and river was common. Of all the Egyptian objects and motifs indicating some contact between Indian and Egypt during the Indus valley period, "the cord pattern occurring in a copper tablets in the Indus Valley and on three Egyptian seals is the most striking link between the two countries.⁶ Where direct or through Mesopotamia, there is "concrete evidence of a network of trade linking up the whole area from the Tigris to the Indus and the Oyez and its extension west of the Euphrates as far as the Nile.⁷ The Oriental Institute near Baghdad ex-cavated at Tell Arab a green steatite vase of typical Sumerian workmanship, portraying a humped bull in front of a manger. As Gordon Child puts it, "in the third millennium B.C. India was already in a position to contribute to the building up of the cultural tradition that constitutes our spiritual heritage as she notoriously has done since the time of Alexander."⁸

The demonolatry of Babylonia with its malignant serpents came to be known in India, and their Babylonian names were preserved in the *Atharva Veda*. The serpent Teammate against whom the *Atharva Veda* prescribes a charm, and who bears a non-Sanskrit name, appears to resemble closely the Assyrian dragon Tamest. The Indus civilization itself was thoroughly individual, deeply rooted in Indian soil, and was already forming the basis of modern Indian culture.⁹ During the second millennium B.C. the continuous area of civilization extended from the alluvial valleys to cover most of western Asia and India, with an outpost as far distant as China. The political history of Mesopotamia, however, for the two thousand years before it came under Persian domination, is full of military conflict. Information concerning Indian contacts with the West during this, the later Indus and period is not precise, although documents from Babylonia and Asia Minor testify to some interchange. Recently, in the Babylonian texts of the kings of Akkad and in lexical texts, Lemans has identified two names. Magana or Makah and McLuhan, with Macron in Baluchistan and with western India respectively.¹⁰ the names of kings recorded in the Casita documents (ca. 1760-1600 B.C.) recall Indo-Aryan deities. It was the Casitas who introduced into Babylonia the use of the horse for drawing chariots, and the late Babylonian name for a horse, *Susie*, seems to be derived from the Sanskrit *asva*.¹¹

Common Cultural Heritage :A fragmentary handbook on chariot racing found in the documents at Benghazi Koki, the Hittite capital in Asia Minor, further endorses the Indo-Europeans' common cultural heritage. Many of the technical terms used for so many circuits of the course are very close to Sanskrit. For example, *aikavartanna travertine*, *panzavartanna*, *shattavartanna*, is used for one, three, five, and seven laps of the race. In Sanskrit, *Varian am* means a turning, the Hittite deities, the Bull god and the Mother goddess, Gars tang is most arrested by "the obvious parallelism with the symbolism and the ritual of the Indian god Siva, a result for which, however surprising, we are prepared by the inclusion of *Muttra*, *Verona*, and *Indra* among the deities of Mittani."¹² During the acme period the Tell-el-Amanas tablets mention Aryan princes, such as Birdies of Yeoman and Suwardata of Kiblah, in Syria and Palestine. The numerals and divine and personal names referred to are actually the oldest specimens of any Aryan speech known to scholars and, significantly, they are in this form very nearly pure Indian, being much more akin to Sanskrit than to any Iranian dialects.¹³

The Phoenicians of the Levant, important in the ancient world as traders, explorers, and craftsmen, were also in contact with India.¹⁴ the Phoenicians were immigrants to Syria from the Persian Gulf. They set up harbor towns and guarded them jealously throughout their history. The Phoenicians, who first seem to have imported it from Syria, found this source exhausted by the eighth century B.C. It was then that they turned their attention to India as a fresh source of supply and organized expeditions for that purpose.¹⁵ Logs of Indian teak have been found in the Temple of the Moon at Mug heir built during the sixth century B.C. under the Chaldean Empire, and in the palace of Nebuchad-nezzar (604-562 B.C. *Tophus* (ape) in Hebrew, is *kopi* in Sanskrit; *alephs* (ivory) in Hebrew, is *tibia* in Sanskrit; and the Hebrew *alums* (sandalwood) is probably from the Sanskrit *Volga*. In tracing similarities in literature, scholars, moreover, have noted the curious resemblance between the Maha-Ummagga Jataka¹⁶ and the story of the judgment of Solomon. During the reign of Solomon (973-933 B.C.) the position of Palestine, situated in easily accessible proximity to India, western Asia, and Africa, became much clearer than before. Solomon's father, David, during his campaigns, had occupied Ezion-Gaber on the Gulf of Azkaban, Solomon retained this position Ezion-Gaber, or the neighboring port of Eolith, was the point of embarkation for India and the Far East, and "he who possessed it and Palestine commanded the bridge which joined three continents."¹⁷ The recent finding in 1963 of a round stone-seal from Pando Rajah Dhaba in Bengal and the identification of its script and pictographs with the Phaetons pictographs and "Linear A" scripts point to the possibility that the Indians of Bengal were in trading contact with the inhabitants of Crete during the second half of the second millennium B.C.¹⁸ .Rawlinson, find Buhler's arguments somewhat unsatisfactory. It has been generally held that the Brahms script was derived from a foreign source, although there are wide disagreements as to the identity of that source. Since the discovery of the seals at Mohenjo-Daro, however,

scholars have begun speculating on the possibility that this alphabet may have developed from an earlier ideographic form of writing used in the Indus Valley itself. Excavations in the Indus Valley have already led to a revision of the earlier view that Indian art had originated from a foreign source not much earlier than the third century B.C.

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The Ancient Police System In India

***Dr. Pankaj Singh**

The role of police in any civilized society is self-evident. The traditional role of police is to maintain law & order and curb the crimes. Organized police performs threefold task on behalf of society: it protects, it integrates and it develops. The police in society is what grammar is to language. Just as words by themselves do not make any sense and they have to held together and given direction by grammar, without which no thoughts can be properly expressed-and it is only through grammar that ideas can be fully developed - , similarly it is the police which holds the individuals together in society, gives them direction in their work and helps them along their path development.

The birth of policeman in man is to be traced from the earliest times when man started emerging from his savage animal hood and, using his power of reasoning and thought, realized the need for self-implement and the benefits of family and corporate life. It is the policeman in man which he guided him through the vicissitudes and sufferings over thousands of years and helped him to develop both individually and as an integral part of the society.¹

An organized police force is, therefore only a projection of the police functions of the society which is but the sum total of the police functions of all individual members of the society. Organized police relieves every individual member of the society from having to discharge his police duties in his day today life so that he can carry out his own constructive work uninterruptedly.

The ability of society to confront successfully the innumerable challenges every day from nature and from internal and external sources is entirely dependent on its power to maintain its internal order that is on the way its police functions are performed. If a society becomes corrupted, it loses its internal cohesion and hence its power of resistance and will collapse when a succession of challenges threatened its existence without the guiding hand of the organized police, it will be impossible to maintain the cohesion of a growing and complex society; and

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without the restraining hand of the police groups forming the society will fall apart and the society will disintegrate. Police in society is life grammar to language. It is the police which holds the individuals together in society, gives them direction in their works and helps them along their path of development.²

The word '*Police*' is derived from the Greek word '*Politeia*' or its Latin equivalent '*Politia*'. The other derivatives of these Greek or Latin roots are '*Polity*' and '*Policy*'. The Latin word '*policy*' means – "*course of action adopted by a government, business, individuals etc.*"

'*Politeia*' stands for citizenship or state or administration of government. The Latin root '*Politia*' stands for state or administration of civilization.

Another derivative of the word '*Politeia*' is '*Police*'. The meaning of the word '*Police*' is the system of regulation for the preservation of order and enforcement of law. Laws may be necessary for the control of internal order and personal intercourse between different members of the society. All these come under term '*Police*'.³ According to Oxford Dictionary "*the civil force responsible for maintaining public order*". Organized police performs threefold task on behalf of the society: it protects it integrates and it develops.⁴ The police in one form or another has existed in the society from the earliest times and the police must always remain in the society so long as society wants to remain civilized and progressive.⁵

The organization of a police department was one of the important aspects of administration in ancient India. It was the duty of the state to maintain peace, law and order and protect all by deterring evil-minded persons from commission of crime and deviation from the normal path of duty.⁶ The department of police helped the state in maintenance of public order and protection of persons and their property.

The organized administrative system and judiciary was based on efficient police system. Sukra is of the opinion that punishment was introduced to prevent the wicked from commission of unlawful acts. It has been said that the most common activities police force embrace uniformed patrol, criminal investigation and identification, prevention and detection of crime.⁷

The ancient police system in India was based on the principle of local responsibility and mutual cooperation. In the village which formed the basic unit of administration, security and peace was a matter of collective responsibility and shared by every resident of the village. The village chief appears to be mainly responsible for the preservation of law and order in the village. In case of murder or theft inside the village he had to trace out the culprit, perhaps with the help of the village people and hand him over to the king. The village council was required to detect crimes committed within their jurisdiction. The smallest administrative unit being the village the policing arrangements of villages were under supervision of the headmen⁸ (*Gramani*). *Gramani* was the main channel of royal authority, being entrusted with local administration. His powers were probably more civil than military.

Mention may also be made of the *Laws of Manu* wherein we find references necessarily vague, to police systems in India. The chief duty of king according to these laws was to restrain violence and punish evil-doers. He had to maintain

patrols, fixed posts and spies. All the king's subjects were required to assist him in criminal administration.⁹

The *Arthashastra*, written by *Kautilya* in about 310 B.C., gives an interesting account of the elaborate police system of his time. *Kautilya* in his *Arthashastra* mentions 18 great officers of the state and calls them *Astadasa Tirathas*.¹⁰ These officers are: 1. Mantrin, 2. Purohita, 3. Senapati, 4. Yuvaraj, 5. Dauvarika, 6. Antarvansika, 7. Prasasta, 8. Samaharta, 9. Sannidhata, 10. Pradeshta, 11. Nayaka, 12. Pauravyavaharika, 13. Karmantika, 14. Mantriparishad – Adhyaksha, 15. Dandapala, 16. Durgapala, 17. Antapala, 18. Atavika, out of these 18 officials many were discharging police and military function.

The *Dauvarika*, who was the warden of the police was keeping strict vigilance in the management of the royal palace and was considered a very important officer. While *Dauvarika* was responsible for the maintenance of law and order of outer life of the palace the *Antarvansika* was in charge of the peace & security in its inner life. The *Prasasta* was a military-cum-police officer and he was in-charge of the munitions. The *Dandapala*, the *Durgapala* and the *Antapala* were the military officers but were discharging a good deal of police functions, they being in charge of the peace and order of the country at large.

The *Dandapala* in latter times known as *Dandaparika*, when he became out and out a police officer; so also was the case of *Durgapala*, who in later times became known as *Kotapala*, and subsequently as *Katuala* or *Kotwal*, *Durgapala* was the same as *Purapala* who was the head of the city administration with the duties of collection of revenue and maintenance of law and order by means of police, secret agents and watchman.¹¹ *Kautilya* describes the administration of criminal law as *Kantaka Sodhana* of criminal law as thorns, which means the eradication of the dangerous element by criminal laws and police regulations.

The police system under *Ashoka* may be summarized as follows: The *Mahamatras* who were the highest executive office in the province were responsible for the overall peace & order. Under them the *Pradesikas* were employed for the work of collection of revenue, maintenance of peace and order and administration of justice. *Maurya* period had not ceased to function at least in Southern India. Important officers of the period performing military & police functions were *Dandanayak*, *Mahadandanayaka*, *Gaulmika*, *Senagopas* et c. peace, order, and security of the realm.

During the period of imperial *Gupta* the administrative institution attained considerable development and political concepts underwent important changes. The administrative institution under the *Guptas* was, therefore, considered sacrosanct and they carried with them the reflection of the divine ideology of the king. But the administration of the country was highly efficient.¹² From the inscriptions of the period we find various departments and offices of state and it is known from those records that some of the high posts were hereditary in character while civil and military officers were very often held by the same person. *Dandika*, *Chaurodharnika*, and *Dandaparika* were police officers. *Dandika* probably had both judicial and the police function while *Chaurodharnika* and *Dandaparika*

had only police duties and they were apparently serving under the *Dandika*.¹³ Inscriptions of the later *Gupta* period refers to police officers like *Chatas* and *Bhatas* who were also probably working soldiers during the time of war.¹⁴ The police department was run by the *Dandapasikas* who in some records is known *Dandodharnikas*. This officer is found in the charter of many important dynasties of India, namely the *Palas* the *Pratiharas* and the *Parmaras* etc.¹⁵

Dandin also throws welcome light on the activities of the urban police department. Watchman usually wandered about the town on routine rounds and also in search thieves. Roads and highways were carefully watched and ladies of suspicious character were seized by them while on duty. Besides the important places, cemeteries were also guarded by them in order to detect the criminals and antisocial elements.¹⁶ Hence, if society is to endure, if human progress has to be maintained both in the spiritual and in the material fields, the society must secure for itself an organization to which it can delegate its police functions to be exercised in accordance with the laws and conventions formed by the society, with firmness and kindness, with the sense of justice and with the real and spirit of a missionary. Police in one form or other has existed in society from the earliest times and there are reference to the police must remain in society so long as society wants to remain civilized and progressive.

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Use of Intoxicants By Early Mughal Emperors

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Intoxicants have been a part of man's life from times immemorial. Even in Vedic times man used to take Somrasa and Sura. However, drinking Sura was looked down upon. Drinking of wine is prohibited by the Kuran. However, Mughal Emperors were used to intoxicants.

Babar (1526-1530) the founder of the Mughal Empire is claimed to have not started drinking until he was twenty-three years old. However, this family had affinity to alcohol. His father Umar Shaykh Mirza had been a great drinker. His uncle Sultan Ahmed Mirza and Sultan Muhammad Mirza died in their early forties due to heavy drinking.¹

Babar himself had carefully avoided drinking due to the influence of his devoutly religious teacher Khwaja Qazi. In his childhood Babar has no desire to drink, despite having been offered wine by his father and others. His decision to start drinking was the result of both genuine curiosity and a great deal of contemplation. Describing one drinking session, shared with his close companions, he commented with characteristic honesty "we drank on the boat until late that night and left the boat completely drunk, I did not remember anything but when I go to my tent I vomited a lot."² Babar clearly enjoyed drinking wine parties once penning the verse.

"Only the drinkers know the pleasure of wine,
What enjoyment thereof can the sober have?"³

Babar found great pleasure in drinking though the act weighed heavily on his conscience. He, however, renounced drinking before the historic battle of Kanwaha with Rana – Sangram Singh (1527). Babar solemnly vowed temperance in the front of his troops in an effort to access a new source of power, that which sprang from moral authority and spiritual purity. He records the event in his memoir

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Tuzuk-i-Babari “Having sent for gold and silver goblets and cups with all other utensils used for drinking parties, I directed them to be broken and renounced the use of wine purifying my mind.” The broken utensils were distributed among the poor and the darvesh.⁴Babar never indicated that he broken his pledge.

Babar’s son and successor Humayun (1530-1540, 1555-56) was more addict to ‘opium’ than wine, Humayun openly admitted to drug addiction – ‘I am an opium eater’.⁵Humayun’s drinking is mentioned only on one occasion, wherein he has glass of wine because he is upset about his brother Kamran’s betrayal in leading rebellion against him. ⁶In the book ‘Akbar’ published in 1919, Vincent Arthur Smith describes Humayun as someone who rarely drank but who “made himself stupid with opium”. The excessive doses of opium were perhaps the reason for his ‘erroneous thinking’. For the reason, he was defeated and expelled from India by his formidable antagonist Sher Shah Suri (1540-45).⁷

Akbar (1556-1605) was the real author of Mughal restoration and architect of the empire. Yet, he was not free from this vice in his early youth. He drank very heavily and was once saved from the “terrible state of drunkenness” by Raja Man Singh during his Gujarat campaign.⁸Akbar too had been an opium user: leaning of the murder of his close friend and biographer Abul-Fazl, Akbar neither shaved nor used opium in his grief.⁹ His brother Muhammad Hakim and all three of Akbar’s sons struggled with addiction to alcohol; two sons died (Murad and Daniyal) young as the effect of alcohol and the third, the future emperor Jahangir (1605-27) was at one point imprisoned by his father in an effort to dry him out.

Jahangir used a similar justification in his own memories, describing regular wine parties in which his courtiers were expected to drink with him, becoming intoxicated with the wine of loyalty. Jahangir memories contain several references to ‘regular Thursday night parties’ and describe court event in which ‘wine bowls and intoxicants were given to whoever wished’ and his servants ‘made happy on goblets of joy’.¹⁰

Jahangir was unique in mixing alcohol and opium. As a result of double intoxication Jahangir’s brain was dried up causing him to make irrational decisions, such as ordering capital punishment for minor offenses. Jahangir openly acknowledged his struggles with alcohol although he remained a permanent and committed drinker and drug user. His court poet composed the couplet for him. ‘I have two lips, one devoted to wine and the other apologizing for drunkenness.’¹¹

His main addiction appears to have been to alcohol, recalling a period wherein he drank ‘Twenty cups of doubly distilled spirits per day’. As a result of this heavy drinking his hands shook so badly that he had to have his attendants lift his cup for him to drink from. ¹²After multiple warnings from physician telling him of the need to significantly decrease his habit, his greatest concession was to decrease his alcohol consumption by about one fifth. When he decreased his alcohol consumption while proportionally increasing his use of opium.¹³At his death, Muhammad Hadi wrote that Jahangir lost his appetite and ‘developed an aversion

to the opium that had been his constant companion for forty years' refusing to take anything more than a few cups of wine.¹⁴

Foreigners soon learned that alcohol could ease their entry to the Mughal court. In 1616, the English Ambassador Sir Thomas Roy offered gifts of wine to officials of state, governors, the crown prince Khurram, even the emperor himself in order to facilitate acquisition of trading rights. Alcohol was a marker of imperial control and power, the gift of wine could 'breach hierarchies', obtain favours and smooth the process of negotiation.¹⁵

Shahjahan (1627-58) is not known to have been a social drinker, there is only a single sad reference, recorded in Jahangirnama and Shahjahanama of the alcoholic king Jahangir forcing his abstemious son, the future emperor, to drink.¹⁶ At Shahjahan's wedding ceremony, his father encouraged him to start drinking wine, arguing that even doctors believed it was beneficial in moderation. Shahjahan, as son of a publicly acknowledged addict, later used the opportunity of the Deccan campaign, when the prince was thirty years old, to mimic Babar's publicly pious rejection to draw on new spiritual and moral strength in his military campaign. Yet rumors swirled in the emperor's later years, a European observer commented that Shahjahan had begun to drink heavily, turning good fellow and requesting casks of grape wine from the merchant community.¹⁷

When Aurangzeb (1658-1707) became Mughal emperor in 1658, he prohibited drug and alcohol consumption within the empire. As the most religiously devout Mughal ruler he did not personally partake in any intoxicants during his reign, including alcohol and opium. Apparently while still a prince and serving as governor in the Deccan, Aurangzeb fell in love with a dancing girl with whom he would often drink wine. Following her death, he vowed never to drink again and thank God for ending the girl's life as it removed the temptation to commit the sin of inebriation.¹⁸

Despite Aurangzeb's effort, it is nearly impossible to find a record of anyone who actually subscribed to his policies when his son and eventual successor Shah Alam was sent to Kabul his tutor reported to Aurangzeb that the prince had taken to drinking, for which the emperor ordered his immediate retention.¹⁹

Aurangzeb's reforms, included a prohibition on the sale of alcohol. He permitted Christians to continue to make and consume alcohol but they faced imprisonment if they were caught selling it. According to Manucci, Hindu or Muslims caught selling intoxicants rushed for harsher punishment, the arm and one leg would be cut off as a result, many nobles took to distilling spirits in their own homes and drinking secretly.²⁰ The more the emperor tried to enforce control over intoxicant use, the more consumption moved into the private sphere.

To sum up we can say that Babar and his great grandson Jahangir, wrote memories of their lives. Much like Babar, Jahangir is incredibly candid about his use of drugs and alcohol. However, where Babar primarily recounts the pleasures brought about by intoxicant use, Jahangir speaks of the problems of addiction.

Babar's focus was on averting a potentially dangerous situation, Jahangir's is one the realization of it. After becoming the emperor Aurangzeb an obstinate Sunni, tried to remove the use of intoxicants but not succeed.

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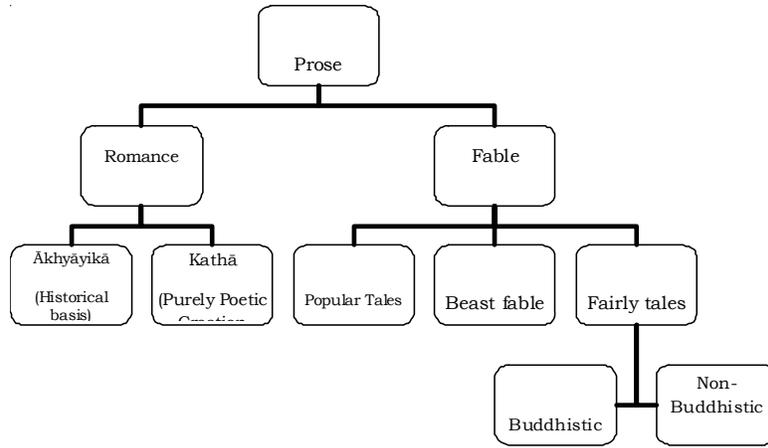
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Prose Literature In Early Medieval India

***Inder Jeet Ranga**

Prose literature has a main place in Indian Sanskrit literature. It has been in vogue since the Vedic age. In the beginning, Sanskrit prose writings were not many in numbers. After sixth century CE, we find that numbers of books were written in prose. It may be divided in two major categories i.e. fable and romance.



There are several stages in the evolution of fables a form of literature. Stories or tales are used as a source of entertainment or amusement. The form of the fable is essentially dictated by its origin. The story is naturally related in prose, but moral is fixed in the memory by being put in verse form.¹

The popular tales, beast fables and fairy tales may be three forms of fables in classification. After short stories, come the longer, more elaborate, and artificially narrated stories in the works of great master like, DaG in, BâG and Vâsavadatta etc. These romances either are based on historical facts or are purely imaginary. According to Amara², types of prose romances names are Âkhyâyikâ and Kathâ.

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Works on Prose- DaG in, a great Sanskrit writer, the author of *Kāvya-darśa* and the *Daúakumâra-charita* was BâG a's compeer.³ The geographical data in *Dasakumâra-charita* also seem to point to a date anterior of Harshavardhana.⁴ So DaG in flourished in the seventh century CE. By the study of *Kāvya-darśa* and *Daúakumâra-charita*, it appears that he was an inhabitant of South India.

The *Daúakumâra-charita* or 'Adventure of the ten princesses' of DaG in, a prose romance, is a work of Âkhyâyikâ type, while his *Kāvya-darśa* is a fine specimen of art in poetry. The *Daúakumâra-charita* is of great interest for cultural history.⁵ It contains story of common life and reflects a corrupt state of society. But this is an incomplete text, its beginning/introduction (Pûravapîtakâ) and end/conclusion (uttarapi>>aka) are not from the pen of DaG in, yet it ranks among the masterpieces of Sanskrit literature.

Subandhu may have flourished later than DaG in but earlier than BâG a. He wrote *Vâsavadatta* before CE 608-09, as it is referred to by Jinabhadra⁶ in a Bhâshya finished in that year. Subandhu may be placed in the beginning of the seventh century CE. We know nothing about the life of the writer and not find his any other work mentioned anywhere. *Vâsavadatta*, has a brief romantic theme, relates the story of Prince Kandarpaketu, the son of king ChintamaG i and princess *Vâsavadatta*, daughter of king of Kusumapura. This is a fine Kathâ- a story of love and romance. He possesses mastery in the use of words and expressions having two meanings. Subandhu was a great writer of India and pre-eminent master of Gadya-Kâvya (prose).

BâG a or BâG abha>>a, is the author of *Harshacharita* and *Kâdambarî*, which are respectively an Âkhyâyikâ and a Kathâ. He is the first poet/author, about whose life and age we know very much. BâG flourished under king Harshavardhana of Kanauj (606-47). He was a BrâhmaG and a court-poet of Harsha. He wrote *Harshacharita*⁷, the first prose historical Kâvya, is a biography. It seems that this work is complete after study. It is not probable that this is the actual end of the work or that the poet left the work incomplete. Rather we are to assume that the end is lost to us.⁸ It is a unique work in Sanskrit literature.

The *Kâdambarî*, on the other hand, is a Kathâ⁹, a story of love and romance. It remained incomplete due to death of BâG while he was working on it. However, it was continued and completed by his own son BhûshaGabha>>a or Bha>a Pulina.¹⁰ The theme of this book is a fascinating love story of Chandrapîda and *Kâdambarî*, it shows through successive deaths and re-births. Running parallel with the main story, we also find the love-episode of Pundarika and Mahâúveta. One-side European scholars criticize the work of BâGa, and other side Indian scholars praise him. BâGa's appearance in prose was like Kâlîdâsa in poetry and drama.¹¹ As a work of history, the *Harshacharita* is of limited value but the *Kâdambarî* is too much value through many folds with reference to manner and customs of that time in particular to religious life of Āiiva.¹² Indian critic/scholars recognize and appreciate the extra-ordinarily rich creative work of BâGa.

We do not find proper Gadya-Kāvya after BâG abha>>a, about four centuries from seventh century to tenth century CE, work was done in classical-epics not in prose. Anânda, a disciple of Bha>>a Vidhyadhara wrote *Mâdhavânala-Kâmakandalâ-Kathâ*. This work came, not earlier than 11th century CE. Probably this work was done in honour of Bhoja¹³, during the period of his reign. However, we know nothing definitely about his time. But it belongs to the most popular stories of India.

Dhanapâla (c.1000 CE) son of Servadeva¹⁴, wrote the *Tilakamañjarî*, prose stories or romance, composed in imitation of BâG's Kâdambarî. Dhanapâla was impressed by his brother Úobhana's advices and became Jaina.¹⁵ He was a court-poet of king Bhoja of Dhârâ¹⁶ and he tried to impress the king by teachings of Jaina religion. VâdîbhasiAha, real name Odayadeva, another Digâmbara Jaina, wrote *Gadya-ChintâmaGi* in the eleventh or twelfth century CE. He closely imitates the *Kâdambarî* of BâG in his work. It describes the life of king Satyadhara and his son Jivandhara.¹⁷ King Chittaraja patronized So hala (eleventh century CE). He wrote *Udayasundarîkathâ* (1025-50).¹⁸

The fables and fairy tales occupy a very important place in the history of Indian literature. The old tales are reflected in the Jatakas and Avadâna. These fables are a treasure house of political and practical wisdom. These tales were the media of imparting useful knowledge to keep the youngsters away from the paths of evil. The short stories in Indian literature may be divided in three major parts i.e. the popular tales, the beast-fables and the fairy tales. The popular tales again may be sub-divided into Buddhistic and non-Buddhistic. GuGâdhya's *Brihatkathâ*, an important work among popular tales, is written in Paiûâchî Prâkrit, a dialect spoken in the northwestern parts of India. A great loss in Indian literature is the disappearance of this book in original form, a work that was ranked beside the *Mahâbhârata* and the *RâmâyaGa*.¹⁹ Most probably, he was in the Satvâhana court between the first and fourth century CE.²⁰

One version of the *Brihatkathâ* is the Buddhasvâmin's *ÆlokasaA graha* (composed between the eight and the ninth century CE), the manuscripts of which are from Nepal. After comparing with other two versions, it shows that this one is more faithful to the original than the two Kashmiri version.²¹

Second of the three versions, Kashmiri Kshemendra's *Brihatkathâmañjarî* is based on the story of *Brihatkathâ*. He wrote this work in about 1037 CE.²² The main story has been given in concise and abridged form. It contains about 7500 verses²³ from original *Brihatkathâ*. The incidents mentioned by the author in the work, are remarkable for their excellent verse. But scholars have not very much appreciated the work. Somadeva, a BrâhmaG of Kashmir between 1063 CE to 1081 CE, writes *Kathâsaritsâgara*, "ocean of streams of the stories".²⁴ It is divided into 124 chapters, called taraEgs or waves²⁵ to be in keeping in mind title of the work. Independent of these is another division into eighteen books called lambakas. He states the real basis of this work to have been the *Brihatkathâ* Kshemendra and Somadeva worked independently of each other. But Somadeva in the course of his narration tells much more than what Kshemendra and Buddhasvâmina did.²⁶

Brihatkathâ occupies a great place in popular tales. This work was very important, interesting and popular. DaG in, Subandhu and BâGa mention the *Brihatkathâ* as early as seventh century CE. Dhanañjaya writer of *Daæarûpaka* has placed the work equallent to the *RâmâyaGa* and *Mahâbhârata*. Trivikrambha>>'s *Nalachampû* (915 CE) and Somadeva in his work *Yauâstilakachampû* praised this work.²⁷ So many Indian scholars have praised the work of GuGadhya. The most ancient book of the fable extant²⁸ is the *Pañchatantra*. This work, popular collection in narrative form, is a remarkable storehouse of fairy tales and beast fables. But this work is not available in original form, and the authorship and the exact date of this work is not known. The *Pañchatantra* is the question of Nîti (right Conduct) its composition for the instruction of the sons of a prince.²⁹

Later on, the *Pañchatantra* attributed to VishG uûarmâ, written in five parts in clear lucid style with a mixture of prose and verse. These parts deal with Mitra-bheda (separation of friends), Mitra-prâpti (winning of friends), sandhi-Vigraha (war and peace), Labdha-nasa (loss of one's gain) and Avarikshita Kariya (hasty action).³⁰ The importance of this work may be judged from the fact that this book has been translated into over fifty-five language of the world³¹ This is the first book of Indian literature, which was published in English.³²

The *Hitopadeæa* is another beast-fable literature written by NârâyaGa PaGita. The author gives his name as NârâyaGa, whose patron was Dhavala Chandra, as one manuscript of the work is dated 1373 CE.³³ According to Keith, its date cannot be later than the eleventh century CE.

After a brief discussion of ancient literature, it is clear that literature is not the amount of information but a combination of knowledge and wisdom. Knowledge comes from the books but wisdom comes from introspection and scruples, i.e. sense of right and wrong, which is important for our entire existence.³⁴ Great literature has its own advantage. It has permanence co-extensive with human life and passion and aspiration. The science of yesterday is no longer science: it has already become history. Literature is always literature. True literature represented in the works of poets and dramatists. True literature can never become stale, or out of date.³⁵ A vast and voluminous literature is intimately linked up with the study of India's past. Literary activities became facts of history. The spirit of the age found in expression in relating literature. Literature of the early medieval India as a source, for the study of history brings both interesting and significant results; it reveals a vast body of material, and at the same time, it shows the definite limitations of such material as a basis for historical knowledge. These are the great sources to construct the history of Early Medieval India.

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Study of The Inscriptions of The Jagannath Temple of Puri : Unveiling New Facts of Odisha History

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The history of Orissa (Odisha), very often, has become obscure due to wrong interpretation of inscriptions. This paper is a careful restudy of the important inscriptions on the wall of the great temple of Lord Jagannath of Puri which reveals the authenticity of the famous popular tradition connecting to the succession history of Suryavamsi dynasty of Orissa. Gajapati Kapilendradeva & his son Purusottamadeva of this dynasty are well-known in Orissa, because they not only have ornamented the pages of history as two great kings of Orissa, but also have established themselves as popular heroes of a number of legends & interesting stories. Popular traditions say Purusottamadeva was the youngest son of his father.

Gajapati Purusottamadeva has written in his “*Bhubaneswari Stotra*” as – “*Kapilendra Nandanoaham Tadanugraha Maatra Labdha Saamraajyah*”. It means, “I am Kapilendra’s son and due to his sympathy have got the empire and throne”. It is clearly understood that Purusottama was not the legal successor of Gajapati throne. It is known from *Maadala Paanji* (Jagannath temple chronicle of medieval period) that Kapilendra had an elder son named Hamvira who once revolted after Purusottama became the King.¹ These two evidences show us that Purusottama was not the eldest son. In this context historians as well as researchers have drawn many pictures of probability. In *Maadala Paanji* it is mentioned that —

“ *Raatra aagyaan hoila,
Purusottama raae rajah heba.
Taahaasuni rajah bada bismaya paai tabada hele.
E Anke badadeule aakaashabaani helaa* “².

According to some historians of Orissa, the weakness towards sub-wife or concubine (*Phul-bibaahi*) made Kapilendra to take this indecent step. In order to

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check the complaint of subjects & courtiers, as a trick, he propagated this as Lord Jagannath order. Historians like Dr. N. K. Sahu has written, “It is rather strange that Kapilendra set aside the claims of Hamvira and other princes for throne and chosen his successor Purusottama who was probably the youngest prince and son of a Brahmin lady. The story might have been created to give religious justification to the rather unexpected decision of Kapilendradeva stating that it was a will of Lord Jagannath.”³

Historian Dr. K. C. Panigrahi also mentioned the dream tale of *Maadala Paanji* as a clever technique. To him – “Lord Jagannath’s Will, expressed in dreams, was a clever means of propaganda.”⁴

Historian Pravat Mukherjee also opined the same when he says – “ It is almost certain that the popular belief in iispension of Jagannath in Purusottama’s favour enabled Purusottama to gain the throne. But the popular belief, in a miracle, sealed the fate of Hamvira.”⁵

Broadly speaking almost all the historians mentioned this tale of *Maadala Paanji* as a clever means. Some discussers clearly blame the money-thirsty servants of *Srimandira* (Jagannath temple of Puri) to be involved in the intrigue. Dr. Gaganendra Nath Dash, in his ‘*Janashruti Kanchi-Kaveri*’, has written this in Oriya language.⁶

Here Dr. Dash also rejects the dream-tale of *Maadala Paanji*. It is sure that due to the extraordinary sayings in *Maadala Paanji* these scholars do not give the prestige of a pure history. But it will also not be right to give the prestige of history to each & every thought. So we must honestly examine this deed of Kapilendra without any sentiments.

There are five Oriya inscriptions of Kapilendra found in the Jagannath temple wall. These inscriptions can help us for the solution of our problem.

The date of 1st inscription is 9th December, 1438.⁷ It is engraved in the 4th year of Kapilendra reign. Here no designation is attached with his name. It is an insignia. Exemption of salt tax is declared in this inscription.

The date of the 2nd inscription is 12th April, 1452. It is written in the 19th year of Kapilendra’s reign. Here, for the first time, “Goudeswar” is attached to his name. After defeating Mallika Parisha, Gajapati donated “Pundarika Gopa” saree to Lord Jagannath.

The date of the 3rd inscription is 12th December, 1464. It is written in the 31st year of Kapilendra’s rule. Here, ‘Goudeswara’, ‘Nabakoti’, ‘Karnata’ & ‘Kalabargeswara’ titles have been given to Pratapa Kapileswara. For our discussion this inscription is very useful. It says —

“ *Sri Purusottama Katakara dakshina ghare maajanaa mandapare Mahaaraajaa bijekarithibaa samayare ehaa lekhaaibaaku Sri chhaamuru nirdesh helaa- He Jagannatha. Mora baahaara o’ bhitara samasta kathaa jaanu. Mora nijar boli jete jaahaa dhana, ratna baa anyaanya padaartha achchi, se sabu ta tora, Ya tharu aahuri mulyabaan kaunasi sampad yadi mo paakhare thaae, tebe tu kaha- taahaa ehikhyani mu brahma-haatare teki debi. E bhumi khanda mora*

nuhen, tora. Tu jaahaaku anugraha karibu, mora se - xxx...xxx...(words not clearly read).”

But the historians do not pay emphasis at all to this inscription and blindly blamed the statements of *Maadala Paanji*. They cannot believe on the religious minded ruler of that age. Only prof. R. D. Banarjee has but wrongly mention-ed about this inscription as — “Another inscription was incised in the 31st Anka on 12th December, 1464 which records that the king held court in the audience hall of the southern block of rooms and regi-stered vow to bestow all precious things possessed by the king on Brahmins”.⁸

Needless to say, the real meaning of this inscription is something else. Especially it is not a grant or donation, rather a ‘*Praarthanaa*’ (prayer). Voice of a pathetic self-reverence is experienced here. “*E bhumikhanda tu jaahaaku anugraha karibu*” (this land depends upon your sympathy) tells us about Kapilendra’s thoughtfulness for the successor of his empire.. It can be said that the 3rd inscription is incised two or three years before his death. At that time Hamvira and his son Dakshina Kapjleswar Kumar were reigning in the south.⁹

Since then the question of depriving Hamvira of the Gajapati throne has surely come to Kapilendra’s mind for some reason.” It is not a secret record and was written on the temple for the knowledge of the public. The writer of the then Madalapanji mixed his own imaginations with the meaning of the inscription and wrote— “*E Pruthi kaahaaku aagyaan heba, mu taahaa jaanibi. Sehidina raastra aagyaan hoilaa...*”. But, why should Kapilendra be responsible for this accounts of *Maadala Paanji* ? If Madalapanji had been written at the order of the kings, then each page of *Maadala Paanji* must have been free from the low & satirical terms like—”Ginipua” (to Chodagangadeva) “Khaparachata” & “Sindhichora” (to Kapilendradeva) etc etc.

Now the question arises how such a decision of betraying Hamvira and a moral courage of engraving the same decision on the walls of Jagannath temple came to Kapilendra’s mind? Had Hamvira revolted against his father? Really, we know from *Maadala Paanji* as well as from histories about a revolt in the Deccan. Historian R. D. Banerjee has written – “After fighting long wars with Bahamanis of Bidar and Vodeyars of Vijayanagar, he was faced with powerful rebels in his own country”.¹⁰ Dr. N. K. Sahu writes – “Even his eldest son Hamvira who had fought a number of battles for him at last joined hands with the rebels.”¹¹

Of course, some historians opine differently on the reason of the event. They write that when Kapilendra deci-ded to make Purusottam as his successor Hamvira became rebellious. But Dr. K.C. Panigrahi thinks that his son Hamvira revolted first and then Kapilendra chosen Purusottam. He writes – “The revolt of Hamvira, aided by his son, could have been the cause of his father’s partiality towards Purusottam.”¹²

Anyway, it is agreed upon by all historians that Hamvira had led the revolt. After a career of military expedition Kapilendra at last breathed his last on the

bank of the river Krishna. Just before this expedition he has incised his fourth inscription on the wall of that temple which is more important than the third one. It is exactly as follows —4th Lipi // Left side of Sri Mandir wall //2ft 8 inches x 9 inches // 6 line //35 Anka, Mesa, Krishna Chaturthi, Wednesday // 1467, April 25

- 1st line : *Birashri Gajapati Gaudeswara Pratapa Kapileswaradeva
Maharajankar Vije rajye.*
- 2nd line : *Samasta 35 Srehi Mesa Kr. 4 Budha Bho' Jagannatha toha sevak e —*
- 3rd line : *Manta janaauachchi raaijajaaka e sa'anta maananka muin
Paaikaraautaku Kari.*
- 4th line : *x x x x baalakaalu posi aanili emaane mote sabuhen chhaadile.*
- 5th line : *Emaananku jaahaa anurupe bihibi niyojibi.*
- 6th line : *Bho' Jagannatha ekathaa mohara dosa adosa bichaara.*

(Reading by Pandit S.N. Dash ; Dating by— M.M. Chakrabarty)

Prof. R.D. Banarjee writes, “It records a pious wish on the part of the king and cannot be fully understood on account of damage. Mr. Chakravarty informs us in a note that the Zamindar of Kundajori rebelled in the 35th Anka year according to the Madala Panji and was helped by many of the Kapilendra's officers”.¹³

Dr. Pravat Mukherjee writes, “In his Jagannath temple inscription dated 1467 he addressed the deity complaining against the refractory conduct of some of his subordinate chiefs.”¹⁴ He again says, “In his fourth inscription (i e. the 35th Anka) in the Jagannath temple the king addressed Lord Jagannatha complaining against the conduct of some vassals (*Samanta*) of the kingdom”¹⁵

Dr. N.K Sahu writes, “One of his inscriptions dated in 35 *Anka* reveals that he was forsaken by some of his trusted people and he promised in the name of Jagannath to punish them.”¹⁶

Dr. K.C. Panigrahi writes, “One of his inscriptions in the Jagannath temple at Puri dated A.D. 1464 states that he had been forsaken by his former soldiers and servants. Therefore, he entreats Lord Jagannath to allow him to treat them as they deserve.”¹⁷

Dr. Gopinath Mohapatra writes, “In the thirty-fifth regnal year he prayed to the Lord, whether he should punish the subordinate kings for their rebellious activities.”¹⁸

It is to be observed that the word “Sa' anta” is meant as Zamindar, vassal king, courtier, Samanta, servant or soldier by each and every historian. So it is worthless to say that king had teamed up (reared up) any Samanta or Zamindar from childhood. It can be utilized only to son, grandson etc. It is more reasonably meant for those sons & grandsons rather than the *samantas*. If they act badly towards the sovereign, they will be expelled from the kingdom and all their property confiscated.”¹⁹ If there is such a pre-incised code of law for the *samantas* then what is the reason for expressing worriedness by the king (emperor).

So the word 'Sa'ant'a is not referred to the *samanta* (vassals) but to the prince. In the statement of "Emaane mote sabuhen chhaadile" or 'they went against me' a deep pathos & disillusionment is expressed which is not meant for any vassal-officer. So we must investigate the truth independently & carefully from the 35th *Anka lipi* (inscription) of Kapilendradeva to arrive at any historical conclusion.

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Historiography of Tuluva Dynasty (Vijayanagara Empire)

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Man is a rational animal from the ages. The necessity of the man is the source of his achievement. Knowledge of History is every important to build a meaningful future. Man of the particle age of period would be a primary source to the History as society being a absurd thing. Here individual will become a society. Therefore a systematic study is necessary to find a good subject. In olden days History was studied traditionally, but in the modern day's scientific study of History is an urgent. Research of History studies the place, scope impotence Meaning aims and objectives, etc, of the Historian idles subject matter. History covers the study of the developments and under developments of the man from the ages. The country which forgets the past doesn't have the future, so History stands unique among the other subjects.

The writing of History took a scientific and systematic form in the 19th century. It is a History of written History. An art of writing History concerned to Tuluva of Vijayanagara has grown remarkably. A.D, 1900 to 2000, different kinds of writings was brought to light. Writing of a Regional History as Provincial, National and World, for example. Vijayanagara kingdom has been studied that it was founded by, kuraba community or Vishnavas or others. If we take it in two languages some historians say that Vijayanagara kings were kannadigas others say that they were from Andra, and Tamilnadu, but in the modern days histories studied is broad way. And it is researched in a wider meaning irrespective of state, region or community. On these bases Vijayanagara kingdom and its History has been placed in Indian History it is not restricted to only History of Karnataka. Vijayanagara kings kept the region safely for three hundred years. In this point of view all modern Historian and thinkers presented History with a wide vision.¹

It can be said that writing of History began from the age of Greeks. Here I few definitions of History have been presented from different scholar's

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philosophers and customs and many more. According to Koutillya History contains myths morals and customs and many more. According to Aristotle, History gives logical informational of objective study of the research. Karl Marks “History of existing society of the peoples fighting etc. finally I can conclude the experience of a Historian itself is History “As J.J.Gragan’s observation, “Historiography is not History. It is the History of History. Historiography is a distant discipline and branch of study”.

The work of formation of History and Historians are unshakable sources to produce and present the History by understanding the present and the past History. The main aims and objectives of the Historians are to collect the knowledge expand the boundaries or limits of the writing of History. History is not like a study of politics Sociology, Art or Any other theoretical and subjective subject. It is a product of intensive research. So it has got a special place in the History of human beings. History is a blend of knowledge and experience therefore many scholars have produced Historical books which have studied in detail and analyzed them, this is the main objective of the study.

In the present study all the works, books and articles published so far from A.D. 1900 to 2000 are used as the sources. Along with this the important works concerned to Vijayanagara have also been taken. A list has been prepared to help and make easy to our further study as. The title of the book. Auditors, authors, publisher’s year of publication, parts and pages have been prepared first this helped for my systematic study. Rather than this suggestions and advisees of the scholars have been and as the sources of the study. Original source are the pillars of the History without this will be baseless. While discussing about the Tuluva dynasty originals and the facts have been taken in to account. According to the age, period the study is checked and libellees.

Some books are available on Art of writing History. Such kind of books is firstly, “Development of South Indian Historiography” an essay on “Vijayanagara Temple in Karnataka” by Dr. S.N.Shivamurti, Dr. Nayakwdi has written Vijayanagara: A Histiriographical Critic, Prof. Shaik Ali and K.S.Sivanna wrote something briefly on Vijayanagara History is the history of Karnataka. Many more work Articles, paper and journal by deferent writer Dr. Venkatarahnam, DR. M.B. Padma, Dr. K.P. Iranna, Smt. Mahadevi Hagergi, Burneard J.Halm, R.J. Collinghood and Herbert Butterfield etc. These stawlworts have given tremendous sources of Historical knowledge to the modern and young scholars. The above all books are representing the art of writing History but they don’t focus on Tuluva dynasty in particular. They are referred to show how these works focused on the books of Kannada writing about Tuluva dynasty.

The political background of Tuluva dynasty rule begins form the king Narasanayka and it ends with the death of Sadasivaraya in 1570 A.D. Earlier Narasanayka was the minister of Narasimha. He totally destroyed of 2nd Narashima and occupied the throne of the dynasty. Narasanayaka grew very strong that at the

end of his rule he did his wish to make Krishnadevaraya as his successor, but he wanted his son to be the king. The detail explanation about the relation with Portuguese. Kalinga invasion, Srilanka and last days of Krishnadevaraya is discussed in detail 1565 A.D. Talikote war, death of Ramaraya and this in 1570A.D.with death of Sadasivaraya. Tuluva dynastyof Vijayanagara was totally ruined. The History of the Vijayanagara Empire ends here.²

History is not a study of political events in the past. It is totally a study of Civilization. Science and Technology based research of History had taken place in the 18th century only. From the past 20 years History women has become special field of the study. In a certain period, Economical and Social History were forgotten, for the sake of influential political History. But in the hands of modern research scholars even local and minor administrations have been focused. Some very much interesting questions like why were the Vishnava Temples destroyed, why were Shaiva Temples not Destroyed, This kind of questions are being tried to be solved by the young research scholars.³

Art of writing History itself has become History before 19th century there was less impotence for that real exaction of History had been taken place. A Historian should know the both present and past to present the glorious History of the past. Herodotes, Thucydides from Greek and Sencer Cato, Livi, Cornilious, Tucitus from Rome are the important Historians of the art of writing History. From 1757 AD to 1947 AD, there was a harvest of History in India. Robert Armeya, James mill, Mount Stuvart Elphinstone, Mecauley. K.P.Jayswal, R.G. Desai, Sir Jadunath Sarkar, Damoder, M D Habeeb, Dr. P.B.Desai have given their own contribution to the History of the Mankind.

Here thearticles written on Tuluva dynasty”between” 1900 AD to 1950 AD, has been covered it is very difficult to give a good scope and touch to the articles on Vijayanagara Empire. There I tried to introduce books published in the age mentioned above ‘A Forgotten Empire’ by Robert Cavell published on 1900 has been discussed in detail.Along with this ‘Jeerna Vijayanagaradarsham’ by Ramaswami Ayanger, ‘PampaYatre’ by V. Seetaramaya. ‘Vijayanagara Kingdom’ by P.B. Desai, ‘Kanaka dasarukanda Vijayanagara’ by Betageri Krishnsharma, ‘History of south’ by B.G. Chimmalagi and ‘Bharata Dharshana’ by Javaharlal Neharu, and ‘Vijayanagara’ by V.Ragavendra Rao has been studied in detail in this study.⁴

The present study covers the articles written on Tuluva dynasty in between 1951 to 1975 AD. It is very difficult to give a good scope and touch to the articles on Vijayanagara Empire. There I tried to introduce books published in the age mentioned above. ‘Vijayanagara Samrajyad Kalanikshepa’ by Ramrao, ‘Vijayanagara Samrajyad Chritre’ by Hunumantray, ‘kannadaNudi ‘by Shrinivasamurty, ‘Kannada Nadina Charitre’ by Shreekanthayya, Saletore,P.B Desai, ‘sajeeva Samskruti’ by Krishnaraya, ‘Krishnadevaraya’ by Trivikrama, ‘Vijayanagara Kale mattu Sahitya’ by Pulumati Shyamarao, ‘Pravasi Kanda India ,Vol-2’H.L.Nagegowda, ‘Bharatiya Shilpa’ Shivaram Karanta, ‘Karnataka Samskruti Sameekshe’ by Tipperudraswmi.⁵

The present study covers the articles written on Tuluva dynasty in between 1976 to 1989 A.D. There I tried to introduce books published in the age mentioned above. 'Hampe' by Filiyoja, Karnataka Samskruti Parampre' by Muguli, 'Karnataka Veeragallugalu' by R.Sheshashatri, 'Vijayanagara Vastu Shilpa' by B.R.Gopal, ;Karnataka Charitre' ByM.B.Muddachari, 'Krishanadevarayana Dinachari' by M.V.Seetaramayya, 'Karnataka Janajeevana' by Betageri Krishna Sharma, 'Sri Kshetra Tirupati' by Adya Ramacgari, Pracheen Karnatakada Raniyaru' by Channaakka Eligar, 'Bharatada Pracheena Nanyagalu' by A.M. Annigeri, 'Ithehasa Mattu Samskruti' by A.V. Narasimamurty.⁶

The present study covers the articles written on Tuluva dynasty in between 1990 to 2000 A.D. has been covered. There I tried to introduce books published in the age mentioned above. 'Karnatakadalli Sati Paddati' by B.S.Shet, 'Karnataka Niravari Artashastra', by T.Govindyya, 'Ballary Jelleya Stalanama' by K.M. Veerabadra Sharma, 'Vijayanagara Kalada Samajada Kelavu Anista Paddati' by BasavarajayyaMathad, 'Hampi Parampare' by T Parameshwr, 'Karnataka Vastu Shilpa Mattu Chitrakale' by S. Rajashekhar, 'Vijayanagara Kalada Sainy Vyevaste Mattu Yudda Neeti' by S.Y. Somasheker, 'karnatakada Kotegalu,Vol-1' by Chanabasappa Patil, 'Hampiya Smarakagalalli Janapada Amshagalu' by Chaluvaraju, 'Karnatakadalli Videshi Nanaygalu' by M.Narashimamurthy .⁷

The Tulu kingdom of any subject is depending on its broad and wide studying field. The Tulu kingdom of History is growing and widening day. But here works written on Tulu kingdom have been recognized. Having studied the limited subject of Tuluva kingdom Kannada Literature the time has been fixed from 1900 to 2000 A.D. by giving a picture of Vijayanagara kingdom. The light of the Tuluva kingdom is for coasted. The present study has covered the Historical work. In the present study the progress of growth of writing / Article belonging to Tuluva dynasty of Vijayanagara Empire , its nature vision, methods, scope and different Historical thoughts has been presented.

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Merchant Community & The Economic Prosperity in Medieval Karnataka

(Special Reference to Hoysala Dynasty)

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Merchants of south India formed trade guilds in order to organize and expand their trading activities. Trade guilds became channels through which Indian culture got exported to other lands. From 11th century to the 13th century. Trade community is one of the important organizations. Conventionally, historians have called this community “guilds”. In relation to the associations of the traders; too we prefer to use the same less colourful expression “organization” to indicate this association. This will be closer to reality and will preclude the possibility of misunderstandings arising out of unlikely comparisons. Sometimes those who followed a particular trade or dealt in a particular item of trade formed organizations of their own, such as these of fruit merchants, jewelers, oilmerchants, cloth merchants and others.

Several trade guilds operated in medieval southern India such as Gatrigas, Nakara Mummarindandas, Ayyavole 500, Ubhayanadesigal, Settis, Settiguttas, Biravaniges, Gaveras etc.,¹.

Ayyavole Ainnurvar (Five Hundred Lords of Ayyavole)

This was the most important and powerful Trade communities. Ayyavole dominated trade organization of the south. The Ayyavole-500 were variously known as Ayyavole Ainnurvar, Virabalanju and Nanadesis. It had its origin in Ayyavole or Aihole in Bijapur district, Karnataka state in 8th century. But became a powerful organization in twelfth and thirteenth centuries in Tamil country. From Tamilnadu, it spread to coastal Andhra and Kerala and from Karnataka it spread to Royal Seem and Telingana.² The Ayyavole merchants called themselves children of Ayyavalapura “Parameshwara Makkal”, Bhagavatiya Makkal etc. The Ayyavole

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association included the Gaveres, Gatrigas, Settis, Settiguttas, Settipura, Nanadesis, Nadu, Nagaras and others.

The Ayyavole merchants were a class of wandering merchants, visiting all countries, villages, cities, towns with valuable articles in their bags. They used asses, buffaloes and carts for transporting goods. The articles they traded topaz, cardamom, cloves, sandalwood, Camphor, saffron and such perfumes and drugs, grains, elephants and horses.³ It is clear from the some inscriptions that Ayyavole Ainnuruvar association consisted of several merchants who dealt in various items of merchants in far off places. They were rich and had connections with the ruling class of south india. The ayyavole association become so well known that by the period of the chalukyas of kalyan merchants in all parts of south india claimed to have come from Ayyavole or looked to the five hundred as their ancestors in order to participate in the goodwill of the Ayyavole merchants.⁴

Nanadesis : Another one important trade communities is the body known as the Nanadesis, which played significant role in medieval trade. The Nanadesis merchants were the persons who conducted trade in different lands, the Nanadesis were a powerful autonomous corporation of merchants whose activities took no account of political boundaries. They visited all countries in the course of their trade and they visited all countries in the course of their trade and they enjoyed a respected and privileged position everywhere. They had their own mercenary army for the protection of the merchandise in their warehouse and in transits.⁵ The Nanadesis were men of honour and boundless charity who spent a part of their profit from trade on public benefactions without distinction of caste, sector religion.⁶

Nanadesis were the merchants who were mainly engaged in foreign trade or long-distance trade. They built temple in Burma in the 13th century and made a grant of gift to that temple. They not only financed of temple, but also lent money to the kings. Thus the rulers did their best to protect the associations.⁷

The Nanadesis undertook some public works like excavation of tanks of erection of temple. For instance, the Anuru (chikkamagalur dist)⁸ inscription refers to the nanadesis of Avanur who excavated a tank and erected a temple in which some Garudas installed the deity. Sometimes they were witness to some endowments. For instance, Kachamachanalli (Tumkur District)⁹ inscriptions of 1180 refers to the grant of Nagachari tank as Netra-patta to Pociyakariyanayaka, who died in battle in the presence of Brahmanas of kudatur and Nanadesis of the town on here ditary basis.

Mummaridanda The Mummaridandas was another corporation of trade community who claimed to have come from the line of the 500 chiefs of Ayyapurai.e..Ayyavole. They had their headquarters at first in Dvaravathipura and subsequently at Kurgod in Belarry District, which was like second Halebeed to them. Mummaridandas were one of the prominent group of merchant community of medieval Karnataka. Mummaridanda may be translated as the avante grade holding the "Danda or Stick".¹⁰ Hiremath described Mummaridanda as a trade organization, which associated closely with the Ayyavole Ainnuruvar, in order to give due respect to the main organization.¹¹

They seem to have conducted their trade activities in weekly fairs and towns. Merchant associations in Medieval Karnataka maintained their own mercenary armies to protect their merchants in transit or their warehouse. They were designated Mummaridanda, Manavirar etc.¹² They may have been hired by traders to ensure protection for itinerant groups and for caravans and also to guarantee the safety of trading settlements. In the beginning they were hired for protection but later engaged in various forms of trade themselves. By 11th and 12th century they were mentioned frequently along with Ayyavole Ainnurvar, but in a subordinate relationship to them.¹³

Ubhayanadesis: The Ubhayanadesis were probably a group that traded both within the country and vaddavyavahari (great merchant) and Mahavaddavyavahari (senior great merchant). Ubhayanadesis appear to have traded in various items such as oil, arecanut, betel-leaf, paddy, coconut, sarees and jaggery. They were procured in the weekly fairs. Some of the prosperous Ubhayanadesis spent a part of their income on religious institutions and public works.¹⁴ For instance, the Doddagaddavalli (Hassan dist)¹⁵ inscription of 1168 refers to the chief of Ubhayanadesis viz., kamanarayaka who made a grant of six gadyana for the maintenance of water shed for a period of four months during summer on the highway.

Mahavaddavyavaharis- Another one category of merchants called Vaddavyavahari and Mahavaddavyavahari. We saw in above section that the Nanadesis and Ubhayanadesis or Mahavaddavyavaharis. These merchants are known from documents investing their income both on religious institutions and on public works. The inscription of Shravanabelagola (12th century).¹⁶ Doddagadavalli¹⁷ and Bastihalli (Hassan dist) refer to the erection of temples and basdis and endowments made by them for maintenance, renovation and worships of the temples.

Desi desi is another merchants community. It has been interpreted as 'Sreni' or association of dealers.¹⁸ It is accordingly, invariably used for the merchants who came from outside and so it could be the association of interstate or international traders. It is also possible that desi is the distorted form of desasamsha which according to medhatithi¹⁹ means a combination formed by persons professing the same faith or path even though inhabiting different countries and belonging to different castes.²⁰

As mentioned earlier, in the early medieval period trade was conducted through border and in a limited way. During the Hoysala period trade assumed greater significance as a result of a large number of factors which we have discussed above. Usually tax on land was collected in kind. Besides this, increased volume and range of trade enabled to meet the requirements of the state such as in ornaments, elephants, horses and precious goods. This led to greater interdependence between the state and the merchants.²¹

The state and its agencies took keen interest in setting up markets like weekly fairs and providing facilities to traders. They even established warehouses and resthouses with the growth of trade especially foreign trade the nature of economy

underwent profound changes. There was greater influence of trade and market on the economy. Hoysala country came to have customs houses where an officer called *sunkadaadhikari* or *perjunkaadhikari* levied toll on the goods that were from one place to another place.²²

The Settis, Settiguttas, Gavers, and Gatrigas are more trade communities in Medieval Karnataka.

All above we observed keenly, trade had its impact on society. The economic prosperity of the merchant community made them to invest their capital not only on trade and commerce but also on land, temple and other areas. In this way medieval economy of Karnataka in south India underwent changes with the growth of trade and commerce. The association of trading communities institutionalized trade and thereby improved the economy of the state. Further they were occupied an important position and they were involved in public works like land reclamation, temple construction, water tank construction and establishment of weekly fair and other trade networks certainly enjoyed all the privileges.

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**Devaraja Cult, South East Asia And Use of
The Cult By The Mighty Ahom Rulers For
Their Political Sway In Upper Assam During
Their Period (1228-1826) :
A Comparative Study**

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Introduction - Devaraja cult means (either 'god-king' or king of the gods') cult, instituted at the beginning of the ninth century, though its precise nature has been debated, was presumably suave nevertheless, and for a number of kings of Ankor it represented for them the sanitation of their role. The ruler thus became a Charkarvartin, or the universal ruler, allegedly the living embodiment of the Devaraja, or the divine essence of Kingship.¹

The Devaraja cult of Cambodia also assimilated the older Nâga-serpent tradition; the linga temple of the Devaraja frequently became later the tomb of the divine ruler. Because of this, secular nature it became the court religion of Cambodia for 250 years. In maritime south East Asia, it implies that kings were originally divine beings who descended to earth for the benefit of mankind, but returned to heaven as soon as their task was accomplished. This in turn required, however, the performance by the deceased king's success of the appropriate rituals.²

Sukafa, the leader of the Shans who laid the foundation of the Ahom kingdom in Assam is said to have left Maulung in 1215 A.D. and struggled a lot in the year 1253. He established **Saraidew** as the first capital of the Ahoms. At the time of his migration to Assam Sukafa and his followers were not converted to the Buddhism as their counter parts like khamtis, Phakials etc.³ After the accession of Sudanpha or Bamuni Kunwar, the Ahom had followed the policy of divine theory of kingship and this was a significant development in as much as it sought to project the heavenly image of the Ahom kingship so as to justify the despotic and absolute nature of the Ahom monarchy.⁴

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Influence of Devaraja Cult In South East Asia During The Medieval Period And Some Issues

The significance of the idea of divine kingship is rather a ritual statement. But this statement, though it may not have worked magic for the political fortunes of rulers, may be important enough in its own way as an expression of cosmological belief. Further, the agrarian societies lacked the modern idea of an impersonal state commanding.⁵ There are various sorts of evidence of the divine sanction for kingship. One example is the Indo Chinese linga cult, where the lingas were given the names of kings who endowed them in combination with Siva's title Isvara. As we have seen, the Chams had such cults at Mi-son, with a Bhadresvara and subsequently Sanhubhadesvara. In Ankor, above all, many lingas and statues of gods were endowed by kings and by members of the royal family and the great men of the land.⁶

Mainland South-East Asia

Ankor (Comdia) and Devaraja Cult- Jayavarman II, the legendary king of Ankor had revived the ancient Devaraja symbolism of universal kingship occurred after his occupation of Hariharalaya (819-820). With the solicited aid of a learned Brahman teacher named Hiranyadam, trained in India, he was subjected to mystical rituals to transform himself into a manifestation of Siva. The ruler thus became Chakravartin, or universal ruler, allegedly the living embodiment of the Devaraja, or the divine essence of Kingship.⁷ The Devaraja cult of Cambodia also assimilated the older Naga serpent tradition, according to which the royal consort in the form of a female transfiguration of the god of the soil had nightly intercourse with the divine king at the top of a sacred pyramidal tower. The linga temple of the Devaraja frequently became later the tomb of the divine ruler.⁸ The actual authentication in political terms of the pretensions of Devaraja statues was the work of Indravarman I (877-889) and his son Yasovarman I (889-900). Indravarman, a cousin of the nonentity Jayavarman III, inherited several statues lying outside the bounds of the older domain of Jayavarman II, and he also subjected the allocation of royal fiefs to thoroughgoing re-examination.⁹ The Devaraja cult helped bridge political rifts and the always troublesome episodes connected with the shift of rulers. Symbols of authority were impressively maintained, and priestly offices at court were transmitted by hereditary succession.¹⁰

Devaraja Cult And Vietnam (Champa)- Vietnam, which inherited the more secular Chinese traditions, was a different case, but there were similar ideas at work: the rulers were not perhaps seen as gods, but they had spiritual or quasi-divine characteristics often expressed in Buddhist terms.¹¹

Devaraja Cult And Pagan Burma- Although the evidence is convincing that Theravada Buddhism on the pattern of the Mons and the Sinhalese was the official religious system in Pagan Burma, its character was by no means pure nor

was its position exclusive. **Thiluin** himself was not fanatically Buddhist in religion. The coronation and the court ceremonies at pagan were carried out, as at Ankor, by Brahman priests, principal difference being that the Siva cult was not in evidence in Burma and that Vishnu was subordinate to Buddha.¹²

Maritime South East Asia-Compared with mainland south East Asia, we notice many difference in maritime south East Asia as far as the divinization of kings is concerned. Living kings were not generally regarded as gods. It implies that kings were originally divine beings who descended to earth for the benefit of mankind, but returned to heaven as soon as their task was accomplished.¹³ Whatever their status during life, kings were sometimes worshipped as gods after their death. This suggests that the king was a deity who temporarily stayed on earth in the guise of a human being but returned home when his task was accomplished.¹⁴ King Kitranagara of Singhasari in East Java consecrated himself as the Jina. Aksobhya, King of Jayanagara, the second ruler of Majapahit(1309-1321), is said to have been deified as both Vishnu and Jina. Amoghasiddhi, and other kings and queens were deified in a similar manner.¹⁵

Did the Ahoms bring any religion at the time of their foundation?-A question most asked, is what major religion, if any, Tai of Assam, now better known as the Ahom had brought with them to the Brahmaputra valley in thirteenth century. The interpretations are not unanimous. It is found that they were partly Buddhists, partly animists, partly Tantric Buddhists and finally of course, adhering to their own Tai traits, they followed ancestor worship with other gods and spirits.¹⁶

Was Devaraja cult there in Brahmaputra Valley? -The King was the head of administration and thus occupied the commanding position in the state. The Bedaganga Rock inscription of Bhutivarman mentions two religious titles also: parama-daiivata(the supreme divinity) and parama-bhagavata(the devout vaishnava). Divinity was attached to kingship, which is indicated by the fact that all the kings of Kamrupa, till the last of the palas traced their descent from god Vishnu. The Kings were addressed as Devas and in their prasastitis, they were frequently compared with gods like Hari, Hara, Indra, Vishnu and Brihaspati. ¹⁷ Thus it becomes clear that there are two probable reasons through which The Ahom had learnt about the Devaraja cult .1) It is well known that before the great exodus of the tai in the thirteenth century, almost all the Tais lived together in southern china and Northern Vietnam complexes and some others in northern extremity of Burma and Thailand, it is not unlikely that during that period, held the same religious beliefs, customs and practices in common. And such they had brought with them the concept of Devaraja cult. ¹⁸ .When the Ahoms first landed there, an Ahomisation process was emerging. but with the annexation and absorption of the Chutia state and the petty Bhuyan chiefdoms at first and followed by the Koch kingdom later, the Ahomisation process had to give way to the Hinduisation process that gained momentum and accelerated only after the political consolidations of the Ahoms.¹⁹

How Far The Ahoms Had Used The Devaraja Cult So As To Justify The Despotic And Absolute Nature of The Ahom Monarchy.

Divinity was attached to Ahom kingship, and his person was considered sacrosanct and invincible. In the latter part of the Ahom rule, the concept of divine origin of Kingship assumed a perverted form, so much so that a prince having any physical blemish, say even for being pock-marked, was not allowed to sit on the throne.²⁰ For the early Ahom rulers heaven had a different meaning. Their ancestor marched down from that high region to the Low Countries. In the Brahmaputra valley alone, they were looked upon as ‘born of the gods.’ (deo hans) by the local people because of their easily discernible physiques.²¹ The theory was locally developed in Assam by the time of Lara raja in the latter part of the seventeenth century A.D.²²

The Hindu influence- For the first two hundred years, there was no appreciable departure in the religion of the Ahoms. They continued to follow their traditional religion with the blood sacrifices in their ritual religious celebrations, observations and performances.²³ The transition towards Hinduism was due to the wake of a plural society which was slowly emerging out of the Ahom conquests, expansions and absorptions that largely owed to some historical accidents than that of any religious zeal.²⁴

The Brahmanic cult of the Hindu religion was the first to make intrusions in the Ahom royalty during the reign of Sui-dang-pha alias Bamuni kunwar (1397-1407). He was the first Ahom to have adopted the coronation rites by ascending the Singarighar. This was a significant development as it sought to project the heavenly image of the Ahom kingship to justify the despotic and absolute nature of the Ahom monarchy.²⁵

It becomes clear that though Ahom had migrated from South east Asia, perhaps they were inspired by the Devaraja cult of their place of origin to some extent. But it should be mentioned that for the Ahoms, divine theory of kingship implied as long as the king was alive. There is no any evidence of the fact that King became a God after his death. More so, initially Ahom Kingdom accepted the Kingship theory with a view to protect their monarchical form of government. When they became the absolute power in the Brahmaputra valley, they were inclined to Hinduism and with that the passage of time, divine theory of kingship took a new form which in the long run created so many good and bad results for the Ahom kingdom as a whole.

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Dalit Gurus In Rama Bhakti

***Jagjeet Kaur**

Rama is the famous deity among the people of India as he is having a very good image among the people that at the time of his kingship there was all happiness, peace and prosperity among the people and he was a true person. There are many Gurus popular in different parts of India who are famous for their worship of Rama. Rama is described in Ramayana that is why the people are used to read the Ramayana in the daily life and on the special occasion in the family. Among the famous Guru who preached the name of God are Ravidas, Kabir, Dadu, Namde, Sena and Tukaram. The specialty of all these Gurus is that they were the disciples of Ramananda and they all were Dalits because they belong to the lower caste which was discriminated by the people of the upper caste. These Gurus are worshiped by the people of India in different parts of India on the very high level; even there are different sects popular on their names like Ravidasiye, Kabir Panthi, Dadu Panthi, Saini etc. These Gurus gave the principle of Rama bhakti to all their disciples

It is believed that Ramananda took the cult of bhakti (of Rama) originating in the south to the north. The sect of Ramananda, also known as the Ramayata Sampradaya, traces its origin to him. Nevertheless, among the traditional list of his pupils figure both those associated with the saguna stream, such as Anantananda, Narahari and the radical reformers of the nirguna bhakti movement, such as Dhanna, Raidas, Pipa, Kabir and Namdev for whom Rama was the name of an attribute less, formless Almighty and not an incarnation of Vishnu or the son of Dasaratha.¹

The Adhyat Ramayana has the status of a scripture for the Ramanandis and seems to have been composed by one of his later followers who incorporated into it some pre existing texts such as the Ramahrdaya and the Ramgita, modeled on the pattern of Bhagavad-Gita. A significant development reflected in the Adhyatma Ramayana is the emergence of a community of Rama devotees. The company of

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Rama devotees was an important channel leading towards salvation. Various characters of Rama story repeatedly speak of the merits of keeping the Company of Rama devotees.²

It has been argued the congregational religion is a characteristic of lower middle class and artisan groups. Whether it is a class characteristic or a product of the social ferment of the late careful instigation. This period saw a number of significant social and economic changes at the lower rungs of the caste hierarchy. Their protest against the existing social and religious establishment is articulated by the nirguni saints such as Kabir and Raidas who rejected the 'institutionalized inequality' of caste, ritual and idolatry and mocked at the pretentiousness of the priestly classes. Brahmanical circles too had to take note of these changes and in the fourteenth century Visvesvara Bhatta wrote the Smriti Kaumudi in which he specifically stated that his predecessors had written at length on the dharma (rules of righteous conduct) of the three higher Varna's giing little attention to the dharma of the sudras, therefore he would clearly expound the dharma of the last Varna. Among the Adhikaras of the sudras he discuss the Sudra's right to the performance of various rites including brahmajajana and his 'capacity of attaining the knowledge of 'Brahman'. The sudras were authorized to recite Siva and Vishnu mantras (With the omission of the sacred 'Om') and the thirteen lettered Rama Mantras. This period also saw the composition of a number of Ramanas in the vernacular languages such as the Bengali Ramayana of Kshatriyas (fifteenth century), the oriya Ramayana of Balaramdasa (sixteenth century) and Tancatta Eluttaccan's free translation of the Adhyatma Ramayana in Malayalam (sixteenth century).³

The universal accessibility of Rama was quite in harmony with the Vaishnava tradition as it evolved in the early centuries of the Christian era and was articulated in the Bhagavad-Gita, which played both a hegemonic and a liberating late. This was continuing through the medium of the worship of Rama too. The process was particularly significant in the context of the social turmoil of the late middle Ages. An analysis of the Bhagavata Purana shows that the Bhagavata Vaishnava movement was led by those ascetics and poets who may or may not have belonged to the Brahman caste but were down from within the established Brahmanical socio-religious order. They were generally poor, either by choice or circumstances and hence their main attack was directed against the abuse of wealth and edict ritualism and not against the caste system which they accepted but regarded as irrelevant for attaining salvation. The text of Ramayana innovates the story about Valmiki, not found in the Ramayana of Valmiki or other works, according to which Valmiki was a Sudra, who on the advice of some sages began to repeat the name of Rama backwards as Mara Mara for his protection and kept on doing so an anthill (Valmiki) grew around him. This give him the name Valmiki and he become a great sage and devotee of Rama. Rama who taught the low caste female ascetic Sabari about the nine modes of devotion open to all men, women and even animals had no hesitation in beheading the Sudra ascetic Sambuba for austerities.

There is some controversy whether the Adyatma Ramayana was later than Kabir or contemporaneous with him. It shows no awareness of Kabir. However, Tulasidasa who began writing his Rama Charita Manasa at Ajodhya in 1574 and completed it at aranasi, could not have ignored the socio-religious movement led by the low caste nirgunisaints, situated as he was in the very city which had witnessed the radical teaching of Kabir, particularly as these saints spoke of God as Rama but refuted the idea of incarnation and idoloty.⁴

Kabir rejected the caste and criticized the Brahman and Muslim priesthood and revolt against the Brahmanas (Brahmanas Kula), one should worship a Brahman even if he is without any merit or qualities (silaguna hina) and a sudra should not be honoured even if he is full of merit and learning. Such remarks are not accidental but scattered throughout the text and stem from Tulasi's belief in the exalted position of the Brahmanas and the importance of the Varna dharma.⁵

Tulasi Dasa regarded caste as irrelevant to the pursuit of Rama bhakti but not in social matters and in the final analysis it is the Ramacharitamanas which came to have deep and abiding influences on the minds of the common people.

Ravidas was a chamar was also a disciple of Ramananda. Dadu was cotton cleaner by profession, his worship is addressed to Rama, but it is restricted to the Japa or repetition of his name, and the Rama intended is the deity, as negatively described in the Vedanta theology temples and images are prohibited. According to his teaching:-⁶

1. Whether Rama's will that will happen then why you worry for no reason.
2. Dadu loved Ram incessantly, he partook of his spiritual essence and constantly examined the mirror which was within him/
3. He subdued the imperfection of the flesh and overcame all evil inclinations; he crushed every improper desire, wherefore the light of Ram will shine upon him.

Sena a barber was the third of Ramananda's disciples. He was a devout worshipper of Vishnu. Kabir was a weaver. In his teachings.⁷

1. Rama is not obtained of Gold but with the price of heart.
2. He argued with Qazi that which book you read all such pandering the book and killed, no one has obtained true knowledge; give up the book adore Ram.
3. He who bath at Tirtha will not go to paradise, by the belief of the people nothing is affected, Ram is not ignorant.
4. I know that reading is good, but better than reading is meditation; the attachment to Ram I do not give up, though people revile me.
5. As the stars in the morning passes away, so the world passes away, these two letters (Ram) do not parse away.

Kabir says 'Hear, O man and brother; without the name of Ram no one has obtained salation'.⁸

Kabir uttered strong denunciatory words against the caste system.

Kabir is in the line of succession of those religious reformers who advocated bhakti or loving devotion to God as the only means of finding God and thus achieving salvation. Therefore, bhakti is the foundation on which Kabir bases his spirituality or piety. In connection with this, he speaks often of repeating the name of Rama which is in the style of Rama bhakti. Kabir frequently speaks of 'drinking the elixir of Rama,' which is characteristic of expressing the deep satisfaction that is obtained by ecstatic union with God.⁹

To conclude here it can be said that these Dalit gurus got much more popularity and attracted disciples of their own in comparison to the Gurus who belong to the higher caste.¹⁰ As Rama was secular and the people in this sect are given the instruction to worship the name of Rama all the time and devoted whole of their life for the sake of Rama bhakti.

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Perception of Women In Braj Literature: The Spiritual Context

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Braj literature contains the literary works of Braj bhasa. Braj bhasa was the richest form of Hindi in the medieval age. It was the language of Braj region. The Braj region located in the vicinity of Delhi and Agra and included the places like Itawa, Aligarh, Mathura and Brindaban.¹ In the modern set up, the Braj Pradesh includes within its fold some parts of Haryana, some parts of Rajasthan, Gwalior area of Madhya Pradesh, whole of western Uttar Pradesh, and the plains of Kumayun and Garhwal.² It acquired a literary character during the 15th and 16th centuries when it received on the one hand, religious patronage through Vallabhacharya and on the other hand, a place of honour in the courts of local chieftains as well as Muslim Kings.³ During this period the propagation of this language was brought about chiefly by Surdas⁴ and other Ashtachhap writers. In Braj literature Surdas, Parmananddas, Kumbhandas, Krishnadas, Nanddas, Chaturbhujdas, Govind Swami and Chhitsuami are known as Ashtachhap or the eight seals or diestamps because the poems they wrote are regarded as standard works of Braj bhasa.⁵ Among them the first four were the followers of Acharya Vallabhacharya and the later four were the disciples of Goswami Bitthalnath the son of Vallabhacharya.⁶ These writers were the faithful devotees of Lord Krishna whose worship is advocated in his human (Saguna form) emphasizing various episodes in his life.⁷

This paper is attempt to highlight how Ashtachhap writers of Braj have perceived women to explain spiritual path. They represented gopi as the prime preceptor on spiritual path.⁸ All the Ashtachhap writers have expressed their Bhakti through the image of gopi. Surdas by making gopi as the Guru of spiritual life announced that if anybody, male/female, worship the Lord Krishna with bharta (husband) bhava will get salvation without doubt.⁹

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गोपी-पद-रज महिमा, बिधि भष्णु सौं कही।

They considered themselves as wives of Lord Krishna.¹⁰

Surdas and Nanddas choose the voice of gopi to express their ideas and thought in Bhramargit. In Bhramargit¹¹ the exchange between the gopi and Udho is used to reveal the supremacy of 'Prem Bhakti' over 'Gyan Bhakti'. Udho has been made the mouthpiece of 'Gyan Bhakti'. He tries to dissuade gopi from the path of 'Prem' by an appeal to their intellect. Contrary to this, gopis are generally not inclined to enter into a logical discourse or intellectual inquiry. She said to Udho that her only concern is to love the Lord Krishna.¹²

But Nanddas' gopi is rather logical.¹³ She answered to the each question of Udho with logic. She answered to Udho that as there is no comparison between diamond and glass similarly 'Prem Bhakti' is more important than Gyan and Yoga.¹⁴

At the end the gopi score a victory over gyan on behalf of bhakti (loving devotion).¹⁵ Thus these writers have idealized the love of gopi for Lord Krishna and held it up as an example for a devotee to God.

Here it is interesting to note that all Braj writers were male but to explain the spiritual path they choose the image of gopy (female image) – Why? Her yearning for union and agony of her separation immediately enter into soul and stir powerful vibrations there. Gopis are depicted as suffering extreme misery in Viyoga of Lord Krishna.¹⁶ Gopis because of their devotion to Lord Krishna enjoys his company.¹⁷

*आज मेरे धाम आये री नागर नंद किसोर,
धन्य दिवस धन रात री सजनी धन्य भाग सखि मोर।
मंगल गावो चौक पुरावो बंदनवार सजावहु पोर,
नंददास प्रभु संग रस बस कर जागत करहूँ भोर।*

Gopis are so absorbed in love for Krishna that they are even prepared to forsake the traditional restrictions placed on them by society and family.¹⁸

From above description it becomes clear that in Braj literature spiritual part is defined through female imagery by making gopi as one's guide on spiritual path. Yet while recognizing her importance in society, Braj writers accepted a lower status for her as compared to that of man. Her salvation lies in the service of her husband.¹⁹

According to them it is the duty of a women to serve her husband, whether he is old, sinful, or of a low character, foolish or diseased. The path of service to her husband was, for a devoted wife also the path of salvation for her.²⁰

इहिं बिधि बेद – मारग सुनौ।

One can notice a number of contradictions that arise in their portrayal of women. How can this contradictory picture be reconciled? It may be argued that these writers were not conformist, for they did not conform to the views and values of their society regarding women and expressed deep sympathy with them. But

they could not become rebels as they failed to protest against the existing inequalities towards women because of the influence of their society

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..... ।
जो कोउ भरता-भाव हृदय धरि हरि-पद ध्यावै ।
नारि पुरुष कोउ होइ, श्रुति-ऋचा-गति सो पावै ॥
तिनकी पदरज कोउ जो, वृंदावन भू माँह ।
परसै सोउ गोपिका गति पावै संशय नाहि ॥
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सुसनेहि री ॥
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धन्य दिवस धन रात री सजनी धन्य भाग सखि मोर ।
मंगल गावो चौक पुरावो बंदनवार सजावहु पोर,
नंददास प्रभु संग रस बस कर जागत करहूँ भोर ।
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ना जानौं कित है गए मोहन, जात न जानि परयो ॥
अपनौ पिय ढूँढति फिरौं, मोहिं मिलिबे को चाव ।
काँटो लाग्यौ प्रेम कौ, पिय, यह पायौ दाव ॥
बन डोंगर ढूँढति फिरी, घर मारग तजि गाउँ ।
बूझौं द्रुम प्रति बेलि कोउ, कहै न पिय कौ नाउँ ॥
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कपट तजि पति करौ पूजा, कहा तुम जिय गुनौ ।
कंत मानहु भव तरौगी, और नाहिं उपाइ ।
ताहि तजि क्यौं बिपिन आई, कहा पायौ आइ ॥
बिरध अरु बिन भागहूँ कौ, पतित जो पति होइ ।
जऊ मूरख होइ रोगी, तजै नाहीं जोइ ॥
यहै मैं पुनि कहत तुम सौं, जगत में यह सार ।
सूर पति, सेवा बिना क्यौं, तरौगी संसार ॥
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Mahad Ji Scindia: Vakil-E-Mutalik

***Dr. Narendra Rathod**

The Emperor Shah-Alam urged that Mahadji Scindia should take the responsibility of making arrangements about the state. He decided to give Mahadji Scindia the responsibility of two posts Vakil-E-Mutalik and Mirbaxi. Mahadji Scindia wished the post of Vakil-E-Mutalik should be given to the Peshwa. In fact, Mahadji Scindia said that he would write to the Peshwa at Pune, and abide by their orders. But the murder of Afrasiyabkhan had created chaotic conditions. So they could not afford to wait for orders from Pune. On Nov. 30, 1784 Mahadji Scindia and the Emperor Shah-Alam reached within ten miles of Igmore. At this place, the Emperor held a big durbar on Dec 1, 1784 and appointed Shrimant Peshwa on the posts of “Nayab-E-Munab” “Baxi-Uh-Mamlik”¹ As per the written condition it was decided that Mahadji Scindia should manage the daily administration, he was offered “Nayabgiri” by the Badshah Shah-Alam.² On Dec. 3, 1784 Mahadji Scindia and Shah Alam reached Helna, ten miles away, and on Dec.-4, 1784 the Emperor held a grand Durbar and the highest title that is conferred upon the Civil servants in the state, was gladly bestowed upon him.³ All things, such as Khillat, Kalagi Turban horses, elephants etc. which go with that post were conferred upon Mahadji Scindia by the Emperor Shah-Alam.⁴ Nana Fadnis was jealous of Mahadji Scindia’s title as Vakil-E-Mutalik. This caused a tension between Nana Fadnis and Mahadji Scindia. Nana Fadnis thought that Mahadji Scindia was trying to build his own empire in the North.⁵

The desire of the Marathas to control Delhi was fulfilled and Mahadji became the supreme power of imperial administration.⁶ No doubt Mahadji Scindia got the title Vakil-E-Mutalik and the powers and the honour that accompanied it but in the discharge of his duties Mahadji Scindia had to face many odds and difficulties. He had to bring round those rebel Mughal Sardars who had pocketed large Jahangir’s and did not render him any service in return. He had to force them to be loyal to the Emperor. That was his primary duty.⁷ This was an arduous and difficult job. So he incurred the enmity of many persons. Besides these things, many other

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problems confronted Mahadji Scindia. One urgent and important job was to control all the territories held by the Emperor from the princes as well as the Rajput kings who had the forts and important stations in their charge. These noblemen under the Emperor had no desire to obey Mahadji Scindia.⁸ All could see the title of Vakil-E-Mutalik and the honours bestowed on Mahadji Scindia. But none could realize the difficulties and the dangers that confronted him. Even the Court of Pune had noidea. In fact the honours were a mere show. He had to shoulder responsibilities, but he had little powers. Not even an inch of land was gifted to him in recognition of his services. If he was expected to shoulder the responsibility of administration as the representative of the Emperor then Mahadji Should have got full control of the forts, station camps, treasury and the lands of the Emperor. But the reality was otherwise was hardly any source of income, but Mahadji Scindia had to shoulder many responsibilities.⁹

Mahadji Scindia all work as an administrator immediately on becoming Vakil-E-Mutalik and saw to it that things went well. Mahadji Scindia decided to teach a lesson to the rebel Sardars and seized the forts and stations from them and established his own rule.¹⁰

The Seal of Mahadaji Scindia As Vakil-E-Mutalik



A function about the robes of Vakil-E-Mutalik : 22 June 1792.

When Mahadji Scindia came to Pune from the North India, 1792. Mahadji Scindia went to the palace of the Peshwa and said to Shrimant SwayMadhava Rao Peshwa. Many did not consider it a great honour.¹¹ There was a good deal of discussion about whether to accept the honour or not. It was agreed that the Peshwawere the servant of the Chatrapati of Satara etc. Because Mahadji earnestly urged the SwayMadhava Rao Peshwa and he decided to accept that honour.¹² Permission was sought from the Chatrapati Maharaj of Satara and 22 June was decided as the date of the function. Accordingly the function about Vakil-E-Mutalik was celebrated on 22 June 1792.¹³The function has been very nicely described by Visaji Narayan Wadakekar in his letter sent to Parshurambhau at Tasgaon. This letter

has been published on page No. 4622, part nine, of Etihasic Lekh Sangrah.¹⁴ Mahadji Scindia was brave as well as faithful. His loyalty to the perswas always remained undivided In Pune, at the time of the celebration of the tittle of VaKil-E-MutalikMahadji Scindia stood up in the court with the shoes of SawaiMadhav Rao Peshwa in his hands to show his fidelity to the Peshwa. This gesture of loyalty was interpreted as hypocrisy by the people of Pune because the ministers at Pune were prejudiced against Mahadji Scindia. But this event proves the faithfulness of Mahadji Scindia beyond doubt.¹⁵ This was the motto and object of his service,Mahadji Scindia received the robes and honour of “Vakil-E-Mutalik” from the Badshah of Delhi but he did so on behalf of the Peshwa.

Unparalleled diplomacy, tenacity and determination, realization of the importance of having a well-trained army, with up to date knowledge of gunnery, giving of military training on western lines, and realizing that traditional military training like Ganimi is of no avail in fighting with western soldiers all embracing capacity, spotless character, virtue assimilation, defiant in difficulty, foresight etc., these were the rare qualities that MahadjiScindia possessed.

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Description of European Travellers On Maharaja Ranjit Singh's Empire (1819-1832 A.D.)

***Sarita Rana**

Maharaja Ranjit Singh was not only a brilliant soldier and pre-eminently successful military general but was also endowed with a rare genius for organization. He envisaged and enforces a system of administration which marked a substantial improvement over that of the Sikh, Mohammedan or Rajput Chieftains who preceded him or were his contemporaries. Several European travelers visited the Punjab during the last decade of the reign of Maharaja Ranjit Singh and covering a phase of about 19 years from 1820-39. They came from different countries with different purposes and have left very useful information about the Maharaja in their travel accounts.

The present paper is an attempt to analyze the works of three of them: William Moorcroft, Victor Jacque Mont and Alexander Burnes. Their accounts relate to many aspects of life in the Punjab during the early 19th century. William Moorcroft (1819-25) was a British veterinary surgeon to the Bengal Army.¹ His idea was to penetrate into Turkistan, to the country of the breed of good horses which it was his great ambition to domesticate in India. Coupled with this purpose was the idea of exploring the possibilities of establishing commercial intercourse with the trans-Himalayan districts.²

Victor Jacque Mont possessed the requisite background for scientific investigation in India. Born at Paris in 1801, he received good education in France and showed his interest in 'natural history' at an early age.³ Jacque Mont left Paris in August, 1828, and reached Calcutta in May 1829 and cordially received by William Bentinck the Governor – General, Jacque Mont was able to visit the dominions of Ranjit Singh with the help of William Bentinck.⁴

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Alexander Burnes was a British and sent to Lahore in 1831 by British Government on a complimentary mission. He was to take from the King of England to Maharaja Ranjit Singh five dray horses of 'a size never before seen in India'.⁵ It was his desire to see new countries and information on the north-western frontier of India was important to the British Government. Thus, the purpose of Burnes' mission was not merely diplomatic but commercial and political.⁶

Moorcroft, Jacque Mont and Burnes go into the historical background of Maharaja Ranjit Singh. He covers in about 22 pages the history of the Sikhs from Guru Nanak to the proclamation of the British Indian Government, protecting the Cis-Satlej states in 1809. According to them Maharaja Ranjit Singh appears as a successful ruler. For example Moorcroft noticed that Sansar Chand, once a powerful ruler, was a Vassal of Ranjit Singh and had to go to his court once a year.⁷ The Raja of Mandi was to frightened of his Sikh master that he did not allow Moorcroft to pass through his territories unless the secured permission from the Maharaja.⁸ The Raja of Kullu was fined 80,000 rupees for having facilitated Shah Shuja retreated to Ludhiana and 5,000 rupees for giving co-operation to the British against the Gurkhas.⁹

Jacquemant remarks that Ranjit Singh was a skillful diplomat and an absolutely independent monarch and possessed the greatest, power in Asia after the British.¹⁰ In Jacque Mont's estimation the total revenues of Ranjit Singh's government were amounted to nearly 3 crores of rupees. And it was quite difficult to estimate the value of the particular things.¹¹ The revenue of Kashmir, as estimated by him, was about forty laces of rupees. The tax on shawls brought in about twelve laces of rupees.¹²

Burnes was interested in the members of the ruling class in the Kingdom of Ranjit Singh, particularly in the influence they could exercise over his actions. His observed that the rulers of the original Sikh principalities had been subverted or neutralized and he also impressed by the position acquired by the Jammal brothers Dhain Singh, Gulab Singh and Suchet Singh. But he remarks that none of them had any real influence over Ranjit Singh, they managed to give this impression to the people in self interest.¹³ There were two other eminent individuals newly raised to position as noticed by Burnes, Khushal Singh and Faqir Aziz-uddin.¹⁴

Unlike Jacque Mont and Burns Moorcroft had given the impression that the vassals of Ranjit Singh so tired of his high handedness that almost all of them wanted to come under British protection.¹⁵ From the observation of European travelers Maharaja Ranjit Singh's had over his Jagirdars appears to have been equally strong. A word from the Maharaja's lips could reduce a noble to a beggar.

Moorcroft formed a very high opinion of the Cavalry of Maharaja Ranjit Singh: Not a single horse neighed or was restive or vicious in the slightest degree, or was uneasy at mounting or diverged from the path, though the Maharaja affirmed that they had not been ridden sometime

past.’¹⁶ Jacque Mont found the Maharaja’s troops better than his expectations in every respect. He observed that infantry men were dressed in tight trousers, a white Jacket and little blue turban. They were armed with a sword and a flintlock bearing a bayonet.¹⁷ But over all Jacquemont was not impressed by the regular cavalry of Maharaja. But Maharaja had ‘twenty five thousand well disciplined troops and with so small a force he makes his neighbours tremble’.¹⁸

According to Burnes the strength of Ranjit Singh’s army was about 25,000 men of these the regular infantry consisted of 25000 men; the regular cavalry and artillery could be rack owned at 5,000 with 150 guns; and the irregular troops, which were also cavalry, fell little short of 50,000 men.¹⁹ The regular infantry, which was trained like a European infantry was fully equal to the troops of the army of the East India Company. Burnes states that Ranjit Singh’s battalions maneuvered with regularity and precision and they were all accounted and dressed, but they were destitute of discipline, the most essential quality of a soldier.²⁰ Moorcroft and Jacque Mont do not present a happy picture of the administration of justice in Kashmir. Moorcroft states: The Sikhs seem to look upon the Kashmirians as little better than cattle, the murder of a native by Sikh is punished by a fine to the government of from sixteen to twenty rupees of which four rupees are paid to the family of the deceased if a Hindu, and two rupees, if he was a Mohammedan’.²¹

Jacquemont has given an account of some urban centers and the province of Kashmir. He states that ‘throughout the whole viceroyalty of cashmere, there is no tribunal to settle private disputes upon the basis of equity’.²² He remarks that Amritsar was the largest city of the Punjab with a population between 1,00,000 and 2,00,000. It was a rich and an affluent city, with a lot of commercial activity. It has the holy city of Sikhs with the Golden Temple. But, significantly The Rome of the Punjab has no pope’.²³ Burnes remarks, Kashmir appeared to be ill-administered Maharaja himself was unhappy over the administration of Kashmir. Talking to Alexander Burnes in 1831, he observed that thought he had received 36 lacs of rupees from Kashmir, its governors were highly incompetent and corrupt: All the people I send to Kashmir turn out to be rascals’.²⁴ The people of Kashmir, according to Burnes, were oppressed by Maharaja did not like to send competent governors.²⁵

The court of the Maharaja was of special interest to these travelers. Jacquemont describes it as ‘a singular’ one.²⁶ The Maharaja used to sit on a plain golden arm chair, while his countries, with the exception of Hira Singh sat upon his carpet.²⁷ About the religious attitude of the Maharaja Jacquemont got the impression that he had no personal views on religion. He states that Maharaja was a ‘Sikh by profession a sceptic in reality’. Nevertheless he visited Amritsar to pay his homage every year, and made pilgrimages even to the tombs of Muslim saints. Yet these pilgrimages offended n one of the

puritans of his own sect.²⁸ Jacquemont also refers to their dress their tolerant attitude in religious matters and to the presence of the fanatical Akali²⁹ or Nihangs³⁰. Burnes observed that there were very few Sikhs beyond the river Jehlam and even in the area of their greatest concentration their proportion in the total population was only about one third. However, the number of Sikhs was increasing at the rate of about 5,000 a year due to their ascendancy as a nation. They were frank and courageous and their bravery was rooted in their religion.³¹ All the travelers talk highly of the Faqir brothers.³² These travelers were impressed by the ascendancy of the Maharaja over his countries by his mental alertness. To Moorcraft the Maharaja was very communicative and familiar and conversed, with apparent absence of all reserve, upon a variety to topics his study military arrangement and his healthy.³³

To Jacquemont, Ranjit Singh appeared to be benevolent despot, a cautious politician and a skillful diplomat. He was deeply impressed by the Maharaja's intellectual curiosity. 'His conversation is like a night mere. He is almost the first inquisitive Indian, have seen'.³⁴ Ranjit Singh asked him about India, England, European and Napoleon Bonaparte, made enquiries regarding the military revenue resources of France, discussed hell, paradise, soul, devil and God.³⁵ Burnes alone talks about the economy of the dominions of Ranjit Singh. He estimated the total population at about 30 lacs, of which only 5 lacs were Sikhs. According to Burnes Ranjit Singh was old looking, talkative, inquisitive, modest and yet forceful.³⁶

Personally brave, Ranjit Singh was a skillful diplomat and wary politician. All the three abovesaid travelers talk highly about Ranjit Singh and cover a wide range of themes. They talk about Ranjit Singh, his country his possible successors, his army administration revenue and justice. Like Jacquemont was a scientist who combined his scientific investigation with interest, in the polity and economy of the dominions of Ranjit Singh in the context of his relations with the British as a colonial power. In the case of Alexander Burnes the purpose of his visit to the dominions of Ranjit Singh was professedly commercial and political. He was interested in the polity and economy of the Kingdom of Lahore and the possibilities of its becoming a market for English goods.

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Mass Mobilization In Eastern Uttar Pradesh Before 1942: Examining The Role of Students And Institutions

***Dr. Uma Shanker Singh**

A movement acquires a mass character only when it expresses the creative genius and energies of the people. When people cutting across different strata participate in a movement, we call it a mass movement. According to E.J. Hobsbawm, the History of the common people as a special field of study begins with the history of mass movements in the eighteenth century. He believes that Michelet is the first great practitioner of grassroots history: the great French Revolution is at the core of his writing.¹

This paper deals how institutions and students were helpful in mobilizing the masses in Eastern U.P. before the commencement of Quit India Movement of 1942. The article also gives some evidences of mass mobilization in the Punjab. The genesis of modern institution in Eastern UP could be traced back with the establishment of the Sanskrit college at Benares in 1792. This college was started to train legal advisors for the British.² The Orientalists versus Anglicists debate between 1782 and 1835 was significant.³ The controversy ended in favour of anglicists who were in favour of English education.

The years that followed 1854 found the establishment of the Department of Public instruction in all provinces, universities in Calcutta, Bombay and Madras and steady increase in the number of schools and colleges all over India. Allahabad, Benares and Lucknow developed as an educational centre in Eastern UP. The institutions grew in number and strength with the new territorial acquisitions in U.P. Shifting of capital from Agra to Allahabad in 1857 forced government to start new institution to train additional India personnel needed for administration. In 1872, a college was started in Allahabad, and in 1887 Allahabad University was approved.⁴

Joseph E. Dibona describes the stages of growth of some educational institution in U.P.⁵ The foundation-stone of Banaras Hindu University was led on

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February 4, 1916 by Charles Baron Hardinge of Penshurst who was Viceroy and Governor-General of India.⁶ This historical event took place in presence of Sir James Meston, Lieutenant Governor of UP and the office bearers of Hindu University Society. Many great people gave lecture on this occasion. Gandhi spoke on anarchical methods and repressive administrative measures adopted by British ruler. The audience appreciated his lecture very much.⁷ Mrs. Annie Besant, Mr. J. Krishnamurti, Dr. Bhagwan Das and Madan Mohan Malaviya were instrumental for Banaras Hindu University.

Earlier they had worked together to build up the Central Hindu College. Mrs. Besant's dictum was, "touch not the king's penny, for it is always very dangerous to do so," and she refused to take any financial assistance from the government for her school and college although Lt. Governor after Lt. Governor asked to accept government assistance.⁸ Mrs. Besant purpose in founding this school and college was to instill in the minds of the youth of the land, pride in their past, love for their religion and to rouse their self-respect, so that they may be a free people.⁹ In 1916, Central Hindu College was transferred to the Banaras Hindu University.

This was the time when Mahatma Gandhi with South African experience (1893-1914) was trying to make a place for himself in the Indian politics. He was acting as a greatest risk manager of the 20th century with his tools eg. Non-violence or ahimsa and Satyagraha. It was personally constituted, deeply-felt and worked-out philosophy owing something to Emerson, Thoreau and Tolstoy.¹⁰

Indian politicians before Gandhi had tended to oscillate between moderate 'mendicancy' and individual terrorism basically because of their social inhibitions about uncontrolled mass movements.¹¹ Gandhiji was evolving such as a model so that it could be acceptable to all including business groups as well as to the locally dominant sections of the peasantry. Rowlett Satyagraha, Khilafat and non-cooperation movement gave opportunity to Mahatma Gandhi to become father – figure overnight. According to Manmath Nath Gupta, he was very astute, clever and knew his job very well. He had a very good knowledge of popular psychology.¹² In 1920 he visited Benares quite a few times. A meeting of thirty thousand people took place in Town Hall. The audience included doctors, teachers, girls, women and other Hindus and Muslims.¹³ They were from petty bourgeois and proletariat classes. Rich men like Shiv Prasad Gupta, the owner of Aaj and the famous writer Babu Bhagwan Das were presents in the meeting. Gandhiji asked students to leave government schools and colleges to take part in non-cooperation movement. He asked every one not to cooperate with the government.

Later Maulana Mohammad Ali, Shaikat Ali, Swami Satyadev, Motilal Nehru and Jawaharlal Nehru also visited Benares and encouraged the people to take part in the freedom movement.¹⁴ In leadership of Acharya Kripalani first batch of 40-50 students left B.H.U. and started Gandhi Ashrama to propagate the freedom movement in Eastern U.P. Taking inspiration from Gandhiji, Shiv Prasad Gupta and Dr. Bhagwan Das started Kashi Vidyapith on 10th Feb 1921. The main aim of

this institution was to train the students for political freedom of India. To produce good literature Shiv Prasad Gupta started the *Jnana Mandal* which issues the daily Hindi paper *Aaj* from Benares. This paper helped in propagating the freedom movement among the masses.¹⁵

Later Birbal Singh left B.H.U. with 70-80 students to join the Kashi Vidyapith. National schools on the pattern of Vidyapith were also started in Ahmedabad, Bihar, Pune, Calcutta and Lahore. National schools were started in each districts of U.P.¹⁶ Kashi Vidyapith in Benares became the fulcrum of freedom movement in Eastern U.P. Shiva Prasad Gupta, Dr. Bhagwan Das, Sri Prakash, Acharya kripalini, Shri Birbal Singh, Lal Bahadur Shashtri, Tribhwan Narain Singh, Kamalpathi Tripathi, B.V. Keskar, Acharya Narendra Deva, Dr. Sampurnanand, Chandra Shekhar Azad, Yagya Narayan Upadhyaya, Shiv Vinayak Mishra, Krishna Chandra Sharma, Yogeshwar Bhattacharya, Rajaram Shashtri, Algu Rai Shashtri, Chandrasekhar Pandey, Ramnath Lal Sunman, Vishwanatha Sharma, Bajrangbali Gupta, and Vichitra Narain Sharma were prominent leaders, teachers and students of Kashi Vidyapith movement in Eastern U.P. They frequently visited the villages and tried to up rise the masses about the congress programme under the leadership of Mahatma Gandhi.

Prior to the passing of the Charter Act of 1853, few Indians were interested in politics. They started the earliest political body on October 31st and called it the British Indian Association. The India League was started by Mahatma Shishir Kumar Ghosh in 1875. Anand Mohan Bose established the “student association”.¹⁷ Surendra Nath Banerjee was of the opinion that the seed of politics must be sown among the students community in the interest of the country.¹⁸ Later students were actively associated with the freedom movements and their services were utilized by the Indian National Congress and other parties. The object of attaining independence from an alien rule was so predominant in the minds of those students who came forward to join the National Movement with all their energies, some even at the cost of their studies, career and lives.¹⁹

Although students had started taking part in national politics since 1905 but Gandhi’s non-cooperation movement in 1920-21 re-inspired them on large scale.²⁰ Thus the student movement received a new lease of life. For an important section of the students there was no going back to the old life of stagnation. Political struggle, they realized was a whole time occupations. This period, therefore saw the birth of many students’ organization in different parts of the country.

In the Punjab, Punjab Naujawan Bharat Sabha was established by Bhagat Singh and his friends, in Bengal there grew up two organizations: The All Bengal Students’ Association (ABSA) pioneered by the Anushilan party and Bengal Provincial Students Association (BPSA) set up by the Jugantar party.²¹

Years rolled away with increasing number of students for attaching themselves to one party or the other in all provinces. All India congress of students was organized to coincide with Lahore Congress of December 1929.²² After that close contacts developed between congress – sponsored youth leagues and non-

congress groups eg. Naujawan Bharath Sabha (hereafter NBS) or Young India Party. The NBS was founded in 1926 as a revolutionary nationalist youth organization by Bhagat Singh, leader of the Hindustan Socialist Republican Army (hereafter HSRA), and Munshi Ahmed Din, future leader of Punjab CSP.²³

Starting in 1928, recruitment to the new-formed congress volunteer corps or Hindustani Seva Dal (hereafter HSD) resulted in the entry of large numbers of radical youth cadres into the congress.

Later the HSD was organized on a national scale under the supervision of Bose and J. Nehru, then general secretary of the AICC.²⁴ Its purpose was to provide the congress with a disciplined mass cadre in anticipation of an anti-government agitation such as the congress left desired. Its composition reflected both the radicalization of congress youth and the growing politicization of the educated lower middle classes. Swami Sampurnanand, who had a background of close contact with prominent communist and radicalist, acted simultaneously as the chief provincial organizer of the U.P. youth league, NBS and HSD, and was later a founder-leader of the UP CSP.²⁵

The civil disobedience movement of 1930s made another call on the service and sacrifice of the students.²⁶ They gave a good account of themselves in this struggle also. When the leaders were clapped behind prison bars, the students found themselves in the wilderness. This underlined the importance of an all India body for the students. Accordingly All India Students Federation was set up in 1936 and its first conference was held at Lucknow under the president ship of Mr. Jinnah, Pandit Nehru inaugurated the conference.²⁷ It is interesting to note that it was at this conference that besides political activities, a programme for the welfare of the students was chalked out.

The different provincial students' organisations were directed by the AISF to set up college and school unions for the first time. Problems like mass literacy, reduction of fees etc. also received attention. All these activities helped in enhancing the political consciousness among the masses and prepared them for the final upsurge of 1942.

Such movements have been very important in European, Asian and American history. It holds relevance even today when we see Arab Spring in West Asia and in Northern African countries.²⁸ In India, the Anna Hazare movement is being largely seen as a manifestation of the mass movement in recent times.²⁹

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Systems of Land Tenure in India: A Critical Study On The Zamindari System of Bengal

***Sukumar Barai**

Introduction: Land is a gift of nature. We produce several things from the land. In ancient times of India, the land belonged to the almighty or the society. Although the land is tilled by the individual farmer, the ultimate ownership of it rests in the govt. that changes revenue from the individual farmer. Land tenure system has improved not only to the govt. but also to the society at large.¹ The land tenure system may reduce the standard of living of the peasant by imposing on him exorbitant rents or high interest rates; it may deny him the incentive or the opportunity to advance and it may check investments because it offers him no security. It may lead to the prevalence of farms which are too small to be efficient units of production or too large to cultivate intensively.² Basically, the British introduced three systems of land tenure in India, these are

1. The Zamindari System, 2. The Ryotwari System and 3. The Mahalwari System.

In this paper I would like to highlight mainly on the Zamindari System and its evolution, motives and lastly a critical assessment.

Zamindari System: The British domination over Indian land started in the 17th century and by the end of that century the British rule extended over large areas with the fall of Mughal Empire and subjugation of local power. The British inherited the institutional form of agrarian system from the Mughals.³ The British superimposed a system over the existing pattern in tune with British customs and laws relating land. Different land tenure systems were introduced in various part of British India, as the British annexed different parts of India in various periods. The main land tenure system of British India was Zamindari System. In this type of land tenure, the middle man or the landlord is the owner of the land and he realized land revenue from the small farmers and pays it to the Govt. He got a

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particular percentage of the land revenue realized from the farmers.⁴ In such System of land tenure, the farmers do not have direct relation with the Govt. They are subjected to all sorts of exploitation. This system of land tenure had certain qualities as well as drawbacks.

Evolution: The Zamindari system was introduced by Cornwallis in 1793 through the Permanent Settlement Act. It was introduced in provinces of Bengal, Bihar, Orissa and Varanasi, Which roughly covers 19% the area of British India.⁵ From 1772 to 1793, the entire administration of Bengal was under the control of East India Company and at this point of time a new kind of economic system was introduced called *Annual Bidding System* and under this system the land was divided into estates. The powers to collect taxes from these estates were sold in bidding. The agreement was the whole revenue has to be paid after winning the bid. This system led to administrative confusion as the collector of taxes changes regularly.⁶

Motives: T. Enbree is of the opinion that Lord Cornwallis introduced the Zamindari System because of his "prejudices in favour of the land owning classes to which he himself belonged."⁷ Besides, it was saved of botheration and expense involved in periodic revision of revenue. Another aim was to create a class of rich and powerful landlords who from motives of self-interest, would be deeply interested in the continuance of the British Dominion and would support the company in every hour of trial.⁸ The revenue collectors, who overnight became landlords, clearly understood that if they were to exist as a class, it was their duty to strengthen the hands of the Govt.⁹

An important aim was to divert the money capital accumulated in the hands of the new class of urban rich into agricultural channels. Cornwallis trusted the Zamindars to reduce the country to an agricultural land, to draw more and more people away from indigenous trade, commerce and industry.¹⁰ It was expected to secure a twofold objective. Firstly, it would keep India an agricultural country, a raw material appendage to British industry and a market for British's industrial goods. Secondly, the agricultural crisis hampering expansion of gov't.'s revenue could be solved by investment of capital in the field of agriculture.¹¹

Critical Assessment: Diametrically opposite opinions were expressed on the merits and demerits of the Zamindari system and Permanent Settlement which gave birth to it. Marshman hailed it as a *bold brave and wise measure*¹² while Beverage condemned it as a *great blunder* as well as "*Gross injustice*".¹³ Unlike this British counterpart, the Indian Zamindar was not so much interested in agricultural production as in making money. This had disastrous consequences for the cultivating riots.¹⁴ The cultivator had definite rights in the soil over and above a number of communal privileges in regard to homestead plots to the pasture and forest lands, bunds, tanks and to the pick of fields left unoccupied.¹⁵ The Zamindari System, however placed the riot completely at the mercy of the gentlemen farmer who did not hesitate to export the last ounce of blood. A bad season enriched the landlord because his revenue was remitted but it ruined the tenant because he lost the crop and was still obliged to pay both rent and the tax.¹⁶

Thus the beggarly race of peasants who, though nominally free born British subjects, were more degraded and less cared for than the slaves of Cuba or the serfs of Russia.¹⁷ The system failed to define and protect the rights and privileges of the tenants.. Even then, the poverty of the people, their passive character, and the extreme difficulty of proving by legal evidence¹⁸ before a distant court what was customary, rendered this protection illusory in practice.

The Zamindari System had another noteworthy effect in the subdivision of rights in land. The Zamindars leased out their interests and the middleman out in turn, thus creating a long chain of intermediates-*The Talukdar, The Patindar, The Dar Patindar* between State and the actual tiller of the soil.¹⁹ According to the S.M. Hussion, a member of *Floud Commission*, the net income of the Zamindars increased from Rs 20 lakhs in 1793 to 832 lakhs in 1940.²⁰ The System, unjust and oppressive as it was, deprived the Govt. of intimate knowledge of rural condition- the plight of the cultivator or the state of agriculture.. Placed in such a position, the Govt. found no urge to undertake any measure for the improvement of agriculture or the agriculturist.²¹ Cornwallis's hope that the new landlord would be known as the benevolent landlord of a covenanted tenant was belied. It kept the riots at or below the subsistence level which not only restricted the internal market, but also dried the very fountain which could have been a source of producing economic surplus for investment and development.²²

Prof. B. M. Bhatia rightly holds the system responsible for the series of famines that occurred after its introduction. In the sphere of production, the system led to the separation of agricultural capital from labour engaged in the cultivation of land. The actual tiller lacked the resources to invest while the Zamindars, who had the resources, were just not invested in the improvement of land.²³ This left no change for the agricultural labourers to enjoy the fruits of his own efforts, destroying all incentive to agricultural improvement. Agriculture naturally declined causing a series of famines in the country. Such a set up could have hardly promoted peace and stability in the country but always carried the potentialities of violence, individual or collective.²⁴ This system actually altered the balance of rural society in Bengal. The Zamindari System was one of the great wrongs- one of the most enormous blunders by which 20 million small holders were dispossessed of their rights and handed over, bound hand and foot, to the tender mercies of a set of exciting rack- renters.²⁵

Conclusion: The Zamindari System produced a most outstanding and sustaining institution of the colonial Bengal as well as India. Actually Zamindari System became an institution. In spite of the oppressiveness and other limitations, this institution has played a significant and omnipotent role in the life and society of our country. He commented that a Zamindar House had been sustained more than 150 years, but an elected government not more than 2 years. This is very interesting.²⁶ The Zamindars were the fore runner of the public works. They created many hats (Markets). They were the chief patrons of classical music and fine arts etc. From this point of view we may conclude that there were many dark sides of the Zamindari System and as well as many positive sides. If we study the Zamindari

System in this objective outlook then whole discussion would be in historical perspectives.

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Parsis of India Distinctiveness Within Assimilation

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Introduction- Parsis are a micro-minority in India, but although miniscule in numbers, the community is unique in many ways. The paper endeavors to trace the circumstances that led Parsis to evolve a distinct identity in India. For this, I will be tracing the historical journey of Parsis from Persia, their original homeland, to India, their adopted homeland. The primary focus of the paper will be on socio-cultural assimilation of Parsis within the mosaic of vast Indian population and their simultaneous efforts in maintaining exclusivity and distinctiveness.

Backdrop- Parsis are descendants of ancient Persians (now Iran). They are the followers of Zoroastrianism, a religion propagated by Prophet Zarthusthra/Zoroaster, believed to be world's first revealed, prophetic, monotheistic faith.

Zoroastrianism flourished in Persia for several centuries but by 7th century A.D., the mighty Persian Empire weakened due to several factors and was invaded by the Arabs, who followed the policy of forceful conversion of their subjects to Islam. To escape religious persecution and to preserve their ancient faith, some Zoroastrians began migrating out of Persia.¹ In the 8th century A.D., some Persian Zoroastrians migrated to Gujarat, India. Since these people came from a Fars/Pars, a province in Persia, they came to be known as 'Parsis' in India.²

Kisse-I-Sanjan- The earliest documentation of the story of Parsi migration is *Kisse-e-Sanjan*³, (henceforth *Kisse*) a 16th century, quasi-historical poem written in Persian by Bahman Kaikobad. The poem describes the circumstances that led to migration and how Parsis landed first in Diu, where they stayed for 18 years and later proceeded to Sanjan, a kingdom in Gujarat, which was then ruled by King Jadhav/ Jadi Rana. The poem goes on to describe how the migrants were granted asylum by the King, on the promise of fulfilling certain conditions, how the grateful community adhered to the promise and how Parsis prospered and

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spread in various towns in Gujarat. The purpose of elaborating on *Kisse* is that Parsi community believes that conditions under which the asylum seekers were granted permission to stay in India laid down the ground of their socio-cultural adaptation and assimilation in India.

The poem says that King Jadhav/ Jadi Rana summoned the leaders of Zoroastrians and asked them to describe their faith and the purpose of their visit.⁴ On being satisfied with their answers, he agreed to grant them asylum on these conditions.⁵

1. They must give up their native language and adopt Gujarati as their mother tongue.
2. The women must wear *saari* like the Gujarati women.
3. The refugees must disarm.
4. The refugees must perform their marriage ceremonies after sunset as was the custom in Gujarat.

Parsis agreed to these conditions – they may not have had much choice otherwise – and were subsequently allowed to make India their new home.

There is a popular legend about the arrival of Parsis in the court of Jadhav/ Jadi Rana. The community believes that when Zoroastrian refugees presented themselves in the court of King Jadhav/ Jadi Rana, the King offered their leader a bowl full of milk, signifying that his kingdom was already too populated to accommodate the foreigners. In reply, the wise leader removed his gold ring and slowly slipped it into the milk, implying that just as the gold ring settles in milk without disturbing it, so will they settle amongst the native population and just as the gold adds to the value of milk, so will they contribute to the kingdom. The King was impressed with the reply and granted asylum to the refugees.⁶ The ring, symbolizing an enclosed circle, clearly demonstrates the desire of the Parsis to maintain their distinctiveness within the native population. The community derives its identity by consciously striving to maintain exclusivity in spite of culturally assimilating within the Indian social milieu.

Socio-cultural assimilation and distinctiveness: Language- As mentioned earlier, according to *Kisse*, adopting Gujarati as their mother tongue was one of the conditions for granting asylum to the Persian refugees. By agreeing to adhere to these conditions, they also laid the foundation of the socio-cultural assimilation of their community in India. Language is one of the most important external markers of one's roots. Giving it up for a foreign language shows both, the desperation of the Persians as well as the extent of their willingness to become the part of Indian social fabric. However, the Gujarati spoken by Parsis has a completely different accent and is very different from standard Gujarati. For example, while *ave chhe* is standard Gujarati for 'coming', Parsis would say *avech*, thus combining the two words. Similarly, *muku chhoo* (keeping) becomes *mukuch* and *laavu chhoo* (bringing) becomes *lavooch*. As can be seen, Parsis took many liberties with the syntax of the language and added a distinct flavour to it.⁷

Parsis also added some new words to the Gujarati vocabulary, like *fuliu* (small bowl) instead of *vatki* and *kansiyo* (big bowl) instead of *vatko*.⁸ Similarly, some words are frequently used but are in themselves meaningless, like, *marere*⁹, much the way we use 'O dear'. Even a simple 'no' is said as *naire nai* instead of *na* as Gujaratis would say.

How, when and from where these new words and accent originated will probably never be known, neither is that the endeavor of the present paper. What is notable is that although Parsis adopted Gujarati as their new mother tongue, they twisted it enough to make it sound distinctly unique. This 'Parsi accent' is often exploited by films to add a comic flavour to a character. However, this in no way indicates that Parsis corrupted the Gujarati language. In fact, Parsis immensely contributed to Gujarati journalism, press, media and theatre.

Although Parsis adopted and evolved their own trademark Gujarati language in daily use, they did not compromise the language used in religious rituals. Thus, Zoroastrians still pray in ancient languages, chief among them being Avesta, Pahalvi and Persian. These languages are used in all religious recitals during weddings, *navjotes*¹⁰ and death. Thus, while Gujarati helped Parsis to assimilate within their immediate surrounding in Gujarat, Avesta and Pahalvi helped them to retain their exclusiveness within the religious realm. Socio-cultural assimilation and distinctiveness: Dress- Dress, like language, being an obvious indication of identity, would make Parsis distinctly stand out among Indians. By adopting the Indian style of dressing, Persian women would merge seamlessly within the Indian/Gujarati society. Parsi women took to wearing *saaris* in the Gujarati style, with the *pallu*¹¹ coming in the front. However, the style was modified in terms of material used and the draping pattern. For example, while Gujarati women keep their *pallus* up till waist length, Parsi women extend it below knee level. In fact, till about half a century ago, Parsi women extended their *pallu* right up ankle level. This is evident from the portraits of Parsi ladies made during the British period. *Saris* worn by Parsis also typically have richly embroidered borders. Hence, the corner of the *pallu* formed a beautiful triangular design when extended below knee length, giving it a very elegant touch. However, the most famous contribution of the Parsis to the world of *saaris* is the *Gara*. A *gara* is a fully embroidered *saari* on a material known as '*tanchoi*'. Both, *gara* and *tanchoi* are closely connected to China. During the eighteenth and nineteenth centuries, Parsi merchants had flourishing trade with China. The story goes that three brothers from Joshi family of Surat learnt the art of weaving a new kind of material in China, from a master craftsman by the name of *Choi*. They named this material as *Tanchoi* (*tan* meaning three in Gujarati and *Choi* in the honour of their teacher).¹² *Tanchoi* became popular among Parsi women, who used it for making *saris*. A typical *tanchoi saari* would be heavily embroidered, which is known as *gara*. The purpose of detailing the Parsi *saari* is to show the modifications made by Parsis in the customs adopted from Gujaratis.

Socio-cultural assimilation and distinction: Customs and ceremonies- Just like the *saari*, married Parsi women also adopted the practice of wearing red

bangles. Here too, there were certain modifications. While Gujarati women wear several thin, red, glass bangles, Parsi women typically wear a single large, thick, and red, glass bangle, known as a *patla*.

Parsis adopted the custom of decorating the doors of their homes with *torans* and *rangolis*. In fact these easily identify a Parsi home in a cosmopolitan locality. The *torans* tied on Gujarati homes are usually made of plastic beads and designs usually depict traditional Hindu/ Gujarati symbols like the *swastika*. Parsi *torans* are made of glass beads and may have more of floral and bird patterns. The *rangolis* made on Parsi doors are known as *chawlk*. These design boxes are available ready made in shops selling typical Parsi goods and have a variety of designs. Every Parsi home will have these *chawlk* adorning their doors and on auspicious occasions, these are more elaborate and colourful.

The custom of welcoming a new bride, groom or a new born baby by breaking a coconut at the doorway to ward off the evil too was adopted from Gujaratis.¹³ Along with coconut, Parsis also break an egg; unthinkable for most vegetarian Gujaratis. With respect to food too, Parsis added meat or egg to almost ever vegetable, making a perfectly vegetarian dish as non-vegetarian as possible. Some typical Parsi dishes, which raise curiosity among the non-Parsis, are *potato par idu* or *bhinda par idu* (meaning eggs spread on potato or ladies finger). Religious exclusivity- It is widely believed by the Parsi community that they left their motherland, Persia, to escape religious persecution and save their religion from the invading Arabs. Even if it may be assumed that there were other reasons for migrating to another country; preserving their ancient Zoroastrian faith was chief among them.

Throughout their stay in India, Parsis have followed the policy of strict religious exclusivity. Neither have they actively attempted to proselytize their faith nor have they encouraged willing non-Parsis to enter their faith. In fact, inter-faith marriages too have been prohibited and although with changing times, the community has been accepting inter-faith unions, it is mostly reluctantly. The religious places and religious rituals too have remained out of bounds for non-Parsis. Perhaps, having gone through turbulent experience in Persia under the Arab conquerors, which followed the policy of forceful conversion to Islam made the fleeing Zoroastrians paranoid about all non-Zoroastrians.

By prohibiting the entry of non-Parsis in a Zoroastrian place of worship and not allowing any non-Parsi to participate in religious ritual, Parsis maintained the religious exclusivity for which they presumably migrated to India. The community believes that this is the reason they have been able to preserve their ancient faith for over a twelve hundred years in a foreign land. The religious scriptures are adhered to as closely as possible and the community also follows the Zoroastrian calendar¹⁴ for observing festivals. Birthdays and anniversaries too are celebrated according to the Zoroastrian calendar.

Conclusion- The paper has attempted to depict how the Parsi community has strived to maintain their distinctiveness in spite of socio-cultural assimilation into the Indian society. Whether Parsis were compelled to adopt some customs from their host communities, whether they willingly adopted some of them in order to merge seamlessly within their adopted motherland or the customs gradually became a part of Parsi lifestyle as a result of centuries of co-habitation, will never be known with certainty. What is remarkable is that while adopting several social customs, subtle modifications were made. These modifications eventually became the 'Parsi trademark', which set Parsis apart from non-Parsis. Perhaps this is the reason why a miniscule community has been able to survive and preserve its ancient heritage, culture, tradition and religion among the vast majority.

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Tribes of Cauvery River Plain Area of Karnataka

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The place where Karnataka, Kerala and Tamilnadu meeting, was having thick forest. Here majority of tribal people living. Briefly, Gudaluru taluk of Nilagiri district of Tamilnadu, Vainadu of Kerala and Virajapet, Heggadadevanakote, Gundlupet Taluks of Karnataka are specially recognized as the area of Tribal people.¹ In Karnataka state more tribal people are living in Virajapet taluk of Kodagu. As per the census of 1921, in the Karnataka state there are 0.79% tribal people, in Kodagu there are 8.23% and in Virajapet there are 14.13% tribal people were living, among these Eravas, Soligas, Jenukurubas and Bettakurubas are more important.

Eravas : There are four groups among Eravas. 1) Pani Eravas, 2) Panjari Eravas, 3) Kage Eravas and 4) Badaga Eravas. Erava is the name of a tribe, it represents a caste. Among Eravas, most of them are agriculturists and they are bonded labourers. They are living in small numbers at Virajapet, Heggadadevanakote, Piriya-pattana, Hunsur, Madikeri and Somavarapet area villages. Their population is more in Virajapet of Kodagu. The research done on Eravas so far states that, these people who speak Erava language, came from Vainadu and old Mysore area to Kodagu and since generation they working as bonded labourers.²

Eravas are originally agricultural workers. In their folk songs agriculture is family work. But there is not proof which justifies that they were independent agriculturists. There are enough evidences available in Erava Folklore, which justifies that they were working as labourers under the control of landlords. Since beginning, Eravas was working in others land. Therefore they got the name as Adiyaru or Adiyani. In a folk song of Eravas there is a mention about that a Erava Kalachitta Balamaga has fought with Godly man to get land for agriculture.

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Kadu Kurubas And Jenu Kurubas : The important tribes of Karnataka, kadu Kurubas and Jenu Kurubas are spread throughout the Mysore district, especially in Bandipura, Hunsur, Pririyapattana, Nagarahole and Heggadadevanakote forest area. The Kuruba word comes from 'kuri' or 'kori'. Shepherd who was watcher of sheep was called in Tamil as 'kurumban'. In Kannada as 'kuruba'. There is a meaning as mountain for 'ko' or 'ku' word. There is a meaning as height for 'kuru'. Therefore the word kuruba means 'man living in hilly area'. May be they got this name because they went in search of livelihood and went to forests, hills, grassland etc.³in ancient Tamil epics the kurubas were called as 'maleyaru' that means those who live in hilly region. In the census of 1931 Madras region, it is compared kurubas with olden days kings Pallavas, and they called Pallavas as kurubas. At the beginning of this century, kurubas were engaged in jobs like agriculture, watching sheep, wool weaving etc. but in many places of Mysore taluk they call kurubas as kadu kuruba and jenukuruba who are living tribe type of social life. The places where these kadu kuruba and jenukuruba are living is called 'hadi' In each hadi 20 to 30 families are living. They construct huts by using bamboo and grass available in forest. They use roots, leaves and recently ragi, jower, rice as food items. Kadu kurubas claim that they know 47 types roots, 90 types of fruits for eating purpose and 60 types of leaves for the use as medicines.⁴

Buchanan in his travelogue gives the details of Kadukurubas who are living in Mysore area.⁵Kadukurubas are a natural tribes in Karnataka. They live in poor condition by constructing huts outside the village. Some people work as labourers in the field belongs to village people; the remaining people collect firewood, roots in the forest. They use roots as food and sell the firewood to villagers for money. They are expert in sending back him elephants who come from forest by using fire brand torch made by bamboo tree. The tigers never care for their fire brand torch and attach on their huts. They rear dogs also and use them in hunting. Sometimes they work for farmers in cutting teakwood in forests, knitting bamboo baskets etc.

Urukuruba and kadukuruba division show that the kuruba community undergone socio-cultural change. Urukurubas came out of the social system of original tribes and joined the mainstream of culture; but Kadukurubas even today they remains and are living in between the cultural stage of kadu and uru.

Soligas : Majority Soligas are living in Kollega, Chamarajanagar, Biligiriranganabetta, Mahadeshwarabetta, Yelanduru, Heggadadevanakote and Hunsur of Mysore district. Among Soligas 89.89% people speak Kannada. These people are living in Mahadeshwara hills and Biligirirangana betta. Hills are in high stage and get heavy rains, and they have thick forest. This geographical environment has very well influenced Soligas life. This area contains red and black mixed soil and it is not even. Therefore it is not more suitable for agriculture. Soligas habitation normally contains 10 to 20 huts. There is no particular name

for this habitation. Sometimes they suffix 'padu' word based on the hills they are living or main person of that habitation. 'padu' means the lower place in between two hills.⁶

Now days the social status of Soligas are changing. But still they are living by depending on the traditional work like hunting. Collecting roots. There is no justification available that they involve in agriculture or animal husbandry. Roots, fruit, vegetable are in plenty in the forest where these people are living. Padubale, jackfruit which are growing in this forest are favourite food of these people. They offer these fruits to the diety during Biligiriranganajatre, a periodical festival at Biligirirangana betta.

In Buchanan travelogue, the details are available about the language, dress, and family system of Soligas. In Biligirirangana betta and Mahadeshwara hill surrounding forest area, the Soligas are involved in kumribesaya or kochhu and shifting cultivation – slash and burn cultivation etc. he discussed.⁷ Even during these days Soligas are engaging in collecting Beleregenasu, noreyagenasu, kayambugenasu and solanagenasu roots which are available during all seasons, Men, women and children are doing this job for their food collection purpose.

Soligas who are living in forest area, are expert hunters and they depends on forest animals for their food. They hunt, cock, hen, deer, Indian stag, antelope, rabbit, pig etc. animals. They follow different technique to hunt different animal. Honey collection is another hobby of Soligas. They go in groups for honey collection. They work together and they share the collection among all the people.

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Naujawan Bharat Sabha: A Study of Militant Mass Movement

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The formation of Naujawan Bharat Sabha in March 1926 by Bhagat Singh and his comrades was the result of mammoth study of revolutionary socialist literature. The impact of Russian revolution (1917) and writings of Karl Marx, Frederick Engels, Lenin, Gorky, and Trotsky supplied the vision and method of struggle to the revolutionaries against imperialistic British rule in India. Members of Sabha such as Bhagat Singh, Sukhdev, Yashpal, Bhagwati Charan Vohra, Dhanvantri and Ram Chandra started militant mass movement instead of armed struggle to spread revolutionary propaganda among the people to achieve the *swaraj* of the country. Naujawan Bharat Sabha stood firmly against British imperialism with bigger aim and programme. Members of Sabha strongly questioned and opposed all sort of imperialism and oppression. They had a concrete vision about the content of the liberation struggle and aftermath of its success. The main objective of Sabha was not merely to achieve political independence from foreign rule but at the same time, to free their country economically and socially both from external and internal exploitation and discrimination in order to remove all kinds of disparities from the society.

Naujawan Bharat Sabha worked as an open mass based organization with a definite programme and ideology. It mobilized the commoners particularly peasants and workers against British imperialism and attracted a large section of people of Indian society towards them. The Sabha had two fold objectives, social and political. The social objectives comprised the popularization of swadeshi good, simple living, the inculcation of the sense of brotherhood and stimulation of interest in Indian languages and civilization.¹ The Sabha also had a definite political programme and these 'social objects of the Sabha' became a cloak for the dissemination of revolutionary ideas.² The political programme of Sabha included

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“establishing a complete independent republic of the labourers and peasants of the whole of India, to infuse a spirit of patriotism among countrymen, to express sympathy with and to assist the economic industrial, social movements and to organize the labourers and peasants.”³

The first period of the activities of Naujawan Bharat Sabha ran mainly from March 1926 to April 1927. Several public meetings were held during this period and complete independence figured as a prominent issue.⁴ The Sabha was above communal politics and stood committed to secularism. Each member was made to sign a pledge that he would place the interest of his country above those of his community.⁵ Sabha organized social dinners where people of all castes and creeds were invited for meal to strengthen the feeling of unity among them. The Sabha described Karl Marx and Frederick Engels as the greatest men of the world instead of Buddha and Christ. Its members raised two slogans ‘Inquilab Zindabad’ and ‘Hindustan Zindabad’ to infuse the spirit of patriotism among countrymen and commemorated the death anniversary of Kartar Singh Sarabha.⁶ The first phase of activities of Sabha was confined to its headquarter Lahore only.⁷

The year 1928 was full blossoming for Naujawan Bharat Sabha when it established their contacts with Kirti Kisan party.⁸ A Youth conference was held on 11-13 April 1928, where both parties participated and decided to form a central body called Naujawan Bharat Sabha, Punjab with its new headquarter at Amritsar. Soon, many branches of Sabha were opened in Lahore, Amritsar, Jalandhar, Ludhiana, Montgomery, Multan, Sargodha and Sialkot. Apart from Punjab, Sabha also opened its branches in Bombay Bengal, Central Provinces, Rajputana, Karachi and Peshawar.⁹ The Manifesto of Naujawan Bharat Sabha was published on 6 April 1928 with a clear motto “Revolution by the masses and for the masses.”¹⁰

In June 1928, Bhagat Singh and Sukhdev formed Lahore student union which was to serve as an auxiliary to Naujawan Bharat Sabha and as a recruiting ground for the Hindustan Socialist Republican Army.¹¹ The Sabha also started its newspaper called ‘Naujawan’ in October 1928 in order to mobilize the labourers and peasants against British imperialism.¹² Apart from it, Sabha published three momentous pamphlets, ‘The Wealth of Nations’, ‘India and the Next War’ and Bharat Mata ka Darshan under a ‘Tract Society’ to propagate spirit of nationalism among masses and appeal to the young men of India to follow the example set by the youths of Italy, Ireland, Turkey, Japan and China in their struggle for independence for their respective countries. These writings also enumerated the economic and social ills and the exploitation under the British Raj which had made the people of India impoverished, backward in every respect and uneducated at a mass scale. They also criticized the prevailing system of justice prevailing for the people of India.¹³ The Sabha also published ‘Independent Tract Series’ with its eight tracts. These tracts exposed the brutal nature of British rule in India and at the same time economic and social exploitation of Indians by British and Indian masters.¹⁴

Apart from literature, Naujawan Bharat Sabha held several meetings, protests against the government policies and celebrated various days in order to spread the spirit of patriotism among the Indians. It is significant to note that when government officials made every effort to suppress the activities particularly in Amritsar, Sabha become more popular among commoners.¹⁵ Sabha actively supported peasant agitations in order to mobilize them against British imperialism. In a meeting on 23 May 1928, at Jhaman (Lahore), the Sabha collaborated with the Congress in stirring up the agrarian agitation over the failure of wheat harvest.¹⁶ Naujawan Bharat Sabha also actively supported the Bardoli Kisan Satyagrah in June 1928 and treated it as *Kisan* revolt against British exploitation.¹⁷ Actually, Sabha took up the demands of the peasantry, fought for their agrarian and economic grievances and inculcated in them a passionate love for freedom. It made them conscious of their political role in the freedom struggle and emphasized that the problem of winning freedom was also their problem because they were the most oppressed and brutally exploited classes in the British regime and hence they must get organized and prepare for the popular revolution.¹⁸ The Sabha along with Kirti Kisan Party mobilized the peasants on the issue of land revenue and demanded its complete remissions. The Sabha also resisted almost all anti-working class policies of the government. It opposed the Trade Disputes Bill which was appeared in the assembly in August 1928.¹⁹

The Sabha took prominent part in spreading propaganda for the 'workers and peasants' conference at Lyallpur under the chairman of Ram Chandra. He recommended the nationalization of wealth, a social revolution, the organization of workers and peasants to resist exploitation by capitalism and made specific demands for the assessment of the land revenue on the principles of the income tax Act, the unrestricted Indianisation of the army and the withdrawal of the British army from India.²⁰ The Sabha was the main body responsible for the Boycott of Simon commission at Lahore on 30 October 1928.²¹ In the second provincial conference of Naujawan Bharat Sabha in Lahore from 22-24 February 1929, under the president of Sohan Singh Josh, complete independence was declared to be the creed of the youth of India and a revolution of workers and peasants was advocated.²² However, Sabha criticized the Congress demand for Dominion Status and advocate the demand of complete *Swaraj*, but it activity participated in the Civil Disobedience Movement.²³

To infuse the spirit of patriotism among people, Naujawan Bharat Sabha celebrated various days such as Meerut Day on 20 March 1930, Revolution Day on 10 May 1930 where Lokram Sharma made a very objectionable speech on this occasion.²⁴ The leaders of Sabha also observed 30 June 1930 as 'Bhagat Singh Day' in Punjab.²⁵ The Sabha exhorted the youth to go and work in the villages like the Russian youth. They needed to explain the real meaning of the forth coming revolution in India. Villages were to be made to understand and feel that the new revolution would not be confined to merely changing the rulers; it would mean

the establishment of a completely new socio-political order. It would therefore, be a revolution of the people and by the people. In other words, it would be a *Swaraj* for 98% of people²⁶. On the other hand, Punjab government declared Sabha a dangerous organization for British rule in the country and finally declared it an unlawful organization on 23 June 1930.²⁷ After that, it functioned under a new name as 'Hind Naujawan Sabha'.²⁸ After Gandhi Irwin Pact, it again started its work on previous name.²⁹ The Naujawan Bharat Sabha strongly demonstrated against the execution of Bhagat Singh, Rajguru and Sukhdev and blamed M.K. Gandhi for their deaths.³⁰ Sabha was again declared unlawful on 10 September 1934 and started its work under a new name as Punjab Socialist Party with its aim to establish a socialist regime in India.³¹ Later Punjab Socialist Party became Congress Socialist Party affiliated with All India Congress Socialist Party.³²

Thus, from 1928 to 1931 were the peak years for Sabha and its members. Naujawan Bharat Sabha successfully aroused the patriotic feeling among the people and created favourable circumstances for the national leadership to fulfill the most awaited dream of Independence of the country from British rule.

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Public Associations of Orissa And Its Role For The Search of Orissian Identity

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From the beginning of dated history, Orissa maintained her political identity, economic prosperity, over sea commerce and cultural efflorescence till her political independence was lost in 1568. It was almost the last Hindu Kingdom of India to fall to the Muslims. The British became the rulers of Orissa in 1803 and different parts of Orissa had to go through frequent vicissitudes in respect of their annexation to different political units, created by the British from time to time, for exigencies of administration. This study is an attempt to analyze the search for identity of Orissa and culmination in the constitution of most of the Oriya speaking areas into a separate province in 1936. The Oriyas prior to 1936 remained under four provinces namely Bengal, Madras, Central Provinces and Bihar always formed a minority under the respective Governments. The expression of an united national life, based on the affinity of language and community was very much threatened. The people of Orissa, on their part had neither required consciousness nor any forum to demand territorial readjustment in the perspective of racial, social and cultural homogeneity, till the later part of the 19th century.

Public association is as group of people expressly organized around a particular interest such a trade unions, political parties or learned societies and family and state. It is a determinate social unity built upon common purposes.¹ Men, therefore have built associations in order to further their various interest like political, economic, social, educational, scientific, literary, religious, professional and so forth. Thus, associations “are functional groups that are brought into existence for various but well defined purposes and that strives for the fulfillment of the purpose by collective action and functioning”. The middle class intellectuals and scholars of Orissa protected the interests of the Oriyas, attempted social reforms, promoted education, removed backwardness and dispelled

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ignorance through organizations and associations which fostered national consciousness and arousing.

The holy war or crusade against social evils was organized by the intelligent minority through socio-religious movements and newspapers and periodicals. The “**Brahmo Samaj**” was established at Cuttack by Mahesh Chandra Ray in December 1864.² The “**Utkal BrahmaSamaj**” was established by Prof. Haranath Bhattacharya at Cuttack in 1870.³ Brahmo movement also spread to other parts of Orissa owing to the efforts of Madusudan Rao, Dinanath Bhattacharya, Nanda Lal, Rajmohan and Biswanth Kar.⁴ The “**Cuttack Youngman’s Association**” organized in 1869 aimed at arranging debates to carry on social reforms. Laxmi Narayan Choudhary played an important role in its foundations. In 1882, the “**Cuttack College Students Association**” and in 1888, the ‘**Orissa Graduate and Undergraduates Association**’ were set up to give a fillip to social reform movement. They condemned caste system, demand of dowries, child marriage and advocated widow remarriage.⁵ Many of the alumni of the Cuttack College played an important role in the oriya renaissance and formed the progressive element in the intellectual life of the people.⁶ They took keen interest to foster socio political consciousness through meeting, discussion and circulation of paper and information.

But there was a great drawback or limitation of advancement of these new ideas due to the dichotomy in the advance of idea and the lack of institutional transformation. Gradually, Orissa developed a number of institutions to give shelter to the new ideas. Yet, Orissa was far behind than its neighbours in the growth of political organizations. In 1870, Ravenshaw’s attempts to unite all the associations with a view to forming the Orissa society failed. In 1872 “**Ganjam Utkal Hita Vadini Sabha**” was founded by William Mohanty at Berhampur. The people of Cuttack, Puri and Balasore warmly welcomed the foundations of “Indian Association” at Calcutta by Surendranth Banerjee but no regular branch of it was found in Orissa. However, a number of organizations emerged in different parts of mutilated Orissa to champion the cause of Oriya people. They are “Utkal Bhasaunnati Bidyani Sabha” (Balasore), “**Utkal Bhasa Uddipani Sabha**” (Cuttack), “**Utkal Ullasini Sabha**” (Cuttack), Cuttack society, Cuttack Debating club, “Cuttack Youngman literary Association”, “**ShikshaBidhika Sabha**”.⁷ Temperance and suppression of Bribery Association, Utkal Mitabadini Sabha (Berhampur), Orissa People’s associations etc.

Towards the later part of the 19th century, there was a great awakening among the people of Orissa who rose from deep slumber to be united racially, economically and culturally. Before the foundation of Indian National Congress a regional association called “**Utkal Sabha**” had come up in Orissa like that of National conference of Calcutta 1881. Mahajan Sabha in Madras and Bombay Presidency Association in Bombay, “Utkal Sabha” started in 1882 with Gauri Sankar Ray as the Secretary. In the beginning its main objective was the consideration of the

best means of introducing local- self-government. In a large public meeting at Cuttack on 30 June 1882, the speakers expressed their gratitude to lord Ripon for his benevolent measure and desired that the people should elect their representatives to their local bodies in order to make them more effective and enable.⁸

The public associations was invigorated with the return of M.S. Das to Cuttack at the instances of Sir Richard Girth to start legal practice.⁹ His long absence from Orissa naturally kept him out of touch with Oriya movement. But Gouri Sankar Ray an eminent leader during the course of language agitation could give authentic picture of problem of Oriya's to M.S. Das. Soon he got himself deeply involved in the socio-political life of Orissa. A man of great moral courage, self-respect and determination. He was deeply influenced by the philosophy of Edmund Burke and John Stuart Mill.¹⁰ He was convinced that the renaissance in Orissa could not be possible unless the enlightened middle class took keen interest in political activities. At once, he was looked upon by the people of Orissa as the savior or messiah.¹¹

The primary objects of Utkal Sabha were three fold –(i) to participate in the sessions of Indian National Congress (ii) Agitation for the amalgamation of Oriya speaking tracts with Orissa and to make it a separate province and (iii) to protest against the elimination of Oriya language. On 21 May 1883, the Utkal Sabha passed a resolution demanding the appointment of Indians as sessions Judges with power to try the European offenders.¹² It further decided to send a petition to the Governor General for acceptance of Ilbert Bill.¹³ It also criticized the conspiracy of Anglo Indians against Ripon for having passed the Ilbert Bill. Thus, while Local-self Govt. created a spirit of civic sense, the Ilbert Bill. Thus, while Local-self Govt. created a spirit of civic sense, the Ilbert Bill controversy taught the people the lessons of organization.¹⁴

After the foundation of Indian National Congress, **Utkal Sabha** was requested to send delegates to the first session of the Indian National Congress in 1885. On 3rd March, 1886, a meeting was held at printing company at Cuttack to unanimously accept the resolution passed by the Congress. It also adopted a resolution to send elected representatives to legislative Council instead of nominated one. M.S. Das, Golak Bose, Kalipad Banerjee, Hari Ballava Bose, Bhagaban Chandra Das, Bala Gopal Rao Panthuolu were elected by Utkal Sabha to represent in the Calcutta session of the Indian National Congress. They very much wanted to champion the cause of Oriya language against the derogatory remark of Rajendra Lal Mitra, but the Indian National Congress being an all India body could not take for discussion, questions, affecting any particular province, unless questions had assumed the proportion of a national problems and issues.¹⁵

On 10th may, 1895, a meeting of the citizens of Cuttack under the chairmanship of Madhusudan Das passed a resolution to amalgamate all Oriya speaking tracts under one administration. On 20th June, 1895, Utkal Sabha sent a memorial to Lord Elgin, viceroy of India and asserted that the denial of the people

of the use of their mother tongue is the worst form of ragging and is yet unknown even in the most despotic form of government. Once Setton-Kerr suggested that the Oriyas are to be given more jobs in order to dispel the fear of the people that Bengalis are preferred due to their conversant with the rules and laws of British administration.¹⁶ Gradually, a number of Oriyas entered into government jobs in different capacity. Much before the Indian National Congress's decision to regard the industrial and political movements as indissolubly linked together. **Utkal Sabha** had taken up the task under the dynamic leadership of Madhusudan Das.¹⁷

The modernization of Orissa leaped ahead with the birth of **Utkal Union Conference** (Utkal Sammilani) in 1903 due to the efforts of Madhusudan Das. This was the culmination of the organizational acumen of Oriyas in 19th century. In aftermath thus the establishment of associations opened the eyes of the people and widened the mental, moral and intellectual outlook. The spread of education, the establishment of press, circulation of vernacular and English newspapers, publication of books and journals, the extension of communication and transport facilities, socio-religious reforms movements and above all the establishment of several public associations hastened the process of awakening. Madhusudan Das with his education, intelligence, aristocratic gait and above all his keen interest shown in public affairs was emerging as the natural choice of the people to provide leadership in their quest for an identity of Orissa and the creation of a separate province.

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Jharkhand Movement: Internal Colonialism And Tribal Identity

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Introduction:-Internal colonialisation is a notion of structural political and economic inequalities between regions within a nation state. The terms is used to describe the uneven effect of economic development on a regional basis, otherwise, known as “uneven development”, and to describe the exploitation of minority group within a wider society.¹ Despites the withdrawal of colonial power from third world countries, forms of oppression that might well be termed. “Colonial” still persist in many of them the oppression wrought by nationalist third world governments whose regimes fail to respect the rights of indigenous minorities. For ethnic and regional minorities in many third world countries, the arrogance and injustice of these governments’ matches and after exceeds - those of the departed European colonial regime.² The third world people found that after “independence they had simply traded one set of oppressors (white) for another (brown and black). The result is today many third worlds states, most of them the direct or indirect result of national liberation wars themselves, are now fighting against national liberation movements within their borders.³

1.1 British Character of Colonialisation:-

The economic exploitation of India had been one of the strongest *raison d’etre* the British raj and the Litmotive of Indian nationalism and freedom movement.⁴

India was the foundation stone of the British empire Lord Curzon had written in 1894: just as De tanqueville remarked that the conquest and government of India are really the achievements which have given to England her place in the opinion of the world, so the prestige and the wealth ausing from her Asiatic position are the foundation stones of the British.

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Again in 1989 he wrote:-India is the pivot of our Empire. If the Empire loses any other part of its dominion we can survive, but if we lose India, the sun of our Empire will have set. The ultimate aim of British colonialism was to exploit the rich and untapped socio-economic resources of the country and drain them off to make the British Empire prosper.⁵

To understand the Jharkhand movement properly we must understand how uneven development of the area or of the different segments of the society is creating problem of internal colonialism in the model of South Africa, where the exploiters and the exploited are not connected with any social link though staying within the same geographical area. In India underdeveloped area is exploited by the developed areas as colonies, as are the underdeveloped by the developed people. There are three main factors of internal colonialism. The first ingredient of internal colonialism is the cast system which despite all denials broadly determines the division of labour within the country and still definitely indicates our mental attitude to physical work. These three ingredients fused together created internal colonialism and among the numerous internal colonies spread over India, Jharkhand represents the biggest and the most previous internal colony just as India used to be in the British Empire.⁶

Jharkhand movement has been the oldest autonomy movement in the post independence India. The British not only crushed the indigenous peoples hundred years of resistance movement of colonize Jharkhand but gradually prepared the ground for turning it into an internal colony of the neighboring nations.. Jharkhand movement has been seen as the immediate outcome of the development.⁷ It was the British East India company that set the ball of territoriality of Jharkhand rolling with the receipt of the grant of Dewani (right to collect tax on behalf of the Emperor) of Bengal Bihar and Orissa from the Mughals in 1765. Colonial rule thus prepared the ground for the popular search for a territorial identity of the region in accordance with the demand of their political autonomy.⁸

What has been written about the colonization of India by the British, applies fully to the colonization of Jharkhand by India and particularly by north Bihar.⁹ The exploitation of Jharkhand by north Bihar and Government of India is similar to the exploitation of India by the British. The exploitation of Jharkhand has increased in post independence India due to developmental projects benefiting migrant from north Bihar.¹⁰

1.2. Uneven Development of South Bihar (Jharkhand) And North Bihar :

The first known use the concept internal colonialism was in a 1957 book by Leo Morquard, regarding "South Africa".¹¹ An internal colony supposedly produces wealth for the benefit of those areas most closely associated with the state, usually the capital area. The members of "internal colonials" are distinguished as different by a cultural variable such as ethnicity, language, or religions.¹² The same is the condition of the people of Jharkhand is general and of Chotanagpur in particular,

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which alone constrains 50% of India's coal, 100% of India's copper, 40% of Bauxite. The areas contain almost all the steel plants. Bokaro, Rourkela, and Jamshedpur all power plant of Damodar Valley Project, and the Hirakund dam of Orissa. There is no dearth of development but only at the cost of people there.¹³. Added to this is a sizeable amount (over 50 lakh acres) of forest land taken away by the government (under the Indian Forest Act, 1878, 1927 and the Bihar Private Forest Act 1927) in the name of scientific management of forest which in fact has turned out to be a gross mismanagement. Today 50-60% of best tribal land in the Chotanagpur hill area is in non-tribal lands.¹⁴

There are provisions of 80% reservation for tribal and local people in training and jobs but the fact is that nearly 90% of the training (in general education, engineering and medical) facilities and jobs are filled by an external population.¹⁵

The new industries and power projects mentioned above required personal. Moving in of a new specialized personal is quite understandable but even in the areas where no such specialization was needed, people from outside came in on a large scale, for the decision making power went with the specialized areas, and this also included the political power. During the Jharkhand movement, a report was submitted to the home minister, Buta Singh by Dr. Ram Dayal Munda in which he explain the unbalanced development of the region. Dr. Munda in his report noted that "... the hill area of Chotanagpur having been provided less opportunities than the northern plains area. This discrepancy is reflected in all areas of development. The following chart depicts some of the investigated areas to prove the point :-

Table-1

| Sl. No. | Major Items | Chotanagpur | Rest of State |
|----------------|-----------------------------|--------------------|----------------------|
| a. | Contribution to revenue by | 70% | 30% |
| b. | Expenditure of revenue in | 20% | 80% |
| c. | Irrigated land of the total | 5% | 50% |
| d. | Electrification (rural) | 5% | 40% |
| e. | Paved roads per 1000 km | 5 km | 20 km |

Source : Munda, R.D. (1990), The Jharkhand Movement : Retrospect and Prospect, p-13.

The most alarming feature of the development process is that even from the merge funds allotted for this region, less than 30% reaches the real beneficiaries. Seventy percent is pocketed away in the process of finalising the paper work by a 15-20% of the superimposed personnel which has no sense of obligation and belonging for this area.¹⁶

The COJM had also mention in his report... the thirty nine district of Bihar ranked in 1990 on nine parameters of development by the Bihar Government, the

COJM in its report had noted that : the SRC's plea of adverse economic impact is the crux of the problem, the economic exploitation of Chotanagpur-Santal Pargana and its developmental backwardness have been well-documented. This is the main *raison d'être* for the Jharkhand Demand. This has an obvious reflection on the quality of life in the two regions. The people of the Chotanagpur area are increasingly sliding down below the poverty line despite their being sincere and hardworking. This is most apparent in the newly developed industrial and urban areas including the district headquarters, like Ranchi, Dhanbad and Jamshedpur where the local people are systematically marginalised or sandwiched into the slum areas.¹⁷ Without getting jobs the tribal men and women sell themselves to the contractors to be exported anywhere, from Punjab to Tripura for working brick kilns, or digging earth¹⁸ and also in search of better living condition there are some who have tried to move out to far places like Punjab, U.P., Delhi, Assam and other place but there too their prospect remains the same to be disintegrated into the slum there.

1.3. Internal Colonialisation And The Movement :

It has been noticed in the history of this area that people have always reacted strongly whenever they have been subjected to exploitation and have been driven to desperation. In essence capitalism believes in the name of free competition, in the brute concept of survival of the strongest which means the non-survival of the less strong. The capitalist solution of the underdeveloped nationalities is their extinction.¹⁹

Conclusion :-The tribal movements in this part of the region have not ceased to occur even after the departure of colonial power. In fact, after independence, movements with political overtone and much articulation have increasingly surfaced against the glaring inequality and deprivation. So the nature and dimension of the movements have now changed with the accentuation of deprivation and economic exploitation.. Some of these movements, of course, ultimately forced the post colonial government to find an easy way of evading the crux of the major issue of the people involved in the movements by doing out politico-economic powers to the tribal elite.²⁰

The struggle of the Dalits, the people of internal colonies, the tribals and the socially downtrodden against imperialism and the ruling class can develop any time and transcend into a real notional liberation movement in the country. ²¹

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Where A Barrister Became Mahatma : A Historical Review

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Introduction:-We know Gandhiji as a politician, a philosopher, an applied social scientist, a grassroots' social worker, a political mobilizer, a revered national leader, an educationist and a saint or much more. We feel that his personality was the rare mixture of simplicity and complexity. Mahatma changed the world he lived in and gave a new direction to what is now known as Gandhism. People always debate on his concept and the way of working, for example we know that he is treated as the father of Indian nationhood, at the same time we may say people considering him an impractical and a man who mixed politics with economics and religion. In April 1893 Gandhiji went first to South Africa and returned in October 1901. Again November 1902 he went back there and finally came to India in 9th January 1915. Through this paper, we may find out the causes of changing a Barrister to a 'Mahatma'. Because it is our self- experience that force us to change.

Journey To South Africa:-We talk about a person who sacrificed his career, his families' pleasure and above all his life for the sake of humanity and Love. We see his achievements and entire personality from different dimensions. He was at once saint and revolutionary, politician and social reformer, economist and man of religion, educationist and Satyagrahi, devotee alike of faith and reason, Hindu and inter-religious, nationalist and Internationalist, man of action and dreamer of dreams.¹ He was a great reconciler of opposites and he was that without strain or artificiality. Rabindranath Tagore called him 'Mahatma', Subhash Chandra Bose 'Father of the Nation', Lord Mountbatten 'one man Boundary force', Hindu fundamentalists 'Pro Muslim', Jinnah 'Pro-Hindu' and western Churchill called him 'Naked Fakir.'²

Gandhiji Sailed for England on 4th September, 1888 to Study Law and become a barrister. He was called to the Bar on 10th June, 1891 and was enrolled in the High Court of England the next day. Then he sailed home. After his return to India he started practice as a lawyer at first in the High Court at Bombay and a

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Little later in Rajkot but did not make much headway in the profession. As Sir Stafford Cripps has remarked "He was no simple mystic, combined with his religious outlook was his lawyer-trained mind, quick and apt in reasoning. He was a formidable opponent in argument."³

Gandhi went to South Africa in April 1893 and stayed for a whole year in Pretoria in connection with the case of 'Sheth Dada Abdulla' who was involved in a civil suit with his near relative Seth 'Tyeb Haji Khan Mahammad' who also stayed in Pretoria. The year's stay in Pretoria proved to be a most valuable experience in Gandhiji's Life. Gandhi started his journey to South Africa with his own concept about every part of life. He had shown his character even during his journey in the ship. When the Captain called me I came out Just as I had gone in. He saw my innocence. I was disgusted at my weakness and pitied myself for not having had the Courage to refuse to go into the room"⁴

When his ship reached to the port of Natal the scenario was very different for him. He writes "As the ship arrived at the quay and I watched the people coming on board to meet their friends, I observed that the Indians were not held in much respect. I could not fail to notice a sort of snobbishness about the manner in which those who knew Abdulla-Sheth behaved towards him, and it stung me. Abdulla Sheth had got used to it. Those who looked at me did so with a certain amount of Curiosity, My dress marked me out from other Indians. I had a frock-coat and a turban, an imitation of the Bengalpugree."⁵ However he settled there with his own Ideas, although it was a large number of difficulties over there. According to him "I would suggest that those who wish to have a full idea of it may turn to my History of Satyagraha in South Africa. It is however, necessary to give a brief outline."⁶

A Decisive Incident:- And the incident happened that totally changed Gandhi from a lawyer to a social reformer, on the way to Pretoria when the train reached 'Martizburg', the Capital of Natal, at about 9 p.m. the incident happened Gandhi writes "The constable came. He took me by the hand and pushed me out. My luggage was also taken out. I went and Sat in the waiting room, Keeping my hand-bag with me, and leaving the other luggage where it was. The railway authorities had taken charge of it. I began to think of my duty. Should I fight for my rights or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was superficial-only a symptom of the deep disease of colour prejudice. I should try, If possible, to root out the disease and suffer hardships in the process".⁷

Winning For What:- Gandhiji tried hard for his case and Dada Abdullah won. He writes "My joy was boundless. I had learnt the free practice of law. I had learnt to find out the better side of human nature and to enter men's hearts. I realized that the true function of a lawyer was to unite parties riven asunder. The Lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private

compromises of hundreds of cases. I loss nothing hereby not even money and certainly not my soul.”⁸ Gandhiji was overjoyed at the success of his first case in South Africa and concluded that the whole duty of an advocate was not to exploit legal and adversary advantages but to promote compromise and reconciliation.⁹ As a result of this realization of the paramount importance of acts in Dada Abdulla’s Case, Gandhiji was never known afterwards to brush aside our slur over a fact however inconvenient or prejudicial it might seem. From this and several similar experiences Gandhiji learnt to regard law not as an intellectual legerdemain to make black appear white and white black, but as “Codified ethics”. The profession of law became to him the means to enthrone Justice, not “entangle justice” in the net of law.¹⁰

What Education Means:-The serious issue of Children’s education occurred in January 1897 when Gandhiji Landed at Durban with three children (two sons and a sister’s son). As he possesses his own idea about education, he was worried about where to educate them. He writes “Had I been without a sense of self-respect and satisfied myself with having for my children the education that other children could not get, I should have deprived them of the object-lesson in liberty and self-respect that I gave them at the cost of the literary training. And where a choice has to be made between liberty and learning who will not say that the former has to be preferred a thousand times to the latter.”¹¹

Gandhiji started to experiment his own concept of education that gradually changed into the concrete concept of education later called ‘Basic-Education’, Apart from this, he has also done the works regarding community upliftment like-sanitary reform and famine relief. Gradually he changed himself as a true social worker and a ‘Satyagrahi’. One thing is very important to notice here is that at the period of Gandhiji there were many people suffering from injustice used to happen in South Africa. But the character Gandhiji shown against the oppression is totally unparallel. furthermore, as his views about truth and non-violence crystallized and matured, he came to the conclusion that to earn one’s livelihood from a profession, which finally made an appeal to the policeman or the Jailer to enforce the decrees of the Courts, and thus derived its ultimate Sanction from physical force, was a denial of Ahimsa.¹²

Accordingly, in 1910 Gandhiji entirely abandoned the practice of law and henceforth devoted his entire time and energy to the service of the community. After his imprisonment in 1922, during his first civil disobedience movement In India, he was disbarred by his Inn; he would not apply thereafter for reinstatement, as he regarded himself as a farmer and a handicraftsman, who had renounced the profession of law deliberately many years before in South Africa.¹³

During his living in South Africa Gandhiji read few of those books that influenced him to change his attitude towards surroundings and his own life. In 1894, Gandhi read a book “The Kingdom of God is within you” written by Tolstoy, from which he realized how to settle the Conflict between people and the Solution based on ‘non-violence’, He also read other books of Tolstoy like ‘How shall we

escape?’ ‘The slavery of our times’ and ‘The first step’. Another writer who influenced Gandhi was John Ruskin. Ruskin’s books “A joy forever and its price in the market” and “unto this last”. The immediate result of reading these books was the establishment of Phoenix Settlement. (Later on Tolstoy farm) from which Gandhiji started his long journey of social reforms even in India. We can see the importance of Gandhi’s life in South Africa when he says “In South Africa fight for Satyagraha by the Indians stretched to 8 years.¹⁴ we searched the word ‘satyagraha’ during that struggle and used very first time for the same cause.¹⁵

Mahatma never gave up his faith in Ahimsa and Truth. Being a person with different ideas or we should say strong character Gandhi became stronger by the days.

Conclusion:-It is indeed very-very difficult to depict the impacts of South Africa on Gandhi, but the shadow that has been tried to make through this paper is- If we separate the periods and attainments of South Africa from the Life of Gandhi, it would have different picture altogether. It is South Africa where Gandhi Spent about twenty valuable years of his life, experienced the issues regarding communities, experimented his Ideas about different aspects of life and got early valuable Conclusions that was about to prove in his struggle in India. As we know that fire is always there in a matchbox, only thing we have to do is to just rub them and it works. Gandhi had the Courage and potential of being true legend, but it is South Africa that made a ‘Barrister with a gentlemen’s spirit’ to a ‘social-reformer’ or ‘Mahatma’.

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Education of Scheduled Caste Women In Punjab: A Case Study Of District Ferozpur Since 2001

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According to Mahatma Gandhi, “True education is that which draws out and stimulates the spiritual intellectual and physical faculties of the children”. Education is considered to be an important tool for improving the status of women among the Scheduled Castes. Aggregate statistics often paint a dismal picture of the low literacy rates and schooling among the Scheduled Caste. This paper presents level of education dropout rate in Punjab and District Ferozpur in the year 2001.

Who Are Scheduled Caste- According to ND Kamble those people belonging to the last Varna namely the Sudra and Avarnas include many Caste groups which have suffered social and economic inequity since the ages, particularly those people who were outside the Varna System were known as Avarnas or Panchnas or Antyajas. They were external in the sense that they were required to stay outside the village settlement.

“Scheduled Caste means such castes, races or tribal parts or groups within such castes, races or tribes, as are deemed under Article 341 to be the Scheduled Castes for the purpose of the constitution of India.” The expression Scheduled Castes was first coined by the Simon Commission and embodied in the Government of India Act of 1935. While the castes were listed systematically in the 1931 census of India, the terms Scheduled Castes (SC) were applied to these castes for the first time in the Government of India. Act of 1935. Then the Government of India published a list of Scheduled Castes under the Government of India (Scheduled Castes) order 1936.

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Historical Background of Education of Scheduled Castes In Punjab

The Christian missionaries, who did extensive work in the sphere of the spread of modern education in India, were inspired mainly by a proselytizing spirit, to spread Christianity among Indian people. Raja Ram Mohan Roy was the pioneer of progressive modern education in India. Numerous organizations such as Brahma Samaj in Bengal, Arya Samaj in Punjab, Ramakrishna Mission, Aligarh Movement, Chief Khalsa Diwan worked towards the establishment of educational institutions, both for men and women.¹

As large number of converts came from depressed classes the missionaries were the first to draw the government attention to their miserable condition and disabilities. Missionary work among the lower castes greatly impressed some Hindu observers and fear of losing large numbers to Christianity encouraged educated Hindus into increased activity. For instance Lala Lajpat Rai, the Arya and nationalist Punjabi leader, declared in the public speech in about 1912 that “the possibility of losing the untouchables has shaken the intelligent section of the Hindu community to its very depths” and he went on to urge Hindus to forestall the movement towards Christianity by improving the condition of these classes². Lajpat Rai gave expression to sentiments felt throughout the Arya Samaj, and it joined the battle for the lower castes, allegiance not only with Christian missionaries but also with Sikh and other religious groups³ (Ganda Singh 1965 :Ch. 43; Jones 1968). The Arya Samajis developed new egalitarian forms of behavior, but only in small groups and in major towns, like Lahore; and for them largely in bold, public denials of social inequalities, in essentially symbolic inter-dining with the lower castes, and in admitting them into the schools being built by the Arya Samaj.⁴

Education of Scheduled Caste Women in Punjab

Coming to women the relevance of women’s education to social, economic cultural and political development of the individual family, community and nation is universally acknowledged. Apart from direct development benefits of education for women, improvement in overall social and economic indices, smaller families and reduced infant mortality, improved quality of life, enhanced economic productivity and improvement in the family health, are some of the areas which benefit from improvement in female education. But unfortunately women in India are the last in the line for education, jobs, credits and sometime even food (Mangat and Kaur 1997).⁵ In India one of the notable features of literacy is that females lag behind males. Here, 75.9 percent males are literate while only 54.2 females can read and write (census of India 2001). This gender gap in literacy is much wider in case of Scheduled Castes where only 31.03 percent females were literate against 48.89 percent males (census of India, 1991).⁶

The following table presents the literacy among the Scheduled Caste Women in Punjab and District Ferozepur in the year 2001.

**Education of Scheduled Caste Women In Rural And
Urban Punjab In The Year 2001**

| Punjab 2001 | Punjab Rural | Punjab Urban | % Rural | % Urban |
|---|---------------------|---------------------|----------------|----------------|
| Total | 2,510,378 | 803,995 | 75.74 | 24.25 |
| Literate | 981,916 | 374,995 | 39.11 | 46.64 |
| Illiterate | 1,528,462 | 429,000 | 60.88 | 53.35 |
| Primary/Junior Basic | 343,661 | 114,673 | 67.50 | 53.29 |
| Matriculation & Above | 120,267 | 60,551 | 23.62 | 28.14 |
| Higher Secondary | 34,440 | 24,982 | 4.91 | 11.61 |
| Non Technical diploma not equal to degree | 562 | 461 | 0.11 | 0.21 |
| Tec Diploma not equal to degree | 2,149 | 2,222 | 0.42 | 1.03 |
| Graduate and above | 8,035 | 12,263 | 1.58 | 5.70 |

Source: Special Tables on Scheduled Castes Punjab, 2001, Educational level by age and sex for population age 7 and above for each caste separately table SC.8 .

**Education of Scheduled Caste Women In Rural And
Urban Ferozepur In The Year 2001**

| Ferozepur 2001 | Ferozepur Rural | Ferozepur Urban | % Rural | % Urban |
|---|------------------------|------------------------|----------------|----------------|
| Total | 145,455 | 42,625 | 77.33 | 22.66 |
| Literate | 33,654 | 13,995 | 23.13 | 32.83 |
| Illiterate | 111,801 | 28,630 | 76.86 | 67.16 |
| Primary/Junior Basic | 11,623 | 4,470 | 82.92 | 65.07 |
| Matriculation & Above | 1,783 | 1,450 | 12.72 | 21.11 |
| Higher Secondary | 482 | 623 | 3.44 | 9.07 |
| Non Technical diploma not equal to degree | 13 | 07 | 0.09 | 0.10 |
| Tec Diploma not equal to degree | 50 | 60 | 0.36 | 0.87 |
| Graduate and above | 66 | 260 | 0.47 | 3.78 |

Source: Special Tables on Scheduled Castes Punjab, 2001, Educational level by age and sex for population age 7 and above for each caste separately table SC 8.

Findings: There are thirty-seven Scheduled Castes notified in the State of Punjab. All of them were enumerated at census 2001⁷ at present thirty nine. The

percentage Scheduled Caste female population of Punjab is 75.74 and 24.25 in urban areas. The percentage of total rural female literate in Punjab is 39.11 and in urban 46.64 which is more due to more educational institutes and accessibility in urban areas. Coming to District Ferozepur where the total percentage of rural female population is 77.33 and in urban 22.66.

Coming to percentage of Primary education in Rural Punjab and in urban it is 67.50 and 53.29 whereas in Rural and Urban Ferozepur it is 82.92 and 65.07 indicating that girls were sent to school more in primary classes in Rural as well as Urban Ferozepur as compared to Punjab. Talking about the matriculation level which is 23.62 in Rural and 28.14 in Urban Punjab and in Ferozepur 12.72, 21.11 respectively.

Conclusion- In national life, education in its broader sense begins at home and that if a country wants healthy, upright and unselfish citizen, the quickest, surest and easiest way is to educate the most powerful of all influences- the mother at home. Their education system should be so developed that they may have the power to see clearly, the power to imagine vividly and the power to think independently. District Ferozepur which rest on the border of India and Pakistan lag far behind. The level of education or awareness was found very less as the above data shows the number of literates in rural and urban Ferozepur is far less and the dropout rate after primary classes is more indicating that people send their daughters to school till they attain primary education and after that they are rarely provided higher education due to economic crises or the male dominated society which does not allow her to be independent or go out to study after she attains puberty or else married at an early age or has to take care of the siblings and home when her mother goes out for work. To sum up we can say education among the Scheduled Caste women in the district is low which means that Scheduled Caste women suffers dual disadvantage i.e., being Scheduled Caste and being women. "Indian opinion at least in Punjab, still discountenances the idea of bringing up girls to earn an independent livelihood in a trade or profession"

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State Policy And Development of Sericulture In Jammu And Kashmir In The Pre – Independence Period – A Probe

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The rearing of silk worms on mulberry trees for the production of raw silk is known as Sericulture.¹ Historical evidence shows that silk was discovered in China. However, the Chinese could not keep their monopoly forever and gradually, the industry was said to have spread to Tibet, then from Tibet, and it spread to India and Persia. In India, in the beginning Bengal was the main centre of sericulture. However, with the passage of time, the silk was produced in other parts of the country like Karnataka, Tamil-Nadu, Andhra Pradesh, Jammu and Kashmir, Gujarat, Kerala, Maharashtra, Uttar Pradesh, Rajasthan, Bihar and Orissa. So far as the development of silk Industry in Jammu and Kashmir is concerned, it appeared that silk was produced in Kashmir from ancient time. According to the Sanskrit literature, Rājataranginī by Kalhana, Nīlamata Purana² and the works of kshemendra (Desopadesa, Narmamala and Darpadalana etc) establish that sericulture was being practised in Kashmir.

It was said that in Zain-ul-abidin's times (1420-70 A.C) sericulture existed in Kashmir.³ A dispute about the possession of a ball of silk between two claimants in a court in the days of Sultan Fateh Shah⁴ (1486-93 A.C) indicates that the silk industry was carried by the people. During the reign of Mirza Haidar Dughlat⁵ (1541-51 A.C), "Among the wonders of Kashmir," was the abundance of mulberry trees cultivated from which silk was obtained. Abul Fazl⁶ notes: "The mulberry was little eaten; its leaves were reserved for the silkworms. The eggs were brought from Gilgit and Tibet. In the former, they were produced in greater abundance and were more choice." Jahangir says: "There are mulberries everywhere. From the foot of every mulberry tree a Viner creeper grows up..... the mulberries of

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Kashmir was not fit to eat, with the exception of some trees grown in gardens but the leaves were used to feed the silkworm. They brought the silkworms' eggs from Gilgit and Tibet. "The Mughals organised the industry but details are lacking."⁷

In 1855, silkworm disease broke out in Europe. In 1860, two Italian experts obtained from Kashmir twenty-five thousand ounces of seed which requested improvement in the industry. Maharaja Gulab Singh had entrusted silk production to his chief Physician Hakim Azim. A period of decay set due to the destruction of the crop by a Pebrine disease. After a year or two, a Kashmiri went to Kabul and collected a few seers of seed and brought them skillfully in walnut shells to avoid detection by customs officers. This renewed silkworm industry was established in Kashmir.

A.R. Khan⁸, the author of book entitled, *Geography of Jammu and Kashmir* mentions that the Silk Industry in Kashmir was established in 1898 at Srinagar. From internet (Introduction to Kashmir forum org blog) we get information that in 1892, Thomas Wardle reorganized the industry and brought it on modern lines and the industry received further impetus with the establishment of Department of Sericulture. In 1889, R.B. Mukherjee,⁹ was in charge of the Silk Industry in Kashmir. He recommended that the Durbar should continue to grow silk at the following places: Chatrar, Bicinwar, Karrari, Cheerpur, Litpura, Kantpura, Lasjan, Banaheri, Dawnsu Sarai, Haft Chanar, Raghunath pura. Mr. Mukherjee was of the opinion that the introduction of silk eggs from Japan, led to diseases in Kashmir. He also made efforts to overcome the diseases of sericulture which were destroying the silk industry. In 1890¹⁰, it was found that the silk-worm crop for this year does not seem at all promising. The outturn of the crops in the three nurseries were very small and so far, the crops were a failure. In 1891,¹¹ the three state nurseries at Losjan, Raghunath pura and Cherpur were handed to the villagers. In 1892,¹² Mr. C.B Walton was appointed as the Director of Sericulture and under him the industry made considerable advances. Under his supervision, Kashmir seeds were reared in places like Shupyan, Chirat and other villages which were far away from the places where the imported seeds were being reared. In the beginning of 1894¹³, the operations were under the charge of Babu Rishibar Mukherjee, the Chief Judge of Kashmir, a brother of Babu Nilambur Mukherjee. Mr Walton died in 1904¹⁴ and he was succeeded by Mr. H.D Douglas, then Assistant Director of Sericulture. Walton was succeeded by Mr. H.D Douglas as director of the department in 1905.¹⁵

However, in 1913¹⁶, Kashmir Sericulture Industry was hard hit by the disastrous fire which destroyed six filatures and about the whole stock of cocoons. In 1914,¹⁷ the working of the department was seriously affected due to the outbreak of First World War. In 1915,¹⁸ a remarkable revival began, owing to various causes, such as the war, the shortage of the European crops, heavy purchases by America etc.. The history of the Jammu and Kashmir Silk Industry in the year 1916¹⁹ was one of progress and adaptation. In 1917,²⁰ Mr. M.L. McNamara continued to hold charge of the Kashmir sericulture as Director, Silk Factory Srinagar and Mr. Hari

Krishan Lal continued to hold charge of the department as Director of Silk Factory, Jammu. In 1918,²¹ the Directors of Sericulture, Jammu and Kashmir, remained in charge of the mulberry culture work in their respective provinces except in the Southern Division of Kashmir, where the work formed a separate charge under Mr. A.M Peychaud. In 1919²² Mr. McNamara, Director of Sericulture, Kashmir was absent on leave in Europe for more than six months.²³ During his absence, the officiating charge of his office was held by Mr. H.S Gills. In 1923²⁴ the mulberry culture works both in Jammu and Kashmir, remained under the control of the Directors of sericulture in their respective provinces, except in the Northern Division in Kashmir, where work formed a separate charge under the Director of Horticulture Kashmir.

In 1924, the situation became critical when on July 20, 1924; twenty - five of the twenty seven labour leaders were arrested on the charge of fomenting trouble in the factory. This was followed by a general strike of the workers. Maharaja Hari Singh made serious attempts for the development of sericulture. In 1925,²⁵ M.L. McNamara and Harkrishan Lal were Directors of the Jammu and Srinagar Silk Factories respectively. In 1926,²⁶ the silk market was dull which was because of the decline in the price of cotton, coal strike in England, decline of silver in Asia etc. During 1930-33,²⁷ The Department of Sericulture was adversely affected by the world - wide economic depression.

The Gagribal Silk Worm Seed House, Srinagar distributed silk worm seeds in Kashmir. In 1933-34, this Seed House provided eight hundred and seventy - nine (879) kilograms of seed to the people. While in the next financial year (1934-35), this house supplied one thousand thirty – eight (1038) kilograms of seeds to the people. The seed required for the Jammu Sericulture was imported as usual from the Europe. In the year 1935,²⁸ the state Government continued the policy of getting Mulberry trees planted by the *zamindars* in their own interests, was the most economical and effective way of propagating the growth of sericulture. During 1936,²⁹ one hundred nineteen touring officers were supplied with tent equipage and camp furniture along with *farashes* from the central stores at Jammu and Srinagar. The year 1939,³⁰ witnessed a marked improvement in price of Sericultural Products. This was due to the outbreak of Second World War. However, there was a keen demand for the raw silk throughout the year. The international turmoil created a favourable situation for the Silk Industry. In 1940,³¹ there was marked improvement in the prices of raw silk and silk wastes and all products of the silk factories, the silk wastes, remained in great demand.

In 1944, the State Government distributed, one lac thirty three thousand four hundred and nine (1, 33,409) mulberry trees in Kashmir and twenty three thousand one hundred seventy-five (23,175) in Jammu province. However, as a result of the outbreak of the Second World War and involvement of the state into the war, the Government of Jammu and Kashmir could not formulate new policy and programme for the development of sericulture in Jammu and Kashmir. Though, the rules framed before the outbreak of War, governed the Sericulture Department till 1947.

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Surya Sen And The Chittagong Uprising of 1930

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In the annals of the freedom movement of India the sensational saga of the Chittagong Uprising of 1930 is an episode of tremendous significance and of unique importance for its peculiar features and much pervading strikingness. The Uprising occurred at the time when the wave of Gandhi-led non-violent Non-cooperation Movement raging hard all over the sub-continent. Strangely enough it was at this time at Chittagong at the south-east corner of the continent there occurred a violent revolutionary outburst with the sole and pointed mission to drive the mighty British from the country by armed force, and this outburst proved to be a curtain-raiser for an extremely intense wave of terrorism in Bengal. That is why when they attacked on the Police Lines they shouted *Gandhiji ki Jai*; and when the armoury was captured they proclaimed '*Gandhiji ka raj ho Gaya*'. Bearing this in mind Gandhi in his Speech at Friend's House London, September 12, 1931, said: "They (the Chittagong revolutionaries) are burning to attain the freedom to which India is entitled which is India's birthright"¹ Netaji Subhas Chandra Bose also sees no stark difference between violent and non-violent methods when the purpose is to install a National Government.²

The genesis of the Chittagong Uprising had a solid pre-history and a sound background of revolutionary philosophy. During his college days at Berhampur in the district of Murshidabad of the undivided Bengal Surya Sen, the leader of the Uprising had clear connections and associations with the leaders of the *Anushilan Samiti* and the *Jugantar Dal*. It was from these associations Sen learned the first lessons on the philosophy of revolution. Aurobindo '*Raja Ke*', '*Mukti Kon Pathe*' and '*Bartaman Rananiti*' opened his eyes towards the nature of the demoniac colonial rule. Akhandanandaji Maharaj of the Ramakrishna Mission Vidyapith initiated him to Vivekananda-philosophy of revolutionary nationalism. Professor Satish Chakravarty of the Berhampur college acquainted him with the

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revolutionary ideals and activities of the Irish revolutionaries, and Carbonari activities of this Italian nationalists and also of the Narodnik activities of the Russian Revolution.³

Surya Sen returned to Chittagong from Berhampur in 1917, and he joined the Umatar High English National School as a teacher in Mathematics. In 1923 Sen formed a revolutionary society named 'Suluk Bahar'.⁴ From this time onwards Sen became popular as Masterda. Very soon young revolutionaries like Ananta Singh, Ganesh Ghosh, Loknath Bal, Ambika Chakraborty, Binod Bihari Chowdhury and others thronged around him, and they all dedicated themselves to revolutionary activities. It is particularly noteworthy and striking that the last named revolutionary Binod Bihari Choudhary was alive till 2013 still bearing his 1930-revolutionary fiery spirit of patriotism; and it is that Choudhary whom all Bangladesh pay her heartfelt glowing tribute for his love and adoration and life long sacrifice for the honour of the Motherland, 'Sonar Bangla'. 'Bandi Jivan' of Sachindranath Sanyal, a U.P. revolutionary was to them a text book of revolutionary movement. Kazi Nazrul Islam's 'Bidrohi' was one of their favourite pomes. They sang very often "Bala bir chira unnata mama sir / sir nehari amari natasir ai sikhhar himadrir". Besides they read *Jharer Kheya* of Rabindranath Tagore particularly the lines of the poem:

*"Voyagers, row on / This is the call :
Over is the period of thy anchorage at the port.
Trading of age-old amassment
Will not do any more.*

*Now deceits swell up/ runs out the store of thy cherished values.
That is why the helmsman call out/ March on ahead voyagers".*

The prevailing mood of national frustration of the early 1920's prompted the revolutionaries in northern India to organize armed revolution to overthrow the colonial rule with a view to establishing a Federal Republic of the United States of India. Then what was the necessity of armed uprisings? Sen answered point blank that their activities would make the deaf hear that their deaths and arrests and trials would make the people aware of their mission and ideology and movements. All these would fire the imagination of the revolutionary- minded youths, and then they would rush into various terrorist groups in a steady stream.⁵ In this respect Surya Sen once told one Ananda Gupta, one of his associates: "Most of us (the revolutionaries) will have to die in the process but our sacrifice for such a noble cause will not go in vain".⁶

It was on this solid foundation of the philosophy of revolution Surya Sen decided to challenge the British power through a series of raids in Chittagong. The Easter Rising of 1916 provided Sen a model and example for the attack on the Chittagong Armoury. On April 18, 1930, a group of revolutionaries, most of whom still in their teens, attacked the armouries of the police and Auxiliary Force in Chittagong with slogans such as *Inquilab Zindabad*, *Down with Imperialism* and *Gandhi Raj a Gaya*. The action was carefully planned and executed. The

revolutionaries dislocated telephone and telegraph communications and disrupted movement by train. It was then Surya Sen hoisted the National Flag and proclaimed a Provisional Revolutionary Government. Then late at night the revolutionaries looking for a safe place marched towards the Chittagong hill ranges. The villagers gave them food and shelter and enabled them to survive for about three years. Surya Sen was finally arrested on February 16, 1933, and then tried and hanged on January 12, 1934. Many of his comrades were caught and sentenced to long terms of imprisonment. With these tragic episodes the high drama of the Chittagong Uprising came to a tragic end.⁷

The Chittagong Uprising left an immense impact on the Government and also on the people of Bengal. The Uprising stunned the colonial power, and as a result it had to pass a good number of Acts and proclaimed a number of Ordinances to curb the rising disturbances of the revolutionaries. Again Mir Ahmad, Fakir Ahmad, Tunu Mia and quite a few other boatmen carried Masterda and his comrades from place to place from shelter to shelter with all love and admiration for their services for the country's freedom.⁸ I conclude the article paying my homage and pranams to the heroes of Chittagong Uprising and also to the people of Bangladesh and particularly to Bnagabandhu, the hero of heroes, who were probably highly influenced by the fighting spirit of the Chittagong Group of rebels who always bore in mind the glorious saga of the Uprising as a precious gem. Truly speaking, during the Liberation Movement of 1971 Bangladesh people enacted the Chittagong drama of 1930 with all courage and confidence that the bloodshed and sacrifice of heroes would surely bring the rosy dawn of Liberation.

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K.F. Nariman's 1937 Episode: A Study of Its Impact On National Movement In Princely Mysore

***Yashodha.N**

Introduction

The most important freedom fighter, and famous congressmen Khurshed Framji Nariman, is also known as Veer Nariman was one of the second generations of Parsi stalwarts in the Indian National Congress. He was elected President of the Bombay Provincial Committee and then mayor of Bombay. In 1930 he was influenced by Mahatma Gandhi and organised the Civil Disobedience Movement in Bombay. He attempts to re-establish himself in the Freedom Movement through the Congress activities. He presided many public meetings and addressed the audience filled with his excitement speeches.

Congress debates began through meetings, A large number of people participated in every meetings which was conducted by Congress. Later Congress was grown tremendously all over.¹ At this time Nariman entered to Bangalore to preside local conferences organised by Congress.

Objectives, Scope And Nature of Nariman Incident

Many Writers and Intellectual people define the Nariman incident as they known as..., given below.

Dr.N.B. Khare brands Sardar Patel as "a terror and the all powerful in the congress since the Nariman incident".²

The intellectual and Veteran Freedom Fighter Mr. H.S.Doreswamy was also inspired by K.F.Nariman Episode when he was a student in Intermediate College.

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So it is evident from this study who participated in the public meeting, he listened Nariman's excitement speeches.

He remarks the episode, "It was a very powerful speech. While Nariman was speaking, the police dragged him off stage. All hell broke loose, and an enraged crowd resorted to street fighting. Soon after, the students of the intermediate college observed a bandh in protest."³ In this time a lot of political events promoting nationalism in Mysore state.

A Public Meetings Were Organised In Princely Mysore

The State Congress appointed a "Council of Action" and the Council toured the whole Mysore State and condemned the prohibition orders, the attitude of the Dewan and propagated the idea of responsible government at public meetings organised all over. As national Movement was getting board based and reaching various sections of the community and increasing its variegated activities, many big and small organisations were founded to serve as front units of Congress. These organisation rendered yeomen service to mobilise youth and later all become banned. When The Mass Awakeners union was also founded in 1937. At this same year K.F.Nariman who came to attend its conference in Dec. 1937. He was also banned from addressing the assembly.⁴

Nariman Incident

Towards the end of Oct 1937, K.F.Nariman was invited to preside over the All India Local Self Government conference. In view of his objectionable speeches delivered at Mysore and other places, Bangalore City Police sent report to the district magistrate for the issue of prohibitory orders against Mr. K.F. Nariman from making any speeches in the limits of Bangalore City. A prohibitory order under section 39, Mysore police Regulation issued by the District Magistrate was served on Mr.Nariman on the 24th when he undertook not to attend the meeting.⁵

K.F.Nariman came to Bangalore in 1937, Oct, 24th onwards to deliver public speech. In the same day a public meeting was held at Banappa Park near the road of Kempegowda. He was prohibited by Government. But Nariman came to the meeting to make a speech without taking this prohibited orders.⁶

When the meeting took place at Banappa's Park in the evening, he suddenly made his appearance on the platform and began addressing the students. He wanted to address the students on "Students as the future citizens." He said that though his speeches were considered as violent, no prohibitory orders were passed in any of the places except Bangalore. A few minutes after he started addressing the students, the police came and removed him under arrest for having disobeyed the order of the District Magistrate. Then suddenly mob attacked the Police and they were subsequently dispersed by force.⁷

Police guessed this and immediately arrested him when he stepped on stage. As a result people were disaffected by this act. Exasperated people were shouted down. There was a seen disturbance over there.⁸

There was a crowd of several thousands had gathered to hear Nariman. Even as Nariman went up the Ideas to speak, Police Inspector Basappa took his arm and pulled him down the stage. The crowd was enraged and irritated by this act of Basappa and protested as one man. They threw a stone on police. Riot took place. The police had difficulty in escorting Nariman into their van. He was arrested, taken outside the borders of the state and released.⁹

Enraged Students Started For National Activities

The Nariman Episode of 1937 created unprecedented awakening among the youth of Bangalore.

In sympathy with the sufferings of the students of Bangalore some students of the High School and Middle School of Doddaballapur struck work on 26th October and went in procession with the photo of Mr. Gandhi in the town. In the evening, a meeting under the president ship of Mr. K.Changalaraya Reddi was held. About 3,000 people attended.¹⁰

Thus, The Intermediate College Students also attended the public meeting. That incident ignited the fire within the participated people and Students. Soon after the students of the Intermediate college observed a bandh in protest. The Student was an active participant. That was the beginning for student's involvement to National Movement. They were inspired with this incident. And they haven't looked back since then.

An Uncontrollable Mob Was Started In Princely Mysore

Ban was imposed on K.F.Nariman, on his addressing the public meeting of Bangalore on Oct, 24th. He was man handled by the police while arresting him. This was followed by lathi-Charge and firing to disperse unruly mob which protested against the arrest. Bangalore was very tense for almost a week from Oct, 24th when there was firing and one Gundappa was killed and several others were injured. Many people were arrested in this incident.¹¹

As a protest against this ill-treatment of one of the guests of the state, hartal was held in Bangalore. A peaceful crowd had gathered in front of the city Magistrate's court in Bangalore. The Inspector general of police not only abused the people in indecent language but also ordered firing, finally resulting in the death of one Gundappa of Cobbonpet. The police also entered the intermediate college premises and beat up students and teachers. This naturally enraged the students and police feared that the students would attack the Dewan's residence – Carlton House – Which was near by. There was disturbed atmosphere in Bangalore for a few days. The police had to secure military assistance to establish law and order.¹²

The straits times reports, 'Following the arrest of a prominent Congressman K.F.Nariman, who also is a former Mayor of Bombay, trouble started, 60 were sent to hospital at Bangalore when the police fired on a large crowd.¹³

On the 26th also some of the rowdy elements were going over the City. On the 27th, the district Magistrate, Bangalore, passed an order under section 144 Cr.P.C. prohibiting the holding of meetings and assembling of five or more persons in or near any public place in Bangalore City for a period of one week. The Military was sent back the same night.¹⁴

His Arrest Made More Strengthened Congress Activities

Nariman conflict was one of the effective nationalism impact on Congress Activities in princely Mysore. Many Congress leaders were held some congress meetings; they discussed about the present situation in the City and decided to reconstitute the present constitution of the City Congress Committee. Condemning the Government action leaders delivered public speeches in the meetings and expressed sorrow for K.F.Nariman arrest. They delivered exhorted speech to the public to fight for their rights and if necessary to be prepared to go to jail.¹⁵ These type of the congress activities in the native states relating to took certain important decisions in The Congress sessions like Haripura Congress.

It was decide that congressmen in the states could start independent organisation to the carry on the movement in their respective areas. In this meeting it was decided to start an independent organisation called Mysore Congress.¹⁶

The meetings delivered message to the people is that the present day system of Government should be changed. The congress would take part in removing the poverty in the state and would try to reduce the high salaries of the officers and establishment a responsible Government under the aegis of the His Highness the Maharaja and make Mysore a model State under the Congress rule and concluded to the people should earn Swaraj under their own rulers.¹⁷ For to achieve this many activities were organised by Congress and finally it led to National Movement. As a result India became Independent country in next coming days.

These type of Congressmen's censured activities also disturbed economic condition in princely Mysore. Many meetings were held in Bangalore city and were addressed by many congress leaders and exhibition of a Khadi and Swadeshi were also organised by them. These organisation encouraged people to wear khadi and Swadeshi clothes. These types of mind set within each and every people led them to participate into the Freedom Movement.

Conclusion

Thus the incident of Nariman year 1937 was like a chain incident and closely connected to coming strikes led to national movement. And it was a year of passing fast changes in Princely Mysore and Mysore Congress. The nationalist minded students, working class people participated in this public meeting.

From this event, those people who attended the public meeting including Students and working class people became a part of National Movement and this episode was a great turning point in Indian National Movement. Those inspired people exposed to the Nationalism and they were ready to give their shoulders to Congressmen's activities and they joined their hands with Congress National Movement. The people dedicated themselves and played a dominant role in Quit India Movement (1942). They took the movement so successfully each and all by showing Individual Heroism. And this kind of awareness helped them to achieve freedom in British India and establish responsible Government in Princely Mysore.

Totally 1937 episode was acted as a link to historical events in Indian History. And it's a great inspiration for further historical incidents.

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Intricacies of Nationalism In India

***Babaljit Singh Sandhu**

In the modern world nationalism is that metaphysical idea which has twofold idea'-force, on one hand it can be emerge as a progressive and liberating force and on other hand it can be unreasonable and reactionary faith. The nationalism as state of mind can historically be analyzed as a sequence of changes in shared psychology in which a community collectively respond to their circumstances. It emerged in a social world at a certain stage of evolution of the life of the community when certain socio-historical conditions, both objective and subjective matured.¹

E. H. Carr define the nation as a human group who has the idea of common government, closeness of contact between all its members, more or less defined territory, common language, common interests, common feelings or will.² But nations are complex phenomena that are shaped by a collection of cultural, political and psychological factors. Politically a nation is that where nationality is a state of mind corresponding to a political fact.³The sentiments of patriotism are a psychological interpretation of the concept of nation. This inherent uniqueness of the concept of nation provides the terrain to become the nationalism double-faced. Internationally, it leads to a lively sympathy with all fellow members within the nationality; internationally, it finds its expression in indifference to or distrust and hate of fellow men outside the national orbit.⁴

Gyanendra Pandey in his article 'Nationalism and Communalism' writes about the genesis of communalism "that communalism and nationalism, as we understand them today, arose together, the age of communalism was concurrent with the age of nationalism they were part of same discourse."⁵ Ideologically nationalism is unblemished happening of Indian awakening but by the primordial pulls of caste, religious community and so on⁶ and it also engendered the political assertiveness of groups with common culture, identity and interest⁷ to wit communalism- is an affirmation of religious community 'as a political group'.

The failure of non-cooperation movement projected communalism as chief flogging horse of Indian Nationalism. It was not confined to religious minorities

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more over the Dalit leader Dr. B. R. Ambedkar cast off Congress and Gandhian reforms as crocodile's tear to gain political benefits. 'He was not opposed to Swaraj or self rule, but asked, tell me what share I am to have in the Swaraj'.⁸ It is very clear to us that various types of nationalism were not mutually exclusive but mutually interactive before Independence.⁹

'Nationalism rests on the assumption that a nation must have a past. It also rests on another assumption, no less fundamental, namely that a nation must have a future'.¹⁰ The nationalism had different meanings for different groups of people. In Indian past from 1192 AD Muslim dominated the India but now they were very perturbed about congress hegemony in future. Contemptible past of the Dalits geared up them claiming their rights of citizenship which Congress failed to guarantee despite of Gandhi's reformist endeavors.¹¹ In 19 January 1946 M.A. Jinnah said, "Why are we fighting for Partition? Why are the Muslim men and Children prepared to shed their blood for Partition? If we fail to achieve it, we shall be reducing to the status of Sudras."¹² There are 700 shrines hallowed by the touch of the feet of the Sikh Gurus in the Punjab¹³ it convinced the Sikhs to claim the region as Sikh homeland. In that political scenario they also looked from another angle that If Pakistan was to come out of compulsion because Mr. Jinnah's demand could not be resisted, why not give an independent state to the Sikhs also?¹⁴

The distrust of various communities or political parties, except Congress, was that the dominant political party would severely circumscribed by the need to protect the interests of their class or religion in society. The use of Hindu religious symbols by the Congress leaders compelled the others to reconsider their past history, culture and religion. MA. Jinnah said "Hindus and Muslims belong to two different religious philosophies, social customs and literature... They have different epics, their heroes are different, and they have different episodes."¹⁵ Claude Mark Ovitz raises the question, "Did religious division necessarily have to lead to territorial partition?" and argues that the crucial reason of territorial partition was the conceived concept of state whether unitary or federal. Abandoning the vision of Gandhi, who envisaged independent India as a federation of village communities, the Congress leaders declared themselves in favour of the construction of a strong and centralized state. Nehru and Patel did not want to surrender important powers (with regard to finances or communications) to provinces or group of provinces, as demanded by the Muslim League. Nehru and Patel preferred an amputated India, but with strong central power, to a confederacy with weak central government.¹⁶

If the Congress wanted centralized state, it was Muslim League which encouraged autonomous Muslim provinces (created by Government of India Act of 1935) to push forward its demand of separate nationhood and later converted it into separate sovereign state of the Muslims.¹⁷ They used violence – a continuation of politics by other means. The borderline between power and violence is thus not always clear-cut ('violence' here meaning the use of physical force which can be a threat to life, limb or property). A violent coup d' 'etat can be launched for a

political end, and there may be resort to violence in desperation, where rational persuasion has gone unheard.¹⁸

Jinnah's adamant refusal to any other interpretation of culture than his two nation theory and Congress's snub for two nation theory closed the door of such constitutional developments which would provide safeguards to all communities in Indian multicultural society and, mainly, could prevented the territorial Partition. The renaissance humanists highlighted 'culture as mental cultivation'. The classic definition of culture was provided by English anthropologist E.B. Taylor in his work *Primitive culture*: "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". A society composed of people; the way they behave is their culture.¹⁹In spite of that 'cultural nationalism drew its strength from two sources: resistance against colonial culture and struggle against the indigenous'²⁰but it made its corresponding community to self and identity conscious. Indian society is conglomerate of various religion as well as traditions. So the nature of Indian society is defined as multicultural which incorporated a number of interrelated themes; it underscores the need to have a stable identity, emphasizes the contribution of cultural communities to fulfillment of this need and brings out the link between identity and recognition. It stresses the importance of cultural belonging and legitimizes the desire to maintain difference.²¹

In multicultural society the politician's main concern will never be the public interest, on the contrary, to enjoy the exercise of power and can be expected to maximize it if given the opportunity to do so. The factional disputes are evidence for a conflict of interests in the society is unavoidable. The failure of Cabinet Mission Plan - The ultimate attempt of the British to reach an agreement between the League and the Congress within the framework of a confederal system²²- can be seen in this context.

Penderal Moon asserted that M.A. Jinnah putting Pakistan forward from an esoteric fancy into a powerful political slogan, and further, under Gandhian leadership the Congress made mistake that it could and did represent all Indians including Muslims, which provided great impetus the menace of Muslim separatism.²³ Moon has also confirmed that a general lack of political wisdom and statesmanship on the part of the Congress during years 1937-1942, made Pakistan a fait accompli.²⁴ According to Bipan Chandra, nationalism was a real valid and legitimate consciousness where as communalism was a false consciousness²⁵. He further argues that nationalism had no control over the economic and social conditions which were conducive to growth of communalism and he saw the success of communalism as a punishment for these weaknesses.²⁶ Mushirul Hassan holds virtually identical views that religious nationalism of the Hindus, Muslims and Sikhs triumphed over tepid enthusiasm of Congress secular wing. The outcome was a catastrophic event – Indian bloody vivisection.²⁷From different angle R.J. Moore scrutinized the problem as an effect of the influence of the British Policy on the relationship which existed between the Congress and the Muslim League.

British constitutional safeguards had the potential to shape both forces of Muslim separatism and of the Indian nationalism. But during the years of provincial ministries Congress's Unitarianism within federal structure affected its relation gravely with Muslims.²⁸ Paul Brass summarized the reason of Muslim separatism as a product of Muslim political elites which played a major role in winning support for separatism.²⁹

If nationalism is an ideology, the conflict between secular nationalism and religious nationalism can be seen a conflict between ideologies as Karl Mannheim's concept of '*total conception*' and '*particular conception*' of ideology.³⁰ It was a real expression of political disagreement between Congress and Muslim League. The difference was between to attach ultimate value to the individual and to attach the ultimate value to the community or was between Universalist morality and relative morality. It is historically important that history gives a picture not of politics as beyond good and evil, but of a good beyond politics which politicians can acknowledge, and thereby bring their own task into perspective.³¹ The both parties engaged of sheer lust of power. No doubt both sides talked in moral terms and claim to be acting in defense of their rights. So these appeals were only made because it was psychologically useful to convince the people, right was on their side. These appeals were used as a ruse for the multitude to hide the naked search for power.

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Development of Higher Education In J&K And Its Impact (1889-1947)

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In April 1889, the Government of India took the administration of the Jammu & Kashmir State and, set-up a Council of Regency in the state. However, in practice, the British Resident in Kashmir had become omnipotent in all the matters concerning the administration of the State. Now, the Government of India resolved to introduce reforms in the State that were conducive to their interests and aspirations, both within the State and outside it. Thus, the State Council intended to launch an era of reforms in the State and the Education sector received their intention. Most of the princely states in the Punjab had their own colleges and producing educated young men to share the responsibility of the administration of their respective states.¹ While up to 1905, there was not even a single college in the State of Jammu & Kashmir to impart higher education to the state-subjects. The State's people who intended to acquire higher education had to go either to the Punjab or to the British provinces. Therefore, the State Council intended to impart higher education to the masses here and there itself in the State. In this concern, on April 20, 1903, Raja Amar Singh, the Vice- President of the State Council wrote a letter to the British Resident in Kashmir and the Director of public Instructions. It was as follow:

.....it is really a pity that while much smaller States such as Bahawalpur, Kapurthala, Patiala, etc, have their own colleges and trained their masses to share the responsibility of the administrations of their respective states, for the State Service, the Jammu and Kashmir State has none and to carry on its administration depend on the outsiders for educated men, who cannot be expected to have an abiding interest in the welfare of the State, and they make the State poorer by the amount they draw as their salaries during their service.² The Director of Public Instruction of the State of Jammu and Kashmir wrote to the Education Member of the State that the time had come when a college should be established at Jammu

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immediately. He expressed confidence that a number of students of the State would seek admission in this college.³

In 1905, during the visit of the then Prince of Wales (later on the King George V) to Jammu, Maharaja Pratap Singh announced the setting-up of a college at Jammu in memory of the Prince's visit to the city. In the beginning, the college was located in the Ajaibgarh building (museum). On April 20, 1907, the Maharaja formally inaugurated it. ⁴ In 1912, the college building was shifted to the new building erected outside the city on the north side of the river Tawi.⁵ Sh. R.N. Mukerjee served as its first officiating-principal. However, within three months of its establishment, Professor F.A. Dadina was appointed its principal. He was an M.A., and Barrister at Law. In 1912, the State Government brought marked improvement in the supervision of the college by appointing Mr. S. Robson, as its principal, who was formerly principal of the Government College Lahore.⁶

As regard the setting-up of Srinagar College, the Director of Public Instruction, Jammu and Kashmir, on March 16, 1899 communicated to the Judicial Member of the State, in the following words:

*...the scheme of a college in Srinagar may be postponed for the time being till we make ourselves sure regarding sufficient annual supply of matriculated scholars from the State High School in the City.*⁷

However, the Kashmiri Pundits had obsession for acquiring higher education that they could receive only at Lahore, which was not only hot but also day and far distant.. Finally, in 1905, she personally came to Srinagar at the time of the inauguration of Sri Pratap Hindu College, Srinagar. The College affiliated to the Punjab University Lahore. The State Government Provided a grant in aid of rupees one thousand five hundred per month and donated the land for the construction of college building.⁸ Despite the sponsorship, Sri Pratap Hindu College Srinagar could not meet the expenses, with the result it failed to maintain the efficiency as required by the Punjab University Lahore. Consequently, the college stood in an imminent danger of disaffiliation by the University. Consequently, Dr. A. Mitra, the Minister of Education, expressed his anguish to the Maharaja through the Prime Minister. He writes:

*His Highness the Maharaja Sahib Bahadur was anxious that the college should be revived. To increase the grant would be of no use, and the only other alternative was for the state to take up the institution, make it a State college with absolute control, and bear the full expenses. Accordingly the Chief Minister and myself explained the situation to Col. Ramsay, who agreed with the proposal, on the condition that the control of the college is absolutely transferred to the State.*⁹

The authorities of the Central Hindu College Benaras approved the proposal of the State Government. The Board of Trustees authorized Mrs. Annie Besant to hand over the college to the State authorities on a receipt of rupees twenty thousand in lieu of the cost of the building, furniture, erected and supplied to college. The State Government finally took over the charge of the college in a formal ceremony on July 19, 1911 and the college was renamed as Sri Pratap College, Srinagar.¹⁰

The State authorities realized that the literary activity had been almost negligible in colleges; the State Government took steps to inculcate literary taste in the students. For this purpose a magazine of the Prince of Wales College known as 'The Tawi' saw the light of the day in which an opportunity was provided to the students to contribute their articles or narrate their experiences in the magazine. In 1913-14, its first issue was published.¹¹ Subsequently, in January 1916, the magazine of the S.P College was also published. It was entitled 'Pratap'.¹² The magazines, besides literary articles contained information about the working and the activities of the colleges. It continued to create new posts in the teaching staff of the colleges and to extend their affiliation to include more subjects at the graduate and post graduate levels.

Till 1925, there were only two colleges in the State, the Prince of Wales College Jammu and Sri Pratap College Srinagar. For some time, the State Government did not set up any new college; however, continued to consolidate and develop the existing ones. Maharaja Hari Singh realized that the two colleges one each in Jammu and Srinagar were not sufficient and there was an urgent need of opening more colleges in the State.

The rapid increase in the number of students attending Sri Pratap College Srinagar confronted with the problem of accommodation. Therefore, in 1935-36, it was proposed to open a new college of science in Srinagar, affiliated to the Punjab university.¹³ Accordingly, on September 1, 1942, S.P College was bifurcated into Sri Pratap Intermediated College and the Amar Singh Degree College.¹⁴ For the library of the newly set up Amar Singh Degree College Srinagar, S.P College donated two thousand seven hundred and sixty three books. Besides, the State Government sanctioned a special grant of rupees five thousand and a recurring grant of rupees twelve hundred was sanctioned for purchasing books for the library.¹⁵ In 1939-40, one aided Oriental College for teaching of Persian and Arabic was set up in Srinagar. It prepared students for the High Proficiency and Honours Examination conducted by the Punjab university Lahore.¹⁶ In 1944-45,

Karan Singh College was set-up at Mirpur in the name of Yuvraj Karan Singh.¹⁷ In this college Bazim Adab, a Hindi Parishad and a Punjabi Sabha for holding debates and symposia were formed.¹⁸

With the aim of establishing a separate college for women in city of Jammu, some important persons from Jammu formed a Mahila Education Society. In June 1944, the society with the assistance of the State Government founded a College for Women at Parade Ground Jammu. Maharani Tara Devi, the only wife of Maharaja Hari Singh donated rupees ten thousand for its establishment. The subjects like English, History, Economics, Music, Home Science, Hindi, Sanskrit and Urdu were taught in the college from the day one. In the wake of partition of the country in 1947, this College was closed and reopened in 1948. In 1953, it was taken over by the State Government and renamed Government College for women Parade Ground, Jammu.¹⁹

These colleges started passing out graduates, who rendered unemployed as the Government services in the State had become a monopoly of the British Indian subjects in general and the European in particular.²⁰ These young graduates also raised a demand that state subjects should have a preference over the non-state subjects in the matter of state services, which later, ultimately culminated in the promulgation of the definition of the hereditary state subjects. It provided opportunities to the people to acquire government services. Undoubtedly, the literacy rate also increased in the State, gradually but slowly.

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British Colonialism And Changes In The Landscape of Malabar 1800-1947

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The political ecology research is the attempt to understand how human and environment interaction may be linked to the spread of environmental degradation.¹ The colonial rule in India introduced many plantations and these plantations were a double edged sword which showed the good and bad aspects of colonialism. Plantation brought the skills of mechanization² Imperial impacts were inevitably multidimensional, with many a legacy still influencing and shaping the modern world.³

The introduction of the plantations in Malabar brought the ecological changes. World ecology has been profoundly altered by western capitalism, in whose dynamic expansion other ecosystems were disrupted, first through trade and later by colonialism. Not only did such interventions virtually reshape the social, ecological and demographic characteristics of the habitats they intrude upon, they also ensured that the ensuing changes would primarily benefit Europe.

The district is divided into two forest divisions, each under a forest officer. One consists of Wynad and Palaghat and the other of Nilambur teak plantations and the surrounding natural forests. The district forest officer's headquarters are at Calicut and the duty of the officers was divided in hierarchical, were charge of the fostering of the resources. The chief feature of the Nilambur division is the magnificent teak plantations. The surrounding natural forests are rich in timber trees, but the mature trees of the valuable descriptions have been mostly felled though there is still plenty of fuel. The district forest officer has also charge of the sale depot at Cullye.⁴

The madras forest act passed in 1882. Many have taken place since. Forest has been reclassified. The authority of the Forest Department has been partly transferred to the Panchayat and partly to the Revenue Department which now controls the Panchayat. By the excessive powers vested in the forest executive and the grave consequence arising out of their mere displeasure the riot is now reduced

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to the position of living for the forests and for the Forest officials instead of the forest existing and being conserved for his benefit. This amendment act therefore takes away the power to keep for long essentials of ryots in other hands.

The emergence of plantation economy affected the eco system .It led to deforestation and there by a decline in the livestock population .It also affected the paddy cultivation. There are coffee estates, and the trees are from ten to fifteen feet high and covered with blossom. The British cleared the forest for establishing the plantations brought a profound impact in the landscape of the Malabar. With the coming of Europeans, a flourishing timber trade also developed. . British colonialism exploited timber for Britain's industrial revolution. H. Smith was appointed the plantation in Nilambur in February 26 by Connolly. Smith visited Nilambur forest and saw the exploited scene of the western part of the Nilambur forest. So he decided the plantation would be started there.⁵The first site for the plantation was obtained by the government from the Trikkalayur devaswam. For a royally upon feelings and on advance of Rs 8000 without interest the deal was executed on 10th December 1840.the condition of financial difficulties through which the devaswam was passing made matters easy for the government to effect the lease deed. According to the treaty the government could get the property right of the area. There were only the small resource of the forest under the local authority and the rest were under colonial control and if the local authority cut or taking anything from there and they have to give or pay Kuttikanam.The government acquired the right over the land even from the minute local chieftains and concluded the treaties with them and which empowered the government full power and authority to fell timber from the soil hills as well as every right and liberty over the soil hills in the same manner as if they are their own property until the same should be abandoned by them for their own accord. One lease was signed with zamorin on the 10th of November 1841 which gave control over the Nellikkuth forest .According to this, or it gave the right the sarkar to fell within the limits of this forest and those trees that are now standing as well as those that may hereafter grow or may be planted. Every tree felled down should be brought and placed near on the bank of the river.⁶

The forest was notified in 1885 and as a reserved forest under section 25 of the forest Act. In 1884 Mr. G.V. Dance, assistant collector commenced negotiations with the zamorin for the surrender of the following rights viz to collect elephant tusk, to capture elephants, to wash for golds (the Nilambur valley is noted for the gold deposit).and the agreement was signed on 15th October 1885 in which the right was surrendered. The price of the elephants captured will be fixed by the district forest officers within one month after the capture. Teak forests have marked influence on the structure of the soil. Large scale timbers were needed for big buildings, houses and even for the cathedral's roofing, vault frames and scaffolding which required the right size and shape timbers .so they sought the colonies and found the Malabar. They introduced scientific methods to the planting, Dr. White, the superintendent of cotton farm and Mr.Perrotet, superintend of botanical garden of Pondicherry and reported a letter on 4th august 1842 that of 30000 seeds and

10000 saplings were transplanted. Timber was used for shipbuilding, to fuel steam engines in industry and transportation, and to make railroad sleepers for India's growing colonial rail network; these days' large forest areas were opened and the virginity of the forest was violated. Various spices and timber products earned international reputation. From the 1770s until about 1860 fluctuating demand for naval and military, timber represented the main significant commercial and demand factor in British forest policy in India.⁷The forest policy of eighteenth century Britain was determined primarily by the requirements of Oak for Lee Navy and merchant marine. In the search for after sources for the ship timber, search was also made for a species which might provide an alternative to oak. The assistance of East Indian Teak (Malabar Teak) was found to be splendid candidate to substitute the oak.⁸

As a result of large quantities of Teak supplied to the Bombay Naval dockyard for ship building and to the ministry of works department at wellington and other places.⁹Felling of trees were done indiscriminately and removal of valuable timber was almost wholesale. Teak continued to be high demand for ship building.

All the forest land in India has confiscated by the Britishers was existed as a public property. Forests had to be cleared for the railways, which in turn enabled timber exploitation in deeper areas. Ecologically, deforestation resulted in soil erosion, loss of biodiversity, problems of salination, rising water tables; abandoned wells; drying or siltation of drainage channels, and the spread of malaria but only in Malabar it was existed as the private property-that is the establishment of the power on the forest. Malabar district taken in the first step towards the commencement of system of forest management by the government of India. Some forest regions become have not the owners, these were getting to the government as Escheat, in that time, and only the lands were under the government as the Escheats lands. With the introduction of Railways the demand for timber increased considerable and the state organized a system of 'scientific forestry'.¹⁰

Elephants have been captured in pit falls in Malabar from time immemorial, but it was not till 1896 that their capture was systematically taken up in the government forests in the Wynad. And it is customary to give written permission to dig pits for capturing elephants and such persons who capturing and taming the elephants have to bring the usual expenses. There were a government employee to look after this process and who was in charge of granting the permission for digging the pits. They had been the liberty to make new roads wherever they wished. They also started the Mahogany plantations and the district forest officer remarks about that. The foremost impact on ecology was the transformation of landscape and its use of variety of crops.

Environment was central in shaping history. In Kerala the nature had an important place in the life of the people in the form of sacred groves, and it was the commonplace of environmental romanticism-the notion that natural resources in pre capitalist social formations tend to be held in common. The very structure of colonialism was based on the 'rule of difference' As Skaria, opined, the civilizing mission" never could be erasing wilderness: it always had to be about subordinating

the wild, construing the colonized as wild, and sustaining that construction. “Environment continued to pose itself as the biggest hurdle in the consolidation process of the Britain. It has been noted that the colonial state constantly strove to devise more and more sophisticated and efficient ways of not only extending its control but also extracting revenues, resources and labour. The colonial capital and technology worked hand in glove to exploit the rich natural resources of Malabar. The private property rights in land had profound in the changes of the human ecology of the area. The interdependency of agriculture; forest and the man were collapsed after the sway over the land. The attitude of the people towards the forest and their environment underwent drastic changes, why because of the internal colonization during the twentieth century. From the 1930s onwards the pretty capitalist planters from the Travancore region migrated to the highlands of Malabar and in an enormously purchased and cleared the vast tracts of the private forestlands. They transformed or destroyed nearly all the natural forest cover of the region and converted the former jungle lands into commercial plots. The colonial intervention in the ecology of Malabar was an everlasting impact, the tremendous environmental changes that took place as a result of British colonial rule, entire structure, landscape and the human ecology.

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The Punjab Hindu Sabha And Its Ideology 1906 To 1910

***Jaswinder Singh**

The Punjab Hindu Sabha was the first political organization of Punjabi Hindus which provided leadership to the Hindu community and played a significant role in the foundation of the All India Hindu Mahasabha. Lala Lal Chand was a leading Hindu leader in the Punjab Hindu Sabha who not only directed its activities but also formulated an ideology which became the foundation text of the Hindu Sabha movement in the Punjab and had a serious impact on the Hindu Mahasabha and the Hindu Sangathan movement during the 1920s. The present paper is aimed at studying the foundation of the Punjab Hindu Sabha and its ideology.

I

The foundation of the Punjab Hindu Sabha in 1907 was a result of Hindu consciousness in the Punjab brought about by social, religious, economic and political factors in the last quarter of the nineteenth century. After the annexation of the Punjab in 1849, the British government created new opportunities which were exploited by the Hindus. The Hindus acquired English education, and soon got a dominating position in the professions of law, teaching, medicine and engineering.¹ At the end of the nineteenth century, they had more than 80 per cent superior appointments carrying a salary of Rs 75 or more per month.² Hindus were also dominating in trade and commerce. They had 60 per cent factories registered in their names in Lahore.³ Apart from this, the educated Hindu middle class strengthened its position by having close association with the Arya Samaj which became a platform for addressing issues affecting the Hindu community. The leaders like Lala Lal Chand, Swami Shraddhananda, Ram Bhaj Datt, Lala Lajpat Rai, etc. became active members of the Arya Samaj and got experience in social and political fields.

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Communitarian consciousness was also witnessed among the Muslims during the 1880s. Muslim organizations such as Anjuman Islamia, Lahore, and the Anjuman Himmayat-i-Islam of Lahore were established.⁴ These organizations made representations to the government seeking reservations of certain higher posts on the plea that the Hindus controlled all avenues of advancement and Muslims were being kept out.⁵ The government responded favourably and the Muslims began to be given preferential treatment in recruitment under a secret policy.⁶ Seats in the municipalities began to be reserved for them. Separate electorate was also introduced to meet peculiar circumstances.

That the government was on the side of the Muslims became clear when the Land Alienation Act was passed in 1901 which put restrictions on the transfer of agricultural land to the moneylenders who were Hindus in the north-west.⁷ The Hindus were further threatened when the Punjab Muslim League was founded on 30 May, 1906. It was followed by a Muslim League delegation that met with the Viceroy on 1 October in connection with the proposed Morley- Minto reforms and presented their case for government protection from the Hindu majority community. The delegation also raised the issue of untouchable Hindus who were actually not considered as part of Hindu society.⁸ These measures threatened the Hindus. They held that Muslims had organized themselves on community lines and soon they would have an All India Muslim political party. The Indian National Congress did not represent the Hindu community in the Punjab as also across the whole country. It had failed. They posed the question who spoke for the Hindu interests?

II

The question of unification of Punjabi Hindus and a political party for the Hindu community became important. It was in this context that Ram Bhaj Datt called for the formation of the Hindu organizations which would protect Hindu interests. He took the initiative and a Hindu Sahayak Sabha was founded in Lahore at a meeting held on 4 August, 1906.⁹ The principal aim was to “protect the interests of the Hindus by stimulating in them the feeling of self-respect, self-help and mutual cooperation...”¹⁰ The Punjab Hindu Sabha included members of the Arya Samaj, Brahmo Samaj, Theosophists, Sikhs and Sanatanists societies.¹¹

After this, Ram Bhaj Datt, his wife Sarala Devi Chaudharani and his supporter Rai Hari Chand of Multan began a campaign for the organization of the Hindu Sahayak Sabhas and the unification of the Hindus. By September 1906 they formed the Hindu Sahayak Subhas in Multan, Jhang, Gujranwala, Sialkot and Lyallpur.¹² The campaign reached its culmination with the foundation of the Punjab Hindu Sabha at Lahore on 16 December, 1906. Thakur Chand, a member of Punjab Legislative Council and Rai Bahadur Lala Jai Krishan were appointed its President and Vice-president respectively. Lala Lajpat Rai, Har Krishan Lal, Ram Bhaj Datt, Rai Hari Chand and Ruchi Ram Sahni were members in the Executive Committee

of the Sabha.¹³ Its branches were established in all district towns. The middle class Hindus responded to the call for joining the Punjab Hindu Sabha.¹⁴

During the years 1907-10, the Punjab Hindu Sabha strengthened itself and became a political party of Hindus in the Punjab. The government proposal to amend the Land Alienation Act of 1901, announcement of the decision of separate electorate and the concerns about the coming census were the factors behind this development. The issue of census was very serious. The definition of the word 'Hindu' to be used for the census of 1911 was made stricter by which the lower caste Hindus were eliminated from the Hindu community, making a huge decrease in its population.¹⁵ It agitated the minds of Hindu intelligentsia and created fear among them. The Punjab Hindu Sabha protested against the government policies. It expressed its disappointment over the issues of separate electorate, census and the composition of legislative councils.

III

The ideology of the Punjab Hindu Sabha was formulated by Lala Lal Chand, an eminent Arya samajist and a legal professional.¹⁶ In February 1909, Lal Chand published a series of articles in the *Panjabee* in which he strongly criticized the Hindu attitude of self-abnegation or self-denial towards politics which always allowed the claims of Muslims to take precedence. Separate electorate was the apotheosis of this attitude. Self-abnegation or the loss of self-assertion was attributed to the Congress which always appeased the Muslims and alienated the Hindus. "If there is one thing which is strictly forbidden within the precincts of the Congress it is the term 'Hindu'. A resolution may be passed to favour purely Muhammadan interests but the Hindu is tabooed there."¹⁷ Congress followed a dual set of values, ignoring Hindu interests while catering to the Islamic community. Congress is an organization that "makes the Hindu forget that he is a Hindu and tends to swamp his communal individuality into an Indian ideal, thus making him break with all his past traditions and past glory."¹⁸

Lal Chand held that the government was discriminatory towards the Hindus. The government vetoed the Chenab Colony Act but retained the Land Alienation Amendment because it was to benefit the Muslims. He stressed the way in which the discriminatory policy of the government had worked against the Hindus. He said, "Being driven away from their livelihood on the land, they are also being gradually ousted from the government services as a means of living. And barring law and medicine, the only remaining source left is trade and industry where they are making a struggle."¹⁹ The government policy hindered Hindu advance in the services.

Muslims, even though a minority within British India, did not stand alone. Millions of Muslims bordered Hindu India. Mere presence of the Muslims in the world influenced the government. The Hindus were declining in number. "Both

in theory and in practice the Hindus have already been reduced to a position as if they formed 50 per cent of the population. They will soon be reduced to a position of one-third as another community of one kith and creed with the rulers is rapidly rising.”²⁰ After giving his viewpoints, Lal Chand suggested the course of action to be taken by the Hindus. “This is the plan I advocate and the course I propose to adopt : the substitution of Hindu Subhas for Congress Committees, of a Hindu press for the Congress press, organization of a Hindu Defense Fund with regular office and machinery for collecting information and seeking redress by self-help, self-ameliorations and petitions and memorials supplemented by agitation in the press and advocacy through trusted leaders in matters both special and common but dominated primarily by regard for Hindu interest.”²¹ Such Hindu organization could create unity. He also held that once Hindu unity was achieved, it would bring about reconciliation between Hindus and Muslims. “My own belief is that if we succeed in establishing strong independent Hindu organizations, the Muslims would in course of time join us in making common demand or redress of common grievances.”²²

Lal Chand further held that the best response to the situation they were facing was for Hindus to recover pride in them. “The point I wish to urge that patriotism ought to be communal and not merely geographical... Therefore, what is necessary and required is to bear the communal interest always in mind and this will solve the many difficulties which now present themselves... The idea is to love everything owned by the community. It may be religion, it may be a tract of country, or it may be a phase of civilization... This then is the fire I wish to rekindle. Here in politics, in the sense I have explained, the desire is to secure better political advantages and to safeguard the universal interests of the community as a whole...”²³

This programme formulated in pragmatic terms the interests of the community and testified to the emergence of a Hindu nationalist consciousness having political impact on Hindu leaders. Arya Samajist such as Bhai Parmananda considered right from 1909, the possibility of a partition of the North West India, the Muslims being granted Sindh and the north West Frontier Province and the Hindus keeping the Punjab.²⁴ This series of articles by Lala Lal Chand gained the stature as the foundation text of the Hindu Sabha movement in the Punjab and the analysis of the political situation provided therein underpinned the organization of the Hindu Subhas across the province. Christophe Jaffrelote described it as a ‘Hindu version of the two nation theory.’ It laid the foundation for Hindu politics as an alternative to the national politics of the Congress. It was the result this ideology that the Punjab Hindu Conferences were held between 1909-1914 which led to the foundation of the All India Hindu Mahasabha in 1915.

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Swami Vivekananda: A Look Into Religion Through Modern Theory

***Tanmoy Kundu**

Religion has no Business to formulate social laws and insist on the difference between beings, because its aim and end is to open and let in many a flood of light. Swami Vivekananda

Swami Vivekananda has upheld the statue of assimilation of every religion in not only India but also throughout the world. His sole ambition in life was to worship men through the thread of religion. He was concerned with every problem of the society that always troubles human mind and hinders at attaining the vision of God. He was the first social thinker of India. ¹ Vivekananda was also sympathetic to the oppressed class i.e. poor China people by the feudal system and imperialism. Swamiji spoke in favour of all type of works because all are equal and nobody is different. According to Vinoba Bhave : “The same Soul resides in each and all. If you are convinced of this, it is your duty to treat all as brothers and serve mankind”.²

Vivekananda understood that future generation is going to be led by the labor - class and it will be seen in China first. He always said with his Guru, Ramakrishna Paramahansa, that, “religion is not for empty stomachs. “His theory is fully given by in his **The Das Capital**. Though he was a materialist, he was influenced by Hegel’s dialectical method. Hence Marxism is for the betterment of the oppressed, poor labor class.

Vivekananda took religion as a weapon to save the society. To him, religion is not some rituals to Gods. He believed that humanity is the religion. To serve human beings is the highest religion on this earth. Hence he is the founder of Vedantic socialism. On the other hand, to Marx, religion is the opium. He believed that through religion poor class are oppressed by the rich capitalist class. To him, ideology, such as religion is ‘the false consciousness. He rejects religion. The unrepresented people are highlighted by Vivekananda. These unrepresented people are the lower class, the working class, lower caste of the society, the widow, the

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orphan, the women etc. This subaltern group becomes the main focal point of Vivekananda. And he has tried to give them an identity as human being. He says: *Forget not that lover classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood, thy brothers.* ³

On the other hand, Marx is worried only the proletariat class of specially industrialized Europe as well as Germany. He is silent about where so many other people such as lower class, lower caste, woman, and orphan are oppressed in the society. That is why feminism is very crucial to Marx. Hence dichotomy between Vivekananda and Marx are to be seen very clearly, yet their target i.e., to bring progress for the unrepresented is the same. Both have thought a lot for the unrepresented people rejecting capitalism i.e. individualism. He defines:

*The doctrine which demands the sacrifice of individual freedom to social supremacy is called socialism.*⁴

In addition to Marx was an ardent socialist who believed in dialectical materialism wherein there is a dialectical manner of confronting studying and understanding phenomena and materialistic by its means of interpreting phenomena and drawing up its theory. Dialectical materialism is a scientific approach opposed to idealism which offers an interpretation based on religion. Marx believed in the power of economic forces rather than the ideological apparatus to him, religion is the opium to the working class by the ruling class. Marxism sees in religion the exploitation of human ignorance and cruelty. On other hand, Vivekananda says: *I am socialist, not because it is a perfect system, but because I believed that better than no bread.* ⁵

Swamiji saw socialism as a ray of hope for the myriad of problems confronting India. He viewed the course of the world history change in governance between four castes: Brahmin, Kshatriya, Vishay and Sudra in conformity to the law of nature with the rise of Shudra, lowest class, Vivekananda identified democracy and distribution of physical comforts and education. Swamiji's concept of socialism was not in way to disturb religion. He believed in elevation of masses without injuring the religious sentiments and that social changes can be brought forward only on a fairness of conduct character and spirituality.

There is no basic difference about the conception of socialism of Marx and Vivekananda. But while Marx was too much interested in the economic base, Vivekananda was concerned with all round development of the masses. Prof. K. Venkata Reddy in his essay "Vivekananda's Vedantic socialism" tells:

No doubt Vivekananda from the past but country's inheritance from the past but he was not an obscurantist revivalist with indiscriminating admiration for all that had come down from the past. To him, India meant the people and the people meant the masses. Removal of poverty, eradication of literacy, restoration of human dignity, freedom from fear, availability of spiritual and secular knowledge to all, irrespective of their caste and class and the ending of all monopolize, religious economic, intellectual, social and cultural- all the formed a part of of what he derived from, his practical Vedanta socialism. ⁶

The unrepresented people are highlighted by Marx and Vivekananda. But Marx is worried only about proletariat class, especially industrialist Europe as well as Germany. He is silent where so many other people of the society, such as lower caste, women, and orphans are oppressed. Hence feminism is very crucial to Marxism. On the other hand, the progress of the marginal class of the society has become the central focal point of the meditation of Vivekananda. He has tried to give these people as a new voice. These unrepresented people are the lower class, working class, lower caste, the widow, the orphans, the women etc. For Gayatri Spivak, they are categorized as 'subaltern' who was coined by Antonio Gramsci, the Italian Marxist critic. By subaltern, Gramsci meant the 'inferior rank' or 'the peasantry classes. The subaltern group becomes the main focal point of Vivekananda. And he has tried to give them as identity as human beings. He says: *Forget not that lower classes, the ignorant, the poor, the illiterate, the cobbler the sweeper are thy flesh and blood, thy brothers.*⁷

To serve 'subaltern class', the weaker section of the society who have no social no social voice, he has established Ramakrishna Mission. By establishing this, he has given a new dimension to the role of monk and sanyasins who are devoted to the service to men. They are also in the forefront in the work of relief and rehabilitation whenever the country suffers natural disasters such as draught, floods, cyclones and epidemics. Thus the unrepresented people are presented by Vivekananda for the first time in Indian context. The Indian oppressed women are the spot of Indian **society**. Vivekananda has tried to improve their condition. He says:

*We should give education to the women and it is our social duty and here our duty ends. The women should acquire such kind of education so that they can solve their own problems. There is no need to take help of the other person. None should go forward and should not.*⁸

Among the poor Indian, Vivekananda had seen 'Shiva', the Trinity of India. He realized problems and has made them of his own. He tried to solve all those problems directly or indirectly. He tried to free all the unrepresented people. Marx and Vivekananda, both have a hatred for the ritual base religion. To Vivekananda, humanity is his religion. His religion is the love for the poor, for the man at large scale. To improve the subaltern class, Vivekananda is a pathfinder of other reformers. According to Suniti Kumar Chattopadhyaya:

*Vivekananda seems to me as a person whose mind is stirred by the sorrows of the fellow human beings, especially for the Indian people. His lectures against the middle and rich class stir our mind. He has revealed the reflection of noble souls who are hatred and backward.*⁹

Hence dichotomy between Vivekananda and Marx are to be seen very clearly, yet their largest i.e., to bring progress for the unrepresented people rejecting capitalism and its individualism. Vivekananda talked to India about socialism and equality much before the ideas of Karl Marx was known to India. He was prepared

to call all those traitors who deprived the labor class of their rights. He told the ideal idea of 'Vedanta' which tells that no individual can be completely free unless everyone is free from oppression.

The essence of Vedanta is that there is but one Being and that every soul is that Being in full, not a part of that Being.¹⁰

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Small Scale And Cottage Industries-Mysore State

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Growth of Industries in Modern Mysore in the closing years of Nineteenth Century and the beginning of Twentieth century brought over-all progress of the State. In midst of this rapid industrialization programme the State did not neglect the concern of the small investors, who were the major supplier of articles for local consumption. There was a fear of Mysore losing many of its traditional industries as happened in British India. But the State was careful in balancing the multiple growths of Industries both in large industrial sector and small scale Industries.

Small Scale and Cottage Industries form an important sector in, the industrial economy of Mysore. They effectively prevent exodus of rural population. Small Scale Industries can be a powerful factor in the rapid and de-centralized growth of a developing economy¹ The vital role of the small scale sector in the industrial economy has been recognized, on account of its potential for creating substantial employment opportunities at a relatively small capital cost, facilitating mobilization of local resources of capital and skill and ensuring a more equitable distribution of income.²

In spite of the large scale industries, the small scale industries have been fighting hard to maintain their existence in the industrial development of Mysore. If the country largely depends on agriculture it is not possible to ignore the small scale industries. Both “village and small scale industries in their different aspects are integral and continuing element both in the economic structure and in the scheme of national planning”³ They should be encouraged at present juncture because the primary object of developing small industries in rural areas is to extend work opportunities, raise income and standard of living and to bring about a more balanced and integral rural economy.” The Planning Commission defines village industries as those “that are concerned in the main with the processing of local raw materials for local markets and with simple technique”⁴

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The handicraft products are not suitable for production on large scale, using machinery and power. In case of handicrafts varying pattern and designs are the rule rather than a uniform standardized production. Even though there is considerable development in the organized sector, the State continues to be predominantly agricultural and a relatively large income is secured through agriculture. Even the industrial structure is characterized by the predominance of cottage and small as given below.⁵

| Year | Population engaged in small-scale industries (in thousands) | Relative % of the total population engaged in industry | Population engaged in large-scale industries (in thousands) | Relative % of the total population engaged in industry |
|------|---|--|---|--|
| 1931 | 2.68 | Nil | Nil | Nil |
| 1941 | 2.11 | 73 | 85 | 27 |
| 1951 | 3.29 | 76 | 1.06 | 24 |

In 1936, a three-year plan for the development of rural industries involving an expenditure of nearly 1.23 lakhs was sanctioned. Many centers were opened. The industries that were started were lacquerware, improved pottery and coir manufacture, smithy, mat weaving, oil seed crushing, tile making, and tanning and leather work. For improving the methods of cotton weaving handloom demonstrations were conducted and people were trained. The government tried to extend demonstrations to some more centers. The Octroi duty for hand-woven goods was abolished, in order to assist and improve them. Encouraging results were got by the three-year programme. So, in 1940, under the budget provision of Rs. 43,300 for the year, a sum of Rs. 13,300 was spent on the rural industries which were already in operation and 19 more new industries were opened. To assist the establishment of and to improve minor and cottage industries, a sum of Rs. 30,000 was sanctioned. This was sanctioned in the shape of loans to twenty-two individuals. The minor and cottage industries which were helped were Rice Mills, Powerspecial looms were sanctioned to students who successfully completed their studies in the industrial school to enable them to start their own cottage industries.

In 1945, the Diwan remarked : We have a variety of cottage industries in the State which we can well be proud of and the task was to stimulate the production of these cottage industries of a fairly uniform plan and to find markets for the products of these cottage industries.⁶

So, the small scale industries are employing large percentage of the total working force in industries. In a place like Mysore, particularly where agriculture is the mainstay of the population, provision of subsidiary occupations is a great necessity. They effectively “prevent exodus of rural population”⁷. Due to the decline in number of cotton spinners and weavers there was decrease in the number engaged

in this. But by 1950, there was a revival because of the initiative and enterprise of the government under the Visvesvaraya Scheme. The Handloom Industry is the single largest industry in the Looms for the manufacture of 'gotta' and tnakki% coffee grinding, lacquer and brass industries and the manufacture of 'dhava' oil. Small State providing employment to 2.5 lakhs of people.⁸ P. N. Dhar classified the small scale industries into four categories namely (1) those employing less than 10 persons and not using power, (2) those employing less than 10 persons and using power. (3) those employing more than 10 but less than 20 and not using power and (4) those employing. than 10 but less than 20 and using Power.

During 1950.organized efforts were made and a comprehensive plan for the development of small scale industries was prepared. A Khadi Committee for the development and control of Khadi production in the State was constituted in September 1951. A team known as the Ford Foundation Team visited the State in 1953-54. After the visit of this team and on the basis of its recommendations, the Small Scale Industries Board was established at the end of 1954.

The important object of the small scale industry development programm was to broaden the base of entrepreneurship and to diversify the operational capacities of the small units. The industrial policy of 1956 indicated clearly that the small scale industries provide immediate large scale employment; they offer a method of ensuring a more equitable distribution of the national income and they facilitate an effective mobilization of resources of the capital and skill which might otherwise remain unutilised. Some of the problems of unplanned urbanisation could be avoided by the establishment of the small centers of industrial production all over the country.⁹ If encouragement is given to small scale industries these in turn may help to preserve a healthy balance between the rates of economic growth in urban and rural areas. The small scale industry with proper safeguards "willlead neither to sweating nor to unequitable distribution but will result in a larger and more widely distributed sharing of productive function and therefore to a more equitable distribution of the produce of industry."¹⁰

The village industries are defined by the Planning Commission as those "that are concerned in the main, with the processing of local raw materials for local markets and with simple technique."¹¹ According to a definite plan in operation for several years past, government rendered assistance in various ways for the establishment and development of small scale industries in the State.¹² They were helped by giving them cheap power supply, good tools and implements. These factors helped them to improve the quality of the small scale industries and in some cases helped to supplement the large scale production.¹³

The small scale industries suffered from difficulties in the field of production in spite of the encouragement given to them. They suffered from the scarcity of raw materials. Because of the number of financial difficulties they used cheap and inferior type of raw materials and this in turn produced cheap goods and the quality was affected.¹⁴ The production of the village goods was also another problem.

These village industrialists followed the age-old methods of production and management. They suffer from lack of marketing facilities and lack of suitable marketing organisation. The other problems are power transportation, quality control, labour and management. The government took many steps to overcome the problems of small scale industries. They advertise their products, provide samples, and display them in show rooms. The Industrial Policy Resolution of 1950 had laid stress in bringing up small scale sector more or less to the level of the large undertaking. Thus the government developed the small scale industries which in many ways helped in solving the problem of unemployment.

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Role Of B.C. Dutt As A Conspirator To Build The Foundation of The Royal Indian Navy Mutiny In 1945-46

*Harendra Pal Gangwar

The year 1757 marked the beginning of British power in India. Bengal was subjugated in June 1757, after the battle of Plassey. Plassey transferred power to England and the battle of Buxar in 1764 created rights.¹

Frank Moraes wrote in the biography of Nehru

‘The great rebellion of 1857, which was touched off by a mutiny of Indian soldiers, had seen India transferred from the rule of the East India Company to that of the Crown. Now, by a queer irony, a mutiny of the navy was to signalise the transfer of India from foreign dependence to freedom.’²

History is more than mere narration of bare facts.³ Behind the facts are the actors who willed the events.

B.C. Dutt, full name *Balai Chand Dutt* was born in 1923 in a village near Burdwan town of West Bengal.⁴ After being entered into the RIN on February 28, 1941, Dutt’s perception towards navy was changed. From the first day Indian ratings of RIN were welcomed with an unfamiliar language like *‘Son of a bitch’⁵*, *‘Bunch of sickly monkeys, bloody cross between pigs and goats, bloody Sissies.’⁶* These types of words of officer made it clear that signing the bond for service in the RIN was tantamount to signing away one’s soul.⁷

Ever since the Sepoy mutiny of 1857, Indian servicemen had been kept isolated from the mainstream of the country’s life. Political reliability was an important factor with the recruiting officials. Except the British owned dailies and periodicals, no other material was allowed inside the barracks or ships.⁸ The

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British commander-in-chief Auchinleck, wanted to try the INA men for waging war against the King Emperor and for plotting the overthrow of his Imperial Majesty's Government of India.⁹

What turned B.C. Dutt from loyal servicemen into rebels? In the Indian army, British servicemen received preferential treatment. The discrimination was crude, and was calculated to make the Indians feel inferior to the British.¹⁰

After the World War, soldiers of Royal Indian Navy were ordered to get back India. They returned to the shore-based signal school, H.M.I.S. TALWAR in Bombay. One day a friend of B.C. Dutt, **Salil Syam**, returned from Malaya with strange tales of the Indian National Army. Syam asked for Dutt's help in reaching the letters and literature to Sarat Bose and Nehru.¹¹ Dutt had suddenly become an important messenger of significant tidings for his country. To the British authorities Indian sailors were servicemen but to nationalist India these were mere mercenaries. Without quite realizing it, Dutt became a conspirator.¹²

But any kind of anti-British work, agitational or otherwise, was extremely difficult and risky because there were ratings of the security branch living with them in the barracks. He gave himself a separate identity. For, he no longer considered himself as mere ratings of the RIN. He considered himself as fighter for the country's freedom. He called himself '**Azad Hindi**'¹³ and the group or organization of these men was called '**Azad Hindustan**'¹⁴. The gate of TALWAR was also named '**Azad Hind Gate**'¹⁵. But how did he convince the ratings to join the Azad Hindustan?

The main motive behind this party was to make friendly enquires about their experiences in different theatres of war.¹⁶ *India was enslaved by sword and military and she was to be set free by sword and forces*. To awake the ratings of RIN he made them aware towards their rights. In a pamphlet having titled '**A thought for the day**'¹⁷ he compared the conditions of British and Indian ratings. The main motive behind this act was to awake them towards their rights and make them realized that they were a slave that is why they were getting such type of treatment.¹⁸ He made them understood that India could not be free unless they did not know about their rights.¹⁹ In pamphlets he also narrated the glorious story of the INA and its Neta Ji. He explained about their motive, heroic deeds and defeat also. He told the ratings that '*glorious defeat is honourable than the cowardice victory*'.²⁰ Dutt appealed all the ratings to be considered themselves as '**Azad Hindis**' from the day and act such as. He also added that *there is no politics in it, nor it is any concern of our religion. It is our birth right, which no power can deny and no law forbid*.²¹ Dutt chose the **Navy Day** on December 1st 1945 as the curtain raiser for the first act of sabotage because the civil population was invited for the first time in the history of RIN to visit ships as well as the shore establishments and the authorities wanted to present a Navy spick and span and the ships dressed with flags and bunting.²²

Political slogans in foot-high letters were staring from every wall: '**Quit India**', '**Down with the Imperialists**', '**Revolt Now**', '**Kill the British**'.²³ Nothing ever like it had happened before. For the ratings the slogans mirrored their feelings. After the Navy Day success, scores of ratings became their adherents²⁴ and chain of events had been started. **R.K. Singh** a member of Dutt's group sent up his resignation. The news of Singh's defiance reached the barracks in due course. To many ratings he became a martyr.²⁵

Around 25 January, a week before FOCRIN's inspection and march past, a notice under the heading '**AGM No. 108**' was found pinned upon the ratings' notice board. It was an innocuous-looking 'Admn. General Message' but the text was in fact an order to all ratings not to greet each other with 'good morning' or 'good evening' but to say '**Jai Hind**'.²⁶ When commander king's attention was drawn to this notice, he could take no immediate action but decided to put an end to this sort of 'nonsense' at once. This was his first visit to TALWAR. Dutt and his group decided that this was an occasion for a better show than the one they had put up for Navy Day. '**Jai Hind**' and '**Quit India**' were painted on the platform from which the C-in-C was to take the salute.²⁷ The sentries discovered the slogans on the platform about 5 a.m. The officer came looking for him. When Dutt's locker was opened for inspection, mimeographed copies of '**Indian Mutiny of 1857**' by Ashok Mehta, **his diaries**, the **copies of the leaflet** he had distributed and some incriminating letters were discovered.²⁸ There was a reference in his diary to a 'Boss' and an 'H.Q.' and 'Our Whis Cam' which he (Dutt) admits meant 'Whispering Campaign'. One of the papers found in his possession sets out the necessity for revolution in the forces and concludes with these words-

*'There are three ways of British administration over our country- I.C.S., Police and Forces. And the Forces are the main weapon for maintaining their evil eyes in this holly land.'*²⁹

B.C. Dutt was apprehended allegedly for this 'act of sabotage' and placed under close arrest on 2 February 1946³⁰. Dutt's arrest, however, caused considerable excitement in Talwar, and overnight he became a 'hero' and 'martyr' in the eyes of its ratings.

His heroics before Commander King and the admiral's committee inspired many others on the Talwar to individual acts of sabotage. Slogans began to appear on every wall. These vehicles were used to fetch, each morning, milk and rations from a depot.³¹ Even commander King's car did not escape attention. Slogans reappeared on 6 and 7 February, and this time they were directed at the Commanding Officer himself. The words '**Quit India**' was written behind Comdr. King's car and its tyres deflated.³² This undermined his prestige as a strict disciplinarian. Added to his irritation was the stream of anonymous letters in the form of ill-spelt threats he received ever since Dutt's arrest. These were prompted by the senders' perception of the collapse of the British Raj.

*'You are forgetting that the India is free now and if anything happening to ldg/tel Dutt, think that will be the last few days for your death. You try against to this and see the result. But don't blame anybody nobody will come to save you. You baster, don't try to behave improperly. Jai Hind.'*³³

These were the work of ratings inspired by Dutt's activities over the last few months, which led the mutiny.

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King Jigme Singye Wangchuck Modernization And Decentralization of Bhutan

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In history there can be few parallels to the reign of the fourth king of Bhutan Jigme Singye Wangchuck, who ruled Bhutan for nearly thirty five years proving the prediction of his late father Jigme Dorji Wangchuck, the Architect of Modern Bhutan true. He had said about his son, "If I were to make a prayer, I would only say that in my son's time may the people of my country be far more prosperous and happy than what they are today. I also exhort you all to pray likewise that during my son's time this wish of mine is fulfilled."¹ His reign saw total transformation, reformation and modernization being accorded highest priority in his vision for the people and country. Keeping a protected eye on country's cultural and national heritage he steered the country firmly towards the national objective of economic and social development, cultural promotion, environmental preservation, good governance and decentralization of power.

The king emphasized on the principle of self reliance in the area of hydro power sector in which agreements were signed with Government of India to construct the Chukha Hydro Power Project. A number of other projects followed such as Tala, Sankosh, Punatsangchu I and II.

Among the important landmarks during his reign is the Bhutan Citizenship Act in 1985. It superseded but did not annul the Citizenship Acts of 1958 and 1977. These two Acts were the first steps of State and nation building process to define Bhutanese nation and Bhutanese nationalism. The Act provided for three categories of Bhutanese citizenship- by birth, by registration, and by naturalization.

Another administrative measure taken by the monarch to promote nationalism and national identity came in 1989. An order issued under his signature read as follows:

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“At a time when Royal Government has recognized the importance of promoting *DriglamNamzha* and *Namdrolugsoel* (traditional etiquette) for maintaining and strengthening our unique national identity in order to ensure and safeguard the continued well being and sovereignty of the Bhutanese nation and people. Royal family members, ministers and senior government officials together with all other citizens of the country should therefore have no hesitation in observing this practice and wearing our national dress during all formal occasions.”²

He believed that the progress of the country can only be a reality when modernity and decentralization of State power is made. The institution of representative governance at village, district and national level were put in place. He devolved executive powers to an elected Council of Ministers in 1998. He always emphasized on people’s ability to address the problem facing their areas. He has even remarked in his coronation address, “As far as you my people are concerned, you should not adopt the attitude that whatever is required to be by for your welfare will be done entirely by the government. On the contrary a little effort on your part will be much more effective than a great deal of effort on the part of the government.”³

The Constitution which was prepared envisages Bhutan as a ‘Democratic Constitutional Monarchy’, declaring Bhutan to be a sovereign kingdom with powers vested in people. It talks about the role of monarchy, stipulates fundamental rights and duties, provides for two-party parliamentary system and outlines provisions for citizenship. Article 2 of the Constitution declares the king to be the upholder of religion and politics. The king is to protect and uphold the constitution in the best interest and welfare of people..

In all, the Constitution has 35 Articles and the final authority to amend the Constitution is vested with the people through optional or mandatory conduct of National Referendum. The Constitution is supposed to be the final law, but judicial review is conferred to the High Court and the Supreme Court. The Constitution contains the spirit of good governance and equal development. There is a provision of check and balances among the various branches of the government. Principles of human rights and international law are recognized. No state force will be used against a foreign state except in self-defense. The Constitution of Bhutan has the vision of His Majesty to give his country a political system which will fulfill the aspirations of his people and provide good government. As His Majesty always said, “I have been saying for 30 years, that the destiny of the nation lies in the hands of people,” he further added, “I have always made it clear that the people are more important than the king. We cannot leave the future of the country in the hands of one person, these are not mere words. The constitution will be the fulfillment of our country’s destiny being placed in the hands of our people.”

The document was a product of a careful study of merits and demerits of the political system of other countries and has tried to absorb the best for the present and future of the Bhutanese people. The King’s vision was materialized with

Bhutan's first ever National Elections, held on 24 March 2008. Democracy was further strengthened when the second general elections took place in 2013. The election Commission has played an exemplary role in educating people and conducting the smooth general elections. Although monarchy is part of Bhutanese society, people now are coming to terms that the country has moved from theocratic times to democratic functioning.

Along with emphasis on development the fourth king placed importance on the general happiness of his people as his first priority. The concept of Gross National Happiness was placed over Gross Domestic Product. Even the Planning Commission was renamed as Gross National Happiness Commission. His Majesty aimed at creating a nationwide aspiration for collective happiness, which included his vision of creating peaceful, prosperous and happy society along with the goals of economic self reliance and balanced socio-economic development, which was to be based on government-people partnership. The decentralizing of power was the main thrust.

Gross National Happiness consisted of Good Governance, Preservation of Cultural Heritage, Preservation of Environment, and Sustainable Development.

It took the fourth king a lot of ground work and thirty four years to introduce democracy in his country. His approach was that of caution, slowly educating the people on the merits of democratization and decentralization and drawing comprehensive reforms in small steps. His Majesty established new constitutional bodies such as the Election Commission in 2005 whose task was to prepare the nation for the parliamentary democracy. Its activities included educating the Bhutanese on voting procedure, election modalities, mock elections and then finally the elections. A lot of guidance was sought from the Indian Election Commission. On July 18th 2008, the constitution was adopted with a provision that the king will retire at the age of sixty five. This is the first of its kind in monarchial system where the provision of retirement was inducted which is not known in the world anywhere. The king himself abdicated the throne in 2006 and led by example.

According to him, "When our people get sick, they need good doctors and justice when they are wronged. Governance is good when the laws are good and justice is dispensed."⁴

Development, according to him meant raising equitable living conditions of the rural people by taking development closer to them even though it entailed large investments because of their remote locations and scattered settlements. During his address at the Silver Jubilee Celebration in 1999, he had said, "In the past thirty eight years our country has achieved unprecedented development and the well being and quality of life of our people has been greatly enhanced. At the same time we have been to strengthen our unique national identity through the promotion and preservation of our culture and tradition. Another area from which we can draw much satisfaction is our success in the preservation of our natural environment which has become an outstanding example for the rest of the world."⁵

The fourth king's accomplishment in international relations was based on twofold policy- one was to strengthen Bhutan's relations with its close neighbor India and the other was to create a new bond of friendship with the permanent members of United Nations and other countries. It was His Majesty's vision and diplomacy that relations with India always remained cordial while India's aid was constant and a big factor in developing the infrastructure in Bhutan.

The border talks with China are being held since 1984, although there has not been any significant breakthrough. Bhutan is an active member of UNO, South Asian Association for Regional Cooperation, and the platform of SAARC was used by Bhutan to communicate with other countries on common issues sharing geographical proximities. Bhutan has always emphasized that economic cooperation to promote trade and joint ventures should be encouraged. Environmental conservation is also one of the issues which it wants to extend across national boundaries especially South Asia where it feels the region should have one ecosystem.

It was during his time that the ethnic problem in the southern districts of Bhutan flared up. The Lhotshampa community had grievances that they had been affected by the policy of *DriglamNamzha*, the Citizenship Act and the immigration laws and the Dzongkha being introduced as the national language were aimed at reducing them to non-citizens of Bhutan.

Conclusion- The vision and the wisdom of His Majesty have seen his reign in Bhutan combine religion and culture with development and modernity. He gave peace to his country along with prosperity and happiness. He established a stable government which underwent a change from monarchy to democracy. He gave his country a strong foundation on which it can progress and build good relations with its neighbours and be a model where the king and the people work together for the welfare of the nation.

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Rituals of Birth Practiced In The Lakher, Thadou and Old Kuki Societies In Manipur

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Introduction: We are aware of the fact that in any society, modern or primitive, the birth of a child is welcome. As universal phenomenon, till very recent past, everybody is extremely welcome to have baby-son, likewise, the Meiteis or whoever else in their societies including that of Haryana, when a boy is born, a metal plate is beaten to indicate the happiness¹ of the family is found to be very much similar to that of beating gong or drums of Chin/Kuki/Mizo/Zomi and some African societies

(i) **Lakher:-** With the birth of a child the mother is made to confine herself within the house for nine days if the child is a girl and for ten days for a male child. This confinement period is called *Nawkhutlong*.² While the mother is confined in the house, the father whenever he goes for work; makes a bamboo pin, and place it in the hand of the child telling it not to follow him. This is to protect the child from having misfortune, e.g. getting quashed with stone or cut with a Dao or an axe. The ceremony of ear piercing called *Radeido*³ is celebrated on the ninth day for a girl child and tenth day for a boy child.

Every new born Lakher child has two names.⁴ unless the child is given two names it is believed that misfortune may fall on the child because it is feared that the God, called '*Khazanpa*' may forget the child. Likewise a girl child is given the name after her grandmother or ancestress.⁵ It is also a fact that naming of a child after a friend or fellow villager is considered an insult and is imposed fine on the parents of the child by the chief and elder.⁶ On the *Radeido* day, the baby's hair is cropped and is kept short regularly until the child is eight or nine years old after whom it is allowed to grow until it is long enough to be tied in a top knot or a bun according to the sex. On the final cropping called '*Sarang*' the child's name is given.⁷ On this day a fowl-propitiation is performed as part of the naming rite.

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And when the child is of two or three months old, another rite is performed called 'Nawhri' to protect him from all kinds of disease called 'hri' and 'misfortunes'.⁸

(ii) **Thadous**:-Similar to the Lakher belief in the ceremonies of birth and naming of a child the Thadous also has an interesting legend. On such legendary belief the practice of the Thadous at the childbirth is that a provisional name is immediately given to the new born child as soon as the child comes out of the mother's womb simultaneously with the cutting of naval cord by a split of bamboo.⁹ This provisional name is associated with the superstitious belief that unless it is done so, the 'Thilhas' (evil spirit) may overtake the person attending to the mother and the child. It is believed that if the *Thilhas* give name of the child ahead of the attending mid wives the life span of the child is under the discretion of the *Thilhas*. It is faith among the Thadous.

One interesting thing is the process of delivery of the child among the Thadou group. A jar of *ju* is kept prepared with full maturity of fermentation for eight to nine months. It is a fact that with the offer of the *ju* to the mother her entire bowel contaminated by the pregnancy and child-birth gets completely cleansed. In this regard there appears slight difference from the contention of Shaw who maintained that the naval cord was cut with a knife or bamboo split.¹⁰ However Hutton.¹¹ differed from this contention and his views have been convincingly proved. He maintained that the use of knife or any metal on occasions, such as, child birth is considered as taboo among the Mizos. He gave similar belief prevalent among Nagas as well as many other tribes e.g. the Moi of Annam, the Kayan of Borneo and Tinguian of Luzon.¹² The restriction to the mothers not to leave the house for some days among the Lakher is also prevalent among the Mizos which is called *Naolaichan*. It is done after three days after birth in the case of girl baby and five days for the boy child. On this very day commences feeding of the child. The mother gives food to the child from her own mouth as birds feed their young. It is called *Nao-an-mop*.¹³

The next stage of birth rite is 'Naopui' (Christening of the child) performed at the residence of the maternal grandparents or uncle. According to Gangte,¹⁴ on this occasion the parents of the child take the following items with them.

- i) One jar of rice-beer called '*jubel*' and
- ii) One cloth called *puondum* (a black coloured with two lines of white colour on the border, lengthwise).

The christening party comprises 'Tuchas' (representatives drawn from female relatives of the family such as aunts, sisters, etc.) and *Bechas* (representatives and close friends of the family such as uncles, brother, good friends, etc.) leave for the maternal grandparents or uncle of the child early in the morning. On their arrival at the maternal grandparents or uncle's house, the party is not allowed to enter instantly.

(iii) **Old Kukis:-**Among the tribes of the Old Kuki, the birth ceremonies are much alike. In every clan there is a period during which the mother's movements are restricted in some ways.¹⁵Among the Aimol, like the Thadous, the period is also five days in case of a boy, and three days for a girl. Among the Anal and Purum, three days in both cases. The Chothe, Kom and Vaiphei, the restriction is for five days for both boy and girl. Among the Kolhen and the Chiru the period is extended to ten days. As for the Tikhup restriction on the mother's movements lasts only till disposal of the remnants of afterbirth by special persons who clean up the house. Among the Aimol, the 'Thempu' (priest) pours out a libation of Ju and herbs in front of the house and invoke the child's spirit to take up its residence within the inborn infant.¹⁶The name of the child is also given on this day which is similar to the Mizo system of naming. On the birth of a child, the Anal system of performing the birth rate is slightly different from others, in that the 'Khulpu' (priest) utters incantations, 'ju' and fish are distributed to the whole village to invoke the house hold gods (sakhua) so that the soul of the child is summoned.¹⁷For a new born Chothe, the *Thempu* sacrifices a fowl and sip ju and incantates over a piece of turmeric which is then thrown out of the house. Among the Chiru, the *Thempu*, on the tenth day, performs the sacrifice. Now the parents of the child eat the cooked meat, only the flesh, the bones are not thrown or eaten by anybody, and they are buried in the house. The *Thempu* smears the blood on the infant's forehead and navel, some of the feathers being tied with the hair of the child.¹⁸The ear piercing ceremony is identical with slight variation among the old Kuki tribes as observed by Shakespeare.¹⁹

Among the Kolhen, the ear piercing ceremony is held on the tenth day and like the Chiru, name giving is also performed on this day. The maternal grandfather is obliged to give the child a pair of brass-earrings, bracelets, leg ornaments and a string of glass beads. In this connection, the name to be given is different from that of Aimol and Chiru. The paternal aunt performs the ear piercing ceremony. The Lamgang ceremonies are the same as those of Anal but the father is prohibited from eating the flesh of fowls during the '*Sherh*' period and no other animal is sacrificed during such period.²⁰

While comparing with other Kuki groups, we are convinced to say that the Purum customs are simple. The Thempu comes and mutters charms on the day of birth and returns on the third day for confirmation of the name of the child with a libation of Ju.²¹ The Tikhup, usually celebrates the child naming ceremony in a feast on which the elders of the community are invited. A cock is killed for the child's ritual part and ju also is served. In a poor family, where the parents cannot afford for such feast, it could be postponed till the child attains the age of two years old.²² While some ceremonies keep the individuals involved forget the pain and sufferings that arising out of the moments of delivery some others performed on account of make-belief systems for invoking longevity for the mother and child.²³

There is no elaborate birth rite performed in the case of Lushais and Zomis, but they have some simple ceremonies at the time of birth and soon thereafter. It is most probable that in the ancient days such birth-rites must have existed. The brief account given by Gougin²⁴ mentions that the Zomi in general maintained a high tradition in regard to birth, a natural reverence for those who by virtue of birth become the chief of the village or a clan or a family that is to say the elders get a respectable place in a society. This is an universal practice but in the case of Zomi, we found this was exceptional.

Conclusion: Thus, from the preceding paragraph, we have come to know, that these groups have certain birth rite which are significant, and when analyzed deeply show some common traits which throws light upon their common origin.

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Tribal Heritage of Orissa: Some Reflection of Scheduled Tribe

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The English term 'tribe' comes from the Latin word 'tribus',¹ designating a particular kind of social and political organization existing in all these societies. Orissa is one of the lands of tribal trasures in India. There are sixty two varieties of tribes appear in the state (Table-1). According to Census of 2001, demographically the Scheduled Tribe population of the State was 22.1% out of 3, 16, 60070 total population of the State.²

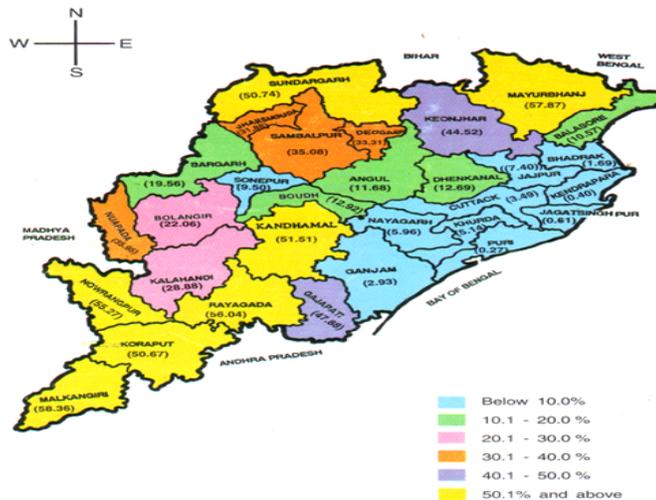
Heritage means what we receive (got) from our ancestors.³ The tribal people of Orissa are ever remembered for their rich heritage of folk-lore, dance, music and various kinds of performing arts. Orissa tribal heritage is a significant part of the socio cultural life of the State. To maintain a smooth running life they are engaged in different textile, handicraft industries and mills. The people of the ethnic groups of Orissa have their own traditional lineage like rituals, songs, art and craft, festivals and dance forms etc.⁴ They enjoy a rich and varied cultural heritage; the most powerful instance of this being in their music and dance, which are as colourful as they are rhythmical.⁵ The changing seasons, religious customs, and the traditional rhythms of superstitious belief are strong incentives for creating a string of festivals to augment their importance to the tribal.⁶ To strengthen the tribal heritage, the marriage system of the tribes of Orissa is resemblance with the concept of Vedic or pre-Vedic civilization. To support this concept the sources like Rig-Veda and the Puranas like Skanda Purana and folk-lore and legends have provided enough information.⁷ The practice of the marriage system even today is characterized by the concept of social taboo like the dowry system. Such a concept of dowry system was in function as 'Kanyadan', which was based on a kind of food grain or the domestic animals like the cows' etc. The supreme deity, who is

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believed to be the creator of the world, is a mythical figure. Primarily the religion of the tribes in Orissa is surrounded with the nature.⁸ From which the concept of the present form of Sri Jagannath worship is belongs. The traditional architecture of the tiny tribal houses, gable or dome shaped, has an eye-catching appeal of its own. The houses of the ‘Santal’ and ‘Ho’ tribes have their walls decorated in pretty colours and painted with figures of animals, birds and flowers. The doors of the ‘Kondh’ houses are skillfully carved with traditional figurines. The ‘Saora’ icons drawn on their walls are highly appreciated. Among them, the dance and music is developed and maintained by themselves in a tradition without aid and intervention of any professional dancer or teacher.⁹ It is mainly through the songs and dances the tribes seek to satisfy their inner urge for revealing their soul. The performance of these only give expression to their inner feelings, their joys and sorrows, their natural affection and passion and their appreciation of beauty in nature and in man. Among the tribes everyone is a musician and poet. When happily inspired, they can coin a song then and there and sing it. Like any others, when they see things of beauty and meet pleasantly, they exhibit this pleasure and happiness by composing songs. The tribal people turn out excellent handicrafts for their own use.¹⁰ The wood carving of the kondhs, metal works of the Bathudis, bamboo basketry works among the Juangs and Bhuyans, are all symbolic artistic creation. Among all the tribe’s conformity to customs and norms and social integration continue to be achieved through their traditional political organizations.¹¹The tributary institutions of social control, such as family, kinship and public opinion continue to fulfill central social control functions.¹²

Map.1
Concentration of Tribal Population (1991)



Dr. Jagnyaseni Chhatra

| SL. No. | Name of the Tribe | CENSUS 1991 | | | | | | CENSUS 2001 | | | | | | | | | | |
|---------|-------------------|-------------|----------|----------|---|-------|--------|-------------|----------|----------|-----------|-------|-------|---|-----------|-------|------|--------|
| | | Population | | | Literacy Rate (excluding 0-6 Age group) | | | Population | | | Sex Ratio | | | Literacy Rate (excluding 0-6 Age group) | | | | |
| | | Total | Male | Female | Total | Male | Female | Total | Male | Female | Sex Ratio | Total | Male | Female | Sex Ratio | Total | Male | Female |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | | | |
| 1. | Bagata | 4,806 | 2,490 | 2,316 | 930 | 29.51 | 42.62 | 15.27 | 6,733 | 3,331 | 3,402 | 1,021 | 38.69 | 52.29 | 25.17 | | | |
| 2. | Baiga | 1,556 | 722 | 834 | 1,155 | 26.61 | 42.35 | 13.04 | 539 | 258 | 281 | 1,089 | 39.28 | 51.90 | 27.90 | | | |
| 3. | Banjara | 12,843 | 6,279 | 6,554 | 1,045 | 26.43 | 44.25 | 8.99 | 15,868 | 7,972 | 7,896 | 990 | 46.40 | 63.48 | 29.14 | | | |
| 4. | Bathudi | 1,71,074 | 85,552 | 85,552 | 1,000 | 33.38 | 51.10 | 15.80 | 1,96,846 | 98,289 | 98,557 | 1,003 | 49.57 | 66.26 | 33.03 | | | |
| 5. | Bhottad | 3,04,137 | 1,36,387 | 1,67,750 | 1,230 | 7.81 | 14.42 | 2.64 | 3,75,845 | 1,88,584 | 1,87,261 | 993 | 24.29 | 37.39 | 11.09 | | | |
| 6. | Bhulyan | 2,46,573 | 1,21,951 | 1,24,622 | 1,022 | 35.37 | 52.84 | 18.17 | 2,77,420 | 1,38,882 | 1,38,538 | 998 | 50.88 | 66.18 | 35.68 | | | |
| 7. | Bhumia | 1,09,538 | 56,657 | 52,881 | 933 | 9.27 | 15.86 | 2.14 | 1,03,537 | 51,247 | 52,290 | 1,020 | 20.01 | 30.90 | 9.40 | | | |
| 8. | Bhumij | 1,78,214 | 89,852 | 88,362 | 983 | 21.11 | 33.76 | 8.09 | 2,48,144 | 1,25,102 | 1,23,042 | 984 | 36.48 | 51.09 | 21.72 | | | |
| 9. | Bhunjia | 11,276 | 5,709 | 5,567 | 975 | 13.79 | 22.39 | 4.78 | 18,504 | 9,294 | 4,210 | 991 | 29.03 | 44.52 | 13.61 | | | |
| 10. | Binjhal | 1,19,929 | 60,979 | 58,950 | 967 | 24.13 | 36.35 | 11.68 | 1,18,116 | 59,635 | 58,481 | 981 | 41.49 | 57.21 | 25.50 | | | |
| 11. | Binjhia | 8,128 | 4,042 | 4,086 | 999 | 26.77 | 41.99 | 11.32 | 9,479 | 4,807 | 4,672 | 972 | 41.65 | 56.06 | 13.61 | | | |
| 12. | Birhor | 825 | 430 | 395 | 919 | 18.57 | 25.00 | 11.42 | 702 | 362 | 340 | 393 | 23.30 | 29.97 | 16.24 | | | |

Tribal Heritage of Orissa: Some Reflection of Scheduled Tribe

| | | | | | | | | | | | | | | | |
|----|-------------|-----------------------|----------------------|----------------------|-------------------|-------------------|-------------------|--------------------|-----------------------|----------------------|----------------------|--------------------|-------------------|-------------------|-------------------|
| 13 | BondoPoraja | 7.315 | 3.475 | 3.840 | 1.10 ₅ | 4.20 | 6.82 | 1.95 | 9.387 | 4.598 | 4.780 | 1.040 | 14.6 ₉ | 23.2 ₉ | 6.50 |
| 14 | Chenchu | 275 | 172 | 103 | 599 | 20.5 ₆ | 24.5 ₆ | 11.69 | 28 | 17 | 11 | 647 | 46.1 ₅ | 46.6 ₇ | 45.4 ₅ |
| 15 | Dal | 19,867 | 9,281 | 10,046 | 1,02 ₃ | 16.4 ₆ | 29.6 ₇ | 3.53 | 15,404 | 7,606 | 7,798 | 1,025 | 32.1 ₇ | 52.2 ₃ | 6.50 |
| 16 | DesuaBhumij | 1,880 | 1,014 | 866 | 854 | 25.4 ₃ | 39.7 ₈ | 9.43 | 177 | 81 | 96 | 1,185 | 37.2 ₄ | 50.0 ₀ | 25.9 ₇ |
| 17 | Dharua | 11,512 | 6,367 | 5,145 | 808 | 7.27 | 11.2 ₄ | 2.47 | 9,247 | 4,688 | 4,559 | 972 | 16.9 ₀ | 27.8 ₄ | 11.1 ₈ |
| 18 | Didayi | 5,471 | 2,367 | 2,777 | 1,03 ₁ | 6.22 | 11.3 ₃ | 0.97 | 7,371 | 3,516 | 3,855 | 1,096 | 12.6 ₂ | 20.2 ₃ | 5.93 |
| 19 | Gadava | 67,138 | 34,039 | 33,099 | 972 | 1036 | 17.4 ₂ | 3.73 | 72,982 | 36,284 | 36,689 | 1,011 | 21.1 ₃ | 33.0 ₂ | 9.64 |
| 20 | Gandia | 3,588 | 1,790 | 1,798 | 1,00 ₄ | 8.94 | 14.8 ₀ | 2.95 | 1,345 | 665 | 680 | 1,023 | 30.0 ₀ | 39.5 ₂ | 20.6 ₉ |
| 21 | Ghara | 1,553 | 664 | 889 | 1,53 ₉ | 25.9 ₁ | 42.2 ₆ | 13.84 | 275 | 141 | 134 | 950 | 53.5 ₉ | 71.0 ₇ | 35.3 ₄ |
| 22 | Gond | 7,01,139 | 3,50,37 ₅ | 3,50,76 ₄ | 1,00 ₁ | 24.0 ₂ | 37.3 ₁ | 10.76 | 7,82,104 | 3,90,07 ₃ | 3,92,03 ₁ | 1,005 | 46.9 ₆ | 63.2 ₇ | 30.8 ₁ |
| 23 | Ho | 50,892 | 24,370 | 26,522 | 1,08 ₈ | 34.7 ₅ | 51.5 ₄ | 51.74 | 19,38 | 275 | 141 | 134 | 950 | 51.5 ₈ | 19.6 ₉ |
| 24 | Holva | 13,662 | 24,370 | 7,181 | 1,10 ₈ | 17.3 ₀ | 30.4 ₀ | 5.84 | 10,462 | 5,832 | 5,216 | 994 | 35.6 ₀ | 51.5 ₈ | 19.6 ₉ |
| 25 | Jatapu | 9,139 | 4,657 | 4,482 | 17.1 ₉ | 26.3 ₅ | 7.38 | 13.80 ₄ | 10,804 | 6,832 | 6,972 | 1,020 | 32.3 ₂ | 46.0 ₂ | 19.0 ₄ |
| 26 | Juang | 35,665 | 17,320 | 18,345 | 1,05 ₉ | 14.4 ₆ | 25.5 ₇ | 4.13 | 41,339 | 20,815 | 6,972 | 1,020 | 25.3 ₅ | 38.4 ₁ | 12.5 ₂ |
| 27 | KandhaGauda | 19,278 | 10,080 | 9,198 | 913 | 23.5 ₁ | 38.2 ₂ | 8.47 | 31,454 | 15,831 | 15,831 | 15,62 ₃ | 987 | 38.9 ₆ | 24.3 ₈ |
| 28 | Kawar | 9,582 | 4,721 | 26,80 | 4,86 ₁ | 1,03 ₀ | 43.3 ₃ | 10.89 | 7,380 | 3,691 | 3,689 | 999 | 45.2 ₃ | 56.1 ₆ | 34.5 ₂ |
| 29 | Kharla | 1,68,407 | 82,302 | 86,105 | 1,04 ₆ | 28.3 ₇ | 38.0 ₇ | 19.18 | 1,88,331 | 93,467 | 94,864 | 1,015 | 45.3 ₅ | 56.1 ₂ | 34.5 ₂ |
| 30 | Khanwar | 3,280 | 1,536 | 1,744 | 1,13 ₅ | 26.1 ₁ | 42.0 ₃ | 12.65 | 1,381 | 695 | 686 | 987 | 57.3 ₅ | 72.1 ₂ | 38.9 ₈ |
| 31 | Khond | 11,40,37 ₄ | 5,77,85 ₀ | 5,62,52 ₄ | 973 | 20.1 ₇ | 11.6 ₂ | 7.33 | 13,95,64 ₃ | 6,88,40 ₂ | 7,07,24 ₁ | 1,027 | 31.8 ₇ | 46.2 ₄ | 17.9 ₈ |
| 32 | Kisan | 2,66,371 | 1,33,27 ₂ | 1,33,09 ₉ | 999 | 28.9 ₅ | 43.1 ₄ | 14.57 | 3,21,592 | 1,61,33 ₉ | 1,60,25 ₃ | 993 | 50.1 ₉ | 64.4 ₃ | 35.8 ₈ |
| 33 | Kol | 5,777 | 2,887 | 2,890 | 1,00 ₁ | 26.6 ₈ | 39.2 ₄ | 16.77 | 13,7031 | 6,998 | 6,705 | 958 | 32.2 ₃ | 44.4 ₆ | 19.5 ₉ |

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| | | | | | | | | | | | | | | | |
|----|-------------|----------|----------|----------|-------|-------|-------|-------|----------|----------|----------|-------|-------|-------|-------|
| 34 | KalahLohara | 12,321 | 5,994 | 6,327 | 1,056 | 18,18 | 32,43 | 6.5 | 9,642 | 4,795 | 4,847 | 1,011 | 35,55 | 49,26 | 21,97 |
| 35 | Kolha | 4,04,864 | 2,01,941 | 2,02,923 | 1,005 | 15,39 | 25,11 | 5.81 | 4,99,110 | 2,50,788 | 2,48,322 | 252 | 27,06 | 39,74 | 14,31 |
| 36 | Koili | 5,093 | 2,392 | 2,701 | 1,129 | 34,96 | 47,17 | 23.04 | 5,366 | 2,726 | 2,640 | 968 | 50,69 | 61,19 | 39,87 |
| 37 | Kondadora | 19,235 | 10,498 | 8,737 | 832 | 14,00 | 19,56 | 7.58 | 34,160 | 17,125 | 17,035 | 995 | 34,86 | 45,79 | 23,93 |
| 38 | Kora | 10,313 | 5,575 | 4,733 | 850 | 26,02 | 39,62 | 9.61 | 11,340 | 5,720 | 5,620 | 982 | 42,48 | 59,69 | 24,82 |
| 39 | Korua | 1,989 | 962 | 1,027 | 1,068 | 22,52 | 37,34 | 9.95 | 1,280 | 639 | 641 | 1,003 | 32,83 | 44,80 | 20,82 |
| 40 | Kotia | 28,607 | 14,529 | 14,078 | 969 | 11,26 | 18,86 | 3.31 | 22,525 | 11,081 | 11,444 | 1,033 | 24,60 | 38,19 | 11,38 |
| 41 | Koya | 1,41,927 | 73,966 | 67,961 | 919 | 11,55 | 19,96 | 2.32 | 1,22,535 | 60,975 | 61,560 | 1,010 | 11,73 | 17,19 | 6,36 |
| 42 | Kulis | 6,526 | 3,245 | 3,281 | 1,011 | 46,69 | 66,88 | 27.20 | 11,164 | 5,620 | 5,544 | 986 | 70,22 | 85,18 | 55,25 |
| 43 | Lodha | 7,458 | 3,650 | 3,808 | 1,043 | 17,22 | 27,05 | 7.80 | 8,905 | 4,517 | 4,388 | 971 | 27,00 | 38,17 | 15,64 |
| 44 | Madia | 1,458 | 653 | 786 | 1,204 | 15,00 | 27,45 | 5.66 | 3,017 | 1,446 | 1,571 | 1,086 | 37,33 | 52,79 | 22,71 |
| 45 | Mahalli | 13,585 | 6,742 | 6,843 | 1,015 | 21,68 | 32,42 | 11.27 | 17,131 | 8,507 | 8,624 | 1,014 | 37,96 | 52,50 | 23,86 |
| 46 | Mankirdia | 1,491 | 564 | 586 | 1,039 | 26,76 | 43,31 | 12.09 | 130 | 74 | 56 | 757 | 9,28 | 9,26 | 9,30 |
| 47 | Mankirdi | 1,491 | 745 | 746 | 1,001 | 6,08 | 7,91 | 4.26 | 1,050 | 542 | 508 | 937 | 5,49 | 8,47 | 2,61 |
| 48 | Matya | 13,226 | 6,528 | 6,698 | 1,026 | 20,82 | 32,64 | 9.52 | 17,549 | 8,923 | 8,626 | 967 | 38,42 | 53,77 | 22,65 |
| 49 | Mirdhas | 30,853 | 15,982 | 14,871 | 930 | 26,99 | 42,16 | 10.88 | 32,279 | 16,245 | 16,034 | 987 | 51,17 | 67,70 | 34,49 |
| 50 | Munda | 3,96,561 | 2,00,389 | 1,96,172 | 979 | 26,85 | 38,64 | 14.91 | 1,80,252 | 2,42,266 | 2,37,986 | 982 | 39,59 | 51,56 | 27,64 |
| 51 | Mundari | 31,147 | 15,101 | 16,046 | 1,063 | 27,01 | 39,71 | 14.73 | 28,833 | 11,958 | 11,875 | 993 | 46,94 | 62,35 | 31,23 |
| 52 | Omanatya | 25,915 | 13,415 | 12,500 | 932 | 13,53 | 22,22 | 4.09 | 23,364 | 11,692 | 11,672 | 998 | 21,20 | 39,02 | 10,20 |
| 53 | Oraon | 2,57,829 | 1,27,820 | 1,30,009 | 1,017 | 38,30 | 50,23 | 26.57 | 3,08,931 | 1,53,934 | 1,54,997 | 1,007 | 54,20 | 65,73 | 42,77 |
| 54 | Parenga | 5,843 | 3,017 | 2,826 | 937 | 14,66 | 24,28 | 4.53 | 12,646 | 6,129 | 6,517 | 1,063 | 21,01 | 34,98 | 7,84 |

Tribal Heritage of Orissa: Some Reflection of Scheduled Tribe

| | | | | | | | | | | | | | | | |
|----|-------------------------------|---------------|---------------|---------------|-----------|-----------|-----------|-----------|---------------|---------------|---------------|-----------|-----------|-----------|-----------|
| 55 | Paroja | 3,53,336 | 1,73,127 | 1,80,209 | 1,04 1 | 6,76 | 12.1 2 | 1.54 | 3,17,301 | 1,55,626 | 1,61,675 | 1,03 9 | 17.9 6 | 30.9 5 | 7.35 |
| 56 | Pentia | 11,399 | 6,121 | 5,187 | 835 | 16.9 6 | 27.2 1 | 4.17 | 7,271 | 3,647 | 3,624 | 994 | 30.9 3 | 46.5 6 | 7.35 |
| 57 | Rajuar | 3,146 | 1,5431 | 1,603 | 1,03 9 | 17.9 6 | 28.9 7 | 7.86 | 2,803 | 1,409 | 1,394 | 989 | 37.9 3 | 55.2 0 | 20.5 3 |
| 58 | Santal | 6,29,782 | 3,21,436 | 3,08,346 | 959 | 24.4 7 | 37.5 6 | 10.7 7 | 7,77,204 | 3,93,386 | 3,83,818 | 976 | 40.4 6 | 55.8 6 | 24.7 5 |
| 59 | Saora | 4,03,510 | 2,00,261 | 2,03,249 | 1,01 5 | 25.5 8 | 40.1 6 | 11.2 9 | 4,73,233 | 2,35,739 | 2,37,494 | 1,00 7 | 41.1 3 | 56.7 4 | 25.7 4 |
| 60 | Shabar | 3,73,545 | 1,85,482 | 1,88,063 | 1,01 4 | 21.0 0 | 34.4 2 | 29.3 1 | 4,42,537 | 2,20,335 | 2,22,202 | 1,00 8 | 35.4 0 | 41.1 2 | 19.9 0 |
| 61 | Sounti | 96,251 | 46,460 | 49,791 | 1,07 2 | 38.9 2 | 56.4 6 | 2.69 | 92,734 | 46,338 | 46,396 | 1,00 1 | 44.3 7 | 59.7 6 | 29.1 3 |
| 62 | Tharua | 1,595 | 872 | 723 | 929 | 25.0 4 | 33.5 6 | 12.5 7 | 453 | 222 | 231 | 1,04 0 | 55.7 5 | 72.1 6 | 39.5 9 |
| | Generi c Tribes etc. | - | - | - | | | | | 47,090 | 24,175 | 22,915 | 948 | 44.4 8 | 56.4 1 | 31.7 9 |
| | Total | 70,32,21 4 | 35,12,89 1 | 35,19,32 3 | 1,00 2 | 34.4 4 | 10.2 1 | 10.2 1 | 81,45,08 1 | 40,66,78 3 | 40,78,29 8 | 1,00 3 | 37.3 7 | 51.4 8 | 23.3 7 |

Source: Census of India, 1991 & 2001, Scheduled Castes & Scheduled Tribes Research of Training Institute, Bhubaneswar, Orissa 2008.

Conclusion: This research paper provides an ample interpretation to sketch out the sixty-two tribes in Orissa, with their physiography, exogamous clans, the process of genesis and the socio-economic and cultural traits with regard to globalized approach. Last but not the least it can be concluded that the life of the tribes of Orissa are simple, gesticulation, attire, ritual, pious belief. Now a day under the impact of urbanization, modernization, sanskritization and industrialization, important trait of life style are losing their stability, purity and certain changes are substituted by alien once.

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The Name Derivation of Cooch Behar District

*Tarun Barman

Cooch Behar is, at present, one of the district of West Bengal. But present North Bengal (including six District of North Bengal such as Cooch Behar, Darjeeling jalpaiguri, Two Dinajpur and Malda District of Bangladesh such as Rangpur, Dinajpur and Bogora). with the whole of North-Eastern region was known as Pragjyotisha. The Pragjyotisha, we come across the name first in the Ramayana where Pragjyotisha had been described as a city was built with gold and was ruled over by a Danava known as Naraka.¹ on the other hand the Mahabharata describes Naraka as a great Danava, the son of Danu.² The name Pragjyotisha is also mentioned in the Kalhan's '*Rajatarangini*', Raghuvamsa, Maha Puranas and Bishnupuranas.³ In ancient times Pragjyotishpur was called kamrupa. Even during the reign of the last but one line of kings, the Khens about more than four and half centuries ago, this part of the 'kingdom' (Country) went by that name. In the work of Ain-i-Akbari and Baharistan-i-Ghaibi references are found to the 'Koch' Country with in which there were to kingdoms 'Kamata' and 'Kamrupa'. Pran Narayan and Mod Narayan, rulers of Cooch Behar in the 17th century, declared themselves as rulers of 'Kamata', 'Comotay' was the appellation on Blaeu's map (1650 A.D.) In the Badsahnama and Sahajahannama, dated about the middle of the 17th century, the Weston portion of the country, has been called Koch-bihar in place of Kamata and the eastern portion Koch-Hajo in place of Kamarupa. In a sanad granted by a Ruler of Cooch Behar in the 18th century, 'Bihar' only occurs. In Renell's map (18th century) also the capital of the Kingdom was styled as 'Bihar'. In the treaty between the East India Company and the Ruler of Cooch Behar in 1773, however, the kingdom refers to as 'Koch Bihar' and the capital 'Behar fort'. Dr. Buchannan Hamilton in his narrative written in the beginning of the last century mentioned the name of only 'Bihar'. Sir, William Hunter was of opinion that 'Nijbihar', was

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the form recognized by the Durbar of Cooch Behar. In his statistical account of Cooch Behar (1876), Hunter made an attempt to derive the name from the Sanskrit 'Vihara', meaning recreation, especially applied to Buddhist monastery. According to him the appellation at the case of the Raja 'who repudiates the theory of a Koch descent is Nij Behar, the word nij 'own' (peculiar) being applied to distinguish the country from Behar proper. The present district Cooch Behar was so called only after the Koch kings had come into power in the beginning of the 16th century, long after the Buddhist influence had died out in Bengal.⁴After that 'Kamata' Kingdom become a Feudatory state of Bengal in political relations with British Government. Until January 1950 it used to be a feudatory state in political relations first with the British Govt. and then with the Govt. of India. On the 28th August 1949 an Agreement was contracted between the Governor-General of India V.P Menon and High Highness the Maharaja Jagaddipendra Narayan of Cooch Behar, which come to be known as the Cooch Behar Merger Agreement, in which His Highness the Maharaja of Cooch Behar ceded to the dominion Government. (Government of India) 'Full and exclusive authority, Jurisdiction and powers for and in relation to the governance of the state "and agreed 'to transfer the administration of the State to the Dominion Government on the 12th of September, 1949'. It was stipulated that from the 12th September, 1949.'The Government of India would be competent to govern the state in such a manner and through such agency as it might think fit. ⁵After the Merger Agreement of Cooch Behar with the state of west Bengal since the 1st January, 1950, it was included within the formerly presidency Division. The district is it present under the newly created Jalpaiguri Division. The Government of West Bengal Home (General Administration) Department notification No. 998 G.A dated the 04th March 1963 created the Jalpaiguri division. ⁶ Now Cooch Behar is the north- eastern district of the Jalpaiguri Division. The name Cooch Behar is a compound of two words: Cooch and Behar. Cooch is a corrupted form of Coch or Koch, being the name of an ethnic group of people inhabited a large in vast tract of land in the north-east of Bengal. 'Behar' or more properly 'Vihar' denotes abode or sport. Cooch Behar means, therefore, the abode or land of the Koches. ⁷The name Cooch Behar is rather of recent origin. It was spelt as such by an order published in the Cooch Behar Gazette, part-1, 1896 (page-28) as-"His Highness, the Maharaja Bhup Bahadur having signified his approval of the use of the spelling, 'Cooch Behar' all other spelling of the word should be dropped.⁸

The Origin of the names 'Koch' and 'Koch-Bihar':-There are different views about the origin of 'Koch-Bihar'; one that it means the abode or play-ground of the Koch people; another that is the place where Mahadeva dallied with a daughter of a Koch. Similarly with 'koch'; one derivation is that Ksatriyas took shelter in the lap (Koch) of Bhagbati, being frightened by Parasurama; another that the root is derieved from the shrunken condition (sankoch) of the Ksatriyas. In the Viswakosa 'sankoch' is considered synonymous with 'koch'; alternatively the word Koch has been adapted from the 'kos' portion of the name of the river 'Sankoch'. It is

also claimed that the root is from 'kubacha' (signifying those who do not speak a pure dialect) and mentioned in the Jatikaumudi and Yoginitantra. In the Yoginitantra, the land is 'Kos', and in Pliny's Indica 'Cosyri' are inhabitants of the land below the Himalayas. The 'Koch' race is referred to in the Brahmavaivarta Purana (Brahma Khanda, Adhyaya 10) and in the Melbidhi of Debivara Misra (15th century). 'Kochak' is the variation in the Kulakarika of Dhruvananda Misra. Most of the Mahomedan chroniclers, however, are aware of the Koch race.⁹

The Origin of The Name Bihar: In the Rajopakhyana, it has been written that the country was named Bihar because Jalpeswar (Siva) wandered or played there, the meaning of the word being 'wandering' or 'play'. Again, the monasteries of Buddhist ascetics were generically known as Bihar. According to some writers a Buddhist monastery was founded in the place called Bihar in the modern district of Patna; and later, by inference, a vast surrounding area came to be known as Bihar. There is no doubt that Buddhist

doctrines were widely spread, and the places of worship of Mahakal at the extremity of the town of Cooch Behar and in the Bhutan hills, the Yogi-ghopa and Mangalchandi in Goalpara, Mangalchandi in the district of Kamrup, Yogijan in Naogaon, the temple known as Chandika-Bihar and Singri in Durrung and those in Khamti in Laksmipur, are all relics of the Buddhist age. It is interesting to find out an area of the town of Kalinga in the temple inscription of Bijaysendeva in Debapara within the district of Rajsahi, in the old work Mangalchandi written by Manik Dutt and in the copper-plate inscription of Ratnapala. According to some historians, Kalinga was a centre of Buddha-tantrik practice and was situated at the foot of the Himalayas.¹⁰

Bihar In Different Places : In the Rajavansavali which was written under the orders of Kharganaryan, the Raja of Durrung, it is set down that the capital of Raja Arimattawas in the town of Bihar. In the Kamrupa vansavali, a Bhuiya of Bihar who was conquered by Bisvasinha, is mentioned. The county of Mithila is known as North Bihar from the Buddhist age. Different places in Bengal and Assam are known in different names. 'Chandika-Bihar' in Durrung district, 'Halud Bihar' in the district of Rajsahi 'Subarna Bihar' in the district of Nadia etc. The villages 'Bihar' and 'Vasu-Bihar' near Mahasthangarh in the district of Bogora, are so called in General Cunningham's view, because they were sites of Buddhist monasteries, and indeed it may be inferred that 'Bihar' does imply the former existence of a Buddhist monastery.

Use of The Name of Bihar : In the sixteenth century Sukham Fa, the Ahom ruler, addressed Naranarayan the Ruler of Kumata as 'lord of Bihar'. In an inscription of the 17th century found in a temple in Nepal this country is also referred to as Bihar. In the work 'The lives of Sankaradeva, Madhabadeva & Damodaradeva' written in the same country, there is allusion to 'The Kingdom of Behar' and 'The City of Behar'. In a Sanad granted by a Ruler of Cooch Behar in the 18th Century, 'Bihar' only, occurs. In the Map of Major Rennel drawn in the same country, the capital of the kingdom has been styled Bihar.

The Modern Name of Cooch Behar :At the time the ruler of Bhutan addresses the Ruler of Cooch Behar as “Lord of Behar”. In the Treaty between the East-India Company and the Ruler of Cooch Behar in 1773, however, the kingdom is ‘Kochbihar’ and the capital ‘Behar Fort’ and subsequently in narrative of Dr. Buchanan Hamilton written in the beginning of the last century we find only the name ‘Bihar’. The history of the dynasty of the Rulers of Cooch Behar, the Rajopakhyana, compiled in the middle of the 19th century, uses ‘Bihar’ and Not ‘Kochbihar’. Sir, William Hunter opined that ‘Nijbihar’ was the form recognized by the Durbar of Cooch Behar.¹¹

Be this as it may, to avoid diversity, the state of Cooch Behar has since directed, by an order published in 1896, that ‘Cooch Behar’ shall be the spelling to be used.¹²

Now the pronunciation and spelling of this district name is conflict matter.

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रविषेणाचार्य कृत पद्मपुराण (वि.सं. 733) जैन साहित्य का सर्वप्रथम रामकथा विषयक संस्कृत महाकाव्य है। पद्मपुराण की विषयवस्तु ऐतिहासिक व पौराणिक है।

eukj at u ds I k/ku प्राचीन भारतवासी जीवन को भरपूर जीते थे। आमोद प्रमोद के विभिन्न साधन उनके जीवन को आनन्दमयी बनाते थे। रविषेणाचार्य के पद्मपुराण के अनुशीलन से यह बात सहज रूप से कही जा सकती है कि उस समय के भारतवासी मनोरंजन के विभिन्न साधनों का उपयोग जानते थे। कुछ मुख्य आमोद प्रमोद निम्न रूप से उल्लिखित हैं—

ØhMkक्रीड़ा को चेष्टा, उपकरण, वाणी और कला व्यसन के भेद से चार प्रकार की बताई है।¹ शरीर से उत्पन्न होने वाली क्रीड़ा को चेष्टा कहते हैं।² कन्दुक(गेंद) आदि खेलना उपकरण है।³ वाणी क्रीड़ा का तात्पर्य है— नाना प्रकार के सुभाषित आदि कहना।⁴ कला व्यसन जुआ आदि खेलना है।⁵ शास्त्र निरूपित चेष्टाओं से क्रीड़ा करना उज्ज्व क्रीड़ा कहलाती थी।⁶

राम, लक्ष्मण व सीता के लिए वंशस्थलपुर नगर के राजा सुरप्रभ ने वंशस्वतगिरी के शिखर पर एक रमणीक स्थान चुनकर, उसे सभी तरह से साधन सम्पन्न बनाया था, उस भूमि पर पांच वर्ण की भूमि से अनेक चित्राम बनाये गये थे।⁷ अनेक प्रकार के भावों से रमणीय चेष्टाओं को धारण करने वाली स्त्रियों ने वहां उसी पंचवर्ण की पराग से कुन्द अतिमुक्तकलता, मोक्षश्री, कमल, जुही मालती, नागकेसर और सुन्दर पल्लवों से युक्त अशोक वृक्ष आदि बनाये।⁸ मंगलमय वार्तालाप में तत्पर लोगों ने बड़ी तैयारी के साथ नाना चित्रों को धारण करने वाले बादली रंग के वस्त्र फैलाये, सैंकड़ों सघन पताकायें फहरायी गयीं।⁹ जहां तहां मणियों और सुवर्ण से चित्रित तथा अतिशय सुखदायी स्पर्श को धारण करने वाले आसन और सोने के स्थान बनाये गये।¹⁰ सैंकड़ों भोजन शालायें

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वहां निर्मित की गयी थी¹¹ वहां की भूमि वहीं गुड़, घी, और दही से पंक्ति (कीच से युक्त) होकर सुशोभित हो रही थी, तो वहीं कर्तव्य पालन करने में तत्पर आदर से युक्त मनुष्यों से सहित थी।¹² वहीं मधुर आहार से तृप्त हुए पथिक अपनी इच्छा से बैठे थे, तो कहीं निश्चिन्तता के साथ गोष्ठी बनाकर, एक दूसरे को प्रसन्न कर रहे थे।¹³ कहीं सेहरे को धारण करने वाला और मदिरा के नशे में घूमते हुए नेत्रों से युक्त मनुष्य दिखाई देता था, तो कहीं मदिरा की सुगन्धि को धारण करने वाली नशा से भरी स्त्री दृष्टिगत होती थी।¹⁴ कहीं नाटक हो रहा था, कहीं संगीत हो रहा था, कहीं पुण्य चर्चा हो रही थी, और कहीं सुन्दर विलासों से सहित स्त्रियां पतियों के साथ क्रीड़ा कर रही थी।¹⁵ कहीं मुस्कराते तथा लीला से सहित, विट पुरुष जिन्हें धक्का दे रहे थे, ऐसी देव-नर्तकियों के समान वेश्याएं सुशोभित हो रही थी।¹⁶ इस प्रकार क्रीड़ा स्थल को हर दृष्टि से मनोरंजक बनाया गया था।

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ouØhMk विधुत्वेष नामक विधाधर के प्रसंग में उल्लेख है, कि वह प्रमदवन में क्रीड़ा करने गया, जिसमें क्रीड़ा के अनेक स्थान बने हुए थे। उस प्रमदवन में अनेक सरोवर थे, जिनमें स्वच्छ जल भरा था, जिनमें बड़ी-बड़ी लहरें उठ रही थी तथा नावों के संचार से वह मनोहर दिखाई देते थे।¹⁷ विधुत्वेष कभी उन वेष कीमती फूलों पर झुलता था, जिनमें बैठने को अच्छा आसन बनाया गया था, जो ऊंचे वृक्ष से बंधे थे, तथा जिनकी उछाल बहुत लम्बी होती थी।¹⁸ कभी उन सुवर्णमय पर्वतों पर चढ़ता था, जिनके ऊपर जाने के लिये सीढ़ियों के मार्ग बने हुये थे।¹⁹ कभी उन वृक्षों की झुरमुट में क्रीड़ा करता था, जो फल और फूलों से मनोहर थे, जो खिलते हुए पल्लवों से सुशोभित थे और जिनके शरीर अनेक लताओं से आलिंगित थे।²⁰ कभी उन स्त्रियों के बीच बैठकर क्रीड़ा करता था, जिनके हाव-भाव सम्पदायें, मुनियों को भी शोभित करने की सामर्थ्य रखती थी, जो फूल आदि तोड़ने की क्रिया में लगे हुए हस्तकपी पल्लवों से शोभायमान थी। इस प्रकार राक्षसों का राजा विधुत्वेष अनेक स्त्रियों के बीच बैठकर क्रीड़ा कर रहा था।²¹ वनक्रीड़ा का एक अन्य प्रसंग महारक्ष विधाधर का है। वह अपने अन्तःपुर के साथ क्रीड़ा करने के लिए प्रमदवन में गया जहां की नायिकाएं कमलों से आच्छादित थी, जिसके बीच में नाना रत्नों की प्रभा से ऊंचा दिखने वाला क्रीड़ा पर्वत बना हुआ था, जो रतनमयी भूमि से वेष्टित था, जिसमें नाना प्रकार की कान्ति विकसित हो रही थी और सघन पल्लवों की समीचीन छाया से युक्त लता-मण्डपों से सुशोभित था।²²

पदमपुराण में वनक्रीड़ा के ऐसे उल्लेख विशद रूप से मिलते हैं, जिनमें उन्मुक्त वातावरण होता था। प्रमदवन में स्नान क्रीड़ा के योग्य, कमलों से सुषोभित मनोहर नायिकाएं थी, स्थान-स्थान पर पानीशालाये और अनेक कुण्डों से युक्त सभागृह विद्यमान थे।²³ जहां मन्द-मन्द वायु से नृत्य करती हुई नायिकायें राजहंस पक्षियों समूह से ऐसी

जान पड़ती थी, मानों कोकिलाओं के आलाप से युक्त सघन वनों की हंसी ही करता हो।²⁴ उस प्रमदवन में अशोक मालिनी नाम की नायिका थी जो कमलत्रों से सुशोभित थी, स्वर्णमय सोपानों से युक्त थी और विचित्र आकारवाले गोपुर से अलंकृत थी।²⁵ इसके अति-रिक्त वह प्रमदवन झरोखों आदि से अलंकृत तथा उत्तमोत्तम लताओं से आलिंगित मनोहर गृहों और जलवर्णों से युक्त निर्झरों से सुशोभित था।²⁶

जल क्रीड़ा ग्रंथ में वर्णन आता है किसी समय दशानन मेदव नामक पर्वत पर गया, जहां स्वच्छ जल से भरी वापिका में कुमुद, नील कमल, लाल कमल, सफेद कमल तथा अन्यान्य प्रकार के कमल फूल रहे थे और उसके किनारे पर क्रोंच, हंस, चकवा, तथा सारस आदि पक्षी घूम रहे थे।²⁷ उस वापिका पर परम शोभा को धारण करने वाली छह हजार कन्याएं क्रीड़ा में लीन थीं।²⁸ उनमें से कुछ कन्याएं तो दूर तक उड़ने वाले जल के फव्वारे से क्रीड़ा कर रही थीं।²⁹ कोई एक कन्या सेवाल से सहित कमलों के समूह में बैठकर दांत दिखा रही थी।³⁰ कोई कन्या पानी को हथेली पर रखकर दूसरे हाथ की हथेली से उसे पीट रही थी, और उससे मृदंग जैसा शब्द निकल रहा था। इसके सिवाय कोई एक कन्या भ्रमरों के समान गाना गा रही थी। तदनन्तर वे सबकी सब कन्याएं एक साथ दशानन को देखकर जलक्रीड़ा भूल गयी और आश्चर्य चकित रह गयी।³¹ दशानन क्रीड़ा करने की इच्छा से उनके बीच में चला गया तथा वे कन्याएं भी उसके साथ क्रीड़ा करने के लिए हर्ष से तैयार हो गयीं।³² एक अन्य स्थान पर उल्लेख आता है कि माहिष्मति का राजा सहस्त्ररश्मि ने जलक्रीड़ा करने के लिए नर्मदा नदी में प्रवेश किया।³³ उत्कृष्ट क्रान्ति को धारण करने वाली हजारों स्त्रियां उसके साथ थीं।³⁴ उसने उत्कृष्ट कलाकारों के द्वारा नाना प्रकार के जलयन्त्र बनवाये थे, तो उनका आश्रय कर सहस्त्ररश्मि नर्मदा में उतरकर नाना प्रकार की क्रीड़ा कर रहा था।³⁵

उसके साथ यन्त्र निर्माण को जानने वाले अनेक मनुष्य थे, जो समुद्र का भी जल रोकने में समर्थ थे, फिर नदी की बात ही क्या थी। इस प्रकार वह नर्मदा में भ्रमण कर रहा था।³⁶ यन्त्रों के प्रयोग से नर्मदा का जल क्षणभर में रुक गया था, इसलिए नाना प्रकार की क्रीड़ा में निपुण स्त्रियां उसके तट पर भ्रमण कर रही थीं।³⁷ उत्तमोत्तम स्त्रियों से घिरा, मनोहर रूपका धारक वह राजा, किसी स्त्री की ओर देखकर, किसी का स्पर्श कर, किसी के प्रति कोप प्रकटकर, किसी के प्रति अनेक प्रकार की प्रसन्नता प्रकट कर, किसी को प्रणाम कर, किसी के ऊपर पानी उछालकर, किसी को मेखला से बांधकर, किसी के पास से दूर हट कर, किसी को भारी डांट दिलाकर, किसी के साथ संपर्क कर, किसी के साथ हंसकर, किसी के आभूषण गिराकर, किसी को गुदगुदाकर, किसी के प्रति भौंह चलाकर, किसी से छिपकर, किसी के समक्ष प्रकट होकर तथा किसी के साथ अन्य प्रकार के विभ्रम दिखाकर, नर्मदा नदी में बड़े आनन्द से क्रीड़ा कर रहा था,³⁸ किसी स्त्री ने चन्दन के लेप से पानी को सफेद कर दिया था।³⁹ राजपरिवारों में जलक्रीड़ा आमोद-प्रमोद का मुख्य साधन था जिस समय भरत ने संसार से विरक्त हो दीक्षा लेनी चाही, उस समय

भी राम, लक्ष्मण, व भरत की विभिन्न रानियों ने भरत से जलक्रीड़ा करने की इच्छा व्यक्त की थी, जिसे भरत टुकरा नहीं सके व भरत ने अपनी भाभियों व रानियों के साथ जलक्रीड़ा सम्पन्न की थी।⁴⁰ जिनसेन के महापुराण में भी जलक्रीड़ा का वर्णन मिलता है।⁴¹

nksyk foykl दोलासु (झुले) का उपयोग भी आमोद-प्रमोद के रूप में किया जाता था। झूले भी ऊंचे-ऊंचे वृक्षों से बंधे होते थे, जिनकी उछाल बहुत लंबी होती थी।⁴² एक स्थल पर उल्लेख मिलता है कि किसी वृक्ष की लटकती लता पर सीता को बैठाकर बगल में दोनों ओर खड़े हो राम-लक्ष्मण उसे झुला झुलाते थे।⁴³ दोला शब्द का अन्यत्र भी उल्लेख है।⁴⁴ प्राचीन भारत में स्त्रीयों के मनोरंजनार्थ दोलागृह विशेषतः बनाये जाते थे।⁴⁵

nir ØhMk पद्मपुराण में जुआ या दूत काक एक नशा माना गया है। रोद्रभुति नामक ब्राह्मण पुत्र को शस्त्र व जुए का पारगामी बताया गया है।⁴⁶ शुकुना ब्राह्मणी का पुत्र मुदूमति अत्यन्त तेजस्वी था, सुन्दर था, बुद्धिमान था,⁴⁷ जुए को निन्दनीय दृष्टि से देखा जाता था।⁴⁸ दूत को अपराध की श्रेणी में ही माना जाता था व इसको समस्त दोषों का कारण⁴⁹ बताते हुए इसकी निन्दा की गई है।

xkš'Bh एक प्रसंग में वर्णन है कि किष्कुपुर का स्वामी महोदधि रात्रि में महामनोहर उत्संग भवन से शिखर पर चाकगोष्ठी में भाग लेता हुआ सुख से बैठा था।⁵⁰ ग्रंथ में शूरवीर तथा विद्वानों की गोष्ठी का उल्लेख आया है।⁵¹ अन्यत्र भी वीरपुरुषों की गोष्ठी⁵² व मूर्खों की गोष्ठी⁵³ का वर्णन आया है। जिनसेन ने भी कई प्रकार की गोष्ठियों का वर्णन किया है यथा- पद गोष्ठी, काव्य-गोष्ठी, जलगोष्ठी⁵⁴, गीतगोष्ठी, नृत्यगोष्ठी, वीणा गोष्ठी⁵⁵, कलागोष्ठी⁵⁶, विवासंवाद गोष्ठी⁵⁷, संगीत गोष्ठी, वादिम-गोष्ठी व नृत्यगोष्ठी⁵⁸, इस तरह इन विभिन्न गोष्ठियों में विभिन्न विषयों पर चर्चाएं होती थी व कला पक्ष को विविध रीति से प्रस्तुत कर वातावरण को स्वस्थ व मनोरंजक बनाया जाता था।

cl Urk&l o पद्मपुराण में बसन्त उत्सव को सीता के दोहद के रूप में जिन पूजा के माध्यम से वर्णित किया गया है।⁵⁹ रामजानानुसार महेन्द्रोदय उद्यान में विशाल वादनशालाओं और प्रेक्षक शालाओं- दर्शक गृहों का निर्माण किया गया।⁶⁰ उपर्युक्त विवरण से वही ध्वनित होता है कि बसन्तोत्सव भी आमोद-प्रमोद का एक सुन्दर माध्यम था। उद्योतनसूरि ने इसका नवबसन्त उत्सव के रूप में उल्लेख किया है।⁶¹

eukjatu ds vll; l k/ku :-राजपरिवारों में जन्मोत्सव व अन्य कई महोत्सव मनाये जाते थे।⁶² इसके अतिरिक्त संगीत, नृत्य, व वाद्य भी मनोरंजन का साधन थे।⁶³ मनोरंजन के माध्यम के रूप में गणिकाओं की प्रमुख भूमिका रही है। गणिका राज्य की सम्पत्ति मानी जाती थी।⁶⁴ ग्रंथ में गणिकाओं का उल्लेख अन्यत्र भी है।⁶⁵ वेश्याओं को आमोद-प्रमोद का माध्यम समझा जाता था।⁶⁶ विदूषक⁶⁷ व नट⁶⁸ भी मनोरंजन में सहायक थे।

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^l) e&i q Mjhd ea of. kŕ dykvka dk I eh{kkRed v/; ; u**

*MKW gæcky

बौद्ध संस्कृत साहित्य की ग्रन्थराशि देश-विदेश के ग्रन्थागारों में उपलब्ध हैं जिनमें महायान सूत्रों की संख्या सर्वाधिक हैं इनमें नव वैपुल्य सूत्रों की संख्या सर्वाधिक है। इन सूत्रों में सद्धर्म-पुण्डरीक को सर्वश्रेष्ठ माना गया है। सद्धर्म-पुण्डरीक में वर्णित विविध कलायें जीवन दर्शन की सुन्दर आभिव्यक्ति है। इस कलाओं में आध्यात्मिकता और सांस्कृतिक साधना का सुन्दर वर्णन किया गया है जो कि प्रतीकात्मक पद्धति पर आधारित हैं। यद्यपि बौद्ध धर्म कला और संगीत का बौद्ध भिक्षुओं को निषेध है फिर भी सूत्रों में इनका सुन्दर विवेचन प्राप्त होता है। कहने की आवश्यकता नहीं है कि भगवान बुद्ध ने जहाँ मूर्ति पूजा का घोर विरोध किया था उन्हीं के अनुयायियों ने भारतीय मूर्तिकला के इतिहास में भगवान बुद्ध की बड़ी सुन्दर मूर्तियाँ बनायी जिन्हें आज भी विद्वान भारतीय मूर्ति कला की प्राचीनतम कृति मानते हैं। संसार से वैराग्य रखने वाले बौद्ध भिक्षुओं ने अजन्ता की गुफाओं में जो सुन्दर चित्र उकेरे हैं वे विश्व की अमूल्य धरोहर हैं। बौद्ध धर्म में भक्ति के प्रवेश ने बौद्ध भक्तों को अपनी ओर आकृष्ट किया। जिसके फलस्वरूप विविध प्रकार की ललित कलायें विशेषकर मूर्तिकला, स्तम्भ, तोरण, स्थापत्य एवं चित्रकला ने अपनी उन्नति के विविध आयामों को छुआ। यही नहीं ललित कलाओं के अतिरिक्त लेखन, पुस्तक, वस्त्र गृह चैत्य निर्माण आदि कलाओं को भी अपनी उन्नति के चत्तोत्कर्ष पर पहुँचाया। सद्धर्म-पुण्डरीक में यद्यपि मुख्य विषय भगवान बुद्ध द्वारा उपदिष्ट धर्म का प्रतिपादन है किन्तु वह प्रारम्भिक बौद्ध धर्म से दूसरी दिशाओं में जाकर भक्ति प्रधान धर्म के स्वरूप में दिखायी देता है। जिसमें बौद्ध दार्शनिक सिद्धान्तों के साथ-साथ इस प्रकार से अवतारवादी सिद्धान्तों की छाप स्पष्ट परिलक्षित होती है। सम्पूर्ण महायान बौद्ध धर्म की यही पृष्ठभूमि है। धर्म साधना के लिये यहाँ न केवल भगवान तथागत के विभिन्न अवतारों

*45 cŕt fogkj dkkŷkuh] th-Vh jkM] vyhx<+¼mÜkj i nŕ k½

की कल्पना कर उनकी मूर्तियों का निर्माण किया गया अपितु भगवान की अलौकिक शक्तियों और अलौकिक करुणामय कार्यों पर भी मूर्तिकला और चित्रकला में मार्मिक अंकन किया गया है। जिसके प्रमाण देश के विभिन्न भागों में उपलब्ध भगवान बुद्ध पर उपलब्ध मूर्तियाँ चैत्य, स्तूप और अजन्ता आदि के चित्रांकन सबल प्रमाण हैं। विद्वानों ने इस दिशा में पर्याप्त कार्य किया है। चैत्य गुफा आदि में जो भावनाएँ अंकित हुयी हैं वे धर्म तथा कला और जीवन और साधना का समन्वित रूप हैं।

सद्धर्म-पुण्डरीक महायान धर्म का प्रमुख ग्रन्थ है। जिसमें भगवान बुद्ध के आदर्शों का वर्णन मिलता है। यह वर्णन जीवन में विविध पक्षों पर भी प्रकाश डालता है। गिरिवन कन्दराओं, विहारों और अरण्यों में पर्वतों पर धर्म साधना सम्बन्धी विविध क्रियाओं का वर्णन बौद्ध कला की झलक देते हैं। कला का अविर्भाव धर्म के साथ ही माना जाता है। धर्म के साथ ही स्तूप, मन्दिर तथा प्रतिमाओं का निर्माण हुआ है। बुद्ध का त्याग, वैराग्य, ज्ञान, निर्वाण आदि को कला ने रूप प्रदान किया। वास्तव में धर्म ने कला को विषय वस्तु प्रदान की और धार्मिक भावनाओं में परिवर्तन के साथ-साथ कला में भी परिवर्तन हुए। कला के विविध रूप

सद्धर्म-पुण्डरीक में चित्रकला का विकसित रूप दिखायी देता है। लोगों की धार्मिक भावनाओं ने इस चित्रकला को और भी प्रोत्साहित किया। चित्रशालाओं में दीवारों पर चित्र बनाये जाते थे। इनकी पूजा पुष्प आदि से की जाती थी।¹

‘पुष्पेन चैकेनपि, पूजयित्वा

आलेख भित्तौ, सुगान बिम्बान्।

विक्षिप्त चित्तापि च पूजायित्वा

अनुपूर्वं दृक्ष्यन्ति च बुद्ध कोट्यः।।’¹

इन चित्रों को बनाने के लिए काष्ठ के यन्त्र और नखों का प्रयोग किया जाता था इसकी पुष्टि निम्न गाथा से प्राप्त होती है।²

‘ये चापि के चित्ताहि शिक्षमाणा

कीडारति चपि विनोदयन्तः

नखेन काष्ठेन कृतासि विग्रहान

भित्तीषु पुरुषा च कुमारका वा।।’¹²

सद्धर्म-पुण्डरीक ग्रन्थ में ललित कला को भी उन्नति के शिखर पर प्रदर्शित किया गया है सद्धर्म-पुण्डरीक में भेरी, शंख, मृदंग, वंशी, वीणा, दुन्दुभि, ताल, आदि अनेक वाद्य यन्त्रों का वर्णन मिलता है। पूजा के लिये वाद्य यन्त्रों तथा संगीत का विशेष महत्व रहा है।³

‘वाद्या हि वादयित येहि तत्र

भेर्योऽथ शंखौ पटहाः सुधोषकाः ।

निर्नादिता दुन्दुभयश्य येहि
 पूजा विधानाय वराग्रबोधिनाम् ।।
 वीणा ताडा पणवाश्च येहि
 मृदंग वशी तुणवा मनोज्ञाः ।।
 एकोत्सवा वा सुकुमारका वा
 ते सर्वि बोधाय अभूषिलभि ।।
 वादामिता झल्लरियो पियेहि
 जलमण्डका चर्पट मण्डका वा ।।
 सुगतान उद्दिश्यथ पूजनार्थ
 गीतं सुगीतं मधुर मनोज्ञम् ।।'3

अरुणाचल और तद्दाख में आज भी बौद्ध भिक्षु अपने विहारों में तथा अन्य उत्सवों में वाद्य यन्त्रों का प्रयोग करते हैं।

बुद्ध प्रतिमाओं का निर्माण तथा मूर्तिपूजा महायान धर्म की प्रमुख विशेषता थी। मूर्तिकला की दृष्टि से कुषाण युग महत्वपूर्ण माना जाता है। इस युग में मथुरा, सारनाथ, अमरावती आदि मूर्ति कला के प्रमुख केन्द्र थे, सद्धर्म-पुण्डरीक में बत्तीस लक्षणों से युक्त बुद्ध प्रतिमाओं का वर्णन मिलता है।⁴

“रत्नमया बिम्ब तथैव केचिद
 इंद्रिशती लक्षणरूप धारिणः ।
 उद्दिश्य कारापित येहि चापि
 ते सर्वि बोधाय अभूषिलाभिनः ।।'4

सद्धर्म-पुण्डरीक में मूर्तिकला का विशेष रूप से वर्णन मिलता क्योंकि महायान में सर्वलोक हित के कल्याणार्थ, बोधिसत्व की कल्पना करके बुद्ध मूर्तियाँ बनायी गयी। सद्धर्म-पुण्डरीक में भगवान बुद्ध की ताँबे तथा काँसे की रत्न जड़ित मूर्तियों का वर्णन मिलता है।⁵

“ये सप्त रत्नामय तत्र के चिद ।
 ये ताम्रिका वा तचकांसिका वा ।।
 कारापयीषु सुगतान विम्बा ।
 ते सर्वि बोधाय अभूषि लाभिनः ।।'5

लोहे शीशे तथा मिट्टी से बनी मूर्तियों का भी वर्णन मिलता है जो कि अत्यन्त दर्शनीय थी।⁶

“सीसस्य लोहस्य च मृत्तिकाय वा
 कारापयीषु सुगतान् विग्रहान् ।
 ते पुस्त काभमिय दर्शनीयास्तं
 सर्वि बोधाय अभूषिलाभिनः ।।'6

सद्वर्ण-पुण्डरीक में स्तूप निर्माण का विशेष उल्लेख हैं। सद्वर्ण-पुण्डरीक में स्वर्ण जडित, रजत तथा रत्न जडित, स्तूपों के निर्माण का उल्लेख मिलता है। इस युग के लोगों का स्तूप निर्माण में विशेष लगाव था क्योंकि उनका विश्वास था कि स्तूप बनवाने व उनकी पूजा करने से बुद्धत्व की प्राप्ति होती है। सद्वर्ण-पुण्डरीक में दुर्गम जंगलों में ईंटों तथा मिट्टी के स्तूप बनाये जाने का उल्लेख मिलता है।⁷

“इष्टामयान भृत्तिकसंचितान् वा
प्रीताश्च कुर्वन्ति जिानान् स्तूपान् ।
उद्विश्य ये पांसुकराशयोपि
अटवीषु दुर्गेषु च कारयन्ति।।”⁷

सद्वर्ण-पुण्डरीक में लकड़ी के बनाये स्तूपों का भी वर्णन मिलता है। जिसमें चन्दन, अगरू, देवदास आदि लकड़ियों का प्रमुख उल्लेख मिलता है।⁸

“ये चापि शैलेषु करोन्ति स्तूपान्
ये चन्दनानागमरुस्थ केचित् ।
ये देवदारुस्य करोन्ति स्तूपान् ।
ये दारु संघातभयांश्च केचित्।।”⁸

इन स्तूपों को सजाने के लिये पत्ताकाओं तथा घण्टों का प्रयोग किया जाता था। (उपाय कौशल्य-80) रेशमी लड़ियों से सुशोभित सुन्दर शब्द करने वाली घण्टियों तथा अन्य प्रकार से भी यह स्तूप सुशोभित होते रहते थे।⁹

“पटुघंटा रणन्तश्च पट्टदामो पशोभिताः ।
बाते रितस्तथा घण्टा शोभान्ति जिन धातुषु।।”⁹

सम्राट अशोक ने भी अनेक स्तूपों का निर्माण कराया था। अभी तक अशोक के चौदह स्तूप मिले हैं। जिनमें सारनाथ, कौशाम्बी, लुम्बिनी तथा रांची के स्तूप उल्लेखनीय हैं।

सद्वर्ण-पुण्डरीक में अनेक स्थानों पर पर्वत गुफाओं एवं वन कन्दाराओं का उल्लेख प्राप्त होता है।¹⁰ इन कन्दाराओं में बौद्ध भिक्षु दिवा विहार करते तथा ध्यानरत रहते थे। बौद्ध भिक्षु इन पर्वतीय गुफाओं में बुद्ध ज्ञान के विषय में मनन चिन्तन करते हुए स्वयं उसका साक्षात्कार भी करते थे।¹¹

“कांश्चिश्य पश्याम्यहु बोधिसत्वान्
गिरि कन्दरेषु प्रविशन्ति, धीराः
विभावयन्तो इमु बुद्धज्ञानं
परिचिन्तयन्तो ह्युपलक्षयन्ति।।”¹¹

औपम्य परिवर्त में भगवान बुद्ध ने उपदेश दिया है कि आपस में प्रेम करने, मूखों के सम्पर्क से दूर गिरिकन्दराओं में निवास करने वाले बोधि सत्त्वों को ही इस मंगलमय सूत्र का उपदेश करना चाहिए।¹²

‘अन्योन्य संकल्प सगौरवाश्च
तेषां च बालेहि न संस्तवोऽस्ति
ये यापि तुष्टा गिरिकन्दरेषु
तान् श्रावयेस्त्वं इदं सूत्र भद्रकम् ॥’¹²

भगवान बुद्ध का कथन है कि गिरिकन्दराओं में ध्यानस्थो को अग्रबोधि प्राप्त होती है।¹³

‘‘विक्षेपचितं च विवर्जयन्तान्
एकाग्र चितान् वनकन्दरेषु
ध्यायन्त वर्षाण सहस्रकोटयो
ध्यानेन ते प्रस्थित अग्रबोधिम ॥’¹³

सद्धर्म-पुण्डरीक में इस प्रकार के वर्णनों से पता चलता है कि प्राचीन कलाओं में गुफाओं का विशेष महत्व था ये गुफायें उत्तर में हिमालय से लेकर केरल, तमिलनाडु महाराष्ट्र, कर्नाटक तथा बिहार आदि में आज भी विद्यमान हैं ।

I UnhkZ I pht&

1. डॉ. दास राम मोहन-सद्धर्म पुण्डरीक मूल सह हिन्दी अनुवाद बिहार राष्ट्र भाषा परिषद, पटना सद्धर्म-पुण्डरीक उपाय कौशल्य परिवर्त गाथा 1-49
2. उपाय कौशल्य परिवर्त गाथा 2-87
3. उपाय कौशल्य परिवर्त गाथा 3-90-92
4. उपाय कौशल्य परिवर्त-83
5. उपाय कौशल्य परिवर्त 5-84
6. उपाय कौशल्य परिवर्त गाथा 5-85
7. उपाय कौशल्य परिवर्त गाथा-2/81
8. उपाय कौशल्य परिवर्त-80
9. पुण्यपर्याय परिवर्त9-40
10. निदान परिवर्त 10-23
11. निदान परिवर्त 11-23
12. औपम्य परिवर्त गाथा-140
13. निदान परिवर्त गाथा 13-35



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*e/kfydk fl Uqk

सामाजिक जीवन का मूल आधार परिवार है और परिवार में ही रह कर मनुष्य स्वयं अपने आपको तथा समाज को उन्नत और समृद्ध कर सकता है।¹ परिवार में पति (स्वामी), पत्नी, स्त्री-पुरुष, पुत्र, पुत्री, भाई (भ्राता), बहन, भगिनी, भान्जा (भागिनेय), मौसी (मातृस्वसा), माता, पिता², पौत्र, पुत्रवधू (स्नुषा) आदि सम्मिलित थे। परिवार के प्रधान को गृहपति³ कहा जाता था जो पुरुष होता था और इस प्रकार भारत में पारिवारिक परम्परा संयुक्त परिवार की एवं पितृ प्रधान की थी। परिवार का महत्व हमारे जीवन में अनेक दृष्टियों से है। यहीं से हम पूर्णता की प्राप्ति करते हैं, मानवता का दर्शन करते हैं, ऋणों से परिचित होते हैं तथा इनसे उद्धार होने के लिए यज्ञों की परम्परा का निर्वाह करते हैं।⁴ वेदों में पिता के लिए शब्द आया है 'पितरा'।⁵ पितृ शब्द की व्युत्पत्ति 'पा' धातु से हुई है जिसका अर्थ है 'रक्षा करना' तथा 'संचय करना'। ऋग्वेद में भी कुल के अध्यक्ष के लिए कुलपा शब्द प्रयुक्त हुआ है जिसका अर्थ है कुल का रक्षक। अतः स्पष्ट है कि पिता का कार्य है अपने परिवार के सदस्यों की रक्षा करना। वह रक्षा दो दृष्टियों से करता है – सामाजिक मर्यादा के संबंध में तथा शारीरिक विकास के संबंध में। इसलिए सभी पुरातन ग्रंथों में पिता के लिए परिवार में बड़े ही समादृत स्थान का वर्णन है। ऋग्वेद की ऋचाओं से ज्ञात होता है कि वह बहुधा दयालु और वात्सल्यपूर्ण होता था।⁶ वैदिक काल में मौलिक सामाजिक इकाई संभवतः पितृसत्तात्मक परिवार की थी।⁷ इस समय पिता को परिवार में सबसे बड़ा माना जाता था। पिता ही परिवार की सम्पत्ति का स्वामी होता था। उसकी सम्पत्ति में गाय, घोड़े, सोना, आभूषण, शास्त्र, दास आदि सम्मिलित थे। भूमि-खण्ड का स्वामी भी वही होता था। वह पूर्वजों द्वारा प्राप्त सम्पत्ति का संरक्षक होता है तथा अपनी अर्जित सम्पत्ति का स्वामी होता है।⁸

हालांकि पिता खुद अपने जीवन काल में सम्पत्ति का बंटवारा कर सकता था। माता-पिता का कर्तव्य है कि वे अपने जीवन काल में ही पुत्रादि को उनका अधिकार दें

*; wth- l h- & tsvkj-, Q- 'kks/k Nk=k] bfrgkl foHkx] i Vuk fo' ofo | ky;] i Vuk Wcgkj ½

तथा सम्पत्ति में उनका अंश दे दें।⁹ पिता सम्पत्ति का बंटवारा करते समय अपने ज्येष्ठ पुत्र के साथ अधिमान्य व्यवहार करता था। ब्राह्मण ग्रंथों में भी प्रजापति के पुत्र देव और असुरों में सम्पत्ति का समान भाग होने और ज्येष्ठ पुत्र के विशेषाधिकार का संकेत मिलता है। पिता की मृत्यु के बाद भी सबसे बड़े पुत्र को सम्पत्ति में अन्य भाइयों की अपेक्षा अधिक भाग दिया जाता है। मौर्येतर काल के स्मृतिकार याज्ञवल्क्य के अनुसार पिता के द्वारा किया गया विभाजन चाहे न्यून अथवा अधिक भाग में क्यों न हो न्यायसंगत और सदाचारपूर्ण है। नारद भी याज्ञवल्क्य के विचारों से सहमत हैं। किन्तु मनु ने विभाजन में पिता को सम्पत्ति का असमान बंटवारा करने का अधिकार नहीं दिया। ऐसा मालूम होता है कि परिवार का मुखिया अपनी सम्पत्ति और आय बहुत से लोगों की उपस्थिति में वसीयत द्वारा अपने पुत्रों को दे देता था।¹⁰ सूत्रकारों का यह भी मत है कि पिता की मृत्यु के बाद छोटे भाइयों को बड़े भाई के नियंत्रण में रहना चाहिए और उसके प्रति वही आदर सत्कार प्रदर्शित करना चाहिए जो वे पिता के प्रति प्रदर्शित करते थे।¹¹ मनु भी कहते हैं कि पिता की मृत्यु के बाद अन्य भाई सबसे बड़े भाई के नियंत्रण में रहते हैं।

ऋग्वैदिक काल में पिता अपने पुत्र के साथ बड़ा ही प्रेमपूर्ण व्यवहार करता था। पिता का कर्तव्य था कि वह अपने बच्चों से स्नेह करे, उन पर क्रोध न करे और न कोई कटु भावना रखे।¹² जब तक पुत्र अविवेकी रहे तब तक वह उसका संरक्षण करें। यह पिता के पुत्र के प्रति स्वाभाविक प्रेम से ही संभव है। महाभारत में भी धृतराष्ट्र अपने पुत्रों की मृत्यु पर बड़ी ही कारुणिक विलाप करता है। जातकर्म, पुंसवन आदि संस्कारों को बड़े ही उत्साह से मनाया जाना इस प्रकार के प्रेम का द्योतक है। इसे और भी प्रभावी बनाने के लिए प्राचीन काल के शास्त्रकारों द्वारा पितृ ऋण का बोझ पिता पर डाल दिया गया ताकि वह सिर्फ पुत्र का प्रजनन मात्र ही न करे बल्कि उसका भरण-पोषण भी करे और उपयुक्त शिक्षा भी दे। अथर्ववेद कहता है कि पिता पुत्र की सदा रक्षा करे और उनका पालन-पोषण करे।¹³ पिता का यह भी कर्तव्य है कि वह पुत्र को शिक्षा दे और दुर्गुणों से बचावे।¹⁴ मनु ने लिखा है कि पुत्र के लिए पिता गुरु है।¹⁵ याज्ञवल्क्य भी यह दोहराते हैं। यदि पिता स्वयं किसी विषय का पारंगत विद्वान् होता था तो उस विषय की विशिष्ट शिक्षा भी वही देता था। अरुणेय स्वयं बड़ा विद्वान् था, अतएव उसने अपने पुत्र श्वेतकेतु को भी विद्वान बना दिया। मनुस्मृति में कहा गया है 'पिता मूर्ति प्रजापतेः'¹⁶ अर्थात् पिता अपनी सन्तान के लिए आदर्श होता है।

महाभारत के अनुसार पुत्र का जन्म अत्यन्त पवित्र कार्य है क्योंकि वंश का आगे चलना उसी पर निर्भर है।¹⁷ महाभारत के ही अनुसार पुत्र के जन्म से एक मनुष्य समस्त संसार को जीत सकता है। पिता के लिए पुत्र से अधिक आनन्द का स्रोत कुछ नहीं हो सकता है।¹⁸ मनु के अनुसार यदि मनुष्य को मोक्ष प्राप्त करना है तो उसे पुत्र की प्राप्ति के लिए प्रयत्न करना चाहिए। मनु के अनुसार बड़े पुत्र के जन्म होने पर पिता अपना पैतृक ऋण उसे दे देता था और वह अमर हो जाता था क्योंकि वही धर्म से उत्पन्न पुत्र है अन्य पुत्र तो कामेच्छा की संतान हैं।¹⁹ पिता पुत्र होने की दशा में ही नहीं अपितु पुत्र

होते हुए भी योग्य बालक को गोद में लेता था जिससे कि परिवार की उन्नति हो सके। ऋग्वेद²⁰ के एक संदर्भ से गोद लेने की प्रथा का आभास होता है। शास्त्रकारों ने वर्णन किया है कि पुत्र भी पिता का पूर्ण आदर करते थे और उनकी आज्ञा का पालन करते थे। लेकिन उसकी लापरवाही के कारण सौ भेड़ों को भेड़िये ने खा लिया। इसलिए उसके पिता ने उसे अंधा बना दिया।²¹ ऋग्वेद में एक स्थान पर वर्णित है कि पिता अपने जुआरी बेटों को दण्ड देता है। महाभारत में कहा गया है कि पिता को अधिकार है कि अपने पुत्र को ठीक रास्ते पर लाने के लिए कभी-कभी दण्ड दे। मनु भी कहता है कि पिता को पुत्र को पीटना चाहिए जब वह उसे ठीक मार्ग पर लाना चाहे।²² पिता कोई भी आज्ञा अपने पुत्रों को दे सकता था और पुत्र को यह अधिकार नहीं था कि उसकी आज्ञा में कोई ना-नुकुर करे। ऋषि काण्डु के पिता ने उनको आदेश दिया कि वह गौहत्या करें। चूँकि पिता चाहते थे कि वह गौहत्या करें अतएव उन्होंने पिता के आदेश पर गौहत्या की, यह जानते हुए कि यह अधर्म है। परन्तु पिता की आज्ञा को टाल नहीं सकते थे।²³ उत्तर वैदिक काल के ग्रंथ ऐतरेय ब्राह्मण में शुनः शेष की कथा से यह बात स्पष्ट हो जाती है। इधर कौटिल्य के अर्थशास्त्र से स्पष्ट होता है कि संतान को बेचने और बंधक रखने की प्रथा मलेच्छों में विद्यमान थी न कि आर्यों में। याज्ञवल्क्य का भी मत है कि पिता को कभी भी अपने पुत्र को नहीं छोड़ना चाहिए जब तक कि उसने बहुत ही बड़ा अपराध न किया हो।²⁴ हालांकि वशिष्ठ ने आगे कहा है कि पिता बालक को घर से भगा सकता है तथा बेच सकता है।²⁵ परन्तु धर्मशास्त्रकारों द्वारा इसकी मान्यता मिलने के बाद भी यह अधिकार बहुत उपयुक्त नहीं माना जाता था।

मनु ने विवाह की आयु आदि के संबंध में व्याख्या करते हुए कहा है कि यदि शादी निर्धारित आयु से देर में तय हो तो पिता ही उसका दोषी होता है। यही बात याज्ञवल्क्य आदि ने भी कही है। जिस व्यक्ति के साथ एक बार संबंध निश्चित हो जाता था, पिता अपनी पुत्री का विवाह उसी के साथ करता था।²⁶ पिता कभी भी धन लेकर अपनी पुत्री का विवाह नहीं करता था।²⁷ इस काल में श्रेष्ठ विवाह वही समझा जाता था जो कन्या के माता-पिता निश्चित करते थे। मनुस्मृति के साथ अनेक धर्मग्रन्थों में आठ प्रकार के विवाहों की सूची दी गई है। शास्त्रकारों ने विवाहों की तालिका में 'स्वयंवर' का नाम नहीं लिया है, किंतु रचनात्मक साहित्य में इसका वर्णन प्रचुर मिलता है। स्वयंवर में शामिल सभी प्रार्थियों को राजा अर्थात् कन्या के पिता द्वारा निमंत्रित किया जाता था। अतः अभिभावकीय नियंत्रण और अनुमोदन इसमें भी सक्रिय था।²⁸ यह तो स्पष्ट है कि पुत्रों को अधिक उपयोगी समझा जाता था। सूत्र काल के ग्रंथों में चर्चा है कि जब पिता विदेश से घर आता था तो वह पुत्रों को एक प्रकार से तथा पुत्रियों को दूसरे प्रकार से सम्बोधित करता था। वैदिक ग्रंथों में यह भी उल्लिखित है कि पुत्राभाव की स्थिति में पुत्री को भी पिता की सम्पत्ति पर उत्तराधिकारिणी माना जाता है।²⁹ इस प्रकार वैदिक युग से गुप्त युग तक विभिन्न स्रोतों को खंगालने के बाद यह निर्धारित कर पाना बिल्कुल आसान है कि समाज पितृसत्तात्मक था और इसी प्रकार परिवार में भी पिता का सर्वोपरि स्थान होता

था। इसे कहीं से भी किसी प्रकार की चुनौती नहीं मिली और यह निरन्तरता के साथ आज भी हमारे समाज में काफी हद तक प्रतिबिम्बित होता है।

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सर्वलोवन्दित भगवान गणेश की अर्चना का आलोक केवल भारतवर्ष को ही नहीं प्रत्युत विश्व के अन्य अंचलों को भी सदिया से उद्भाषित करता आया है। विदेशों में श्रीगणेश पूजा के संबंध में आक्सफोर्ड के क्लारडेन प्रेस से प्रकाशित गणेश एक मोनोग्राफ आफ द एलीफेंट फेस्ड गाड 1 नाम पुस्तक में विशद वर्णन किया गया है। इस पुस्तक में प्रकाशित तथ्यों के अनुसार भारत के अतिरिक्त चीन, चीना तुर्किस्तान, तिब्बत, जापान बर्मा, स्याम, हिन्द चीन, जावा, बाली तथा बोर्नियो में भी श्रीगणेश की प्रतिमाएँ मिलती है। इन मूर्तियों में उन देशों में श्रीगणेश के नाम और पूजन के प्रसार का पता चलता है। बोर्नियों की श्रीगणेश की आसन कास्य मूर्तियाँ एक साथ जुड़ी हुयी खड़ी मुद्रा में पायी जाती है। चीनी भाषा में भगवान श्रीगणेश का नाम है कुआन शी तिएन। जापान में विघ्नेश श्रीगणेश की जो मूर्तियाँ मिली हैं। उनके दो अथवा चार हाथ दिखाए गये हैं। जापानी भाषा में भगवान श्रीगणेश को कांगितेन के नाम से संबोधित किया जाता है। चीन और जापान के अतिरिक्त जावा में भी श्रीगणेश पूजन के प्रमाण मिलते हैं। शैवमत' नाम पुस्तक के लेखक के मतानुसार जावा में ब्राम्हण धर्म का प्रचार प्राचीन काल में ही हो चुका था। आठवीं शती के उत्तरार्ध अथवा नवीं शती के पूर्वार्ध तक वहाँ गणेश पूजन का प्रचार भी हो गया था। जावा स्थित चण्डी बनोन नामक शिव मंदिर में ब्रम्हा, विष्णु एवं महेश के साथ गणेश की मूर्ति भी अंकित है। तिब्बत में भी गणेश की प्रतिमाएँ पायी जाती है। तिब्बत में शैव एवं बौद्ध दोनों ही प्रकार के मंदिरों में गणेशजी की मूर्तियाँ पायी गयी है। नेपाल में भी गणेश पूजा के संबंध में प्रमाण मिले हैं। नेपाल की राजधानी काठमाण्डू में गणेश की प्रतिमाएँ पायी गयी है। नेपाल में सूर्य विनायक के रूप में भगवान श्री गणेश की पूजा की जाती थी। स्याम में भी श्रीगणेश की प्रतिकृति मिली है। चंपा की तरह

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कंबोडिया में शिवोपासना के प्रमाण उपलब्ध होते हैं। इन क्षेत्रों में गणपति विग्रह पाये जाते हैं। हिन्द चीन में अन्य देवताओं के साथ गणपति की प्रतिमा भी पायी जाती है। वहाँ। ऐसे शिलालेख मिले हैं जिनसे यह ज्ञात होता है कि उस क्षेत्र में अनेक शताब्दियों पूर्व भगवान गणेश के नाम का प्रचार हो गया था। पुराण विमश² के लेखक के मतानुसार नेपाल में बौद्ध धर्म के साथ ही गणपति पूजा का भी प्रचलन है और वहीं से गणेशोपासना का प्रचार खोताना, चीनी तुर्किस्तान तथा तिब्बत में भी हुआ। चीनी तुर्किस्तान से प्राप्त चतुर्भुज गणेश का भित्ति चित्र विशेष महत्वपूर्ण है। ब्रम्हाण्ड का कोई ऐसा भाग नहीं है, जहाँ। परब्रम्ह श्री गणेश का निवास न हो तथा कोई ऐसा जीव नहीं है जो उनसे रहित हो।

“ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विशिष्टतम।।” (गीता 13/17)

इस प्रकार भारत के कुछ क्षेत्रों में भी गणेश पूजा और प्रतिमाओं का कलात्मक विवरण प्रस्तुत करने के पश्चात् विदेशों में भी कुछ क्षेत्रों में गणेशोल्लेख किया गया है जिसका संक्षिप्त परिचय इस प्रकार से है—

नेपाल में गणेशोपासना कब प्रारंभ हुयी निश्चित रूप से ज्ञात नहीं होता। परंपरानुमोदित है कि अशोक की एक पुत्री चारुमती ने नेपाल में एक गणेश मंदिर का निर्माण कराया था, किन्तु ऐसा कोई ठोस प्रमाण उपलब्ध नहीं होता कि इतने प्राचीन युग में गणेश की पूजा को अभिप्रमाणित किया जा सके।³ जिम्पि तोदू के समीप एक नेपाली गणेश मंदिर प्राप्त हुआ, जिसमें 8वीं एवं 10वीं शती के मध्य के अभिलेख प्राप्त हुए हैं।⁴ किन्तु मंदिर की स्थापना का निश्चित समय उसमें ज्ञात नहीं होता। इस संबंध में यह निश्चित रूप से नहीं कहा जा सकता कि 10वीं शती तक गणेश एक लोकप्रिय देवता के रूप में प्रतिष्ठित हो गये थे। यह विभिन्न मूर्तियों से प्रमाणित एवं सत्यापित है।⁵

नेपाल में गणेशोपासना की कथाएँ भिन्न-भिन्न रूपों में प्राप्त होती है। जिनका भारतीय परंपराओं से कोई विशिष्ट संबंध दृष्टिगत नहीं होता। नेपाली दन्त कथाओं के अनुसार गणेश स्वेच्छा से सूर्य के प्रकाश में प्रकट हुये और सूर्य विनायक के रूप में इनकी उपासना प्रारंभ हुयी।⁶ नेपाल में गणेश की मूर्तियाँ भी विभिन्न रूपों में उपलब्ध हुयी है, जिनमें नृत्यगणपति, हेरम्ब, सूर्य विनायक तथा शक्ति गणपति इत्यादि प्रमुख है। नेपाली नृत्य गणपति मूर्ति रक्तवर्ण की होती है जो अपने वाहन मूषक पर स्थित होती है।⁷ मूषक हरित वर्ण का है। जिसके मुख में चिंतामणि है। देवता का दक्षिण पाद भारतीय शैली में मुड़ा है। जबकि वामपाद दोहरा मुड़ा है तथा पदतल सर्पमेखला को स्पर्श कर रहे हैं। अपने तांत्रिक रूप में भी कपालमाला के स्थान पर चिंतामणि द्वार से विभूषित है जो घुटने तक लटक रहा है।⁸ नेपाली चित्रों में गणपति चार विनायकों (रक्त विनायक, चंद्र विनायक, सिद्धि विनायक तथा अशोक विनायक) से आवृत रहता है जो महायान बौद्ध धर्म के पंचदेव परम्परा का प्रभाव प्रतीत होता है।⁹ नेपाल में पंचगणपति का एक बौद्ध मंदिर

है। जिसमें मध्य का मुख्य विनायक संभवतः सूर्य विनायक है।¹⁰ सूर्य विनायक संभवतः गणेश का तांत्रिक रूप है, क्योंकि इनकी उपासना जमे हुये रक्त एवं रक्तमय यक्षों से की जाती है। जो तांत्रिक यज्ञों की ओर इंगित करते हैं।¹¹ किन्तु मंदिर उसकी मुख्य मूर्ति गणपति की होती है। जिसका तंत्रों के साथ कोई संबंध परिलक्षित नहीं होता। गणपति एकमुख एवं चतुर्मुख है जिनके हाथों में परशु, मोदक पात्र, दन्त एवं अक्षमाला प्राप्त होते हैं। देवता अपने वाहन मूषक पर आरूढ़ है।

हेरम्ब के अतिरिक्त सभी नेपाली गणेश एक मुख है। इनका कटि लम्बा एवं पतला है। ये त्रिनेत्र है। इनके 4 से 16 तक हाथ होते हैं। मूषक स्थानक या आसन मुद्रा में निर्मित है तथा झालदार स्कर्ट पहने हुए हैं।¹² सर्पयज्ञोपवीत एवं सर्प मेखला युक्त गणेश तो प्रायः सर्वत्र प्राप्त होते हैं। किन्तु शिव की भाँति शेष को सिर पर पकड़े हुए गणेश तो मात्र नेपाल में ही उपलब्ध होते हैं। काठमाण्डू से गणेश की दो असाधारण मूर्तियाँ प्राप्त हुयी है जिनके दोनों पैरों के नीचे दो मूषक बने हुये हैं। सिर पर पंचफन युक्त नाग है जो भेड़ाघाट के चौसठ योगिनी मंदिर की गणेश मूर्ति का स्मरण दिलाता है। जो शिव की नटराज मूर्ति के सिर की भाँति है।¹³ इससे यह निष्कर्षतः कहा जा सकता है कि भारत के बाह्य देशों में गणेश अधिकांशतः शैल लक्षणों से युक्त है। नेपाल में गणेश नाथ, मंगोलिया एवं तिब्बत में त्रिशूल तथा जावा में कपाल धारण किए हैं। गेटी का यह अनुमान सत्य प्रतीत होता है कि अपने पिता शिव की भाँति गणेश विदेशों में मूर्ति रूप में प्रतिष्ठित हुए।¹⁴ सिंह पर आरूढ़ हेरम्ब गणेश की मूर्ति नेपाल में सर्वाधिक प्रचलित है। इस रूप में गणेश सर्वदशभुज है तथा अपनी शक्ति का आलिंगन करते हुए निदर्शित किये गए है।¹⁵ देवता पंचमुख है। इनके मुखों की स्थिति मुख्यतः दो रूपों में प्राप्त होती है। प्रथम स्थिति में मध्य मुख के दोनों पार्श्व में पीछे तथा ऊपर पाँचों मुख स्थित होते हैं। द्वितीय स्थिति में मुख तीन भागों में अभिमुख होता है। मध्य मुख के दोनों ओर दो मुख्य मध्य मुख के ऊपर एक मुख तथा पुनः उसके ऊपर एक मुख होता है। हेरम्ब सामान्यतः सिंह पर आसीन है।¹⁶ म्यूनिक के म्यूजियम फार बोलकर कुण्ड में हेरम्ब की एक कांस्य मूर्ति सुरक्षित है जिसके पैर के नीचे मूषक तथा द्वितीय पैर के नीचे मोदक है।¹⁷ चित्रों में गणेश को बौद्ध तथा ब्राम्हण दोनों ही रूपों में व्यक्त किया गया है। पंचमुख गणेश जिसका मध्यमुख शरीर हस्त एवं पाद बोधित्सव अवलोकितेश्वर की भाँति श्वेत है। दक्षिण मुख नीला एवं वाम मुख पीत है। मध्य के ऊपर का सिर रक्तवर्ण का है। हरमुख के ललाट पर तृतीय नेत्र है। जिसके दोनों किनारों पर शैव तिलक होता है एक सिर पर पंचयत्र युक्त मुकुट है। द्वादश हस्त है। बायें हाथ में मोदक पात्र होता है, जो हस्तिकर के नीचे बना होता है। दाहिने हाथ में दन्तवत मूलक ऐसा आभासित होता है मानो वह विलुप्त दन्त को प्रतिस्थापित कर रहे हैं। अन्य हस्त लोछन तांत्रिक है। प्रत्येक पैर के नीचे मूषक है।¹⁸ गणेश को नेपाली बौद्ध मंदिरों में द्वारपाल के रूप में प्रदर्शित किया गया है। इनके साथ दक्षिण पार्श्व में तिब्बती देवता महाकाल की मूर्ति बनायी गयी है। जिसका प्रसार नेपाल में ह्वेनसांग के समकालीन बंधुदत्त द्वारा किया गया था।¹⁹ नेपाल में अनेक गणेश मंदिर

भी प्राप्त हुए हैं। जिनमें जिम्पि, तौन्दु, शंकु का सिद्धि विनायक तथा थंकोत के उत्तर का गणेश मंदिर विशेष महत्वपूर्ण है।नेपाल में अन्त पर्व में पार्वती को एक कुमारी बाला के रूप में प्रदर्शित किया जाता है। जिनके साथ गणेश एवं महाकाल दो बालक के रूप निदर्शित होते हैं। पश्चिम भारत मुख्यतः कोंकण क्षेत्र में भी गणेश को हामेस्ट फेस्टिवल के साथ इसी प्रकार संबद्ध किया गया है।²⁰

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l æhr ijEijk vkj rkej 'kkl d

*Mkw ehuk JhokLro

मध्यप्रदेश के मुरैना जिले की अम्बाह तहसील में स्थित "ऐसाह" नामक ग्राम के जागीरदार वीरसिंह देव तोमर ने 1394 ई.¹ में ग्वालियर गढ़ पर अपना आधिपत्य स्थापित कर 'तोमर राजवंश' का प्रभाव ग्वालियर और इसके आस-पास के क्षेत्र पर स्थापित करने में सफलता प्राप्त की। तोमर राजवंश के राजाओं ने 1523 ई.² तक ग्वालियर गढ़ पर सफलता पूर्वक राज्य किया। मध्ययुग में ग्वालियर गढ़ पर राज्य करने वाले तोमर शासक वीरसिंह देव, उद्वरणदेव, वीरमदे, गणपतिदेव, डूंगरसिंह, कीर्तिसिंह, कल्याणमल, मानसिंह और विक्रमादित्य³ थे।

bfrgkl fon- 'kkfrplnz ds vuq kj⁴ "तोमर राजवंश के शासकों को संगीत के प्रति रुचि थी। तोमर कालीन संगीत ने देश व्यापी ऐसा प्रसार पाया कि मुसलमान संगीत प्रेमियों ने इस्लाम के उलेमाओं के आक्षेप से बचने के लिए "अभिनव शब्द कोष" प्रस्तुत किये जिनमें संगीत पदों में आने वाले हिन्दू देवी-देवताओं के नामों की इस्लाम परक व्याख्या की गई। "सर्वधर्म समभाव का आदर्श रूप उस काल में व्यवहार रूप में आया।"

ग्वालियर के प्रथम तोमर राजा वीरसिंह देव (1394 से 1400 ई.) के शासनकाल में संगीत कला का विकास होना आरंभ हो गया था जो शनैः—शनै' निरन्तर प्रशस्त होता गया और मानसिंह तोमर के काल में चरमोत्कर्ष पर पहुँच गया। वीरसिंह देव के राज्य में दक्षिण से संगीतकार आये थे।⁵ इस समय में दामोदर नामक प्रसिद्ध संगीतकार हुआ इसने 'संगीत दर्पण'⁶ नामक रचना में 'राग-रागिनियों' के मूर्तरूपों की प्रतिष्ठा की। वीरसिंह तोमर के उपरान्त उद्वरणदेव (1400 से 1402 ई.) वीरमदेव (1402 से 1422 ई.) और गणपति देव (1422 से 1425 ई.) कालीन संगीत का विशेष उल्लेख प्राप्त नहीं होता है।

*i k/; ki d , ofolkkxl/; {k %bfrgkl ¼ 'kk-dsvkj-t-h- Lukrcl&rj] Lo' kkl h egkfo | ky;]
Xokfy; j %e-i %

गणपति देव के उपरान्त डूंगरेन्द्र सिंह या डूंगरसिंह (1425 से 1459 ई.) संगीत कला में विशेष रुचि रखता था। डूंगरसिंह तोमर के काश्मीर के राजा जैन-उल-आबदीन (1420 से 1470 ई.) से संगीत में रुचि रखने के कारण, अच्छे सम्बन्ध स्थापित हो गये थे। दोनों के बीच संगीत शास्त्र के ग्रंथों का आदान-प्रदान भी हुआ।

अहमद ख्वाजा निजामुद्दीन ने तबकाते अकबरी में उल्लेख किया है कि 'काश्मीर का सुल्तान जैनुल आबदीन बिन सुल्तान सिकन्दर बुर्तशकन जो कि शादी खां के नाम से प्रसिद्ध है, वह सभी समूहों से मिलता था और विद्योपार्जन तथा कला का ज्ञान प्राप्त करने का प्रयत्न किया करता था। उसकी गोष्ठियों में हिन्दू-मुसलमान हर समय उपस्थित रहते थे। संगीत का उसे अच्छा ज्ञान था। ग्वालियर के राजा डूंगरसेन को जब यह मालूम हुआ कि सुल्तान को संगीत में अत्यधिक रुचि है तो उसने इस विषय के 2-3 उत्तम ग्रंथ उसकी सेवा में भेजे। नारायणदास कृत छिताई चरित में यह उल्लेख प्राप्त होता है कि - "डूंगरेन्द्रसिंह के समय में ही ग्वालियर का संगीत भारत में अपनी श्रेष्ठता के लिये प्रख्यात हो चला था। डूंगरसिंह कालीन "राग गौरी" एवं "रागिनी पूर्वी"⁹ में श्री कृष्ण के ब्रह्म अवतार एवं कृष्ण के विवाह से प्रसन्न समाज के नर-नारियों की प्रसन्नता का उल्लेख प्राप्त होता है।"

हरिहर निवास द्विवेदी के अनुसार¹⁰ - "डूंगरेन्द्रसिंह को ही ग्वालियर संगीत या ग्वालियर घराना की समृद्धि का जन्मदाता माना जा सकता है। सर्वसाधारण में संगीत को लोकप्रिय बनाने हेतु डूंगरेन्द्रसिंह ने लोकसभा हिन्दी में विष्णुपदों की रचना की थी।" डूंगरसिंह तोमर के उपरान्त उनका पुत्र कीर्तिसिंह तोमर (1459 से 1480 ई.) भी संगीत प्रेमी था। अपने पिता के समान ही कीर्तिसिंह के भी काश्मीर के सुल्तान जैनुल आबदीन के साथ मैत्रीपूर्ण संबंध स्थापित थे। तबकाते अकबरी में यह उल्लेख प्राप्त होता है कि - "डूंगरसिंह का पुत्र राजा कोटसन (एक पोथी के अनुसार 'कोवनन्द' जिसका तोमर इतिहास में कीर्तिसिंह नाम प्राप्त होता है) भी अपने पिता के उपरान्त सुल्तान के प्रति इसी प्रकार मित्रता तथा निष्ठा के भाव प्रदर्शित करता था।"¹¹ कीर्तिसिंह तोमर के उपरान्त ग्वालियर गढ़ का तोमर राजा कल्याणमल तोमर (1480 से 1486 ई.) था। इसके समय में भी संगीत कला को राज्याश्रय प्राप्त हुआ।

कल्याणमल के उपरान्त उसके पुत्र मानसिंह तोमर (1486 से 1516 ई.) के शासनकाल में संगीतकला चरमोत्कर्ष पर थी। मानसिंह तोमर संगीत का महान् पारखी था। 'ध्रुपद' और 'धमार' का उसे जन्मदाता माना जाता है। संगीत से संबंधित उसने 'मानुकुतुहल' नामक संगीत ग्रंथ की रचना की थी। इस ग्रंथ की रचना मानसिंह ने प्रतिष्ठित संगीताचार्यों के परामर्श और सहयोग से की थी। इस ग्रंथ का फारसी अनुवाद फकीरुल्ला सैफ खां ने 'रागदर्पण' नामक पुस्तक में किया था।¹² संगीत साधना के विकास में मानसिंह को उसे अपनी रानी मृगनयनी का सहयोग प्राप्त था। मृगनयनी के नाम पर गूजरी, बहुल गूजरी, माल गूजरी एवं मंगल गूजरी नामक रागों का आरंभ इसी काल में हुआ। मानसिंह ने स्वयं सावंती, लीलावती, मानशाही, कल्याण आदि के गीत लिखे थे।

उपर्युक्त विवरण से स्पष्ट होता है कि मानसिंह तोमर के आश्रय में संगीत को अत्यधिक प्रोत्साहन प्राप्त हुआ। ग्वालियर दुर्ग में स्थित 'गूजरी महल' में मानसिंह ने 'संगीत विद्यालय' स्थापित किया। इतिहासकार स्मिथ के अनुसार –“तानसेन ने अपनी प्रारंभिक संगीत शिक्षा मानसिंह द्वारा स्थापित संगीत विद्यालय में प्राप्त की थी, बाद में वह वृंदावन जाकर स्वामी हरिदास का शिष्य बन गया।¹³ मानसिंह तोमर की संगीत सभा में बैजू, रामदास, घोंड़ी, चरजू प्रमुख संगीतकार थे। इनमें से वख्जू सर्वाधिक प्रसिद्ध था और वह 1518 ई. तक तोमर दरबार में रहा। वख्जू की मल्हार, घोन्डिया की मल्हार और चरजू के मल्हार राग¹⁴ प्रसिद्ध हुए। मानसिंह तोमर ने प्रमुख संगीतज्ञ गुजरात के महमूद लोहंग, पूर्व के नायक पांडवीय और दक्षिण के नायक कर्ण को भी बुलवाया था।¹⁵ बैजू बाबरा ने मानसिंह की रानी मृगनयनी को संगीत की शिक्षा प्रदान की थी। अबूलफजल के मतानुसार—“राजा के कलाकारों में से चार कलाकारों ने जिनके नाम नायक, वख्जू, मच्चू (वैजू बावरा) और भानू थे, ऐसे गीतों की संकलन किया था। जो सभी वर्गों के लिये अनुकूल थे।¹⁶”

उपर्युक्त विवरण से मानसिंह तोमर कालीन संगीत घराने की उत्कृष्टता दृष्टिगत होती है जिसके अन्तर्गत मुख्य रूप से लोक रागो, शास्त्रीय रागो और पारंपरिक विविधता को नये आयामों में संजोया गया था। मानसिंह तोमर की मृत्यु के उपरान्त उसके आश्रित संगीतज्ञ ओरछा, रीवा, गुजरात सीकरी और दिल्ली के राजदरबारों में चले गये,¹⁷ यहां उन्हें विशिष्ट स्थान प्राप्त हुआ। ग्वालियर के तोमर राजाओं में विक्रमादित्य तोमर(1516 से 1523ई.) अंतिम तोमर राजा था। विक्रमादित्य ने भी संगीतकला को प्रोत्साहन दिया। इब्राहीम लोदी ने 1523 ई. में विक्रमादित्य को पराजित कर ग्वालियर गढ़ पर अधिकार कर लिया। इस प्रकार ग्वालियर से तोमर शासकों का राज्य समाप्त हो गया। विक्रमादित्य तोमर के शासनकाल की समाप्ति के बाद, मानसिंह तोमर के समय से जो आश्रित संगीतज्ञ जैसे कि वख्जू था, वह पहले कालिंजर के राजा कीरत और कुछ समय उपरान्त गुजरात के सुल्तान बहादुर की सेवा में चला गया। बैजू बावरा सम्साबाद चला गया। इसी प्रकार अन्य संगीतज्ञ भी ग्वालियर से चले गये।

यद्यपि ग्वालियर से तोमर राज्य 1523 ई. में समाप्त हो गया था। यहां के आश्रित संगीतज्ञ ग्वालियर से अन्य क्षेत्रों में चले गये तथापि विक्रमादित्य के पूर्वज, ग्वालियर के तोमर राज्य के संस्थापक वीरसिंह देव के समय से ही संगीत कला और संगीतज्ञों को राज्याश्रय देते रहे थे अतः इस कारण तोमर राज्य में विकसित संगीत समाप्त नहीं हुआ बल्कि अन्य भारतीय क्षेत्रों में, तोमर राज्य की समाप्ति के उपरान्त भी उसकी 'स्वर –लहरियां' गुंजायमान होती रही। ध्रुपद की ये स्वर लहरियां ग्वालियर शब्द का क्रमानुसार—ग्वालियर, गौरारी, गौरहारी, गउहरहारी, गोबरहारी, गौहारी आदि नाम से प्रचलित रही। उपर्युक्त विवरण के उपरान्त स्पष्टतः यह कहा जा सकता है कि “तोमर शासकों का ग्वालियर से भले ही पतन हो गया था परन्तु उनके द्वारा पोषित “संगीत धरोहर विरासत “ केवल ग्वालियर क्षेत्र में ही सीमित नहीं रही बल्कि तोमरों के पतन के उपरान्त यह अन्य भारतीय क्षेत्रों में भी फलती-फूलती रही।

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*MkW ufyuh [ks Vdkcdj

प्राचीन विदर्भ में चंद्रपूर जिल्हा अपना एक अलग स्थान रखता है। आज जिस जगह पर चंद्रपूर स्थित है वहाँ कृतयुग में लोकपुर नाम का बड़ा शहर था और वहाँ पर कृतध्वज नाम का राजा राज्य करता था। उसके बाद उसके पुत्र सुनंद ने शासन किया।¹ ऐसा माना जाता है।

, frgkfl d dky %& चंद्रपूर प्रदेश में स्थित देवगढ़ नामक जगह पर प्राप्त एक शिलालेख के अनुसार ऐतिहासिक काल में चन्द्रगुप्त मौर्य (इ.स.पूर्व 322 से 230) पहला सम्राट था जिसने चंद्रपूर प्रदेश को अपने साम्राज्य में समाविष्ट किया। उसके शिलालेख पर "प्राणियों के प्रति अहिंसा तथा उन्हें बंदी नहीं बनाया जाना चाहिए" ऐसा उत्कीर्ण किया गया है। मौर्यों के बाद सातवाहन (इ.स.पूर्व 230 से इ.स. 220) तथा वाकाटकों की सत्ता (इ.स. 250 से 450) इस प्रदेश पर थी। वाकाटक वंश के प्रवरसेन द्वितीय का दुदिया ताम्रपट उल्लेख है। उसमें चंद्रपूर संगमिका नाम का उल्लेख है।² सातवीं, आठवीं शताब्दी में इस प्रदेश पर राष्ट्रकूटों का शासन था। तत्पश्चात् 9 वीं से 12 वीं शताब्दी तक इस परिसर पर वैरागढ़ के नागवंशीय माना शासकों की सत्ता थी। देवगिरी के यादवों की सत्ता (इ.स. 1209 से 1310) तक भी चंद्रपूर परिसर पर थी। रामचंद्रदेवयादव ने इ.स. 1310 में वज्रकरके (वैरागढ़) राजा का समूल उच्छेद किया था।³ इसके बावजूद नवनिर्मित मुसलमान शत्रुओं के चलते उनकी सत्ता ज्यादा समय तक नहीं टिक सकी। दूसरी ओर वैरागढ़ के नाग शासकों की सत्ता भी निर्बल हो चली थी। इसका लाभ शिरपुर – मानिकगढ़ विभाग के गोंडों ने लिया और 13 वीं शताब्दी में अपना स्वतंत्र राज्य चंद्रपूर विभाग में स्थापित किया।

xkM odk %& चंद्रपूर के गोंड राज्य का वास्तविक संस्थापक आत्राम घराने के राजा भीम बल्लालसिंह को माना जाता है। उसने आंध्रप्रदेश के आदिलाबाद जिले के

*I g; kxh i k/; ki d] bfrgkl foHkx] 'kkI dh; fonHkz Kku&foKku l LFkk] vejkorh %egkj k"V½

शिरपूर में गद्दी की स्थापना की। (1247–1262)। इसी घराने का आदिया बल्लालसिंह ने (1322–1347) शिरपूर से गद्दी का स्थानांतर वर्धा नदी के पूर्वी किनारेपर बल्लालपूर में किया।

इसी वंश के हीरशहा ने (1497–1522) 15 वीं शताब्दी के अंत में चंद्रपूर में गद्दी स्थांतरीत की। तथा चंद्रपूर को अपनी राजधानी बनाया। चंद्रपूर से क्रमशः अकबा–लोकबा (1522–1547) कौंडीशहा उर्फ कर्णशहा (1547–1572) बाबाजी बल्लाशाह (1572–1597) धुंडया रामशहा (1597–1622)

किबा उर्फ कृष्णशहा (1622–1640) मानजी बल्लालशाह (1640–1669) रामसिंह (1669–1684) किसनसिंह (1684–1696) बीरशहा (1696–1704) राणी हिराई (1704–1719) रामशहा (1719–1735) नीलकंठशहा (1735–1751) ने शासन किया। नीलकंठशाह को पराजित कर रघूजी भोसले ने चंद्रपूर के गोंड राज्य को हड़प लिया।

रघुजी प्रथम (1751–1755) जानोजी मुधोजी (1755–1788) व्यंकोजी भोसले (1788 से 1899) आप्पा साहब भोसले (इ.स. 1811 से 1818) का शासन चंद्रपूर पर रहा। 26–27 नवम्बर 1817 को सीताबर्डी की लड़ाई में अंग्रेजों द्वारा आप्पासाहब को पराजित करने के बाद 20 मई 1818 में अंग्रेजों ने चंद्रपूर सुभा भी जीत लिया और इस प्रकार से चंद्रपूर ब्रिटिश नियंत्रण में आया।

एक किवदंती के अनुसार बल्लारपूर के शासक खांडक्या बल्लालशहा के (1762 ते 1497) शरीर पर कृष्टरोग जैसे दाग थे। उसकी रानी हिराताणी अत्यंत चतुर तथा सुलक्षणी थी। एक बार राजाझरपट नदी के परिसर में स्थित जंगल में शिकार के लिए आया, वहाँ उसने देखा की एक खरगोश उसके शिकारी कुत्ते का पिच्छा कर रहा है। कुत्ता गोल–गोल घूमने लगा जैसे–वैसे खरगोश उसे छोटे रास्तो से पहुँच कर पकड़ने की कोशिश करने लगा। और एक जगह अचानक कुत्ते ने पलटकर खरगोश पर आक्रमण किया और उसे मार दिया। यह विचित्र घटना राजा ने अपनी रानी को बतायी। रानी ने उस जगह पर किला बनाने की सलाह राजा को दी। तथा जिस जगह खरगोश मारा गया था वह स्थान संरक्षण की दृष्टी से दुर्बल रहेगा ऐसा बताया।⁴ राजा ने तेलठाकुर नामक राजपूत को चारदिवारी तथा किला बनाने का काम सौंपा। उसने खरगोश द्वारा कुत्ते के पीछा करने वाले स्थान को देखकर एक नक्शा तैयार किया। नक्शे के अनुसार राजा खांडक्या बल्लालशाह के कार्यकाल में साढ़े सात मील परिधी को रेखांकन किया गया। तथा परकोटे (चारदिवारी) की नींव डाली गई। राजा खांडक्या की मृत्यु के बाद उसका पुत्र हीरशाह गद्दी पर आया। उसने पूर्व, पश्चिम, उत्तर, दक्षिण दिशा में चार दरवाजे बनाए तथा हाथी पर आरूढ़ सिंह यह राज्यचिन्ह उस पर उत्कीर्ण कराया। उसी प्रकार दक्षिण–पूर्व, दक्षिण–पश्चिम, उत्तर–पश्चिम इन तीन उपदिशाओं में तीन एवं उत्तर–पूर्व दिशा में दो, इस प्रकार कुल पाँच खिड़कियाँ (छोटे दरवाजे) बनाए गए।⁵ हीरशाह के पोते कर्णशाह के समय में चारदिवारी की ऊँचाई आधी हो गई थी। उसके पुत्र धुंडया रामशाह के कार्यकाल में यह कार्य पूर्ण हुआ।⁶ इस

के तट की ऊँचाई 15 से 20 फुट तथा परिधी लगभग 12 किमी है। परकोट(चारदिवारी) का आकार लगभग आयताकार चौकोर है और चौड़ाई 10 फुट है।

njoktsvkj f[kMfd; k%&चार दरवाजो के नाम अचलेश्वर (पूर्व) बीनबा (पश्चिम) जटपुरा (उत्तर) तथा पठानपुरा (दक्षिण) है। इनमें अचलेश्वर नाम गोंडकालीन होने के साथ-साथ अचलेश्वर मंदिर के पास होने की वजह से पड़ा बाकी दरवाजो के नाम भोसले शासनकाल के समय में पड़े। इनमें पठानपुरा दरवाजा मुख्य है, वह सबसे ऊँचा तथा प्रेक्षणीय है। खिड़कियों (छोटे दरवाजे) की संख्या पाँच होकर उनके नाम हनुमान (दक्षिण-पूर्व), विठोबा (दक्षिण-पश्चिम), चोर (उत्तर-पश्चिम) बगड व मसण (उत्तर-पूर्व) है। यह नाम सेनाधुरंधर मुधोजी भोसले के कार्यकाल में अठारहवी शताब्दी के उत्तरार्ध में पड़े।⁷

बंदुक से निशाना साधने के लिए तट की दीवारो में छिद्र है तथा कुछ स्थानो पर बुरुजो का निर्माण भी किया गया है। बुर्जो पर तोपे रखने की उत्तम व्यवस्था की गई थी। तट की ऊँचाई 15 से 20 फुट है। 20 मई 1818 में अंग्रेजो के साथ हुई चकमक में अंग्रेजो द्वारा पठानपुरा दरवाजे के दायीं ओर कुछ दूरी पर तोपो की सहायता से बड़ा छेद किया गया था तथा उसी में से अंग्रेज अंदर घुसे और किले पर अंग्रेजो का अधिकार हो गया। इस प्रकार से राजा खांडक्या बल्लालशाह की रानी द्वारा लगाया गया अंदाजा सच सिद्ध हुआ।

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1. चंद्रपुर का शासक मानजी बल्लालशाह (1640-1667) औरंगजेब का मांडलिक राजा था। बादशाह ने उसे शिवाजी के खिलाफ मिर्जा राजा जयसिंह को ससैन्य मदद करने की आज्ञा दी! परंतु मानजी ने उस पर ध्यान नहीं दिया। इसके अलावा उसपर खंडनी अदायगी का कर्जा था इसलिए औरंगजेब के आदेश पर सरदार दिलेरखान ने मोहम्मद लतिफ नामक अधिनस्थ अधिकारी को चंद्रपुर पर आक्रमण करने के लिए भेजा। इस संघर्ष में मानजी की हार हुई तथा उसने बादशाह को खंडणी देना स्वीकार किया।⁸
2. औरंगजेब ने राजा रामसिंह को अक्टूबर 1684 में पदच्युत किया और उसके चचेरे भाई किसन सिंह को चंद्रपुर का शासक बनाया। रामसिंह ने विरोध किया तब बादशाह के आदेशानुसार एतिकदखान, हमजाखान व किसनसिंह ने 19/11/1684 को चंद्रपुर पर आक्रमण किया। इस संघर्ष में रामसिंह की मृत्यु हो गई तथा औरंगजेब द्वारा किसनसिंह को चंद्रपुर के शासक के तौर पर मान्यता दी गयी।⁹
3. खंडणी ना मिलने की वजह से कान्होजी भोसले ने चंद्रपुर पर आक्रमण (1725) में कर दिया। उसने ढाई हजार सौनिको के साथ बगड खिड़की से प्रवेश किया। तब रामशहा के सैनिकों ने कान्होजी की सेना को पीछे धकलेते हुए किले के बाहर निकाल दिया। रामबाग के पास हुए युद्ध में कान्होजी की पराजय हुई।¹⁰

4. रघुजी भोसले प्रथम बंगाल पर आक्रमण में व्यस्त है। इस मौके का फायदा उठाकर देवगढ़ के राजा के दिवान रघुनाथसिंह ने चंद्रपूर के राजा नीलकंठशाह के साथ मिलकर रघुजी के विरुद्ध विद्रोह कर दिया। तब बंगाल से तुरंत लौटकर रघुजी ने इ.स. 1949 में देवगढ़ पर आक्रमण कर दिवाण रघुनाथसिंह को मार गिराया। बाद में रघुजीने चंद्रपूर पर आक्रमण किया। निलकंठशाह ने 10,000 सेना के साथ उसका सामना किया परंतु वह पराजित हुआ उसने संधी करके अपने आय के दो तिहाई हिस्से को रघुजी को देना कबुल किया। पर थोड़े ही दिनों में उसने संधी की अवहेलना शुरू की इस कारण रघु जी ने इ.स. 1751 में चंद्रपूर पर दुबारा आक्रमण कर निलकंठशाह को हराकर चंद्रपूर का पूरा राज्य अपने राज्य में मिला लिया।¹¹
5. गोंड राजा नीलकंठशाह की मृत्यु के बाद उसका लड़का बल्लालशाह कैद से भाग गया तथा गोंड, रोहिला सैनिकों को एकत्रकर उसने इ.स. 1765 में चंद्रपूर का किला जीत लिया तब उसे पराजित करने के लिए मुधोजी भोसले ने महिपतराव दिनकर को भेजा। उसने किले की घेराबंदी कर किले पर अधिकार कर लिया। तथा बल्लालशाह को कैद करके नागपूर लेकर आया। वहाँ वह जेल में लगभग 30-32 साल था।¹²
6. सेना धुरंधर मुधोजी भोसले ने पेशवा रघुनाथराव के साथ उत्तर अभियान पर जाते समय चंद्रपूर के शासन की बागडोर आबाजी भोसले तथा गंगाधर पंत नामक दो सरदारों को सौंपी थी। परंतु मुधोजी भोसले की अनुपस्थिति का लाभ उठाकर उन्होंने किले पर अधिकार कर लिया। इधर जानो जी ने भी चंद्रपूर पर आक्रमण कर दिया परंतु लगभग उसी समय निजाम के आग्रह पर उन्हे पेशवा के खिलाफ अभियान पर जाना पड़ा। और किले पर अधिकार नहीं हो पाया। अन्त में जानोजी तथा मुधोजी से समझौता हुआ और चंद्रपूर फिर से मुधोजी के नियंत्रण में आ गया।¹³
7. सेना धुरंधर मुधोजी भोसले चंद्रपूर सुभे का शासन कार्य देखते थे। नागपुरकर भोसले माधवराव पेशवा के चेला रघुनाथराव के समर्थक थे इसलिये उन्हें सबक सिखाने के लिए माधवराव पेशवा ने फरवरी 1769 में चंद्रपूर के किले की घेराबंदी की तो मुधोजी ने एक पत्र के माध्यम से पुना जाकर रघुनाथराव से मिलने की धमकी दी, अगर भोसले पुनः जाकर रघुनाथराव से मिले तो परिस्थिती बहुत कठिन हो जाएगी यह सोचकर माधवराव पेशवा ने चंद्रपूर के किले की घेराबंदी उठा ली।¹⁴
8. आप्पा साहब ने 28/05/1816 में सहायक संधी के तहत अंग्रेजों की तैनाती फौज स्वीकार की थी परंतु आगे चलकर अंग्रेजों के नियंत्रण में रहना उसे असहनीय लगने लगा। उसने पेशवा बाजीराव से संपर्क कर ब्रिटिशों के नियंत्रण से मुक्त होने का प्रयत्न किया। इस संघर्ष के तहत कॅ.स्काट, कॅ-अडम्स व मेजर कर्नल कोरहॅम ने चंद्रपूर की तरफ रूख किया।
13 मई 1818 के दिन युद्ध की शुरुवात हुई। हनुमान खिड़की तथा पठानपुरा दरवाजे के बीच की जगह आक्रमण के लिए उपयुक्त पाकर 19 मई के दिन सुबह तोपो की

मार से उस चारदिवारी को ढहा दिया। 20 मई 1818 के दिन कॅ.स्कॉट इस जगह से अपनी सेना सहित अन्दर घुस गया तथा बहुत थोड़े विरोध का सामना करने के बाद यह किला अंग्रेजों के हाथ आ गया।¹⁵

दक्षिण गोंडवाना में इ.स. 1247 में स्थापित किया गया गोंड राज्य इ.स. 1946 में समाप्त हुआ, और लगभग 500 वर्षों तक चला। गोंड शासकों ने अपनी राजधानी की सुरक्षा के लिए 100 वर्षों तक लगातार निर्माण कार्य जारी रखकर परकोट का निर्माण किया। इसमें लगभग सवा करोड़ का खर्चा आया। परकोट के चार मुख्य दरवाजे तथा पाँच खिड़कियाँ बनवायीं। इसके लिए निर्माण कार्य में निपूण कारीगरो को आंध्रप्रदेश से लाया गया तथा उन्हें चंद्रपुर में बसाया। यह परकोट इतना मजबूत है कि आज भी उसी भव्यता के साथ कायम है और चंद्रपुर शहर को प्राप्त हुई एक सांस्कृतिक विरासत है।

l antkz xfk l yph

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ekuošlnz ukFk jkW] I kE; oknh I kfgR; vkš i frclU/k

*ujšlnz 'kŲy

भारत में प्रथम विश्व युद्ध के बाद ब्रिटिश भारत के राजनैतिक परिदृश्य में काफी बदलाव हुए। "रिव्यू ऑफ रिव्यूज" ने चिन्ता व्यक्त करते हुए लिखा कि, ब्रिटेन में कोई भी, भारतीयों की आत्मा पर रूसी क्रान्ति के कारण पड़ने वाले असर की समीक्षा करने की जहमत नहीं उठा रहा है।¹ यह सही था। लन्दन स्थित भारत सचिव द्वारा भारत में बोल्शेविकों की उपस्थिति के बारे में पूछे जाने पर भारत सरकार ने 16 दिसम्बर 1920 को भारत में बोल्शेविकों की उपस्थिति से इनकार कर दिया था।² जबकि दूसरी तरफ जुलाई- अगस्त 1920 में कम्युनिस्ट इन्टरनेशनल की दूसरी कांग्रेस के साथ मानवेन्द्र नाथ रॉय के माध्यम से भारत में बोल्शेविक जमीन तैयार करने की शुरुवात हो चुकी थी। उन्होंने मॉस्को में उत्साही कम्युनिस्ट की तरह प्रवेश किया तथा थोड़े ही समय में उन्होंने अपने लिये भारत में कम्युनिस्ट पार्टी के गठन का कार्य प्राप्त कर लिया।³

1922 की शुरुआत से एम. एन. रॉय ने अपने एजेन्टों को बड़े पैमाने पर साम्यवादी प्रचारात्मक साहित्य प्रेषित करना प्रारम्भ कर दिया था। भारत सरकार ने इसे सञ्ज्ञान में लेकर फौरन कार्यवाही करते हुए 22 अप्रैल 1922 को भारत के वाणिज्य विभाग की ओर से एक सामान्य अधिसूचना (सं. 2026) जारी करके सी कस्टम्स एक्ट 1978 की धारा 19 के अन्तर्गत कम्युनिस्ट इन्टरनेशनल द्वारा प्रकाशित समस्त साहित्य पर प्रतिबन्ध लगा दिया।⁴ मई 1922 से रॉय ने अपना पाक्षिक पत्र "वैंगार्ड" निकालना प्रारम्भ कर दिया। भारत में प्रयास पूर्वक इसकी हजारों प्रतियां भेजी जाती थीं। ब्रिटिश औपनिवेशिक प्रशासन ने सी कस्टम्स एक्ट के अन्तर्गत इसे प्रतिबन्धित कर दिया।⁵ "दो अगस्त 1922 को डायरेक्टर, इन्टेलीजेन्स ब्यूरो, मि. सी. के. (Mr.C.Kaye) ने गृह विभाग को इस पुस्तक के बारे में बताया कि, वैंगार्ड में इस पुस्तक के प्रचार के लिये लिखा गया है कि, "लोक शक्ति की उर्जा के ज्वार से सामाजिक परिवर्तन और क्रान्ति सम्भव हो सकती है,

*tŲu; j Qy] ug: Lekjd i Ųrdky; , oal xgy;] rhu eŲir/gkml] ubŲfnYyhA

यही शुद्ध साम्यवाद है।" ब्रिटिश औपनिवेशिक प्रशासन ने पुस्तक को खतरनाक माना तथा 23 सितम्बर 1922 को भारत सरकार के सचिव एच. ए. एफ. लिन्डस के आदेश से अधिसूचना संख्या 4909 द्वारा यह पुस्तक सी कस्टम्स एक्ट 1978 की धारा 19 के अन्तर्गत प्रतिबन्धित कर दी गई।⁶ 1922 में ही एम. एन. रॉय का एक और पर्चा आया। 23 नवम्बर 1922 को भारत राज्य सचिव ने वायसराय को पत्र लिखकर इस पर्चे की जानकारी दी। 9 दिसम्बर 1922 को अधिसूचना संख्या 6391 द्वारा सी कस्टम्स एक्ट 1878 की धारा 19 के अन्तर्गत इसे भी प्रतिबन्धित कर दिया गया।⁷

वर्ष 1922 के खत्म होते होते मद्रास सरकार ने "व्हाट डू वी वॉन्ट" शीर्षक से एम. एन. रॉय का एक नया पर्चा जब्त किया। भारत सरकार ने एम. एन. रॉय के इस पर्चे को उनके पूर्व में प्रतिबन्धित पर्चे "इन्डियाज प्रॉब्लम एण्ड इट्स सोल्युशन" से भी खतरनाक माना तथा 12 दिसम्बर 1922 को इसके प्रतिबन्ध की संस्तुति कर दी। बंगाल सरकार ने सूचना दी कि उनसे 7 दिसम्बर 1922 को ही इसे दण्ड प्रक्रिया संहिता 1898 की धारा 99A के अन्तर्गत प्रतिबन्धित (अधिसूचना सं० 17175 P) कर दिया है। 15 दिसम्बर को यह पर्चा पंजाब सरकार ने भी प्रतिबन्धित कर दिया। अन्ततः 23 दिसम्बर को भारत सरकार ने भी सी कस्टम एक्ट के अन्तर्गत इस पर्चे को प्रतिबन्धित (अधिसूचना सं. 6757) कर इसका भारत में प्रवेश वर्जित कर दिया।⁸

मानवेन्द्र नाथ रॉय, जिन पर भारत में साम्यवादी आन्दोलन के प्रसार की जिम्मेदारी थी और जिनके लिए भारत सरकार के वित्त विभाग ने 7 जुलाई 1923 को अलग अधिसूचना (सं. 581) जारी कर इनके समस्त साहित्य को प्रतिबन्धित कर दिया था]⁹ उन्हें अपनी गतिविधियों के चलते यूरोप में अलग तरह की परेशानियों का सामना करना पड़ रहा था। जनवरी 1924 में उन्हें जर्मनी से निकाल दिया गया। वहां से वे ज्यूरिख चले आए। यहां वे सिर्फ दो महीने ही रुक पाये। यहां से निकाले जाने पर इन्हें एन्नेसी, फ्रान्स जाना पड़ा। अगले तीन महीने बाद एक बार फिर अपना मुख्यालय बदलकर पेरिस आना पड़ा। इस बीच 17 जून 1924 को सम्पन्न पांचवी इन्टरनेशनल कांग्रेस में रॉय को इक्जीक्युटिव कमेटी ऑफ कम्युनिस्ट इन्टरनेशनल (ECCI) का सदस्य बनाया गया। पांचवी कमिन्टर्न कांग्रेस में एक प्रस्ताव पारित किया गया था कि साम्राज्यवादी देशों के कमिन्टर्न शाखाओं का उपनिवेशों की शाखाओं से सीधा सम्पर्क होना चाहिए। इस पर अमल करते हुए, 1925 की शुरुआत में कम्युनिस्ट पार्टी ऑफ ग्रेट ब्रिटेन (CPGB) ने भारत में साम्यवादी आन्दोलन की स्थिति जानने के लिए पर्सी ई. ग्लैडिंग को भेजने का निर्णय लिया। एम. एन. रॉय ने इस यात्रा का विरोध किया किन्तु ग्लैडिंग भारत आये। सी.पी.जी.बी. ने भारत में बुर्जुआ नेतृत्व में चल रहे संघर्ष का साथ देने की कमिन्टर्न की पुरानी नीति जारी रखी थी, जबकि रॉय इसके विरोध में थे। सी. पी. जी. बी. के विचारों को रखने वाली पुस्तक 'मार्डन इंडिया' शीर्षक से, क्लेमेन्स दत्त के भाई आर. पाम दत्त द्वारा लिखी गई। जबकि, रॉय ने अपने विचारों को प्रकट करने के लिए 'द फ्युचर ऑफ इण्डियन पॉलिटिक्स'

लिखी।¹⁰ इस पुस्तक में उन्होंने भारतीय राष्ट्रीय आन्दोलन की आलोचना करते हुए राष्ट्रवादी बुर्जुआ और क्रान्तिकारी जनशक्ति को अलग करने का प्रयास किया। उन्होंने पुस्तक में लिखा कि,

“व्यवहारिक रूप से बुर्जुआ समूह, संभावित क्रान्ति के विरुद्ध साम्राज्यवादी शक्ति के साथ संयुक्त मोर्चा का हामी है। जबकि मध्य वर्ग, राजनैतिक नेतृत्व के खालीपन के कारण हताश है।.....भारत के राजनैतिक भविष्य (राष्ट्रीय स्वतन्त्रता आन्दोलन) को सामाजिक शक्तियां तय करेंगी। यह सामाजिक शक्ति जो मजदूर किसान तथा पेटी बुर्जुआ वर्ग (छोटे व्यापारी, कलाकार, कामगार, विद्यार्थी, लघु बौद्धिक समूह) से मिलकर बनेगा।”¹¹ जबकि आर. पाम दत्त की पुस्तक ‘मार्डन इण्डिया’ में लेखक बुर्जुआ वर्ग को गैर क्रान्तिकारी मानने को तैयार नहीं था। रॉय की तरह दत्त, राष्ट्रीय कांग्रेस से अलग तुरन्त एक ‘जन समूह’ वाली पार्टी बनाने के पक्ष में नहीं थे। वे इसके लिए समय का इन्तजार करने वाले थे। दत्त के अनुसार, समय आने पर नई शक्तियां स्वयं अपनी राह ढूढ़ लेंगी।¹² जाहिर है, इन दोनों ही पुस्तकों में ब्रिटिश औपनिवेशिक प्रशासन के लिए रॉय के विचार अधिक क्रान्तिकारी थे। इसलिए भारत में रॉय की पुस्तक प्रतिबन्धित कर, डाक विभाग को इसे जब्त करने का निर्देश दे दिया गया।¹³ किन्तु वास्तविकता यह थी कि रॉय के ये विचार क्रान्तिकारी होने के बावजूद भारत में व्यवहार में नहीं उतर पा रहे थे। इसलिए ऐसा लगता है कि, सी.पी.जी.बी. ने भारत में साम्यवादी संगठनिक कार्य को खुद के हाथ में लेने के प्रयास शुरू किये। इस कार्य के लिए दिसम्बर 1926 में फिलप स्प्रेट को भारत भेज दिया गया। इस प्रकार रॉय एक तरह से भारतीय घटनाओं के पटल से ओझल हो गये तथा सी.पी.जी.बी. के भारत में साम्यवादी आन्दोलन की दिशा तय करने की पूरी छूट मिल गई। इसके बावजूद कि, रॉय और सी.पी.जी.बी. समर्थक समूह में भिन्नता बनी रही, इनके सम्मिलित प्रयास से बम्बई, बंगाल तथा उत्तर भारत में वर्कर्स एण्ड पीजेन्ट्स पार्टी ने मजदूरों के बीच अपनी स्थिति सुदृढ़ कर ली।

ऐसे माहौल में, कम्युनिस्ट पार्टी ऑफ इण्डिया के कई सदस्य दिसम्बर 1928 में कलकत्ता में मिले। यहां नई केन्द्रीय इक्जीक्युटिव चुनी गई तथा पार्टी को सक्रिय करने एवं अपना प्रचार ‘कम्युनिस्ट पार्टी ऑफ इण्डिया’ के नाम पर करने की बात कही गई। इन पर देशद्रोह के आरोप में मुकदमा दर्ज किया गया। इसे सम्मिलित रूप से मेरठ षडयन्त्र मुकदमा कहा गया। 16 जनवरी 1933 को मुकदमे का फैसला सुनाया गया। इसमें चार को छोड़कर अन्य 27 आरोपियों को बड़ी-बड़ी सजायें सुनाई गईं।¹⁴ ऐसे समय में जब भारत में साम्यवादी आन्दोलन लगभग नेतृत्व विहीन सा था, एम. एन. रॉय एक बार पुनः राजनैतिक पटल पर उभरे। दिसम्बर 1930 में रॉय एक चोरी के पासपोर्ट पर जर्मनी से भारत आ गये। रॉय सात माह भारत में स्वतंत्र रह पाये। 9 जनवरी 1932 को उन्हें 12 वर्ष का देश निकाला दिया गया। बाद में अपील में यह सजा घटाकर 6 वर्ष सश्रम कारावास कर दी गई। इस तरह रॉय के भारत आने का कोई स्थाई लाभ तो नहीं

हो पाया किन्तु उनके आने से साम्यवादी साहित्य और प्रचार को जरूर बल मिला।¹⁵ किन्तु सरकार ने साम्यवादी प्रचारात्मक साहित्य पर पूर्ण रूप से रोक लगाने का मन बना लिया था। इस हेतु 10 सितम्बर 1932 को वित्त विभाग की ओर से पिछली अधिसूचनाओं की कमी को पूरा करते हुए एक नई अधिसूचना, सं.-61 जारी किया गया। इस अधिसूचना के अनुसार,

1. कोई भी 'डॉक्युमेन्ट' जो जारी किया जाता है अथवा निकाला जाता है—

क कम्युनिस्ट इन्टरनेशनल द्वारा, या

ख संस्था जो कम्युनिस्ट इन्टरनेशनल से जुड़ी है, नियन्त्रण है, या संबद्ध है, या

ग कोई व्यक्ति जो ऐसे संस्था के कार्यालय से जुड़ा है (पदाधिकारी है) या

2. कोई भी ऐसा 'डॉक्युमेन्ट' जिसमें उक्त प्रकार के 'डॉक्युमेन्ट' से सामग्री ली गई है उसका भारत में प्रवेश प्रतिबन्धित कर दिया गया।¹⁶

इस अधिसूचना से सरकार के पास अब न केवल साम्यवादी समाचार पत्र-पत्रिकाएँ, बल्कि पत्राचार, पोस्टर, नक्शा, चिट्ठा या ऐसा कुछ भी जो उसकी दृष्टि में साम्यवाद को उत्प्रेरित करने वाली सामग्री हो, प्रतिबन्धित कर सकती थी। इधर कुछ समय से इन्टेलीजेन्स ब्यूरो लगातार साम्यवादियों तथा क्रान्तिकारियों के बीच बनते सम्बन्धों की जानकारियाँ दे रहा था। कम्युनिस्ट पार्टी ऑफ इण्डिया के पत्र 'द कम्युनिस्ट' में पृ.-52 और 53 पर साम्यवादियों और क्रान्तिकारियों के सम्बन्धों पर चर्चा करते हुए कहा गया कि, यह कम्युनिस्ट पार्टी ऑफ इण्डिया का कर्तव्य है कि, वह उन आतंकवादी (क्रान्तिकारी) समूहों, विशेषकर वे जिन्होंने मार्क्सवाद तथा साम्यवाद में रुचि दर्शायी है उनका (हृदय) जीतें। हमें उन्हें विश्वास में लेना होगा कि हम हिंसा के विरुद्ध हैं किन्तु हम क्रान्तिकारी मजदूर, किसान, और गरीबों में विश्वास करते हैं। जो सब मिलकर ब्रिटिश साम्राज्यवाद को उखाड़ फेंकेंगे।¹⁷

अन्ततः क्रिमिनल लॉ एमेन्डमेंट एक्ट ऑफ 1908 (1932 में संशोधित) के अर्न्तगत भारत में सभी साम्यवादी गतिविधियों को अवैध घोषित कर दिया गया।¹⁸ सरकार द्वारा ऐसी कार्यवाहियों से साम्यवादी आन्दोलन को बड़ा झटका लगा। हालांकि यह सब कुछ बन्द नहीं हो गया। कम्युनिस्ट पार्टी ऑफ इण्डिया ने बार-बार यह विश्वास व्यक्त किया कि, भारत में सम्पूर्ण राजनैतिक एवं सामाजिक परिवर्तन तभी संभव हो सकता है जब भारत से ब्रिटिश प्रभुत्व समाप्त कर दिया जाय। भारत को एक 'फेडरल वर्क्स एण्ड पीजेन्ट्स सोवियत रिपब्लिक'¹⁹ बनाने के सपने के लिए, भूमिगत या खुले तौर पर जिस भी प्रकार हो सकता था, साम्यवादी आन्दोलन तमाम औपनिवेशिक प्रतिबन्धों के बावजूद आगे बढ़ता रहा।

l nHkz

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2. होम,पोलिटिकल, ए, जून 1921, पत्रावली संख्या-25-28, राष्ट्रीय अभिलेखागार नई दिल्ली।

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4. होम, पोलिटिकल, वर्ष 1923, पत्रावली संख्या-103/v, राष्ट्रीय अभिलेखागार नई दिल्ली।
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6. होम, पोलिटिकल वर्ष 1923, पत्रावली संख्या-103/V, राष्ट्रीय अभिलेखागार नई दिल्ली।
7. होम, पोलिटिकल, वर्ष 1922, पत्रावली संख्या-939, राष्ट्रीय अभिलेखागार नई दिल्ली।
8. होम, पोलिटिकल, वर्ष 1922, पत्रावली संख्या-964, राष्ट्रीय अभिलेखागार नई दिल्ली।
9. होम, पोलिटिकल वर्ष 1922, पत्रावली संख्या-964/II, राष्ट्रीय अभिलेखागार नई दिल्ली।
10. होम, पॉलिटिकल, वर्ष 1932, पत्रावली सं. 29/2, राष्ट्रीय अभिलेखागार, नई दिल्ली।
11. जीन डी. ओवर स्ट्रीट एवं मार्शल विन्डमिलर (1959, पृ. 69-83)
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13. जीन डी. ओवर स्ट्रीट एवं मार्शल विन्डमिलर (1959, पृ. 84-85)
14. होम, पॉलिटिकल, वर्ष 1928, पत्रावली सं. 20/XII, राष्ट्रीय अभिलेखागार, नई दिल्ली।
15. सर होरेस विलियम्सन, इन्टेलीजन्स ब्यूरो रिपोर्ट 1935 (1976, पृ. 131-135)
16. सर होरेस विलियम्सन, इन्टेलीजन्स ब्यूरो रिपोर्ट 1935 (1976, पृ. 161-163)
17. होम, पोलिटिकल, वर्ष 1934, पत्रावली सं. 7/2, राष्ट्रीय अभिलेखागार, नई दिल्ली।
18. सर होरेस विलियम्सन, इन्टेलीजन्स ब्यूरो रिपोर्ट 1935 (1976, पृ. 196-197)
19. होम, पॉलिटिकल, वर्ष 1934, पत्रावली सं. 7/2, राष्ट्रीय अभिलेखागार, नई दिल्ली।



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भारत में समाज सुधार और राष्ट्रीय आन्दोलन का दौर साथ-साथ चल रहा था। अतः तत्कालीन समाज सुधारकों की दृष्टि भारतीय समाज में व्याप्त सामाजिक असमानताओं की ओर गया और उन्हें सामाजिक कुरीतियों के निवारण हेतु अपने ही वर्ग के लोगों के विरोधा में खड़ा होना पड़ा। हरिजनों की स्थिति दक्षिण बिहार की तुलना में उत्तर बिहार में बदतर थी।¹ समाज में विभाजन की मुख्य वजह जाति-व्यवस्था को चिन्हित किया गया और विभाजित करने वाले तत्वों की भर्त्सना की गई। राजाराम मोहनराय ने 1821 ई में एक बंगाली पुस्तिका में 'जाति भेद' को सभी प्रकार की 'फूट की जड़' कहकर उसकी आलोचना की थी। 18 जनवरी 1928 के अपने पत्र में उन्होंने यह तर्क दिया कि जाति ने भारतीयों को देश भक्ति की भावना से पूर्णतया वंचित कर दिया है।² मुस्लिम धर्म ग्रंथों के अध्ययन हेतु वे पटना आये थे।³ उनके आगमन से बिहार में ब्रह्म समाज को गति प्राप्ति हुई। इसका प्रभाव वैशाली पर भी पड़ा और यहाँ ब्रह्म समाज की अनेक संस्थाएं स्थापित हुईं, किन्तु अनुयायियों की संख्या सीमित थी।⁴

आर्य समाज ने भी जाति व्यवस्था पर प्रहार किया। 28 मार्च 1878 को पटना के दानापुर में आर्य समाज की स्थापना हुई। पहले मंत्री बाबू माधोलाला निर्वाचित हुए। 9 नवम्बर 1879 को महर्षि दयानन्द के कर कमलों से उन्होंने अपना यज्ञोपवीत संस्कार सम्पन्न करवाया। यह उस समय की दृष्टि से बड़ी क्रान्तिकारी घटना थी, क्योंकि उस समय कायस्थ शूद्र समझे जाते थे और उन्हें यज्ञोपवीत धारण करने का अधिकार तत्कालीन पौराणिक परम्परा के अनुसार नहीं था।⁵ दानापुर आर्य समाज के उपदेशक बिहार के विभिन्न शहरों एवं कस्बों में आर्य समाज का प्रचार करते थे, जिसके परिणामस्वरूप मुजफरपुर में भी आर्यसमाज की स्थापना हुई। पहले व्यक्ति मुजफरपुर

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जिला के हाजीपुर सब-डीविजन में अवस्थित एकारा ग्राम निवासी ठाकुर रामनन्दन सिंह थे। इन्होंने मूर्तिपूजा, श्राद्ध अवतारवाद और जातपांत का विरोध किया। जीवन पर्यन्त इन बुराइयों के विरुद्ध संघर्ष करते रहे और बाद में पण्डित सत्यव्रत महोपदेश के नाम से विख्यात हुए।⁶

महात्मा गाँधी वर्ण-व्यवस्था में आस्था रखते थे पर जाति-व्यवस्था में नहीं। उनका मानना था कि वर्ण की रचना पीढ़ी दर पीढ़ी के धंधों की बुनियाद पर हुई है। इन्हीं को चलाने के लिए चार वर्ण बनाये गये हैं। ये धंधे सारी मानव जाति के लिए समान हैं, पर हिन्दू धर्म में उन्हें जीवन धर्म करार देकर उनका उपयोग समाज के संबंधों और आचार-व्यवहार के नियमन में लाने के लिए किया गया है।⁷ उनकी दृष्टि में जाति प्रथा का उद्देश्य समाज के विविध वर्गों का पारस्परिक अनुकूलन और संयोजन था। आर्थिक दृष्टि से जाति प्रथा का किसी समय बहुत मूल्य था। उसके फलस्वरूप नई पीढ़ियों को उनके परिवारों में चले आये परम्परागत कला-कौशल की शिक्षा सहज ही मिल जाती थी और स्पर्धा का क्षेत्र सीमित बनता था। गरीबी और कंगाली से होनेवाले कष्ट को दूर करने का यह एक उत्तम इलाज था। पश्चिम में प्रचलित व्यापारियों के संघों की संस्था के सारे लाभ उसमें भी मिलते थे।⁸

राजकुमार शुक्ल के आग्रह पर 1917 में गाँधीजी का आगमन प्रथम बार बिहार में हुआ। जाति-प्रथा किस हद तक बिहार में सृढ़ थी, इसका एहसास गाँधीजी को राजेन्द्र प्रसाद के पटना आवास पर पहली बार हुआ। राजेन्द्र बाबू के नौकरों ने उनके साथ अछूत जैसा व्यवहार किया।⁹ चम्पारण प्रवास के दौरान गाँधी जी के कार्यों में मदद के लिए बिहार के अलग-अलग हिस्सों से कई लोग गये थे। गाँधीजी इस व्यवस्था के विरुद्ध थे। अतः उन्होंने उन्हें एहसास करवाया कि सार्वजनिक कार्य करनेवालों की जाति अलग नहीं हो सकती। वे सभी एक उद्देश्य के लिए कार्य कर रहे हैं। इसलिए उनकी जाति एक ही होनी चाहिए। गाँधीजी के इस मार्मिक भाषण का इतना असर हुआ की सभी ने अगले दिन अपने-अपने नौकरों को वापस भेज दिया और एक ही रसोई में एक ही साथ सबका भोजन बनने लगा।¹⁰

इसी प्रकार गया कांग्रेस में काम करने के लिए जो स्वयंसेवक आये वे सभी परम्परावादी थे। अतः वे खान-पान के बंधन अपने साथ लेकर आये। वे ऐसा प्रबंध चाहते थे जिसमें उन्हें अपने जातीय नियमों का उल्लंघन न करना पड़े। इसके बाद बिहार में जहां कहीं कांग्रेस वालों की सभा होती थी जाति भेद करके खाने का प्रबंध नहीं होता था, सब एकसाथ भोजन करते थे। इस प्रकार जाति प्रथा की कटराता धीरे-धीरे कम होने लगी।¹¹ शुरुआत कांग्रेस के शिविरों से हुई पर इसका प्रभाव समाज के हर वर्ग और क्षेत्र पर दीखने लगा। वैशाली के तत्कालीन समाज में जाति-पांति का काफी विचार था। उच्च जाति के अधिकांश लोग सम्पत्तिशाली थे। प्रशासन के साथ इनका तालमेल होने के कारण वे निम्न जातियों का शोषण करते थे। वैशाली के जोगीडीह निवासी किशोरी

प्रसन्न सिंह ने इस शोषण का हमेशा प्रतिकार किया। उन्होंने अपने गांव में स्वजातीय नन्हा सिंह के अत्याचार से निम्न जाति (धानुक) की स्त्री को न केवल बचाया बल्कि उनके कर्ज की रकम भरने की जिम्मेवारी भी उठाई। उसके पक्ष में उन्होंने कचहरी में गवाही भी दी। पर जमींदार वर्ग का होने के कारण नन्हा सिंह बरी हो गया।¹² इस तरह की घटनाओं में उन्होंने समाज को अपने विरोध में खड़ा पाया। उन्होंने कहा है— ‘सारा समाज समझता है कि यह बगावत उस पर चोट कर रही है, इसलिए सारा समाज अपनी पुरानी प्रथा, रिवाज, सभ्यता, परम्परा और संस्कृति की हिफाजत में एक साथ खड़ा हो जाता है। अन्यथा यह विरोध अधिक व्यापक, तीव्र और गहरा होता।’¹³

किशोरी प्रसन्न सिंह ने पदयात्रा कर जनता में जागृति लाने और जाति-पांति का भेद मिटाने का आन्दोलन चलाया। किशोरी प्रसन्न सिंह का निम्न जाति के लोगों के यहां खाना-पीना उनके स्वजातीय लोगों को काफी खटकता था। उनके इस आचरण का विरोध उनके पिता और भाई भी करते थे। काल क्रम में समाज के लोगों का विरोध इतना बढ़ गया कि उनको जाति बहिष्कृत कर दिया गया, तब उन्होंने गाँव छोड़कर हाजीपुर के गाँधी आश्रम में रहना शुरू कर दिया।¹⁴ राजेन्द्र प्रसाद ने उनके लिए सोधू में आश्रम बनवाकर रहने की व्यवस्था की और उन्हें आश्रम का इंचार्ज बना दिया जहाँ खादी से संबन्धित कार्य होता था।¹⁵ उन्होंने फिर भी अपना प्रयास जारी रखा।

1930 के टैक्सबन्दी आन्दोलन के दौरान हाजीपुर अनुमंडल के सभी गांवों से सभी जाति एवं वर्ग के लोग बरांटी आये और अस्पृश्यता निवारण का कार्य स्वतः होने लगा। लिलुक भगत, चमारद्व और हरिहर भगत (दुसाध) ही चावल-दाल पकाते थे और तमाम तथा कथित उच्च जाति के कार्यकर्ता पंगत में बैठकर एक साथ खाते थे।¹⁶ अक्षयवट राय भी हरिजनोद्धार के कार्य को आगे बढ़ाने में संलग्न थे। उनका परिवार उदार विचारों का पोषक था। वे यादव जाति से ताल्लुक रखते थे। बचपन में माता की अस्वस्थता के कारण वे घर के नौकर की पत्नी एक दुसाध स्त्री का दूध पीकर बड़ा हुए थे।¹⁷

सराय के गंगा चौधरी जाति के कलवार थे। मुजफ्फरपुर में भवानी मल्होत्रा ने भी हरिजनों के उत्थान के लिए काफी सराहनीय कार्य किया।¹⁸ इन प्रयासों का व्यापक प्रभाव वैशाली में देखा गया। गाँधीजी के आमरण अनशन का भी काफी प्रभाव पड़ा था। लोग हरिजनों के लिए कुएँ तथा मंदिर खुलवाने तथा उनकी दशा में सुधार के लिए प्रयत्नशील होने लगे थे।¹⁹

1930 में तथाकथित अछूत जातियों के बच्चों को स्कूलों में दाखिला मिलने लगा था। अब इन्हें कुँओं से पानी लेने में रूकावट नहीं डाली जाती थी। धीरे-धीरे उनके साथ बैठकर खाने-पीने या देह छुलाने पर आपत्ति करनेवालों की संख्या में कमी आने लगी थी। मुजफ्फरपुर में भी अन्तर्जातीय भोजों का आयोजन होने लगा था।²⁰ तिरहुत प्रमण्डल के कमिश्नर के रिपोर्ट से विदित होता है कि इस प्रमण्डल के हिन्दू समुदाय के निम्न जातियों में सामाजिक स्तर में सुधार के लिए आन्दोलन चल रहा था। नाई-कहार और

गवाला जाति के लोग अपनी स्त्रियों को अजनबियों के यहाँ घरेलू नौकर या मजदूरी कर काम करने पर पाबंदी लगा रहे थे।²¹

cky&fookg%पर उन्नीसवीं सदी में जो सुधार आन्दोलन चल रहा था उसकी आँच वैशाली के गाँवों तक पहुँच चुकी थी। विशेषकर शिक्षित नवयुवक इसके विरुद्ध आवाज उठा रहे थे। ऐसी ही एक बाल-विवाह की घटना तत्कालीन हाजीपुर अनुमंडल के अन्तर्गत जोगीडीह गांव में हुई थी। एक 57 वर्ष के अघेड़ के साथ 13 वर्ष की कन्या का विवाह उसकी बुआ ने और वर पक्ष के भतीजे ने धन के लालच में करवा दी थी।²² किशोरी प्रसन्न सिंह ने इस विवाह को रोकने का प्रयास किया। उनका अपना तर्क था पर यह तर्क पंचायत को स्वीकार नहीं था। उसके पति ने तथा उनके पिता ने उस कन्या से मिलने-जुलने पर प्रतिबंध लगा दिया क्योंकि वे हम उम्र और अविवाहित थे।²³

inkl iFkk %15 जनवरी 1922 को महिलाओं की एक सभा-शपफी मंजिल मुजफ्फरपुर में हुई। सभा की अध्यक्षता दीपनारायण सिंह की पत्नी श्रीमती शीला सिंह ने की थी। उन्होंने पर्दा-प्रथा हटाने पर बल दिया तथा महिलाओं को स्वयंसेविकाओं के रूप में कार्य करने को कहा। मुख्य रूप से श्रीमती अमला मुखर्जी ने सन् 1921-22 ई. में मुजफ्फरपुर में अपने पति के साथ पर्दा प्रथा बहिष्कार का सूत्रपात किया था।²⁴ किशोरी प्रसन्न सिंह की पत्नी सुनीति सिंह अपने पति की तरह ही क्रान्तिकारी विचारों की थी। 1927 में विवाहोपरांत उन्होंने कभी पर्दा नहीं किया। सविनय अवज्ञा आन्दोलन के दौरान जब वे देहातों का भ्रमण कर रही थी, वह भी बिना सिर ढंके, लोग उन्हें कौतूहल से देखने के लिए इकट्ठा होते थे क्योंकि उस जमाने में बिना सिर ढंके औरतें घर में भी नहीं रह सकती थी। देखने वालों में स्त्री-पुरुष, बच्चे, बुजुर्ग सभी थे।²⁵ इस इलाके से काफी महिलाओं ने सामाजिक प्रथा का बहिष्कार करते हुए राजनीतिक आन्दोलन को अंजाम तक पहुँचाया।²⁶

L=h f' k{k%मंगललाल जी की मृत्यु के बाद स्त्री शिक्षा के विकास के लिए सेठ जमुना लाल बजाज ने बिहार में महिलाओं के लिए शैक्षणिक संस्था खोलने के लिए यथेष्ट सहायता देने की इच्छा प्रकट की।²⁷ इससे उत्साहित होकर रामनन्दन मिश्र ने महिला विद्यापीठ की स्थापना अपने ही गांव मझौलिया (दरभंगा) में की थी। नागरी लिपि का प्रचलन नहीं था। छोटे-छोटे कस्बों में प्राथमिक पाठशालाएं खुलने लगीं। सह शिक्षा की व्यवस्था होने के कारण सम्पन्न परिवारों की पुत्रियाँ ही पाठशालाओं में विद्याअध्ययन करने जा पाती थीं। वह भी विवाह पूर्व तक ही।²⁸

I nHkz I pht%

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** tutkrh; l æhr% foʔ; {ks= ds l nãtkZ eã **

*Mkw i h; Wkk oS|

“संगीत का इतिहास तो बहुत पुराना है लेकिन प्रारंभ में निस्संदेह वह कला के रूप में नहीं था कला का रूप धारण करने से पहले एक बहुत लंबा युग, जिसे हम प्राक्संगीत युग कह सकते हैं— अवश्य रहा होगा जिसमें प्रकृति की ध्वनियों को लय में बांधने का प्रयास किया होगा। लय की पहचान जन्म से ही होती है। प्रकृति की ध्वनियों को लय में बांधने का प्रयास किया गया होगा। प्रकृति की ध्वनियां मौलिक रूप में संगीत उपयोगी नहीं होती इसलिए आदिमानव ने उनमें छिपी सांगीतिक भावनाओं को उनसे अलग किया उनका रूप निश्चित करके उन्हें लय में बांधने का प्रयास किया।”¹

foʔ; {ks= eã vkfnekuo ds vflRro ds i æk.k %& 1867–68 ई. में कारलाइल को पुराने रीवा राज्य से लघुपाषाण उपकरण मिले थे। काकबर्न ने चित्रकूट की हनुमान धारा के समीप शैलचित्रों का उल्लेख किया है। पन्ना जिला मुख्यालय से 40कि.मी. दूर उत्तरपूर्व बाघैन के किनारे ब्रजपुर के समीप शैलचित्रों का एक समूह 1962 ई. में श्री के. पी.जड़िया द्वारा खोजा गया था। कालान्तर में प्रो.नर्मदा प्रसाद गुप्त ने पन्ना जिले के शैलचित्रों का गहन अध्ययन किया उन्होंने बराछ, पंडवन, लाल पुतरिया, मझपरहा, टपकनिया, हाथीदौल, पुररिहाऊ घाटी और कल्याण विलाड़ी में शैलचित्रों का अन्वेषण किया। सिलवेराड ने पन्ना जिला के करपटिया ग्राम में लगभग 40 शैलाश्रयों का उल्लेख किया था। छतरपुर जिले की बिजावर तहसील के देवराग्राम के समीप में चित्रित शैलाश्रयों का अन्वेषण श्री एस.के.दीक्षित ने किया। सतना जिले के मझगवां विकासखंड में रेलवे स्टेशन से 3 कि.मी. पर शैलाश्रय प्राप्त हुये हैं स्थानीय जन इस शैलगृह को करिया बब्बा, चुड़ैल की छठी, चुड़ैलया पाथर अथवा मड़वा पाथर कहते हैं। ऐसे ही कई प्रमाण विंध्य में सर्वेक्षण के दौरान प्राप्त होने से यहां आदि मानव का अस्तित्व प्रमाणित होता है।²

foʔ; {ks= eã fuokl djus okyh tutkfr; ka %& जनजातियां जिन्हें हम आदिवासी कहकर सम्बोधित करते हैं पूरे विश्व में निवास करती हैं। भारत में मध्यप्रदेश

*v/; ki d] ek/; kfed 'kkyk] l dfj; k] ftyk i lluk %e]i ½

के विन्ध्यक्षेत्र में सघन जंगलों में आदिवासी कुदरत के नैसर्गिक सौन्दर्य में अपना जीवनयापन करते हैं। विन्ध्य क्षेत्र में अनेक जनजातियां निवास करती हैं इनमें प्रमुख हैं— गोंड, कोल, बैगा, खैरवार, भूमिया, पनिका, कंवर, अगरिया, पलिहा, मांझी, मवासी, सौर पाव, भैना, बियार, सौंता आदि। देवसर आदिवासी परियोजना क्षेत्र में सबसे अधिक संख्या गोंड आदिवासियों की है भूगोल वेत्ताओं के अनुसार विन्ध्यांचल पर्वत भारत की सबसे प्राचीन पर्वत श्रेणी है क्योंकि गोंड इसी पर्वत प्रदेश के रहने वाले हैं इसलिए मानव शास्त्री इन्हें सबसे प्राचीन आदिवासी बताते हैं।³

tutkrh; l xhr %&आदिवासियों का समस्त जीवन नृत्य और गीत के लालित्य से परिपूर्ण है। पर्वतों की दुर्गम चढ़ाई को ये गीतों के सहारे सुगम बनाते रहते हैं गीत स्राव में विभोर आदिवासी को देखकर आज का भौतिकवादी चकित हो सकता है। इनके गीत हृदय के अविनश्वर स्वर हैं जिनको जीवन के सुख—दुःख, आस्थायें मान्यतायें, परम्परायें धार्मिक चिन्तन, देवराधन, जिन्दगी के उतार चढ़ाव शान्ति विद्रोह लोक विश्वास, सामाजिक व्यवस्था, कर्मशीलता, प्रेमसौन्दर्य, प्रकृति मनोहरता, रामकृष्ण गाथा, यथार्थवाद, आदर्शवाद आदि स्पष्ट रूप से उभरे हैं।

ये गीत आदिवासी संस्कृति के परिचायक हैं जिनका समीक्षात्मक अध्ययन बनवासी आत्मा को समझने के लिए परमावश्यक है।⁴ आदिवासी संगीत की तीनों शैलियों नृत्य गायन वादन में प्रकृति की छाया बनकर पारंगत हुआ है। जनजातीय संगीत जनजातीय संस्कृति का प्रतिबिंब है। नृत्य के पदचाप और मुद्रायें उस संस्कृति के विविध पहलुओं को उजागर करती है। वाद्य के बोल आदि संस्कृति की उद्घोषणा करते हैं तथा गीत की प्रत्येक पंक्ति आदिम भाव का पोषण करती है।⁵ संगीत और नृत्य आदिवासियों का जीवनाधार है। जीवन का कोई भी अवसर संगीत और नृत्य के बिना अधूरा होता है। आदिवासी समुदायों में कुछ नृत्य गीत तो मिलते जुलते हैं परन्तु कुछ उनके अपने विशिष्ट गीत नृत्य होते हैं। विन्ध्यक्षेत्र के दक्षिण बघेलखंड में आदिवासियों की बाहुल्यता पाई जाती है। यहां की संस्कृति का स्वरूप भी अनोखा है। करमा और दादर यहां के प्रसिद्ध गीत हैं। गोंड जाति करमा अधिक पसंद करती हैं। बैगा के बीच दादर अधिकतर लोकप्रिय है। करमा यहां का सर्वप्रिय लोकनृत्य है। गोंड, कोल, बैगा, अगरिया सभी जातियां इसे गाती हैं। नृत्य में स्त्री पुरुष दोनों सम्मिलित होते हैं।

करमा के सन्दर्भ में यह माना जाता है कि यह गीत करम राजा और करमा रानी के सम्मान में गाया जाता है। घनसाम दाऊ आदिवासियों के पूज्य देवता हैं और किस्मत को ये करम कहते हैं। यह यहां की लोक संस्कृति का प्रमुख तथ्य है।⁶ करमा के अनेक प्रकार हैं— लहली करमा, ठाढी करमा, घटवारा करमा, सिरकी करमा, झूमर करमा, टेंगवानी करमा, परन्तु इनके नृत्य की क्रियायें छत्तीसगढ़ करमा से मिलती जुलती हैं। विशेष रूप से करमा के दो प्रकार प्रचलित हैं गोंडी करमा, बैगानी करमा। गोंडी करमा को बघेली करमा भी कहते हैं। बघेली करमा पर पूरी तरह से बघेली संस्कृति का प्रभाव है। करमा मूलतः गोंड जनजाति का नृत्य है। सीधी शहडोल और रीवा के अंचलों में

करमा नृत्य देखने को मिलता है।⁷ करमा के अतिरिक्त यहां की जनजातियाँ ददरिया, टप्पा, सुआ, शैला मुख्य गीत हैं जिसमें आदिवासियों के जीवन दर्शन के अलावा दैनिक जीवन, आचार विचार, कृषि, शिकार, अकाल, राजनीति, देवपूजन, शृंगार वियोग के भाव झलकते हैं। म.प्र. के कोल अपना मूल निवास रीवा जिले के फरेन्दा और कराली गांव को मानते हैं वहीं से कोल सभी जगह फैले।⁸ विंध्यक्षेत्र के रीवा, सतना, सीधी, शहडोल में सर्वाधिक पाई जाने वाली कोल जनजाति का सर्वाधिक प्रिय नृत्य कोलदहका है। कोलदहका का अर्थ है कोलों का दहकना अर्थात् अति उत्साह के साथ कुशल हस्तपद संचालन और अपनी आदिम ऊर्जा के साथ नृत्य करना। सगाई, विवाह, छठी आदि उत्सव कोलदहका दोतलिया नृत्य और नारदीनृत्य के विशिष्ट अवसर होते हैं। कोलों की वाचिक परम्परा में सोहरगीत, विवाह गीत, दादरगीत, भगत, फाग, हिंदली, कजली, टप्पा, और दैवीय गीतों का अक्षुण्ण भंडार है। दादर कोलों के पारंपरिक संस्कार गीत हैं। जातीय आधार पर दादर कई प्रकार के होते हैं। कोलहाई दादर, गोंडहाई दादर, बैगहाई दादर, पनकहाई दादर, कोटबरहाई दादर।

कोल मातायें झोली में बच्चों को झुलाते समय यह गीत गाती हैं—

“ऐसन लालन पायेन तैं जब गवरी गणेश मनायन तैं

जब रूपेन दियना बरायेन तैं तब ऐसन लालन पायन तैं,”⁹

बघेल खण्ड में निवास करने वाले कोल गोंड पनका भील में सोहर गाने का प्रचलन नहीं है इस अवसर पर ये दादर गाते हैं।¹⁰

गोंड कोल के अलावा विंध्य की भूमि पर बैगाओं का भी बाहुल्य है। बैगा जनजाति शहडोल जिले में आज भी ऊंची पर्वत चोटियों पर निवास करती हैं इनसे तो मिलना भी मुश्किल होता है। बैगाओं में प्रचलित करमा नृत्य को बैगानी करमा कहा जाता है। बैगाओं में मुख्यतः होने वाले गीत नृत्य हैं करमा, झरपट, परधौनी, भड़ौनी, तपाड़ी, दशहरा एवं रीना नृत्य। बैगानी गीत करमा, रीना, सुआ, दोहा सुमरन व ददरिया गाये जाते हैं। पूरे विंध्यक्षेत्र में जनजातियों की अपनी एक अलग ही संस्कृति है। इनके नृत्य के ही विशिष्ट गीत होते हैं। सभी नृत्यों की विशेष वेशभूषा होती है। मोरपंख की कलगी, घुंघरू, छोटी लाठियां, कौड़ी बाजूबन्द, गुल्ली पटा, विशेष फल फूल, विशेष घास नृत्य के अलंकरण होते हैं। स्त्रियां, लहंगा, साड़ी, गल्टा या साधारण परिधान पहनती हैं।

नृत्यगीत और वाद्य आपस में गहरी कड़ी से जुड़े होते हैं। गीत के अभाव में नृत्य का प्रभाव नहीं दिखता। आदिवासियों के वाद्य की संगीत से ही नृत्य का आकर्षण उभरता है। सबसे ज्यादा प्रभावी मांदल जो एक बड़ा भारी लम्बा ढोल होता है इसे गले में लटकाकर दोनों हाथों से बजाते हैं। यह लोक वाद्यों का राजा कहलाता है। नगाड़े को जमीन में रखकर लकड़ी से बजाते हैं। ढोल लकड़ी का बना होता है और इसे जमीन में रखकर एक सिरे को हाथ से और एक सिरे को लकड़ी से बजाते हैं। टिमकी नगाड़े का छोटा रूप होता है इसे भी दो लकड़ियों से बजाते हैं।

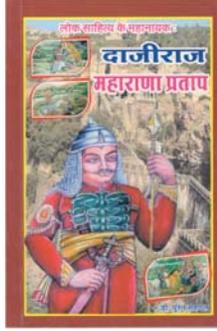
आज आदिवासी अपनी पुरानी सभ्यता को भूलते जा रहे हैं। जन्म विवाह मरण की रीतियों में अन्तर आने लगा है। नृत्य संगीत एवं अन्य कलायें भी धीरे धीरे छूटती जा रही हैं। इन सब बदलावों के कारण आदिवासियों की शान्त और सरल जिन्दगी नष्ट होती जा रही है।¹¹ आदिवासी संगीत व विभिन्न कलाओं को बचाने हेतु मध्यप्रदेश में आदिवासी लोक कला परिषद की स्थापना की गई है जहां इनकी परम्परा को सुरक्षित रखने के विभिन्न प्रयास किये जा रहे हैं।

इस प्रकार विन्ध्य क्षेत्र का जनजातीय संगीत पुरातन संस्कृति की वो कभी न मिटने वाली छाप है जिसमें अनेक संस्कृतियां आकर लीन हो गईं।

I nHkz xđFk %&

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Book Review

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dh uohu varhf"V ^ykd I kfgR; dk
egkuk; d(nkthjkt egkj.k.kk i rki **

*MKW fou; JhokLro

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‘विश्व प्रसिद्ध महापुरुषों और योद्धाओं का जीवन इतना सर्वज्ञ हो जाता है कि उनकी सांस-सांस के बारे में लोग वह सब जान जाते हैं, जिनको पढ़कर हम चकित हो उठते हैं। उक्त उद्गार सुप्रसिद्ध साहित्यकार व वरिष्ठकवि श्री बालकवि बैरागी ने डॉ. पूरन सहगल की पुस्तक ‘लोकसाहित्य: महानायक: दाजीराज महाराणा प्रताप की भूमिका में व्यक्त किए हैं। लोक साहित्य के माध्यम से इतिहास की रहस्य परतों को खोलने एवं उनके भीतर की तथ्यपूर्ण सामग्री को उजागर करने का दुर्लभ, अथक और प्रशंसनीय प्रयास किया है डॉ. पूरन सहगल ने। विगत 50 वर्षों की सुदीर्घ साधना में डॉ. सहगल ने लोक साहित्य को खंगाला है, उसका दोहन किया है तथा उन विभिन्न स्वरूपों के माध्यम से इतिहास को नव दिशा दृष्टि प्रदान की है। लोक साहित्य में उनकी अंतर्दृष्टि व सृजनशीलता कहीं न कहीं ऐतिहासिक तथ्यों को नये सिरे से पारिभाषित करती है।

मध्यभारतीय इतिहास अनुसंधान प्रतिष्ठान ग्वालियर (म.प्र) के तत्वाधान में मालव लोक संस्कृति अनुष्ठान, मनासा के निदेशक डॉ. पूरन सहगल की पुस्तक ‘लोक साहित्य...महाराणा प्रताप ‘लोक साहित्य व कथाओं में बिखरे तथ्यों, पदों, छंदों के माध्यम से महाराणा प्रताप के जीवन के विभिन्न पहलुओं पर नए सिरे से प्रकाश डालने वाली संग्रहणीय पुस्तक है।

पुस्तक तीन खण्डों में विभाजित है। प्रथम खण्ड है लोक विमर्श। इस भाग में डॉ. सहगल ने इतिहास की विरासत तथा लोक जीवन के परम्परागत मूल्यों, पहलुओं और उनके संघर्षमय जीवन पर अपनी सूक्ष्म व पैनी दृष्टि से बौद्धिकता व तथ्य की पृष्ठ भूमि में अपनी बात को कहने का प्रयास किया है। इस खण्ड लेखक की इतिहास में जमी हुई भ्रांतियों की

गर्त को लोकसाहित्य में उपलब्ध तथ्यों से दूर करने की ईमानदार कोशिश स्पष्ट परिलक्षित होती है।

दूसरा खण्ड संघर्ष गाथा का है। इस खण्ड में डॉ. सहगल ने अपनी सुदीर्घ यायावरी यात्रा में महाराणा प्रताप के बारे में बिखरे तथ्यों को घूम-घूम कर ग्रामों, कस्बों में विभिन्न लोगों से एकत्र किया है एवं 164 छन्द प्राप्त किए हैं। वे 8 खण्डों में 328 पंक्तियों की लोक सम्पदा के रूप में उनके हित अर्थ सहित इस पुस्तक में संग्रहित किए गए हैं इन छन्दों के माध्यम से लोक साहित्य में सर्वत्र ये महाराणा प्रताप की विराट लोकनायक की छवि के विभिन्न तथ्यों पर प्रकाश डाला गया है।

इस पुस्तक के तीसरे खण्ड, "लोककथाएँ" में 12 लोककथाओं का दुर्लभ संग्रह है। इन लोककथाओं को जिस माध्यम से प्राप्त किया गया है उस सौजन्यकर्ता का नाम भी पुस्तक में देकर डॉ. सहगल ने इसे ऐतिहासिक दिशा-दृष्टि देकर तथ्यों से परिपूर्ण किया है। प्रसिद्ध इतिहासविद् डॉ. श्रीकृष्ण 'जुगनू' ने लिखा है—'दाजीराज महाराणा प्रताप में डॉ. पूरन सहगल ने लोकसाहित्य में कुंठानुकुंठ चर्चित जिस लोकगाथा के साथ लोक कथाओं का संकलन व संपादन किया है वह मालवा-मेवाड़ की लोकाश्रित है। महाराणा प्रताप की लोक में तलाश एक महनीम कृत्य है। डॉ. सहगल ने यह परिश्रम पूरी निष्ठा व ईमानदारी से किया है और भविष्य को अतीत की एक श्रुति मुहैया करवाई है, इस परिश्रम परक अनुष्ठान की सार्थकता तभी होगी, जब इस कृति का भरपूर पठन होगा।'

महाराणा प्रताप के संबंध में, हल्दी घाटी के संबंध में, शक्ति सिंह, चेटक, मानसिंह और हकीम सूरी के संबंध में कई किस्से प्रचलित हैं जो इतिहास अक्षर नहीं बन पाए। हल्दी घाटी के आस पास क्षेत्र और उस समय के बसे हुए गाँवों का चप्पा-चप्पा भी प्रतापकालीन रचनाधर्मिता और समरगर्विता व दास्तानों का कंठासीन साक्षी बना हुआ है। राजस्थ के मूर्धन्य इतिहासविद् डॉ. महेन्द्र भानावत लिखते हैं—'डॉ. पूरन सहगल, मालवी धड़कन के पदु पारखी, गहन अन्वेषक, एकनिष्ठ अध्येता तथा लक्ष्यबद्ध पांडे के समृद्ध सुलेखक हैं। उन्होंने निरन्तर भ्रमणशील रत हुए खोज की कई पगडंडियाँ नापी और कंठासीन साहित्य के अनेक मोती दिए। प्रस्तुत कृति में महाराणा प्रताप के संबंध में उनकी यह खोज है जो अब तक साहित्य की धरोहर नहीं बन पाई। आशा है इस कृति के माध्यम से महाराणा प्रताप के संबंध में वे तथ्य उद्घाटित होंगे जो अब तक इतिहासज्ञों की लेखनी से अछूते रहे।'

'डॉ. पूरन सहगल द्वारा उनकी कृति 'दाजीराज महाराणा प्रताप में संकलित लोक गाथा तथा लोक कथाएँ उनकी सतत अनेक वर्षों की संकलित लोक पूंजी है। इनमें महाराणा के संघर्ष मय जीवन के प्रेरक प्रसंगों का वर्णन मिलता है। लोक ने एक जीवंत एवं चेतमान साक्षी की तरह मेवाड़ के स्वतंत्रता सेनानी के जुझारू और ज़ज्बाती जीवन की जीवंतता का बखान किया है। मालवा के इतिहासविद् डॉ. प्रदुम्न भट्ट के द्वारा व्यक्त किए गए ये उद्गार एकदम सटीक हैं। डॉ. प्रदुम्न भट्ट लिखते हैं—' डॉ. सहगल ने लोक साहित्य के माध्यम से इतिहास के शोधार्थियों को नवीन शोधों की प्रेरणा दी है। शोध के कई गोखड़े, वातायन और दरवाजे खोलने का महत्वपूर्ण कार्य किया है।'

148 पृष्ठ की इस लघु पुस्तक में यद्यपि प्रिंटिंग अत्यंत सादगी पूर्ण है परन्तु शोध के विभिन्न आयामों को समेटे हुए, लोक कथाओं, छन्दों से सुसज्जित इस पुस्तक में डॉ. सहगल ने महाराणा प्रताप के जीवन से जुड़े अनेक दिलचस्प पहलुओं को प्रस्तुत किया है जो लोकजीवन में तो रचे-बसे हैं परन्तु दुर्भाग्य से अभी तक इतिहास की मुख्य धारा में उन्हें शामिल नहीं किया गया। इतिहास केवल पाद टीपों के भरोसे अपना अस्तित्व बनाए रखता है। जबकि लोक साहित्य स्वयंभू प्रामाणिक प्रसंग होता है। इसे किसी पाद टीप या संदर्भ ग्रंथ की आवश्यकता नहीं होती। वह कागज लेखी नहीं आँखन देखी कहता है। इसीलिए तो लोकसाहित्य को लोककथा प्रामाणिक प्रवक्ता एवं साक्षी कहा गया है।

डॉ. पूरन सहगल ने इस पुस्तक में लोक साहित्य की विभिन्न विधाओं यथा लोक कथाएँ, आख्यान, छन्दों का बखूबी प्रयोग किया है तथा उन स्त्रोतों व सूचना प्रदाता को धन्यवाद देना भी वे वहीं भूले हैं जिनके माध्यम से ये स्त्रोत इस पुस्तक के लिए उन्हें उपलब्ध हुए हैं। डॉ. सहगल कहते हैं—“लोक साहित्य में जितना महाराणा का यश बखाना गया है उतना अन्य किसी भी लोक नायक का नहीं बखाना गया। अपने त्याग और वीरत्व के कारण वे देवनारायण और राजस्थान के पंच पीरों की तरह पूज्य भाव से जाने जाते हैं। वे आने वाली पीढ़ियों के लिए आदर्श पुरुष और किंवदंती पुरुष सिद्ध हुए हैं।.....मालवा, महाराष्ट्र, राजस्थान और कर्नाटक तक महाराणा प्रताप की वीर गाथाएँ एवं गीत कथाएँ लोक प्रचलित हैं। जिन्हें गा-गाकर लोक जीवन प्रेरणा प्राप्त करता है यह गाथा ‘महाराणा प्रताप री संघर्ष गाथा’ उन्हीं में से एक है। इसे लोक से संग्रहीत का लोक तक पहुँचकर मैं स्वयं का श्रम सार्थक मानता हूँ।”

यदि इस पुस्तक को सिर्फ महाराणा प्रताप के जीवन से जुड़े विभिन्न तथ्यों को लोक साहित्य के नजरिए से देखने की कोशिश भर होती तो यह एक विशुद्ध सन्दर्भ ग्रन्थ का कार्य करती पर इसमें डॉ. पूरन सहगल ने स्व. श्री विजयकुमार भंड जी के जीवन वृत्तान्त को शामिल किया है जो उनके सदाशयता एवं मित्रता का द्योतक भले ही हो परन्तु एक स्तरीय पुस्तक के सृजन में ये खटकती है। इसी प्रकार विभिन्न इतिहासविदों की भूमिका एवं उनकी टिप्पणियों ने पुस्तक में अनावश्यक पृष्ठ को बढ़ाया है। यदि इन्हें न शामिल किया जाता तो यह पुस्तक अधिक कसावट एवं सारगर्भिता के साथ प्रस्तुत की जा सकती थी। विषय से कहीं-कहीं भटकाव एवं दोहराव इस पुस्तक में खटकती है। इसके बावजूद यह पुस्तक तथ्यपूर्ण व नवीन दृष्टि के साथ प्रस्तुत की गई है। प्रो संजय स्वर्णकार ने लिखा है—“डॉ. पूरन सहगल द्वारा संकलित सम्पादित लोकगाथा कथाओं में इतिहास की मर्यादाओं का विशिष्ट ध्यान रखा गया है। निश्चित ही इतिहास विषय डॉ. सहगल की इस कृति से लब्ध होगा।”

डॉ. पूरन सहगल की लोक साहित्य के प्रति अटूट साधनों को प्रणाम करते हुए इस अनुपम कृति के लिए अनेकानेक साधुवाद।