

1

Jhajjar Through Ages

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Abstract

Jhajjar is 35 KMs. to the south of Rohtak and 55 KMs. west of Delhi. The name of district is said to be derived from its supported founder, One Chhaju and Chhaju Nagar converted into Jhajjar. Another derivation connects the name with a natural fountain called Jhar Nagar. A third derivation is from Jhajjar, a water vessel, because the surface drainage of the country for miles runs into the town as into a sense.

Introduction : Unfortunately, the archeologists have paid little attention to the region of the present study, therefore, the detailed information ancient people of Jhajjar (Haryana) region is not known. However, now an attempt has been made to throw welcome light on the ancient cultures of Jhajjar on the basis of information collected from explorations and as well as from the excavations conducted in the different parts of Haryana.

Seed of Colonization: Pre-Harappan : The archeological discoveries proved beyond doubt that the region under present study was inhabited for the first time in the middle of the third millennium B.C. by a food producing farming and pastoral community known as 'Pre-Harappan'. During the course of village to village survey of this region, six sites were discovered by the researcher which speaks of Pre-Harappan culture namely Mahrana, Kemalgarh, SilaniKesho, Raipur, Silana II, Surha.¹ All these sites have cultural identity with Kalibangan-I¹, Siswal², Banwali³, Mitathal-I⁴ and Balu-A⁵, where Pre-Harappan peoples in the middle of the third millennium B.C. made their settlements.. Terracotta bangles were also used as the ornaments. Agriculture⁶ and cattle keeping formed the economic base of these earliestpeasants.. They also seem to be acquainted with the art of writing towards the later phase as shown by graffiti marks on their earthen pots.⁷ As far as the religious beliefs are concerned, no evidence was found regard. These early

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colonizers appear to have come to Haryana from the south-west either from Punjab or Rajasthan.⁸

Development of Colonization : Harappan Period : After the Pre-Harappans, the region came under the occupation of Harappan in the last quarter of the third millennium B.C. In the absence of excavated Harappan village settlements in Haryana it is very hard to trace the difference in the life and conditions of Harappan villagers and city dwellers. On the basis of excavated Harappan sites in the other parts of Haryana such as Balu-B⁹, Mitathal-IIA¹⁰ and Banawali-II¹¹.

Decadent Phase : Late Harappan : The third phase of colonization in the region is marked by the decadent phase of the Harappan civilization, also termed as 'late Harappan'. The remains of this phase have been recovered from 12 sites in this block. The excavation conducted in Mirzapur¹², Daultapur¹³, Mitathal¹⁴, Banawali¹⁵, Balu¹⁶ and Bhagwanpura¹⁷ throw welcome light on the culture of late Harappan phase. The classical Harappan shapes gradually disappeared. The evolved shapes, inferior treatment of the surface and the simpler fewer decorations on the pottery indicate a decadent stage of the culture. Discovery of t.c. and Faience made animal figurines from Mirzapur and other sites indicate the animal worship which was also prevalent in the earlier phase of colonization in Haryana. On the basis of archaeological grounds; the late Harappan phase of Haryana can be dated between 1800 B.C. And 1500 B.C.¹⁸

O.C.P. Phase : The next phase of colonization after the late Harappans is marked by the presence of O.C.P. in this region. The evidence of this culture was found in five sites discovered by the researcher. This source of evidence has resemblance with the evidence of Atranjikhera¹⁹ in Uttar Pradesh and Ganeshwar²⁰ in Rajasthan. In Uttar Pradesh, copper-Hoard tools were found associated with O.C.P. but except the site of Saipai, these tools were found in the nearby fields of O.C.P. sites. In Rajasthan, the copper objects which were found with O.C.P. were of Indus complex and none of the copper Hoard objects from western U.P.²¹ The O.C.P. culture was an impoverished rural culture of post-Harappan period. They cultivated the crops of barley, gram etc. and herded cattle. In Haryana, this post-Harappan culture can be dated 1500 B.C. and 1000 B.C.²²

Advent of Painted Grey Ware : The fifth phase of colonization in this block is marked with the advent of painted Grey Ware using people. The explorations have revealed only one site of this culture, i.e. Surha. The P.G.W. found in this site is very limited, fragmentary and painted in black. It is of thick section and coarse fabric. It can be possible only after excavations on this site. The excavations conducted at Daultapur²³ and Bhagwanpura²⁴ yielded sufficient evidence to throw light on the lifeway of P.G.W. using people of Haryana. The discovery of Yaudheya coins from Khokhrakot by Birbal Sahni²⁵ and from Naurangabad by Omanand Saraswati²⁶ clearly shows that this region was also a part of Yaudheya state.

Influence of Kushanas : During the course of explorations five sites of early historic period were discovered namely Hasanpur-I, Jhajjar-II, Nimana-IV, Sondhi-III and Surha. These sites have yielded red ware of early Christian era.

Besides pottery, Kushana copper coins and other minor fields were also recovered from the sites.

Period of Transition : After Kushanas, Yaudheyas became again powerful. Their coins of 3rd-4th century A.D. were found in different part of Haryana. The cities declined in the region after 300 A. D. Towards the middle of the 4th century A.D. the Yaudheyas was subjugated by Samudragupta.²⁷ The discovery of Samudragupta gold coins from Mitathal²⁸ also attests the rule of Samudragupta in Haryana. Coin-moulds and clay plaques found from Khokhrakot²⁹ also suggest the rule of Gupta's over the region.

Period of Harshvardhanas : During the early and late medieval times the region of Jhajjar block was thickly populated. The early medieval and late medieval sites located in the block are 36 and 10 respectively. In the beginning of 7th century A.D., the region was under the control of Puspabhuti King Harsavardhana of Sthaneshwar. He established peace and security in the region. BanaBhatt³⁰, the court poet of Harsavardhana and Chinese pilgrim Huein-Tsang³¹ gave enough evidences about the socioeconomic advancement of the region.

Pratihara and Pal : Towards the end of the seventh century A.D. the region was ruled over by Yashovarman of Kanauj³² and Kashmiri King Lalitaditya Muktapida.³³ It was Pratihara King VAT's raja who conquered the region of Haryana by defeating the successor of Lalitaditya. After some time Vatsaraja was defeated by Pala King Dharampala (770-810 A.D.) and occupied Kanauj³⁴. The inscriptions found from Pehowa, Sirsa³⁵ and Delhi³⁶ clearly indicated that the region of Haryana continued to be a part of Pratihara kingdom

Period of Tomaras : The Pehowa inscription³⁷ indicates that the Tamara's were the feudatories of Pratihara kings. Soon after the death of Mahipala of Pratihara dynasty, Tomaras established their own independent kingdom. The settlement report of 1880³⁸ says that about the 9th – 10th centuries, many Rajput clans and community of Jats arrived in the region of Haryana in order to settle here on permanent basis. They cleared the jungles and started founding their villages in this region. Coins of Samanta Dev discovered from Mohanbari³⁹ attest that Rajputs also ruled over this region. The Harshanath inscription of Chahamana king Vighararaja-II⁴⁰ tells us that Tomaras developed conflict with powerful Chahamana king Simharaja in the 10th century A.D. and defeated. The inscription found from Palam Baoli⁴¹ (now kept in National Museum, Delhi) indicates that the country Haritanaka (Haryana) was ruled over by the Tomaras before the conquest made by Chahamanas. At their time, Delhi was the capital of this region consequently; Tomaras were again replaces by the Chahamanas.⁴² It seems that the Tomaras kept on ruling over this region as the feudatories of the Chahamanas.⁴³

Chahamana Dynasty : The most powerful ruler of the Chahamana dynasty was Prithviraja-III (1176-1192 A.D.). At that time many foreign invaders from Central Asia had started coming in order to hold over this region. Most prominent among them was Mohammad Gauri who came and fought battle at Taraori in 1191 A.D. with Prithviraja-III.

Conclusion : Thus this region under study has witnessed many historical ups and downs and it has passed through many transitional phases since Pre-Harappan age to the medieval period. More excavations can help in establishing the historical significance of this region. However, the present study has tried to throw light on all the important aspects.

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A Recently Recovered Bronze Sculpture of Buddha From Pilak:

An Analysis

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Abstract

Pilak, a small hamlet is a remarkable archaeological site of Tripura, one of the states of North Eastern India. At present it is an adjacent area of Jolaibari in Santibazar sub-division of Belonia district of south Tripura. Archaeological remains are spread over a cluster of villages Purva and Paschim Pilak Jolaibari, Devdaru, Hrisyamukh, Tulsipahar. A large number of detached Bramhanical and Buddhist sculptures remain of a Buddhist monastery have been recovered from a vast area of Pilak. At present the site is under the supervision of Archaeological Survey of India. This site can be viewed as a precise evidence of the religious tolerance of the ruling dynasties of South Eastern Bengal of Post- Gupta period.

Lacking of any relevant sources is a hindrance to find out the origin of the name of Pilak. However Dr Debala Mitra identified Pilak with Pilakka-Banaka mentioned in the inscription of Anandachandradeva (first half of the 8th century C.E.) engraved on a pillar of Shithaung Pagoda, Mrohaung, Arakan.¹ Two sites of Paschim Pilak, Thakurani Tilla and Syamsundar Tilla are adjacent sites and provided with Bramhanical and Buddhist images respectively. The remains of Buddhist monastery recovered from Syamsundar Tilla is similar to that of Mainamati Comilla, Bangladesh regarding the style of architecture. Again the themes and motifs of the terracotta plaques adorn the plinth of the architecture of Syamsundar Tilla and Mainamati are indistinguishable. For example some motifs like Cross fish, Visvapadma (lotus), Gandarbha, Muktaphalolobhihamsa of Syamsundar Tilla are

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inspired by Mainamati.² Clearly the remains of Syamsundar Tilla are an indication to the proliferation of Mainamati art form to further east.³

In contrast the bronze sculptures from Tripura are stylistically totally different to the terracotta plaques. Most of the bronze sculptures are from Buddhist pantheon showing the influence of the bronzes from Jhewari Chittagong. All the bronzes have been recovered from south Tripura. Recently three bronzes are recovered from Paschim Pilak, of which two from Brahmanical religion and the rest one is Buddhist in affiliation. Like earlier bronzes these three sculptures are also similar in style. The present note is an analytical study of above mentioned Buddhist icon from Paschim Pilak. The face of the icon is partially mutilated yet the serenity can be felt easily.

This icon is characterized by fleshy face, elongated ear lobes and thick lips. Stylistically the features are identical with that of Jhewari. The *Uttarasnga* of the god has covered the left shoulder, while the right shoulder and arm is uncovered. Buddha is seated in *Vajra-Paryankasana* attitude on lotus seat rested on a pedestal with *Trirathaon* the front side.

The right palm, partly resting on his right knee is in *Bhumisparsa-mudra* while the left palm is placed on the sole of feet. The edge of the *Uttarasanga* is heavy and thick. The head gear is rubbed off to a large extent. PL1 The sculpture is bearing a round sealing on its back side, the letters, of that is not clear to decipher. PL 2



PL1



PL2

However a definite Buddhist mantra is usually engraved on the back of these typical sculptures. Presumably this present sealing also carrying the same mantra.....

Ye Dhammahetuppabhava tesamhetum Tathagatoaha, Tesan-cayonirodho - evamvadi Mahasamano. This icon and the similar sculptures from Jhewari are indistinguishable in articulation, style and facial expression.⁴

Another bronze Buddha in *Bhumisparsamudra*, now kept at Agartala Govt Museum is datable to 8th to 9th century C.E. The features of this icon in comparison to the Buddha under discussion is different to a certain extent. However, the form of headgear, pedestal and the shape of the figure are somehow similar. As the date

of the two sculptures is different, the dissimilarities can be noticed between them. Eastern Indian art activities are enriched with two paralleled art form. One is the conventional Gupta and Pala art trend and the other is regional trend articulated by the local artists and craftsmen. Clearly the site of Pilak is a fusion of various artistic trends.⁵

Besides, the relevant records in the form of epigraphy is lacking the numismatic evidences are present in a great extent to support this cultural environment. These evidences are a number of Samatata and Harikela coins, recovered from different places of Southern and Western Tripura. The gold and silver coins recovered from Pilak are now kept in Agartala Govt Museum. These coins are Gupta imitation type, which have been recovered also from districts of Bogra, Jessore, Faridpur, Dacca of Present Bangladesh.⁶ Again the legend on the coins recovered from Pilak is palaeographically similar with the letters, engraved on an inscription found in Sandoway district, Arakan.⁷ So it can be assumed that Pilak was certainly related with ancient Harikela region, might it be political, social or economic. Similarly, the bronzes also revealed the Harikela contact.

So Pilak can be represented as a melting pot of diverse religious cultural and artistic traditions. This region was enriched by the presence of monks and pilgrims from different parts of the country. In their trail came the artisans and craftsmen trained in different ateliers. They produced art objects of different styles which rendered this site an amazing characteristic of its own.

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Feminine Influence In Tantrik Buddhism With Reference To The Caves of Maharashtra

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Abstract

The philosophical counterpart of Mother in Indian tradition can be identified with the concept of Prakriti which in the Samkhya philosophy is regarded as the primary and original matter out of which the universe was evolved. This research paper is tried to exemplify the importance of female worshipping in the Buddhist tantra with reference to the caves of Western Maharashtra since 3rd C.A.D. to 13th C. A. D. in Aurangabad, Ellora, Kanheri, Panhale-Kaji, Nasik, Ajanta etc. The Shakti worshipping in Buddhist tantrism introduced goddesses like Saktis of Dhyani Buddha, Goddesses of direction like Vajratara, Vasudhara, Vajrankushi, Vajrapasi, Vajrasphota, different forms of Tara like Khadirvani Tara, Sitatara, Aryatara, dancing panel of Tara etc. and other Goddesses like Mahamayuri, Prajnaparmita, Bhrikuti, Janguli, Cunda, Aparajita etc are eminent. Most of them are in composite forms with Gods, and with other female deities. The theory of female worshipping gave important position in all religion; in Buddhism, in true sense it was fulfil present world's terminology of Gender Equality.

The image of female as fertility cult became popular in India, which is prevalent till today due to the parched earth which cracks apart in anticipation of the regenerating monsoon rains.¹ This identification of the earth with women pervades through all stages of cultures.² The organs and attributes of women were thought to be endowed with generative power and so they came to be recognized

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as the life giving symbols.³ According to the Hindu conception, the wasters are females, they are the maternal procreative aspect of the absolute and the cosmic lotus is their generative organ. The goddess earth or moisture is personified as the mother goddess through whom the absolute moves into creation.⁴ A large number of Matar figures were discovered at Mohenjo-Daro, decorated with ornaments which were also common at Mesopotamia and the land of ancient Mediterranean.⁵

This cult was also prominent in Neolithic civilizations throughout, at Palestine, Egypt, Syria, and in South Eastern Europe.⁶ The large hips denote maternity, fertility and the breasts the bounty of life.⁷ As motherhood was the inherent power to procreate which was the root cause for the racial development and regeneration.⁸ This principle of motherhood was not confined to the terrestrial sphere but also came to be recognized as a cosmic force.⁹ Thus the earth, the waters, the vegetation, the crops and the cattle came to be closely related with fertility cult like the Nagas which are also connected with fertility cult.¹⁰ The History Department of Babasaheb Ambedkar Marathwada University, which carried on excavations at Ter and Bhokardan, also came across a number of female figures which exaggerate life giving organs.¹¹

So far as worshipping of Sakti in Maharashtra group of caves is concerned, this cult was famous and it can easily traced in group of caves in Maharashtra since 3rd C.A.D. to 13th C. A. D. in Aurangabad, Ellora, Kanheri, Panhale-Kaji, Nasik, Ajanta etc. Introducing goddesses some of them are Saktis of Dhyani Buddha, some are Goddesses of direction like Vajratara, Vasudhara, Vajrankushi, Vajrapasi, Vajrasphota, different forms of Tara like Khadirvani Tara, Sitatara, Aryatara, dancing panel of Tara etc. and other Goddesses like Mahamayuri, Prajnaparmita, Bhrikuti, Janguli, Cunda, Aparajita etc are eminent. Most of them are in composite forms with Gods, and with other female deities.

Following is the detailed discussion which shows feminine influence in tantric Buddhism at group of caves in Maharashtra:

Saktis With Dhyani Buddha - The Buddhists promulgated the doctrine of the five Skandhas, Rupa, Vedana, Samjana, and Vijanana, which are without beginning and without end. Tantarayana deified the Skandhas and made of them Dhyani Buddhas. These became Kulesas and each of these raised a kula with the help of his Sakti. Amitabha belongs to the Lotus Family, his Shakti is Pandara; Aksobhya is of the Vajra family and his Sakti is Mamaki; Vairocana whose recognition symbol is the discus and his Sakti is Locana; Amoghasiddhi who has the Visvajra and his Sakti is Tara; Ratnasambhava has the jewel as his symbol and so has his Sakti is Vajradhatisvari.

In caves of Ellora, they appear only in Cave No. 12, which is datable to the 8th century A.D. twelve female figures are carved in the antechamber to the shrine of the third storey. Two Naga figures are holding the stalk of the Padma on which she is seated. In the pond below is seen an elephant, she is Vajradhatesvari. Dr. R. S. Gupta¹² inclined to identify the oval object which she holds in her left hand as

the cintamani jewel. Her cognizance symbols are the Dharmachakra, vitarka or the varada mudra¹³ and the cintamani jewel in her left hand. Bhattacharyya¹⁴ regards her as the Shakti of Ratnasambhava. Getty,¹⁵ Gordon,¹⁶ Burgess¹⁷ and Bhattasali¹⁸ regard her as the Shakti of Vairocana. In the caves of Aurangabad, the Sakti representation can be seen from Cave no. 1 to Cave no. 9. In the group of caves in Kanheri the influence of mother goddesses can also be seen in the caves no. 49 to 45 and 56 to 68. This range has some interesting excavations Nos. 64, 66 and 67 being remarkable for their professing of sculptures, chiefly of the Buddha, Bodhisattvas and prominent female attendants.

Cunda - The goddess Cunda was the anthropomorphic form given by the tantrayonists to the Cunda Dharini. Cunda is known by several other names like Cundra, Canda etc.¹⁹ At Ellora, Cunda was very popular, since she appears no less than 27 times in three caves, all of which belong to the later period. Six sculptures of her are found in Cave No. 10, eleven in Cave No. 11 and ten in Cave No.12.

Tara - The lalitopakhyana of the Brahmanda Purana²⁰ refers to a goddess Tara as 'Taramba', which means 'Tara the Mother'.

In Buddhist pantheon Tara is a late arrival as none of her sculptures are discovered at the Gandhara, Mathura or any early Buddhist sites. Not even in the early caves like Bhaja, Bedsa, Karle, Kondane, Kondivate of Maharashtra.²¹

At Ellora they are abundantly carved in cave no. 12. Even the cognizance of the female deity is clearly carved, while at the earlier sites of Kanheri, Nasik and Aurangabad only a lotus flower is carved or a bunch of flowers.

Bhrikuti-The Sadhana of Bhrikuti says that she is affiliated to the Dhyani Buddha Amitabha.²² The Sadhana of Avalokitesvara (as Khasarpana) represent Bhrikuti accompanies him along with Tara, Sudhanakumara and Hayagriva.²³ When Bhrikuti accompanies Khasarpana one of the two right hands is raised in the attitude of bowing, while the other carries the mala. At Ellora, there are ten sculptures of Bhrikuti, one each in Caves No. 4, 5, 8 and 11 and three each in Cave No. 10 and 12. She is sometimes shown alone, and at other times in composite form. She appears as the consort of Avalokitesvara in the Rakta-Lokesvara panel along with Tara. She is shown standing in five cases (in Caves No. 4, 5, 8 and 10) and seated in five sculptures in (Caves No. 10, 11 and 12). At Aurangabad in Cave no. 9, she is in the panel of Ekjata and Tara.

Aparajita - This Mara-defeating female, or martial manifestation of Prthivi, apparently attracted attention in her own right and underwent elaboration as an independent figure, emerging as the goddess Aparajita, "Unconquerable Lady." Aparajita displays the same lunging pose and upraised right hand, a gesture designated as a "slapping motion" in texts on Aparajita.

At Ellora, in some of the cave have crude images carved beneath the pedestal of Buddha. In Cave no. 11 the crude image is not very sharp but one can easily identified that a lady figure is trampling over a man. A lady standing over a man her right hand appears to slapping attitude and left holding something. While a

man figure having elongated face seems to be Ganesa but not clear.

Musical Goddesses - There is a group of goddesses representing the four musical instruments and are often mentioned in the Sadhanas and Mandalas as companions of important deities. These four Musical instruments are named as Vamsa (flute), Vina (Violin), Mukunda (kettle-drum) and Muraja (drum) and we find them all deified with human form, colour, faces, hands and symbols. They are described below in the same order in which they appear in Pancadaka mandala. In Aurangabad Cave No. 7 these musical goddesses described in anthropomorphic form companion with dancing Tara.

Goddesses of Direction - As there are ten gods of the quarters for all the Mandalas of principal gods, even so there are six goddesses presiding over the six quarters, with different names and different weapons in their hands. Their names and weapons are recorded in the Mandala of Vajratara in the Nispannyogavali as also in the Vajratarasadhanam in the Sadhanamala. If Puspa, Dhupa, Dipa and Gandaha are added, the number will be ten for the directions.²⁴ At Aurangabad, Cave No. 7 on either side of the door there are two large rectangular panels, each with a near life size Tara figure with her retinue standing within a South Indian shrine.

Conclusion - Dr. Benoytosh Bhattacharyya believes that the introduction of the Shakti worship into tantra, for the first time in the Guhyasamaja, was one of the most important events in the evolution of Buddhist Tantrism so much so that from that time onwards the Buddhist tantras had to be divided into four categories, distinguished by the fact whether the Shakti was worshipped or not. The first two categories in which the Shakti is not worshipped are the Carya Tantra and the Kriya Tantra, while the two systems in which the Shakti plays a prominent role are the Yoga Tantra and Anuttaryoga Tantra, these two classes being considered the higher forms of Buddhist Tantrism leading to perfection. Even in Sadhanmala and in the Newari era which is equivalent to A.D. 1165, we find Sugata, or Buddha, mentioned as the originator of several powerful mantras. The Sadhana of Janguli, or instance, which is in the form of a Sangiti, is said to have been delivered by Buddha himself.²⁵ The Sadhana of Vajrasarasvati is said to have been composed in accordance with the instructions of the Sugata. The Prajnparamita mantra is said to have been delivered by Buddha himself. Hence we can come to the conclusion that the tantrik practices by the Buddhists prevalent since the time of the Buddha where female worshipping has importance status.

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Pattern of Agricultural Activities In Early Punjab: An Archaeobotanical Study

*Tamanna

Abstract

The history of subsistence begins with the very arrival of man, whereas the food production activities were innovated much later in the Neolithic period. The early evidence of cultivation is come from the Mehrgarh in Pakistan sometime around 7000 BC. This gradually leads to the emergence of early farming settlements which followed by the evolution of Harappa civilization. This Harappan phase forms the starting point of systematic practice of agriculture in Indian sub-continent. The present paper aimed to understand the patterns and dynamics of agriculture in early Punjab and Haryana. It covers the cultural phases from Harappa to the Kushana, including the Painted Grey Ware and Grey Ware (PGW-GW) and Northern Black Polished Ware and Red Ware (NBPW-RW) phases. It also considers the interplay between the natural, social and technical forces. Besides, an attempt also has taken to understand the modern cultivation patterns during the British period, i.e., the early 20th century.

The following discussion is based on the reports of botanical remains which have recovered during the excavations from different cultural periods. Among these settlements mention could be made of Rohira (Malerkotla),¹ Mahorana (Sangrur),² Sanghol (Fatehgarh Sahib),³ Ropar⁴ in Punjab, and Daulatpur (Kurukshetra),⁵ Balu (Jind),⁶ Banawali (Fatehabad)⁷ in Haryana, which provides a scope to look into the general pattern of agricultural in ancient times.

We have already mentioned that the food production developed in the Harappan levels. So it deserves a discussion in a chronological manner starting

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with the phase of Harappan civilization. The main settlements in this region are Banawali, Rakhigarhi, Banawali, Ropar, Balu, etc. The botanical remains from Rohira, Banawali, Balu, Sanghol reveals the variety of crops which may provide significant points in regard to the pattern of cultivation. The list may be categorized into the Rabi and kharif crops. The barley, wheat, gram, mustard, pea, fenugreek, lentils are the Rabi crops whereas the cotton, millet, sorghum, sesame, rice, legumes are Kharif.

The subsequent PGW-GW people however, possessed an advanced technological know-how in the fields of metallurgy, glass manufacturing and pottery making. But we find more or less the continuation of same crop composition of the earlier Harappan phase. The iron tools however reported from these levels in the region but none of them seems to be an agriculture implement. These are mainly the artisanal or defensive tools.

In the subsequent levels of NBPW-RW noticed two innovations i.e. the greater use of iron technology in agricultural⁸ and application of paddy transplantation in the upper and mid-Ganga valley. This would certainly improve the operative potential of people. Though we do not have exclusive study on the botanical remains of this period, still on the basis of such cropping evidences from nearby settlements in upper and middle Ganga valley, believe that our study region by this time also established contacts with these regions which would contribute in the migration of such skills, technology, etc.

The next phase represents the development of Kushanas. The study on botanical remains from their habitational levels⁹ suggests the increase in the agriculture produce and cultivation of certain new crops. The new crops are identified as pea, fenugreek (Rabi) and sorghum, green gram, black gram, cow pea, Hyacinth bean, rice, cotton, castor (kharif).¹⁰ Several of the plants are known from earlier cultural phase (LH) – Wheat, lentil, green gram, Rye are also continued. Although rice has been reported from Harappan levels at Balu, Kunal and Sanghol but its yield was however limited due to sown in the field. Thereafter in NBPW-RW its cultivation experienced the transplantation technique which offers more yield in relatively less time and provide surplus.¹¹ Moreover the extensive variety of fruits from Kushana levels at Sanghol is interesting in its own right and suggests a regular practice of horticulture.

Emerging cropping patterns- On the basis of aforesaid archaeological remains we made certain observations in regard to the emerging cropping patterns. The list of crops clearly suggests the practice of raising two crops in one harvest year, i.e., rabi (winter) and kharif (monsoon). Interestingly all these crops have been cultivated during the 19th century in region as well which thus indicates the long-term continuity in the agricultural practices.

The continuous production of these crops from ancient to modern times requires understanding that how these crops were grown in the distant past in the absence of better operative forces, irrigation and other facilities. It may propose that there might existed some level of technological expertise like plough,

ploughshares, implements in the Harappan times but the fact is that no direct evidence of any of these yet reported from Harappan sites. So it might believe that these were made of some perishable material, most probably wood. Some circumstantial or indirect evidences in this regard have, however, comes from the ploughed field from Kalibangan I¹² and a clay model of plough from Banawali. On the basis of these two discoveries I may suggest that the people of this area somehow were aware of agricultural tools which might had comprised of simple stone or wooden tools.

Though there are no definitive archaeological evidences to demonstrate the mechanism for raising these crops without or low metal implements in the remote past in the region, we may draw some reconstruction from the cropping practices of modern or pre canal times. This is partially corroborated by the fact that topography, soil types, location of their (Harappans) settlements requires no sharp, heavy metal tools.¹³ Moreover uptill the beginning of green revolution agriculture activities, this ancient yield patterns depends on an easy arable farming of dry crops (millets, gram, barley) as per the internal dynamics of soil (porous, self-aerated and well drained). Moreover, we know that the loam and sandy are the main soils of the region. These soils infact do not demand deep ploughing, manuring, frequent tilling and much water in the form of irrigation in the course of cultivating the Rabi crops of barley, gram, mustard, lentil, etc. The main requirement is the soil moisture which could be achieved by the winter showers. We also have an important evidence of the cultivation of pulses which are helpful in fixing the atmospheric nitrogen and enhancing the soil fertility. This is benefit in the growth of kharif crops at the same fields. And despite the threats of droughts these soils were less formidable with simple copper technology and even in subsequent PGW-GW levels with limited or simple tools of iron. We may add that wooden implements in agriculture such as *hal*, *danti* / *daranti*, *gandasa*, *dinga*, *jua* (yoke), *lothan/mund/panyari* ploughs, *sohagga* (clod cruser), *jondra*, *jera*, *giri* or *ud* were commonly practiced in Karnal and Rohtak even during the British period.¹⁴ For irrigation purposes we may purpose that the water would raise by dal and basket method. We also have the reference of the various kunds, tanks (*chuhi*) in which rain water got accumulated during rainy season¹⁵ otherwise the cultivation depends mainly on *barani* or rain water.

The picture emerges from above discussion is that it was not the heavy metal implements but the skill of cultivators which was significant in the agriculture activities. In this the dry (*barani*) farming appears to have been practicing since Harappan until the 19th century or can say the phase prior to the dams and canals. By following these indigenous methods or approaches such as mixed cropping, crop combination, inter-cropping, fallowing, crop rotation, draught resistant crops, *dofasli*, etc. and under the available natural resources and limited and simple tools, the earlier habitants arranged to maintain nutrients and moisture in soil and thus ensure their subsistence even on the apparently inhospitable part in the south and southwest of the study region. The first two methods ensure that if one cultigen

perishes, another survives in dry year. This combined farming of crops like *gochini* (wheat + gram); barley + gram; *gwar*, *bejhar* (barley + gram) and *gojra* (barley + wheat) were very effective in the time of pre-green revolution in Sirsa, Gurdaspur, Gurgaon, Ludhiana and Rohtak and others.¹⁶

Thus from the above discussion we get that the people employed certain strategies to utilize the dynamics of ecology - soil, climate, and water resources under their low technological expertise, and could ensures the minimum level of food production and thereby to minimize the risks. And the same activity had been continued in the region up till the starting of the project of canals in the middle of 19th century by the Britishers.

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Historical Sites of Mayurbhanj: A Study of Badasai

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Abstract

Mayurbhanj, the erstwhile Bhanja State, is a treasure house of historical sites and monuments. It was christened after two medieval ruling families- the Mayuras and the Bhanjas. The name of this ex-state under the early Bhanja ruler was Khijinga mandala with headquarters at Khijinga Kotta. It is bounded in the north by the Singhbhum district of Bihar and Keonjhar district of Odisha, on the east by Midnapore district of west Bengal and Balasore districts of Odisha and on the west by the district of Keonjhar and Singhbhum. Nature has endowed the district with rich forest, minerals and other natural resources.

Mayurbhanj, the erstwhile Bhanja State, is a treasure house of historical sites and monuments.¹ Mayurbhanj boasts of innumerable sites representing early Stone Age middle Stone Age culture and late Stone Age culture. Excavations have yielded numerous copper plates and inscriptions providing ample materials for the study of art and architecture of ancient and medieval periods of the area.³ Among the important copper plate inscriptions most important are Bamanghaty plate of Ranabhanja, Ukhunda plate of Prithivibhanja, Keshari Plate of satrubhanja, Adipur plate of Narendrabhanj, Ranabhanja and Durjyabhanja, and Khiching grant of Madanbhanj. The stone inscriptions which are invaluable to the study of history, culture, art and architecture are found in the Baripada museum-stone inscription referring to Satrubhanja, the khiching museum inscription on the pedestal of the image of Avaloketaivara referring to Dharanivarah and Kirti during the period of Raya bhanja.

The present district has uncountable historical sites; all historically important still narrates the political, art and architectural history of the past. Of these sites⁴

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Badasai or Barsai boast of architectural treasure of extensive heaps of ruins, numerous tanks, images of different gods and goddess of different religion, ruins of different temples making it the most important historical sites of Mayurbhanj.

An interesting legend associated with once prosperous village of Badasai seeks to explain the causes of destruction of the village.⁵ It is believed that Badasai was a prosperous village during the reign of Raja Damodar Bhanja, the Bhanja King. On being afraid of Maratha Invasion he fled from his capital Haripur to Bamanaghaty. During the temporary absence of the king and the royal family, the PataHati (State elephant) became wild and disorderly. It broke its iron chain and found its way from Haripur fort to Badasai (as it was called then). The people of Badasai got tired of the ravages of the state elephant and left the place making the area totally deserted and eventually ruined.

Among the vast ruins of Badasai, there is a stone temple which stands in the eastern part of the village. Called the temple of Pasa Chandi.⁶ The deity represents a grim skeleton figure with eight hands. The original temple was twenty one feet and six inches high and its base was twelve feet thick. Though the temple is in ruins the high artistic beauty of the temple is evident from the amalaka on the top of the temple. An interesting feature of architecture is that whatever is left of the temple indicates the influence of Dravidian architecture. The original image of Goddess Pasa-Chandi has been removed and shifted to Baripada and in its place an image of Narasingh has been installed. In front of the temple there is a courtyard where heaps of stones are lying scattered around.⁷ It is assumed that these are the ruins of the Natamandira. There are remains of a Kurumbera (enclosure) which existed in early times around the temple. This Kurumbera is about 200 by 200 feet. During earlier times on each side of the simhadwara (Lion-gate) of the temple there was the figure of a lion standing on an elephant. Now these two figures have been replaced and installed in the courtyard of the temple. The sculptural beauty of the figure of a lion piercing the head of an elephant is superb and speaks volume of excellence of the sculptors of the period. The figures of the Goddess and lion are made of excellent chlorite. Formerly people called this place Naramunda-Bali as numerous human sacrifices offered to this goddess.

On the bank of a large tank in Badasai is a small figure popularly known as Chandrasena. The villagers regard Chandrasena as the Chief deity of the village. On the full moon day of vaisakh month of odia calendar a festival called Uda-parva or the hook swinging festival is celebrated with great pomp. But the fact is that the deity worshipped so fervently is not an image of any Hindu God. But simply a small Buddha Chaitya made of stone which is 1.5 feet high.⁸ On each side of the Chaitya is a naked figure which appears to everyone to be representation of Bodhisattas in a crude form. On the left side of Chandrasena is the image of a goddess with two hands. She is popularly called Kalika. She holds a Kind of broom-stick in her right hand and in her left hand a jar with a figure of an ass by her side. The broom in deity Kalika's hand signifies typical sculptural style associated with Mayurbhanj.

Besides Maa Pasa Chandi and Kalika another deity Maa Raotani is considered still another presiding deity of the village. Seated beside a tank out of more than fifty tanks found in an around Badasai .MaaRaotani is the figure of a goddess with four hands- seated on a throne.'Itis believed that Maa Raotani represents Dharma. She is there to protect the area from the onslaught of evil and preserve Dharma and Niti in the area. It is a great symbol of preserving social order in the village and protection of weaker sections of the society from injustice.'

Besides these three main deities numerous other image of gods and goddesses belonging to¹⁰ ancient period namely the images of Goddess Kanaka-Durga, Kalimayee, Kotasini, Mangala, Chandi Thakurani, kenduasini, Simhavahini, Ganjai Budi are found in different locations of Badasai. The interesting thing about these village gods and goddesses is that mostly they are found on the banks of tanks and at the foot of the bamboo groves or under big trees.

Another noted feature found in the tradition of this historically important religious site of former Mayurbhanj state is that the conservative rigid caste hierarchy of Vedic society has failed to make inroad into the social structure of this ancient city. This is probably the only place in state where local Brahmins are considered not eligible to perform the worship of the village deities. The non-Brahmin priests are called the Dehuris who performed the worship of deities. Even now they have maintained their caste superiority in the social hierarchy of the area. They wear sacred thread, profess Hinduism and perform Puja of the Mangala Thakurani. Another important non-Brahmin pujari tribe is the Bathudi tribe of the area. They performed worship of Mardaraj.

The Present area of Badasai was formerly occupied by four prosperous villages namely Languli, Patapur, Balimundal and Kumara Sasana. These are now an extensive field and bear the vestiges of vast archeological ruins in the field of low mounds. Though now in ruins, the ancient temples of Badasai makes it one of the most important Archaeological sites of Mayurbhanj.

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6

Religious Life In The Inscriptions of The Gupta Period

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Abstract

'The Golden period' of Indian History Gupta period is most remarkable for its social, cultural and religious development. In this time not only religious developed but also marked for its valuable literature and discoveries. The kings of Guptas were the most benevolent person to religion and literature. Its show the liberation and respect toward every religion. The Guptas are most remembering for their literary evidences, inscriptions and coins. So through my research paper it will be my effort to discuss this said aspect.

Key words: - The Guptas, Religion, Vedic religion, Vaisnavism, Saivism, Sakti culture and Saura

In Indian history the Gupta period is regarded as 'the Golden period' and it is most important epochs of the cultural, social and religious development of India. The Guptas ruled over vast empire in ancient India in the period between 4th century AD to 6th century AD has marked for extensive inventions and discoveries in science, art, literature, astronomy, mathematics, religion and philosophy. In all ages study of the social economical and religious conditions of a period is depend upon the availability of contemporary literary evidences, inscriptions coins, seals, and foreign information. Plenty of information about social, administrative and religious has been scattered all over India. The most important inscriptions of Gupta kings are Samudraguptas's Allahabad Inscription, Eran Inscription, copper plates of Nalanda and Gaya, IInd Chandragupta's Mathura, Udayagiri, Gadhawâ, and Saõchi inscription, Kumârâgupta's Bilasad, Gadhawa, Mathura Inscriptions, Skandâgupta's Junâgarh inscription.

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Religion in ancient India has existed since time immemorial. In the ancient societies, people worshipped the natural forces as it is believed that there were no religions in the pre-historic times. The Vedic texts reveal real popular beliefs and practices as yet uninfluenced by the sacerdotal class and they contain matters reflecting popular beliefs and practices. Thus, ever since the dawn of civilization, human beings have been holding some naive beliefs and performing certain rites.¹ In sixth century B.C. the old Vedic religion has gradually cease to a strong living force since the Upanishads had initiated freedom of speculation into the fundamental problem of life. Therefore Gupta Period was marked by great transformation in Hinduism and Buddhism. The Gupta period had witnessed the synthesis of Brahmanical Hinduism with heterodox creeds. The integration of various heterodox creeds like Saivism, Vaishnavism and Shakti cult with Brahmanical Hinduism, had marked the culmination of the Gupta period.²

In the regime of Guptas the vedic rituals very much popular. For that kalidasa in his *Malavikagnimitram* referred the Asvamedha sacrifice of king Pushyamitra.³ Though Samudragupta's Allahabad Inscription silent about the Vedic rituals but Nalanda copper plate inscription refer that, Samudragupta performed Asvamedha (Asvamedhahartu) and number of vedics sacrifices, 'Agnihotra', 'Ukthya', 'Sodasin', and 'Vajapeya'. Kumaragupta I had performed Asvamedha to showing his power. The Bilasat inscription of this king has referred Asvamedha. Damodarpur Inscription of the time of Kumaragupta I indicates the popularity of the Vedic cult in the Gupta era. Another Damoderpur Inscription of the same period described the practice of 'Pancamahayajna' the five sacred sacrifices of guptas. These sacrifices are highly traced on by Manu and Yajnavalkya in Gupta period.⁴ Bilasat S.P. Inscriptions of Kumaragupta I, referred using of the Asvamedha type gold coin in his region.

The inscriptions of Gupta Period illuminate the ancient Indian religion. Vaisnavism is viewed as a part of Bhakti Movement. The faction's beliefs and practices, particularly the concepts of Bhakti and Bhakti Yoga, are based principally on Upanishads and associated with the Vedas and Puranic texts like the Bhagavad Gita, the Padma, Vishnu and Bhagavata Puranas.⁵ According to Vaishnavism the Supreme Lord, Narayana is the first and foremost of all deities. Lord Vishnu incarnated as to Krishna to establish the Dharma in this world. He is properly known as Hari, Purusottama, Caturmurti, Parameswara, Achyuta, and Cakradhara.⁶ The concept of Bhakti reflected in Samudragupta's Allahabad record, 'bhaktyavanati-matragrahya-mrdu-hridayasya'. His son Chandragupta II claimed himself as the 'Parama-bhagavata', 'parama-vaisnava', 'Parama-daivata' and 'Acintya-purusha'. On the observation of cakravikrama type of his gold coins, he received gift from the hand of Vishnu.⁷ Kumaragupta I, son and successor of Chandragupta II was a follower of Vaisnava culture and this tradition was followed by his son Skandagupta.⁸ The Mandasor inscription⁹ of kumaragupta and Bandhuverma describes Vicg u as wearing the Kaustuba gem and a garland of full bloom lotus (Sasineva nabho VimalaKaustuvamaniveva.....). In the Junagarh inscription of Skandagupta begins with an innovation to Lord Visnu where visnu's victory on

king Bali has mentioned. The Manoharpur inscription of the time of Budhagupta records the names of the gods 'Svetavarahaswamin' and 'Kokamukhaswamin' both are representing the Varaha Avatara. The Matsya Purana assigned to the Gupta period also mentions different incarnation. So it is quite natural that the concept of avataravada becomes very popular in Gupta age. K.G.Goswami¹⁰ says that "Instances of the devotion to Visnu in his Varaha form come from different places of the country, viz. Udayagiri (400 A.D.), Bhritagaon (5th c. A.D.), Damodarpur in Bengal (5th c.) And Eran of 5th-6th century A.D." Another feature of Vaisnavism in the Gupta period is the concept of Sri and Lakshmi as Vishnu's wife as focused in the Junagarh Inscription of Skandagupta. So in the reign of Guptas Lord Vicg u is treated as a family member of the all aspects of life.

The Rgvedic Rudra ascensions in the classical age and he was popularly known as Siva. Siva was considered as the supreme deity and his so many names. He was Isa, Isvara, Maheswara, Parameswara, Pashupati, Trayambaka, Trinetra, Sthanu, Nilakantha, Visveswara, Mahakala, Hara, Girisa, Sankara, and Pinaki. There are eight different manifestation of Siva. Samudra gupta in his Allahabad inscription throw light on the famous puranic deity lord Pasupati.¹¹ The Mathurapur Inscriptions of Chandragupta II reveals the importance of Siva of this period. In this period the Linga is represents as God Siva himself. Mathura inscription states that Upamita and Kapila are two lingas which are in the name of two great seers who were attained salvation and became one with Pasupati. It is clear that Pasupati sect flourished in Mathura region as a resulting of preaching of Pasupati teachers like, Parasara, Upamita, Kapila, and Uditia. The Udayagiri cave inscription's of Chandragupta II is also a Saiva inscription.¹² It records the excavation of a cave as a temple of Lord 'ambhu by Virasena, a minister of Chandragupta II (bhaktya-Bhagavat-s-Sambho-r guham-akarayat). The Bilasat stone inscription of Kumaragupta I also have many information about the flourishing of Saivism. The stone Linga inscription of Karamanda of the time of same king is also Saiva information. This inscription starts with the 'namo Mahadevaya' and record a gift made by Prithivsen, minister of the king Kumaramatya, for the worship of Siva. The linga worship in this period thus proved by all sorts of evidences both literary and archeologically.

The importance of the feminine aspects of the Divine is come into existence from the early creation of the word. In Hinduism the Sakti means 'sacred force or empowerment', is the primordial cosmic energy and represents the dynamic forces that are thought to move through the entire universe. Sakti is the concept, or personification, of divine feminine creative power, sometimes referred to as 'The Great Divine Mother'. Sastra defines that sakti manifests herself with purusa and the Siva (ardhanariswara). According to a narrative in the Devi Mahatmya story of the Markandeya Purana text, parvati was created herself into Durga, as a warrior goddess to fight an asura (an inhuman force/demon) named Mahishasura. He had unleashed a reign of terror on earth, heaven and the nether worlds, and he could not be defeated by any man or god, anywhere.¹³

The Mahabharata elaborated the idea of Durga and Kali in the Arjuna's humns in Bhishma Parva and Yudhishthira's prayer in Udyogaparva which is through light on Sakta culture in the beginning of Gupta Empire. The coins of Chandragupta II of the Lion-slayer type indicate the 'Sinhavahana Durga' in different posture. The Gandhara stone inscription of Visvavarma, a samanta king under Kumaragupta I is an interesting record of Sakta cult. The Deogarh inscription also mentioned the concept of Divine Mother. The Bihar stone pillar inscription described the seven divine mothers in a beautiful sloka, "Brahmi Maheswari Chaiva Kaumari Vaisnavi tatha/ Mahendri Chaiva Varahi Chamunda Saptamataraha". Thus the Gupta people are also not unknown about the concepts of Sakta and Siva. Maharaja Bhimavarman, a conditional server (samanta) of Skandagupta is engraved a standing sculpture of Siva and Parvati in the Kosam Stone Inscription.¹⁴ Anantavarma¹⁵, a Maukhari King of Magadha also installed in the Nagarjuna hill near Gaya, an image of Parvati and Siva. During the reign of Budhagupta Maitrakas came into power in Valabhi. And they are the devotee of goddess.

There is a sect in Hindu religions who were worshipping sun as their supreme God. Three inscriptions of Gupta period indicate the existence of Saura cult. They are Mandasor Inscription, Indore copper plate inscription and the Sumandala plate. The Mandasor inscription of Kumâragupta is an authentic evidence of sun culture in Gupta age. The inscription is describing the migration of silk wavers of Gujarat and the temple construction of sun with stores of wealth. Fleet¹⁶ points out that, 'this temple is on a sand slab apparently rather good dark stone.' It indicates that the original temple was destroyed and the slab is sifted into there. The first stanza of the inscriptions is not clearly mentioning the Saura culture in that period. Fleet translates this stanza as like 'Perfection has been attained! May that sun protected you, who is worshiped by the hosts of God for the sake of existence and by the Siddhas who wish for super natural powers, and by ascetics entirely given over to abstract meditation and having worldly attractions well under the control, who wish for the final liberation of the soul and with devotion, by saints, practising strict penances, who wish to become able to counteract curses; who is the cause of the destruction and they commencing again of the universes! Reverence to that sun, whom even the Brahminical sages, through they knew the knowledge of the truth and exerted themselves, failed to comprehend; and who nourishes the whole of the three worlds with his ray diffused in all direction.....'. The stanza not only defines the superiority of sun but also describe as the creation destruction and preservation of the world. Siddhas liberation and strict penance shows that this type of thinking is very much followed by the same category of people in the Gupta age.

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Gupta Age: The “Golden” Period of Architectural Marvels

*Dharam Kaur

Abstract:

The foundation of Gupta Empire in the 4th century A.D marks the beginning of a completely new era. The Gupta period witnessed a tremendous progress in the field of Art, Science and Literature, this period may be described as “golden age” in the manner of degree of perfection it achieved- it was something that was never achieved before and has seldom been achieved since. The Gupta age, being an age of immense religious and spiritual interests, saw the construction of large number of temples and religious architecture. Thus the Gupta age works as a watershed in the arena of architectural flamboyance and magnificence. The iconographic images and sculptors of Brahmanical, Jain and Buddhist divinities were perfected and standardised, which in later centuries were served as ideal models of artistic expressions. But unfortunately, most of the examples of the Gupta architecture had been lost due to foreign invasions like that of “Huns”. Yet the remaining sculptures, temples and cave paintings provide an idea about the grandeur of the Gupta art. This paper seeks to probe the idea of power associated with the construction of such rich architectural marvels and the religious sentiment of the era conveyed through them.

Keywords: Gupta Age, architecture, religion, art

Temple Art and Architecture of Gupta Period:

The Gupta age indicated a new beginning in the history of temple architecture with deployment of new techniques and unique symbolic insertions. Free standing

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sculpture temples were the chief features of temple architecture during the Gupta period. The art and architecture of the Gupta period had a sense of deep spiritual quality and a vision which tries to record the higher and deeper truths of life. The early period had a more emphasis on Hindu art, but during the later period more emphasis on Buddhist art was given. Among the few examples of Gupta Architecture, the famous Dashavtara Temple at Deogarh in Jhansi District, the temple at Garhwas near Allahabad, the Vishnu temple of Tigawa in Jabalpur district, the Shiva temple of Bhumra in Madhya Pradesh, the temple of Parvati in the former Ajaigarh state, and the Buddhist shrines of Bodh Gaya and Sachi are considered important specimen of the Gupta art. The structures stand as the full-fledged testament to the heights achieved in the architectural style as well as depicting the authentic record of the reign of the Gupta Kings.¹

Other than the stone structures, the temple-architecture during the Gupta period was also erected using the bricks. The Gupta period is specially marked for the development of new temple styles. It was in the Gupta period that building with long lasting materials began, such as stone and bricks; it has marked the beginning of traditional Indian temple architecture.

Five main Types of Gupta Temples :

The Gupta architecture can be very broadly classified into five styles of temple building. These are: (i) a square building with a flat roof constructed over top and shallow pillared porch; examples are: the Kankali Devi temple at Tigawa and the Vishnu and Varaha temples at Eran. The nucleus of a temple—the sanctum or cella (garbagriha) in which the image of the God was placed—with a single entrance and a porch (mandapa) began with the Gupta era.²

(ii) An ambulatory (pradakshina) around the sanctum was added to the above type of temple and sometimes a second storey was also constructed; examples being the Shiva temple at Bhumara (Madhya Pradesh) and the Ladh-Khan at Aihole.

(iii) Nagara style (with a shikhara) was also the contribution of Gupta Age; notable examples are the Dasavatara temple (built in stone at Deogarh, Jhansi district) and the brick temple at Bhitargaon (Kanpur district). To provide elevation to the structure, a platform and towers are constructed. [The second and third types—storeyed and shikhara—further developed into two distinctive styles in the south and the north respectively.]

(iv) Rectangular temple with an apsidal back and barrel- vaulted roof above, such as the Kapoteswara temple at Cezarla (Krishna district).

(v) Sometimes a circular temple was constructed with shallow rectangular projections at the four cardinal faces; the only monument exemplifying the style is the Maniyar Matha shrine at Rajgir, Bihar.

[The fourth and fifth types appear to be survivals/adaptations of the earlier forms and do not appear to have much influence on subsequent development].

Buddhist Architecture of Gupta Period :

Buddhist art and architecture had flourished greatly during the Gupta period. In the Buddha images from the Gupta period, the Buddhist ideal of serenity finds a noble, calm and soothing expressions on his face, the smile on Buddha face suggested the ultimate harmony and knowledge achieved by the enlightened one. The magnificent red sand stone image of Buddha from Mathura is the most remarkable example of Buddha architecture during the Gupta period. The Buddha is shown here in all his sublimity, standing with his right hand in “abhayamudra” assuring protection, and the left hand is holding the hem of the garment. Similarly the standing Buddha from Sarnath is an excellent example of Gupta art in its maturity.³This image is carved from a light sandstone, it represents Buddha enthroned and giving his first sermon to the kneeling monks which are seen worshipping the Wheel of Law (DharmaChakra), which is a symbol of wisdom. The perfect execution of the figure along with its spiritual ecstasy and serene spiritual expression is truly worthy of the sublime being. Sarnath introduces not only a delicacy and refinement of form but also a relaxed attitude by bending the body in the case of the standing figure, slightly on its own axis.

Several significant Buddhist pieces of art were created after 7th century, during the reign of the Pala Dynasty and Sena Dynasty (730-1197). Images in bronze and hard black stone from Nalanda and elsewhere reveal a development of the Gupta style, with extensive attention towards ornamentation and fabrication. The Buddhist architecture of the Gupta period can also be revealed through two famous Buddhist stupas of that time. The caves that are made during the Gupta period that are of Buddhist and Hindus sects shows the architectural pattern of the Guptas. Ajanta, Ellora and Bagh cave paintings denotes the Buddhist outline.⁴

Sculpture of Gupta Period :

The Gupta period was marked as the “golden age” of Indian sculpture. Through centuries of evolution, this art of sculpture making has reached the stage of perfection during that time. The sculptors were perfect and skilled enough to transform stone into images of immense beauty. They created the technique that was unique to them and their period; they were under no external influence. Gupta sculpture outgrew the sculptural phrase of Bharhut and Sanchi, where the subject matter was animal figures and trees.. Sculpture making became a major occupation, with their perfect precision and mastery skills, they could shape the stone into any object of attraction and the sculptors with their skill played a prominent role in the religious revolution of that period.⁵

The seated image of Buddha belonging to ¹Sarnath has been rightly regarded as the finest of all Buddha images in India. It seems to convey the true messages of Buddhism. The main reason behind the success of Gupta sculpture lies in its attaining a balance between the symbolic attraction of the early medieval sculptures and the sensuousness of the Kushan figures. Images of goddess Ganges from

Besnagar, representation of gandharva couple soaring in the air from Sondani and reliefs of flying apsaras from Gwalior, sculptors like these also depicts the same passion, poise and conception as are seen at images of Sarnath.

Images and sculptures of Hindu deities created during the Gupta period too, went by the beauty and grace of their figures and grace of their spiritual being. Depiction of god Hari-Hara approximately in human size form from Madhya Pradesh, Vraha image of Udaygiri and the Vishnu image of Mathura are among the best example of Hindu images created during the Gupta period in their finesse. The four armed Vishnu here is depicted reclining gracefully on the coils of the “Adishesha”, whose seven heads form a roof over his crowned head. These images of Hindu gods and goddesses were made in very large numbers all across the Gupta regime. The spiritual expressions on faces of these images and moods of divinities were created according to the Puranic descriptions of their individuality. It looks like as these images and sculptures were made to translate the themes from Sanskrit texts or Purans into religious versions on stones.⁶

Art of the Gupta Period :

Apart from the Hindu and Buddhist architecture and sculpture of the Gupta period, paintings also occupied a very significant position during that period. The Gupta period was generally regarded as the classical peak of North Indian Art. The paintings had assumed a secular character during that period. The cave paintings on the walls and ceilings of most famous Ajanta caves are the representation of Gupta paintings. These paintings depict day to day life of palaces, scenes of gandharvas and apsaras, and social life of people. The gods and sages, kings and queens, men, women and children, birds and beasts, trees and flowers, palaces and houses, and the scenes of varying subjects, all painted in appropriate colour, carried their deeper meaning for men’s thought and imagination. But most of these precious paintings and art in the 29 caves of Ajnata got lost over the period of time and only a few of those paintings survive today. Even though the work on paintings at the caves started much earlier in 1st century A.D. but it’s only during the Gupta period that those paintings reached to their perfection.⁷ They basically adopted spiritual and secular themes for their paintings. The Bodhisattva-Padmpani painting of Ajanta represents Bodhisattva standing in a ‘trivanga’ style. His face depicts a youth with jewelled crown atop his head, holding a white lotus in his right hand. His face glows with pathos and sympathy for the fellow beings while looking below from heaven. These paintings of Buddha showed various incidents of his life as taken from Jataka stories, showed him giving sermons to his followers, appearing to be very life-like. For all these above mentioned reasons, the culture of the Gupta Age went by its unique value and excellence. Many features of that culture left there legacies for the future.⁸ The greatest works of such immortal sons of India as Kalidasa and Aryabhata, and the great objects of timeless appeal as Sarnath Buddha and the Ajanta fresco will continue to represent the glories of the Gupta Age.

Conclusion :

Thus the Gupta period marks a watershed in the history of Indian Art and Architecture. It marks the culmination and exhaustion of earlier architectural styles and a beginning of new age in which the growth and development of architectural activities thrived phenomenally. The material prosperity of the period is evident from the magnificent rock-cut temples and various other Buddhist shrines. And though very few structures have survived the ravages and plunders of time, the excavations at many sites like Ajanta and Ellora suggest the abundance of buildings constructed during this time. The pivot of the Gupta period was the human figure which suggests the obsession of the rulers with the power this figure symbolised. One of the best examples of Gupta Age is the seated Buddha in the attitude of *dharmachakrapravartana* from Sarnath which has come to symbolise the Gupta architectural style's ease of accomplishment and ease of technique.

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Date, Author And Authenticity of Kautilya's Arthashastra

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Abstract

Date, author and authenticity of Kautilya's Arthashastra were challenged by western scholars. But ending verses of Arthashastra indicates the text has been composed by Chanakya. In critical analysis of Arthashastra writer R.P. Kangle is not correlating excavation report, Megasthenes statement and verses of Arthashastra. But excavation report and its correlation with Arthashastra creates question mark on reliability of Megasthenes Indica.

Manuscript of the text and a commentary on a small part of it by a writer named Bhatt Swami was handed over by a Pandit of the Tanjore district to the Mysore Government Oriental Library.¹ The Kautilyas Arthashastra was composed in the fourth century BC has been challenged by several scholars. In 1914, J. Jolly expressed his doubt about accepting the work as genuine. In 1916, article published in Asiatic Society of Bengal and claimed the date of its composition as third century AD. This date was later accepted by Stein, J. Jolly & Winternitz.

Trautmann's tried to prove with the help of statistics that the Arthashastra was a composition of writings by three or four authors edited by Kautilya. His view was based on an analysis of the frequency of the use of Ca (and) and Vâ (or) in different portion of Arthashastra. Trautman also seems have used this argument to maintain that the Arthashastra was composed some times after the second century. Colonial writer and some eminent Indian scholars who were connected with the colonial rulers of India criticized that the Arthashastra is a late and inauthentic patchwork. Existence of Kautilya was denied by western scholars. A similar argument is advanced by Sir R.G. Bhandarkar that Patanjali in his Mahabhasya refers to the Maurya and Sabha of Chandragupta, Kautilya is not mentioned. It is

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argued by Winternitz that the Arthashastra in its genuine portion does not say anything about the Nandas, the Mauryas or King Chandragupta and Pataliputra.

Megasthenese report is available only in fragments and other Greek reports are of much later period. So far as argument of Bhandarkar is concerned Mahabhasya is not historical work. B.M. Barua says that the Arthashastra was composed near the beginning of the Christian era. Prem Nath assigned the date as AD 485-510, V.I. Kalyanov as the third century AD, E.H. Johnstone as 150 AD. But they have not however received much acceptance. Existence of Kautilya denied by many western scholars.

Mahabhasya is not a historical work. It is a treatise on grammar. Only such facts are mentioned by Patanjali as have some connection with grammatical rules.

In ancient India reference to contemporary events in works of any kind are as a rule hard to find. Winternitz says that the Puranas speak of Kautilya and do not mention him by his synonym Chanakya or Vishnugupta. The Puranas mention nothing about him as a teacher or as author. Actually the Puranas do not give a detailed account of the reign of Chandragupta or of the life of Kautilya. Ordinarily in one or two verses these refer to Kautilya or Chandragupta. Though the Puranas and the Kathasaritsagar of Somadeva do not speak of Kautilya as having written the Arthashastra, there are some statements by the Kautilya itself which positively assert that Kautilya was writer of the work. The ending verse of Arthashastra indicates the text has been composed by destroyer of the Nanda dynasty.

*येन शास्त्रां च शस्त्रां च नन्दराजगता च भूः ।
अमर्षेणोद धृतान्याषु तेन शास्त्रामिदं कृतम् । १*

Where though no name have been given there is reference to this Sutra as having been composed by him who revived the science & weapon and freed the earth from the domination of the Nanda King. They clearly refer to Chanakya.

Another argument of these western scholars is that the author of Arthashastra was from the south and Kautilya belongs to the north he could not have been its author. This is the mainly of Jolly. The geographical horizon of the author, on the whole points to a southern rather than to a northern home. Route and gems of south India occupy a prominent place in the work.

Another argument of western scholars regarding the Arthashastra is not a work of fourth century BC is that Megasthenese does not mention Kautilya. Regarding this argument we can say that the only fragment of Megasthenese work has been found it cannot therefore be firmly said that Megasthenese did not know Kautilya. There are so many unrealistic and idealistic statements made by Megasthenese that:

- Indian keeps no slaves
- Agriculturists are not prosecuted even in time of war.
- Indian never drink wine except at the time of sacrifice
- Indian did not involve in Litigation over pledges deposits
- They require neither seal nor witness

- The house and properties of Indian are left unguarded and the thefts are rare
- In Chandragupta reign there are few taxes
- They knew only five kinds of metals.
- Indian did not know the art of writing while Arthashastra mentions books, letter and passport
- City administration of Pataliputra is concerned, four part division of Pataliputra³, creates question mark on six- board of thirty members. It may be possible that Megasthenese influenced by Plato ideas of city administration by 30 members elected board.⁴ In critical analysis of Arthashastra, writer R P Kangle is not correlating Megasthenese statement and archaeological report and emphasizing that such type of corroboration is not correct regarding Pataliputra.⁵ Mauryan city of Pataliputra fortified by massive timbers. There are at least thirteen find spots of wooden timbers reported from modern Patna. Kangle ignored modern excavation report on Pataliputra and its correlation with Megasthenese and Kautilya, but in our opinion Kautilya is more reliable than Megasthenese.
- Jolly thinks that according to Megasthenese Indian did not know the art of writing while Arthashastra mentions book, letter, passport, registration, correspondence clerks and accountants. P.V. Kane says that no western writer would now say that writing was unknown to Indians in 320 BC.

Mention of the use of Sanskrit in Royal edicts is considered to be another ground for saying that the Arthashastra was not produced in the fourth century BC because Sanskrit came into use later than the Prakrit edicts. However, Sanskrit is an old language than Pali and therefore it cannot be accepted that the use of Sanskrit was later than that of Pali edicts Sanskrit certainly existed before Prakrit and its use must have long preceded that of Prakrit. One more arguments advanced by Keith Jolly & Winternitz to show that the Arthashastra was composed after the fourth century BC is that at the time of Arthashastra Metallurgy and mining industries were highly developed. The working of metal was state monopoly. Against this Megasthenese refers to five kind of metals produced in India and Strabo describes the Indian as inexperienced in the art of mining and smelting. Megasthenese also refers other metal other than five and Diadorus confirm this. According to Ktesius and Curtius India produced steel of high quality.

Kautilya mentions a large number of taxes while Megasthenese mentions only a few taxes. Kautilya mentions the sources of income at various places. Jolly has originally advanced the arguments of alchemy

Is mentioned in the Arthashastra, but alchemy was not present before first century AD. J. jolly tried to introduce the process of alchemy in Arthashastra for fixing date of text after first century.

The knowledge of alchemy which they were saying was borrowed in India from Greece in the first century AD. and process of alchemy in text indicates its date not before first century AD. But such type of interpretation is not correct and process of alchemy is not mentioned in Arthashastra.

So, far as T.R. Trautman's Kautilya and the Arthasastra his view was based on an analysis of the frequency of the use of Ca (and) and Va (or) in the different portion of the Arthasastra. Trautman's also seems to have used this argument to maintain that the Arthasastra was composed some times after the second century.

Va was more frequently used in those portions of the text where the subject treated is primarily political.

Ca was more frequently used in those portions of the text where the discussion is primarily theoretical.⁶

So, this difference in the frequency of use of Va and Ca does not indicate different authors. The author of the Panchtantra ascribes the authorship of the Arthasastra to Chanakya. He says in the introduction to his work.

ततो धर्मशास्त्राणि मन्वादीनी अर्थशास्त्राणि चाणक्यादीनी
कामशास्त्राणि वत्सयायनादीनी ।

In text he ascribes himself as Kautilya at the end of each of the hundred and fifty chapters or the work.

Another name by which the author is known is Vishnugupta and it is used only once by the author himself in the concluding verse of the work. From the Indian Epigraphical researches it is known beyond doubt that Chandragupta was made king in 321 BC and Asokavardhana ascended the throne in 296 BC. It follows therefore that Kautilya lived and wrote his famous work the Arthasastra somewhere between 321 to 300 BC.

In Mudraraksasa Chanakya is specifically equated with Vishnugupta as also with Kautilya. The play ordinarily name the hero as Chanakya but Chanakya while saluting Raksaya call himself Vishnugupta his gotra name Kautilya while parental name Chanakya.

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Bastar's Ghadwa Shilp: An Ancient Metal Cast Technology

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Abstract

*The Ghadwa shilp has become an identity of the tribal culture of Bastar. This metal cast technique has lineage to ancient civilization of Indus valley and Sumerian civilization. It is also called 'bell metal art'. The metal cast technique used in it is called **cire-perdue** or **wax-loss** process. The Ghasiacaste of Bastar makes these artifacts. We can find descriptions about this wax-loss process in many ancient literatures. So it can be easily inferred that it was quite well known in ancient India. There is an urgent need for us to preserve this art form for the future generations.*
Key Word: - Cire-Perdue, Dhokra, Animistic, Idolatry Madhucchista, Motif, wax.

Bastar an abode of numerous tribals has a rich heritage of Art and Culture. There is distinct influence of the society and culture of these neighbouring states on the life style of the Bastar Tribes. The rich knowledge of metal cast technology can be easily seen through the artifacts of "Ghadwa Shilp". This art form is also called 'bell metal art' as the same metal is being used in bell making.¹

In Bastar, this art form is being practiced by the people belonging to Ghasia caste. But it is very special to note, that the people who cast these Ghadwa shilp are not tribal people. Their caste is considered as one of the lowest caste in the society. According to Russell and Hiralal they are "A low Dravidian caste of Odisha and Central India, who cut grass, tend to horses and act as village musicians at festivals"² 'Colonel Dalton' has also compared them to descendants of Chandals.³ But in the due course of time, Ghasia Changed their cast's name to 'Ghadwa' based on their profession.

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Along with Ghadwashilp and bell metal, this metal cast technology is also called 'Dhokra' art in Bastar region. Actually in 'Halbi' dialect 'Ghadwa' and 'Dhokra' have the same meaning, 'to create'.⁴ The age of this world famous technology of metal casting is still unknown. As it is a traditional art practiced by tribals, it can be dated back to the discovery of copper and bronze. Although before tenth century it had not been mentioned in any texts. Its first evidence is found in the 'Shilp Shastra' called '*Madhucchista*'. But with the discovery of the Indus valley site of 'Harappa' and 'Mohenjo-Daro' many idols of bronze and copper were found which were made by the same wax-loss technique.⁵ A figurine of a dancing girl has been seen wearing same ornaments like the Maria tribal girls of Bastar. So sometimes, Maria tribes of Bastar are also called "*Proponents of Mohenjo-daro Civilization*." Along with this many other idols and articles were found from various archaeological sites in India, like the Buddha statue of Sultanganj. In the world wide spectrum Ghadwashilp motif has certain similarities with Sumerian Civilization.⁶ The motif of sun, moon found in Sumerian civilization are also found in the artifacts of Ghadwashilp. The remnants of this art have been traced back to the 'Vishnu Samhita'.⁷ All these facts confirm our beliefs about its ancient lineage. Although, there is no written document, but it is presumed that after the advent of Aryans, Dravidians would have moved to these forest lands. After settling in this region they would have started practicing this art form.

The earliest mention of this art of Bastar is found in "*The Industrial arts of India*" by G.C.M. Birdwood.⁸ He was an officer of The East India Company. 'Ruth Reeves' has also written in his monograph- "As early as 1500 B.C. vast bodies of Indian literature like the Rigveda, Sutras, mentions the prodigious production of arts and crafts, many of which were metal".⁹

With this ancient technique of metal casting the craftsmen make many baroque objects related to religion or rituals of the tribes. They also make utensils, ornaments and idols. In the procedure of making artifacts of Ghadwa shilp white ant's hill clay, clay of river bed, bee wax, brass or bronze alloy, wood charcoal etc. are used as raw materials. During my field work I got the chance to meet many able Ghadwa craftsmen of Kondagaon and Jagdalpur. This clay is called **rui-maffi**.¹⁰ It is kept in sun light till it dries. On drying, its uneven surface is made smooth and then waxing is done by the wax threads, which are made by a T shaped instrument named '**Pichki**'.¹¹ The clay mould is wrapped completely by a wax of uniform thickness. The detailings are done by these wax threads. After all this, river side clay and charcoal powder are mixed together and pasted over the mould. When it dries up, again it is covered with a paste of clay of white ant's hill and rice bran. Two or four holes are left and channels are made for the casting.¹² Through a funnel the craftsmen pour molten metal into the mould. After its cools down, the mould is broken and the cast figure is exposed. This finished article is dipped in tamarind water for shining.¹³



Many craftsmen of this shilp have won national and international awards and accolades. Late Dr. Jaydeo Baghel was one of them. His family is still pursuing this art form. Government of Chhattisgarh is helping these craftsmen to preserve this rich ancient technique of metal casting.

In the absence of written documents but on the basis of sculpture found in various excavations, we can easily say that this wax loss technique is a very antique and intricate metal art form. Either this method would have migrated to Indus valley civilization or, it would have come to Bastar from there, but it is clear that the style of metal casting is similar. This antique art form is being passed on from one generation to other, whose beauty has mesmerized the world. So, we need to support these artists and prevent middle men from entering this trade. Government should ensure proper price for these artifacts.

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Prevalence of Tantrism In Early Medieval Kashmir - A Re Look

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Abstract

The present paper attempts to highlight the prevalence of the malignant side of Tantrism in early medieval Kashmir. By citing several literary evidences belonging to the early medieval period of Kashmir, it is brought out that the turbulent political conditions prevalent in the valley had its deep impact upon the contemporary Kashmiri society and economy. There was a sudden outburst in tantric related activities from the Karkota period onwards. Tantrism was resorted to ruthlessly by the royalty and commoners alike in order to achieve their short term selfish goals. Morality was discarded in favour of base and mundane worldly gains. This tendency was seen with disfavour by Kalhana, Ksemendra, Bilhana and Somadevabhata.

Key Words : *Tantrism, benign, malignant, sorcerer, adherents, tantric lore.*

Tantrism or the Cult of the Tantra inspires a lot of awe, wonder and fear in the minds of people. It is surrounded by an aura of mystery which is often created due to the deficiency of information in the correct perspective. Tantrism is not a separate faith, but rather a combination of beliefs and practices that are capable of co-existing with the tenets of several major religious systems.

In the context of Kashmir, of the early medieval period, Tantrism permeated into the existing religious systems of Āiivism, Ūāktism and Buddhism. The literary evidences at our disposal, which will be cited subsequently, clearly point to the prevalence of the malignant side of Tantrism. And the reasons for this are not difficult to find. The turbulent political conditions had their impact on the

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contemporary society and economy. It also impacted the sense of morality of the people.

The Kaula school of Kashmir Saivism has a deep rooted relationship with Tantrism.¹ In Kaulism, attempts are made to unite Kula or Sakti and Akula or Siva.² And in order to reach the cherished goal of absolute unity, the Kaulas worship the Kula and Akula through the use of five ingredients, the **pancamakara**, viz. **madya** or liquor, **mamsa** or meat, **matsya** or fish, **mudra** and **maithuna** or sexual union.³ We are further informed that the said rituals must be performed only by those **sadhakas** who are gifted with a very high degree of self-control and who have transcended the sphere of morality and attained a very high level of spirituality. These Kaula **sadhakas** must always keep the supreme goal in sight and that is, realizing the Absolute. They must be disciplined enough so as not to get distracted by the practice of the means but should merely use these in order to achieve the end.⁴

The tantric element had also percolated into saktism of the period under study. The Sakti or the Mother Goddess was worshipped in Kashmir through the medium of the **Matrcakra** or the **Sricakra**,⁵ **Matrcakra** are of two types, viz. **svabhavika** (natural) or man-made. The **svabhavika Matrcakra** are regarded as gifts of nature and are worshipped by the people. For example the **Sricakra** at Hari Parvat, **Rajnicakra** at Ksir Bhavani and **Jvalamukhicakra** on the rocky hill at Khrew.⁶ The latter kind of **Matrcakra** as per Stein are prepared and worshipped by the pious Saktas in accordance to the rules of the **Tantrasastra**.⁷ It is a custom in Kashmir to lay down such diagrams on important functions and religious ceremonies.⁸

An in-depth study of the **Rajatarangini** points to the sudden spurt in the tantric related activities in the Karkota period and the subsequent time period. We are told of a **Krtyadhayin** or a Brahmin sorcerer who was well versed in the **Khaarkhodavidya**, i.e. a knowledge of Charms.⁹ He felt very jealous of a fellow Brahmin who was clever and had attained distinction in life.¹⁰ So the Brahmin sorcerer, overcome by extreme jealousy practiced **abhicara** (witchcraft) upon the innocent Brahmin and killed him.¹¹ The reigning king, Candrapida punished the guilty Brahmin.¹² The king's younger brother, the evil minded Tarapida took advantage of the situation. He employed the infuriated Brahmin sorcerer to practise **abhicara** and kill king Candrapida.¹³ Lust for acquiring royalty had led the cruel Tarapida to take the above mentioned extreme step. However, he himself met a similar fate at the hands of brahmins who killed him by resorting to secret witchcraft.¹⁴ There are several such instances mentioned by Kalhana in his fifth and sixth books. Even Queen Didda employed witchcraft against her political adversary, Mahiman and thus removed him from the political scene.¹⁵ Her lust for royalty led her to practise witchcraft in order to kill her own little grandsons, Nandigupta and Tribhuvana.¹⁶ King Hariraja was similarly killed by witchcraft which was got done by none other than his own queen-mother.¹⁷

The above mentioned evidences clearly indicate the full-fledged prevalence of **uccatana** (overthrowing on enemy) and **marana** (causing death to somebody)

rites in early medieval Kashmir. These are two of the six **Satkarmas** or the six black rites which were practised by the adherents of Tantrism in Kashmir. The widespread use of this malignant aspect of Tantrism was seen with disfavor and discomfort by the contemporary Kashmiri poet, Ksemendra. In his book **Carucarya**, he clearly states that one must not harm others by using tantra.¹⁸

Magic Spells And Rituals : Kalhana, Ksemendra, Bilhana and Somadevabhata have referred to certain magic spells and rituals in their respective works. According to Kalhana, complete mastery over a magic spell named **Hatakesvara** gave to its possessor absolute command over the underworld.¹⁹ Shastri is of the opinion that **Asura - Vivara** or 'habitat of the Asuras', in the **patala** is full of beautiful women.²⁰ He further tells us that the people of early medieval times were very keen to obtain pretty women along with abundant riches of the underworld. Consequently, they resorted to practising tantrism in order to fulfil their desires.²¹ This was also true to Kashmir. The evidence given by Kalhana, as mentioned above, proves this beyond doubt. Even Somadevabhata mentions in his **Kathasarit-Sagara** that there is an entrance into the **patala** in Kashmir.²² In his **Samayamatrka**, Ksemendra tells us about a cunning **ganika** who used to deceive the people interested in obtaining the beautiful women of the under-world. She used to lead them to deep wells and after taking their expensive clothes and jewellery, used to push them deep down the blind wells.²³

Kalhana informs us in his fourth book about the immense magical powers possessed by Cankuna, the buddhist minister of king Lalitaditya. Cankuna was the brother of the magician Kankanavarsa (one who rains gold)²⁴ It seems that Cankuna had learnt magic from his brother Kalhana tells us that this minister produced plenty of gold by using his magic powers and thus filled the treasury of Lalitaditya.²⁵ The given references reflect the general mood of the people of early medieval Kashmir. The people wanted to acquire untold riches instantaneously, by means of magic spells and charms, without working for it.

Kalhana provides us with several evidences regarding the performance of tantric rites and rituals in his **Rajatarangini**. A rite called **bhutabali**.²⁶ (offering to the spirits) and **Jatakarana** was observed with a sacrifice and festivities.²⁷ Another tantric sacrifice called the **Matsyapupa** is mentioned. This sacrifice is performed in relation to the tantric **Shraddhas**. The performer offers fish and cake at this sacrifice.²⁸ Kalhana tells us about another tantric rite called the **Gurudiksa** in which the **Sadhaka** is initiated as a **guru**. In Kashmir of the period under study, even women assumed the position of tantric Gurus'. And Kalhana did not approve of this.²⁹ Our author mentions another tantric rite called the **Mahasamaya**. To observe this rite, the participants were supposed to drink spirits in great quantity.³⁰ Among the kings of Kashmir who had received instructions in the tantric lore and who participated in the tantric rites, the name of king Kalasa is prominently mentioned by Kalhana. Kalasa participated in the tantric rite called **Mahasamaya**.³¹

Conclusion - The unsettled political conditions in early medieval Kashmir impacted the contemporary society and economy. The morality of the people was waning. Each wanted to further his own selfish interest. In such a dismal scenario,

the rites and rituals of Tantrism permeated into the existing religious systems. People resorted to tantric practices ruthlessly in order to achieve their own selfish interests. The literary evidences mentioned above clearly attest to the widespread prevalence of the malignant side of tantrism in early medieval Kashmir.

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11

Religious Movement Against The Mughals In Bundelkhand (With Special Reference To Mahamati Pran Nath And Chhatrasal)

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Abstract

Aurangzeb began his attack on *Hinduism* in an insidious way. Ninth April, 1669, he issued a general order, "To demolish all the schools and temples" of the infidels and to put down their religious teaching and practices, and for permission to live in an *Islamic* State the unbeliever has to pay a tax called *Jaziya*. *Aurangzeb* appointed a religious man as a "*Faujdar*" to repress the Hindus. Well set Organization has worked in favour the religious policy in his period. The punished of heretical opinions blasphemy against the prophet, and neglect of the five daily prayers or of the fast during the month of Ramjan, also lay within his province. The demolition of newly built temples was entrusted to him. *Such open attacks on Hinduism by all the forces of government naturally produced great discontent among the persecuted sect. Towards the close of the seventeenth century there arose in Bundelkhand a reformer named 'Mahamati Pran Nath', who called upon the people to prefer the essence to the forms of religion, a living faith to a dead mechanical ritual and the spirit to the letter of their scriptures; he insisted on the unity of the Godhead underlying the multitude of the idols of popular worship, invited earnest believers to his fold without distinction of caste or creed, and tried to form a brotherhood of the elect. Mahamati Pran Nath has actively supported to young, rising Chief Chhatrasal Bundela in Mughal Bundela struggle in Bundelkhand against the religious policy of Aurangzeb.*

Key Words- Mahamati, Faujdar, Muhtasib

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Bundelkhand is situated in the center of India. The traditional, Geographical, cultural & bilingual boundaries have been decided in the North from river Yamuna, in the south from river Narmada, in the west from Chambal river and in the east from Tones river since antiquity.¹ Bundelkhand was known as the centerpart between the kalindi (Yamuna) and Narmada in Gupta period. Bundelkhand was known as Jajjakhukti during Chandela period. The inscription of 954 A.D. indicates that the boundaries of Chandel King Dhang were extended from Maswat (Bhelsa), situated on the river Malwa (Betwa), up to Tames (Tones) river from Yamuna to Narmada river. The fort of Gopagiri (Gwalior) and Kalingar were also under the rules of chandela kings. ²This Janpadawas known as Bundelkhand in the mid of 16th century, just after the rise of Bundela Power. This region was known as different names in ancient period such as Puling, Dasharn, Chedi, Madhya Desh etc.³ This region was ruled by Chandelles before the rise of Bundela Power.⁴

Panna is a sanad state in the Bundelkhand Political charge of the central India Agency, lying principally between north latitude 23° 50' and 25° 2' and east longitude 79° 45' and 80° 42'. The state covers an area of 2,371 sq.miles.⁵ The chief town of the state Panna situated in 24° 43' north latitude, and 80° 12' east longitude. The town lying about 800 feet above sea level and 300 feet below the neighbouring hills in a valley containing several lakes.⁶

The early History of the tract in which the dominions of Maharaja Chhatrasal of Panna lay has been dealt with already in the Gazetteer of the Orcha and Rewah states. The History of Panna is intimately connect with that of Orcha in conjunction with which it should be read.⁷

After the revolt and death of Maharaja Jujhar Singh in 1634 A.D. the Orcha state territories were incorporated in to the Mughal Empire.⁸ The Bundela, however, irritated by the extinction of their principal chief ship, rose in all directions, and, added by the rugged nature of the country defied all attempts on the part of the Mughal authorities to reduce them to order. At this juncture, moreover, a leader appeared in Champat Rai Bundela⁹ Champat Rai was a grandson of Udayaditya, or Udayajit, the third son of Raja Rudra Pratap, the founder of Orcha, who had, on his father's death, received Mahewa (24° 24' N, 80° 10' E) in Jagir.¹⁰

Champat Rai Bundelas fourth son, Chhatrasal (Born in 1650 A.D.), lived to defy the imperial Government with success for half a century, keep his own provinces in constant turmoil, invade Malwa, and finally to carve out an independent principality in Eastern Malwa, with its capital at Panna.¹¹

In a short time Chhatrasal repeated success decided the wearers. Many other petty chiefs joined him, and even Durjan Sal, the Hada Usurper of Bundi, allied himself with the rebels of Bundelkhand. Chhatrasal followed the Maratha system of sparing the places that paid him a blackmail of one fourth of their standard revenue. (Chouth). As Aurangzeb became more and more deeply entangled in the Deccan, Chhatrasal achieved more brilliant triumphs, including the capture of Kalingar and Dhamuni and the loss of Bhelsa. The range of his raids was greatly extended.¹²

Organized Against Aurangzeb - In the 12th year of his reign, Aurangzeb issued orders (April, 9, 1669) to, "the Governors of all provinces to demolish the schools and temples of the infidels and strongly put down their teaching and religious practices."¹³ He had issued orders earlier prohibiting construction of new temples and repair of the old ones. The allegation that the temples were used as school which attracts students, both Hindus and Muslims seems to be doubtful. Should we believe that the Hindus had shaken off their sacred books, it meant. That the two communities had come very close to each other, which scared the Emperor that unless loose then identify.¹⁴

Whatever the motives of Aurangzeb might have been but his order that, "Report of the destruction of temple should be sent to the court under the seal of the 'Quzis' and attested by pious sheikhs,"¹⁵ must have been very irritating to the officers because such an order subordinated them to the 'Quzis' and the theologians.

In the thirteenth year of Aurangzeb's reign, Keshava Rai temple at Mathura built by Bir Singh Bundela at a cost of Rs. 3300,000 was raised to the ground. The idols studded with precious stones and adorned with gold works, were taken to Agra and there buried under the steps of Jahanara's mosque.¹⁶

The policy of temple destruction on which Aurangzeb launched in 1669-1670, created an opening which Chhatrasal at once seized. The Hindu population of Bundelkhand and the adjoining province of Malwa took up arms in defense of the altars of their Gods. They sighed for a bold leader who would repeat Champat's spirited defiance of the Mughal emperor and protect their religion. Chhatrasal was, therefore hailed as the champion of the Hindu faith and Kshatriya honor. Even Sujana Singh, the loyal Bundela Rajah of Orchha sent him a secret message of praise and good wishes.¹⁷

Aurangzeb's Religious Organization and his Religious policy- Mughal Empire from the time of Akbar, who followed a liberal policy. During the reign of Jahangir while the institution of Akbar proved too strong to be demolished all at once or completely suppressed the group of orthodox element began to show its reactions. The result of Jahangir's actions was an encouragement to the orthodox element the empire.¹⁸ With the accession of Shahjahan the orthodox section received greater encouragement, because in the outlook of the emperor they could see a definite leaning towards orthodoxy, but he did not permit the orthodox 'Ulama' to interfere in his administrative policies.¹⁹

Aurangzeb began his attack on Hinduism in an insidious way. Ninth April, 1669, he issued a general order, "To demolish all the schools and temples" of the infidels and to put down their religious teaching and practices²⁰, and for permission to live in an Islamic State the unbeliever has to pay a tax called Jaziya.²¹ Aurangzeb appointed a religious man as a "Faujdar" to repress the Hindus.²² Well set Organization has worked in favour the religious policy in his period.

The destruction of Hindu places of worship was one of the chief duties of the "Muhtasibs" or "Censors of Morals", who were appointed in all the sub division and cities of the Empire.²³ It was the duty of Muhtasib to regulate the lives of the

people in strict accordance with the quranic rules, and to enforce the prophets commands by putting down the drinking of distilled spirits, bhang and other liquid. The punished of heretical opinions blasphemy against the prophet, and neglect of the five daily prayers or of the fast during the month of Ramjan, also lay within his province. The demolition of newly built temples was entrusted to him.²⁴

Rise of Pranami Dharma in Bundelkhand-Such open attacks on Hinduism by all the forces of government naturally produced great discontent among the persecuted sect. Towards the close of the seventeenth century there arose in Bundelkhand a reformer named 'Mahamati Pran Nath', who called upon the people to prefer the essence to the forms of religion, a living faith to a dead mechanical ritual and the spirit to the letter of their scriptures; he insisted on the unity of the Godhead underlying the multitude of the idols of popular worship, invited earnest believers to his fold without distinction of caste or creed, and tried to form a brotherhood of the elect. The aims of Mahamati Pran Nath were abandoned by his sect when his successors in the leadership of the Hindu set up temporal dominion for themselves and made military drill take the place of moral self-reform and spiritual growth.²⁵

Mahamati Pran Nath, who was religious Saint like Kabir, in Medieval Period of Bundelkhand, was born in Jamnagar at Kathiawar, Gujarat. Mahamati Pran Nath of "Pranami Dharma" was undoubtedly the supporter of Hindu Muslim unity and religious liberism.²⁶ He tried to contact with Aurangzeb through the Mughal Nobles and Ulama for the aim of religious liberism in the religious views of different social Organization, but he failed.²⁷ Mahamati Pran Nath has actively supported to young, rising Chief Chhatrasal Bundela in Mughal Bundela struggle in Bundelkhand against the religious policy of Aurangzeb.²⁸

Chhatrasal has sent his religious followers of Pranami Dharma to Nepal for the publicity of liberal and religious views and feelings of his religious Guru Mahamati Pran Nath on the basis of Hindu religion, and feeling of Hinduism.²⁹ These followers were called Dhamis or Pran Nathis.³⁰

Although it was not an open rebel, but it was the organized rebel against the religious policy of Aurangzeb, which have tried to maintained with full devotion the Hinduism and brotherhood in Bundelkhand region.

Before the reign of Aurangzeb the Bundela were never persecuted on religious ground, and their collision with the Mughal government. Under Chhatrasal (1692 AD) the number of Bundela converts greatly increased, and with them the guru's wealth. He organized a permanent source of income. A band of agents were stationed in every parts of Bundelkhand.

Conclusion-Aurangzeb ruled for almost fifty years during his long reign the Mughal Empire reached its territorial climax. Aurangzeb's political and religious policies in the context of social, economic and institutional developments.

The general order of Aurangzeb for the destruction of temple and closing of schools stood in sharp contrast with the religious policy of Akbar. This order made

the Mughal state a sectarian state the benefits of which were to go to the Muslims alone.

For Aurangzeb's extreme orthodox policy the Hindus were more responsible than the emperor himself. If Aurangzeb had received opposition just when he launched his policy of discrimination against the Hindus, he might have reconsidered his measure and would have stopped at a certain point. Aurangzeb's religious policy created a division in the Indian society.

The religious plea taken by Aurangzeb also provided a similar slogan to such Hindu chiefs who were not serving under the Mughals or were trying to carve out their independent Kingdoms on the crumbling structure of the Empire. Chhatrasal Bundela and his religious Guru Mahamati Pran Nath could appeal to the Hindu sentiment and pose as their champion and protector. The coronation of Shivaji characterized by observing the orthodox Hindu rites performed by Mahamati Pran Nath was almost a parallel declaration as that of Aurangzeb.

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Hereditary General Gangaraja And His Family

*Dr. Gangamma H.A.

Abstract

Hoysala Dynasty was ruled for about three hundred and fifty years. From 1000 – 1346 A.D., starting from Soseyur, in Mudgere Taluk of Chickmagalur District, Sala who was founder of this dynasty. The majority of Hoysala kings enjoyed a long period of rule. Bittideva, later called Vishnuvardhana is the greatest of the early Hoysala kings and also one of the most remarkable rulers of Karnataka. The period of Vishnuvardhana is considered to be the glorious days of the Hoysala dynasty. He is known for his valour. He was built a large Kingdom. The Hoysala kingdom extended up to Ramesvaram in the South and to river Krishna in the North. His reign is marked by glorious military campaign. He actually had experience in wars when his brother Ballala was alive and had gained enough experience before becoming a king. This he made use of in establishing the supremacy.

He was built a large kingdom. In 1115, A.D Bittideva was ready to confront any of the great powers irrespective of the consequences. By this time, he had mustered a strong army, earned the loyalty of able generals. He was able to put down his brave and faithful generals. Many of his beloved ministers and generals were Jains. The Generals two Mariyane brothers, the great General Ganga Raja, general Punisamayya, Mahaprachanda – Dandanatha Bittiyanna, and his own brother Udayaditya stood by him. Among them Gangaraja was very loyal and eminent general of Vishnuvardhana. GangaRaja descended from EchiRaja who was greatly Patronised by Nripakama.¹ He was third son of Echa.

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How Generals were selected by kings. The rulers of Karnataka used to put the members to tests and they were appointed and confided to only if they came out successful in that tests.² The fact that generally the rulers of Karnataka paid much attention to these qualifications while seeking man to occupy the high positions of ministers is amply borne out by epigraphs. The Hoysala records throw a flood of light on this aspect. A few instances of ministers may be noted. An epigraph dated A.D. 1136 reveals that Dandanayaka Vishnu emerged perfect in the four tests of character.³ They were selected generals very carefully. Sometimes they were selected able hereditary generals.

Gangaraja was one of the eminent General of Hoysala king Vishnuvardhana. Gangaraja was a great warrior – statesman, he assumed perhaps the highest rank at the Hoysala Court. In spite of the disparity in religion the friendship between Vishnuvardhana and Gangaraja was unalloyed. He gave a vast number of rewards and donations. In return Ganga Raja offered his faithful service to the Hoysala kings. Whatever territories he conquered he gave them over to his king. He considered that to live in treachery to a lord was a Naraka (hell). Under Vishnuvardhana he obtained the highest rank of a general and a minister as can be inferred from his titles. “Obtainer of the band of five great instruments. Maha – Samantadhipati, Maha – Prachanda – dandanayaka.”⁴ The statesmen – warrior.

He achieved a conquest in the battle of Hanugalin 1116 A.D., when Vikramaditya VI had sent a large army under his feudatories to subjugate the Hoysalas. Gangaraja won the battle and presented to Vishnuvardhana the stores and vehicles of those captured in battle. Ganga Raja’s most prominent part in the Expedition of 1116 A.D. He captured Talakadu took possession of Kongu, pulled out Chengiri by the strength of his arm shook the power of the Chalukyas and he had routed and driven away the Cholas from the fort. He had “brought - the whole Nadu under the dominion of a single umbrella, the king pleased his military achievements and offered him a boon”. Drive away the Tuigulas from Gangavadi. Sometimes before made agreement about reward between Dandanayaka and the king. Ex: After the conquest of Talakad, “The king offered him a boon”. Though Ganga Raja knew that the king would give him anything he asked, he only asked him the land Govindavadi⁵ and granted it to the god Gommatesvara.⁶ This reward was promised to him by the king even before he started for the conquest of Talakad⁷. Gangaraja always shows his loyalty and his military work. How helpful he was to his lord Vishnuvardhana poetically described: “As Thunderbolt to Indra, as the discuss plough to Balarama, as the spear to Subramanya as the bow Gandiv to Arjun even so, does Ganga conduct the affairs of the king Vishnu⁸ Another record, it is said that he was the raiser up of the Kingdom of Vishnuvardhana⁹ he was called Svamidrohagharatta i.e, a mill – stone to traitors to his lord.

The capture of Talakadu was a Joint effort of the king and his generals, but the hero of this battle was Gangaraja. Then Gangaraja attacked the region of Adiyama, a Chola feudatory, in this battle Adiyama was killed the victor Gangaraja to capture their capital their treasure, their elephants and their wives.¹⁰ Prof. S.

Settar says about the capture of Talakadu, the capture of Talakadu was probably the most thrilling event in 12th century history, it was also the first great military achievement of the Hoysala king Vishnuvardhana and General Gangaraja.¹¹ Gangaraja received villages Parama, Bindiganavale and Govindavadi, besides titles like mahasamantadhipati, svamidrohagharatta and Purnakumba,¹² probably he remained for ever attached to the court, as a close councilor of the king.¹³ Boppa also given a free hand to renovate or build Jaina bastis all over the kingdom.

Boppa or Echa was the son of Ganga Raja and his wife Nagala Devi. Like his father he was a faithful servant of the king and became a great general. With great success Bappa Deva carried the Hoysala arms to the mountainous Nilgires and subdued the tribes. He was an able support of his king towards the latter part of his reign and had the titles of his father to his credit.¹⁴

There was an inter relationship between Ganga Raja's family and Dandanayaka Mariyane's family. Ganga Raja was the brother-in-law of the senior Dandanayaka Mariyane, and the two brothers, junior Mariyane and Bharata, were the brothers-in-law of Ganga's son Bharata.¹⁵

Gangaraja was a Jaina, constructed the Jain Bastis by him. His relatives also constructed and renovated the Basadhis. They gave grants to maintain the Basadhis. The king Vishnuvardhana also gave grants to Gangaraja & this family. Whenever Gangaraja returned to the court with the successful military expeditions, the king made lusty grants to him to promote their religious interests. This no doubt emerges as great builder. Vishnuvardhana granted to Ganga Raja and his family about half a dozen villages at Parama, Govindavadi, Javagallu, Bindiganavile, Tippur¹⁶ the village Parama granted it to the Jaina Temples erected by his mother Pochala devi and his wife Laxmi!¹⁷ The land Govindavadi granted it to the God Gommatesvara.¹⁸

In about 1117, Gangaraja established a suburban settlement at Jinanathpura at the northern foot of Chandragiri,¹⁹ He did not build any temple here,²⁰ but his father, Peri – Echiraja, built the Aregal Basti.²¹ Kattale Basti, built by Gangaraja for his mother Pochavve.²² Gangaraja was credited with the renovation of several Jaina Bastis in Gangavadi and Hoysala country.²³ A record informs us that general Gangaraja built and endowed a Jaina basti at Hadaravagilu in murmur of his brother Sovana – Dandanayakas. An inscription of Sravanabelagola states that Gangaraja granted imperishable gift to provide for worship in the Jina temples erected by his mother Pochaladevi called Kanne Basadi,²⁴ and his wife Lakshmidevi so that his fame spread abroad.²⁵ He renovated all the Basadis or Jina temples of Gangavadi, he had the enclosure built around Gommatadeva of Gangavadi.²⁶ inscription states that the general Gangaraja erected the Jaina temple Indira kulagrahara. Now Known as Sasana basadi. He is described as the son of Pochambika and disciple of subhachandradeva. From the Inscription that subhachandradeva played an important part in the family of Gangaraja, who was his disciple. His wife Laxmidevi and his sister Demati were the Lady disciples of the guru.²⁷

Other than this Gangaraja's brother Bammadeva and his wife Bagganabbe are famous for their charitable works. Their son Echa raised constructed Jaina temples in holy places and Gangaraja's sister-in-law erected many Jaina images.²⁸ Gangaraja's mother, died perhaps by the performance of the rite of Salekhana. Like this Gangaraja and his family worked as Generals under king Vishnuvardhana and his predecessors. But Vishnuvardhana and Gangaraja was rare combination. Because both of them had good understanding, Gangaraja, the conqueror of Talakadu, a descendent of the Ganga family, Gangaraja was a favourite general of Vishnuvardhana, and one of the eminent General of Hoysala Kings. He died in 1133 A.D. When the king was at Bankapura and had just slain the Kadamba general Masana in the battle at Hanugal and that his son Boppa erected in his memory the Parsvanatha temple at Halebid, otherwise called Drohagharatta – Jinalaya from one of the titles of Gangaraja.²⁹ General Boppa also caused the construction of Santisvara Basadi at Kambadahalli and Echikayya was Gangaraja's elder brother's son who built some Jaina temples at Sravanabelagola. In 1138 A.D. Echana, the learned son of Gangaraja built the Jaina temple Trailokyaranjan also called the Boppana – chaityalaya.³⁰ The Trikuta Jaina temple was built by Parsva, a minister and son of general Gangaraja.

The history of Dandanayaka Gangaraja's great family of hereditary soldier – statesman of Brahmin origin. He was the chief promoter of the Jaina Doctrine. His noble character and unrivalled skill in war was devoted to the service of Vishnuvardhana and brought him great fame. Under Vishnuvardhana he obtained the highest rank of a general. The friendship between Vishnuvardhana and Gangaraja was unalloyed. He gave a vast number of rewards and donations and encouraged him to renovate the ruined temples of Gangavadi; in return Gangaraja offered his faithful service to the Hoysala king Vishnuvardhana. During war's the Generals of Hoysalas played an important role in the expansion of the territory also they gave protection to kings. They also served as administrators in important position in government. Gangaraja and his family constructed and renovated the Jaina temples. They were very faithful in Jaina religion.

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13

Role And Importance of The Sources In Making History

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Abstract

The study of Medieval Indian history remains partial without of thorough and exhaustive study of the provincial kingdoms some of which played a more important role during the medieval age than the imperial sultanate of Delhi. The treatment of the present study of sources convenience has been done reign-wise. Pre- history is concerned with the period for which there is no written source, and history is basically on written material. Pre-history sites differ from historical sites in several respects. Although writing was known in India by the middle of the third millennium BC in the Indus culture, it has not so far been deciphered. Thus, though the Harappan knew how to write, their culture is placed in the Proto-historic phase. The same is the case with the chalcolithic or copper Stone Age cultures which had no writing. Decipherable writing was known in India only in the third century BC with the Ashokan inscriptions providing solid evidence for historical reconstruction from that time.

Historians get their information from two different kinds of sources, Primary and Secondary. Primary sources are the most important tools an historian has for developing on understanding of an event. Primary sources serve as the evidence an historian uses in developing an interpretation and in building an argument to support that interpretation.

All people and peoples are living histories. The use of Primary sources exposes students to important historical concept. Though Primary sources the students directly touch the lives of people in the past. Interpreting historical sources help students to analyze and evaluate contemporary sources-of newspaper, reports,

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television and radio programs and advertising. Primary sources are original materials that have not altered or distorted in any way. Information for which the writer has no personal knowledge is not primary, although it may be used by historians in the absence of a primary source. In the study of history as an academic discipline, a primary source, also called original source or evidence is an artifact, a document a recording or other source of information that was created at the time under study.

In scholarly writing an important objective of classifying sources is to determine their independence and reliability.¹In context such as historical writing. It is almost, always advisable to use primary sources.² Though the terms primary and secondary source originated in historiography, as a way to trace the history of historical ideas.³ In political history primary sources are documents such as official reports, speeches, pamphlets, posters or letters by participants, official election returns and eyewitness accounts. In the history of idea or intellectual history, the main primary sources are book, essays and letters written by intellectuals these intellectuals may include they are secondary sources in their own topical fields. In religious history the primary sources are religious texts and descriptions of religious ceremonies and rituals.⁴A study of cultural history could include fictional sources such as novels or plays, in a broader sense primary sources also include artifacts like photographs, newsreels, coins, paintings or buildings created at the time. Historians may also take archaeological artifacts and oral reports and interviews into consideration. Written sources may be divided into three types.⁵

Many secondary sources provide not only information but a way of making sense of that information. We should use a secondary source if we wish to understand how and historian makes sense of a particular event, person or trend. One of the most important tasks in reading a secondary source is find and understanding that particular author's interpretation. The present discussion, include not only the assess of some sources and also discuss the role and importance of the sources in making history.

Tarikh-i-Firista or Gulshan-i-Ibrahimi- It is the popular title of the book written by Muhammad qusim Hindu shah Astrabadi generally known as Frishta. Tarikh-i-Frishta has received maximum attention from all modern writers had extensively drawn upon this work. Frishta completed his work in A.H. 1015/A.D. 1606-7 and dedicated it to Ibrahim Adil Shah.⁶ For a history of central Province and Deccan Frishta's work has a special value. Writing from the Deccan he had easier access to information particularly relating to Malwa and Deccan relations. The method of writing the history of the provincial kingdoms separately as followed by Frishta has one great advantage in as much as one may compare the narrative of the same incident in the sections of the two kingdoms.⁷

Muntakhabu- I –Tawarikh- It is written by Mula Abdul –Qadir Badayuni, having been an Orthodox Muslim,⁸ not only developed a strong dislike for Akbar's free thought and eclecticism but became thoroughly disgusted with Akbar's patronage of men of different persuasions to the detriment of the Muslims who alone claimed to have the sole title to government offices and patronage. He therefore, wrote his ' Muntakhabu-I-Tawarikh' with the view of a bigoted Sunni and as such it contained

many hostile but interesting criticism of Akbar.⁹Badayuni's Muntakhabu –I–Tawarikh is a history of India, covering the period from the days of the 'Ghaznavides down to the fourteenth regional year of Akbar. It contains three parts. The first records the history of India from Subuktigin (A.D. 977-98) down to the death of Humayun. (1556 A.D.), the second is devoted to cover only the first forty years of Akbar's reign. The third and the last part contains the biographical accounts of the saints poets and men of letters were attached to the court of Akbar.¹⁰ Other Badayuni's work is most important like Tarjuma-i-Mahabharata, A Persian translation famous Hindu epic Mahabharata in Akbar period (1582-1583), Tarjuma-i-Ramayana, A Persian translator of Superb epic of Hindu namely Ramayana in Akbar reign (1584 A.D.). He is also translated Tarjuma-i-Tarikh-Kashmir, Persian translation of Rājataranginī (1590 A.D.), and history of Kashmir. This source gives us new information on many subjects, based on his own personal knowledge and as such his accounts for the reign of Akbar, his contemporary, are extremely valuable. It is the most celebrated one amongst all the work of Badayuni.¹¹

Burhan-I-Ma'athir-Saiyid Ali bin Azizullah Taba The author of Burhan-I-Ma'athir completed his work in A.H. 1000/A.D.1592 and dedicated his work to Burhan Nizam Shah of Ahmadnagar. He traced the history of the Brahmins during the Bidar and the Gulbarga period and the Nizamshahi of Ahmadnagar. Later he added some more matter and brought the history up to A.H. 1004/A.D.1596. Though Saiyid Ali Taba Taba at many places uses his imagination without caring to examine properly his statements, yet his work Burhan-I-Ma'athir contains much information not to be found elsewhere. In tracing the relation of Malwa and the Bahmani, kingdom Burhan-I- Ma'athir is of great help.¹²**Ritaz-ul-Insha-** Ritaz-u-Insha is a collection of letters of Khuwaja Imad-ud-Din Mahmud Gawan. These letters are either those which were written by Mahmud Gawan at his own initiative or those written by him at the instance of the Sultan. The latter's including the correspondence that took place between the Deccan and Malwa and Deccan and Gujarat during the reign of Mahmud Khalji. These Letters are very informative and are useful in tracing the relations of Mahmud Khalji (I) and the Deccan.¹³

Archaeological Sources- The methods of archaeology help us to recover the material remains of the past relating to ancient, medieval and modern periods of our history. In India and many other countries, archaeology is used to study pre-history and ancient history. Pre-history is concerned with the periods for which there are no written sources and history is basically on written material. Pre-history sites differ from historical sites in several respects.

The Ancient Indians left innumerable material remains. The major part of these remains lies buried in mounds scattered all over India. It may be of different types-Single-culture, major-culture and multi-culture. Single- culture mounds represent only one culture throughout. Some mounds represent only the painted Grey ware (PGW) culture, others Satvahana culture, and yet others that of the Kushanas. In major-culture mounds, one culture is dominant and the others are of secondary importance. Multi-culture mounds represent several important cultures

in succession which occasionally overlap with one another. As is the case with the Ramayana and Mahabharata, an excavated mound can be used to understand successive layers of the material and other aspects of a culture. Excavations have brought to light the villages that people established around 6000 B.C. in Baluchistan. By excavation we learn of the life people lived in different area on different ages.

Their dates are fixed by various methods of them; radio-carbon dating is the most important. Radio-carbon or carbon¹⁴ is an isotope of carbon. Which is present in all living objects? It decays, like all radioactive substances, at a uniform rate. When an object is living the process of decay of C¹⁴ is neutralized by absorption of C¹⁴ through air and food. However, when an object ceases to be alive, its C¹⁴ content continues to decay at a uniform rate but ceases to absorb C¹⁴ from air and food. By measuring the loss of C¹⁴ content in an ancient object, its use can be determined. It is known that the half- life of C¹⁴ is 5568 years.

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14

The Royal Palaces of Bijapur

*M. N. Bennur

Abstract

The Adilshahis of Bijapur ruled from 1489 to 1686 In Deccan India. During this period they made Bijapur 'Queen of Deccan' because of their achievements and remarkable Palaces that stand as eloquent testimony to the bold conception, daring design and skillful architecture. Their architecture is the most satisfactory of all the Deccan styles, Turkish and Indo-Islamic. The prominent palaces in Bijapur are Faroukh Mahal AnandMahal, Jahaz Mahal, Sangeet Mahal, SethManzil, MubarakMahal and others. The palaces built by magnificent ornamental walls, lofty arch, octagonal rooms, geometricalceilings, the beautiful fresco and stucco works. The high quality of the workmanship of the Bijapur artisans designed nicely chiseled well finished cut stone work masonry, beautiful moldings and delicate carvings.

Key Words

1. **Cisterns** : Storage water tank.
2. **Fresco** : Is a picture that is painted on a plastered wall and ceilings .
3. **Lofty Arch** :Toll and impressive structure that is curved at the top and is supported on either side by a pillar, poster wall.
4. **Masonry** : Bricks or pieces of stone which have been stuck together with limestone as part of a wall .
5. **Niches wall** : beautiful shallow recess in walls and ceilings.
6. **Octogonal** : a plane figure with eight straight sides and eight angles .
7. **Palatial**:a very large impressive palace.
8. **Stucco**:fine plaster used for coating wall surfaces or molding in to architectural decorations.

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Introduction : Bijapur well known as “Queen of Deccan” was the capital of Adhil Shahis period. AdhilShahis ruled about 200 year from 1489 to 1686 AD. YusufAdhilShahis declared him independent from the Bahamani Kingdom and declared Bijapur as his capital.¹ In all nine Sultans ruled over the Bijapur Kingdom. In 1565 AD after the victory of battle of Talikot, they expanded their empire to words the south India.² Bijapur being their capital, they constructed fort and fortification, palaces, tombs, Gardens, fountains, watch towers, tanks and channels. All these were secular constructions and this research paper entitled “TheRoyal Palaces of Bijapur” is an attempt to throw light on the palaces of AdhilShahis of Bijapur. TheAdhilShahis such as Ibrahim II, Muhammad AdhilShahis, Muhammad AdhilShahisII etc. developed the art of construction different from others. Their architecture is the most satisfactory of all the Deccan styles, such as Turkish and Indo-Islamic both structurally and aesthetically. Hence their capital Bijapur shows more profuse display of excellent and significant buildings. In the construction of palaces they used stone, steel, bricks, wood and stucco.³ Many books, inscriptions and epigraphy sources reveal the Hindu and Muslim struggles relating to the Bijapur AdhilShahis. All these sources have highlighted the robbery, rebellions and the killing of the emperors belonging to other empires ignoring the glory of the king, queen and their decline. The AdhilShahis have adopted Indo-Islamic culture in the construction of palaces and other buildings.⁴

Farakh Mahal : Yusuf Adhil khan built the Farakh Mahal. Zubairi and Bashiruddin both state that Yusuf built in 1515-16 Ferishta states at 1508-09. while Rafiuddin Shirazi in Tadhkirat Ibrahim Assad mention it 1514-15.⁵ Probably Yusuf built the palace completion was made soon after his death by his successor. Farakh Mahal is a huge palace with buildings and guardrooms. Main palace building is 277.5 ft in length and 89ft .6" in breath. An octagonal room with three windows project back from the main hall. The height of the palace from ground to the terrace is 42 ft. Farakh Mahal plans ground floor, first floor, terrace are illustrated here along with the front elevation 353ft. The open space, sides, where the rows of guard rooms with four gates.⁶

Anand Mahal : Anandmahal was built by Ibrahim Adil Shahi II in 1589.⁷ This four story palaces whose name implies “palace of pleasure.” Zubairi in Basatin us Salatin informs us that it was built for merry making and entertainments palace. Its large spacious halls are suggestive of other function. Zubairi said that it was built for dancing and singing and certainly, the great central hall as seen in the photograph of the building before conversion to its present use, bears out this statement.⁸ It has tall arches and parapets. It stands on a lofty arched basement . which gives dignified elevation to the facade. There must have been originally wooden cornice with projecting Chajjas etc. The open entrance hall have stairs built in the walls, two on either sides for going to the second floor while the main hall in the second floor is approached by open wooden stairs which lands over the projected arched façade of the first floor. All the halls and rooms have arched niches in the walls on all

sides. Some halls have few arched ways connecting them, but without doors. The first floor is altogether different in plan, but its external walls coincide with those of the ground floor. The main front hall measures 55feet.4" in length and 58.5 feet in width with cross arches. In the rear of this front hall are three halls of smaller dimensions. The second floor is almost similar in plan to that of first floor, with some changes in the locations of the stairs with walls of the front hall and additional arches in side halls. The third floor identical in plan to that of the second floor. The terrace plan is typical.⁹ The roof is beautifully ornamented in stucco work while central hall is inland in coloured stone, ornamented inscriptions and paintings.¹⁰

Saat Manzil : It was a seven-storied palace, as the name implies. But now only five story were remaining as the upper two have collapsed. The present height is 97 feet high from the ground below. The palace seems to have been built in 1583 AD by Ibrahim AdhilShahis II. The plans of four floors indicate it was not built on a large scale. The cisterns are found in different floors. The walls originally had fresco paintings containing portraits of human figures and other objects, but most of them now defaced. The walls were beautifully gilded. All of its richly covered window frames and screens have been carried away. The ceilings have beautiful designs, different in each room and each floor. Niches have arches with decorate patterns, differing in each case.¹¹ The original building there were possibly but three story's; the row of kanguras round the walls, seen in the photograph between the third and fourth storeys, seems to indicate the line of the original terrace roof, over which were subsequently added the additional storeys.¹²

James Bird : who visited Bijapur in 1854 wrote: "The walls were formally covered by fresco paintings and portraits of people belonging to the court, most of which are defaced. There is also a drawing of a Muhammad, the sixth king in company with his favorite dancing girl Rambha. He is seated on a cushion near which are laid a sitar, a basket of flowers and a Persian book. The expression on his countenance is that of good nature and much kindness of disposition, virtues for which he is yet celebrated among the people and has been frequently praised by historians."¹³

Chini Mahal : Chini Mahal perhaps the principal palace among the palace complex. From this palace during conservation was a recovered large quantity of old broken chini ware. Hence the name Chini Mahal. Fragments of plates, bowls, lamps, etc. were found. The so-called Chini Mahal is a rectangular building measuring 96 feet in length and 66 feet in width with entrance in the center and stairs on either ends for going up and one entered stairs. It consists of six halls, two of them double with arched opening. The terrace over the first floor has an octagonal gallery with eight windows on all sides. The terrace square of 68 feet each side. The height of buildings from ground to the terrace 30 feet.¹⁴ Ceremonial hall 40 meters long is flanked by suites of rooms.¹⁵

Jahaz Mahal : This palace from part of the palace complex and is situated north of the Athar Mahal. It is in ruins. The name acquired by the buildings

resemblance to a ship. It seems that building once housed Bijapur office of admiralty, hence the name. Bijapur as early as 1498 possessed considerable fleet which came in contact with the Portuguese. There are rooms on either side of the central gateway. The upper floor was divided into several suits of rooms. The walls have numerous niches of pigeon whole size. Now the bare walls of the whole building are hallow gaping doorways and windows, from which all its wood work has been snatched away, stands in ruins. Staircases lead to the upper floor. Below through the middle of the building is large gateway leading to the Athar Mahal.¹⁶

Mubarak khan's palace : It is three storied palace in Centre of the large cistern. It comprises couple of buildings situated in the south-east section of the city and close to the city walls. It had fountains and pavilions. Water pipes run in and around the building as there were cistern even in the first floor. It is in ruins.¹⁷

Pani Mahal : In front of the Arsh-Mahal, upon the sharafBurj of the old Ark-qilahwall, are ruined walls of a little pavilion can know as the Pani Mahal. Originally it must have been a pavilion or pleasure resort, situated on an elevated position overlooking the moat and plain beyond it. The walls between the arches are covered with clean cut surface ornament, in which are represented in low relief, in the central panel, pots with flowers fruits placed in trays, wine bottles, etc. The fourth panel contains the Shiah doctrine. The fifth one informs that it was built by Ali Adil Shah Ghazi. The sixth inscription gives name of the scribe "written by slave of the palace Taqi Al-Husaini in 1669."¹⁸

Mustafa khan's Palace : The palace of Mirza Muhammad Amin Lari Mustafa khan situated about 500 yards east of the Ark-qilah wall. It is also ruins and portion of it is now preserved. The extant of the different blocks of the buildings, courtyards, gateways, cisterns, gardens etc. Suggest that it was large and beautiful palace.¹⁹

The architecture of Adil Shahis of Bijapur was considered as prominent architecture in the history of Medieval India. By using extrodenergy techniques they constricted their palaces by using bricks, stucco decorate steel andwooden the pattern of Deccani, Indo-Islamic and Turkish style. More importantly they have given priority for the supply of water in specific channel of the palace. In the above back drop they had constrictedSatamanzil, Anandmahal, Panimahahal andothers. And all these constrictions better thanthat of Mughal architecture,Golkond,Ahamadnagar and renown work of Ibrahim Adilshahi II, MahammadAdil Shahi, Ali Adil Shahi II and other sultans of Bijapur.

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Tradition of Bangadwari Painting In Chamba

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Abstracts

Chamba one of the ancient princely states of India is located in the bosom of North-West of Himalayas. This Rajput state seems to have come into existence out of the turmoil's caused by the Huna invasion and under the stress of the other foreign invaders. According to Art Historian Herman Goetz, almost all the Rajput States of the medieval period seems to have been founded in the isolated zones with the threat of Islamic invasion looming large at the distant horizons. Chamba is located in the naturally protected Ravi valley, with the Dhauladhar range rising on its outer side and beyond which are visible even much higher the snowy peaks of Pir-Panjial range. These formidable mountain ranges acted as two edged swords preserving cultural entity but imposing isolation too.

Topologically, Chamba situated at immediate south of Jammu and Kashmir, generally enjoyed long and continued periods of peace and stability. Its miniature paintings exhibit high degree of artistic excellence, characterized by lyrical, flowing lines, glowing colours and minute details. The beginning of Chamba painting, like those of Pahari painting in general, are still not known with any certainty.

An ancient inscription in Sharda script on the pedestal of Nandi Bronze, Brahmour (Meru Varman-7th century) suggests the existence of a grand temple dedicated to Shiva and equipped with several chambers like *Navnabhmandap*, *Rang mandap* etc., which indicates the tradition of wall paintings in vogue in Chamba in 7th century AD. Many scholars have speculated about different possibilities in the context of Pahari painting. "*Hindu painting had stepped from the walls of shrines and palaces, where their traces still linger.*"¹ Laurence Binyon

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and J.C.French² too entertained similar opinions about the origins of Pahari painting. Most other scholars, however, believe that if the surviving murals in the hills are indication, it is these which are an adaptation of miniature painting to bigger spaces on the walls.³ Dr. Mulak Raj Anand has noticed that wall paintings in the hills are mostly copies of miniatures, done on a somewhat bigger scale, with bigger brushes.⁴ In the Bhuri Singh Museum, Chamba is preserved a large drawings on paper, measuring 45 cm X 70 cm, an illustration to the Mahabharata. Shiv S.Kapur writing⁵ about Chamba wall painting pointed out the relationship between miniature paintings and the subjects painted on the walls. It is not unlikely that this kind of work was done for transferring designs on the wall later. The activity of miniature painting started in the hills in the last quarter of the 17th century. The peaceful rule of the Mughals and the frequent contacts of the Hill Rajas with the Mughal court, were factors responsible for developing aesthetic consciousness among the rajas and for changing their mode of life. The dispersal of artists from the Mughal court had started already in Shah Jahan's reign,⁶ but the migration of artists in large numbers, occurred in the period of Aurangzeb who was not interested in the arts. In 17th century none of the Rajput States in the Punjab hills, possessed any school of local painting. The artists trained in the Mughal School of the Aurangzeb period and familiar with the trends in Rajasthani painting were mainly responsible for the formation and development of the Pahari style of painting.⁷

The prevalence of the tradition of *Bangadwari*⁸ can be traced to the advent of Kangra School of painting in Chamba in 18th century. Originally it seems that aboriginal of Chamba use to decorate the doorways of their house with leaves and petal (*patrawali*) in the time of some auspicious occasion. However the origin of *Bangadwari* can be traced to the *torna* of ancient India. In some temples in Chamba, *torna* were employed for enflaming the main Godhead of the sanctum and comprises of two upright free standing volutes or columnnets terminating above in the miniature *stupikas* surmounted by *Chatras*. These two columnists are spanned by a semi-circular arch with *makra* brackets on the sides.

In Chamba the art movement was heralded by the painters of Gujrati-Manikanth sept who had migrated from Lahore during the early 17th century and was responsible in establishing atelier under the generous patronage of the rulers of Chamba especially during the reign of the Raja Chhatra Singh (1664-90). Most probably the tradition of *Bangadwari* was brought to Chamba by Gujrati-Manikanth painters who might have stayed in Rajasthan on their first migration from Gujrat. These Manikanth painters working jointly in family workshop also came into contact with the cultural and traditional requirements of Chamba and introduced the ritual painting known in Chamba as "*Bangadwari*." It is interesting to note that the *Bangadwari* required for decoration, is very common in Chamba and even considered essential at marriages, but is not known in other parts of the hills.

Bangadwari is the art of decoration in particular manner the doorway of the mansion where the wedding is to take place, especially in the native families of Chamba. The doorway in the ancient Hindu text is considered to be an important

architectural unit. In Hindu temple or a secular mansion, it is considered to be a 'maramsthal' (a critical point) or which divides the worldly from the unworldly, the *laukik* from *alaukik*, earthly to unearthly. Hence the importance of the threshold and the doorway for it marks by entry to the inner world. Hence the necessity of guarding it and decorating it with the *torna* in ancient times and in our case with the *Bangadwari* and it is need that the gods depicted on the *Bangadwari* protect and guard the doorway and protect it from evil spirits. *Bangadwari* framing the doorway partakes the format of a *torana* of the ancient days and is painted on the surface of the wall with the frame brush of the painter. In it, figures of gods and goddesses are painted directly on the wall near the door of the room where certain ceremonies connected with marriage are performed. Thus, the *Bangadwari* is composed of three architectural units, the two votive columns of the *torna* which are substituted by two long scrolls painted upright on the other side of the doorjamb. This unit is filled in with the figure of lord Ganesh, the tutelary deity of the wedding accompanying by his two wives Riddhi and Siddhi on this auspicious occasion. The long vertical scrolls which are on either side of the doorway are divided into panels represents a miniature chapels topped by cusped arches and enshrining divinities or mortals. In the top register on each side of the panels Surya and Chandra are painted. The female gardener (*malin*) and a female barbarous (*nain*) have come to play a major role in the marriage ceremony of Chamba. In the ancient Chamba the *Shehra* of the bridegroom was prepared by strings of flowers sewn by female gardener (*malin*) for this purpose choicest flowers were selected by the *malin* to prepare the *shehra* by which the face of the Bridegroom was covered on the proper occasion over the chaunt of the mantras by the purohit. The *malin* was supposed to be present on this auspicious occasion and was lavishly gifted by the members of the family present. It is duty of female barbarous (*Nain*) to prepare an *aarti* and hand it over to the mother of bridegroom for the purpose of waving on the head of bridegroom by mother during the weddings soon as the bridegroom leave the house and steps out of the door of the house. The tradition of decorative the doorway on the eve of the auspicious occasion of marriage is a common practice in India from the days of yore. But what is unique in *Bangadwari* is the treatment of the subject in the skillful hands of the Manikanth painters and imbibing the technique of mural painting. The use of yellow pigment enclosing the painted cartouches lends remarkable effect, and the design of meandering creeper on it symbolizes the advent of the spring, especially in the lives of the newly married couple.

The *Bangadwari* painting was done directly on wall in swift hand to meet the ritual requirement. The Manikanth artists were invited by the noble families where the marriage was supposed to take place. The painters would be given a silver coin and other offerings, all done in a ceremonious custom. During the marriage they would also be invited for the *dham* (feast) and were presented clothes. Thus, the *Bangadwari* painting was an important part of the tradition of culturally rich Chamba society. But now, with the passage of time, this ancient art form has completely

been vanished. However, Shri Hansraj Dhiman, Ami Chand Dhiman belonging to the Gujrati Manikanth painter family has taken steps to revive this dying art tradition. The *Bangadwari* painting are now prepared on scroll like papers, both in Rajasthan and Chamba. The figures seen in the *Bangadwari* of Chamba, produced even today are based upon the models evolved by the two brothers Sohnu and Jawahar who died in the second decade of 20th century.⁹

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16

The Pictorial Art Tradition of The Coastal Odisha

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Abstract

When the massive temple building activities have stopped in Orissa after the fall of Ganga Dynasty, the fresco paintings or pictorial art gained the momentum. The pictorial art of Orissa are very rich, exciting and vibrant. It attracts thousands and thousands of visitors to witness the native genius of Orissa. The tradition preserved for hundreds and hundreds of years on the walls of the temples, palaces, domestic buildings, palm-leaves, clothes, playing cards, pots, masks, terracotta and papers speak the artistic glory and high cultural heritage of South Orissa.¹ An attempt has been made in this paper to survey and present an accurate picture of the pictorial art traditions of Odisha.

The pictorial art of Orissa may be divided into five categories i.e. ¹. Temple Murals or wall paintings; 2. Palm-leaf art; 3. Cloth Paintings or Patta Chitra; & Paper paintings.

Mural Paintings - The traditional mural paintings were primarily in temples and monasteries, royal palaces and the large houses of the nobles. The traditions of Odishi mural paintings had broadly three schools-the Puri school, centered round the Jagannath temple; the southern Ganjam tradition with the celebrated art works at Buguda, Khalikote, Dharakote, Khemundi, Ghumusar, Parala, Tikali, Manjusha etc. The third style was the Champamal School, primarily in and around Sonepur and Sambalpur.² Jagannath temple was the main source of classical painting.

Among all the paintings the temple murals are extremely beautiful and lively. Most of the temples, built between 13th & 19th centuries in Orissa are famous for their exquisitely painted walls. These are the veritable picture galleries which attract the tourists even to-day. Two such important paintings i.e., the Kanchi Vijaya depicted in the Jagamohan of the temple of Lord Jagannath at Puri and "Buddha-vijaya

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existed on the western wall of the Mukhasala of the Lakshmi temple inside the Jagannath temple complex of Puri are marvelous.³

Mural paintings are found on the walls and ceiling of the Jagamohana. In these paintings, the ten incarnations of Vishnu are depicted which include the Matsya (fish), Kachhapa (tortoise), Varaha (Boar), Narasimha (Half man and half lion), Vamana (dwarf), Parshurama, Rama, Haladhara, Budhha and Kalki. A few krishnalila scenes are also depicted. The Ganjam School's most celebrated paintings are in the Biranchi Narayan temple of Buguda and the temple of Dharakote palace. These two have been extensively documented. The Dharakote paintings have as their theme both Rama and Krishna Leela. They are rather in miniature form and the figures are rarely more than six inches in height. The colours used are extremely pleasing in their harmony. The Buguda paintings are larger and more in the line of normal mural paintings. The paintings of Biranchinarayan temple⁴ of Buguda in the district of Ganjam are a landmark in the history of mural paintings. The paintings have been done on the outer walls of the main temple encircled by a verandah. The Ramayan Paintings dominate the wall. It is believed that the painters being inspired by the Vaidehisa Viiasa' of Kabisamrat Upendra Bhanja have composed the Ramayana paintings. The most important Ramayana motifs are Lakshmana and Jambavana. *Ravanara Chatrabhanga, Ram and Sita on Chitrakuta, Bharat Bheta and Rama-Ravana Yudha.*⁵ The Puri Jagannath Painting with the temple of Jagannath is a graphical rendering of the pilgrim town of Puri conceived as aerial view in this temple of Biranchi Narayan. The paintings served as a religious destination to thousands of pilgrims, who wished to visit Puri but were unable to perform the journey. Such practices seem to be very old tradition which is even found with Jains and Buddhists. Many interesting details such as the temple of Puri, the idols of Lord Jagannath, Adapamandapa, Rajanka Nahara, Devasnanamandapa, Dolamandapa form the main theme of this Mural painting.⁶ In late medieval times, many monasteries and temples were built in Puri and the *Chitrakaras* were engaged to paint the walls with Hindu mythological subjects. Subsequently the Rajas of different Garhjat States constructed Jagannath temples in their capitals and engaged the *Chitrakaras* of Puri to paint mythological themes on the walls of the newly built temples and *mathas*. Palm Leaf Art-Palm-leaf painting or book illustration is another kind of Orissa's art. The practice of drawing on palm leaves with the help of Lekhani (Iron stylish) was in vogue in medieval Orissa. Raghunandan Library at Puri and Utkal University, Bhubaneswar and many other places would enable one to see the painting on palm leaves.

A lot of medieval literature is available in pot his with black and white etchings and colour paintings. Orissa state museum has the largest collection of pothis in the whole of India-the more celebrated are the various versions of Jayadeva's Gitagovinda, Sisu Shankar's Ushavilas, Amarusatakam, Lavanyavati, Vaidehisha Vilasa etc.⁷ It appears that, this art might have its origin in early medieval period. But from the evidence available, it is known that by 17th and 18th century it was becoming more popular than before. There were several reasons behind its

popularity in 17th and 18th century. Firstly the Oriya literature grew richer during the period. The artists now found it easier to illustrate the drawing with Oriya language. The influence of Orissa literature on the palm-leaf artists is evidenced from the fact that, the artist has taken materials from the Oriya literature like Bhagabat Gita of Jagannath Das, Vaidehisha Bilasa, Lavanyabati, Dasapoi, Rasika Harabali of Upendra Bhanja, Sarbanga Sundari of Lokanath Das, Ushavilash of Sisu Sankar Das, etc. Besides, Rama Leela, Krushna Leela and Rasalila were depicted, as these were much popular among the masses.⁸

Another reason which encouraged the practice of drawing on palm leaf was the royal patronage. Any artist who could draw pictorial art on palm leaf and present it to a Raja, Maharaja or Zamindar was destined to receive suitable presentations or money. As a result, there rose a class of artists drawing art on palm leaves at various places of Orissa. The artist could retain this art in his family through generations. This often was found not only a hobby but also a source of livelihood.⁹ The earliest palm leaf art, so far available goes back to the 16th century gives pictorial representations of each of the 100 stanzas written side by side the picture.¹⁰ The artist has used a permanent colour of the 16th century which has very slightly faded in spite of the worn out condition of the manuscript. Dasavatara (Ten incarnations of Lord Vishnu) paintings on palm leaf exhibits a special feature of Orissan art. Gitagovinda illustrated palm leaf manuscript is another brilliant specimen. A work on Oriya iconography found in the Utkal University library has been dated to 17th century and contains a good number of drawings, principally taking materials from Hindu mythology. The palm leaf paintings took the same trend as was manifested in the mural paintings. In other palm-leaf manuscripts, the building of Setu-bandha by Rama for fighting with Ravana has been depicted marvelously. The worship of Ram's Paduka (Sandals) by Bharata and Viswamitra taking Rama with him for the purpose of killing Tadaki are depicted nicely.¹¹ In the manuscript on Krushna Leela, the Kaliya-Dalana is depicted. Here we find various plants and trees where the peacocks, deer and cows are playing. The cow boys are happily moving in the midst of them.¹²

Generally, the script writers were also the illustrators. There was perhaps a professional class of such painters or illustrators known as chitrakaras. One of them is the celebrated Raghunath Prusty of Dharakote whose work is of high order.¹³ It was very popular during the late medieval period. The artists drew a variety of figures i.e. landscape, scene of Darbar, towns, forests, temples, gods and goddesses and wars with different colours over a thin plank and a layer of very fine white pasted clothes.¹⁴ According to O.G. Ganguly, "this form of pictorial art of folk significance are not only unique in the history of Indian painting but are unparalleled in the history of any form of European painting."¹⁵

Paper Paintings-The drawing and sketching on papers was also in vogue in Orissa. The Muslims had no interest in palm-leaves. Therefore, they only used papers for all purposes such as writing, painting, maintaining records and preparing scriptures. This influenced some Oriya painters to paint on paper. The specimen of

such paintings is preserved in Orissa State Museum. But the peculiarity which we notice in such paintings is that, some human figures are drawn with Mughal costumes. This shows the impact of Muslim rule on Orissan Art. The earliest Orissan painting on paper so far available goes to the first half of the 18th century. The interesting pieces of painting on paper as preserved in Orissa State Jaydeva Museum are marriage story of Siva, Krushna Leela and sketch of a Darbar. In the absence of Dakshya in the marriage ceremony of Lord Siva, the right hand of Siva and the left hand of Parvati are tied and they are taking marriage oath in the presence of Lord Brahma and Vishnu. The lady standing with 'Arghya' is the wife of Dakshya and mother of Parvati. The other interesting piece of painting is Krushna Leela. Krishna is found fighting with three demons i.e. Bakasura, Sandhasura and Arghasura.¹⁶

Another painting depicts a Darbar scene. Here the king sits and behind him stands an umbrella holder. The king symbolically directs the persons standing in front of him. The King as well as persons in this Darbar wears Mughal costumes.¹⁷ The Ganjapa art is widely prevalent in village Raghurajpur of Puri and Sonepur of Subarnapur district. While the art on Ganjapa cards of Raghurajpur are dominated by Dasavatara paintings, the different scenes of Ramayana dominate the Ganjapa in Sonepur area, and the pictures of fish and conch dominated the Ganjapas in Ghumusar area and different kinds of flowers, birds, and the pictures of Astamallah dominate in the Chikiti, Badakhemundi and Paralakhemundi areas. The above discussion reveals that the tradition of pictorial art of coastal Odisha is very rich, lively and attractive.

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Role of Sufism In Kashmir

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Abstract

“The article is an endeavour to decipher the role of the Sufis in the mass conversion of the people of Kashmir to Islam. The process that had been started by a simple Faqir called Bulbul Shah was continued by a volley of saints and mystics, Rishis, Ulema and learned men in a very disciplined and peaceful manner. No wonder the colour of Islam in the Valley is still so deeply mystical and deeply respectful of other religions”.

The first Sufi to enter into Kashmir was Sayyid Sharaf-ud-din Bulbul Shah. He came from Turkistan, in the time of Suhadeva. A disciple of Shah Niamatullah Farsi, who belonged to the Suhrawardiya order of the Sufis, was full of warmth of love. The most important convert that Bulbul Shah made was Rinchana, originally a *Bhutta* or a Ladhaki Buddhist. The later came to Kashmir in the time of Suhadeva. Upon his heels came yet another fortune seeker, Shah Mir. But the two played different role when Kashmir was invaded by Dulacha in 1320; while Shah Mir made a common cause with the Kashmiris against the invader, Rinchana fished in the troubled waters harassed and plundered the helpless people, and subsequently even usurped the throne.

After assuming the royal authority, Rinchana wished to strengthen his position by entering into the good graces of the local people. He decided to embrace Shaivism, the faith of Hindus. He approached Deva Swami, the head priest of the Shiva Hindus and sought to be admitted among his devotees. But Deva Swami refused to oblige him because as a *Bhutta* he was not considered to be a worthy recipient. Thereupon, Rinchana felt very much depressed. Rinchana's rule lasted only for a short period from 1320 to 1323 A.D. After his death, the country reverted temporarily to the rule of the Hindu Kings. But in 1339 A.D, the rule of Muslim Kings returned under Shah Mir. The early period of the Shah Mir dynasty is noted for the arrival of a host of Sufis who greatly furthered the cause of Islam in Kashmir. The period

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of place among them is occupied by Sayyid Ali Hamdani who introduced Kubraviya order in the country. Amir-i-Kabir or the Great Amir, Sayyid Ali Hamdani was popularly known in Kashmir as “*Shah-i-Hamdan*”. Sayyid Ali's visit to Kashmir was most reasonable and he must have spent a good deal of time there. Sayyid Ali's proselytizing activities in Kashmir are highly extolled by both medieval¹ and modern Scholars but none of them give any details of method adopted by him in his work.

One anecdote, common in all sources², reveals that Sayyid Ali resorted to miracles to obtain converts. It is said that the Brahman of Kali Mandir³ in Srinagar, was most famous ascetic of Kashmir in those days. Sayyid Ali on hearing of his virtues, decided to visit him and to convert him to Islam. The Brahman, trying to impress the Sayyid, claimed that he could fly in to the sky and at once demonstrated this feat. Sayyid Ali thereupon, ordered one of his followers Sayyid Kabir,⁴ to teach the Brahman a lesson. Sayyid Kabir ordered his shoes to chase the Brahman and to bring him down by beating on the head. The shoes performed exactly what was ordered and he became his follower and accepted Islam. There is no doubt, however, that Islam in Kashmir received great impetus because of Sayyid Ali and his followers. Sayyid Ali accompanied by his disciples travelled widely in the valley. He left his deputies at a number of places, which were great Hindu centers of those days, such as Pampur, Awantipora and Vijabore.

It is true that the throne of Kashmir has been under the occupation of Muslim rulers since 1339, but beyond building a few Mosques and establishing Alms-Houses, the State had borne no part in the spread of Islam. Every preacher had to paddle his own Canoe. There had therefore, taken place no demolition of the Hindu temples or images, and the cases of forced conversions were rare. The majority of the people were therefore still Hindus. Moreover, the Muslims had little to distinguish them in dress manners and customs from the majority community. Not only Sultan Qutb-ud-din but his Muslim subjects also used to visit a temple in Alaudinpur every morning. Sultan also married two real sisters in contravention to the Islamic teachings.

There is no doubt that Sayyid Ali left a deep imprint on the religious history of Kashmir. His teachings and writings were a great source of inspiration not only to his disciples but also to the subsequent generations. His writings are still held in high esteem and profitably studied by those who yearn for the purification of the self and mystic communion with God. In fact, there is hardly any shrine or mosque in the valley where his *Wazaif* are not recited day and night even today by the common masses. Among his disciples who played an important role for spreading Islam in Kashmir, one of the prominent disciples was Sayyid Qazi who was Sayyid Ali's Librarian (*Tahwildar-i-Kutub*). Sayyid Qazi reached Lethapur and propagated Islam there because Lethapur was a great Hindu center. He worked there with considerable success. Other Sayyid Ali's disciples who played an important role for spreading Islam were Sayyid Mohammad Quraish and Sayyid Abdullah who settled down in the town Vijabore (modern Bijbehara). It was a great center of

Hindu learning and famous for its numerous temples.⁵ Some authorities allege that Sayyid Mohammad Quraish demolished the famous temple of Vijayesvara⁶ at Vijabore, converted its custodian to Islam and constructed a Jama Masjid on its site. However, according to some sources, Sayyid Ali himself performed this act. Another disciple of Sayyid Ali was Shaikh Ismail who was a distinguished Sufi as well as reputed *Alim*. It is said that Scholars from Kabul and India used to gather at his seminary which he founded near his Khanqah at *Koh-i-Maran* in Srinagar.⁷ It was equipped with a rich library⁸ and a hostel where students were provided with free board and lodging was attached to it.⁹ Sultan Hasan Shah and his successors-Mohammad Shah and Fath Shah used to pay for the maintenance of this institution.

Mir Mohammad Hamdani, son of Sayyid Ali Hamdani arrived in Kashmir and plunged himself into the activity of teaching and preaching Islam. The most important person who accepted Islam at his hands was a high Hindu official SuhaBhatta¹⁰ who became his devout follower. The later adopted Saif-ud-din as his Islamic name and married his daughter to the Mir. After the arrival of Mir Mohammad, the attitude of Sultan Sikandar changed and an orthodox Islamic policy was introduced. Ancient temples at Pampur, Martand, Anantnag, Sopur and Baramullah were demolished.¹¹ Both Hindu and Muslim sources are unanimous that Sultan Sikandar introduced Islamic orthodoxy on the advice of Mir Mohammad. Jonaraja writes, "The King waited on him (Mir Mohammad) daily and took lessons from him. He was attentive to him like a slave". Mir Mohammad treated Hindus of Kashmir as *Kafirs* who were not obedient to Islam. Mir Mohammad was accompanied by three hundred followers when he came to Kashmir during Sultan Sikandar's reign. He assigned him the villages of Wachi, Tral and Nunawani for his maintenance but Sayyid declared the grant as Waqf for his *LangarKhana* or Hospice. A Khanqah was also built for him at the site of the present shrine of Shah-i-Hamdan.

Rishis or *Babas* also played a significant role in this respect. They evolved a common platform for both Hindus/Muslims and also gave birth to new phase in the cultural evolution of Kashmir. Shaikh Nur-ud-din played a significant role in spreading Islam in Kashmir. He was the founder of Rishi order. He had received no formal education and left nothing in writing to posterity. However, his sayings which he like Lalla expressed in the contemporary Kashmiri dialect embody his teachings.¹² They were handed down two hundred years after his death. They long remained scattered in various works. It was passed from generation to generation by word of mouth. Nur-ud-din's message was not confined to one race one class, but addressed to mankind as a whole. He belonged to the Universe. He expressed his thought in a simple language of his people, clothing his ideas with similes and examples familiar from their experience. His verses therefore, had an immediate appeal to the unlettered masses. Allusions to his sayings and verses both by the Muslims and Non-Muslims of Kashmir are quite common even today and have become almost proverbial.

Another Rishi, Shaikh Hamza Makhdam played a significant and eminent role for spreading Islam in Kashmir. He witnessed the decline of Shah Mir dynasty

and the rise of Shias. Humza was strong opponent of Shias and staunch supporter of Sunnis. He waged an incessant ideological battle against the Shias and is said to have converted some of them to the Sunni faith. He tried to build up the contemporary Muslim society in Kashmir in accordance with the principles of Islam and to achieve this he built a number of Mosques in rural areas, which, like the Khanqahs of the Kubravi saints, served as centers for the preaching and teaching of Islam.¹³

Presently, Kashmir, popularly known as *Pir Var* (The land of Sufis and Rishi saints) is dotted by Sufi and Rishi Shrines and Khanqahs. There is hardly any place in Kashmir where there is not a Sufi/Rishi Shrine or Khanqah or a tomb. The people from all over the valley visit these shrines/Khanqahs/tombs in order to earn merit and the blessings of these saints. The *Urs*'s of the popular Sufi and Rishi saints are celebrated in Kashmir every year with great enthusiasm. *Langars* are served during those days to the people irrespective of caste, creed or religion.¹⁴

The impact of Sufism is such deep rooted in the minds and hearts of the people of Kashmir that it is almost impossible to reshape the socio-cultural fabric of Kashmir.

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18

International Trade Theories During 16th To 19th Century

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Abstract

Propagated in the 16th and 17th century Mercantilism advocated countries should simultaneously encourage exports and discourage import. Mercantilism is an old and largely discredited doctrine. Proposed in 1776, Smith's theory was the first to explain why unrestricted free trade is beneficial to a country. Free trade refers to a situation where a government does not attempt to influence through quotas or duties what its citizens can buy from another country. Smith argued that the invisible hand of market mechanism, rather than government policy should determine what a country imports and what it exports. His arguments imply such a laissez faire stance toward trade was in the best interests of a country.

Keywords: - mercantilism, absolute, comparative advantage

Introduction : In 19th century English economists David Ricardo developed a new theory named as Comparative Advantage. This theory is the intellectual basis of the modern argument for unrestricted free trade. So in this research paper major stress is given to three theories.¹

International trade theories has shaped the economic policy of many nations for the past 50 years and is the driver behind the formation of the world trade organisation and regional trade blocs such as European Union and the North American Free Trade Agreement. The 1990, in particular saw a globe move towards greater free trade.² Various explanations have been put forward to explain the reasons as to why international trade takes place and which country should export import which products. Economic theories have moved a long way from mercantilism to

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the present day of globalization. Mercantilism prevailed in the seventeenth and eighteenth century. Mercantilism supported self sufficiency and advocated countries to increase export and decrease import so that maximum foreign exchange in the form of gold could be accumulated within the country.³

Theories of International Trade : Although all theories agree that international trade is beneficial to a country. They lack argument in their recommendations for government. Mercantilism makes a crude case for government involvement in promoting exports and limiting imports. The theories of Smith, Ricardo and Ohlin form part of the case for unrestricted free trade.⁴ These theories are explained as under:

1. Theory of Mercantilism:-The first theory of international trade emerged in England in the mid 16th century referred to as mercantilism.⁵ It is a trade theory holding that a country's wealth is measured by its holdings of "treasure", which usually means its gold. This theory formed the foundation of economic thought from about 1500 to 1800. According to the theory, countries should export more than they import and if successful, receive gold from countries that run deficits. Nation states were emerging during the period from 1500 to 1800 and gold empowered central government that invested it in armies and national institutions.⁶ Mercantilism was known as 'Colbertism' in France and was characterized by far more restrictions than in England. Camera lists were the German counterparts of mercantilists and their writing was influential in Austria and Germany. Most important mercantilist thinkers were Antonica, Serra, Jean Bodin, Thomas Mun etc.

Criticism of mercantilism increased as commercial capitalism was yielding place to industrial capitalism. Reaction against mercantilism in France manifested itself in the form of physiocracy. Physiocrats advocated laissez faire. In the field of foreign trade, the metals constituted the wealth of a country and that such metals should be acquired and retained through a surplus balance of trade which in turn necessitates imposition of restriction on imports. Physiocrats argued that precious metals as such did not constitute the wealth of a country and further that the total world stock of those metals would be distributed between countries according to their relative requirements. No country should acquire and hold excessive stock of gold and silver.

Features of Mercantilism : It has the following features:

1. It was based on the ideology of nationalism and its objective was to increase stock of precious metals at the cost of other countries.
2. It favoured the regulation and planning of economic activity to create a strong nation.
3. Mercantilists were supported by merchant class. Mercantilists lead to compatibility of economic interests of the merchant class and the political interest of the state.⁷

Theory of Absolute Advantage : In 1776, Adam Smith questioned the mercantilist assumption that a country's wealth depends on its holdings of treasure.

Rather, he said, the real worth of a country consists of the goods and services available to its citizens. So Smith developed the theory of absolute advantage which holds that different countries produce some goods more efficiently than other countries, thus global efficiency can increase through free trade. Based on this theory, he questioned why the citizens of any country should have to buy domestically produced goods when they could buy those goods more cheaply than abroad. Smith reasoned that if trade were unrestricted, each country would specialize in those products that gave it a comparative advantage. Each country's resources would shift to the efficient industries because the country could not compete in the inefficient ones.⁸ Through this, specialization benefits can be achieved. This can be clarified by an example: Before international trade, one day production of 1 labour in India is 4 units of rice and 8 units of wheat and in Nepal is 8 units of rice and 4 units of wheat and after international trade India produces 16 units of wheat, Nepal produces 16 units of rice alone. Working

So it is clear that India has an absolute advantage in the production of wheat and Nepal in the production of rice.⁹

Adam Smith thus illustrated the benefit of trade through absolute cost advantage and advocated the policy of non interference.

Features : This theory has the following features:

1. Labour could become more skilled by repeating the same task.
2. Labour would not lose time in switching from the production of one kind of product to another.
3. Long production runs would provide incentives for the development of more effective working methods.¹⁰

Limitation

Basic flaw in Adam Smith's theory was that it could not explain the benefit of international trade if one country had cost advantage in both the products. In such situations Adam's Smith theory failed.¹¹

Theory of Comparative Advantage:- David Ricardo took Adam Smith's theory one step further by exploring what might happen when a country has an absolute advantage in the production of all goods. In 1817, book 'Principles of Political Economy', Ricardo showed that this was not the case. According to this theory, it makes sense for a country to specialize in the production of those goods that it produces most efficiently and to buy the goods that it produces less efficiently from other countries.

Assume that India is more efficient in the production of both wheat and rice; that is, India has an absolute advantage in production of both products. In India it takes 5 resources to produce one ton of wheat and seven resources to produce one ton of rice. While in Nepal it takes 8 resources to produce one ton of wheat and 6 resources to produce one ton of rice. Although India has an absolute advantage in the production of both wheat and rice, but it has comparative advantage only in the

production of wheat.¹²

In order to use this concept, there must be at least two countries and two goods. As long as the two countries opportunity costs for one good differ, one country has comparative advantage in the production of other goods. As long as this is the case, both countries will gain from trade regardless of the fact that one of the countries may have an absolute disadvantage in both lines of production.

Assumptions

1. There is only one factor of production.
2. No training to labour is required.
3. There is no transport cost.
4. There is no government interference.
5. Labour is homogeneous.
6. Both countries have equal economic strength.
7. No barrier to trade.
8. Unlimited demand at prevailing prices.¹³

Limitations

1. Empirical evidence shows that labour cost is a small portion of the total cost. In most of the successful companies, it is only 8%. To base a theory on labour cost will provide wrong predictions.
2. This theory ignores demand.
3. This theory does not explain the reason why opportunity cost in one country producing a good is lower or higher than in the other countries.¹⁴

Conclusion : Through this paper, we can say that these different theories provides insights about favourable locales for exports as well as potentially successful export products. They also help companies to determine where to locate their production facilities because in absence of government trade restrictions exports of given products move from lower cost to higher cost production locations. The theories also increase understanding about government trade policies and predict how those policies might affect company's competitiveness.¹⁵ The flaw with mercantilism was that it viewed trade as a zero sum game.¹⁶ The theory of absolute advantage suggests that countries differ in their ability to produce goods efficiently. The theory of comparative advantage suggests that unrestricted free trade brings about increased world production; that is, that trade is a positive sum game.

In brief, it can be said that theories of international trade are important to an individual business firm primarily because they can help the firm to decide where to locate its various production activities. By lobbying government, business firm can promote free trade or trade restrictions.¹⁷

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19

Reclaiming Subaltern Voice:

Harichand Thakur—A Life

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Abstract

In this paper an attempt has been made to trace out an unexplored area of study that is contribution of Harichand Thakur in the context of the uplifting of the subaltern people specially Namasudra community of undivided Bengal. Before going into the main discussion, I would like to highlight about the importance of local history. Because my paper is mainly based on local history. Local or regional historiography has a great role in understanding the history of a local area as well as a country. Great historians and sociologists have inspired this sort of study. History which is lost or going to be lost – many such things or subjects come up while studying local historiography. Local history can build the strong base of national history. So if we want to rich our national history, we should have to throw focus on the study of local history. In this context an attempt has been made to present a paper on “Reclaiming Subaltern Voice: Harichand Thakur – A Life”.

Keywords: Subaltern, Namasudra, Harichand Thakur, Dwadash Ajna, Dalits, Matua.

Introduction : Among subaltern groups of Bengal, it was the Namasudra community who rose to fame by the merit of their cultural heritage and determined course of self evolution.¹ It was Harichand Thakur who fought tirelessly to resist the domination of the Brahmonical society and forced them to mainstream society. Harichand Thakur was born in Namasudra community in Bengal on 11th March, 1812 at Safaldanga Gopalgaunge (now in Bangladesh).² His first name was Sri Harichand Biswas. He moved to Odakandi, Faridpur (now in Bangladesh). His father's name was Yashowanto Thakur, Mother's name was Annapurna Devi.³

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Harichand received little formal education. After completing his initial schooling in a 'Pathshala' he attended school for only a few months.⁴ He then started spending his time with shepherds and cowboys and roamed with them from one place to another.⁵ He started changing from this time.. He was loved by all of his friends for his physical beauty, love for music and philanthropic attitude. He could also sing *Bhajan* (devotional songs). His followers consider him as 'God' (Thakur) and as an *avatar* (incarnation) of Vishnu.⁶ Thus he became known as Sri Harichand Thakur.

Harichand's basic doctrine : Harichand's doctrine is based on three basic principles – *Truth, Love* and *Sanctity*. The doctrine treats all people as equal; people are not seen according to caste or sects. Followers of Harichand used to affirm:

*"Rama Hari Krishna Hari Hari Gorachand,
Sarba Hari mile ei Purna Harichand"*⁷

Meaning is like this-Rama is Lord, Krishana is Lord, Lord is Chaitanyadev, But all of them make our Harichand, who is our lord. Harichand did not believe in asceticism; he was more of a family man; and it is from within the family that he preached the word of God. He believed that –

*"Kariagrehashta dharma layenijonari
Grehetheke Nyasi, Banprasto, Bromhachari
Grhetethakiyayar hay bhoboday,
Sei ye param Sadhu Janio nishchay".⁸*

Meaning is that all religious works will be completed with your life partner. The best ascetic is he who can express his devotion to God remaining a family man. He mobilized all the neglected sects and castes and inspired them to remain true to the openness of Hinduism. He told his followers to fight against Brahmonical society. For this he established Matua Maha Sangha.

His concept of Dwadash Ajna : He left 12 instructions for the subaltern people known as DwadashAjna (Twelve commands) :They are as follows-

*"Tomra Sakale Sada Balo Satya Katha.
Para Patni Matribat Bhevo Jatha Tatha.
Premdan Karo Bishwe Jato Jana Prani.
Jatibhed Karo Na Pabitra Charitre.
Bhakti Karo Matapita Eknistha Chitte.
Shadoripu Hote Theko Sada Sabdhan.
Paradharme Ninda Tumi Karo Papjyan.
Parityag Karo Bajhya Angho Sadu Laj.
BaloMukhe, 'Haribol' Hate KaroKaj.
Pratistha Karo Grihe Shrihari Mandir.
Dainik Prarthana Karo Noaiya Shir.
Shri Horite Atmadan Karo He Manav.
Manile Dwadash Ajna Sakal Sambhab."⁹*

Meaning of these is as follows. 1. Always speak the truth. 2. Treat women as your mother. 3. Love the world. 4. Never discriminate on racial counts. 5. Respect your parents like gods. 6. Hold the six cardinal passions in check. 7. Never defame other religions. 8. Do not practice asceticism in a garb. 9. Utter the name of your lord while working with your hand. 10. Try to establish Harimandir. 11. Sit in prayer every day. 12. Sacrifice yourself for God.

Matua& Five Principles of Harichand : Harichand cultivated the Matua sector Matua community primarily consists of Dalits (mainly Namasudra). The Matua believe that male and female are equal. They discourage early marriage. Widow-remarriage is allowed. They refer to their religious teachers as '*Gonsai*'; both men and women can be *Gonsai*. They follow the teachings of Harichand whose principles were: 1. *No necessity of entering the temples of higher castes for the purpose of worship.* 2. *Discarding Brahmin priest for any ceremony.* 3. *Worship on Shri Hari.* 4. *Not to worship idols.* 5. *Maintain good moral conduct and lead an ideal family life.*¹⁰ The sect became popular in East Bengal (now a part of Bangladesh) and they led the untouchability movement called for *Chandal* movement in India under the leadership of Guruchand Thakur (son of Harichand Thakur). Harichand Thakur was a great social reformer. He united the people of lower community and protects them from religion conversion.¹¹ Harichand Thakur also led the indigo revolt. He carried out his mission among to subaltern population. People from all sections, irrespective of caste, creed and religion joined him to make it a great success.¹² Whether catholic missions or the Hindus or the followers of Brahmanism all acknowledged his great contribution in the Bengal renaissance among the poor and marginalized people, he started his mission with a view to spread education and creates self- respect among these people and at the same time he insisted for removing of all kinds of social evils which is a curse in Indian society.¹³ The ultimate objective is to attain truth through this kind of meditation and worship. They believe that love is the only way to God. The Matua has no distinction of caste, creed or class. They believe that everyone is a child of God.¹⁴ The Matua community observes Wednesday as the day of worship.¹⁵ The gathering which is called "Hari Sabha" (The meeting of Hari) is an occasion for the Matua to sing *kirtan* in praise of Hari till they almost fall senseless. Musical instruments such as *Jaydanka, Kansa, Shingaetc*, accompany the *kirten*. The *Gonsai*, garlanded with *karanga* (coconut) and carrying *chhota, sticks* about twenty inches long and red flags (Nishan) with white patches, lead the singing. The Matua is found in Bangladesh and West Bengal. Their principal temple is at Odakandi where a fair is held every year on the 13th day of the lunar month of Falgun, on the birth anniversary of Harichand Thakur.¹⁶ Thousands of devotees from all over the country gather on the occasion, bringing rice and vegetables as token of their devotion and love. According to the sect of Matua, God is the creator of the universe and man is His best creation.. God has to come down to mortal world when men and women suffer torture, injustice and exploitation. In Gita it says

“Paritraya Sadbumam
Binasaya Cha Duskritam
Dharma Sangsthananaya
Samvabami Juge Juge.”¹⁷

Meaning of the verse is to serve the honest and destroy the wicked I(God) have to come to the world again and again to establish the religion.. This Hindu high caste had oppressed this Namasudra subaltern peasantry both socially and economically.¹⁸ But this day was not remaining long. By the inspiration of Harichand Thakur and his son Guruchand Thakur, this community gradually became politically conscious. In 1921, Bhishmadeb Das, a NamasudraMatua follower, was nominated first time to represent the depressed classes in the Legislature.¹⁹

Concept of Education: Harichand told to the followers of Matua about education –

“Budhi ache yarshaktitahar
Dehobalkichhu nay
Bidya day budhichitteaneshudhi
Tate budhibridhi hay
Tai balibhaimukhtiyadi chai
Bidyanhaitehaibe
Pelabidyadhandukhonibaran
Chirosukhihabebhabe.”²⁰

Meaning of these verses – for uplifting the subaltern people proper education is must. Education is Power. Physical strength is not so important. This Matua community understood that without the education they will not be politically powerful.

Conclusion : Harichand did not merely ask his followers to adopt his religious views but also encouraged them in setting up business. Even he extended financial help to uplift their condition. Namasudras through the ages have been condemned as ‘Chandals’ a kind of uncivilized groups, marginalized from the society.²¹ In 1911 after many protests the British rulers made provision for them to be identified as ‘Namasudra’ in the census record. Harichand continued to live among subaltern through his life long struggle for them.²²

By the inspiration of Harichand Thakur, a social movement was started in the 19th century A.D. among the Namasudras (a dalit agricultural community living in the eastern districts in colonial Bengal). The assertion of their identity took place through a Vaishnava religious sect called Matua. Its main centre was in Orakandi in Faridpur district (now in Bangladesh). After partition, many Namasudras migrated to West Bengal and took a vital role in electoral politics.²³ Many popular religious sects were there in Bengal but this Matua sect gradually stepped in the main stream of the society in Bengal. The 19th century saw a chain of reactions in the religious fabric of Bengal.²⁴ Basically, such reactions stemmed

from the contact with the west. Of course Harichand Thakur became able to reclaim subaltern voice in Bengal.

There have been certain concrete encouraging steps to acknowledge their position like to introduction of Sri SriHarichand Thakur Award, Mahavidyalay, and laying the foundation of Harichand Thakur research centre.²⁵

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Peasant's Uprisings In Colonial Bihar (Till 1940)

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Abstract

In India and particularly in Bihar, peasants were in overwhelming majority and without their active participation and co-operation no movement alone could have achieved success. Improvement in the means of communication along with changes in agrarian structure and agricultural economy facilitated and paved an easy way to peasant's uprisings. Peasants' movement and uprisings in Colonial Bihar can be studied properly in their various phases along with the changing pattern of Indian National Movement. The first phase comprises of a period both prior to 1857 and after it up to 1920; the second phase of peasant movements and nationalism in the 1920; and last third phase can be read as peasant movements in the 1931 and 40s. The years 1937-39 made the high-water mark of the peasant movement. The different Ministries introduced varying kinds of legislations for debt relief, restoration of lands lost during the Depression, security of tenure to tenants, but they could not be implemented. Struggles continued in Barhaiya Tal in Mongher district under the leadership of Karyanand Sharma, in Gaya district under Yadunandan Sharma.

Key Words- Peasant-Uprisings, Indian National Movement, Revolt of 1857, Kol-Insurrection, Birsamunda Movement, Bhumij Revolt, SanthalHool., All India Kisan-Sabha, Zamindars, depression, emancipation

Peasants had great potential to put pressure on the British Govt in many ways and they were the common important factors, which enabled the leaders of Indian

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national movements to achieve their goals successfully. In India and particularly in Bihar, peasants were in overwhelming majority and without their active participation and co-operation no movement alone could have achieved success. Improvement in the means of communication along with changes in agrarian structure and agricultural economy facilitated and paved an easy way to peasant's uprisings. As regards the peasants' discontent, Nirmal Sen-Gupta has very correctly remarked.¹

Peasants' movement and uprisings in Colonial Bihar can be studied properly in their various phases along with the changing pattern of Indian National Movement. The first phase comprises of a period both prior to 1857 and after it up to 1920; the second phase of peasant movements and nationalism in the 1920; and last third phase can be read as peasant movements in the 1931 and 40s. All the three phases are equally significant and each phase is extensively escheating, interesting and eventful. Quit India Movement of 1942 or any national upsurge and struggle for freedom. Hence, peasant's movement and uprisings in Bihar constitute an integrally significant event in the fight for achieving freedom and finally ousting the colonial rule in India.

It has commonly been assumed that agrarian discontent played a huge part in fomenting the revolt of 1857. Some scholars have indeed argued that peasant grievances and the grievances of the sepoy combined together to produce an explosive combination, especially in Awadh, which suffered from massive over-assessment after its annexation in 1858. The professional grievances of the sepoy, who were, but a peasant in uniform merged with the grouses of the peasantry to produce to popular insurrection in large parts of sub-continent. But the caste composition of the 34th regiment infantry stationed as Meerut, prior to 1857 comprised 50 percent of the Bengal army of high castes of peasants, according to a study.² The new revenue law and the atrocities of the Zamindars, Mahajans and government officials led to a large scale transfer of land from the tribal peasants to urban money lenders in the Chhotanagpur and SanthalPragana areas.³ As a result, the Santhals revolted during 1855-57 and had indulged in sporadic violence against their class enemies at a large scale. The tribals reacted violently, involving arsons and murders. The Tribal movements after 1831-32 took the shape of anti-British struggle.⁴

In the early 19th century, peasant movements occurred in Bihar which shook the confidence of the British rulers in India.⁵ The monumental works by Dr. J.C Jha on the Kol and the Bhumij Revolts furnish a detailed description of protests launched during 1831-33 by two Chotanagpur tribes. Dr. Jha discussed in his pioneering works the outbreak, progress and the suppression of the unrest and analyzed the causes and nature of these uprisings. It has been remarked very rightly about the nature of such revolts that "like all other tribal movements, it was a hopeless struggle of the weak against the strong, the simple minded and ill informed against the concerted resources of a powerful system."⁶

But such revolts had badly shaken the deep roots of British Empire and put them on alert for time to come. Tribal peasants in Bihar were the first to respond to pressures exerted by British Colonialism and they gave vent to their anger in the form of violent protests, viz. The Kol Insurrection, 1831, the Bhumij Revolt, 1831-

32, and the Santhal Hool, 1855-1857. Due probably to their sense of communal solidarity, high self-esteem and horizontal differentiation, the tribal peasants played a significant role in the strict sense of the term, because the tribals were solely dependent on agriculture.⁷ But unfortunately, such protests launched by the tribals did not develop into a compact or organized movement to achieve desired goals.⁸

K.K. Dutta, Ranga and Natrajan have properly assessed the true nature of this insurrection. Laying emphasis on the revolutionary potential of Indian peasants, Ranga observes that *"the Indian peasants could never reconcile themselves to the preposterous right conferred by the British government on the Zamindars to confiscate the properties of tenants including cattle, grain and crops. So, they rose in revolt against that unjust order of the day, imposed upon them by the British imperialism through the convenient media of its allies, the Indian Zamindars and money lenders."*⁹ Natrajan says that *"sacrifice of the oppressed Santhals ignited a series of strikes and uprisings in different parts of the country."*¹⁰ During 1871-1882 the Kharwar movement launched by the Kharwars took a serious turn. The villages of Sidhu and Kanu, the charismatic leaders of the Santhal insurrections became the shrines for a large number of Santhals, who flocked to worship the heroes and they were canonized by the Kherwars.¹¹

Birsamunda movement was spearheaded by BirsaMunda during 1874-1901 and soon captured the imagination of the tribal's in Ranchi area. Almost all the major agencies of the British Raj were attacked. The Shahukars and Mahajans were also killed. The government officials (*hakims*) and outsiders (*Dikus*) were also killed in large numbers. Later, BirsaMunda came to be known as Birsa Bhagwan.¹² The first organized action of peasants comes to our notice in 1867 in North Bihar, when the peasants of a number of villages of Madhubani sub-division united together in a body and refused to grow indigo for the indigo factory of Pandal; though we have evidences of peasant protest against the indigo planters since 1830, when the acting magistrate of Tirhut informed the govt. of Bengal that the natives were not at all trusted by the planter and the later paid no attention to the representation made by them.¹³ The breach of Contact by the *raiya*s was noticed and it was found that the land, which was prepared for indigo, was sown with food crops.¹⁴

The British government had introduced various acts in almost all the states of India such as The Land Alienation Act of 1900, The Punjab Limitation Act 1904, The Transfer of Property Act, 1904 and The Pre-emption Act of 1905. A number of restrictions on transfer of land with a view to check its alienation from the agricultural to non-agricultural classes were envisaged.¹⁵ This Act divided the people of India and the Punjab in particular, because all the Jats, the Rajputs and the members of schedule castes were deemed agriculturists, while the Khatri, the Aroras etc. as non agriculturists.¹⁶ These legislations actually were for prosecution of the zamindars, loyal to the British government. But outwardly, it was claimed that the poor peasants would be helped against their economic exploitation, famine and epidemics to avoid the possibility of any agitation among the rural people.¹⁷

Such actions were vehemently criticized by the peasants and the political leaders. These were resented and questioned by the tenants under the banner of Kisan Sabha led by Ramchandra, who attempted a systematic organization of the Kisan Sabha, primarily in U.P. He hailed from a Brahmin family of Maharashtra and had married a Kurmi woman and decasted himself, also raised voices for *Gou-Raksha*. He was a very strong leader of farmers like Sahjanand Saraswati. The peasant movement of 1920-21 began as a specific movement, but burst into agrarian riots in early 1921.

Bihar and U. P. peasants became active again around 1928 and Kisan Sabha began to be formed and it assumed momentum by the time the second disobedience movement commenced. Nehru wrote, *"Our appeal had been advanced both to the Zamindars and tenants, not to pay. In theory, it was not a class appeal. In practices, most of the Zamindars did pay their revenue, even some, who sympathized with the national struggle, the pressure on them was great and they had more to loose. The tenancy, however, stood firm and did not pay and our campaign, thus, became practically a no rent campaign."*¹⁸ But soon the Congress leadership¹⁹ opposed the anti-feudal character of the movement.¹⁹ The congress movement, thus, left the peasants in the lurch, having shown the carrot only to tag the reins.

Just by the beginning of the 20th century, political situation was more or less ripe for agrarian agitation. In Bihar, on the 18th of Nov. 1929, Kisan-Sabha was formed under the presidentship of SwamiSahjananda Saraswati at Sonepur with SriKrisna Singh as its general-secretary, and due to civil-disobedience movement, its early intensive work remained paralyzed from 1930 to 1933.²⁰ But very soon from 1933 to 1935, 117 meetings of peasants were held to consider the problems of peasants' sufferings and find out the means to fight them out. It will be very appropriate to mention a few instances of Swami Sahjanand Saraswati, who in the second phase of his life, involved exclusively for championing the cause of the farmers of United Bihar as well as of the United Province of UP. Similarly, peasants' uprisings can never be studied alone or in seclusion. The emergence of Mahatma Gandhi as the leader of the nationalist politics marked a distinct shift in the pattern of political mobilization. In Bihar although the prevalence of peasant discontent preceded the foundation of the congress, it was only the indigo unrest in Champaran in 1917 that brought Mahatma Gandhi to Bihar.²¹ The indigo planters of Champaran had been practicing forced cultivation of indigo much to the dislike of the peasants. The unremunerative price offered by them for the indigo crop created widespread resentment.²² The Satyagrah launched by the Mahatma proved fruitful in the shape of Champaran Agrarian Act of 1918. It made forced cultivation illegal, reduced the rent by 26 percent which had been raised in lieu of indigo cultivation.²³ Thus, Mahatma Gandhi's Champaran visit had not only fuelled anti-imperialist passions, but also left an indelible mark on the peasant's mind. The foundation of Bihar Provincial Kisan Sabha in 1929 was only a realization of the said need. Although some leading congressmen like Rajendra Prasad, Srikrishna Singh and Anugrah Narain Sinha were present on that occasion, some others including Brajkishore

Prasad chose to stay away. In all congressmen were not too happy with the event for the perceived threat from the Kisan Sabha loomed large over their minds.²⁴ Mutual relations based on understanding started turning sour very soon as the congress failed to reciprocate in the same manner as the Kisan Sabha did.

The non-cooperation movement launched formally on 1st August, 1920 by Mahatma Gandhi marked a landmark in arousing the general awakening of the farmers in Bihar. BipinChandra writes, “*The 1930s bore witness to a new and nation-wide awakening of Indian peasants to their own strength and capacity to organize for the betterment of their living conditions. This awakening was largely a result of the combination of particular economic and political developments: the great Depression that began to hit India from 1929-30 and the new phase of mass struggle launched by the Indian National Congress in 1930.*”²⁵

The All India Kishan Sabha held its first meeting under the presidency of **Swami Sahajanand Saraswati** in April, 1936 at Lucknow. Swami Sahajanand Saraswati was one of the outstanding patriotic leaders of the peasants of colonial rule in India, who had played a highly significant role in the emancipation of farmer’s miseries of India, particularly of Bihar. From onwards, the workers of the A.I.K.S sought to establish links with the peasant organizations all over India. The BPKS effectively used meetings, conferences, rallies, and mass demonstrations, including a demonstration of one lakh peasants at Patna in 1938, to popularize the *Kisansabha* programme. The slogan of *Zamindari* abolition, adopted by the Sabha in 1935, was popularized among the peasants through resolutions passed at these gatherings.

In Darbhanga movements spread in Pandui, Raghopur, Dekuli and Pandal. Jamuna Karjee led the movement in Saran district, and Rahul Sankrityan in Annawari. The movements on the *bakasht* lands issue reached its peak in the late 1938-39, but by August, 1939 a combination of concessions, legislations and the arrest of about 600 activists in Bihar succeeded in quieting the peasants. Swami Vidyand led the agitation of peasants against Darbhanga Raj and its *Amalas* during 1918-1923.²⁶ A newspaper, namely Kisan Samachar was published from Muzaffarpur.²⁷ Swami Vidyand was very popular amongst peasants and was elected to the Council from Bhagalpur Non-Mohammadan Constituency. Due to unprecedented excessive inundation in the river Ganges and Burhigandak in 1916-17, 1917-18, 1923-24 in Bgagalpur and Khagaria areas, huge damages were caused to the crops, resulting in colossal miseries to the people. He demanded relief measures for the poor peasants on 22nd July, 1921 in the Council and moved a resolution as a representative of *raiyyats* in the Council. A nine-member committee was formed to look into the grievances and for their redressal.²⁸ Vidyand’s agitation against the Darbhanga Raj *amalas* got support from a broad spectrum of the social hierarchy.²⁹

The president of Champaran Kisan Sabha had helped Yogendra Shukla, an ex-revolutionary terrorist, who joined the socialist party and organized strike in Navinagar Sugar Factory.³⁰ The socialists under the leadership of Ram BriksaBenipuri (A Kisan Sabha leader and a prominent scholar of Hindi) stirred

trouble and organized a meeting on 7th December, 1938 and a labour union was formed which threatened strikes, if the demands were not accepted by 20th December.³¹ The socialists also organized a strike at the Bikramganj Sugar Mills of the Maharaja of Dumraon, which led to some clashes between the management and the strikers.³² Strikes were also started simultaneously by the socialists at the Bihta Sugar Mill and Gaya Cotton and Jute Mill on 31st December. One day strike at Sakri Sugar Mill in Darbhanga was also organized.³³

In fact with the support of the tenants in particular and peasants in general, the congress won the election of 1937 decisively in 6 provinces. Sri Krishna Singh was the prime minister of Bihar and G.B. Pant was the prime minister of united provinces (UP) and they felt the need for the amelioration of peasants’ condition urgently and called for immediate actions. Tenancy and Land Revenue Committee was appointed on 25th Oct, 1937. Statutory tenants were given the hereditary rights.³⁴ The years 1937-39 made the high-water mark of the peasant movement. The different Ministries introduced varying kinds of legislations for debt relief, restoration of lands lost during the Depression, security of tenure to tenants, but they could not be implemented. The peasants won a major victory when the district magistrate gave an award restoring 850 out of the disputed 1000 *bighas* of land to the tenants. The administration was virtually on collapse in pockets like Barhiya region of Munger district.³⁵ In some cases even the zamindars of some places bowed to the pressures exerted by their tenants. Raja Raghunandan Prasad, one of the founders of *Aman Sabha* at Mongher resigned from his membership of the Legislative Assembly.³⁶ The peasants of one village of Kisanganj forced the S.D.O. of that subdivision to conduct an enquiry in to the cause of illegal realization by the Zamindar, Hazi Ahmad Hussain.³⁷

The rising tide of peasant awakening was checked by the outbreak of the World War II which brought about the resignation of the Congress Ministries and the launching of severe repression against left-wing and Kisan Sabha leaders and workers because of their strong anti-War stance. Hitler’s attack on the Soviet Union created dissensions between the communists and the non-communists of the Kisan Sabha. These dissensions came to a head with the Quit India Movement, in which congress- Socialist members played a leading role, resulting in a split in 1943 and three major leaders of the All India Kisan Sabha, N.G. Ranga, Swami Sahjanand Saraswati and Indulal Yagnik left the organization. While presiding over the farmers Congress at Hazaribagh in 1943, where Swamiji was a welcome-president, Subhash Chandra Bose in his speech proclaimed Swamiji as the most competent would be Prime Minister of India.

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21

Ramji Sakpal, Father And Architecture of Dr. B. R. Ambedkar

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Abstract

There are several aspects responsible for the success of every person. In the success of Dr. Babasaheb Ambedkar his father has played a very significant role in shaping his personality and ideology. Role of parents is crucial in the formation of the career of their children. But the way Ramaji Sakpal the father of Dr. B.R. Ambedkar, devoted himself for making the better future of his son was the great inspiration for each parent of our country. Dr. B. R. Ambedkar established his important place in the history of India. Dr. B. R. Ambedkar is the Architecture of the constitution of India but Ramaji Sakpal was the Architecture of Dr. B. R. Ambedkar. I am presenting this paper on Ramaji Sakpal, Father of Dr. B. R. Ambedkar and his devotion in the overall development of his son and how he is equally notable personality of India as others are.

Keywords : *Ramji Sakpal, 106 battalion of sappers and miner, Kabir panth, Dr. B. R. Ambedkar*

Ramji Maloji Sakpal was born in the village Ambawade, District Ratnagiri in April 1848. Maloji Sakpal the father of Ramji and grand-father of Dr. Babasaheb Ambedkar was working in British Military as Hawaldar. Maloji Sakpal had three sons and one daughter. Ramaji was the third child of Maloji. Anand and Balwant were the elder brothers of Ramaji Sakpal.¹

Malojirao was the representative of first generation who got opportunity of education. He was also in the military service of the British Army. After him, his son also got a golden opportunity to get education. Malojirao sowed a seed of education, Ramji transformed that seed into plant of education and Dr. Bhim Rao Ambedkar transformed that plant into huge and tall tree of education. People's education society which was established by him which helped to spread education

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among the people, who were kept aside from the main stream of education.²

Military Service of Ramji Sakpal : Ramji Sakpal had recruited in the Military service as Soldier at the age of 18 in the Army of East India Company. He was getting 7 Rupees per month as salary. Name of his battalion was sappers and miner. He came into contact with Laxman Murbadkar who was the Subhedar of the 106 battalion of sappers and miner. Laxman Subhedar Murbadkar decided to get his daughter Bhimabai, to get married to Ramji Sakpal and for that purpose he had talk with his father Malojirao Sakpal. Malojirao agreed to the proposal of marriage, of Ramji and Bhimabai. At the time of marriage Ramji was 19 whereas Bhimabai was 13 years old.³

Ramji Sakpal As A Teacher : Compulsory education was given in the military camp for the children of the Military men, whereas for adults night school facilities were available. Ramji admitted himself in that normal school of the military Camp for his further study. He had passed out the Normal School. He got the mastery in the subject of Maths, History, Geography and English. He got the diploma in education. Later on he joined the duty in the same school as a teacher. His method of teaching was very appreciable.⁴

Ramji, The Follower of Kabirpanth And His Innovative Thoughts : Ramji was the follower of Kabirpanth, whereas his father was follower of Ramanand pant. He also motivated his children to accept and follow Kabirpanth. Literature of Kabir was influenced by the thoughts of Hindus, Muslims, Nathapanthis and Sufism also. Humanity was the base of literature of Kabir. His thought was on the base of science, therefore in Kabirpanth, there was no place for the blind-faith. Through his two line poem (Dohe), he advocated to love and simple living. Ramji was the follower of Kabirpanth, this was also one important thing, which helped to develop overall personality of Dr. B. R. Ambedkar. According to the Ramji, Kabirpanth was the panth (cult) who gave enough space to prove the ability of person. Therefore even Ramji was able to create a suitable environment, which helped to Dr. B. R. Ambedkar for his overall personality development.⁵

Dr. B. R. Ambedkar did not waste his time. He used his each and every minute for the studying. Under the guidance of Ramji, he was studying sincerely at home. Ramji's handwriting of Marathi and English script was good. Due to the kind guidance of Ramji regarding the handwriting of Marathi and English script, he succeeded to improve his handwriting in both languages. Due to the efforts of his father, he got good command over both the languages.⁶ This helped him for his future movement of untouchability. Due to mastery over Marathi and awareness of the pity condition of the downtrodden people of India, he was able to motivate all of them for the fight against the injustice. Subhedar Ramji shifted his family from Satara to Bombay so that his children could obtain the opportunity of good education. Ramji was living in the Dabak-Chwal at Lower-Parel. At the initial Dr. B. R. Ambedkar got admission in the Maratha High-School and later on in the Eliphinstone High School. When he was in fifth standard one of his Brahmin teacher asked him discourteously, $\frac{1}{2}$ What is the use of studying when you are born in

Mahar family?" Bhimrao firmly replied, $\frac{1}{2}$ Teacher, what is the use of my education is not your duty to ask. Mind yourself. If you ask this again then the consequences would be bad." This incident shows his self-respect and courage which helped him for his further movement of untouchability.⁷ This courage and self-respect was developed in Dr. B. R. Ambedkar because of his father Ramji Ambedkar. From his childhood this kind of teaching was taught by his father to him through the stories of Mahabharata, Ramayana.

Ramji believed that Kabirpanth was the only path which can develop the self-confidence of human beings. For performing any action, thought is required and for good action good thoughts are required. For the realistic and scientific action, thoughts must be according to that and Kabirpanth was suitable for that, therefore he accepted Kabirpanth. Even though his family was poor, the inner atmosphere of his family was advanced and all the members were well educated. Ramji not only provided the formal education to his son who was available in school but also provided him informal education which helped him to build his morality and well behaved character.

Strict Discipline In The Study of Dr. B. R. Ambedkar : For the higher study of Dr. B. R. Ambedkar, Ramji had taken special care. At the time of examination, for the better study of Dr. B. R. Ambedkar, Ramji used one important trick. At night Ramji had been telling Bhim Rao to sleep at nine o'clock in the room and Ramji had been closing the door of that room from outside and he himself had been passing his time without sleeping and resting till two o'clock of a dawn. At two o'clock of a dawn he had been awaking Bhimrao for studying and Ramji had been sleeping out of that study room. Due to the great efforts of Dr. B. R. Ambedkar and sacrifice of rest of Ramji, Dr. B. R. Ambedkar passed B. A. degree successfully.⁸ Dr. Bhimrao Ramji Ambedkar was well qualified personality of India. He acquired all the higher degrees like M.A., M.Sc, D.Sc. Bar-at-law and Ph.D. But B. A. degree was the base of all his higher degrees which he acquired because of the great efforts Ramji on his study. Dr. B. R. Ambedkar got the opportunity of education because of his dutiful father, Ramji. He wanted to sow these seeds of education seeds of education in all the depressed class, for that he started the Siddharth College, in Bombay, on behalf of People's Education Society, on 20th June 1946. He said that he could have named his college after a multimillionaire by taking millions of rupees from him, but he did not choose that path, instead of that he had given the name of Buddha- Siddharth, who is the symbol of Equality, liberty and fraternity.⁹ Importance of education had been taught by his father to Dr. B. R. Ambedkar. He himself got higher education and the same way he wanted to educate the mass of downtrodden people of India. After the completion of B. A. degree, Ramji desired that Bhimrao should do any government service in Mumbai, which could help to improve the financial condition of his family. His desire was that his son should motivate his community for getting education. Dr. Ambedkar wanted to join service of Maharaja Sayajirao Gaikwad of Baroda, as he had promised for his service to Baroda state, while getting the scholarship of Rupees 25/- per

month for his college study. He wanted to be free from financial help of Maharaja Sayaji Rao Gaikwad of Baroda. He joined his duty in Baroda state on 23rd January, 1913 and only after nine days he got the message that his father Ramji was very serious. Then he came in Mumbai from Baroda. When he came back to Mumbai he sat near Ramji, Ramji lovingly blessed him and at the last movement he affectionately saw Bhimrao and then Ramji closed his eyes forever.¹⁰ This way Ramji passed away on 3rd February, 1913.

Conclusion : Bhimabai, the mother of Dr. B. R. Ambedkar passed away due to the illness when Bhimrao was only five years old. These after Ramaji, played significant role as father and even mother of Dr. B. R. Ambedkar. Ramaji played a very important role to educate to Dr. B. R. Ambedkar and he helped him to start his career on his own feet. Ramji also took care to built-up his character from his childhood. Due the acceptance of Kabirpanth he was able to teach him morality and universal values of humanity. Even if economic and social condition was unfavorable to Ramji, he was able to manage the condition. He gave up everything for his son Dr. B. R. Ambedkar to become great personality of India. We Indians are proud of Dr. B. R. Ambedkar at the same time we must also be proud of Ramji Sakpal the Great Father of Dr. B. R. Ambedkar. Therefore I conclude that Dr. B. R. Ambedkar is the Architecture of the constitution of India but Ramji Sakpal was the Architecture of the Dr. B. R. Ambedkar. The great role of Ramji Sakpal is unforgettable to any Indian.

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Role of Patiala And Jind States In First World War

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Abstract

The Princely States of Punjab played a very important role in the First World War and greatly helped the British with men, money and material. Among these Princely States, the Chiefs of Patiala and Jind played a dominant role in safeguarding the British Empire. The contribution of Patiala State was maximum. Jind State also did not lag behind and sent a force of 8,673 men which represented 19% of eligible males in State. In the war, the Jind State rendered a great financial assistance. Overall Patiala got 125 awards of which 3 were the prestigious Military Cross. The Jind State won 47 medals including 1 Military Cross.

Keywords : Phulkian Chiefs, Imperial Service Troops, Royal Air Force, Imperial Service Lancers, 32 Imperial Service Brigade, Sikh Regiment, Patiala Imperial Service Infantry, 2nd Yadwinder Infantry, Rajindra Lancers, Special Service Officers, Patiala Regiment, 6th Cavalry Brigade, Imperial Service Infantry, Jind Chief, Jind Infantry, Military Cross, Grand Cross.

The year 1914 witnessed the beginning of the First World War which continued till 1918. As India was a colony of the British Empire, it joined the war almost immediately after Britain entered it in August 1914. The Princely States of Punjab played a very important role in the First World War and greatly helped the British with men, money and material. Among these Princely States, the Chiefs of Patiala and Jind played a dominant role in safeguarding the British Empire and again proved themselves to be well wishers of the British Crown.

With the Great War, a new and magnificent chapter begun in the history of Patiala. It is a brilliant record of personal example which the Maharaja set for the

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people.¹ The contribution of Patiala State was maximum.² During the war, the Patiala State recruited 37,020 men in army which represented over 15% of the eligible males in State.³ Maharaja Bhupinder Singh placed his personal services and resources of his State at the disposal of the British. He himself visited Belgium, France, Italy and Palestine.⁴ He was selected to accompany the Indian Expeditionary Force⁵ to France and was appointed as honorary Lieutenant-Colonel in the British Army and was promoted to the rank of Major-General.⁶ Sirdar H.S. Malik, who was appointed as the Prime Minister of Patiala in 1944, had also proceeded to France during First World War and served at first with the French Army on the Western Front and then in 1917-18 as a fighting Pilot in the Royal Flying Corps and then in Royal Air Force in France and Italy.⁷ Maharaja Bhupendra Singh held recruiting Darbars and encouraged his subjects to join the British in this Great War.⁸ The recruits were also enlisted for the Maharaja's own contingent of Imperial Service Troops including 8 companies of Patiala Infantry, 4 Squadrons of Imperial Service Lancers, 2 new Squadrons of 300 ranks and one machine gun section, 2 Mule Corps⁹ and 9 Camel Corps. The 72nd Hired Camel Corps was raised by the Maharaja at the start of 1916, and together a total of 4,307 men were recruited for these units, comprising 2,993 Infantry, 1,230 Mule and Camel Corps and 144 Hired Camel Corps. The Supreme Government accepted the services of eight companies of the Patiala Imperial Service Infantry and four Squadrons of Imperial Service Infantry was under the command of Colonel Gurbaksh Singh and D.S.F. Routh as Senior Special Officer. The battalion was brigaded with the 32nd Imperial Service Brigade and incorporated in the 11th Division under the command of Major General A.W. Wallace consisting of 1749 men which did a commendable job in Egypt, Gallipoli and Palestine (including 1559 combatants, 5 men on the Hospital establishment, 49 on the Transport Train and 136 Non-combatants).¹⁰

The Patiala Imperial Service Infantry proceeded to Port Said for duty on the Suez Canal and defended the portion of the Canal from Tinch to Port Said during the Turkish attack on the Canal in January and February 1915.¹¹ On 22 March a detachment of the battalion took over the armoured train and proceeded to Abu Halab to join in defence against an attack by Turks on El-Kubri. The rest of the Infantry remained on Canal defence duty from Ferry Post, Ismailia, to Serapeum. Thereafter until early 1916 it was at Zag-a-zig. On April 22, two companies of the battalion formed part of the Mitla Pass.¹² From the beginning of 1916 to the middle of April 1917 the battalion remained on front line duty on posts from Kubri to AYUN Mussa. From April to September 1917, the battalion remained on the Palestine line of communication for defence duty. Its soldiers had an uphill task in the Dardanelles operations and also suffered heavy casualties.¹³ Though diminished in numbers and faced by an overwhelming force of the enemy yet the battalion did not lose heart and continued its fighting. On 27 September, 1917 the battalion was sent to Mandur for firing line duty and was incorporated in the 21st Army Corps¹⁴ and it dug trenches near Baiket Abu Malik. It then occupied trenches to defend Tel-El-Jenmi and Wadi Ghuzze against the attacks made by the Turks. After

capturing Gaza-Bir-Shabha line, the Battalion was employed on line of communication duty for about four months. From 27 April to 5 May 1918 the battalion took part in the second Es-Salt operation, storming the positions at Kabr Majahid. Kabr Majahid was captured by Lt. General Gurdial Singh Harika.¹⁵ In this operation Lt. General Gurdial Singh Harika had shown his undaunted courage and leadership and so he was awarded with much coveted I.D.S.M. Medal.

The services of the Rajendra Lancers of the Patiala State were utilized in First World War.¹⁶ It served in Egypt and Mesopotamia.¹⁷ The regiment left India in early November 1914 forming part of the Imperial Service Cavalry Brigade and it was commanded by Brigadier-General Nand Singh and with Lt. Colonel A.W. Pennington and Captain G.C.W. Willis as Special Service Officers. In Egypt it was employed on the difficult task of constructing strong field works for the defense of the Canal and was also put on strategic points on the line of communication. The Patiala regiment played an important part in the attack of 29 April, 1915. On 26 May, 1915 Rajendra Lancers left for Mesopotamia and were employed on line of communication throughout the remainder of the year 1916 and the whole of year 1917. The Patiala Imperial Service Infantry and the Patiala Rajendra Lancers returned from War fronts on 27 January, 1919 and 11 February, 1919 respectively. The day of their return was observed as a public holiday. The Maharaja suitably acknowledged their services at the front.¹⁸ The 1st Patiala Rajindra Sikh's Infantry and 2nd Patiala Yadvindra Infantry also greatly helped the British.¹⁹ The Patiala State spent Rs. 82,31,845 in gifts²⁰ and further advanced loans of Rs. 45,00,000.²¹

Jind State also did not lag behind and sent a force of 8,673 men which represented 19% of eligible males in State.²² On the outbreak of the war, the Jind Chief offered the personal services of all his troops, and those of 4 companies of the Imperial Service Infantry which were gladly accepted. Twenty eight men were supplied for General Service Waggons in Mesopotamia. The Jind State also supplied 305 Camel men and Muleteers at a very short notice. During the war, 1150 men were enlisted in the Imperial Service Regiments and 5173 in the Indian Army. 1416 of these being procured through the agency of a Recruitment Board established by the Chief. The strength of the Imperial Service Regiment was raised from 608 to 800 in July 1917, and again to 1600 in 1918.²³ This regiment sent 1144 men on Field Service including 1058 Combatants. The Jind Infantry reached East Africa in early October, 1914 and remained there till December, 1917.²⁴ The Jind Infantry had arrived at Kilindini on 3 October, 1914 and were sent at once to Gazia which was threatened by the enemy. The regiment at one point came under heavy machine gun fire at close quarters but they stood up to it well and pushed the enemy back in disorder. The regiment was thus the first Imperial Service Unit to engage the enemy on any front in the East Africa. The Jind troops showed their gallantry in an attempt to relieve Jassin post and in the attack of Kilindini, Kissangiri and also in the capture of Falwa. The Jind Imperial Service Regiment earned 38 Distinctions including one C.I.E. and one Military Cross.²⁵

Jind State supplied 2 machine gun, 200 camel packs worth Rs.1,029 to the army. 6 tents of about Rs.2,600 were supplied for use as hospital in France. Field service kit and extra clothing of Rs.1,60,850 was provided to Imperial Service Troops.²⁶ In the war, the Jind State rendered a great financial assistance. It gave Rs. 20,13,410 in gifts and invested Rs. 8,50,000 in war loans. The Regiment won 42 Honours and Distinctions and 10 mentions in Dispatches, 18 men in Indian Army were decorated. The Jind Darbar received congratulatory messages from His Excellency, the Viceroy and the Lt. Governor.²⁷

The Phulkian States also suffered heavy casualties. The Patiala State lost 780 men of whom 92 including 6 officers were in the Imperial Service Troops.²⁸ The total number of casualties suffered by the Jind State was 172²⁹ which were high percentage of 3.5 of the men enrolled.

The services of the Imperial service troops were greatly applauded and many medals were conferred on the brave soldiers. Maharaja Bhupendra Singh of Patiala had provided personal services. The King Emperor invested him with the insignia of Knight Grand Cross of the order of the British Empire and was promoted to the rank of Major General. He was also appointed as Honorary Colonel of the 15th Ludhiana Sikhs³⁰ and also Honorary Colonel of the newly raised 1/40th Patiala Infantry.³¹ In 1918, the Maharaja of Patiala was granted a personal salute of 19 guns.³² The Maharaja Raghbir Singh of Jind was granted the rank of Lieutenant-Colonel³³ and hereditary title of Rajendra Bahadur was conferred upon him. His permanent salute was increased to 15 guns.³⁴ Overall Patiala got 125 awards³⁵ of which 3 were the prestigious Military Cross. Jind won 47 medals including 1 Military Cross.³⁶

Thus the Phulkian Chiefs of Patiala and Jind provided valuable services to the British with men, money and material and got appreciation from the British Government in different shapes.

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Relevancy of Gandhian Approach To Development In The Present Scenario of India

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Abstract

Gandhi Ji was a practical idealist. He was not a professional economist. Nor he had any desire to write any systematic work on economic analysis. He was primarily interested in India and its problems. He was aware of the socio-economic consequences of the British rule in India and wanted to remedy the ills caused by the foreign rulers. Britishers exploited Indian resources and destroyed Indian cottage industries. This resulted in widespread poverty and unemployment in India. Gandhi ji believed that the western pattern of economic growth will not solve the kind of problems which India faced. The problem has to be tackled through the development of village and cottage industries.

Gandhi wanted to rebuild Indian economy on a purely Indian pattern. Gandhian thought has significant relevance for modern India and many things which have happened since he passed away have not diminished but heightened its relevance. Gandhi was not against machinery as such. All that he meant was that in a country like India where capital was scarce and labour abundant, it would be profitable to use labour intensive industries. He was afraid that use of machinery on a large scale would result in technological unemployment. In this paper, study is done to analyze the relevancy of Gandhian approach in today's condition of the country. For this purpose the main objectives of the study are –

1. To know the economic views of Gandhi Ji
2. To analyze the relevancy of their views regarding development in the current scenario.

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3. To assess the “PURA” Model of rural development as a new Gandhian approach to development.

Economic Views of Gandhi

- *Full Employment* – As Gandhi pointed out “Mechanization is good when the hands are too few for the work intended to be accomplished. It is an evil when there are more hands, than required for the work as in the case in India.” The problem of unemployment according to Gandhi, can be tackled only by developing village and cottage industries.¹
- *On Machinery* – Gandhi was not against machinery in general. As he put it, : The spinning wheel itself is a machine, a little toothpick is a machine what I object to is the craze for labour-saving machinery. Men go on saving labour, till thousand are without work and thrown on the open streets to die of starvation...Today machinery merely helps a few to ride on the backs of millions.” But he was against all destructive machinery.²
- *Village Republics* – To Gandhi, the village was India. He was interested in developing the village's as self-sufficient units. He opposed extensive use of machinery, urbanization and industrialization of machinery on the ground that it led to *pauperization* of villages and large scale unemployment in the country side.
- *Industrialism* – Gandhi considered industrialism as a curse on mankind. He thought industrialism depended entirely on a country's capacity to exploit. Not only that, an industrialized nation in order to find new markets for her goods produced under large scale production would tend to follow a policy of colonialism. It will lead to wars and all that. Man will become a slave to machine and lose his dignity.³
- *Decentralization* – Non-violence was the basic principle of Gandhi's life. Since the foundations of large-scale production were laid on violence, Gandhi advocated decentralization.
- *Village Sarvodaya* – According to Gandhi, “Real India was to be found in villages and not in towns and cities.” So he suggested the development of self-sufficient, self-dependent villages. He wanted every village to develop into a little republic, independent of its neighbors in so far as its vital wants were concerned. Village Swaraj was his ideal.⁴
- *Bread Labour* – Gandhi made use of the concept of ‘bread labour’ to tell people to utilize their idle hours which in villages are equal to the working days of six months in the year. Gandhi preached and practiced the gospel of manual work.⁵
- *On the Food Problem* – Gandhi was against any sort of food controls. He thought such controls only created artificial scarcity.
- *On Population* – Gandhi did not agree with the view that food shortage was caused by excessive growth of population. He believed that “by a proper land system, better agriculture and a supplementary industry, the country is capable of supporting twice as many people as there are today.”⁶

The Relevance of Gandhian Approach to Modern India - Gandhi was a practical idealist. His economic thought is basically sound and is relevant to our times. His economic ideas are not medieval and out of date.

Gandhi's emphasis on non-violence, decentralization, village Swaraj is all relevant today. Gandhi firmly believed that communist methods of violence and class-war are unsuitable to Indian conditions.

The mad race in industrialization and urbanization has resulted in the pollution of air and water. Environmental pollution is slowly becoming NUMBER ONE problem of the industrialized nations of the world. In the ideal social order based on village economy, environmental pollution will not be a problem.

It would have been a better thing if the state governments had continued the policy of prohibition without looking at it as a profit and loss account. Gandhi was right in opposing controls. For the license-permit-quota policies of the government have resulted in monopolies and concentration of economic power in a few hands.

Gandhi belongs to the future, and not the past. His message is eternal. He once wrote, "...So long as my faith burns bright, as I hope it will even if I stand alone, I shall be alive in the grave and what is more, speaking from it." We may conclude with the words of Louis Fisher, a great admirer of Gandhi - "If man is to survive, if civilization is to survive and flower in freedom, truth and decency the remainder of the twentieth century and what lies beyond must belong not to Lenin or Trotsky, not to Marx or Mao or Ho or Che but to Mahatma Gandhi" ⁷

PURA - A Neo-Gandhian Approach To Development - Dr. A.P.J. Abul Kalam, ever since he became the President of India has been advocating his Vision 2020, and, to eradicate poverty from India, he has been emphasizing the adoption of PURA (Providing Urban Amenities in Rural Areas). In his address to the Food Security Summit on 5th February 2004, he outlined the concept and strategy of PURA as the lever of economic upliftment of the villages. India currently has 260 million people living below the poverty line. The GDP growth has been on the average 6 percent per annum during the last decade. It has to be gradually increased up to 10% and to be sustained for several years. Then it is possible for India to get the status of a developed nation.⁸

PURA model involves four connectivity's: physical, electronic, knowledge and thereby leading to economic connectivity to enhance the prosperity of cluster of villages in the rural areas.

Under physical connectivity, a group of 15 to 25 villages will be linked to each other by road. These villages connected by roads will also have a ring road so that each one of them can make use of it. Besides roads, provisions of electricity and transport facilities have also been included.

Second is digital connectivity which aims to link villages with modern telecommunication and information technology services, e.g. Public call offices, cyber cafes etc.

Thirdly, knowledge connectivity tries to establish on every 5 to 7 kms. Of the circular ring road a school, a higher education centre, a hospital, etc.

Fourthly, economic connectivity aims to establish within this group of villages good marketing facilities so that all the commodities and services of daily use can be procured and the rural people can sell their produce in these markets.

Assessment of PURA Model of Rural Development It was Mahatma Gandhi who underlined the exploitation of rural society by its urban counterpart. Gandhi wrote in Village Swaraj: "The British have exploited India through its cities. The latter have exploited the villages. The blood of the villages is the cement with which the edifice of the cities is built. I want the blood that is today inflating the arteries of the cities to run once again in the blood vessels of villages." As a policy statement, Gandhi stated - "The cities are capable of taking care of themselves. It is the villages we have to turn to." Gandhi to develop a harmonious relationship between the cities and villages categorically mentioned: "It is only when the cities realize the duty of making an adequate return to the villages for the strength and sustenance which they derive from them, instead of selfishly exploiting them that a healthy and moral relationship between the two will spring up."

Conclusion- The major impediment to the PURA mission will be the on demand side. This can be achieved by undertaking such activities which create wage employment and thus, enlarge demand potential of the rural population. If PURA can become a catalyst for another green revolution in the backward rural areas in the less prosperous states, the Vision 2020 of the President to achieve a food production of 400 million tones can be achieved. Only then can we have the dream of development of rural India without population transfers realized.

Although PURA draws its inspiration from the Gandhian model of development which emphasis rural development as a fundamental postulate, yet in the prescription, it is neo-Gandhian in the sense, that it intends to bring rural regeneration with the avowed objective of taking modern technology and modern amenities to the rural areas. In these sense, it does not enter into the controversy of labour intensive versus capital intensive measures. However, it does emphasize the enlargement of employment as the sole objective to make use of rural manpower in various development activities.

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Role of The Hindu Mahasabha And Shyamaprasad Mukherjee In Bengal Partition: A Review

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Abstract

India's Partition in 1947 is a subject of intense historical debate since its inception. Historians largely differ in their opinion regarding the Great Division of the subcontinent. Millions of people were directly or indirectly affected by the Partition. However, the main burnt of Partition was born by the two partitioned provinces of Bengal and Punjab. Thus the regional studies focusing on the divergent issues of partition are very important in understanding the multi faced processes and strategies of partition and the mass mobilization in favour of its undivided Bengal was a Muslim dominated province the Hindus became progressively marginalized in the electoral politics of Bengal particularly after the Poona Pact. It was a great threat to the Hindu Bengali bhadraloks.... This campaign even earned support from a section of Congress leaders in Bengal. The objective of my paper is to evaluate the role of ShyamaPrasad Mukherjee and Hindu Mahasabha in Bengal Partition.

Key Words:- India's partition, Historical debate, Shyama Prasad Mukherjee, Hindu bhadraloks, Hindu Mhasabha, Muslim League, Marginalized, Bengal Partition.

India's Partition in 1947 is a subject of intense historical debate since its inception. The main subject of debate is who's responsible for partition of India and an important province like Bengal. Historians largely differ in their opinion regarding

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the Great Division of the subcontinent. Marxist historians said that Indian National Congress was responsible for Great Division. In this context Nationalist historian Dr. Amalesh Tripathi said that who did not support the Quit India Movement had no right to blame Indian National Congress for the division Bengal and India.¹ Many historians held responsible Md. Ali Jinnah and the British for this Great Division. Millions of people were directly or indirectly affected by the partition, the main brunt of Partition was borne by the two partitioned provinces of Bengal and Punjab. Thus the regional studies focusing on the divergent issues of partition are very important in understanding the multi faced processes and strategies of partition and the mass mobilization.

In 1932 the most striking feature of the Communal Award was its distribution of Hindu and Muslim seats, including the depressed classes also underrepresented, albeit less obviously, in term of their population. Numbering 27.8 million in all in 1931, they comprised 54 percent of Bengal total population, and more than a third of the total Muslim population of the Indian sub-continent. But the Award gave them 119 seats, or 47.8 percent of the total seats in the Assembly.² The award's distribution of Hindu and Muslim seats in Bengal was a reflection of Delhi's all-India priorities. As undivided Bengal was a Muslim dominated province the Hindus became progressively marginalized in the electoral politics of Bengal particularly after the Poona pact. It was a great threat to the Hindu Bengali bhadraloks. This notion encouraged bhadralok Hindus to claim for themselves the right of an aggrieved minority and to demand minority safeguards.³ At a meeting at the Calcutta Town Hall presided over by Rabindranath Tagore and attended by many luminaries of bhadralok world, one speaker's recommendation had much in common with the two-nation theorists' : Let the Hindus and Moslems be organized as separate nationalities in the matter of their separate cultural interest, their education, personal law and the like ,and then they can without any discord come together on terms of Equality, Equity and Brotherhood in an all-Bengal Federal Assembly. It is the federal idea which alone can suit Bengal.⁴

Since the days of Swadeshi Movement they dreamt of a Bengal where they would be in a position in determining the political fate of Bengal due to their imaginary social and cultural superiority. However, their long cherished dream was shattered due to the rapid changes in the course of politics. They realized that they had lost their position in the equation of electoral politics. Undivided Bengal with a clear Muslim majority is no more a safer place to them. The Bengal provincial Muslim League and the leading Muslim leaders of Bengal were not eager in partitioning the province where they had a clear majority. Rather the Hindu leaders were very much worried about their political fate. In this situation Hindu Mahasabha under the leadership of Dr. Shyama Prasad Mukherjee launched a campaign for the partition of Bengal to secure a safe homeland for the Hindus.

Dr. Shyama Prasad Mukherjee started his political career in a small way in 1929, when he entered the Bengal Legislative council as a congress candidate representing Calcutta University. He emerged as a spokesman for Hindus and shortly

joined the Hindu Mahasabha, becoming president in 1944.⁵ Mukherjee adopted cause to protect Hindus against what he believed to be the communal propaganda and divisive agenda of the Muslim League. Mukherjee and his future followers would always cite inherent Hindu practices of tolerance and communal respect as the reason for a healthy, prosperous and safe Muslim population in the country. In the first place, Mukherjee was initially a strong opponent of the partition of India, but following the communal riots of 1946-47, Mukherjee strongly disfavoured Hindus continuing to live in a Muslim-dominated state and under a government controlled by the Muslim League. Dr. Shyama Prasad Mukherjee supported the partition of Bengal in 1946 to prevent the inclusion of its Hindu-majority areas in a Muslim-dominated East Pakistan. Dr. Shyama Prasad Mukherjee, once the champion of the unity of an indivisible Bengal changed his mind in 1946. In a private, handwritten note, he speculate on the future of Bengal under the rule of the Muslim League :If Bengal is converted into Pakistan Bengal Hindus are placed under a permanent tutelage of Muslims. Judging from the manner in which attack on Hindu religion and society have been made, (this) means an end of Bengali Hindu Culture. In order to placate a set of converts from low caste Hindus to Islam, very ancient Hindu culture will be sacrificed.⁶

There is evidence to suggest that Bengalis were not passive bystanders in the partition of their province; not where they victims of circumstances entirely out of their control, forced reluctantly to accept the division of their 'motherland'. On the contrary, a large number of Hindus of Bengal, backed up by the provincial branches of the congress and the Hindu Mahasabha, campaigned intensively in 1947 for the partition of Bengal and for the creation of a separate Hindu province that would remain inside an Indian union.⁷ The Mahasabha also helped to drum up support for the partition campaign in East Bengal, particularly in Bakargang, where its organization was strongest. But the Hindus in the Muslim-majority district who supported the call for partition all demanded, somewhat unrealistically, that their own subdivisions be somehow include in the proposed new Hindu state, thus for example, the memorandum prepared by the Barisal District Hindu Mahasabha, while supporting partition, argued for the inclusion of certain areas of Bakargang and Faridpur district in the new province.⁸

In a paper published in 1985, Harun-or-Rashid, a Bangladeshi historian from the University of Chittagong, examined the impact of the Great Calcutta killing (1946) on Bengal politics. Harun-or-Rashid noted that 'Hindu Mahasabha and some other Hindu leaders (including a section of Bengal) did not launch their movement for a separate West Bengal province immediately after the Calcutta-Noakhali-Tipperahriots. They did it in February 1947 when some kind of Pakistan become almost certain following Attlee's famous declaration. So in the given situation Bengal Partition might have occurred even if there had been no Calcutta Killing. Perhaps taking a cue from Harun-or-Rashid, Joya Chatterjee has argued more recently in her book that it was Hindu communal mobilization on the part of Bengal

Congress and Hindu Mahasabha which increasingly unified in the face of Muslim League's challenge and made partition inevitable.⁹

Through the discussion in this essay, it can be inferred that the historian hold many a man and party responsible for the Partition of India or Bengal and, simultaneously, the Hindu Mahasabha and Dr. Shyama Prasad Mukherjee bear the brunt in this Partition. A point is to be noted that Dr. Shyama Prasad Mukherjee was not initially in favour of this division. But the British generated discrimination in the society at large through Poona Pact and Communal Award. As a result, the Hindus turned up to be a minority in Bengal. Under this circumstance, Shyama Prasad Mukherjee and the Hindu Mahasabha started arguing for the Bengal Partition. If all seemed to depend on the situation arisen. Religion rightly had its major part in Bengal cum India Division. To appreciate the entire canvas, it is true that the All India Muslim League played crucial role in the division of India — similarly, the Hindu Mahasabha and Shyama Prasad Mukherjee had their share in Bengal Partition. To conclude, the contemporary situation had its equal share in the responsibility with several big personalities or organizations regarding this division as well as partition. Notwithstanding, whether it be Indian or Bengal division, a milieu of fraternity and amity should be build up between West Bengal and East Bengal (Bangladesh) for a real regional and national development and prosperity — a social progress.

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Medical Research In Colonial Bengal: A Saga of Govt. Negligence

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Abstract:

In Colonial Bengal, research in medicine, was almost a neglected field. Negligence derived most from the governmental attitude. Government attitude in this field was not up to the satisfactory mark and no remarkable governmental measures were initially taken in the field of research on medicine during British Bengal. But nominal positive activities were there and most of those were often private initiatives. Research in the field of medicine was mainly conducted by the IMS (Indian Medical Service) service men. The colonial government was interested about the medical research only when they faced commercial and war-bound loss caused by the attack of tropical diseases such as cholera, malaria, Kala-azar in their plantation field and economy as well as in the military sector.

Key Word: *Research, medicine, colonial Bengal, neglected field, governmental attitude, IMS (Indian Medical Service), military or commercial interests, tropical diseases, plantation field and economy, military sector, western medicine and physicians.*

Research in the medicine in colonial Bengal was almost a neglected field; negligence derived most from the governmental attitude. The colonial administration repeatedly faced huge economic, commercial and military loss causing by many dangerous tropical diseases in India and in the tropics. In this context western medicine and physicians were brought to India to protect the crown of British Empire by fighting those diseases. But the research in the field of medicine was not an organized effort in India till the last half of nineteenth century.¹ No governmental policy on medical research was exists there in nineteenth century. Though a policy was undertaken from 1860s; by which some medical officers were appointed for field

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survey to enquire about causes and preventives of some diseases, but institutional research was not in regular course even then.²

The introduction, development and evolution of institutional medical research in India began to accelerate from the beginning of the twentieth century, when some research institutes were constituted in North and South India with laboratory facilities; which was fully completed with the establishment of Calcutta School of Tropical Medicine in 1920 and The All India Institute of Public Health and Hygiene in 1932. But those institutes had some limitations. As a result the advancement of medical research was in a regular hindrance. Necessary and sufficient infrastructure and facilities for medical research was realized to great extent and there was also lack of science workers.³ Critics opined that the largest disease laboratory of British Empire, India, gave them great opportunities to flourish science and medicines through research; but in spite of that, British India government was not interested about medical research. In the 1920's the Officers of Indian Medical Services and some renowned researchers such as Sir Leonard Rogers, Lt. Colonel Megaw and Sir S.S. Sokhey protested against the negligence of British Government in medical research in India and criticized the government for that.⁴ Recent studies highlighted that, research infrastructure was gradually flourished in colonial Bengal as well as in India and that was just only the reaction of the colonial government on some certain epidemics on emergency basis for their own interests and that also was sporadic, isolated, scattered and intentional. As a result, there, no evaluated permanent foundation of the medical research was constituted in the country during that period.⁵ But some contemporary western scholars are not ready to accept this view. According to Mark Harrison, it is immoral to say that the colonial government took no initiatives to frame permanent foundation for researches in India for the blooming of medical science though most of the governmental planning and proposals were restricted in papers.⁶ But the advancement and evolution of medical science and public health in British India was not organized in primary stage. Both medical education and research in British Indian colony was undeveloped.⁷ There was no integrated relation and linkage between medical education and research. Medical colleges were established only for medical education. The colonial government was too much interested about the research and survey on Botany, Geography and Zoology; because their hope was that, from those researches they will gain more economic and military facilities which are not possible from medical research.⁸ Colonial government did not sanction any additional subsidy or grants to Ronald Ross, the discoverer of malaria carrier and famous medical researcher, for his research; though he was a poor salaried person. But when the King of Patiala offered Ross financial aid for his full time research on malaria in 1895, Ross was not released from his military duties.⁹ Ross was a firm critique of government for its negligence to medical research. He realized that the government was not interested in promoting medical research in India.¹⁰ Rogers also faced similar incident. He also carried his research work on kala-azar when he was a

service man with scanty of salary.¹¹Most probably only medicine department faced expenditure curtail in comparison to other departments.¹² Medical research was treated as an expensive one by the colonial government. British government was not interested in development of medical research in spite of repeated recommendations of medical experts. Recommendation of Prof. E. H. Starling to establish a central research laboratory in Delhi did not materialize in the first half of 1920's due to financial issues.¹³Even financial curtail was done from the fund for medical research.¹⁴India Government minimized the number of researchers and amount of grant for medical research as per the recommendation of Retrenchment Committee. Government stopped a fund of yearly Rs. 5 lakh to Indian Research Fund Association (IRFA).¹⁵The Bhore Committee, appointed for survey on health condition in India in 1943, opined that the grant of 4 lakh rupees for medical research was shockingly insufficient in a large country like India.¹⁶ In this context it is important to note that Donovan discovered the bacteria of kala-azar without any governmental help, encouragement and support. Most of the British physicians who fought against the diseases in India were attracted to research during the 18th and first half of 19th centuries; notables among them were W. Ainslie, Charles Morehead, N. C. McNamara etc. But their research was purely private initiatives, not originated or derived from any organized and integrated government policies.¹⁷British physicians and scientists carried research works by their own efforts and money. India government started thinking on this issue after submission of the report of Royal Sanitary Commission in 1863. According to that report 6% of mortality rate of British military is only due to war in the year of enquiry; and rest is due to four major diseases such as Fever, Dysentery & Diarrhoea, Liver diseases and Cholera.¹⁸That was highly alarming and for that alarm, T.R. Lewis of Army Medical Department and D. D. Cunningham of I.M.S. were appointed to research on Cholera, malaria, beriberi and kala-azar.¹⁹G. M. Giles, Ronald Ross were appointed for field work to enquire the causes of diseases and their prevention. Afterwards, help was also taken from international Germ Expert like Robert Koch.²⁰

In the last half of the nineteenth century the necessity to establish a medical research centre in India was quickened for two reasons; firstly, Indian Medical Congress influenced the government by its own resolution taken first in 1890 and recommended for establishing a research institute on emergent basis. By this resolution the congress represented a horrible picture of increasing destructions caused by epidemics for last 100 years. Secondly, the more important issue was sudden outburst of Plague epidemic in 1896 in Bombay which panicked trade and commerce and administration.²¹Sir Purdy Lukis correctly said that, the Plague played similar role for the advancement of medical research in India which same role was played by Cholera in England to health issues and sanitation before 60 years.²²By 1869 Commencement of medical research institute in India was regularized due to military compulsion by establishing a bacteriological department with the facility of laboratory in 1900.²³The government flouted to give minimum facilities to their

researches.²⁴ For example we may refer the case of N.C. McNamara of Bengal Medical Service.²⁵There were only some sporadic and scattered private initiatives in the field of research in medicine in Bengal throughout 19th century. The government initiative was very poor though Calcutta was 'White Man's Grave'.²⁶ In spite of scopes for medical research in this city the fundamental research was neglected during colonial period. There was no government aided medical research work in 19th century India. In the last half of that century some officers of IMS began to enquire about some medical problems by their own initiatives. But all those efforts were irregular and insufficient. In 1894 Indian Medical Congress placed a proposal for establishment of a full-fledged research institution to the India Government.²⁷A Plague Research Centre was established in Bombay in 1899. The year 1911 is a land mark year in the sector of research on medicine in India; in that year India government established Indian Research Fund Association with a view to medical research in an organized way.²⁸Several researches were done on certain diseases in many such institutions in Calcutta. Fever Hospital was opened in 1852; the hospital was adjacent to Calcutta Medical College, so there was a ready and increasing scope for medical research. School of Tropical Medicine and Hygiene was established in Calcutta in the year of 1914. Many other research laboratories were established in different corners of India within the first decade of 20th century.

The politics on health of British government in this country discouraged medical researches. The British government adopted such a hostile attitude to medical research that even initiatives of British physicians were fallen in vain. Most of the medical researchers in Bengal during 19th and in the first half of the 20th centuries were mostly the result of private initiatives, entrepreneurship and efforts. The main objective of British Raj was to arrange health care as well as health & sanitation for military force and commercial fields of their own interests. Thus, those researchers carried out their researches by their own skill and ability without governmental aid and assistance, purely a saga of governmental negligence and somewhat impressive initiatives by private sectors and individual beyond.

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26

Roll of Women In Non-Cooperation Movement

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Abstract

The participation of women legitimized the Indian National Congress. Women's activities validated Indian unity and Satyagraha. The techniques of Satyagrahis were designed to wrest moral authority from the Raj and return it to the unarmed, non-violent subjects. Even the British understood that this method had a special appeal for women. There is no doubt that for women the movement would never have gained the force it has had. It is due to them that the sympathy of many not otherwise likely to have been in sympathy has been evoked.

Keywords : *Satyagraha, Swaraj, swadeshi, chauri, chaura.*

The year 1920 is marks as the beginning of the new era. The Gandhian era' - in the history of Indian freedom struggle. It was for the first time that the Indian National Congress, as a body was embarking on the policy of direct action against the government. The method and attitude of 'political mendicancy' was discarded once for all.

The participation of women legitimized the Indian National Congress. Women's activities validated Indian unity and Satyagraha. The techniques of Satyagrahis were designed to wrest moral authority from the Raj and return it to the unarmed, non-violent subjects. Even the British understood that this method had a special appeal for women. There is no doubt that for women the movement would never have gained the force it has had. It is due to them that the sympathy of many not otherwise likely to have been in sympathy has been evoked.¹ I want to lay stress on the fact that women cooperated

With Mahatma Gandhi in all the famous movements in Gandhian era women participated in National movements like Non-cooperation movement and Civil

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Disobedience and many others. Especially I will discuss Non-Cooperation Movement.

A special session was held at Calcutta in September 1920 under the president ship of Lala Lajpat Rai. In this session Mahatma Gandhi moved the fateful resolution on Non-Cooperation. Despite the Opposition of C.R. Dass, B.C. Pal, Mrs. Annie Besant, Jinnah and others the motion was carried. After the Calcutta Congress, Gandhi made a hurricane tour popularizing Non-Cooperation among the masses. The regular annual session of the Congress was held at Nagpur in December 1920. The resolution on Non-Cooperation was confirmed. Even C.R. Dass, Lajpat Rai and other stalwarts, who had opposed it at Calcutta, now supported.²

At Nagpur Gandhi was able to secure the approval of the new constitution which vitally altered the characters and organization of the congress. The goal of the congress now was "Swaraj within the British Empire, if possible and without, if necessary." "The means were changed from "constitutional" to all peaceful and legitimate means." Mahatma Gandhi became the acknowledged leader of the new movement for political liberation.³ He promised a more active role for women than that offered, by the Swadeshi Vow. Congress declared April 6 to 13, 1921 as Satyagraha week, and women interested in politics held meetings to show their support. At one of the several meetings addressed by Sarojini Naidu, women decided to form their own political organization. As a result Rashtriya Stree Sangha (RSS), an independent women's organization was formed, which encouraged its members to join the District Congress Committee. Speaking to this group in August, Urmila Devi, the widowed sister of the Bengali Congress leader C.R. Das, urged women to be ready to leave their homes to serve the country. By November more than 1000 women were found demonstrating against the 'Prince of Wales' visit to India in Bombay.⁴

In Bengal, events took even more dramatic turn, when C.R. Das, the most important congress leader of Eastern India, decided congress volunteers should sell Khadi (homespun clothes) on the streets of Calcutta to test the government's ban on political demonstrations. The first batch of volunteers including C.R. Das's son was arrested, then his wife Basanti Devi, his sister Urmila Devi and his niece Miss Suniti Devi took to the streets and were arrested. When word of their arrest spread, the power of this tactic was clear, a huge crowd of 'Marwaris, Muslims, Bhattias, Sikhs, Collies, mill-hands and School Boys' milled around until the police released the women. Every man felt women from his own house had been arrested. The next day, on December 8, 1921, the whole city was in commotion as for the women from the Das family.⁵

The extent of success of the Non-Cooperation movement would not definitely give Gandhi total satisfaction. Middle Class participation was not spectacular, as revealed in the figures for school, colleges and court boycotts, while peasant and working class participation was more impressive. Except in Madras, council election boycott was more or less successful, with the polling average being 5 to 8 per cent. Economic boycott was more intense and successful, as the value of imports of

foreign cloth dropped from Rs. 1,020 million in 1920-21 to Rs. 570 million. The import of British cotton piece goods also declined from 1,292 million to 955 million yards during the same period.⁶ Partly responsible for this success was trade participation, as the businessmen pledged not to indent foreign clothes for specific period during 1918-22, the large industrialists remained Anti-Non-Cooperation and pro-government, the Marwari and Gujarati merchants aggrieved by the falling exchange rates and the taxation policy of the government, remained 'Fairly consistently Pro-nationalist.'⁷

On the other hand as Gandhi traveled and spoke, he urged women to boycott foreign clothes to spin, and join in public defiance of British laws. At the same time, women's organizations were petitioning the British government for the Franchise, Gandhi responded that he knew all about the disadvantages of Indian women but problem was not with law or religion but with man's lust. Real change would come when both men and women began to view their relationships differently.⁸ He advocated celibacy instead of legal change.

Saraladevi Chaudhurani, Muthu Lakshmi Reddy, Amrit Kaur and many other women who followed Gandhi did not abandon the Franchise issue. They were impressed with his empathy for women, personally committed to his vision, but unwilling to give up their work on behalf of civil rights. Gandhi was able to live with their ambiguity. He wrote lengthy letters to Saraladevi urging her to study Hindi and prepare herself for a leadership role.⁹ That she ignores much of his advice did not seem to bother Gandhi who found other women willing to listen to his lectures.

The attention of the whole country was not centered on Bardoli where Gandhi was ready to lead the campaign in person But before the expiry of the period of 7 days, there occurred a serious case of violence at Chauri-Chaura a small town near Gorakhpur in U.P on February 5, 1922. An infuriated mob of 3000 Persons, led by congressmen, set fire to the than (Police Station) and burnt alive 22 policemen. It was shocking for Mahatma who felt horrified at the growing violence on the part of the people because other such cases were also reported from Bareilly and Madras. Mahatma Gandhi, who believed in Non-Violence in thought and deed, felt that the people had not imbibed the true spirit which was the base of his movement. He took it as a warning from God and made up his mind to suspend the movement. The congress working committee, which met at Bardoli on February 11, 12, (1922) confirmed his decision and resolved to concentrate on constructive programme.¹⁰

Between the suspension of Non-Cooperation in 1922 and his resumption of a leadership role in 1928, Gandhi devoted himself to reconstruction. During these six years he spoke to different women groups about constructive work, continuously reiterating that Sita was the ideal role model and spinning could solve India's and women's problems.¹¹ One of his goals was to persuade well-to-do women to learn about the conditions of rural and poor women. But he cautioned them not to neglect their own families in the process.

Women followed Gandhi for different reasons. Rajkumari Amrit Kaur (1889-1964), a member of the Ahluwalia royal family of Kapurthala State, served as Gandhi's secretary for sixteen years. She admired Gandhi for his fight for justice. Sushila Nayar Gandhi's medical doctor in his later years said she became a Gandhian in 1919. Sushila's mother called him "Mahatma" (Great soul) and told her young children about him. Sushila said, "I learned about Gandhi from the time I was a small child. Not having a father, he was something like a father to me."¹² These were women who had exercised personal choice in choosing to follow Gandhi and they accepted his ideas judiciously.

Other women followed Gandhi because their men folk accepted his leadership. The women from Motilal Nehru's family fitted this pattern' they became supporters of Gandhi when Jawaharlal and his father Motilal recognized his leadership. We do not know if Swaroop Rani Motilal's wife had any interest in politics but she welcomed Gandhi into their family and joined public demonstrations. Lado Rani Zutshi, the wife of Motilal's nephew, jumped at the opportunity to play a role in congress activities. At the end with so few personal accounts available, it is difficult to guess what motivated all the women who declared themselves Gandhian and stepped forward to play a public role for the Indian National Movement.

I want to lay stress on the fact that women co-operated with Mahatma Gandhi in all the famous movements. In Gandhian era women participated in Nationalist movements like non-co-operation movement a civil disobedience movement and may other. Especially I will discuss non-co-operation movement. And Women's role in non-cooperation's movement.

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27

19th Century's Bengal: Expansion of Widow Remarriage Mission

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Abstract:

Nineteenth century's Bengal is popularly known for its reawakening character and new-modernized features. The century witnessed many socio cum humanitarian reforms. The mission for widow's remarriage was one of the crucial steps. The processing of the mission was quite hectic. Initially, the preface and expansion of Widow-marriage mission ran under a very shallow path and therefore got least success. The paper mainly emphasising the process and progress of the mission after second half of the 19th century. It also deals the carrier of the mission and their strategy, and subsequent achievement and limitation of their endeavour.
Key-Words: *Widow-marriage, Vidyasagar, Widowhood, Bhadrak, Hindu Society*

I

During the 19th century two important aspects about women – first is the eradication of sati cult and second is the widow remarriage mission, appeared as a burning agenda for social reformers in Bengal.¹At the beginning of century, the orthodox and conservative leader like Maharaja Jotindra Mohan Tagore has been so far moved by the same ideas as to have devoted one lakh of rupees for helping Hindu Widows.²By the second half of the 19th century, ascheme submitted by Miss Carr to Madras Government emphasised to provide allowance to the guardians who would look after the young widows and providing of scholarship to the widows for professional study. Bengal government as the reader of the same scheme has taken a similar step in that direction. The scheme itself is a direct result of the movement started by some Bengali men like Vidyasagar and Sasipado Mukherjee for the

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education of Hindu widow by the second half of the 19th century.

The early notable effort to introduce remarriage of Hindu Widows was made by the Raja Rajballabha of Dacca in second half of the 18th century. He took the verse from Smriti texts which run as follows: "A second Husband is permitted to the women whose (first) husband is lost or dead or has become a ascetic, or an outcaste"³ for proof. But in spite of religious sanction, the custom and usages proved to be strong and Raja's efforts proved unsuccessful.

Sometime before 1837, a few civil men of Calcutta proposed to call a meeting in order to remove the restrictions regarding widow-remarriage. Some important groups in Calcutta like Young Bengal, and a significant section of the native press like *Hindu Patriot*, *Tattvabodhini Patrika*, *Bamabodhini Patrika* and other had lent support to his reform movement.⁴ In Bengal the voice against 'the necessity of an infant widow passing her life in a state of celibacy' was earlier raised in the Atmiya Sabha of Ram Mohan Ray as early as on the 9th May 1819. The Bengal Spectator published several letters on the subject and an editorial article exhorted upon the educated people to take the lead in marrying widows. But it did not suggest any legislation. A correspondent in the Samachar Darpan on the 14th March 1835 suggests that the government should pass a law, enabling the widows of high castes to contract a second marriage. Vidyasagar wrote his first paper on the subject in 1854 and got it published in the *TattvaBodhini Patrika*. His book on widow remarriage was published in January, 1855 and the application for making law was submitted in October of the same year.

The custom of Sati was officially abolished by Regulation XVII of 1829 due to the efforts of Raja Ram Mohan Roy, and it made widow burning a penal offence. Thus it could save widows from being immolated with the help of the constant presence of state power and the law enforcing apparatus.⁵ Next, Pandit Isvarchandra Vidyasagar a leading member of the Adi Brahma- Samaj contributed a lot in the field of female emancipation, and widow marriage was his prime target. His agitation for legalising the re-marriage of widows fetched support of the enlightened sections from various part of the country and finally a law was being enacted in 1856.⁶ A petition signed by 984 Hindus of Bengal, headed by Pandit Isvarchandra Vidyasagar having been presented to the Legislative council, along with a draft bill legalising widow-marriage among Hindus. The Hon'ble J. P. Grant, who had all along sympathised with the issue, undertook to carry it through the council.

II

The significant thing of the movement was it solved only one of the problem connected with widows – how to get them married where marriage was possible and desirable. But in many cases marriage is neither possible nor desirable.⁷ Vidyasagar's innovation of widow remarriage would therefore acquire social acceptance and it could be supported by some scriptural maxims. And that maxim was discovered by Vidyasagar in '*ParasaraSamhita*.' But since long time people usually ignored the Shashtra and remained slave of local customs.⁸ Therefore

it was not quite easy to accept the original Vedic norms and terms of widow remarriage. On the other way Vidyasagar himself had to call in the police a number of times so that the widow remarriage ceremonies which he organised could pass off smoothly.⁹ The conservative press at the same time continued to threaten widows willing to remarry with the consequences of being ostracized. In the 19th century cultural stereotype appeared as a custom that violated the Shashtra. It was complemented by another stereotype that it was prevalent only among the lower orders. The *Hindu Intelligencer* wrote in 1855 that this custom no longer prevails among the natives of the higher orders ...but it is followed by those of the lower grades.¹⁰

In the second half of the 19th century, Kesavchandra Sen greatly supported to the cause of the widow-remarriage.¹¹ The first organised efforts to educate widows seems to have been made by Sasipada Banerjee, who in 1864, opened a little schools in his house at Bharanagar for grown up widows and other ladies. At a time, there were some twenty five widows under training in his house, not all them for tuition, and some for domestic duties. Though there was a superstition that an educated woman was fated to become a widow.¹² It is true that the foundation of Mr. Banurji's institution, Mr. James Wilson wrote about it as: "the scheme is thus doubly interesting. First it helps Hindu Widows, who with the spread of education and better ideas now fell it hard to continue subject to the austerities of a widows life and who wish to be more useful members of the society, and, secondly it attempts to supply a long felt need in the cause of native female education and the want of trained female teachers."¹³

He founded the defunct 'Hindu Widows Home' at Barahanagar in 1887. As Mr. Caine wrote in 1890 in the *Akbari*, "By his Widows Home he (Mr. Banerjee) is solving one of the great social problems of India". The idea of widow remarriage though still unpopular had nevertheless become some-what familiar by that time. Later on, the idea of a widow leaving her home for a boarding institution managed by more or less heterodox reforms.¹⁴ Mr. Banerjee saw all this and earnestly sought the favour and cooperation of this important class. In this way, the grant of a number of stipends was made through the agency like Hitkari Sabha to pay some widow teacher at Barahanagar and some of the neighbouring villages. These teachers took their classes in their own homes, and imparting whatever knowledge they were competent to impart, to members of their sex whether little girls or grown up women.¹⁵

III

However, widow remarriage gradually was gaining social legitimacy, but it may be noted that this legitimization was taken place only among the educated sections only, even within that limited social spheres, it is not widespread. There was a huge protest against the widow remarriage bill by the conservative leaders. A counter petition containing signature of over 56000 persons, were presented to the government. The Hon'ble Mr. Colvin, from this place on the council, said that, "if

he knew certainly that but one little girl would be saved from the horrors of Brahmachrya by passing of this act, he would pass it for her sake.”¹⁶Widow Remarriage remains exceptional among the educated even today, as it was in the 19th and the early 20th centuries. Therefore, Vidyasagar failed to see many widows remarried, as in the case the act of 1856 only legalised their marriage, but could not make it socially acceptable; nor was it possible to enforce it with the help of the police force.¹⁷

As age long tradition, widow remarriage was strictly forbidden among the upper castes. It was allowed among the lower castes. Widow Remarriage even when permitted, was looked down upon and was disparagingly referred to as a sanga marriage. Among the Namsudras of Bengal, for example the married couples of a widow remarriage occupied a lower place in the estimation of their caste follows.¹⁸At the turn of the century, therefore it was perhaps only the lowest menials groups like the Doms, Boonas, Bagdis and “Low People” of various kinds and the so called aborigines who practise widow-remarriage without any stigma attached to it , while the rest of the Bengali society strictly forbid this custom.¹⁹

However, by the last half of the 19th century, the social legitimacy of widow remarriage among the educated Bhadrakol, who had been constructing in the 19th century new ‘models of womanhood’ to suit the socio – psychological as well as the political needs of the time, gradually increased. Within five months of the passing of the Act, the first widow-marriage was celebrated under the auspices of Pandit Vidyasagar’s movement in 1856.²⁰The bridegroom was Pandit Srishchandra Vidyaratana, a distinguish Sanskrit Scholar, while the bride also came of a most respectable Brahamana family of Nadia. Three other marriage followed it in the next three months and in all the about 25 marriages were celebrated during the first five years following the passing of the Act of 1856. And the largest numbers of these were among the most respectable classes of the Hindu society. From 1856 to the end of the century there were 117 cases of widow remarriage in Bengal and of these 46 were celebrated during the life time of Vidyasagar and 41 amongst the members of the Brahma community.²¹ Nevertheless, the whole movement were morally weak, for most of the persons who married under his auspices received ample pecuniary assistance from widow guardians.

As last step, Vidyasagar also have inspired men like Kishori Chandra Mitra, Rama Prasad Ray, and the Maharaja of Burdwan to take the lead in petitioning the government against polygamy prevalent largely amongst the Kulin Brahamans of Bengal.²²All of them induced the Bengal government to seek on 5th April, 1866 the permission of the Governor-General for introducing into the Bengal Council a Bill for the prevention of polygamy among the Hindus in Bengal. Finally the government of India under Sir Henry Maine introduced the ‘Convert’s Remarriage Bill’, on the 4th November 1864, and the select committee took into consideration and it became an act. The Act enables the Christian converts to obtain divorce from their spouses and marry again, and somehow it helped to minimise the number of widow in Bengal.

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Freedom Struggle In The Simla Hills

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Abstract

The theme of the proposed paper is 'Freedom Struggle in the Simla Hills'. Political boundaries continue to change from time to time but this part of the Simla hills which extend from Kalka to Simla has bonds of history, language and culture with the Punjab plains. The proposed study is confined to the traces of freedom struggle in Shimla hills cantonment towns namely Subathu (1840), Kasauli (1842), Jutogh (1843), Dagshai (1847) and Simla (1864). In the early 19th century, these hill towns were strategically placed to serve as military outposts or sanatoriums where the European invalids could recover from the heat and disease of the tropics and also to give them a sense that they are the agents of superior culture. These hill settlements turned out to be the strongest centres of colonial authority. These colonial settlements has been studied up to the mid of the 20th century till the British left the country.

The "British connection" with the area had its roots in the battle of Kangra between the Sikhs and the Gurkhas during 1804. The Sikh army had inflicted a crushing defeat on the Gurkhas which had forced them to retreat and take shelter in the hills. It was during that time that the Gurkhas had constructed several forts after over-running the small chieftains. If one were to totally rely on the accounts left by the British, the Gurkhas spread a reign of terror "until at length the people in their wretchedness appealed to the British for help".¹ Therefore, the British, the record states, resolved to "expel" the Gurkhas from the hill territories which was merely an excuse to annex the strategic hill areas.

Finally, with the aid of hill men British defeated the Gurkhas in 1815. However, it soon became apparent, states the letter that "it would be impractical

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for us to abandon the country on expulsion of the enemy as government had desired, on the contrary, in order to maintain our guarantee of protection not only against the foreign enemy, but to retain in their ancient principalities the chiefs whom we had restored, it would be necessary for us, however averse to the territorial acquisition within the hills, to retain such portions of the country as appeared best adopted military portions and also calculated to indemnify the government for the expenses of military force, it was found necessary to retain in the hills". The government therefore, so far modified their original policy that they determined on retaining all favourable military positions.² Therefore, the Sabathu hill was retained as a military fort by the British Government at the close of the Gurkha war, which had until then remained an indispensable part of the erstwhile Gurkha Empire and was converted into a convalescent depot in 1818. Being centrally located, it became the Political Out-Post of the British Empire and helped them in keeping a close watch on the hill states.³

The political and military vicissitudes in the Punjab gave a major impetus to the development of Simla hills. The deployment of British troops in the Punjab during the Sikh wars had two consequences: first, it necessitated the creation of sanatoriums and convalescent homes for wounded and sick British soldiers, for which the Simla hills, overlooking the Cis-Sutlej states and Trans-Jumna north-west provinces, provided a favourable location. Secondly, these hills formed valuable strategic and tactical bases for it was possible to rush troops down to the plains at short notice from these posts.⁴

Ranjit Singh's death in 1839 and ensuing chaos opened up the possibilities of the occupation of the Punjab. In preparation for the conquest of Punjab, the government established several sanatoriums and cantonments in the Simla hills. In addition to Subathu, British built the cantonments of Kasauli (1842), Jutogh (1843) and Dagshai (1847). With these preparations Dalhousie was able to annex Punjab by 1849. These hill stations just did not have its scenic splendour to boast of.

Hill States And The Revolt of 1857 - The British introduced cartridges, greased with the fat of cow and pig in the Indian empire, where cow is a sacred animal for the Hindus and pork is sacrilegious for the Muslim community. When this fact came to light after some days, Mangal Pandey of the 34 Native Infantry at Barrakpore, 20 miles North of Calcutta, refused to use these cartridges on March 28, 1857. Though hanged on April 8, in the same year, he initiated a revolt that held possibilities of gaining freedom for the country long back, had it been planned better. It was termed as the 'Sepoy Mutiny-1857' by the British government but it was the first freedom struggle for the Indians.⁵

The news of the revolt at Meerut (about 40 miles North-East of Delhi) on May 10, 1857, reached the hilly regions on May 11, 1857. The Commander-in-Chief of the Simla hill states, General George Anson ordered the soldiers stationed at Kasauli, Jutogh, Dagshai and Subathu to move to Ambala. The 75th Regiment left for Ambala on Monday, May 11, followed by the 13th and 14th Regiment, where they were to assemble to march out to Delhi. The European regiments and the

Commander-in-Chief started, but the Gurkhas refused to move.⁶ The Gurkha guards did not obey the orders and threatened the officers. The Quarter Master General, Colonel A. Baker also ordered the police guards and the Indian troops at Kasauli, Simla, Jutogh, Dagshai and Subathu to move to Ambala, all in vain. The Deputy Commissioner of Simla, Lord William Hay and Colonel Chaster, armed all the European males in Simla with muskets from the Jutogh magazine and advised them to save their lives by leaving Simla.⁷ This was seen as a big defeat for the British in their own stronghold. As a result the British looked upon the Indian soldiers, with suspicion and their behaviour towards the Indian community became less tolerant. Even the areas of Kangra, Dharmasala, Nurpur and Sirmour awoke from their slumber.⁸

Kasauli was the first station in the present day Himachal to rise up in arms against the alien oppressors. On April 20, 1857, six Indian soldiers of the Ambala Rifle Depot set the local police station at Kasauli, on fire. The police station was ravaged to ashes and soldiers escaped on horsebacks. Kasauli was then, one of the most important and strongest cantonments of the British in the area. Besides the 'Nuseree Battalion' (Gurkha regiment) and police, about 300 British officers and soldiers were stationed at Kasauli.⁹

There was a guard of the regiment at Kasauli. The head-quarters were at Jutogh. The Kasauli guard, amounting to about 80 men, mutinied and marched off with a large sum of Government money to join their comrades at Jutogh. They rose in a body, turned out their 'depot men' with ignominy from cantonments clamoured, raved and shouted against their officers, the Government and the Commander-in-Chief. On assurance of the speedy redress of what they considered as their grievances, on May 24, the Nuseree battalion called a secret meeting and discussed the offers forwarded by Capt. Briggs and William Hay. Since no help came from Delhi and Ambala, they decided to surrender. Although the revolt had been suppressed, yet at Kasauli, Capt. Blackall continued to frequently search the suspected areas and kept a vigil over the activities of the natives. Guards were stationed on the roads and security was increased to avoid any mishaps.¹⁰ The revolt was suppressed and revolutionaries caught were sent to the Dagshai jail. The rather smooth social life in Simla was disrupted during 1857 when the First war of Indian Independence broke out. The tales of the "mutiny" sent shivers up the spines of the Europeans in Simla.¹¹ Mahatma Gandhi first came to Simla in May 1921. During his four days visit he was taken in a procession with the people shouting "Betaj Badshah Ki Jaye" (Victory to the uncrowned king). He received an unprecedented welcome by the Indian residents of Simla. He addressed a public meeting at Idgah which was attended by 15,000 people. The discrimination is not between the white and coloured, but as between high and low".¹² At every meeting, Gandhi spoke on non-violence, sacrifice, Hindu-Muslim unity and the use of charkha as the road to freedom. Indian public opinion in Simla now began to crystallize around the goals and ideals of Swaraj as spelt out by the nationalist leaders. According to Pamela Kanwar, it was the first occasion that the people got the nationalist point of view

first hand".¹³ Therefore, it resulted in increased resentment of people against the features which established British racial superiority in Simla and linked them with the nationalist movement.

April 26, 1930 was a momentous day in Simla. Vithal Bhai Patel, who was president of the Legislative Assembly resigned from his post at Simla. This sparked off civil disobedience in the town. He was taken in a procession around the town and through the Mall road by a 2,000 strong crowd. This was the biggest demonstration staged in Simla during that period and the Imperial lords were left in little doubt about the coming of age of Congress in Simla.¹⁴

Again, Simla was the venue of some of the most important events in the years immediately preceding 1947, which moulded the history of the sub-continent. The chain of events started in 1945 when the town was, the venue for the well-known Simla conference. The then Viceroy, Lord Wavell announced that it was his intention to hold a political conference in Simla "to ease the present political situation and to advance India towards her goal of full self-government". The purpose of the conference was the formation of a new Executive Council, which had been debated rather hotly for last several years, and which would be more representative of organised political opinion. It was hoped that the new council would give due representation to Hindus and Muslims. It was proposed that it would be entirely an Indian Council except for the Viceroy and commander-in-chief who would hold charge of the defence portfolio.¹⁵ Lord Wavell made his proposals known on June 14, 1945 and a round of political activity started. It was perhaps one of the most crucial meetings before independence and the attention of the entire country, and even of the world, was focused on the Viceregal Lodge from where an important toward the sub-continent's future was to be taken.¹⁶

The conference, however, reached a deadlock over the composition of the Executive Council. On July 11, Mr. Jinnah, had a short interview with the Viceroy, during which he made it clear to the latter that the League, wishing to be regarded as the sole representative of Indian Muslims, was firmly opposed to the inclusion of any non-League Muslims, in the Viceroy's list. But the Viceroy could not agree to this point of view. Three days later Lord Wavell wound up the Conference by declaring a failure of the talks.¹⁷ The Simla conference marked an important watershed in the history of the country and it had deep impact on events leading to the partition. Many historians believe that turning point of partition of the country was reached at Simla. And finally it was decided that the country would be partitioned, a boundary commission was appointed with Sir Radcliffe as chairman of the two commissions for Bengal and Punjab and the boundaries between India and Pakistan were finally demarcated.¹⁸

Therefore, Simla occupies a unique place in the history of the Indian sub-continent. Emerging as a nostalgic reminder of their country for the British officers posted in the region, the town went to occupy the centre-stage during the hey-day of the Raj. The decision taken at the summer capital of the Indian Empire directly affected millions of people in the sub-continent and directed the course of history.

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29

Indian Indentured Laborers, Diseases, Mortality And Sexual Encounters: Some Reflections

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Abstract

The Indentured System that regulated the flow of Indian natives to Mauritius as agricultural laborers was full of controversy especially when it came to the transport of native women. The essay throws light on some of the controversies created by the British Policies on the Indentured System and the limit to which the native women were affected by it.

The system of indentured labor was introduced in India under the British initiatives as an adverse consequence of the emancipation of slavery through the Emancipation Act of 1833. Faced with the dearth of labor force and the utter ruin of the plantation firms, the European planters turned their attention to India, a colony of the British government that provided ample supply of labor force out of its ever expanding population. Mauritius, known to the general population of the Bengal Presidency, as 'Marich.'¹, had the history of the longest and largest indenture system in the world, transporting a total of 453,063 Indians, during the period of 1834 – 1900.²Geoghegan, reported that the emigration to Mauritius and Bourbon began since 1819, but he had no authentic evidence to just his notion³, and there is no proper evidence of such emigration before 1830.⁴ By the end of 1836, almost 4000⁵native Indian laborers were accounted present in Mauritius. According to government report, before the middle of 1837, about 19,000 laborers have been exported from India to Mauritius and Bourbon, of whom 8000 were from Calcutta, a greater number from Pondicherry and some from Cochin⁶, and about one-third of them were hill coolies.⁷

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The native Indian males, who had left their families back in India, were eager to return to their homeland after the expiration of the indenture contract at the end of five years. This was cost consuming as the Mauritian planters had to transport batches of laborers too frequently to meet the vacancy. So to induce the laborers to stay in the plantation for a longer period of time, some major changes were introduced in the indentured system. Act XXI was passed by the British government on 11th November specifying the need for the supply of a larger proportion of women from India to Mauritius, which would be particularly supervised by the Protector of Emigrants.⁸

The native Indians were always apprehensive towards the emigration of native females to the colonies. In the *Minute of the Coolie Question*, Sir J. P. Grant never gave a single example of any woman induced or kidnapped by the duffadars. But he did mention that the few numbers of women present at the plantations was one of the evils of the indentured system. Grant never mentioned what consequences this evil had brought upon the natives at the island of Mauritius. He just gave his explanation behind this small female proportion due to the meager salary of the laborers which was not enough for the maintenance of family life, and that their loneliness cannot be remedied by supplying female from the 'bazaars of the seaport towns', which often the Captains did 'to fill up their legal female complement.'⁹

According to the report of Grierson, native women once brought to depots, were informed of their destination and type of work at the colonies and if they refused to proceed they were allowed to return to their homes. It also happened that a when a woman persistently refuse to go, the recruiters secured another in her place to register the name; but when the time of sending away came, the woman who had refused is forcibly sent¹⁰ Government had every measure to stop such incidents as kidnapping of women.

So to encourage the emigration of natives along with their families, the government of Mauritius made an address to the Indians who immigrated to the island of Mauritius. The address stated that:

*"This Government wishes you to settle in this island, but as many of you have come alone, if any wish to get their families from India without going themselves to fetch them, this is to inform you that every assistance will be given to you for that purpose...The man who brings men of his districts with their legitimate wives or the wives of men in the colonies, will receive Rs. 10 for each women brought by him. The new man who comes with his legitimate wife will receive the ticket of Old Immigrant after 3 years instead of 5."*¹¹

According to Grierson, four types of women emigrated from the Bengal Presidency:

1. The wives and daughters accompanying their families (return emigrants)
2. Widows without any family and who is generally starving on the streets
3. Married women who have either escaped with their loves or have been abused and thrown out of their house by their husbands

4. Prostitutes

Grierson reported that the second class of women were the frequent to emigrate who themselves sought for the recruiters as their last resort from starvation and domestic violence. But the disadvantage with these women was that once they were taken to the depot, properly fed, clothed and handed over the part of their passage money, they escaped the depot. In February 1844, the colonial secretary of Mauritius government complained of the arrival of one woman on the ship *Earl Grey*, who was too old and infirm and incapacitated from performing any kind of labor and was not accompanied by anyone.¹² In another instance the Protector of Emigrants at the port of Calcutta reported to the Under Secretary to the Government of Bengal about the embarkation of an "idiot woman" on the ship *Sir Robert Sapping*.¹³ The woman was not sent back to India by the Mauritian government as there was 'no idiot woman mentioned in the passport.'¹⁴

The third class, according to Grierson, was the prospective party for emigration. Grierson described them as "comely and pure" and were likely to retrieve their "character by a reputable marriage at a depot in Calcutta or in the colony." The recruitment of this class of women was good for the country because once they leave their home they have "only two alternatives – suicide or prostitution."¹⁵

Women who were absconded from their husbands were always encouraged by the British government to embark towards Mauritius, because they were well aware of the fact that every women of this class who stayed behind became the "debauched and diseased prostitutes" who constituted the fourth class of the women emigrants. Picked up from the slums of Calcutta by the recruiters, often to meet the demand of filling up the stipulated number of women to be taken per ship, the fourth class of women was sure to "creep no precautions used, among the crowd, and poison half the young."¹⁶

The question that arises is that why women chose to emigrate? When a man chose to emigrate, he left behind his wife, his children and his caste. Captain Rogers, the then Protector of Emigrants at Calcutta, informed of two cases where women of 'low character' enlisted their names as wives and boarded with their supposed husbands on the ships *Candahar* and *CharlesNapier* to Mauritius. If those women indeed were of low characters then it can be assumed that the natives took them into confidence and posed them as their wives to get their hands on the reward of Rs. 5 that the Mauritian government offered to every man who immigrated to Mauritius with his wife.¹⁷ These women once boarding the ship or after landing on the island refused to acknowledge their contracted husband and were transported to different plantations.

But how much of these women were prostitutes can never be ascertained today. There had been some instances where the Protector of emigrants recorded that women of low characters posed as wives of the natives, but only a few single women embarked as emigrants to the Mauritius as widows.¹⁸ But the chance of the

women being lovers were more probable than their being prostitutes. Most of the fellow travelers, travelling in a cramped space of the between-deck of the ship with not much area for privacy, became aware of the social and economic position of their fellow passengers at sea, making them 'jahaji bhai' at the time of voyage, and if a prostitute travelled along with them, it would not take much time to figure that out. Naturally, the women were forced to be subjected to physical demand of their fellow passengers as well as of the crew men. The Third Mate of the ship *Dudbrook* was accused by the Surgeon of having illicit relationship with a particular coolie woman.¹⁹ Two ships bound for British Guiana, faced a similar charge when a crew man of the ship *York* was reported of placing his hands indecently on some of the native female immigrants, on the second instance, the Captain and his Mates of the ship *Victor Emmanuel* were blamed of having illicit relationships during the voyage.²⁰

The image of a noble woman inculcated within the minds of the British molded by their Victorian morality can never fit the class of women that ventured out as indentured laborers to Mauritius. In comparison to the black African slaves, Indian women were depicted as submissive and gentle, 'voiceless' and 'expressionless', although the oriental dress habits that exposed ample skin of the Indian women made them the object of male fantasy, and were thus considered one with slipping morality.²¹

It is noteworthy to mention here that the suicide rate among the natives in the Mauritian plantations seemed to have increased with the further supply of native women into the island. Hence the Mauritian authority refuted sexual jealousies as the main reason behind the death of the Indians and attributed to home sickness and 'nostalgia' as the real motive behind the loss of lives in the island.²² What the British officials refused to see was the social and gender inequalities and injustices that the native female faced in the rural areas of India that forced them to accept the indenture-ship as an 'escape' from their lifeless existence back home. Where the men chose to emigrate for the hope of earning money to feed their family, the women took their 'risk' with the hope of breaking away from a 'condition that seemed to offer many problems but few possibilities.'²³ they saw emigration as their chance to escape the dreary life that they led in India, full of economic hardships, torture of the in-laws, beatings of abusive husbands, destitute life of widowhood, poverty, and others, but as soon as they set foot at the depot, from that time onwards they became the victims of racism and sexism for which they faced the blames instead of justice. The female indentured laborers became the catalyst for all kind of sexual and social injustices that they could not but silently bear. They became the victim of the very problem that they tried to escape through indenture.

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Understanding Vertical Mobility of The Muslims of Bardhaman District In Colonial Bengal Through Modern Education: A Historical Analysis

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Abstract

The political and administrative change that took place in the last quarter of 18th century and mid of 19th century in India and Bengal in particular have caused several injuries in the economic face of the aristocrats and the general Muslims in Bengal. There was a large-scale decline, in the number of Muslims in Bengal in general and Bardhaman in particular in the educational and also in social front.

The decline in the number of Aimadars¹ in Bardhaman and the enactment of permanent settlement, the resumption of Lakharaj Lands were the important factors for the decline of the position of the Muslims in the socio, economic and political spheres.² In fact just before the arrival of the Britishers and after the children's of well to do families of Bengal were carefully educated.³

The Aimadars who were granted Aimas on and around Ajoy and Bhagirathi Rivers endowed a large numbers of Makhtabas and Madrassas in Bardhaman district.⁴ The primary education was imparted to the beginners included not only "how to read and write" but also the study of the Quran.

At next stages, the students were made to choose their future vocation and some subjects like philosophy, rhetoric, medicine or poetry for study.⁵ The Madrassa and Makhtabas in Bardhaman were established by the Aimadars of Ketugramthana, MangalKote and also the Aimadars of Kalna. These institutions were attached to

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some mosques. The Makhtabas of Jamalpur and Okhrathana were also-liberally endowed.

The lodging and fooding were free through the contribution made by those whose parents were economically well-off.⁶

The students of this particular Makhtabas were taught the Quran and the Persian classes by the Maulavis⁷ though special emphasis were given on the study of Hadis⁸ and Islamic jurisprudence(Fiqh).⁹

The survey made by Adam described that in the year 1836, there were 93 Persian schools in the 13 thanas of the district of Bardhaman.¹⁰ There were 3 formal and 8 learned Arabic Schools. The Ausgramthana itself had 19 Persian schools out of 93 Persian schools in the district. There were 12 Persian schools in Bhatarthana while Raina and Bardhaman thanas had 10 Persian schools in each.

There were 19 Persian schools in Manteshwar and Patna thana each¹¹, Kalna, MangalKote, Purbasthali, Selimabad and Ganguria had 8, 4, 3, 2 Persian Schools respectively in each thana.¹² There were 2 formal Arabic School in Rainathana and one in Barddhamanathana. Recitation of the Quran were taught in the formal Arabic Schools. Three teachers were appointed for 3 schools. The 8 schools of Arabic had twelve teachers, two of these schools each having three teachers. Out of the 3 teachers in a school, one taught Arabic, one taught Persian and third watched over the manners and general conduct of the pupils. Out of 93 Persian schools, each had one teacher, out of whom 86 were Mussalmans and 7 Hindus.¹³

Sometimes Baithakhana and Courtyards were used as school houses. The place occupied generally belonged to the principal supporters of the school and sometimes to the teachers himself.¹⁴

In the 104 Arabic and Persian schools, there were 971 students of whom 17 were engaged in the formal study of the Quran and 899 in the persuingof Persian works and 55 in the study of Arabic learning.¹⁵

Except in the schools of the formal study of the Quran all schools dealt with the students included both the Hindus and the Muslims. This was the scenario of Muslim education during the early quarter of the 19th century. The position of Muslims during mid of 19th century started declining in the educational front because of lack of endowments from these Aimadars.

Muslim education was not taken care off by the alien rulers properly as Dr. A.R. Mallick points out, "Distrust of the Muslims from whom power had been recently won and the consequent indifferent and unsympathetic attitude towards them was natural. 'Education among the Hindus got impetus during the early quarter of 19th century.

This was infact true to whole of Bengal and it was true for Bardhaman also. So, was a desire to conciliate the Hindus who had cooperated in the overthrow of the Muslim political authority.¹⁶

This fruit of modern education in Bardhaman was not brone by the Muslims but by the Hindus of Bardhaman. The Muslims of Bardhaman considered the education as Din-i-Alim.¹⁷

The Muslims of Bardhaman never thought of education themselves in Western and Modern education, in order to interpret education for economic terms. Reverend Long observed that there were tremendous disparities among the Hindus and the Muslims in their attitude towards modern education.

One of the reasons as it had been pointed out by A.R. Mallick was the Muslims lack of foresight. For the Hindus it was sentimentally much easier to switch from the study of Persian over to the study of English Language. It meant only the forsaking of alien language for other. For the Muslims particularly the aristocrat and urban sections of them who in the nature of things were to take initiative in educational as in other matters, it meant the abandonment of what was their own language and literature for those of the foreigners who had turned the table on them.¹⁸

Reverend Long argued that the Muslims Community did not have the same aptitude as the Hindus for acquiring knowledge of English. Therefore, they needed special facilities.

This was the scenario during the second quarter of the 19th century. According to Reverend Long in Bengal proper and also in Bardhaman the Muslim education had suffered the most.

According to a report presented by Adam in the second quarter of 19th century, the Muslim population in Bardhaman division was 12.8% while the percentage of the Muslim students at school was 6.0%. The percentage of the Hindu population in Bardhaman of division was 85.3% while the percentage of Hindus at school was 93.5%.¹⁹

The poor response and non-acceptance of modern education among Muslims continued until 1871 when the Government took special responsibility at removing the educational disparity between the Hindus and the Muslims²⁰. Syed Amir Ali was in favour of Segregate education keeping Maqtabas and Madrassas apart from the modern education in Bengal.²¹

In the year 1875, the total number of college students from the Muslim Community in Bardhaman was little more 5% while representation from the Hindu Community was more than 93%.²² The early decades of 20th century witnessed increase in the percentage representation of Muslim students in secondary and higher secondary schools.²³ The establishment of Mohammadan Association in Bardhaman and the interest shown by few Kalna and MangalKote based aristocrat Muslims helped in the development of attitude for the acceptance of modern education.

Before the arrival of the British and the Portuguese missionaries, women's education was confined in the houses of well to do and aristocratic Muslim families of Bardhaman. After the British conquest the four institutions under the patronage of ladies society, the England Zenana society, the Methodist Episcopal Society were established for the propagation of women's education.²⁴ There were in fact 4 girls school in Bardhaman in the year 1838 and out of 175 girls students there was only one Muslim girl student.²⁵

In 1868, reports Peterson, there were altogether 9 girls schools in Bardhaman and the Deputy Inspector reported that a desire for the education of girls was steadily progressing.²⁶ But the picture among the Muslims in Bardhaman was something different, in the later period the Muslim representation in the missionaries schools did not increase.

The Persian Schools which were primarily responsible for the education among the Muslims started declining. The people who endowed these Persian School and Makhtabas were not able to maintain these schools due to the decline of their economic conditions too.²⁷

In the Muslim Society in Bardhaman the educated person is marked out from rest of the society as the person of special class. The possession of knowledge of Islamic jurisprudence and also of modern education helped the Muslims of Bardhaman to discharge their responsibilities with full sincerity and integrity. The elites are thought to possess the qualities which help to perform the several activities of the life. There was evolution of the elites in 3 well defined stages. In ancient India, the elites were chosen from principle of Birth, in medieval society the principle of wealth was one of the important factors. In modern society, it is true for Bardhaman district and also for Bengal in particular and true for Islamic Society the individual Performance has tended to become the criterion of Social success, it is well known that the medieval Indian Society especially the Muslim Society was based on hierarchy.²⁸ There were Ashraf, Atraf, Ajlaf Muslims. This hierarchy was organized around their Birth, the country of their origins and also on the basis of their earlier social and economic status.

The emergence of the new elites is one of the most important aspects of the transition of learning from traditional to modern. The important centre of Islamic education and also that of modern education in Bardhaman during 19th century and early parts of 20th century were Selimabad proper, Bhatar, Kalna, Katwa, Jamalpur etc.

The Muslims of Bardhaman started receiving modern education after last quarter of 19th century. By the first quarter of 20th century there were several Muslim educated elites who took part in National politics.²⁹ The inhabitants of Bardhaman and modern educated elite Mr. Moulavi Md. Iasin and Abul Kasem were not influenced by the separatist policies. Mr. Abul Kasem was a graduate in Arts and was a lawyer (L.L.B).³⁰ The leaders from Muslim community, Mr. Abul Kasem and Maulavi Muhammed Iasin never supported the communalism. Two of them popularized the Khilafat movement in Bardhaman. Muhammed Iasin was the leader of Khilafat movement. The main nationalist leaders of Bardhaman were Mr. Abdul Hayat, Mollah Zahid Ali, Abdul Qadir and Kachi Mian.³¹

Mohammed Iasin was also of secretary of the Bardhaman Zila Congress. In the year 1930, the civil disobedience movement was spreaded in Bardhaman also. The great intellectual and the communist leader Syed Sahidullah, Muhammed Iasin and Abdus Sattar took active part in the civil disobedience movement in Bardhaman.³² Mr. Abdus Sattar was the important worker of the "Bardhaman Zila

Ryot Association".³³ Musa Mian took great part in the Quit India Movement.³⁴ The contribution of Qazi Nazrul Islam was in bringing Ideological changes among the Muslim Communities. The writings of Qazi Nazrul Islam must have helped in the development of Nationalized politics among the Muslims. The education among Muslims started increasing just before the independence though their representation was not well off as compared to the Hindus. by the end of second quarter of 20th century. Modern education got impetus among Muslims in Bardhaman.

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Rural Industry During Vijayanagara Period With Special Reference To Pottery

*Jayamma C

Abstract:

The manufacture of earthen pots was a very important rural industry, common people depended upon potters for their household articles potters were known as Kumbaras had to play taxes to the government, and pottery was mostly concentrated in rural areas during Vijayanagara period.

Key Words : Aya- Share, Kumbara Swamigalu – Head of the caste, Kumbara – Pot makers

The manufacture of earthen pots was a very important rural industry. Common people depended upon potters for their household articles. Potters were known as Kumbaras in Karnataka. They played an important role in the village economy of medieval Karnataka. The manufacture of earthen pots was an ancient industry. It was quite widespread. In spite of technological advancement, even today this industry is popular in rural areas. Hence, it was much more significant as an industry in the medieval period when technological advancement was not so impressive.

The pottery industry catered to the needs of poor and common people of the villages of the empire. In fact potterer or Kumbara was a member of the community and he was one of the twelve Ayagaras of the village. It was customary to allot Aya or a share in the agricultural production in the village to the potters. Each farmer contributed some grains for the livelihood of potters. In return Kumbara supplied earthen pots to the farmers.¹ The farmers, labourers and poor people of the village depended upon pots manufactured by the Kumbara for the household articles. Two

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kinds of potteries were manufactured. One was polished variety and another was unpolished variety. The production of polished variety required much skill and artisanship, whereas the production of unpolished pots did not require much skill. The pottery industry in Vijayanagara period generally remained unprogressive. It did not advance beyond supplying the primary needs of the poor people who wanted them. In spite of this, we cannot underestimate the role of the potterer in the village set-up. Inscriptions from different places like Mulabagal, Harihara and Sira dated 1370 A.D., 1533 A.D. 1547 A.D. and 1544 A.D. respectively refer to Kumbara or potters. They received Aya or share in the village production of grain. Sometimes they also received land grants for their services. The custom of giving land grants to Kumbaras existed even in the pre-Vijayanagara period. It appears from an inscription from Devanahally dated 1382 A.D. that a tax was levied on potters. It was probably a professional tax. This was not peculiar to the Vijayanagara period, because inscriptions of 12th and 13th centuries refer to this tax. The potters had their own caste organization and the head of the caste was known as Kumbara Swamigalu. An inscription from Yelandur dated 1580 A.D. refers to the head of the caste who received land grants from the government.

Like other professional people in Karnataka during the Vijayanagara period the potters were also expected to pay a tax to the government. This is proved by a number of inscriptions.

- 1) An inscription from Gundalpet dated 1513 A.D. belonging to the reign of Krishnadevaraya records the gift of income from a tax called Kumbaraterige or tax on potters to god Triyambakadeva as Sarvamanya. The donor was Salva Govindarajaya. He was an Amaranayaka under Krishnadevaraya.²
- 2) Another inscription from Gundalpet dated 1506 A.D. belonging to the reign of Narasimha refers to Kumbara terige. The inscription states that king Narasimha donated the income from this tax to one Ranganathabhata, while granting him an Agrahara.³
- 3) Another inscription from Gundalpet dated 1521 A.D. records the grant of Kumbara terige or income from the tax on potterer to god Triyambakadeva. This tax was granted by Salva Govindarajaya on the order of Krishnadevaraya.⁴
- 4) Still another inscription from Gundalpet also dated 1521 A.D. refer to the grant of money income from tax on potters, to god Triyambakadeva. The donor was Govindaraja Wodeya.⁵
- 5) An inscription from Yelandur belonging to the 16th century gives us interesting information concerning potters. It refers to Kumbaraswamy. It means to Kumbaraswamy. It means the head of potters. The chiefs of potters were known as Kumbara Settis. Certain social regulations are recorded in this inscription. For example, they were allowed to use upper cloth and would have paired toes. The potters, according to this inscription, paid the professional tax in the form of money, because the tax in this inscription mentioned as nine Varaha and gold five varahas.⁶

- 6) An inscription from Nanjangud dated 1488 A.D. records the grant of Kumbaradere to god Srikanteswara of Nanjangud by one Nanjaraya.⁷

From the above we may conclude that pottery making was a very important industry in Karnataka. The people who were engaged in this industry were paying a tax to the government. The industry was mostly concentrated in rural areas.

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Education In Pre-British Period: A Historical Background

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Abstract

Prior to the introduction of modern western education in Punjab there existed indigenous system of education which comprised of maktab or madrasahs where mullas imparted education in Urdu, Persian and Arabic to Muslims, pathshalas where pandhas delivered lessons in Sanskrit to Hindus, dharamsalas where bhais disseminated knowledge in Punjabi to the Sikhs. Often these institutions were attached to places of worship. The education imparted orally in these schools was predominantly religious in nature and was meant chiefly for the boys and the men. The schools were generally patronised by a ruler or a noble and were equipped with teachers, mostly males, receiving very low remuneration and surviving on gifts, donations, offerings in kind/cash and such other things. Though there were certain limitations in indigenous education but irrespective of them, it became the foundation of national system of education.

Keywords: Maktab, Pathshalas, Dharamsalas, tol, Pandhas, Mulla, Bhai, Vernacular, Purdah, Chatsals, Pice, Anna, JanamSakhis.

India had a civilization of its own long before the advent of the Muhammadans, and before the introduction of the British rule it had its colleges and schools, teaching classical languages, such as Sanskrit, Arabic, Persian and vernaculars, mathematics, ordinary and higher, including even such a difficult branch as astronomy, medicine, law, history, philosophy of the various schools and philology. So it would be wrong to say that education in India was introduced by the English or American missionaries.¹

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Punjab was no exception because the idea of education was not new to the Punjabis. Hindu, Muslims and the Sikhs had their own system of education which was essentially based on the religious tenets of each community. It received bounteous aid from the Rajas and high officials, who gave donations for this purpose in their individual capacities.²

For a long time education in ancient times meant Vedic education and that it had to be necessarily imparted to all who were expected to take part in Vedic sacrifices, irrespective of their sex. Some women had advanced so far in their studies and attained so much learning that they could openly challenge men of acknowledged learning in public discussions on philosophical and metaphysical subjects.³ For a long time family were the only educational institution, and boys as well as girls used to receive education only from their fathers, uncles or other elders. The male teacher was called the *Upadhyaya* and his wife who might or might not be educated but also a teacher was also called *upadhyayani*. Female teachers generally confined themselves to the teaching of girl students, though some might have taught boys also.⁴ Gradually, in later Vedic age women began to be barred from studying Vedas because the Vedic course became a lengthy one which required a longer period of study, and could not be finished till about the age of twenty-four. This process of education which could hardly be called a system, suffered a setback on the eve of Muslim conquest. During the Sikh supremacy in Punjab, education was not a state responsibility and was not paid much attention.

As regards to the mass education before the advent of the British rule in Punjab, the indigenous system of education was in vogue. Traditionally, education meant learning of sacred literature. Members of priestly class imparted this education to boys and girls.⁵ The indigenous schools were of following four kinds – *maktab*, where Urdu, Persian and Arabic was taught; *chatsals*⁶, where Hindi was taught; *pathshalas* (from 'Path' reading), where Nagri and Shastri was taught; *Gurudwaras* or *dharamsalas* where Sikhs were taught. Apart from these institutions there were *tols* and *mahajanis* schools which were Hindu educational institutions where the lessons were concerned with preparing boys to fulfil the duties of their particular vocation in life. In a *maktab*, the chief aim of education imparted was to instruct students in those portions of the Koran which a Muslim was expected to know by heart in order to perform his devotions and other religious functions. Sometimes, instruction in reading, writing and simple arithmetic was also included in the curriculum. The *madrasah*, on the other hand, was a school or a college of higher learning.⁷ These schools generally presided over by the *mullas* were strictly meant for Muslim pupils. The Hindus, however, who wished to learn Persian, also attended these schools.⁸ The *chatsals* or Hindu schools were generally held at the house of the *Pandha*, if not at the *Chaupal* or other public place. In a Sanskrit school *pathshala*, the pandit taught young Brahmins of 15 to 20 years of age group in a local *mandir*. Sikh boys were taught in the *dharamsala* by a Sadh who was called *bhai*.⁹

Although the Hindus and Muslims had separate schools of learning, several important features were common to both the types of institutions. In both, instruction was given gratis and no regular fee was charged. Both were medieval in character, both used a classical language as the medium of instruction (Sanskrit or Arabic and Persian), and imparted instruction on traditional lines.¹⁰ Persian was the official language during the Muhammadan and the Sikh rule. It was indeed the language of the literate – the lingua franca of the official class.¹¹ As far as the education of women is concerned, it was almost entirely of a religious or semi-religious character. The teacher was generally the *bhai*, the *mulla* or the family priest, though female teachers – Hindu, Muslim and Sikh – were also found.¹² A female teacher happened to be the wife of a *mulla*, or a *bhai*, or any other priest, who imparted religious education to the girls. Sikh girls were instructed to read and write in Gurmukhi.¹³

Boys and girls were often educated together at the primary stage. The mother of Jassa Singh Ahluwalia, Kishan Devi and Mathura Devi of the *dharamsala* of Gujarat, Nanki, the wife of Bhai Nand Lal, and the wife of Veer Haqiqat Rai, are believed to have received their education in the Sikh *dharamsalas*. These are some of the historical instances of female education among the well to do Sikh families.¹⁴

The method of teaching in the *pathashala* was oral. There were no printed primers and children learnt by rote. Later the students were taught to write on the palm leaves with reeds or bamboo twigs. In *maktabs* and *dharamsalas* also pupils were taught orally.¹⁵ The method of teaching was more or less similar to that of the Hindus and was based on memorization, discussion and writing out the lessons taught.¹⁶ No fee or a small fee was paid to the master or the mistress. In villages, the *mulla* had generally some grant of land for the support of the mosque, and he received presents at marriages and other ceremonies. In towns, he used to get monthly fees from his pupils. In *dharamsalas*, the teacher got no pay and depended on the offerings made and the produce of the endowment, if any, of the institution. Fee was also paid in the shape of a pice¹⁷ and a little flour and *dal* but this was gradually replaced by a monthly fee of about four *annas*. It was mostly practiced in schools for boys.¹⁸

The significance of indigenous institutions catering to the educational needs of the people can, in no case, be underestimated. It is true that these indigenous schools did not have sound position which gradually led them to run in a difficult and stringent condition. Most of the schools as mentioned above were run in temples, mosques, *dharamsalas*, private houses, common house of village or town, teacher's own residence, house of patron of school, etc. Ordinarily, schools did not have any permanent status since continuity of the school depended on the local demand and interest. The institutions were managed by the local people. Generally it was found that the parents of the students used to contribute to the salary of the teacher in cash or kind. A majority of the institutions received aid from patrons like rulers, zamindars, rich and religious personages.¹⁹

The government took no steps to give financial assistance to indigenous schools. These institutions were run by land revenue grants made by the rulers, land donated by rich people, allowances made by wealthy citizens etc. There were no printed text-books, no state aid and no school buildings. The teachers often worked on starving wages yet the system rendered valuable services to pupils in disseminating knowledge and giving to them the cultural values. But the vast network of the elementary schools never received the attention it deserved, at the hands of the government. It gave a crippling blow to the indigenous system in 1849, when the province was annexed by the British.²⁰

The indigenous system having potentialities was miserably neglected by the education legislators. They were or pretended to be, blind to its importance and never handled it properly. In spite of the best intentions, the availability of the public-spirited officers and a generous government that had the benefit of the traditions of other provinces, the true education of the Punjab was crippled, checked and nearly destroyed. The opportunities for its healthy revival and development were either neglected or perverted.²¹

Many social evils related with women prevalent in society of Punjab served as impediments in growth of women education. The customs like *Purdah*, early marriage, *Sati*, enforced widowhood etc. restricted women to have free access to education in these schools. One of the serious drawbacks of indigenous schools was that the children of lower castes were deprived of an equal educational opportunity to study with the children of upper classes. The teachers employed in these schools were not trained and were often unable to impart knowledge but no steps were taken to improve their academic competence and professional skill. Formal examinations for awarding certificates were not normally conducted. Meagre and irregular payment to teachers for their work, lack of supervision and control, non-existence of any co-ordinating agency, etc. were other limitations of indigenous education.²²

However, the value of indigenous system of education cannot be underestimated which could become the foundation of national system of education as Adam remarks 'existing native institutions from the highest to the lowest, of all kinds and classes, were the fittest means to be employed for raising and improving the character of the people, that to employ those institutions for such a purpose would be the simplest, the safest, the most popular, the most economical, and the most effectual plan for giving that stimulus to the native mind which it needs on the subject of education, and for eliciting the exertions of the natives themselves for their improvement, without which all other means must be unavailing'.²³

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33

Communist Party And Punjab Politics:

1940-45

*Dr. Manjit Singh

Abstract

This research Paper explores how the situation changed in the Punjab after the Pakistan Resolution of March 23, 1940. The Punjab between 1940 and 1945 interested as much as after Pakistan Resolution the things never seemed same in the Punjab. The Political events moved fast, August offer, Cripps proposal, Sikandar-Baldev Singh Pact, Azad Punjab Scheme, Rajaji formula, Sapru committee, Shimla conference, wavall Plan-all come in quick succession. The situation changed as all the parties had different stand to take in such a political situation. What was important to my mind in this study was Communist party reacted in what particular manner and why?

Communists had some hold on the Punjab peasants, mostly Sikhs, in the central Punjab. Those persons who participated in the movement gained the active sympathy and respect of the villagers and emerged as local leaders. Henceforth they acted as repositories of political ideas and popular opinion in the villages. They read newspaper and in their common struggle come to forge contacts with like-minded political workers of their areas. Leaders of the Punjab Kisan Committee especially, the Kirti leaders, had old ties with the returned emigrants who were also in the forefront of the Akali movement. In most cases this type of local leader was the common contract man of the Akalis, the Congress Party and Kirti Kisan.¹

An overwhelming majority of Punjabi Communists were Sikhs. They began to publish their ideology in many languages, including Gurmukhi. Their weekly Jang-I-Azadi and other Pamphlets supported the Muslim demand for Pakistan.²

When in March 1940, the language adopted the "Pakistan resolution", since then, "the party began to see that the so-called communal problem of especially

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the Hindu-Muslim problem was really a problem growing nationalists..... The Pakistan Resolution became important for Adhikary and others, because behind this lay what they called, "the rise of the Muslim League influence" after 1936.³

Stalin's definition led the Communist Party of India to argue that 'every community within the Indian people, who live in a separate province and have their independent historical tradition language, culture and mentality and their separate economic life will be recognized as an independent community. Each such community will have the right to run its own administration and unrestricted freedom to secede from of Indian Union.' Such 'independent communities' had ceased to exist in India before the fourth decade of the 20th century when this definition was put forward.⁴ Adhikary explained, Pakistan was "unreal in the religious sense" only so long as their democratic rights are not granted, "the Muslim masses will cling to Pakistan in the religious sense-in the hope that Pakistan will satisfy their national urge for self determination."⁵ By refusing to consider the implications the Communist Party of India turned it into "the demand (for) the right of nationalities to self-determinations. This it considered to be a valuable insight, for thereafter, it declared that only the "Communists can see.... The multinational aspect of the communal problem"⁶

Communists accused Gandhi of not taking advantages of the difficulty of England to win India's freedom Adhikary said that Gandhism was a "Policy of the cowardly and compromising bourgeoisie."⁷

British began to frantically try for a solution to the Indian problem and the Cripps Mission was sent to sort that out. As we all know, the mission failed. But the Communists urged both the league and the Congress to accept it.⁸

The Quit India Movement received a serious set back when the Communists, with Russia joining the war on the side of Britain, Government. A large number of the Communists in the Punjab were Sikhs. They housed their office in a large building at Lahore and began to publish literature in many languages including Punjabi. Their weekly, 'Jang-i-Azadi' and Pamphlets favored the demand of the millions for Pakistan.⁹ The Communist organ 'jang-i-Azadi' continued to conduct propaganda in favour of National Unity, to criticize the government to demand the release the Congress leaders and to issue appeals to resist Japanese aggression.¹⁰

By October 1942, Communists in the Punjab had almost abandoned the conduct of anti-Fascist propaganda and started concentrating on strengthening and enlarging the party organization. In their open meetings the main emphasis was on demands for the release of Congress leaders and the establishment of a national government.¹¹

The Communists, because of their pro-war attitude and active support for the Muslim League demand for Pakistan, became 'persona non grata' with the Congress, the Akalis and the Hindus. After the war, the Congress treated the Communists as traitors and expelled them for their opposition to the Quit India movement of 1942.¹² Communist accepted the first part of the 'Quit India' resolution in which it declared

that India would be defended by both armed and non-violent methods against aggression in cooperation with the Allies. In the next part, the Communists felt there was a contradiction since it says that it would struggle to achieve independence.¹³ Some historians feel that for Congress August' 42 policy was absolutely correct and was a step forward in the direction of achieving the national Government, while for the Communists the August 1942 policy was 'self contradictory' and led not to National government, but to national humiliation.¹⁴

Punjab Communist Party organized three days seminar of District level party secretaries. Comrade Iqbal while throwing light on other political parties claimed that Communist policy is the only true patriotic policy. The three day meetings insisted that there should be compromise between Congress and Muslim League. It was claimed that only Communists can get the country its freedom. They also criticised the Akali stand and said that Sikhs should go together with the co-operation with Muslims.¹⁵

The Unionist-League conflict in March 1944 was explained by the Communist Party as a conflict between pro-imperialist landlords and anti-imperialist patriotic party of the Muslim League.¹⁶ Despite Communist support to the league, the audience attracted to Muslim League meetings in the rural areas was small.

Support to Gandhiji in his efforts at bringing about a settlement of communal tangle was voiced by a conference of Sikhs in Amritsar on 11 September, 1944. This meeting had been invited by Baba Wasakha Singh, Baba Sohan Singh Bhakna, both Communist leaders and Sardar Sarmukh Singh Jhabal a Sikh Congress leader.

Amar Singh Jhabbal, in the course of his opening remarks, said that Master Tara Singh by asking the Sikhs to unite against the Congress was merely strengthening the foot-hold of British imperialism in India. Opposing Gandhiji's efforts at settling the Hindu — Muslim difference was nothing short of betrayal of the country and the rights of her people.

Sardar Amar Singh Jhabal maintained that the Sikhs were born to suffer and do sacrifice for the freedom of India and the protection of the poor and down-trodden. It was nothing short of treachery to ask the Sikhs to keep away from movement. It was cowardice to frighten the Sikhs in the name of Sikhism and division of their homeland. What of lakhs, even if one Sikh was left in the Pakistan he would remain secure there because every true Sikh knows how to protect himself. Attempts were being made to mislead the Sikhs once again and barter them away for loaves and fishes of offices instead of freedom of India which was nearest the heart of every Sikh.¹⁷

'The Communist plan for a free India based on the principle of self-determination accepts what is just and right in the claims of both the Congress and League. Not merely this. It does justice to every single people in India and in particular it does justice to the national demands of the Sikh people, without doing any injustice to the Muslims and Hindus'.¹⁸

The Communists were not dismayed. In September 1944, they organized a conference at Amritsar. The Sikhs mostly belonging to the Congress, Sikh Youth

League, the Progressive Akali Party and the Malwa Khalsa Diwan participated in it. The Shiromani Akali Dal and the Central Akali Dal were conspicuous by their absence.¹⁹ From the first to the seventh November, the Punjab Communist Party observed the national unity week and meetings were held all over the province and called for Congress-League unity against the Unionists.²⁰

In 1944, P.C. Joshi entered the list to convince the Congress of the Pakistan demand. He acknowledged that the "Indian Muslims cannot be regarded as a nation on the basis of their common religion. But the Muslim peoples like the Sindhi's, Baluchis, Pathans, Western Punjabis "have the necessary characteristics of nations". When Stalin's definition contradicted the League's political position Joshi retreated from it. For example, in the case of Bengal he first argued that, "Bengal is more unified both culturally and economically than any other province of India. A united Bengal they know is obviously the natural solution". We shall see how this theoretically device to rationalize the League's arguments had its own rationale in terms of forming a Congress - League United Front.²¹

The Communist Party of India was putting forward a theory of Muslim Nationalism. It must be emphasized, however, that it identified this with the self determination of 'Muslims' wherever they formed distinct nationalities. Hence Adhikary argued that 'the demand for Pakistan' if we look at its progressive essence is in reality the demand for the self determination and separation of the areas of Muslim nationalities of the Punjab, North West Frontier Provinces, Sind, Baluchistan and of the eastern districts of Bengal. The League wanted autonomy for regions in which Muslim nationalities lived. It was a just democratic demand. This really is the crux of the so-called 'communal' problem.²²

In July 1945, Provincial Communist leadership issued instruction to District Committees to hold joint Communist- Muslim League meetings for the purpose of opposing the Unionists.²³ Like its counterpart i.e. the Punjab Provincial Congress, Punjab Muslim League was, riven with factional tensions. Unlike Nawab of Mamdot, Mumtaz Daultana, one of League's "young progressives" was known to be favourable to the Communists and he asked them to help the Punjab Muslim League in its hitherto unsuccessful campaign against the Unionist- ministry.²⁴

After the failure of the Desai-Laquat Ali Pact and the rejection of the Sapru Committee proposals, Lord Wavell framed a certain proposals on his own. Germany's surrender on 7 May 1945 led to certain modifications in the proposals. Lord Wavell broadcast his proposals on 14 June, the declared aim of which was to "ease the present political situation and to advance India towards the goal of self government".²⁵

In March, 1945, Punjab Communists influence in the general political field was reported to be at lower ebb than at anytime, since the legalization of the party. They were unable to involve a clear-cut and effective policy in the face of Congress decision to reject Communist co-operation unless the Communists acknowledgement the Congress claim to direct and control the Kisan, student and labour movements.²⁶

The Communist Party in Punjab was the only party that openly supported Jinnah's Pakistan demand. Therefore their support for Muslim League demand became "Persona non grata" with the Congress, the Akali's and the Hindus. The Communist Party forward the Muslim League's nationalism which was, however, not acceptable to other political parties in the Punjab.

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34

Guru Granth Sahib As A Source of History

* Pushpinder Kaur

Abstract

Guru Arjan Dev made an important landmark in the history of the Sikhs by the compilation of the Adi Granth in 1604 A.D. It is the spiritual Guru and sacred Granth of the Sikhs. There are 36 contributors including 6 Sikh Gurus. Its contributors belong to the different strata of society both high and low caste- cobbler, washer man etc. They belong to different religious traditions and different parts of India. The contributors of Guru Granth Sahib cover about five centuries of Indian thought i.e. from 12 century to the 17th century. Ganda Singh called the Guru Granth Sahib a great work, which includes not only the hymns of the Sikh Gurus but also of a number of Hindu, Muslim and so-called untouchable saints and sages of India.

Guru Arjan Dev made an important landmark in the history of the Sikhs by the compilation of the Adi Granth in 1604 A.D. It is the spiritual Guru and sacred Granth of the Sikhs.¹ The term Guru came to be associated with the Granth after the year 1708 A.D. when the tenth Guru Gobind Singh bestowed Guru ship on the Granth and asked the Sikhs to regard Guru Granth Sahib as the Guru.² Hence onward individual Guru ship came to an end and the Guru Granth Sahib, as revealed Shabad came to be worshipped among the Sikhs in the Guru's place.

The compilation of Guru Granth Sahib began, when Guru Nanak Dev, during his travels, undertook to collect the bani of the likeminded saints in a pothi. A mention of 'thisPothi' has been made in 'PuratanJanamsakhi'. The Pothi was passed on to the second Guru, Guru AngadDev, when the Guruship was bestowed on him.³ During his travels, Guru Nanak Dev might have collected the hymns of Kabir and Ravidas in Uttar Pradesh, of Jaidev in Bengal, of Namdev in Maharashtra and Sheikh Farid in Punjab.

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McLeod says that the compositions of some medieval bhaktas Irrespective of their caste and creed, were also included in the Granth because the beliefs which they expressed correspond to those of the Gurus.⁴ Dr. Radha Krishanan has stated: A remarkable feature of the Adi Granth is that it contains the writings of religious teachers of Hinduism and Islam.

Guru Granth Sahib is in Gurmukhi script and in Punjabi language it is the first book in Punjabi language in Gurmukhi script. We find about half a dozen Indian languages in it. McAuliffe says that its hymns are found in Persian, medieval Prakrit, Hindi, Marathi, Gurmukhi, Multani and several local dialects. In several hymns the Sanskrit and Arabic vocabularies are used.⁵ Dr. Hari Ram Gupta says that the Granth is a repository of many languages...It embraces territorially the whole of India and people of all castes and creeds. It is indeed the greatest work of Punjabi literature.⁶ Cunninghamsays that the written character is nevertheless throughout the Punjabi, one of the several varieties of alphabets now current in India and which, from its use by the Sikh Gurus, is sometimes called 'Gurmukhi', a term likewise applied to the dialect of the Punjab. The language of the writings of Nanak is thought by modern Sikhs to abound provincialisms of the country South-West of Lahore and the dialect of Arjun is held to be the most pure.⁷ About the composition of society as depicted in the Guru Granth Sahib was composed of many kinds of people who belong to various tribes, castes, classes and religious sects. There were two main sections- one the Muslims, the ruling class and second the Hindus, the ruled. These two communities were further divided into the many castes and sub-castes.⁸

Guru Granth Sahib gives a lot of information about the prevailing religions and their various sects. Guru Nanak had described the religious practices of the Vaishnavites.

*"Nanak the Formless one is without fear, all Rama were dust. Now many stories there are of Krishan; How many veds and religious compositions. How many beggars dance as medicants wheel round and wheel in rhythmic trend? Those mercenary people came and stage their performance in the market place. Kings and queens sing their parts and utter all sorts of chatter. They wear ear rings and necklaces worth hundreds of thousands of rupees."*⁹

They bathe in holdy streams, perform idol worship and adoration, and use copious incense of sandal. The Jogis meditate on God, the creator, who they call unseen.¹⁰ Guru Nanak describes the hypocrite manners of Hindus when the Hindus could not resist the compelling force of Islam they secretly tried to be true to their Hindu ceremonies and customs. Outwardly they conformed to the Muslim practices to please the rulers. InAdi Granth Sahib Kabir has described the dress of so-called religious heads of that time.

*They wear loin-clothes, three and a half yards long and sacrificial threads of three strands. They carry rosaries on theirnecks and glittering brass utencils in their hands; they should not be called saints of God but cheats of Benaras."*¹¹

The Yogies and the various ascetics have been mentioned in the Guru Granth Sahib that they were wandering on many pilgrimages, they had pluck out and shave their hair and practicing silence and they had worn matted locks and all must die at last. In the writings of Guru Nanak, life of Yogies has been illustrated in various similes:

“Make contentment and modesty thine ear-rings self-respect thy wallet, meditation the ashes to smear on the body. Make the body, which is only a morsel for death, the beggar’s coat and faith thy rule of life and thy staff.”

The contributors of the Guru Granth Sahib were great reformers. They were not dwellers of the mountains but on the other hand they lived among the masses. Hindu society had deteriorated by that time. Guru Nanak Dev raised his voice against the evils which were prevalent in the Hindu society. He composed many hymns to denounce the mal-practices of the Hindu society. The other community of the Medieval Indian Society was the Muslims; Guru Nanak Dev also condemned the mal-practices prevalent among the Muslim society.

The Hindus not only divided into four castes, Brahmin, Vaishya, Sudras, Khatri, but there are references of sub-castes also in Guru Granth Sahib. Almost all the saint-poets indicated their castes in their Bani. Like Bhakta Ravidas was a cobbler and Kabir belong to a weaver caste, both are considered low in society. Many other sub-caste like Dhanak, fisherman, Calicaprinter, potter, Barber etc. have been mentioned at various places in Guru Granth Sahib. Guru Granth Sahib provides a lot of information regarding the caste system of the Hindu society.

From Guru Granth Sahib we also know the political condition of that time. According to Guru Nanak, Kings were butchers and their officials were irresponsible. The following hymn refers to it.

“Kali- Yuga is turned knife, rulers butchers; Righteousness on wings is flown. This is the dark night of evil; the moon of truth is nowhere visible, nor risen. For light have I searched to distraction- No path in this darkness is visible.”¹²

Guru Nanak had very closely watched the revenue administration of his times as he worked in the Modi Khana (Store house) of Daulat Khan Lodhi at Sultanpur Lodhi (1488-1517 AD). The corruption was rampant in the revenue administration of the Sultans. This has been mentioned almost everywhere but to what extent that corruption was, that has been stated by Guru Nanak in Asa Di Var, He says,

“*Sin is the King, Greed the minister, falsehood the official (Shiqdasr) to carry out command And Lust the deputy to take counsel with all three hold conclave to Chalkout plans. The blind subjects out of ignorance pay homage like dead men*”.¹³ In Babar Bani Guru Nanak implicitly shows the first hand knowledge of the condition of the people and behavior of the ruling class during the Lodi period. The sufferings of the people during Baber’s third invasion described by him with deep emotion and he uttered some of the most touching verses:

“*The Lord from Babar’s invasion protected Kharasan, And on Hindustan let loose the terror. The Lord himself punishes not; so the Mughal Babar he sent down*

dealing death as Yama”.¹⁴ Babar’s invasion greatly upset the existing condition. In another verse Guru Nanak says:

“*Where are those sports, those stables and those horses? Where these bugles and clarious? Where are those who buckled on their swords and where mighty in battles. Where those scarlet uniforms.*”¹⁵

The position of women in the society was highly degrading. Guru Nanak strongly raised his voice against it. The following hymn refers to it.

“*Why revile her of who are great ones of the Earth?*”¹⁶

Bani of Guru Amar Das refer to the existence of the evil of female-infanticide in the society; “Slaughtering a Brahman or a cow or a daughter”¹⁷ In Guru Granth Sahib, there is a lot of condemnation of Sati, an inhuman practice. Guru Amar Das in his Bani tells about the true Sati.

“Not these are the true Sati that perishes on their husband’s funeral pyres. Saith Nanak: Those are true Sati who suffers among of separation. Such too are known as Sati as pass life in noble conduct and content; serve their lord, and rising each day, remember him.”¹⁸

There has always been division of society into various classes, being religious, economic or political. Economic disparities prevailed in the society. The people of lower strata were exploited by the upper strata. The populace has either been exploited by the priestly class, or by the King and his ministers.¹⁹ All such exploitation has been denounced in Sikhism. the Pandit and Brahmin of Hinduism and Mullah and Qazi of Islam sacrificed truth and justice for their personal ends.²⁰ Guru Nanak openly condemned the exploitation by the Qazi, Brahmin and Yogi.²¹

Bhagat Kabir in his Bani points out the definition of true Qazi:- “The True Muslim law giver is one who himself contemplates, And by the fire of the self the supreme being illuminates. Not in dream in lust should be he indulge such a Qazi shall meet neither god nor death.”²²

The text of the Guru Granth Sahib gives us ample information about the main features of the contemporary economic condition. From the reference given by the Saint Poets in Guru Granth Sahib we know the agriculture was the main occupation of the people.

Besides agriculture, in Guru Granth Sahib there are various references to industries like potter work, leather, oil crushing, paper, soap, glass and metal industries. The indication of trade and commerce has been made in the context of spiritual ideas. The trade is termed as ‘Beopar’ or ‘vanj’ and trader is termed as ‘Beopari’ or ‘Vanjara’ and ‘Banjara’ etc. The following humn of Guru Nanak points out the business and the businessman i.e. vanj and vanjara:-

“Ye merchants of holy truth! In your commerce with care buy Your wares; Buy the substance that with you shall last.”

“In the hereafter the Merchant-Prince is wise-your wares will be check with care”.²³

No doubt Guru Granth Shaib is merely a religious work but references to historical incidents are also found here and there and having regard to the paucity

of record on the history of the Gurus, these must certainly be regarded as invaluable. It also provides a lot of information about the socio, religious, political and economic conditions of India during the medieval period.

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35

Rash Behari Bose: An Architect of Revolution In East Asia

*Dr. Harkirat Singh

Abstract

It is said that history is a series of biographies. The life of any famous person includes much of history of the period in which he lived. Rash Behari Bose was one among such great individuals who left his footprints on the sands of time. Rash Behari Bose played an outstanding role in the political life of the country for about four decades. A staunch revolutionary nationalist, he relentlessly fought against the British to liberate the India. Although he was unsuccessful in his mission in India, his anti-British activities landed him in Japan as a political refugee. He strongly believed in mobilizing Japanese help for India's freedom. From Japan he worked hard to organize the Indians in East Asia for the liberation of the mother country. He founded the Indian Independence League with the object to liberate India in Tokyo with its branches in East Asia. At the Tokyo Conference Rash Behari Bose was elected the leader of Indian Independence Movement in East Asia.

Key Words - Indian Independence League, Indian National Army, Anglo-Saxon, Council of Action, Prisoners of War, General Officer Commanding, Military Bureau

Rash Behari Bose occupies a unique position among the revolutionaries who contributed towards the achievement of India's Independence. He was an example of rare courage, conviction and firm determination in the fight against British Imperialism within and outside the country. In his political ideas, he was a believer in the complete freedom of India. He boldly expressed his belief in a letter addressed to Gandhiji: "For a free and full growth, complete freedom is absolutely essential

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.....There can be either freedom or the opposite to it-slavery.”¹It was largely with the efforts of a large number of Indians he spearheaded the freedom struggle outside the country. He was a pivotal personality behind the Indian Independence League and the Indian National Army in abroad.

In view of his involvement in the Hardinge Bomb case, the first and second Lahore Conspiracy case and the Benares Conspiracy case, he decided to mobilize support from outside India and fled to Japan where he lived for thirty years. In Japan Rash Behari Bose came into contact with other Indians and with them he discussed the political situation of East Asia as well as India and how it could be utilize for the cause. During his stay in Japan, Rash Behari Bose’s efforts,”consisted..... of acquainting the people of Japan with the Indian problem.”²He also strongly believed in mobilizing Japanese help for India’s freedom.In 1923 Rash Behari Bosh acquired Japanese citizenship. From that time he appeared on the public scene in politics of Japan and began to work and organize the forces for the liberation of his mother country.He founded the Indian Independence League in 1924 in Tokyo as its headquarters with branches spread out in neighboringlands in order to promote the cause of Indian Independence.³ Indian showed keen enthusiasm to set up and organize the Indian Independence League branches in South-East.

In 1937, Rash Behari Bose called a conference of the Indians in Tokyo under Indian Independence League. In conference, it was decided to intensify political propaganda in Thailand, Java, China, Malaya, Burma and India, especially among the Indians soldiers and civilians in these countries. Japan’s declaration of war against the Anglo-Saxon races on 8 December, 1941 opened a new chapter in the history of Asian struggle for emancipation from western colonialism. With the declaration of war, Rash Behari Bose and his group in Tokyo lost no time in organizing themselves to make use of the opportunity thrown up by the Pacific War for the purpose of achieving Indians Independence. Rash Behari Bose addressed many messages to the Indian leaders and people. In which he reiterated his desire to mobilize the Indians in South-East Asia in supreme effort to strike at the British in India and he stressed that his efforts to organize an independence movement for India in East Asia would be successful only if the British were denied the support of the Indian people in India.⁴ On the 26th December, 1941 for the first time in history of India in Japan a “Indian Independence Conference” of nearly fifty representatives of Indian residents in Japan was held at Tokyo. Rash Behari Bose was elected President of the Conference and the following resolutions were passed:-

- 1 To open the branches of Indian Independence League in South-East Asia.
- 2 To call upon Indians to rise against British and fight for national freedom.
- 3 To request the Japanese Government to help India in achieving complete Independence.⁵

Rash Behari Bose contacted the Japanese authorities to secure their help for organizing a movement in East Asia for India’s Freedom. His efforts seemed to

have succeeded in persuading the Japanese Government about the desirability of adopting a non-hostile attitude towards the Indian communities in the occupied countries and helping their nationalist activities. On 16 February, 1942 Prime Minister Tojo said, “Japan expects that India will remain its proper status as India for the Indian and she could not stint herself in extending assistance to the patriotic efforts of the Indians.”⁶

To co-ordinate and control the fragmented movement, Rash Behari Bose called another conference of representatives of Indian Communities in South-East Asia at Tokyo on 27 March, 1942. After a full and frank discussion, the following resolutions were passed in the conference:

- 1 Independence complete and free from foreign domination, interference and control of whatever nature, shall be the object of the movement.
- 2 A Council of Action comprising five members should be elected.
- 3 The Japanese Government was required to make an Independence declaration expressing their readiness to help to India to sever its connection with the British to attain complete Independence and should guarantee the full sovereignty of India advance.⁷

At the Tokyo conference Rash Behari Bose was elected the leader of Indian Independence Movement in East Asia. But for some timethe installation to Rash Behari Bose as the leader created deep suspicion the minds to the Indians from Malaya, Singapore, Burma and Thailand. The Indians issued an appeal to the British Indian soldiers to refrain from helping the British war efforts and stand up together to attain the glorious Indian freedom.⁸ The propaganda on the eve of war played pivotal role in causing the quick transformation of the British Indian forces. By December the British forces were completely disorganized. As a result Capt. Mohan Singh along with his party surrendered.⁹ Major Fujiwara a Japanese officer, assured Capt. Mohan Singh that Japan was prepared to go all out to assist India to attain independence and its readiness to hand over the control of the Indian prisoners of war to him.

The Bangkok Conference began under the Chairmanship of Rash Behari Bose, from 15th June 1942 to 23rd June. The objectives of the conference were to consolidate the Indian Independence movement in South East Asia and determine the nature of Japanese assistance to Indians.¹⁰ At the Conference the various Indian organizations in East Asia advocating the independence of India were formally merged into one body called Indian Independence League of East Asia. In the conference followingresolutions regarding the movement were passed:

- 1 Resolved that a movement for achieving complete and immediate independence of India be sponsored by this conference.
- 2 Resolved that an organization be started for carrying on the Indian Independence Movement and that it shall be known as Indian Independence League.
- 3 Resolved that the Indian Independence League shall immediately proceed to raise an army called the Indian National Army from among the Indian soldiers.

4 The Council of Action was constituted.¹¹

The Council of Action was formed with Rash Behari Bose as President and K.P.K. Menon and N. Raghavan as civilian members and Capt. Mohan Singh and Col G.Q. Gilani as military members. The Bangkok Conference was the first real step to consolidate the Indian freedom movement from abroad it added to the awaking of the political consciousness of Indians throughout South East Asia.

Rash Behari Bose along with other Indians geared up the campaign for enlisting the recruits of the INA. By the end of August 1942 about fifty thousand P.O.Ws. agreed to join the INA. The Japanese liaison agency gave its consent to raise and arm one division to soldiers from Indian P.O.Ws with the captured British Arms. 1st September 1942, Capt. Mohan Singh raised the first division of the Indian National Army.¹² Capt. Mohan Singh was promoted to the rank of General Officer Commanding (GOC)

The INA faced crisis in December 1942 when Japanese started to interfere in the working of IIL and INA. The Indian started doubting their intention. This led to a crisis towards the end of 1942. Gen. Mohan Singh was taken into custody by Japanese Military Police. At a private meeting, before his arrest, Gen. Mohan Singh said, "The Indian National Army will be dissolved shortly."¹³ During the crisis Rash Behari Bose handled the situation very tactfully and kept the movement alive till the coming of Subhas Chandra Bose. He continued his efforts to get definite assurances from the Japanese in order to win over the confidence of the Indians in East Asia. He took up reorganization of INA in consultation with Japanese and the Military Bureau was established with Lt. Col. M.Z. Kiani as the Commander of the Army and Lt. Col. J.K. Bhonsale as the Director of Military Bureau and the East Asia Headquarters of the League was transferred from Bangkok to Singapore.¹⁴ The Japanese army recognized the control of the League over INA but not over the P.O.Ws. Despite the orders of Mohan Singh to dissolve the INA, the British intelligence reported that "effect of the crisis of INA was little more than a suspension of raining."¹⁵

The Singapore Conference was convened in April 1943 by Rash Behari Bose tried to bring IIL and INA near each other. Rash Behari Bose assured the delegates that INA had been reorganized on "a more solid and firm foundation."¹⁶ A draft of the Constitution of the League was prepared which made the President of all powerful leaders having complete control over the League and the Army.¹⁷ The new constitution was Rash Behari Bose's great contribution to Indian Independence Movement in East Asia. He clearly visualized the necessity of an effective leadership in revolutionary movement by putting an end to the civil-military conflict for leadership, he helped the emergence of a powerful leadership required to lead a revolutionary movement. Before the close of the session the president announced that "Subhash Chandra Bose, who is expected shortly in this part of the world, will be his next successor."¹⁸

Subhas Chandra Bose arrived in Tokyo from Germany on 11 May 1943, on July 4, 1943 a conference of Indian representatives from different states was held

at Cazthey Cinema. Rash Behari Bose joyfully made over Subhas Chandra Bose the Supreme honour of the President of Indian Independence League and the Indian National Army. In an emotion packed speech Rash Behari Bose said:

*"Friends and Comrades in Arms! In your presence I resign my office and appoint Deshsevak Subash Chandra Bose as President of the Indian Independence League."*¹⁹

Rash Behari Bose had an ardent desire to fight for freedom. He was the architect of revolution in East Asia. Appointing Rash Behari Bose, as his Supreme Advisor, Subash Chandra Bose paid his tributes to the father of the Movement. Rash Behari Bose spared no efforts to organize the Indian Independence movement in East Asia. No doubt at one time some differences cropped up between Rash Behari Bose and Mohan Singh but Rash Behari Bose continued the movement till the coming of Subhas Chandra Bose. He played vital role on India's struggle for independence, and the victory which was finally achieved was in no small measure due to his organizational skill and wonderful spirit of sacrifice.

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Violence And Revolutionaries In Hindi Novel Shekhar:

Ek Jeevani

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Abstract

Revolutionary Movement in the country was in full swing during the period from 1928 to 1931. This period witnessed the growth of revolutionary activities in the country under Hindustan Socialist Republican Association (HSRA). The violent actions such as murder of Saunders on 17 December 1928 and bomb explosion in the legislative assembly on 8 April 1929 by HSRA comrades such as Bhagat Singh, Sukhdev, Rajguru, C.S. Azad and B.C. Vohra gave a wide publicity to them and their organization. These revolutionaries became national heroes and people particularly the youth imbibed them as their ideals. The effect of revolutionary movement during this period was enormous. No sphere of life remained uninfluenced. But British government branded all these revolutionaries as terrorist and their violent actions as pure terrorist activities.

Actually, creative writers were great admirer of the sacrifice spirit of revolutionaries. The present paper deals with an important issue during independence struggle whether violence is justified? Can we get any benefit from it? The creative writers have attempted to find an answer of these questions. Agyeya's novel *Shekhar : Ek Jeevani* (Part 2 Published in 1944) is a classic product on this theme.

In the novel, Agyeya through his character Vidyabushan tells us that there are two types of angers. One anger is weakness and other is a duty. According to him, "if someone insulted your nation, then it is your moral duty that you should give him a strong reply. Under these circumstances, your anger against that person will be a natural reaction and it is justified". Any anger which is used for noble or ideal

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purposes is just like a religion. Here, the author vindicated the natural anger of revolutionaries against the British who were ruling over their motherland and continue exploiting its natives.¹ If we go with the arguments of Vidyabushan then violence is justified under special circumstances and it can be a religion.²

On the other hand, protagonist Shekhar of *Shekhar: Ek Jeevani* could not be satisfied with the explanation of Vidyabushan and again raised doubts about few question such as whether violence can be ethical and justified on any special circumstances? Can we justify any sort of murder? And can we get profit from violence? These questions were disturbing the mind of Shekhar who was not yet ready to accept the utility of violence under any situation.³ This is the best part of literature which gives an opportunity to the creative writers to amplify various contemporary problems and questions of the society and sort out the answers of these queries through their characters. Agyeya again gave answer to all these questions through Vidyabushan who remarked that, "*Kayibaarhinsaiminitantavashyakhotihai, ke uchit ho jatihai. Ya yon kah lo ki, imiadhikuchithotihai, ki avashyak ho jatihai. Vastav main woh tab hinsarahtinahi, nasoorhotahai, tohuskaelajyahihai ki, nasharlagadiyajaye*". Looking back at HSRA, this statement seems to have come from BhagatSingh when violence is justified in terms of "killing of representatives of unjust and cruel regime".⁴ The novelist did not justify violence openly, he defended it only under special circumstances. According to him, all violent actions were not terrorist actions as British government branded revolutionaries as terrorist. The writer strongly believed that revolutionaries worked to express the wishes of their countrymen and they used violence only for constructive work rather than for personal gain. Therefore, their violent actions can be justified on moral grounds.⁵ BhagatSingh's 6 June 1929 statement in Session Court clearly stated that "force when aggressively applied is violence and is, therefore, morally unjustifiable, but when it is used in the furtherance of a legitimate cause, it has its moral justification".⁶

Bhagat Singh in an article published in a Hindi Weekly in 1928, enunciated his views on what is terrorism and how far this is justified. He said "force used to terrorise people for any selfish or brutish objective can never be justified. But it is used for a righteous cause or to protect the weak and the poor segment of society is always justified". Clarifying his views, BhagatSingh gave examples of some of the heroes like Guru GobindSingh, Shivaji and MaharanaPratap and described them as real revolutionaries, who used force not to oppress or suppress anybody but to protect the weak and helpless. In his opinion, "force takes the form of violence when it is used aggressively. This can never be justified. But if a person has to use force to protect the weak and oppressed or to help the needy, this is always justified."⁷

Hindustan Socialist Republican Association (HSRA) leadership worked for a militant mass revolution and had no illusion about violence. The British exists, because they have been successful in terrorizing the whole of India. Only counter terrorism on the part of revolutionaries can checkmate effectively this bureaucratic bullying.⁸ On 2 February 1931, Bhagat Singh wrote an appeal to The Young Political Workers in which he refuted that he is a terrorist and said, "I have acted like a

terrorist. But I am not a terrorist. I am a revolutionary who has got such definite ideas of a lengthy programme..... Let me announce with all the strength at my command that I am not a terrorist and I never was, except perhaps in the beginning of my revolutionary career".⁹

Similarly, creative writers rejected all those perceptions which convicted revolutionaries as terrorist. British government branded all revolutionaries as terrorist. Although, revolutionaries used violence at one stage but this was never their aim. When protagonist 'Shekhar' called revolutionaries as a terrorist at one point in the novel Vidyabushan was not pleased with his remarks and said, "*Itaanyayakisi ke sathnahihotajitnaunke. Sabsepahle to unheatankvadikahna hi anyayahai, yadyapiatankkoveapnekaryakram se baharnahinikalte. Aajkal ke zamane mein jasadmi ka rajnaitikdarshanatankvaditakjarsmapat ho jatahai, wahmansikvikas ki drishti se sat saal ka bachchahai. Saafbaatyehhai k usmeitanaitikbal hi nahi ho sakta, jitmakayiatankvadikahlanewalon mein sab log mante hai*".¹⁰ Actually, Vidyabushan was clear in his distinction between violence for purposes of violence and violence to achieve objective of a revolutionary movement. He was emphatic that those who cannot make this distinction are not mature enough to comprehend the meaning of revolution. Their argument cannot be based on a strong conviction than those who believe in the meaning of an ideal revolutionary. Violence can be a means and not an end in itself.¹¹

Shekhar still had doubts over the utility of violence under any situation. He wanted perfection on this issue. Agyeya seems to be addressing those who always criticized any violent action by the revolutionaries without knowing any background of the event in which it took place. Through, the use of violence, Vidyabushan first of all, defended himself from a CID inspector who used the same method against him. Therefore, Vidyabushan asserted that self defence was his moral right. Secondly by using violence, he also taught a lesson to government official that it was not so easy to insult anyone particularly an Indian.¹²

Similarly, when LalaLajpatRai died due to the *lathi* blows of British officer, it was felt as a national insult by the revolutionaries. BhagatSingh proposed that they avenge the country's humiliation inflicted by the attack on Lala ji. That was the justification for the killing of Saunders. After the murder, revolutionaries justified their action through posters which were pasted on the walls of Lahore on 18 December 1928. revolutionaries warned the British government not to injure the feeling of a downtrodden and oppressed country. In this way, revolutionaries taught a lesson to foreigners that it was not so easy to humiliate Indians.¹³

As far as the question that, can we get any benefit from violence, the novelist also made an attempt to find the relevant answer. Vidyabushan held that violence can be beneficial if it is used for some noble cause or for the welfare of the society but at the same time he also opposed it if violence is used for personal gain.¹⁴ Bhagat Singh and B.K. Dutt threw two bombs in the imperial legislative assembly and their violent action was condemned by British government as well as by the Congress. Dutt had taken due care to see that no one was hurt or killed. They just

wanted to show their practical protest against British administration in the country which was functioning as an arbitrary manner.¹⁵ So, here the purpose of the revolutionaries was noble and they committed such violent action only for the welfare of the society which was deeply tormented by British repressive laws. Therefore, novelist put this kind of violence in the category of constructive violence which was the need of that time. Although, violence is generally considered as destructive for any society but novelist tell us that sometime violence can be helpful on special circumstances.¹⁶ Agyeya justified violence through another character Baba Madan Singh who said that "if any person commits an action for their self defence then it will be wrong to say that every bloodshed is a violence."¹⁷ BhagatSingh also dealt with the question of violence while writing an introduction to *The Dreamland*, a political work of an old revolutionary Lala Ram Saran Das. He wrote, "Lala Ram Saran Das was the member of the revolutionary party which was held responsible for many a violent deed, but this by no means proves that the revolutionaries are blood thirsty monsters seeking pleasure in destruction." For revolutionaries, violence was the means not an end in itself.¹⁸

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Human Rights Meaning, Concept And Nature: Review of Existing Laws of Benefit of Society (Specially Related To Women)

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Abstract

Human Rights is a very vast concept and dealt with different aspects of Human life. According to former U.N. Secretary General Boutras-BoutrasGhali, "It (Human Rights) has become a common language of mankind and the ultimate norm of all politics." Issue of Human Rights Seriously emerged after the Second World War. Significantly on December 10, 1948, United National General assembly Adopted and proclaimed on elaborate list of Human Rights. In the Indian History Buddha spread the message of non-hatred to Human beings. Emperor Ashoka as a follower of Buddha became a great protector of humanity and Human Rights. Under Hindu Law there was a negative approach towards Human Rights. Right to education was given to only three upper caste discrimination or Varna-system was the main characteristics of Hindu legal system in which there were no rights for untouchables, Shudras of lower castes.

This issue of Human Rights is the most powerful emerging issue of this age. Concept of Human Rights comes in to existence along with Human beings on this earth. But this is also that in ancient and medieval period religion, feudal states, monarchier, priest, church, elites group etc. Controlled the Human behavior. They exploited Human beings for their own interests and supremacy concept of Human Rights emerged in modern age due to the emergence of Republics, Democracy and downfall of monarchies. American revolution (1776), French Revolution (1789), Russian Revolution (1917), renaissance period in Europe, Scientific Revolutions

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changed the human mind and people became aware of their rights and concept of Human Rights developed gradually.

Human Rights is a very vast concept and dealt with different aspects of Human life. According to former U.N. Secretary General Boutras-Butras Ghali, "It (Human Rights) has become a common language of mankind and the ultimate norm of all politics.

Issue of Human Rights Seriously emerged after the Second World War. Significantly on December 10, 1948, United General Assembly Adopted and proclaimed on elaborate list of Human Rights. This was the Universal DECLARATION of Human Rights (UNDHR). The international convenient on economics, Social and Cultural Rights and the international covenant on civil and political Rights adopted in 1966. These three documents altogether are called "International bill of Rights." This universal declaration of Human Rights gradually adopted by all member nations and many countries adopted bill of Rights in their respective constitution.

Meaning of Human Rights- Human Rights are there condition of life that allow us to fully develop and use our qualities and capabilities one cannot develop his/her personality in the absence of rights. Human Rights affect the daily lives of everyone man, woman and child. According to Ernest Barke "Right are the external conditions necessary for the greatest possible developments of the personality."

The term "Human Rights" includes Civil-Political, economic social and political rights. On the other hand the term "Natural rights" implies certain natural Rights or born rights of Human beings like right to life, liberty and equality They are universal moral rights belong to everybody because all are Human. Human Rights are universally applicable to all persons. Non-discrimination is an important principle of contemporary Human Rights.

Neutrality is an important factor of Human Rights not liberal or socialist, eastern or western, Hindu or Muslim etc. At the same time rights are not unlimited or absolute. Reasonable or justiable limitation can be imposed when they are necessary to protect national security, public order etc.

History of Human Rights Implementation in India. In Indian History Buddha spread the message of no hatred to Human beings. Emperor Ashoka as a follower of Buddha became a great protector of humanity and Human Rights. Under Hindu law there was a negative approach towards Human Rights.

Right to education was given to only three upper castes discrimination or Varna-system was the main characteristics of Hindu legal system in which there were no rights for untouchables, Shudras or lower casts. There was unequal privileges or rights condition remain same during Muslim and British period because both the rules adopted a policy at non-interfering in orthodox Hindu social system. After independence India enacted the Indian Constitution with many secular laws and "Bill of Rights" to abolish Discriminatory system of India. The preamble the fundamental rights and directive principles of state policy are the base of Human Rights incorporation in Indian constitutions there are six fundamental rights 1. Right to equality, 2. Right to Freedom, 3. Right against exploitation, 4. Right to

freedom of religion, 5. Cultural and educational right and 6. Right to constitutional remedies. National Human Right commission (NHRC) was setup in 1993 for the protection of Human Rights.

Review of Existing Laws For Benefit of Society (Specially Related to Women) :

Women are always placed after men in Indian society Social justice and equality were denied to them. Even today after 65 years of independence gender injustice cannot completely violated from the society. At present it is taking the shape of violence and in Human treatment against women Dowry burnings, female infanticide, rape or gang rape cases creating continuous assault on women's right to life and liberty, equality and dignity. Although constitution of India prohibited discrimination on the ground of sex, women are depressed by our male dominate society. Gender justice is a Human Rights related issue of modern age. It means not only equality of man and women but special treatment is needed for the same. A few important provisions for women in our constitution are.

Article 14: Equal Rights and opportunities in political, Economic and social spheres.

Article 15 (3): Empowers to state to make special provision for women.

Article 39: Equal means of livelihood and equal pay for equal work.

Article 42: Human conditions of work and maternity relief.

Article:51A (e): Provides that, "It shall be the duty of every citizen of India to romance practice derogatory to the dignity of women.

Under Article 325: Women are authorized in a special electoral roll. Through 73 and 74th amendment of constitution, women are provided reservation in Panchayat and municipalities elections.¹ Protection for women under Criminal Law:

An Indian penal code (IPC) defining crime and prescribing appropriate punishment was adopted in 1860. Lord Macaulay was the chairman of first Law commission de defying this hard work. As the result a code of criminal procedure was enacted in 1861. This code was repealed and a new code came in to affect in 1974. These two codes, along with parts of Indian evidence Act of 1872, form the essence of Indians criminal Law.² To ensure dignity and decency of women there are various provisions under Indian Penal code as:

1. Protection Against suicide- Section 306 and 107 deals with abetment of suicide abetment means to instigate, conspire to suicide. Section 304B Introduced where the death of women from unnatural case with in seven years of marriage had to be investigated as a doury related death.
2. Protection against rape: The IPC punished rape, section 376 no less than seven years.
3. Protection against Fratricide : Election 312 of the IPC provides punishment for causing miscarriage due to unlawful expulsion of fetus. It is also called Criminal abortion.

There is also various women specific legislation like the maternity benefit act 1961, the dowry prohibition act 1961 indecent representation of women prohibition act 1986, protection of women from domestic violence act 2005.³

Factories act 1948, minimum wages act 1948, equal remuneration act 1976, the Hindu succession act 1956 (A Mendel in 2005), the Hindu marriage act (1955) are various act which provide social and Economic protection to women.⁴

Conclusion There is many problems in implementation of Human Rights. But Human Rights are as important as Human life. Protection of Human Rights can be possible only Human beings. Indian constitution has incorporated many provisions of UNDHR. They are reflected in preamble the fundamental Rights and Directive principle of state policy, Poverty, caste female, infanticide, terrorism, and noxlites, There are many problems violating Human Rights in India, but constitution of India provides us enough safeguards. It provides us social, Economic and political justice, Liberty of thought, expression, belief, faith and worship and equality of status and opportunity.

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38

महर्षि वेद व्यास के सामवेदीय शाखा प्रवर्तक - शिष्य एवं ऋषि परम्परा

*डॉ. प्रीति बागड़े

सारांश

पौराणिक शाखा प्रकरण में सुकर्मा के तीन शिष्य कहे गये हैं, यथा पौष्यिञ्जि, हिरण्यनाभ कौसल्य तथा आवन्त्य। पुराणों में पौष्यिञ्जि के लगभग 7 शिष्य ज्ञात होते हैं यथा लौगाक्षि कुथुमि लाङ्गलि कुक्षिकुल्य, नौधमि तथा कुक्षीवान्। वायुपुराण तथा ब्रह्माण्ड पुराण में कुथुमि के तीन शिष्यों में एक पाराशर थे। पाराशर के तीन अन्य शिष्य हुए हैं, यथा आसुरायण प्राचीन योगपुत्र पतञ्जलि। इसी प्रकार लौगाक्षि के भी तीन शिष्य हुए ताण्डिपुत्र, सात्यपुत्र तथा राणायनीय। वायुपुराण तथा ब्रह्माण्ड पुराण में लाङ्गलि के शिष्य भालुकि का नाम मिलता है, संभवतः यह भाल्लवि है। वायुपुराण तथा ब्रह्माण्ड पुराण में भी हिरण्यनाभ के शिष्य कृत-नृप और उनके "24" शिष्य उल्लेखित हैं। विष्णुपुराण में भी हिरण्यनाभ के ही 500 उदीच्य सामग और 500 प्राच्य सामग शिष्य कहे गये हैं। इस प्रकार महर्षि वेद व्यास (कृष्णद्वैपायन) की सामवेदीय शाखा के शिष्य-प्रशिष्य एवं उनकी ऋषि परम्परा पुराणों इत्यादि के माध्यम से ज्ञात होती है।

सामवेदीय शाखा प्रसंग में जैमिनि को व्यास का प्रथम सामशाखा प्रवर्तक शिष्य माना गया है विष्णु पुराण¹ तथा भागवतपुराण² के अनुसार जैमिनि का प्रथम सामग शिष्य सुमन्तु है। इन्हीं पुराणों में सुमन्तु को जैमिनि का पुत्र भी कहा गया है। वैदिक परम्परा में शिष्य के रूप में पुत्र का उल्लेख बहुधा मिलता है। अतः यह संभव है। सुमन्तुकृत शाखा के विषय में पुराणों की कुछ भी सामग्री नहीं मिलती है। यद्यपि अथर्ववेद शाखा का प्रथम प्रवर्तक व्यास शिष्य भी सुमन्तु हैं, यद्यपि ये दोनों भिन्न सुत्वा हुए हैं।³ भागवतपुराण⁴ में इसके लिए "सुन्वान" पाठ मिलता है जिनको स्पष्टतः सुमन्तु-सुत कहा गया है।

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*सहायक प्राध्यापक, इतिहास विभाग, डॉ. हरीसिंह गौर केन्द्रीय विश्वविद्यालय, सागर

वायुपुराण⁵ में सुमन्तु के पुत्र का नाम सुकर्मा उल्लेखित है जबकि वायुपुराण तथा ब्रह्माण्ड पुराण के अनुसार सुकर्मा सुत्वा के पुत्र है। विष्णु पुराण में कहा गया है कि जैमिनि से सुमन्तु और सुकर्मा (पिता और पुत्र) ने एक संहिता का अध्ययन किया। सुत्वा का नाम विष्णु पुराण में न रहने के कारण अपवाद की स्थिति उत्पन्न हो गई है, जिसका निराकरण अभी नहीं हो पाया है।

भागवत पुराण में सुकर्मा को जैमिनि शिष्य कहा गया है। अतः यह विवाद परम्परा सम्बन्ध से भी उत्पन्न हो सकता है, या यह भी हो सकता है कि सुमन्तु के साथ सुकर्मा ने भी व्यास से ही अध्ययन किया हो। वर्तमान में इस मतभेद का समन्वय नहीं हो पाया है, किन्तु व्यास की परम्परा को आगे निरन्तर रखते हुए अन्य पुराणों में कहा गया है कि सुकर्मा ने सामवेद की सहस्रभाषाओं का निर्माण किया था, इसी भाव को लक्ष्य कर इन्हें सहस्रशाखाध्येता⁶ कहा गया है।

पौराणिक शाखा प्रकरण में सुकर्मा के तीन शिष्य कहे गये हैं, यथा पौष्यिञ्जि, हिरण्यनाभ कौसल्य तथा आवन्त्य।⁷ पौष्यिञ्जि के अनेक पाठभेद पुराणों में मिलते हैं, जैसे पौष्यजि, पौष्यिञ्जि आदि। वायुपुराण तथा ब्रह्माण्ड पुराण में उल्लेख आया है कि पौष्यिञ्जि ने 500 सामसंहिताओं का प्रणयन किया तथा इन 500 संहिताओं के 500 अध्येता उदीच्य सामग (विशेषणरूप) कहलाये। पुराणों में पौष्यिञ्जि के लगभग 7 शिष्य ज्ञात होते हैं⁸ यथा लौगाक्षि कुथुमि लाङ्गलि कुक्षिकुल्य, नौधमि तथा कुक्षीवान्⁹ इन शिष्यों में कुथुमि महत्वपूर्ण जान पड़ते हैं क्योंकि सामवेद की दो प्रमुख शाखाएँ हुई हैं, कौथुमिय तथा राणायनीय। संभव है, कौथुमिय शाखा के प्रवर्तक पौष्यिञ्जि के शिष्य कुथुमि हो। अग्निपुराण¹⁰ में सामवेद की दो शाखाएँ स्मृत हुई हैं। वायुपुराण तथा ब्रह्माण्ड पुराण में कुथुमि के तीन शिष्यों के नाम मिलते हैं। इनमें से एक पाराशर थे। यद्यपि इन शिष्यों का परिचय पुराणों से प्राप्त नहीं होता है, तथापि पाराशर के तीन अन्य शिष्य हुए हैं, यथा आसुरायण¹¹ प्राचीन योगपुत्र¹² पतञ्जलि।¹³

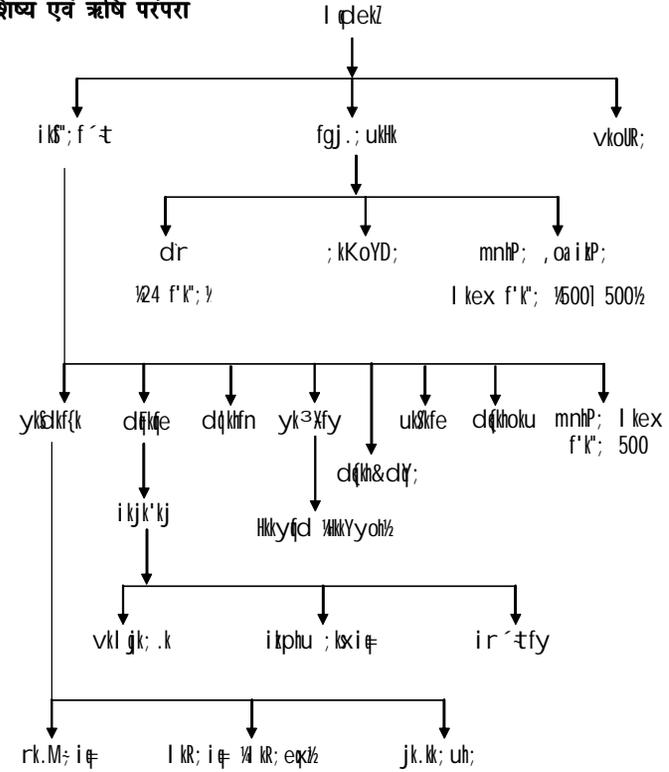
इसी प्रकारलौगाक्षि का लौकाक्षि के भी तीन शिष्य हुए ताण्डिपुत्र (ताण्ड्यपुत्र) सात्यपुत्र (सात्यमुग्र) तथा राणायनीय। इनमें से ताण्डिपुत्र का उल्लेख वायुपुराण तथा ब्रह्माण्ड पुराण में मिलता है, संभवतः यह ताण्ड्यशाखा को लक्ष्य करता है। यह शाखा बहुत प्रसिद्ध थी। वैदिक सम्प्रदाय में प्रसिद्ध है कि छान्दोग्य उपनिषद् इस शाखा से संबद्ध है। इसी प्रकार सात्यपुत्र का उल्लेख भी आया है हो सकता है कि सात्यपुत्र सात्यमुग्रहो, क्योंकि राणायनीयों के भेदों में सात्यमुग्र नाम मिलता है।¹⁴ वायुपुराण तथा ब्रह्माण्ड पुराण में लाङ्गलि के शिष्य भालुकि का नाम मिलता है, संभवतः यह भाल्लवि है। भाल्लवि शाखा संबंधी विवरण वैदिक वाङ्मय में मिलता है¹⁵ पुनःश्व सुकर्मा के दूसरे शिष्य हिरण्यनाभ है जिन्हें कौसल्य, हिरण्यनाभ तथा हिरण्यनाभ भी कहा गया है।¹⁶ प्रश्न उपनिषद्¹⁷ में भी हिरण्यनाभ कौसल्य (राजपुत्र) का उल्लेख हुआ है। संभवतः ये भी हिरण्यनाभ है। इस आधार पर कौसल्य को कौशल देशीय राजपुत्र हिरण्यनाभ भी कहा जा सकता है और साथ ही क्षत्रिय वर्णी भी। हिरण्यनाभ के विषय में कई ज्ञातय बाते पुराणों से मिलती हैं, विष्णुपुराण के वंशानुचरित प्रकरण में कहा गया है कि पोरव वंश में कृत नामक नृप (राजा) हुए जिनसे हिरण्यनाभ ने योगविद्या का अध्यापन किया था। (यह हिरण्यनाभ ही हिरण्यनाभ है) जिसने "24" प्राच्य सामसंहिताओं का निर्माण किया था। वायुपुराण तथा ब्रह्माण्ड पुराण¹⁸ में

भी हिरण्यनाभ के शिष्य कृत-नृप और उनके “24” शिष्य उल्लेखित हैं। मत्स्यपुराण¹⁹ में सन्नतिमान् नृप के पुत्र कृत को हिरण्यनाभी कौशल का शिष्य कहा गया है। हरिवंश पुराण²⁰ में भी ऐसा ही उल्लेख आया है। विष्णुपुराण²¹ में भी हिरण्यनाभ के ही 500 उदीच्य सामग और 500 प्राच्य सामग शिष्य कहे गये हैं विष्णुपुराण²² में हिरण्यनाभ को इक्ष्वाकुवंशी कहा है तथा इन्हें भी रामचन्द्र के पुत्र कुश के वंश में उत्पन्न विश्वसह का पुत्र कहा गया है। साथ ही यह भी कहा गया है कि ये महायोगीश्वर जैमिनि के शिष्य थे और इन्हीं से याज्ञवल्क्य को योगविद्या मिली थी (यहाँ पर हिरण्यनाभ को जैमिनि शिष्य प्रशिष्य परम्परा के अन्तर्गत समझना चाहिए) भागवत पुराण²³ में भी ऐसा वर्णन हुआ है, वायुपुराण²⁴ में पौत्रस्य जैमिनेः शिष्यः स्मृतः सर्वेषु शर्मसु कहा गया है जिसका अर्थ यदि जैमिनि के पौत्र का शिष्य हिरण्यनाभ है ऐसा मान लिया जाये तो यह इस दृष्टि से संगत हो सकता है कि जैमिनि का पौत्र सुकर्मा है और हिरण्यनाभ सुकर्मा के शिष्य हैं विष्णु पुराण के अनुसार ऐसा कहना सर्वथा समीचीन हो गया वायुपुराण के अगले श्लोक में कहा गया है कि इन्होंने जैमिनि-पौत्र (सुकर्मा) से 500 संहिताओं का अध्ययन किया और इनसे याज्ञवल्क्य को योगविद्या मिली थी। यहाँ जिस याज्ञवल्क्य का नाम आया है वह कौन याज्ञवल्क्य है यह विचार्य है प्राचीन भारत में अनेक याज्ञवल्क्य हुए हैं। यथा याज्ञवल्क्य वाजसनेय, योगी याज्ञवल्क्य जिनका ग्रन्थ है- योगीयाज्ञवल्क्य स्मृतिकार याज्ञवल्क्य जिन्हें योगीन्द्र कहा जाता है, इत्यादि उपर्युक्त वर्णित याज्ञवल्क्य के विषय में अंतिम निर्णय अभी प्रतीक्षित है। हिरण्यनाभ के शिष्यों का उल्लेख विष्णुपुराण²⁵ में हुआ है जहाँ उन्हें विशेषण के रूप में उदीच्य सामग कहा है जिनकी संख्या 500 थी इसी प्रकार उनके 500 प्राच्य सामग शिष्य भी थे। कुछ पुराणों में हिरण्यनाभ के शिष्यकृत को (यह सन्नतिमान का पुत्र है तथा नृप भी है) उदीच्य सामग शिष्य कहा है तथा कुछ पुराणों में प्राच्य सामग शिष्य कहा है। कृत के भी “24” शिष्य हुए हैं, जिनके नामों का विवरण वायुपुराण तथा ब्रह्माण पुराण में मिलता है।

पुनःश्च सुकर्मा के तीसरे शिष्य आवन्त्य का उल्लेख केवल भागवतपुराण²⁶ में हुआ है।

इस प्रकार महर्षि वेद व्यास (कृष्णद्वैपायन) की सामवेदीय शाखा के शिष्य-प्रशिष्य एवं उनकी ऋषि परम्परा पुराणों इत्यादि के माध्यम से ज्ञात होती है। इस परम्परा से वेदों की विभिन्न शाखाओं तथा उनके उन्नायकों का ज्ञान प्राप्त करने में सहायता प्राप्त हो सकती है जिससे संपूर्ण वैदिक वाङ्मय को समझने में मदद मिलती है।

शिष्य एवं ऋषि परंपरा



संदर्भ

1. विष्णु पुराण - 3.6, 1-2
2. भागवत पुराण - 12.6, 75
3. भट्टाचार्य डॉ. रामशंकर पुराणगत् वेद विषयक सामग्री का समीक्षात्मक अध्ययन, हिन्दी साहित्य आलेखन प्रथम 1965, पृ. 297
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5. वायु पुराण - 3.6, 2
6. वायु पुराण - 61.28, अग्निपुराण - 150.29, ब्रह्माण्ड पुराण - 1.35, 32, विष्णुपुराण - 3.6, 2, भागवत पुराण - 12.6, 76
7. भागवत पुराण - 12.6, 78
8. भट्टाचार्य डॉ. रामशंकर, पूर्वोद्धत, पृ. 305
9. विष्णु पुराण - 3.6, 6
10. अग्नि पुराण - 271.6
11. वैदिक वाङ्मय का इतिहास, भाग एक, पृ. 314
12. छान्दोग्य उपनिषद - 5.13, 1
13. वैदिक वाङ्मय का इतिहास, भाग एक, पृ. 312
14. भट्टाचार्य डॉ. रामशंकर पूर्वोद्धत, पृ. 306
15. वैदिक वाङ्मय का इतिहास, भाग एक, पृ. 320-321
16. भट्टाचार्य डॉ. रामशंकर पूर्वोद्धत, पृ. 298-99
17. प्रश्न उपनिषद - 6.1
18. वायु पुराण - 61.44, ब्रह्मण पुराण - 1.35, 49.50
19. मत्स्य पुराण - 49.75-76
20. हरिवंश पुराण - 1.30, 42-44
21. विष्णु पुराण - 3.6, 4-5
22. उक्त - 4.5, 107
23. भागवत पुराण - 9.12, 3-4
24. वायु पुराण - 88.207-208
25. विष्णु पुराण - 3.6, 3-5
26. भागवत पुराण - 12.6, 80

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39

प्राचीन भारतीय इतिहास में पाटलिपुत्र का स्थान

*डॉ राजेन्द्र कुमार शर्मा

सारांश

प्राचीन भारत में नगरों का उदय दो चरणों में हुआ था जिनमें पहला नगरीकरण जो हड़प्पा काल में लगभग 2500-ई.पू. में हुआ था। द्वितीय नगरीकरण के काल में अनेक प्रकार के शिल्प और उद्योगों का विकास, सिक्कों का प्रचलन, लेखन कला का विस्तार आदि नगरों के उदय में महत्वपूर्ण घटक रहे हैं। इस काल में गंगा घाटी आर्थिक और संस्कृतिक जीवन का केन्द्र बिन्दू थे क्योंकि इस क्षेत्र की प्रकृति बहुत समृद्धि तथा भूमि अधिक उपजाऊ थी। खनिज और वन संपदा की कोई कमी नहीं थी। जिस के कारण इस क्षेत्र में अनेक नगरों का उदय व्यापारिक केन्द्रों के रूप में हुआ था।

प्राचीन भारत के इन प्रमुखों नगरों में से पाटलिपुत्र भी एक था। प्राचीन ग्रंथों में पाटलिपुत्र के लिए अनेक नामों का वर्णन मिलता है जैसे पुष्पवती, कुसुमपुर, पाटलिपुत्र, पलिमबोध तथा प-लिपेन-फु। पांचवीं शताब्दी ई.पू. से लेकर छठी शताब्दी ई. तक यह नगर भारत वर्ष में विभिन्न राजनैतिक एवं संस्कृतिक गतिविधियों में अपनी उन्नत सीमा पर था। बौद्ध ग्रंथों से जानकारी मिलती है कि लिचवियों के विनाश की तैयारी में राजा अजातशत्रु ने गंगा तथा सोन नदियों के संगम पर पाटलिपुत्र नगर का निर्माण एक दुर्ग के रूप में किया था। इसके बाद राजा अजातशत्रु के बेटे उदयन ने अपनी राजधानी राजगृह से बदलकर पाटलिपुत्र में परिवर्तित की तथा अनेक सुन्दर भवन, सरोवर, उद्यान आदि का निर्माण किया था महात्मा गौतम बुद्ध के समय में ही यह नगर भारतवर्ष का महानगर माना जाता था। महात्मा बुद्ध ने इस नगर के बारे में अपने शिष्य आनन्द से कहा था कि यह नगर निकट भविष्य में भारत का सबसे बड़ा नगर होगा। प्राचीन काल से ही इस नगर के अनेक व्यापारिक मार्ग गुजरते थे जिस के कारण पाटलिपुत्र नगर व्यापार और वाणिज्य का एक बहुत बड़ा केन्द्र के रूप में उभर के सामने आया था। यह नगर मौर्य साम्राज्य की केन्द्रीय राजधानी थी। यूनानी इतिहासकार इसे पॉलिबोथा तथा चीनी यात्री इस नगर को

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पा-लिन-टु कहते थे। यूनानी यात्री मैगस्थनीज ने इस नगर का बहुत अच्छा उल्लेख किया है यात्री ने पाटलिपुत्र का उल्लेख करते हुये लिखा है कि (पॉलिबोथा) पाटलिपुत्र नगर आकार में सामान्तर चुतर्भज की तरह था।⁶ इस की लम्बाई 80 स्टेडिया और चौड़ाई 15 स्टेडिया थी। यह नगर लकड़ी की सुरक्षा प्राचीर से चारो ओर घिरा हुआ था इसके साथ यह नगर 180 मीटर चौड़ी और 18 मीटर गहरी खाई से सुरक्षित था।⁶

मैगस्थनीज के वृतांत के आधार पर एक और यात्री एरियन ने लिखा है कि पाटलिपुत्र भारत का सब से बड़ा नगर है यह नगर प्रासिआन यानि प्राच्यों के साम्राज्य में गंगा और इनानबोस सोन के संगम पर बसा हुआ था।⁷ निसन्देह पाटलिपुत्र नगर मौर्य काल का एक विशाल नगर था जिस का क्षेत्रफल 25 वर्ग. कि. मी. था। यह नगर उस काल के अन्य प्राचीन नगरों जैसे श्रावस्ती और कौशम्बी आदि से बड़ा था।⁸ भारत में जब चीनी यात्री फाहान भारत आया था तो उस यात्री ने पाटलिपुत्र को देखा था इसकी प्रशंसा के बारे में यात्री ने लिखा है कि यह नगर मानव द्वारा निर्मित तैयार प्रतीत नहीं होता है शायद इस नगर का निर्माण किसी दैविय शक्ति द्वारा किया गया है।⁹ पाटलिपुत्र के शासन प्रबन्ध बारे में यूनानी यात्री मैगस्थनीज ने लिखा है कि पाटलिपुत्र का शासन चलाने के लिए 5-5 सदस्यों की छह समितियों का गठन किया गया था प्रथम समिति उद्योग और शिल्प कला से सम्बन्धित कार्यों की देख भाल करना था द्वितीय समिति विदेशियों से सम्बन्धित कार्यों की देख भाल करना था द्वितीय समिति विदेशियों से सम्बन्धित थी जो विदेशियों की देखभाल करती थी विदेशी यात्री की मृत्यु की हालत में उनका दाहसंस्कार करना व उनकी सम्पत्ति को उसके रिस्तेदारो तक पहुँचाना इस द्वितीय सीमित का कार्य था।

तृतीय समिति का सम्बन्ध जनगणना से था। इस समिति का काम जन्म और मृत्यु से संबन्धित आंकडे एकत्रित करना था चतुर्थ समिति व्यापार से संबन्धित थी। इस समिति का काम नाप-तोला का निरीक्षण करना और व्यापारिक गतिविधियों पर नियंत्रण करना था। पाँचवी समिति विभिन्न प्रकार की वस्तुओं के निर्माण का निरीक्षण करती थी। छठी समिति कर से संबन्धित थी। यह समिति कर एकत्रित करती थी। कर ना देने वालो को कठोर दण्ड दिया जाता था।¹⁰

मौर्य साम्राज्य के पतन के बाद शुंगो वंश के राजाओ ने पाटलिपुत्र नगर को अपनी राजधानी बनाया। पुष्यमित्र शुंग के तत्कालीन लेखक पतंजलि ने इस नगर के प्रकारों और प्रासादों का वर्णन किया है।¹¹

शुंग काल में साकेत, मथुरा, तक्षशिला आधुनिक पाकिस्तान आदि नगरों की तरह पाटलिपुत्र पर भी विदेशी हमलावारो ने आक्रमण किया जिस के कारण केन्द्रीय राजधानी के स्थान पर क्षेत्रिय नगरो का महत्व बढ़ा इस कारण शुंगों के पतन के बाद पाटलिपुत्र नगर को कुछ समय तक राजधानी बनने का गौरव व सम्मान प्राप्त नहीं हुआ क्योंकि उस समय में शकों की अलग-अलग शाखाओं ने उज्जयिनी और मथुरा तथा कुषाणों ने पुरुषपुरु को अपनी राजधानी बना लिया था। पेशावर को अपनी राजधानी बना लिया था। गुप्त राजाओं के शासन काल में पाटलिपुत्र नगर को पूर्ण उत्थान हुआ और गुप्त राजाओं में इस नगर को फिर से अपनी राजधानी बनाया। गुप्त राजा चन्द्रगुप्त द्वितीय के शासन में आने वाले चीनी यात्री फाहान ने अपने यात्रा

विवरण में पाटलिपुत्र का वर्णन किया है। यात्री लिखता है को पुर्ण उत्थान हुआ और गुप्त राजाओं ने इस नगर फिर से अपनी राजधानी बनाया। गुप्त राजा चन्द्रगुप्त द्वितीय के शासन काल में आने वाले चीनी यात्री फाहान ने अपने विवरण में लिखता है कि महय देश का सबसे बड़ा नगर था इस नगर में धन सम्पन्न लोग रहते थे जो कि बहुत उबर तथा धार्मिक स्वभाव के थे।¹² इस नगर में मौर्यों का राजप्रासाद अब भी विद्यमान था। दर्शकों का ऐसा अनुमान होता था कि मानो इसका निर्माण देवताओं ने किया था। इसकी दीवारों में पत्थर चुनकर लगाये गये थे। मौर्या सम्राट अशोक के द्वारा निमित स्तूप समय भी विद्यमान था।¹³

मुदाराक्षस¹⁴ में भी इस नगर का उल्लेख मिलता है कि यह नगर गुप्त काल में व्यापार का एक प्रमुख केन्द्र था। यहाँ से होकर गुजरने वाला प्रमुख व्यापार मार्ग उत्तरापथस था जो कि तामलिप्त बन्दरगाह से आरम्भ होकर पश्चिमी में पुषकलावती तक जाता था। इस नगर के व्यापारियों का दूसरे देशों के साथ भी व्यापारिक संबंध स्थापित थे। गुप्त साम्राज्य के पतन के बाद पाटलिपुत्र की समृद्धि बड़ी तीव्रता से कमजोर होने लगी थी। सातवीं शताब्दी में चीनी यात्री हेनसांग के समय यह नगर अब केवल खंडहरों के रूप में परिवर्तित हो चुका था। यहाँ के केवल कुछ भवन ही आधी हालत में थे अथवा सभी प्राचीन मठ, देवमन्दिर, तथा स्तुप धराशापी हो चुके थे। इन नगर में रहने वाले भिक्ष, और मिक्षणियों की सेस्य बहुत कम थी। जो स्तुप नष्ट होने से बच गए थे, उनका निचला भाग पृथ्वी के अन्दर धँस गया था वास्तव मे इस नगर के विनाश का सबसे प्रमुख कारण राजनैतिक माना जाता गया था क्योंकि गुप्त साम्राज्य के पतन के बाद जिन राजाओं ने भारत में अपना राज उत्थान शासन किया उन्होने अपनी राजधानी पाटलिपुत्र के स्थान पर कन्नौज में स्थापित कर ली थी। इस राजनैतिक परिवर्तन के कारण यह महान नगर पतन की तरफ अग्रसरित हो गया और वर्धन काल सातवीं शती तक आते-आते यह नगर खण्डरों के रूप में परिवर्तन हो गया। हर्ष वर्धन काल में कन्नौज, थानेसर नगर का महत्व बड़ गया था। क्योंकि यह दोनों नगर वर्धन राजाओं की राजधानी थी।¹⁵

पाटलिपुत्र नगर राजनीति के अलावा व्यापारिक दृष्टि से भी प्राचीन भारत का सबसे प्रसिद्ध व्यापारिक केन्द्र था। इस नगर से देशी और विदेशी व्यापार होता था। यह नगर जल व स्थल मार्गों द्वारा अन्य सभी व्यापारिक नगरों व बन्दरगाहों से जुड़ा हुआ था महात्मा बुद्ध के समय से ही यह नगर का बहुत अधिक व्यापारिक महत्व स्थापित हो गया था यह नगर यातायात का मुख्य केन्द्र था पाटलिपुत्र से तीन मार्ग जाते थे। पहला मार्ग दक्षिण-पश्चिमी में कौशम्बी और उज्जयिनी से होते हुये भरुकच्छ भडौच को जाता था दूसरा मार्ग सिन्धु की ऊपरी घाटी से तीसरा मार्ग उत्तर से श्रावस्ती और वैशाली से होते हुये नेपाल को जाता था। जिस प्रकार प्राचीन काल में रोम की महत्व यह कह कर बतायी जाती थी कि सभी मार्ग रोम को जाते है, इसी प्रकार पाटलिपुत्र के विषय में यह कहना अधिक उचित ही होगा कि उस समय सारे देश में सड़को का एक जाल सा बिछा हुआ था और उसमें से अधिकतर पाटलिपुत्र को जोड़ती थी।¹⁶ पाटलिपुत्र के अन्य दूसरे महत्वपूर्ण व्यापारिक नगरों से भी व्यापारिक संबंध के मिलिन्दपहों में जानकारी मिलती है कि शाकल से एक व्यापारी 500 गडियों के साथ व्यापार के लिए पाटलिपुत्र नगर में आया था।¹⁷ पाटलिपुत्र से चीन को दो स्थलमार्ग होते थे जो कि चीन और

पाटलिपुत्र होते थे जो कि चीन और पाटलिपुत्र के व्यापारिक संबंधों की जानकारी मिलती है। इनमें से एक मार्ग असम-वर्मा-यून्नान मार्ग था। दूसरा मार्ग नेपाल से तिब्बत होता हुआ चीन को जाता था। चीनी लेखक चांग कियान ने किया है द्वितीय शताब्दी ई पू में दक्षिणी-पश्चिमी चीन की वस्तुएं उत्तर भारत से होकर बैकिट्रा को पहुँचती थी।¹⁸ अगुतर निकाय से जानकारी मिलती है कि मगध में सात प्रकार के रत्न पाए जाते थे।¹⁹ बल्कि यह नगर राजों के निर्यात का भी प्रसिद्ध केन्द्र था। उपरोक्त विवरण से हम देखते हैं कि पाटलिपुत्र नगर प्राचीन भारत का प्रमुख महत्वपूर्ण नगर रहा है जो न केवल राजनैतिक बल्कि सांस्कृतिक, व्यापारिक और धार्मिक तौर पर भी अपनी पहचान रखता है। इस नगर ने अपने उदय से लेकर पतन तक अलग-अलग वेश देखे हैं। जिन के अन्तर्गत इस नगर का प्रचार-प्रसार और विकास हुआ। आज भी पाटलिपुत्र के अवशेष इस बात के गवाह हैं कि यह अपने समय का एक महत्वपूर्ण नगर रहा होगा। जिसकी पहचान न केवल भारत में बल्कि विदेशी से भी कायम थी। यह नगर कहीं प्रसिद्ध मार्गों से जुड़ा होने के कारण यहाँ पर धर्माचार्य, यात्रियों, व्यापारियों, राजनीतियों का आवागमन रहता था। प्राचीन भारत के इतिहास के पन्ना में पाटलिपुत्र अपने समय का सबसे प्रसिद्ध नगर था।

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40

वाकाटक वंश के राजधानी स्थल

*डॉ. एन.के. टेंभेकर

सारांश

तीसरी शताब्दी से छठी शताब्दी तक वाकाटक वंश के शासकों ने विदर्भ पर शासन किया। यह वंश दक्षिण भारत में राज्य करने वाला एक श्रेष्ठ वंश था। वाकाटक उत्तर भारत में राज्य करने वाले गुप्त शासकों के समकालीन थे। इस वंश की मुख्य दो शाखाएँ थी। ज्येष्ठ शाखा नंदीवर्धन से और दूसरी शाखा वत्सगुल्म से शासन कर रही थी। नंदीवर्धन शाखा के अंतर्गत मुख्य रूप से पूर्व और उत्तर विदर्भका समावेश था। वत्सगुल्म शाखा के नियंत्रण में गोदावरी नदी तक फैला दक्षिण विदर्भ का प्रदेश था।

ज्येष्ठ शाखा के वाकाटक राजा रुद्रसेन द्वितीय (इ.स. 400 से 405) का विवाह गुप्त शासक चंद्रगुप्त द्वितीय की पुत्री प्रभावती गुप्त से हुआ था। नंदीवर्धन शाखा को कोसल प्रदेश में राज्य करने वाले नलवंशीय शासकों के आक्रमण की वजह से बार-बार अपनी राजधानी बदलनी पड़ी। नागपुर जिले के आसपास के प्रदेश में नंदीवर्धन, प्रवरपुर और पद्मपुर यह वाकाटकों के राजधानी स्थल थे।

वत्सगुल्म में छोटी शाखा का शासन था। इस शाखा का संस्थापक प्रथम प्रवरसेन का दूसरा पुत्र सर्वसेन था। वत्सगुल्म यह विदर्भ के अकोला जिले में स्थित वाशीम नगर है। वत्सगुल्म नगरी की उत्कृष्ट प्राकृत काव्य रचना से वच्छोमी रीति को सर्वत्र ख्याती प्राप्त हुई है। करीब तिन सौ साल शासन करने के पश्चात इ.स. 550 के करीब वाकाटक वंश की समाप्ती हुई। प्रस्तुत शोध निबंध में वाकाटकों के राजधानी स्थलों पर जानकारी दी गयी है।

मुख्य शब्द :- विदर्भ, नंदीवर्धन, प्रवरपुर, पद्मपुर, वत्सगुल्म, वच्छोमी रीति, मेघदूत, भवभूती, कोसलप्रदेश

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प्रस्तावना

वाकाटक साम्राज्य प्राचीन काल के अत्यंत बलाढ्य एवम सुसमृद्ध साम्राज्यों में से एक है। इ.स. 250 से इ.स.550 तक वाकाटकों ने विदर्भपर राज्य किया। उनका साम्राज्य नर्मदा से तुंगभद्रा नदी तक और अरब सागर से बंगाल के उपसागर तक फैला था।¹ इस काल के मालव, मेकल, चेदी आदी देशों ने वाकाटकों का स्वामीत्व स्वीकार किया था, इससे उनके सामर्थ्य की कल्पना की जा सकती है। वाकाटक काल में जो साहित्य निर्माण हुआ उससे वेदभी और वच्छोमी रीति को प्रसिद्धी मिली² तिसरी शताब्दी से छठवीं शताब्दी तक दक्षिण भारत में जीन राजवंशों ने शासन किया उनमें वाकाटक वंश सर्वश्रेष्ठ था। इस काल को प्राचीन इतिहास का 'स्वर्ण युग' कहा जा सकता है।³

इतिहास

विंध्यशक्ति (इ.स.250 से 270) को वाकाटक वंश का संस्थापक माना जाता है। इसके बारे में जानकारी पुराणों और अजंता के 16 नंबर के गुँफा लेख से उपलब्ध होती है। उसका पुत्र प्रथम प्रवरसेन (इ.स. 270 से 330) पराकर्मी था। उसने चारों दिशाओं में अपने साम्राज्य का विस्तार किया। प्रथम प्रवरसेन की मृत्यु के पश्चात वाकाटक साम्राज्य उसके चार पुत्रों में विभाजित हुआ। ज्येष्ठ पुत्र गौतमी पुत्र की अपने पिता के शासन काल में ही मृत्यु होने से, उसके पुत्र रुद्रसेन ने नंदीवर्धन (नगरधन) को राजधानी बनाया।⁴ दूसरे पुत्र सर्वसेन ने वत्सगुल्म (वाशीम) को अपनी राजधानी बनाकर स्वतंत्र शासन की स्थापना की। अन्य दो पुत्रों के बारे में अधिक जानकारी उपलब्ध नहीं है। वाकाटकों की नंदीवर्धन शाखा के अंतर्गत मुयुरुपसे पूर्व और उत्तर विदर्भ का समावेश था। वत्सगुल्म शाखा के नियंत्रण में गोदावरी नदी तक फैला दक्षिण विदर्भ था। वाकाटक गुप्त शासकों के समकालीन थे। वाकाटक राजा रुद्रसेन द्वितीय (इ.स. 400 से 405) गुप्त सम्राट चंद्रगुप्त द्वितीय (विक्रमादित्य) का दामाद था। रुद्रसेन को दिवाकरसेन और दामोदरसेन उर्फ प्रवरसेन नामक दो पुत्र थे। वे अल्पवयस्क होने के कारण उनकी माता प्रभावतीगुप्त ने उनकी संरक्षिका के रूप में तेरह साल शासन किया।⁵ दिवाकर सेन (405 से 420) अल्पायुषी सिद्ध हुआ। उसके बाद क्रमशः दामोदरसेन उर्फ द्वितीय प्रवरसेन (420 से 450) नरेंद्रसेन (450 से 470) द्वितीय प्रथिवीषेण ने शासन किया।

वत्सगुल्म शाखा का संस्थापक सर्वसेन (इ.स. 330 से 355) यह नंदीवर्धन शाखा के रुद्रसेन का समकालीन था। उसके पश्चात द्वितीय विंध्यशक्ति (इ.स.355 से 400) द्वितीय प्रवस्थेन (इ.स. 400 से 410) ने शासन किया। द्वितीय प्रवरसेन के पुत्र (नाम अज्ञात) ने इ.स. 410 से 450 तक शासन किया। उसके पश्चात देवसेन (इ.स. 450 से 475) हरिषेण (इ.स. 475 से 500) और उसके पुत्र (नाम अज्ञात) ने इ.स. 500 से 510 तक शासन किया। लेकिन थोड़े समय बाद राज्यक्रांती होकर विदर्भ पर कलचुरी वंश का शासन स्थापित हुआ।⁶ वाकाटकों की विदर्भ में नंदीवर्धन, प्रवरपूर, पद्मपूर और वत्सगुल्म ऐसी चार राजधानियाँ थीं।

नंदीवर्धन

प्रथम विंध्यशक्ति वाकाटक वंश का प्रथम शासक था विंध्यशक्ति के बाद हुआ प्रथम प्रवरसेन यह वाकाटक वंश का एक श्रेष्ठ शासक था। उसने विदिशा के शासक नागराज दौहित्र शिशुक को पराजित कर उसका प्रदेश अपने राज्य को जोड़ दिया। इसके पश्चात उसने पुरिका को अपनी राजधानी बनाया। यह नगरी ऋक्षवत या सतपुड़ा पर्वत के करीब थी ऐसा हरिवंश में कहा गया है।⁷ प्रथम प्रवरसेन की मृत्यु के बाद वाकाटक साम्राज्य का विभाजन उसके चार पुत्रों में हुआ। उसी समय उसके ज्येष्ठ पुत्र की अकाल मृत्यु के कारण उसके पौत्र रुद्रसेन प्रथम था प्रथम पृथिवीषेण (इ.स.350 से 400) के काल में ज्येष्ठ शाखा द्वारा राजधानी को नंदीवर्धन स्थलांतरीत किया गया था। उसके नियंत्रण में उत्तर विदर्भ का प्रदेश था।⁸ नंदीवर्धन यह स्थल नागपूर से 55 कि.मी.की दूरीपर है।

पृथिवीषेण के पुत्र द्वितीय रुद्रसेन (इ.स.400 से 405) की राणी प्रभावती गुप्ता यह सुत्रियात गुप्तसम्राट चंद्रगुप्त द्वितीय (विक्रमादित्य)की कन्या थी।⁹ वह नंदीवर्धन से 6 कि.मी की दूरी पर स्थित रामगिरी (रामटेक) में स्थापित भगवान रामचंद्र के पादुकाओं की निस्सिम भक्त थी। इस जगह से उसने अपने दो ताम्रपत्र कार्तिक एकादशी के उपवास के पश्चात दानस्वरूप दिये थे।¹⁰ दुर्भाग्य से द्वितीय रुद्रसेन अल्पायुषी सिद्ध हुआ। उसकी मृत्यु के बाद दो अल्पवयस्क पुत्रों दिवाकर सेन और दामोदर सेन उर्फ प्रवरसेन की संरक्षिका के रूप में ज्येष्ठ पुत्र दिवाकरसेन के नाम से राणी प्रभावती गुप्त ने नंदीवर्धन से शासन किया। चंद्रगुप्त विक्रमादित्यने अपनी पुत्री की सहायता हेतु अनेक विद्वानों को वाकाटक दरबार में भेजा था। उनमें से एक कालिदास भी था। विदर्भ में रहते हुए उसने 'मेघदूत' की रचना की ऐसा माना जाता है। दुर्भाग्यवश दिवाकर सेन की भी अल्पायुषी मृत्यु हुई (इ.स. 405-420) उसकी मृत्यु के पश्चात उसका छोटा भाई दामोदर सेन उर्फ प्रवरसेन द्वितीय (इ.स. 420 से 450) ज्येष्ठ शाखा का शासक बना। इसने कम से कम अपने शासन काल के ग्यारहवें वर्ष तक तो नंदीवर्धन से शासन किया ही था। क्योंकि उस साल के उसके दो ताम्रपत्र नंदीवर्धन से ही दिये गये थे।¹¹

प्रवरपूर

द्वितीय प्रवरसेन ने अपने शासनकाल के 11 वे से 18 वे वर्ष के मध्य किसी समय अपनी राजधानी प्रवरपुर में स्थानांतरीत की। यह प्रवरपूर वर्धा जिले के करीब का पवनार होना चाहिये ऐसा अनुमान वहाँ से प्राप्त अवशेषों के आधार पर लगाया जा सकता है। द्वितीय प्रवरसेन ने प्रवरपूर में अपनी माता के लिए श्रीरामचंद्र का उत्तुंग देवालय बनवाया था। वह मंदिर नष्ट हो चुका है। लेकीन मंदिर को सुशोभित करने हेतु लगाए गए शिल्पपट्टों में से कुछ पवनार में श्री विनोबाजी के आश्रम को बनाने के लिए खोदते समय उपलब्ध हुए। इनमें रामजन्म, वनवासगमन, भरतभेट, बालिसुग्रीव युद्ध, बालिवध आदि प्रसंगों के शिल्पट्ट हैं। इससे वहाँ राममंदिर था यह सिद्ध होता है।¹² परंतु कुछ विद्वानों के मत से प्रवरपुर यह पवनार न होकर पद्मनगर हो सकता है जिसका उल्लेख राष्ट्रकूट राजा नन्न के ताम्रपत्र में आया है।¹³

पद्मपुर

प्रवरसेन के बाद उसके पुत्र नरेंद्रसेन (इ.स. 450-470) व उसके पौत्र द्वितीय पृथिवीषेण (इ.स. 470-490) ने शासन किया। मालव और मेकल देश के राजाओं ने नरेंद्रसेन के अधिपत्य को स्वीकार किया था, ऐसी जानकारी उसके पुत्र द्वितीय पृथिवीषेण को बालाघाट ताम्रपत्र से उपलब्ध होती है। प्रवरसेन के पश्चात राजधानी प्रवरपुर से पद्मपुर नामक स्थान पर स्थलांतरीत हुई। यह स्थान भंडारा जिले में है।¹⁵ नरेंद्रसेन के शासनकाल के अंतिम काल से उसके राज्य पर एक संकट आया। कोसल प्रदेश पर राज्य करने वाले नलवजशीय शासक भवदत्तवर्मा ने उसके राज्य पर आक्रमण कर बहुत सारा प्रदेश जीत लिया खुद वाकाटकों ने भी उनके वंश को बुरी स्थिति से गुजरना पड़ा यह मान्य किया है। बालाघाट से उपलब्ध ताम्रपत्र में नरेंद्रसेन के पुत्र द्वितीय पृथिवीषेण को 'निमग्न वंश का उद्धारकर्ता' कहा गया है।¹⁶

इसी संकट के समय नरेंद्रसेन ने अपनी राजधानी प्रवरपुर से भंडारा जिले के आमगाव तहसील के पद्मपुर नामक जगह पर स्थानांतरीत की होगी। राजधानी की वजह से विद्वान ब्राम्हण यहाँ आकर रहने लगे। प्रसिद्ध संस्कृत कवि भवभूति के पितामह गोपाल द्वारा पद्मपुरम में वाजपेय यज्ञ किये जाने का उल्लेख 'महावीरचरित' नामक नाटक में आता है। यह पद्मपुर नामक स्थान दक्षिणापथ के विदर्भ में है ऐसा भवभूति अपने नाटक में कहता है।¹⁷ आमगाव के करीब पद्मपुर में आज भी प्राचीन इमारतों के अवशेष और प्राचीन प्रतिमाएँ होती हैं। इस आधार पर वही वाकाटकों की राजधानी स्थल और भवभूति का जन्मस्थान होना चाहिए। इस तरह करीब 160 वर्ष तक (इ.स. 330 से 490) शासनकार्य के पश्चात वाकाटकों की ज्येष्ठ शाखा का अस्त हुआ।

वत्सगुल्म

यह वाकाटकों की दूसरी शाखा की राजधानी थी। सन् 1939 में वाशीम ताम्रपत्र उपलब्ध होने तक इस शाखा की अधिक जानकारी नहीं थी। इस शाखा का संस्थापक प्रथम प्रवरसेन का दूसरा पुत्र सर्वसेन था। इसका नाम वाशीम ताम्रपत्र और अजंता के 16 नंबर के गुफालेख में अंकित है। सर्वसेन ने वत्सगुल्म इस प्राचीन नगर को अपनी राजधानी बनाया। यह वत्सगुल्म आज के आकोला जिले में स्थित वाशीम नगर है। इसके आसपास के प्रदेश को वत्सगुल्म कहा जाता था। जिसका उल्लेख वात्सायन के कामसूत्र में आता है।¹⁸ वाकाटक काल में वत्सगुल्म राजधानी विद्या और संस्कृति के मुख्य केंद्र के रूप में प्रसिद्ध थी। वहाँ की उत्कृष्ट प्राकृत काव्य रचना से वच्छोमी रीति को सर्वत्र 'याती प्राप्त हुई। सर्वसेन के बाद विंध्यसेने द्वितीय (355 से 400) वत्सगुल्म शाखा का शासक बना। विंध्यसेन ने के वाशीम ताम्रपत्र अपने शासन काल के 36 वे वर्ष वत्सगुल्म राजधानी से दिया था।¹⁹ विंध्यसेन ने के बाद उसके पुत्र द्वितीय प्रवरसेन ने शासन किया। परंतु अल्पकाल में ही उसकी मृत्यु हुई। उस समय उसका पुत्र केवल आठ वर्ष का था। इस बालशासक का शासन काल भी अच्छा रहा। इसके बाद इ.स. 450 में उसका पुत्र देवसेन सत्तारूढ़ हुआ। इसका एक अपूर्ण ताम्रपत्र जो की वत्सगुल्म से दिया गया था, विदर्भ के किसी जगह से प्राप्त हुआ

था। और अब लंदन के ब्रिटीश म्यूजियम में है।²⁰ इस से वत्सगुल्म यह जगह इस शाखा की अंत तक राजधानी बनी रही यह स्पष्ट होता है। देवसेन के पश्चात उसका पुत्र हरिषेण (475 से 500) शासन बना वह महत्वाकांक्षी और वीर था। इसके पश्चात एक - दो राजा हुए। उनके नाम ज्ञात नहीं हैं। इ.स. 550 के करीब तीन सौ साल तक शासन करने के पश्चात वाकाटक वंश की समाप्ती हुई। और विदर्भ पर महिष्मती के कलचुरी शासकों का शासन स्थापित हुआ।

वाकाटकों की दूसरी दो शाखाओं में से एक का शासन गोदावरी के दक्षिण में स्थित कुंतल देश (दक्षिण महाराष्ट्र) पर रहा होगा, तो दूसरी शाखा शायद विदर्भ के पूर्व में स्थित कोसल देश (छत्तीसगढ़) पर शकन कर रही होगी। ठोस प्रमाणों का अभाव में इन दो शाखाओं के बारे में अधिक जानकारी उपलब्ध नहीं हो सकी है।

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41 कौटिल्य के अर्थशास्त्र में वर्णित दास-प्रथा

*डॉ. अर्जुन सिंह

सारांश

प्रस्तुत शोध-लेख मौर्यकालीन दास-प्रथा के विषय में लिखा गया है जिसका प्रमुख स्रोत कौटिल्य के अर्थशास्त्र को रखा गया है। इस लेख में बताया गया है कि मौर्यकालीन समाज में दास-प्रथा अपनी विकसित अवस्था में विद्यमान थी। परन्तु भारत में दासों का जीवन रोम या यूनान के दासों से सर्वथा भिन्न था। भारत के दासों को रोम या यूनान के दासों की अपेक्षा अधिक स्वतन्त्रता प्राप्त थी और दासों के साथ अच्छा व्यवहार किया जाता था।

मुख्य शब्द : दासत्व, गृहजातः, ध्वजाहतदास, उदरदास, आह्निक, दायगत, अर्थशास्त्र, उपचारक, परिचारिका, पूर्व साहसदण्ड, मध्यम साहसदण्ड, उत्तमसाहसदण्ड, पण।

प्राचीन भारतीय इतिहास में कौटिल्य के अर्थशास्त्र को बहुत ही महत्वपूर्ण ग्रन्थ स्वीकार किया जाता है। कौटिल्य के अर्थशास्त्र का प्रकाशन सर्वप्रथम आर. शामशास्त्री ने 1909 ई. में संस्कृत में और 1915 ई. में अंग्रेजी में किया था। तभी से इस ग्रन्थ के रचयिता एवं तिथि को लेकर विद्वानों में विवाद रहा है। कौटिल्य के अर्थशास्त्र में 15 अधिकरण, 180 प्रकरण और लगभग छः हजार श्लोक हैं। इस ग्रन्थ में मौर्य युग के शासन प्रबन्ध राजनीतिक, आर्थिक, सामाजिक एवं धर्मिक इत्यादि विषयों पर प्रकाश डाला गया है। इन्टरनेशनल इनसाइक्लोपीडिया ऑफ सोशल साइंसीज के अनुसार दासता एक ऐसी संस्था थी जिसमें किसी व्यक्ति को दूसरे के अधिन रहने के लिए मजबूर किया जाता था।¹ इनसाइक्लोपीडिया ऑफ ब्रिटेनिका के अनुसार दासता एक सामाजिक विधन है जिसमें किसी एक व्यक्ति या समूह को किसी दूसरे व्यक्ति द्वारा अनैच्छिक गुलामी करने के लिए बाध्य किया जाता है।²

मोहनजोदड़ो के बड़े-बड़े भवनों में छोटे-छोटे कमरों का निर्माण इस बात की ओर इंगित करता है कि इनमें सेवक या दास रहते रहे होंगे।³ वैदिक काल से हमें दासों के विषय में स्पष्ट और विस्तृत प्रमाण मिलने आरम्भ हो जाते हैं। सर्वप्रथम हमें ऋग्वेद से दासों के विषय में सूचना

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मिलती है जिसमें आर्य और दास नामक दो वर्गों का उल्लेख मिलता है। वास्तव में अनार्यों को दास, दस्यु या असुर कहा गया है। दास कहे जाने वाले ये अनार्य, आर्यों से शारीरिक और सांस्कृतिक दृष्टियों से भिन्न थे। इसी कारण ऋग्वेद में इनको मृगवाचः (जिनकी भाषा अस्पष्ट थी) अकर्मन (कर्महीन), अयज्वन (यज्ञ न करने वाले), अमानुष आदि कहा गया है।⁴ तैत्तिरीय संहिता से भी पता चलता है कि दास-दासियों को उपहार में दिए जाने की प्रथा थी।⁵ ऐतरेय ब्राह्मण एक ऐसे राजा का उल्लेख करता है जिसने अपने अभिषेक के समय दस हजार दासियों का उपहार पुरोहित को दिया था।⁶ महाभारत में भी दास-दासियों को भेंट स्वरूप प्रदान करने के अनेक उदाहरण मिलते हैं। युधिष्ठिर ने राजसूय यज्ञ सम्पन्न करने के उपलक्ष्य में 88000 ब्राह्मण स्नातकों को तीस-तीस दासियाँ प्रदान की थी।⁷ इसी प्रकार बौ(ग्रन्थों से भी हमें दास-प्रथा के विषय में जानकारी प्राप्त होती है। एक जातक के अनुसार एक राजा ने एक ब्राह्मण को अन्य सामग्री के साथ एक सौ दासियों का दान दिया था।⁸ एक अन्य जातक के अनुसार एक ब्राह्मण ने भिक्षा मांगकर 700 कर्षापण एकत्रित किये जिसे वह दास-दासियों का क्रय करना चाहता था।⁹

मौर्य काल में दास-प्रथा के अस्तित्व के संबंध में विस्तृत जानकारी प्राप्त होती है। परन्तु दास-प्रथा को लेकर भारतीय तथा यूनानी साक्ष्यों में मतभेद है। चन्द्रगुप्त मौर्य के समय में आए हुए यूनानी राजदूत ने भारतीय समाज के विभिन्न अंगों का उल्लेख करते हुए लिखा है कि भारत में दास-प्रथा नहीं है। उसके अनुसार भारतीय विदेशियों तक को दास नहीं बनाते और अपने देशवासियों को तो कदापि नहीं।¹⁰ रोमिला थापर¹¹ के अनुसार भारतीय दास यूनानी डालौस से भिन्न था क्योंकि वह धन कमाकर अपने पास रख सकता था। लेकिन यूनानी दास का कमाया हुआ धन उसके स्वामी का होता था। पी.वी. काणे के अनुसार ऐसा प्रतीत होता है कि ईसा पूर्व चौथी शताब्दी में भारतीय समाज में दासों की बहुलता नहीं थी। इस कारण मैगस्थनीज ने दास-प्रथा का उल्लेख नहीं किया।¹²

परन्तु यह मत उचित प्रतीत नहीं होता क्योंकि कौटिल्य ने अपने ग्रंथ अर्थशास्त्र में दास-प्रथा का विस्तृत विवरण दिया है। अर्थशास्त्र में दासों की स्वतन्त्रता एवं उनके उत्तराधिकार संबंधी नियमों का विस्तृत वर्णन दिया गया है।¹³ कौटिल्य के अनुसार मलेच्छ अपने बच्चों तथा अन्य संबंधियों को दास के रूप में बेच सकते थे, परन्तु किसी भी स्थिति में आर्य को दास नहीं बनाया जा सकता था।¹⁴ कौटिल्य के अनुसार आर्यों के प्राणभूत उदरदास को छोड़कर यदि नाबालिग शूद्र को कोई उसका ही अपना आदमी बेचे या गिरवी रखें तो उसको 12 पण आर्थिक दण्ड दिया जाए। यदि नाबालिक वैश्य को कोई अपना संबंधी ही बेचे या गिरवी रखें तो उसको 24 पण, इसी प्रकार क्षत्रिय को 26 पण और ब्राह्मण को 48 पण का दण्ड दिया जाए। परन्तु यदि कोई परजन ऐसा कार्य करता था तो उसे न केवल पूर्व साहसदण्ड, मध्यमसाहसदण्ड और उत्तम साहस दण्ड दिया जाता था अपितु प्राणदण्ड भी दिया जा सकता था। खरीदने वालों एवं गवाहों के लिए भी इसी प्रकार के दण्ड का प्रावधान था।¹⁵ परन्तु फिर भी यदि किसी आर्थिक कठिनाई के कारण, जुर्मनि का दण्ड अदा करने के लिए या न्यायालय की आज्ञानुसार कोई आर्य अपने को दास के रूप में रख भी देता था तो उसके संबंधियों का यह कर्तव्य माना जाता कि वे यथाशीघ्र

रूपया देकर उसे दासत्व से मुक्ति दिलाएं।¹⁶ इसी प्रकार अशोक के अभिलेखों में भी दासों के साथ उचित व्यवहार करने का उल्लेख मिलता है।¹⁷ कौटिल्य के अर्थशास्त्र¹⁸ में हमें नौ प्रकार के दासों का वर्णन मिलता है :-

1. धवजाहत दासः - युद्ध में बन्दी बनाए गए दास
2. गृहजातः - घर में उत्पन्न
3. दायगतः - विरासत में प्राप्त
4. लब्धदासः - प्राप्त किया गया दास
5. क्रीतदासः - धन देकर खरीदा हुआ
6. आत्मविक्रयी दासः - अपने आपको बेचकर दासता स्वीकार करने वाला
7. आहितिकः - अपने आपको गिरवी रखकर
8. उदर दासः - जो दासी द्वारा उत्पन्न होता था।
9. दण्ड प्रणीत दासः - दण्ड के परिणामस्वरूप जो दास बनाया गया हो।

दासों के उपर्युक्त वर्गीकरण के आधार पर ही दास-प्रथा के उदभव एवं विकास के कारणों का अनुमान लगाया जा सकता है। उपरोक्त वर्गीकरण के कारण युद्ध, धनाभाव, दुर्भिक्ष, अपराध और ऋणग्रस्तता दास-प्रथा के मूलकारण माने जा सकते हैं।

दासों के कार्य :- कौटिल्य ने दास-दासियों के विभिन्न प्रकार के कार्यों का उल्लेख किया है उन्होंने उपचारक (सेवक), परिचारिका (सेविका), अर्ध सीतिका (अध्या पर खेत प्राप्त कर मिलने वाले अन्न से जीविका चलाने वाले), उपचारिका (पंखा आदि झूलाने वाली दासी) आदि विविध कार्यों में संलग्न दास-दासियों का वर्णन किया है।¹⁹ परन्तु उन्होंने दास-दासियों से घर्णित कर्म जैसे मुर्दा ढोने, मल-मूत्र साफ करने, उच्छिष्ट भोजन की सफाई तथा नग्न स्नान के समय दासी से काम लेने आदि का निषेध किया है।²⁰ कौटिल्य के अनुसार²¹ इस काल में दास बड़े पैमाने पर खेती का कार्य करते थे। स्त्री दासियाँ अधिकांशतः घरों में ही कार्य करती थी। राजमहल एवं धनाढ्य जन भी घरों में दासों को नौकर के रूप में रखते थे। सैन्य विभाग में दास सिपाही के रूप में नहीं बल्कि चाकर के रूप में रखते थे। अर्थशास्त्रा में ऐसे दासों का भी उल्लेख किया है जो घरेलू कार्यों में लगे हुए थे। सशस्त्र दासियाँ राजा की अंगरक्षिका होती थी। वे राज परिवार के सदस्यों को स्नान करवाती, शरीर पर मालिस करती, माला बनाती और संगीत तथा अन्य कलाओं के द्वारा राजा का मनोरंजन करती थी। जब वे विगत-यौवना हो जाती और अधिक परिश्रम का कार्य करने में असमर्थ हो जाती तो उन्हें भोजन बनाने, कोषागार की देखभाल करने व कातने-बुनने में लगा दिया जाता था।

दासों के प्रति व्यवहार :- सामान्यतः दासों के प्रति बहुत अच्छा व्यवहार नहीं होता था। लेकिन फिर भी यह बात भारत की अपेक्षा अन्य देशों पर अधिक लागू होती है। इस सन्दर्भ में ब्रेस्टेड²² ने लिखा है कि दासों के प्रति बड़ा ही नृशंस व्यवहार किया जाता था। जिसके परिणामस्वरूप वे समय-समय पर विद्रोही हो जाते थे। कुछ देशों में दासों के प्रति मालिकों का व्यवहार एक सम्पत्ति जैसा होता था। मालिक उनको बेच सकते थे, गिरवी रख सकते थे और

हत्या भी कर सकते थे।²³ कौटिल्य के अनुसार यदि कोई स्वामी अपने दास को मारता है या उससे निम्न स्तर का कार्य कराता है तो उसे अपने दास के क्रय मूल्य से वंचित होना पड़ता है। इसी प्रकार यदि कोई स्वामी दासी कन्या अथवा बन्धक में रखी गई लड़की से गंदे कार्य करवाता था, गाली देता था और उससे बलात्कार करता था तो उसे न केवल क्रय मूल्य से ही वंचित होना पड़ता था वरन दण्डस्वरूप शुल्क भी देना पड़ता था। कौटिल्य के अनुसार यदि स्वामी अपनी दासी से सन्तान उत्पन्न करें तो प्रसविनी दासी और उसकी संतान दोनों दासता से छुटकारा पा जाएगी। यदि वह दासी संतान की माता बनकर स्वामी के घर में भार्या की तरह रहने लगे और कुटुंब संबंधी कार्यकलाप की चिन्ता करने लग जाए तो उस दासी के भाई-बहन भी दासता से मुक्त हो जाते थे।²⁴ गर्भवती दासी को स्वामी द्वारा प्रसव की बिना समुचित व्यवस्था के विक्रय करना अथवा बंधक रखना अपराध था। ऐसे अपराधी को प्रथम साहस (250 पण) का दण्ड दिया जाता था।²⁵ स्वामी बिना किसी कारण दास को कैद में नहीं रख सकता था। समुचित धन राशि प्राप्त कर लेने के बाद भी यदि दास को स्वतन्त्र नहीं किया जाता था तो उसे 12 पण का जुर्माना किया जाता था।²⁶ इसी प्रकार अशोक के शिलाखेलों में दासों के प्रति उचित व्यवहार करने का उल्लेख मिलता है।²⁷

दासत्व से मुक्ति :- कौटिल्य के अर्थशास्त्र से हमें दासों की मुक्ति के संबंध में अनेक उल्लेख प्राप्त होते हैं। कौटिल्य ने ऐसे दासों का विस्तार से वर्णन किया है जो मूल्य चुकाने के पश्चात् दासत्व के बंधन से मुक्ति प्राप्त कर सकते थे। उसके अनुसार यदि कोई आर्यजाति का व्यक्ति आत्मविक्रय करके अपने को दास बना ले तब भी उसकी संतान आर्य कहलाएगी। वह आत्मविक्रयी आर्य स्वामी के कार्य की हानि न करके यदि स्वयं कुछ धन उपार्जित कर ले तो वह धन तथा पैतृक सम्पत्ति प्राप्त कर सकेगा। इस प्रकार दासता का मूल्य चुकाकर वह फिर से आर्य बन सकते थे अर्थात् अपने आपको बंधक बनाते समय वे जितनी धनराशि लेते थे उसको अपने द्वारा कमाई गई सम्पत्ति के द्वारा चुकाकर स्वतन्त्रता प्राप्त कर सकते थे। लेकिन जो व्यक्ति धन देने में असमर्थ होते थे वे एक निश्चित अवधि तक सेवा करने के पश्चात् दासता से मुक्त हो सकते थे। ऐसी दशा में उनके द्वारा की गई सेवा को ही मूल्य माना जाता था। यदि कोई व्यक्ति जुर्माना अदा न करने के कारण दास बना हो तो वह परिश्रम के धन से जुर्माने की रकम अदा करके दासता से मुक्ति प्राप्त कर सकता था। इसी प्रकार जो व्यक्ति युद्ध में बंदी बना हो वह भी कर्म और काल के अनुरूप धन देकर छुटकारा प्राप्त कर सकता था। वह यदि बिना कारण दास को न छोड़े तो उसे कारावास का दण्ड दिया जाये। कौटिल्य के अनुसार ऐसे दास का धन उसके परिवार वालों को दिया जाता था। यदि परिवार में कोई व्यक्ति न हो तो उसका सारा धन उसके स्वामी को मिल जाएगा। लेकिन यदि स्वामी अपने दास का उचित मूल्य पाकर भी उसको मुक्त नहीं करता था तो सरकार उस पर 12 पण का जुर्माना करती थी।²⁸ यदि स्वामी अपनी दासी से संतान उत्पन्न करता था तो वह संतान और उसकी माता दोनों दासत्व से छुटकारा पा जाती थी। परन्तु यदि दासी अपने और अपनी संतान के हित की दृष्टि से स्वामी के पास ही रहना चाहती थी तो उसके भाई-बहन भी दासता से मुक्त कर दिये जाते थे।²⁹

लेकिन कौटिल्य ने इस बात पर भी प्रकाश डाला है कि स्वामी के गृह से भागने वाले दासों को मोक्ष नहीं मिल सकता था। उसके अनुसार आत्म विक्रयी दास जिसने स्वयं अपने आपको

रखन रखा हो वह यदि केवल एक बार किसी तरह निकल भागे तो सदा के लिए वह दासता में बंध जाएगा। जिस व्यक्ति को किसी दूसरे व्यक्ति ने रखा हो, वह दो बार भागे तो कभी भी स्वामी की दासता से मुक्ति न पायेगा।⁹⁰ लेकिन आर.एस. शर्मा के अनुसार कौटिल्य ने दासों की मुक्ति के संबंध में जो नियम बनाए थे वे वास्तव में उन दास-दासियों पर लागू होते थे जो उच्च वर्ण के होते थे या तीन उच्च वर्ण के उन पुत्रों पर लागू होते थे जो शूद्र माता से उत्पन्न होते थे। सामान्य दासों पर ये नियम लागू होते थे इसके विषय में निश्चित रूप से कुछ नहीं कहा जा सकता।⁹¹

इस प्रकार हमें कौटिल्य के अर्थशास्त्र में वर्णित दास-प्रथा के स्वरूप का स्पष्ट वर्णन मिलता है। लेकिन इसमें संदेह नहीं कि भारत के ये दास रोम तथा यूनान के दासों से सर्वथा भिन्न प्रकार के थे। ये दास अपना धन कमा सकते थे और धन चुका कर दासत्व से मुक्ति भी प्राप्त कर सकते थे। इन्हें सम्पत्ति अर्जित करने और उसे उत्तराधिकार में प्राप्त करने का भी अधिकार था। स्वामी अपने दासों को न तो बिना कारण दण्डित कर सकते थे और न ही उनसे कोई निम्न कार्य करवा सकते थे। ऐसी दशा में मैगस्थनीज का यह कहना कि भारत में दास-प्रथा नहीं है स्वाभाविक प्रतीत होता है। इस प्रकार यह कहा जा सकता है कि कौटिल्यकालीन समाज में दास-प्रथा अपनी विकसित अवस्था में विद्यमान थी परन्तु दासों के साथ अच्छा व्यवहार किया जाता था।

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42

मध्यकालीन समय और सन्त रविदास :

एक विवेचन

*अजय कुमार

सारांश

मध्यकालीन समय में समाज में जो रूठियाँ एवम् जटिलता थी संत रविदास ने अपनी वाणी एवम् साखियों द्वारा समाज को जागृत करने का कार्य किया। उन्होंने जाति व्यवस्था से हटकर कार्य किया तथा अपनी ही जाति को श्रेष्ठ मानने को कहा। हीनता नहीं दिखाई। उन्होंने श्रम प्रधान समाज का समर्थन किया और मन से मेहनती बने रहने की सलाह दी।

उन्होंने धर्म के अन्दर जो ऊँच-नीच की भावना थी उन पर भी कटाक्ष किया। उस समय की अर्थव्यवस्था पर भी ईमानदार बने रहने के लिए कार्य किया। उन्होंने अपनी साखियों में नारी सम्मान पर भी बल दिया। उन्होंने काम वासना की बजाय उच्च चरित्र पर ध्यान दिया। संत रविदास का दर्शन उच्च दर्जे का था और उन्होंने बड़े-2 पण्डित के घुटने टेक दिये थे। इस प्रकार मध्यकालीन समय में रविदास जी ने अपनी साखियों के द्वारा पुर्नजागरण का कार्य किया तथा 'बेगमपुरा' समाज लाने का उपदेश दिया।

मुख्य शब्द : कूपमंडूकता, श्रमजीवी, धार्मिक-चेतना, निर्गुण, सौदा-सुलफही, शाह, व्यापारी वर्ग, हाटबाजार।

दो समाजों के परस्पर सम्पर्क में आने की उठा-पटक में से तत्कालीन भारतीय समाज में दलित और गैर दलित समाज में अनेक सन्तों ने जन्म लिया था। तब सम्पूर्ण भारतीय समाज अपने बारे में सोचने को ऐतिहासिक रूप से मजबूर हो गया था। रैदास इसी मजबूरी का परिणाम थे। तब भारतीय समाज को अपने चिन्तन में अस्पृश्यता और वर्ण व्यवस्था की कूपमंडूकता से बाहर आना पड़ा। तब दलित जातियों के लिए समाज में धन, सम्मान और समानता प्राप्त करने की मनाही थी। इस मनाही का विस्तार अध्यात्म तक किया गया। दलित जातियों के सन्तों ने समाज और

अध्यात्म के दोनों स्तरों पर अपना संघर्ष खड़ा किया। उन्होंने सामाजिक क्षेत्र में सबसे बड़ा यही काम किया कि श्रम और श्रमिक को प्रतिष्ठा दिलाई। वे अपने-अपने पेशों को अच्छा बताने में लग गए। उन्होंने अपनी सामाजिक हीनता नष्ट कर दी थी, लेकिन वे अपने पेशे बदलने की हिम्मत नहीं कर सके थे। सवाल यह नहीं है कि उन्होंने अपने पेशों का गुणगान किया बल्कि मूल सवाल यह है कि क्या वे अपने पेशे बदल सकते थे।

अध्यात्म के क्षेत्र में उन्होंने ईश्वर, भक्ति और मन्दिर पर कब्जा करना चाहा था लेकिन उनके अध्यात्म पर कब्जा करने में खुद अध्यात्म दो फाड़ हो गया। अध्यात्म का ईश्वर सगुण और निर्गुण में बँट गया, अध्यात्म की भक्ति पौराणिक और पारिवारिक भेदों में बँट गई, अध्यात्म का मन्दिर काशी के मन्दिर और मन के मन्दिर में बँट गया। ऐसी राजनीतिक विश्रुंखलता, धार्मिक अनास्था, सामाजिक अव्यवस्था तथा आर्थिक दरिद्रता के युग में संत शिरोमणि रविदास अविर्भूत हुए थे। इस युग को अपनी नैतिक-चेतना का सम्बल देकर आध्यात्मिक ज्योति से आलोकित करने का श्रेय संत शिरोमणि रविदास को है। भारतीय संस्कृति को विकृत अधोमुखी वृत्तियों से बचाकर जीवित और जागृत रखने का गौरव रविदास एवं उस युग के संतों को दिया जा सकता है। इसीलिए हमने इसे भारतीय संस्कृति के पुनर्जागरण का काल स्वीकार किया है। इस तरह रविदास ने भयानक अंधेरे के युग में जन्म लेकर देश की एकता की लड़ी को मजबूत तो बनाया ही राष्ट्रीयता और मानवता को भी बल प्रदान किया। उन्होंने ज्ञान का जो दीपक जलाया था, उसका प्रकाश आज भी हमें सुख शान्ति और आनन्द प्रदान कर रहा है।

सन्त रविदास ने कभी अपनी जाति और पेशे को छुपाने की कोशिश नहीं की बल्कि उसको उन्होंने गर्व से बार-2 उल्लेख किया है-

मस्जिद सों कुछ छिन नहीं, मंदिर सों नहीं पिआरा।

दोनु अहं अल्लह राम नहीं, कह रविदास चमारा।।

संत रविदास जी के अभिभावकों की धार्मिक प्रवृत्ति के संकेत पाकर कुछ लोगों ने उन्हें ब्राह्मण जाति या उच्च वर्ग से जोड़ने का प्रयत्न किया है। कथानक इस प्रकार है, कि एक बार शनि, राहु और केतु के प्रकोप को रोकने के लिए सूर्य ने अपने दो पुत्रों को पृथ्वी पर भेजा। पहला पुत्र इडापति (छागन्ध) कसाई के घर 'सघन' नाम से अवतारित हुआ और दूसरा पिंगला पति मानस दास चमार के यही रविदास नाम से अवतारित हुआ, उक्त लेखकों ने मगगठंत और काल्पनिक कथाओं के माध्यम से यह सिद्ध करने का प्रयत्न किया है कि रविदास पूर्वजन्म में ब्राह्मण या उच्च वर्ग से उत्पन्न हुए थे और उसी कारण ऊँचे भक्त और महान् संत हुए। इन लेखकों में संकीर्ण और सांप्रदायिक मनोवृत्ति दिखाई देती है। ये विचार असंगत और अमान्य हैं। रविदास जी की जाति चमार थी। इस तथ्य को उन्होंने बार-बार अपनी रचनाओं में स्वीकृत किया है।

कहि रविदास खलास चमारा।

उन्होंने स्वयं को चमार कह-कह कर जाति अहंकार को निरर्थक कर दिया है। उनकी जाति के विषय में स्पष्ट कथन तत्कालीन संतों के इस विचार को पुष्ट करता है कि भक्ति के बल से

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निम्नतम जाति का व्यक्ति भी परमगति को प्राप्त कर सकता है।^१

संत रविदास का जन्म श्रमजीवी परिवार में हुआ था। चमार परिवार में जन्म लेने के कारण वे जीवन भी मृत पशु छीलने, चमड़ा कूटने व जूतियां बनाने और गांठन का अपना पैतृक कार्य करते रहे। उन्होंने श्रम को ईश्वर का रूप मानकर श्रम को जीवन में महत्व दिया था। वे स्वयं श्रम करते थे जूती गांठते और ईश्वर में मन लगाकर तन से परिश्रम करते थे। वे स्वयं कहते हैं -

*रविदास श्रम करि खाई ही जौ लौ पार बसाय।
नेक कमाई जउ करई, कबहुं न निहफल जाय।।
श्रम कउ ईसर जानिकें जउ पूजहि दिन रैन।
रविदास तिन्हहि संसार मंह, सदा मिलहि सुख चैन।।^१*

जब तक संभव हो परिश्रमपूर्वक अर्जन करना चाहिए। नेक कार्य करके धन प्राप्त करना कभी भी निष्फल नहीं होता। श्रम को ईश्वर का रूप जानकर स्वाभिमानपूर्वक दिन-रात परिश्रम करना चाहिए। जो ऐसा करते हैं वे ही संसार में सुख और शान्ति को प्राप्त करते हैं।

उन्होंने इस बात पर बल दिया था कि भगवान में मन लगाकर कर्म करते रहना चाहिए। यही जीवन की सबसे बड़ी साधना है। यदि अपना कार्य ईमानदारी, लगन और मेहनत से मानव करता जाये तो उसे किसी भी चीज की चिन्ता करने की आवश्यकता नहीं है।^१

वह युग मूलतः धर्म से अनुप्राणित था। धार्मिक-चेतना ही सामाजिक मूल्यों का बहुतायात से निर्धारण एवं नियन्त्रण करती थी। इसीलिए धार्मिक क्षेत्र में भी रैदास ने जो दोष देखे, उनके निवारण का सहज प्रयत्न भी किया। मूलतः निर्गुण और निराकार में विश्वासी रैदास साकार में विश्वास जतलाने वाले तथा कथित समाज के अधिकारी ब्राह्मणों की आडम्बर एवं आवरण-प्रियता को न सह सके। रैदास ने कबीर की तरह उस पर तीखे प्रहार तो नहीं किए, लेकिन जिन मर्मस्पर्शी मधुर व्यंग्यों का उन्होंने आश्रय लिया, वे संभवतः कबीर के आक्रामक प्रहारों से भी अधिक घातक सिद्ध हुए, आडम्बरपरायण पुजारियों की सारी पूजा ही व्यर्थ हैं क्योंकि वह पवित्र चेतना से अभिमंडित नहीं। इस पूजा में जिस दूध का वह प्रयोग करते हैं, उसे तो थन चूँघते हुए बछड़ा ही जूटा कर चुका है, फूल को भौरें ने ही उच्छिष्ट कर दिया है, पानी को मछली ने बिगाड़ दिया है। अब किसी पवित्र फूल एवं सामग्री के अभाव में भगवान की पूजा कैसे की जाए? इस प्रकार अपवित्र तत्वों से पवित्र भगवान की पूजा कैसे हो? यह रैदास की समझ से बाहर है :-

*दूधु त बछरै थनहु बिटारिओ।
फूल, भवरि जलु मीनि बिगारिओ।
माई गोविन्द पूजा कहा लै चरावउ।
अवरून फूलु अनुपु न पावउ।।*

इस प्रकार रैदास ने पूजा की औपचारिकता का कितना सहज और स्वाभाविक विरोध कर पुजारी को संचते किया कि औपचारिकताओं का नहीं, मूल भाव का महत्व है। जैसा भगवानु पवित्र है वैसे ही पवित्र हृदय की भक्ति को वह बिना किसी औपचारिकता को भी स्वीकार कर लेता है।^१

रविदास हृदय की सच्ची भक्ति-भावना को भारतीय नारी की सी पतिपरायणता के रूप में प्रस्तुत करते हैं जिस प्रकार भारतीय पतिव्रता नारी, पति को अपना तन-मन अर्पित करके, उसके अतिरिक्त किसी अन्य पुरुष का ध्यान तक मन में नहीं आने देती, उसी प्रकार रविदास भी, यह कामना करते हैं कि 'वे अपना तन-मन प्रभु को अर्पित करके, किसी ओर का ध्यान अपने मन में, न आने दें। उनकी भक्ति का आदर्श प्रभु प्रिय के वियोग में तड़पना तथा अंततोगत्वा प्रभु प्रिय की सेज पर पहुँच कर उससे अंग भेंट कर मिलन प्राप्त करना ही है।'^१

व्यापार सामाजिक जीवन का एक आवश्यक तत्व है। भारतीय ग्रामीण समाज में बहुत दिनों तक गाँव के 'बनिए' का बहुत प्रभुत्व रहा है। आवश्यकता के समय लोग उसी से आर्थिक सहायता प्राप्त करते थे, जिसके बदले में वह कई पशुओं तक उनका रक्त शोषण करता था। मेरा अनुमान है कि 'हाट बाजार' से संबंधित जो प्रतीक रविदास की वाणी में उपलब्ध होते हैं उसकी पृष्ठभूमि में तत्कालीन अर्थ-व्यवस्था तथा उस अर्थ-व्यवस्था पर 'व्यापारी वर्ग' का प्रभुत्व ही विद्यमान है। यातायात के वर्तमान साधनों के अभाव में ये लोग पशुओं की पीठ पर सामान ढोया करते थे। जंगलों तथा सुनसान रास्तों से निकलने वाले इस व्यापारी वर्ग के डाकुओं द्वारा लूट जाने की घटनाएँ भी रविदास के युग में व्याप्त तथा लोक में प्रचलित थीं। अतः रविदास के यहाँ भी 'हरिनाम व्यापार' के रूप में प्रकट होता है। कठिन, दुस्तर रास्तों में मुरारी से अपनी 'पूँजी' की सुरक्षा की प्रार्थना करने वाले रविदास के यहाँ 'मन' निरगुण 'बैल' के रूप में तथा प्रभु नाम का सौदा ठोने वाला शरीर 'टांडा' के रूप में उदीयमान होता है। व्यापार में नाप तोल की हेरा-फेरी तथा हाट-बाजार की अन्य बेईमानियों की ओर भी रविदास ने संकेत किया है। परन्तु उनका विश्वास है कि केवल दुकानदार का व्यापार ही फलता-फूलता है, बेईमान का व्यापार उजड़ जाता है। यहाँ समाज-चित्रण के साथ-साथ कवि की आदर्शवादिता भी सामने आती है।^१

रविदास जी गृहस्थी जीव थे और गृहस्थ में रहकर काम-वासना का रस पी चुके थे। फलस्वरूप अपने निजी जीवानुभवों के बल पर वे इस निष्कर्ष पर पहुँचे थे कि पंच विकास ही मनुष्य के उन्नति-मार्ग में बाधक हैं।

मृग राग सुनने के मोह में, मछली खाद्य-सामग्री के लालच में, भ्रमर सुगंधि के लोभ में पतंगा ज्योति-दीप पर आकर्षित सुगंधि के लोभ में पतंगा ज्योति-दीप पर आकर्षित होने के चक्कर में और हाथी कागजी हथिनी को असली समझकर उससे सम्भोग करने के प्रयास में पड़कर, अर्थात् केवल एक-एक दोष के कारण ही नष्ट हो जाते हैं, लेकिन जिस मानव शरीर में पाँच असाध्य दोष-काम, क्रोध, लोभ, मोह अहंकार-विद्यमान हैं, भला उसके जीवित रहने की आशा कैसे की जा सकती है।

उपर्युक्त कथन का यह अर्थ बिल्कुल नहीं है कि हमें सब-कुछ छोड़-छाड़कर जंगलों में चले जाना चाहिए। इसका अर्थ केवल इतना ही है कि हमें यथासंभव मोह-माया और विषय-वासनाओं से ऊपर उठकर एक आदर्श समाज की संरचना करनी चाहिए।^१

रविदास के दार्शनिक विचारों में परमात्मा एक है। संत रविदास के प्राचीन वैदिक परंपरा का अनुसरण करते हुए उपदेश दिया कि परमात्मा एक ही है उन्होंने कहा कि एक ही ब्रह्म की

उपासना करनी चाहिए उसे छोड़कर जो अन्य की पूजा करते हैं वे व्यक्ति सदा निराश ही होते हैं :

वह राम के भक्त थे और सदैव कार्य करते समय भी राम का स्मरण करते थे, लेकिन वह राम दशरथ का बेटा राम न होकर, सर्वव्यापक सबके हृदयों में स्थित राम या जो सर्वत्र विद्यमान है-

*रविदास हमारों राम तो सकल रहयो भरपूरि ।
राम राम महि राम कहयों राम संग मसूक न दूरि ।^{१९}*

इस प्रकार संत रविदास ने धर्म का वास्तविक स्वरूप लोगों के सामने रखा। मध्यकालीन संतों में उनका अनुपम स्थान है। उनके उपदेश विरोधी प्रतीत होते थे लेकिन उनमें प्राकृतिक सत्यता थी। उनकी विनम्रता एवं सत्यता के सामने बड़े-2 पण्डितों के घुटने टेक दिए। भक्ति और त्याग का वास्तविक स्वरूप, निस्पृह कर्मयोगी, मानवता के पुजारी, ज्ञान राशि के पुंज, समानता और स्वराज्य के उद्घोषक, महान क्रांतिकारी एवं समाज सुधारक महाराज संत रविदास ने जीवन पर्यंत सरल सरस और रहस्यमयी साखियों द्वारा जीवन से भटके हुए लोगों को प्रेरणा दी और जीवन का वास्तविक स्वरूप जन मानस के सामने लोगों की भाषा में रखा। उनके उपदेश आज भी शोभनीय एवं अनुसरणीय है।

संदर्भ ग्रंथ

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ब्रिटिश शासन में किसान-आंदोलन और दिनकर-काव्य

*डॉ. जय शंकर शाही

सारांश

साहित्य को समाज का दर्पण और दीपक माना गया है क्योंकि यह देश और समाज के यथार्थ का वर्णन करता है। ब्रिटिश शासन के खिलाफ संचालित स्वतंत्रता आंदोलन के समानान्तर अनेकानेक किसान आंदोलन भी हुए जिनका उद्देश्य साम्राज्यवादी ब्रिटिश सत्ता को हटाकर किसानों की समस्याओं का समाधान खोजना था। राष्ट्र कवि दिनकर की कविताओं में किसान जीवन की दुर्दशा का वर्णन मिलता है साथ ही विभिन्न किसान आंदोलनों के 'कटूर' भी मिलते हैं।

लगभग 200 वर्षों तक साम्राज्यवादी-औपनिवेशिक ब्रिटिश आधिपत्य (Emperialist-Colonialist British hegemony)¹ के खिलाफ लगातार स्वतंत्रता की लड़ाई लड़ते हुए 1947 में भारत आजाद हुआ। ब्रिटिश शासन में सम्पदा की लूट (Drain of Wealth),² किसानों के शोषण, खेतीहर समुदाय तथा दस्तकारों की तबाही³ के बारे में प्रसिद्ध इतिहासकारों जैसे डॉ. सुमित सरकार,⁴ डॉ. विपन चन्द्र तथा डॉ. रजनी पाम दत्त⁵ आदि ने विशद विश्लेषण किया है। डॉ. विपन चन्द्र लिखते हैं- British led to the rapid transformation of Indian economy in to a colonial economy. They totally disrupted the traditional structure of Indian economy- Self-sufficient rural economy.⁶

ब्रिटिश शासन के इस उत्पीड़न और शोषण के खिलाफ किसानों के अनेक आंदोलन हुए जैसे-बंगाल का नील आंदोलन, दक्कन के आंदोलन, चम्पारन का नील आंदोलन और सत्याग्रह (1917), केरल में मोपला किसानों का आंदोलन आदि। अंग्रेजी आधिपत्य के खिलाफ लगभग 77

Note - Research Paper Received in April 2015 and Reviewed in June 2015

*एसोसिएट प्रोफेसर, हिन्दी विभाग, बाबू शोभाराम राजकीय स्नातकोत्तर कला महाविद्यालय, अलवर (राज.)

आंदोलन की चर्चा एक प्रसिद्ध चिंतक⁷ ने की है। स्वामी सहजानन्द सरस्वती के नेतृत्व में बिहार और उत्तर प्रदेश में किसानों के आंदोलन हुए। अखिल भारतीय किसान सभा की स्थापना हुई 'किसान आंदोलनों का चरित्र साम्राज्यवाद विरोधी और सामान्त विरोधी था। फसल मारे जाने के साथ अकाल और महामारी ने राष्ट्रीय आंदोलन की फिजा के साथ मिलकर गरीब किसानों को हथियार उठाने की प्रेरणा दी।'⁸ इतिहासकार बी.एल. ग्रोवर लिखते हैं- 'The overall impact of the East India company's revenue systems and excessive state demand coupled with new judicial and administrative set-up turned Indian rural economy upside down.'⁹ 1793 ई. में कार्नवालिस द्वारा लागू 'स्थाई बंदोबस्त' ने जमींदारों के एक नये वर्ग को जन्म दिया जो लगान न देने वाले किसानों को जमीन से बेदखल कर उनकी सम्पत्ति जब्त कर सकते थे। इस तरह भूमिहीन खेतिहर मजदूरों की संख्या बढ़ती गई। जमीन खरीद-विक्री की चीज हो गई। भारत ब्रिटिश वस्तुओं का बाजार तथा ब्रिटिश उद्योगों के लिए कच्चे माल का स्रोत बन गया। अंग्रेजों द्वारा लागू की गई भूमि व्यवस्थाओं से किसानों की हालत बदतर हो गई। जब इंग्लैण्ड में तैयार हुआ माल भारत पहुँचने लगा, तो यहाँ के परम्परागत हस्तशिल्प बर्बाद हो गए। 'पीड़ित किसान और कारीगर ब्रिटिश शासन को उखाड़ फेंकने की लड़ाई में कूद पड़े।'¹⁰ '1783 ई. से 1900 ई. तक ग्रामीण क्षेत्रों में 110 बार विद्रोह हुए।'¹¹ ब्रिटिश शासन के विरुद्ध भारतीय किसानों ने आरम्भ से ही विद्रोह शुरू कर दिया था। सन्यासी विद्रोह (1763-1800) की मुख्य शक्ति किसान ही थे। संधाल विद्रोह (1855-1856), 1857 का विद्रोह, नील विद्रोह (1859-1860), कूका विद्रोह (1871-1872), पावना विद्रोह (1875) तथा दक्कन के विद्रोह (1875) के माध्यम से किसानों ने विदेशी शासन के खिलाफ अपने असंतोष और आक्रोश को व्यक्त किया। शासन द्वारा किसानों को जमीन से बेदखल कर दिए जाने से इनका आंदोलन 1920 और 1930 के दशक में और अधिक उग्र हो गया। 1921 ई. में संयुक्त प्रदेश के सभी जिलों में किसानों में भयंकर अशांति थी। 'लंदन के पत्र 'टाइम्स' (26 जनवरी 1921) की रिपोर्ट के अनुसार प्रायः 10 हजार किसानों ने फैजाबाद में प्रदर्शन किया।'¹² रायबरेली में किसान सभा के नेतृत्व में आंदोलन हुआ। 1922 ई. में गोरखपुर में चौरीचौरा की घटना घटी। मदारी पासी के नेतृत्व में अवध में किसानों की एकता के लिए एका आंदोलन शुरू किया गया। ब्रिटिश शासन ने जून 1927 में बारदोली जिले का लगान 20-25 प्रतिशत बढ़ा दिया था। इस वृद्धि के विरुद्ध वहाँ के किसानों ने संघर्ष किया। आंदोलन का प्रारम्भ गांधी जी ने स्वयं किया था, बाद में वल्लभ भाई पटेल ने नेतृत्व संभाला। 1929-1930 के भीषण आर्थिक संकट से किसान तबाह हो गए। इससे किसानों को संगठित होने, अपने हितों की रक्षा के लिए संघर्ष करने का वातावरण बना। 1935 ई. में संयुक्त प्रान्त में प्रान्तीय किसान संघ की स्थापना हुई। 1936 ई. में लखनऊ में अखिल भारतीय किसान सम्मेलन हुआ जिसमें अखिल भारतीय किसान सभा की स्थापना की गई। 1 सितम्बर 1936 को किसान दिवस मनाने का निर्णय लिया गया। कम्युनिस्टों, वामपंथी कांग्रेस सोशलिस्टों, स्वामी सहजानन्द सरस्वती जैसे प्रगतिशील किसान नेताओं के प्रभाव से किसान सभा ने 1936 ई. में नया कार्यक्रम बनाया जिसमें साम्राज्यवाद विरोधी संघर्ष में किसानों की महत्वपूर्ण भूमिका पर बल दिया गया। इस सम्मेलन में 'ब्रिटिश शासन को उखाड़ फेंकने, स्वाधीनता प्राप्ति के लिए किसानों को दृढ़ता से संघर्ष करने,

जमींदारी प्रथा को समाप्त करने, भू-स्वामित्व किसानों को दिये जाने, महाजनों का कर्ज समाप्त किये जाने'¹³ के तथ्य रखे गए। इतिहासकारों ने 1920 और 1930 के दशकों में संचालित किसान आंदोलनों पर व्यापक शोध-कार्य किया है। किसान नेताओं-कर्त्यानन्द शर्मा, यदुनन्दन शर्मा, जमुना कार्या, राहुल सांकृत्यायन आदि के योगदान की चर्चा की गई है।'¹⁴

स्वतंत्रता आंदोलन के समानान्तर चलने वाले इन किसान आंदोलनों की प्रतिध्वनि राष्ट्र कवि डॉ. रामधारी सिंह दिनकर (1908-1974) के काव्य में सुनाई पड़ती है। इनका काव्य 'युगधर्म का हुंकार'¹⁵ है जिसमें भारतीय स्वतंत्रता संग्राम की अभिव्यक्ति के साथ-साथ भारत राष्ट्र का भास्वर विम्ब मिलता है। इनका काव्य स्वतंत्रता संग्राम का जयघोष है जो नवजागरण, क्रान्ति तथा प्रगतिशील जीवन मूल्यों का संदेश देता है। दिनकर की कविता में 'किसान विमर्श का व्यापक केनवास मिलता है।'¹⁶ आचार्य रामचन्द्र शुक्ल ने लिखा है- 'शोषक साम्राज्यवाद के विरुद्ध राजनीतिक आंदोलन के अतिरिक्त किसान आंदोलन, मजदूर आंदोलन, अछूत आंदोलन आदि कई आंदोलन एक विराट परिवर्तनवाद के नाना व्यवहारिक अंगों के रूप में चले। श्री रामधारी सिंह दिनकर, बालकृष्ण शर्मा नवीन, माखनलाल चतुर्वेदी आदि कई कवियों की वाणी द्वारा ये भिन्न-भिन्न प्रकार के आंदोलन प्रतिध्वनित हुए।'¹⁷ यही कारण है कि दिनकर 'जन-जागरण के वैतालिक बन जाते हैं।'¹⁸ डॉ. रामदरश मिश्र ने भी लिखा- 'दिनकर की सबसे बड़ी विशेषता है अपने देश और युग-सत्य के प्रति जागरूकता।'¹⁹ '1920-1940 के बीच अपनी समसामयिकता के प्रति जितने सजग और ईमानदार दिनकर रहे हैं, उतना सजग कोई दूसरा कवि नहीं दिखाई देता। इन दो दशकों के इतिहास के लिए दिनकर की रचनाएँ सर्वाधिक प्रामाणिक हैं।'²⁰ कविवर माखनलाल चतुर्वेदी ने किसान नेता-पत्रकार-लेखक श्री रामवृक्ष बेनीपुरी को 21.09.1946 को लिखे एक पत्र में कहा था-दिनकर की कलम को मेरी ओर से चूम लेना। उनकी कलम ने मेरे गर्व को बेदाग रखा।'²¹ प्रसिद्ध समीक्षक डॉ. नन्दकिशोर नवल लिखते हैं 'जनता को इस कदर प्यार करने वाला कवि उनके बाद नागार्जुन और मुक्तिबोध के अलावा कोई और नहीं हुआ।'²² हिन्दी कविता के लगभग हजार वर्षों से अधिक के इतिहास में पहली बार दिनकर की कविता में किसान-जीवन की त्रासदी को इतने व्यापक तरीके से चित्रित किया गया है। जिस प्रकार उपन्यास सम्राट प्रेमचन्द की रचनाओं में किसान जीवन की विविध समस्याओं का वर्णन मिलता है उसी प्रकार दिनकर की कविताओं में भारतीय किसानों की दयनीय दशा का पोर्ट्रेट मिलता है।

बारदोली सत्याग्रह के बारे में कवि दिनकर ने 1928 ई. में लिखा-

*'रखी लाज भारत की इस दम हँसुए, खुरपी वालों ने
शस्त्र बिना ही युद्ध किया है इन माई के लालो ने
दिखा दिया स्वेच्छाचारी को शुभ सत्याग्रह की क्षमता
तोप, तमंचे, जेल करेंगे कब यारों ! इसकी समता
जनसत्ता ही राजशक्ति है उठो ! उठो ! आँखें खोलो ।
सदियों की भूलों पर रो लो आँसू में आँखें धो लो ।
सत्याग्रह स्वाधीन करेगा, जन्मभूमि की जय बोलो*

बलि-वेदी पर चढ़कर जग में अनुपम कीर्ति कमाई है
वीर बारदोली वालों की गाओ विजय बधाई है।²³

राष्ट्रकवि डॉ. रामधारी सिंह दिनकर ने किसानों की गरीबी और विषमता का चित्रण करते हुए 1937 ई. में लिखा कि किस तरह ब्रिटिश शासन में असमानता और गरीबी विद्यमान है, किसानों और उनके बच्चों को भोजन भी उपलब्ध नहीं है जबकि विदेशी शासकों के कुत्ते भी खुशहाल हैं-

‘श्वानों को मिलता दूध-वस्त्र, भूखे बच्चे अकुलाते हैं
माँ की गोद से टिटुर-चिपक जाड़े की रात बिताते हैं।’²⁴

राष्ट्रकवि डॉ. रामधारी सिंह दिनकर किसान-जीवन के कवि रहे हैं। उनकी कविता में किसानों की गरीबी, शोषण, बदहाली और उपेक्षा का दारुण चित्रण मिलता है। 1931 ई. में किसान आंदोलन के दौरान दिनकर लिखते हैं-

‘देख, कलेजा फाड़ कृषक/दे रहे हृदय-शोणित की धारें
बनती ही उनपर जाती है/वैभव की ऊँची दीवारें।
धन-पिशाच के कृषक-मेध में/नाच रही पशुता मतवाली,
आगन्तुक पीते जाते हैं/दीनों के शोणित की प्याली।’²⁵

कवि बताता है कि किस तरह किसान एड़ी-चोटी का पसीना बहाकर, खून-पसीना एक कर अन्न उत्पादन करते हैं वहीं विदेशी पूँजीपती वर्ग धन दौलत का पिशाच बना हुआ है जो किसानों की बलि लेकर प्रसन्न होता है। जिस प्रकार पुराने समय में सम्राट अपने चक्रवर्तित्व स्थापित करने के लिए अश्वमेध यज्ञ किया करते थे जिसमें अंततः यज्ञ के अश्व की बलि दी जाती थी ठीक उसी प्रकार ब्रिटिश शासक ‘कृषकमेध’ अर्थात् किसानों की बलि ले रहे हैं।

दिनकर काव्य में किसानों द्वारा किये जा रहे कठोर परिश्रम, उनकी जीवन-चर्या और उनकी बदहाली का व्यापक चित्रण मिलता है। 1937 ई. में कवि किसान जीवन की त्रासदी का वर्णन करता है-

‘जेठ हो कि पूस हमारे कृषकों को आराम नहीं है
छूटे बैल के संग, कभी जीवन में ऐसा याम नहीं है
मुख में जीभ, शक्ति भुज में, जीवन में सुख का नाम नहीं है
वसन कहाँ? सूखी रोटी भी मिलती दोनों शाम नहीं है
बैलों के ये बन्धु, वर्ष भर क्या जाने कैसे जीते हैं?
जुवां बंद, बहती न आँख, गम खा, शायद आँसू पीते हैं?’²⁶

इस कविता में स्वतंत्रता आंदोलन के समानान्तर संचालित किसान-आंदोलन के कारणों की झलक मिलती है। ब्रिटिश शासन में किसानों की बढ़ती हुई निर्धनता, ऋणग्रस्तता और बदहाली का दस्तावेज यह काव्य है। कवि दिनकर किसानों की समस्या के समाधान के लिए स्वर्ग को लूटने

तक की बात कहते हैं, यह स्वर्ग साम्राज्यवादी औपनिवेशिक ब्रिटिश शासन और सत्ता को इंगित करता है-

‘हटो व्योम के मेघ, पंथ से/स्वर्ग लूटने हम आते हैं
‘दूध दूध’ ओ वत्स! तुम्हारा/दूध खोजने हम जाते हैं।’²⁷

इस कविता में 1920 तथा 1930 के दशकों में हुए विभिन्न किसान आंदोलनों की प्रतिध्वनि सुनाई पड़ती है।

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सती प्रथा - एक पुनरावलोकन 17वीं शताब्दी के यूरोपियन यात्रियों की नज़र से

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सारांश

प्रस्तुत शोध-पत्र में 17वीं शताब्दीकालीन यूरोपियन यात्रियों की नज़रों से हिन्दुस्तानी समाज में स्त्री सम्बन्धी दल दहलाने वाली प्रथा - सती प्रथा को दिखाने का प्रयत्न किया गया है। अपने भारत भ्रमण के दौरान इन्होंने विभिन्न क्षेत्रों में क्षेत्रीय भिन्नता के आधार पर स्त्री के सती होने के अलग-अलग तौर तरीकों व रीति-रिवाजों को दर्शाया है। सती न होने पर धर्म की आड़ लेकर, उसके आने वाले जीवन को नरकमय दिखलाकर उसे डराने का प्रयत्न किया जाता था। इसलिए वह उस नरकमय जीवन में प्रतिदिन मरने की बजाय सती होना ज्यादा पसन्द करती थी।

संकेत शब्द - यूरोपियन यात्री, सती प्रथा, अभिशाप, क्षेत्रीय विभिन्नता, कैम्बे, सूरत, गुजरात, आगरा, दिल्ली, बंगाल, अहमदाबाद, कोरोमंडल, लाहौर, गोलकुंडा, जाति आधारित, ब्राह्मण वर्ग द्वारा उत्साहित।

17वीं शताब्दी कालीन भारतीय समाज में सती प्रथा अपने पूर्ववत् कालों के समान ही लगभग सारे भारत में हिन्दू वर्ग में प्रचलित थी। यूरोपीय यात्रियों के यात्रा विवरण से 17वीं शताब्दी कालीन भारतीय समाज में सती प्रथा के प्रचलन के संदर्भ में काफी विवरण प्राप्त होते हैं। हालांकि मुगल शासकों द्वारा सती प्रथा को बंद करने के काफी प्रयास किए गए परन्तु वे अपने प्रयासों में सफल नहीं हुए। 17वीं शताब्दी कालीन भारत के भिन्न-भिन्न क्षेत्रों व जातियों में सती प्रथा सम्बन्धी भिन्न-भिन्न नियम और प्रकार थे। पिटरो डेला वेली व टैवर्नियर सती के विषय में बताते

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हैं कि पति की मृत्यु के पश्चात् स्त्री सती हो या न हो, यह उसकी इच्छा पर निर्भर था। वह बताता है कि जिस क्षेत्र में शासक मुस्लिम होता था, तो स्त्री को सती होने से पहले राज्यपाल से आज्ञा लेनी होती थी तथा आज्ञा के लिए कुछ धन भी देना होता था।⁹ परन्तु जिस राज्य में मुस्लिम शासक होता था, वहां सती होने की आज्ञा आसानी से नहीं मिलती थी। जिन विधवाओं के बच्चे नहीं होते थे, उन्हें सती होने की आज्ञा मिल जाती थी व जिनके बच्चे होते थे उन्हें बच्चों की देखभाल व शिक्षा आदि के लिए सती होने से रोका जाता था।⁹

मैण्डलसो भी अपने विवरण में बताता है कि मुगल शासकों द्वारा इस असभ्य प्रथा को समाप्त करने के भरसक प्रयास किए गए। मैण्डलसो **कैम्बे** का एक उदाहरण देते हुए बताता है कि जब एक राजपूत स्त्री को उसके पति के मरने की खबर मिली, तो उसने सती होने का निश्चय किया। मुगल राज्यपाल ने उसे सती होने से रोकने के लिए उससे कहा कि जब तक तुम्हारे पति की मृत्यु की प्रमाणिकता सिद्ध न हो जाए, तब तक तुम्हें सती होने की आज्ञा नहीं मिल सकती। मुगल राज्यपाल समझता था कि जैसे-जैसे कुछ दिन व्यतीत हो जाएंगे, वैसे-वैसे ही उस स्त्री की सती होने की प्रतिबद्धता कम होती जाएगी। परन्तु जब उस स्त्री की सती होने की इच्छा दिन-प्रतिदिन बढ़ती गई तो मुगल राज्यपाल को अंत में उसे सती होने की आज्ञा देनी पड़ी।⁹ यहाँ मैण्डलसो स्पष्ट तौर पर बताता है कि मुगल बादशह व राज्यपाल सती प्रथा को समाप्त करने के लिए कितने प्रतिबद्ध थे। बर्नियर बताता है कि हिन्दू स्त्रियों को सती होने से पहले प्रान्त के राज्यपाल से आज्ञा प्राप्त करनी पड़ती थी। हालांकि हिन्दुस्तान पर मुसलमानों का शासन था, परन्तु वे हिन्दुओं के रीति-रिवाजों में प्रत्यक्ष रूप से दखल नहीं देते थे।⁹ थेवर्नॉट व मनुची भी अपने यात्रा-विवरणों में लिखते हैं कि औरंगजेब ने एक फरमान जारी किया था कि मुगल साम्राज्य की सीमाओं के अन्दर सती प्रथा को प्रतिबन्धित किया जाए।⁹ मुगल शासकों द्वारा इतने अथक प्रयास करने के पश्चात् भी हिन्दुस्तान में सती प्रथा बन्द नहीं हुई।

टैवर्नियर लिखता है कि स्त्री को सती होने के लिए ब्राह्मणों द्वारा मानसिक तौर पर प्रेरित किया जाता था। स्त्रियों को ब्राह्मणों द्वारा बताया जाता था कि पति के साथ सती हो जाने पर वह दूसरे जन्म में किसी अलग संसार में पुनः अपने पति के साथ ज्यादा सम्मान व सुख-सुविधा के साथ जीवन व्यतीत करेंगी। सती होने से पहले स्त्री का दुल्हन की तरह श्रृंगार किया जाता था। उसके सम्मान में ढोल-नगाड़े बजाए जाते थे और एक जुलूस के साथ उसे उसके पति की चिता वाले स्थान तक ले जाया जाता था। उसे कुछ मादक पदार्थ भी पिलाए जाते थे ताकि वह अपनी सुध-बुध खो दे। ब्राह्मणों द्वारा कई बार स्त्री को आभूषणों के साथ सती हो जाने के लिए कहा जाता था, ताकि उसके जल जाने के बाद चिता की राख से वे उसके आभूषण निकाल सकें।⁹ मनुची बताता है कि यदि कोई स्त्री सती नहीं होना चाहती थी तो उसे जबरदस्ती सती होने के लिए आग में धकेल दिया जाता था।⁹ निकोलस विथिंगटन ने हिन्दुस्तान में बहुत सी स्त्रियों को सती होते देखा था। वह **सूरत** में एक लड़की के सती होने की घटना कुछ विशेष रूप से बताता है। वह लिखता है कि सती होने वाली लड़की केवल दस साल की है और उसे अपने जीवन में कभी भी अपने पति के साथ भोग नहीं किया था। उसका पति एक सैनिक था, जोकि एक लड़ाई में मारा गया था। वह राज्यपाल की मनाही के बावजूद सती होने का निश्चय करती है। विशेष बात यह है कि वह

अपने पति के शव के साथ नहीं बल्कि युद्ध स्थल से वापिस लाई गई अपने पति की पगड़ी के साथ सती हो जाती है।⁹ मनुची भी अपने यात्रा-वृत्तान्त में राजपूतों में इस तरह की प्रथा होने का विवरण देता है।⁹ पिटरो डेला वेली भी अपने यात्रा विवरण में सती सम्बन्धी एक विशेष घटना का विवरण देता है। वह लिखता है कि एक राजपूत राजकुमार के मरने पर उसकी सत्रह पत्नियां भी उसके साथ सती हो गई थी।¹¹ वह बताता है कि भारत के जिस क्षेत्र में पुर्तगाली शासन था, वहां स्त्रियों को सती होने से रोका जाता था।¹²

टैवर्नियर बताता है कि भारत में अलग-अलग क्षेत्र में अलग-अलग तरह से स्त्री को सती किया जाता था। **गुजरात, आगरा व दिल्ली** में सती के लिए नदी के किनारे एक घास-फूस की झोपड़ी बनाई जाती थी। उसे झोपड़ी में एक लकड़ी के खम्बे के साथ बांध दिया जाता था, ताकि आग की जलन महसूस होने पर वह भाग न सके। उसके पति का सिर उसके घुटनों पर होता था। इस दौरान उसके मुंह में पान रखा जाता था जिसे वह इस प्रक्रिया के दौरान लगातार चबाती रहती थी। इसके बाद चिता को आग लगा दी जाती थी। उसके सगे सम्बन्धियों व ब्राह्मणों द्वारा आग में तेल व घी डाला जाता था ताकि आग शीघ्रता से जले।¹³ थेवर्नॉट भी सती होने की इस प्रकार की प्रक्रिया का विवरण अपने यात्रा-वृत्तान्त में देता है।¹⁴

टैवर्नियर **बंगाल** व उसके आस-पास के क्षेत्रों में सती होने की प्रक्रिया के बारे में कुछ विशेष जानकारी देता है। वह बताता है कि भूटान से लगते भारतीय क्षेत्र से आने वाले लोगों को गंगा तक पहुँचने में 20 दिन लग जाते थे। स्त्री के पति के शव को एक गाड़ी में रख कर गंगा तक लाया जाता था परन्तु सती होने वाली स्त्री को सारे रास्ते पैदल ही चलना पड़ता था तथा जब तक वे गंगा तक पहुँच न जाते तब तक स्त्री को भूखा ही रहना पड़ता था। उसके पति के शव को नहलाने के बाद ही उसे नहलाया जाता था। अपने पति के दाह संस्कार के लिए सती होने वाली उस स्त्री को लोगों से ही लकड़ी मांगकर चिता तैयार करनी पड़ती थी। यह चिता एक बिस्तर की भाँति होती थी जब स्त्री सती होने के लिए जाती थी, तब उसे ढोल-नगाड़े बजाते हुए चिता तक ले जाया जाता था। चिता पर उसे आधा बैठे व आधा लेटे की मुद्रा में बैठाया जाता था। उसके बाद ब्राह्मणों द्वारा चिता को आग लगा दी जाती थी। जब वह स्त्री और उसके पति के शव आधे जल चुके होते थे तो उनके अर्द्ध जले शवों को गंगा में बहा दिया जाता था।¹⁵ रायफ फिच के वृत्तान्त से भी सती संबंधी इसी तरह का विवरण मिलता है।¹⁶

टैवर्नियर **कोरोमण्डल** तट के क्षेत्र में सती होने की प्रक्रिया का वर्णन करते हुए बताता है कि इस क्षेत्र में पुरुष के शव के दाह संस्कार व स्त्री के सती होने के लिए एक 9 से 10 फीट गहरा व 25-30 फीट चौड़ा गड्ढा खोदा जाता था तथा उसमें लकड़ी व अन्य ज्वलनशील पदार्थ रखे जाते थे। इसके बाद स्त्री के पति के शव को गड्ढे के किनारे पर रख दिया जाता था। गड्ढे में आग लगाने के बाद स्त्री को ढोल नगाड़े के साथ चिता तक लाया जाता था तथा स्त्री द्वारा चिता के 3 चक्कर लगाए जाते थे। इसके पश्चात् स्त्री चिता की तरफ पीठ किए खड़ी हो जाती थी तथा ब्राह्मणों द्वारा स्त्री व उसके पति के शव को गड्ढे में धकेल दिया जाता था। इसके पश्चात् सभी सगे सम्बन्धियों व ब्राह्मणों द्वारा चिता में तेल व अन्य ज्वलनशील पदार्थ डाले जाते थे ताकि दोनों के शरीर जल्दी जल जाए।¹⁷ करेरी ने अपनी आँखों से **पोडा (गोलकुण्डा)** में एक

स्त्री को सती होते देखा कि स्त्री सुन्दर वस्त्र व आभूषणों से सम्पूर्ण शृंगार में थी। उसको उसके पति के प्रिय मित्र व पादरी दोनों के द्वारा 12 स्पेन की वर्गाकार जगह पर लेटने को कहा जहाँ उसके मृत पति को लिटाया गया था। स्त्री को कपड़े में लपेट कर लकड़ियों से बांधकर उन पर तेल छिड़क कर जला दिया गया।¹⁸ मैण्डेलसो बताता है कि एक बीस साल की स्त्री अपने पति के साथ सती होना चाहती थी उसे मृत्यु का जरा-सा भी भय नहीं था। उस स्त्री ने सती होने से पहले अपने आभूषण सगे-सम्बन्धियों में बाँटे और सती हो गई।¹⁹ मनुची बताता है कि ब्राह्मणों में भी सती प्रथा प्रचलित थी। विधवा स्त्री को चिता पर उसके पति के शव के साथ लिटा दिया जाता था। स्त्री के दोनों पैरों को बांध दिया जाता था ताकि आग लगने के पश्चात् वह भाग न सके। इसके पश्चात् चिता को आग लगा दी जाती थी।²⁰

बर्नियर अपने यात्रा विवरण में **अहमदाबाद** से **आगरा** के रास्ते में पड़ने वाले क्षेत्र में एक स्त्री द्वारा सती होने सम्बन्धी घटना का विवरण देता है। वह लिखता है कि स्त्री को चिता पर उसके पति के पैरों के पास बैठाया गया था और चारों तरफ 4-5 ब्राह्मण आग लगाने का कार्य कर रहे थे। पांच अर्धे उग्र की औरतें सज-धज कर चिता के चारों तरफ घूम कर नाच गा रही थी। चिता को आग लगाने के पश्चात् वे पांच अर्धे उग्र की औरतों ने एक-एक करके अपने आप को आग में धकेल दिया। यह सती प्रथा की एक विस्मयकारी व अनूठी घटना थी। वे पांचों स्त्रियाँ उस आदमी की दासियाँ थी, जिन्हें उसकी पत्नी के साथ उस पुरुष के साथ सती होना पड़ा।²¹ पीटर मुंडी बताता है कि जो स्त्री अपनी इच्छा से अपने पति के साथ जलना चाहती थी, उसे चिता पर निर्धारित स्थान पर बैठकर अपने पति का सिर गोद में रखना पड़ता था। वह सिर्फ सिर को ही गोद में रखती थी शरीर के अन्य अंगों को नहीं। इसके बाद वह भस्म हो जाती थी।²²

पेल्सर्ट **राजपूत** जाति में सती प्रथा होने सम्बन्धी विवरण देता है। वह लिखता है कि जब कोई राजपूत मरता है तो उसकी पत्नी भी उसके साथ सती हो जाती है। पेल्सर्ट **बनिया** व **खत्री** जाति में भी सती प्रथा होने सम्बन्धी विवरण देता है। उसके विवरण से ज्ञात होता है कि आगरा में सती होने सम्बन्धी घटना सप्ताह में 2-3 बार हो जाती थी। पेल्सर्ट अपने यात्रा-विवरण में एक स्त्री द्वारा सती होने सम्बन्धी घटना का विवरण देता है।²³ बर्नियर **सूरत** में भी सती प्रथा सम्बन्धी विवरण अपने यात्रा वस्तुान्त में देता है, इसके अलावा वह **लाहौर** में एक बारह वर्षीय युवा लड़की के सती होने सम्बन्धी विवरण देता है। उस लड़की को जबरदस्ती चार ब्राह्मण व एक बूढ़ी औरत पकड़कर चिता तक लेकर गए। वह बुरी तरह से रो रही थी। उसके हाथ-पैर बांधकर उसे चिता पर बैठा दिया गया ताकि वह भाग न सके। इस तरह से वह कहता है कि उस निर्दोष लड़की को जला दिया गया। बर्नियर **आगरा, सूरत, राजस्थान, दिल्ली** व **लाहौर** के सारे क्षेत्र में हिन्दुओं में सती प्रथा प्रचलित होने की बात कहता है।

सती प्रथा के संदर्भ में समकालीन यात्रियों के यात्रा वृत्तान्तों से स्पष्ट होता है कि यह प्रथा लगभग सम्पूर्ण भारत में हिन्दुओं में प्रचलित थी। विवरणों से स्पष्ट होता है कि मुगल बादशाहों ने इस कुप्रथा को बंद करवाने के प्रयास किए और नियम बनाए कि सती होने से पहले राज्य से आज्ञा ली जाए। कुछ स्थानों पर जबरदस्ती स्त्री को सती कर दिया जाता था और जो स्त्री सती होना चाहती थी तो उसे रोका नहीं जाता था।

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45

सदरुलीन मेवाती :

एक ऐतिहासिक अध्ययन

*शर्मिला यादव

सारांश

प्रस्तुत शोध लेख में 1857 के विद्रोह में हरियाणा के मेवात क्षेत्र से मेवों के योगदान को दर्शाया गया है और विद्रोह के समय मेवों के जन नेता सदरुलीन मेवाती के नेतृत्व का विस्तार से वर्णन किया गया है। 1857 के विद्रोह को अधिकांश भारत के महत्वाकांक्षी शासकों का नेतृत्व प्राप्त हुआ। उस समय हरियाणा के मेवात क्षेत्र में यह विद्रोह एक जन विद्रोह के रूप में उभर कर सामने आया और मेवों ने अंग्रेजों के सामने एक कड़ी चुनौती पेश की क्योंकि विद्रोह के समय मेवों का नेतृत्व किसी राजा या महाराजा ने नहीं किया बल्कि आम जनता में से ही मेवों के कस्बों से नेता उभर कर सामने आये, जिन में सदरुलीन मेवाती के नेतृत्व का मेवात के इतिहास में महत्वपूर्ण स्थान है क्योंकि इन्होंने संगठित होकर अंग्रेजों को अपने देश से निकालने के लिए कड़ी लड़ाई लड़ी।

संकेत शब्द - मेव-जाति, मुल्क-देश, मेवाती-एक बोली और मेवात में रहने वाले लोग, दस्ता- सैनिक टुकड़ी, बागी- विद्रोही, खानजादे- उच्चवर्ग

भूमिका

इस प्रकार 1857 के विद्रोह के नेतृत्वकर्ताओं में हमें बहादुरशाह-II, नाना साहब, लक्ष्मीबाई इत्यादि के बारे में तो इतिहास में वर्णन मिलता है जैसे डॉ. कालीकिध दत्त ने अपनी पुस्तक “कुवर सिंह अमर शहीद” में इस जन नेता के बारे में अध्ययन किया। इसी प्रकार के एल जौहर ने “स्वतन्त्रता संग्राम के अमर शहीद” नामक पुस्तक में तात्या टोपे, लक्ष्मीबाई इत्यादि का वर्णन किया है इसी प्रकार हरियाणा में रावतुलाराम पर डॉ.के सी यादव ने और डॉ गोपाल एस सांगवान ने अपनी पुस्तक “1857 राव तुलाराम दा हिरो ऑफ यादव डायनस्ट्री” में विस्तार

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से उन के जीवन के बारे में वर्णन किया है। इसी तरह अगर हम देखे तो मेवात (हरियाणा) क्षेत्र में भी सदरुलीन मेवाती का 1857 में विशेष योगदान था परन्तु उन के बारे में कोई-कोई ही जानता है। वैसे भी मेवातीयों के इतिहास को इतिहासकार अनदेखा करते रहे हैं। इस शोध लेख में सदरुलीन मेवाती के बारे में वर्णन करने का प्रयास किया जायेगा।

हरियाणा में विद्रोह के नेतृत्वकर्ता 1857 के विद्रोह के समय हरियाणा की जनता इस बात में भाग्यशाली थी कि उन्हें अपने क्षेत्रों में अच्छे जन नेताओं का नेतृत्व प्राप्त हुआ। हरियाणा में रेवाड़ी में रावतुलाराम, गोपाल देव, हिसार में मुहम्मद आजिम, झज्जर में अब्दुस्समद खान, सिरसा में समद खान, पानीपत में इमाम कल्दर और बल्लभगढ़ के नाहर सिंह इत्यादि ने इस विद्रोह में जनता को अच्छे से संगठित किया और अंग्रेजों को कड़ी चुनौती का सामना करना पड़ा।

मेवात में विद्रोह के जननायक मेवात क्षेत्र राजधानी दिल्ली के दक्षिण में स्थित है यह इलाका मेवों का है और मेव जाति हमेशा अपनी बहादुरी के कारण जानी जाती है। इस विद्रोह के समय तो इनकी बहादुरी की बातें खुद अंग्रेज अधिकारियों के मुंह से सुनी जा सकती थी। मेवात में इस विद्रोह का नेतृत्व किसी राजा या महाराजा ने नहीं किया बल्कि इन्हीं में से किसान व्यक्ति जन नायक के रूप में उभरे और विद्रोह की बागडोर सम्भाली। यहां पर सदरुलीन मेवाती की अहम् भूमिका रही जिसे आगे उजागर किया जायेगा। इसके नेतृत्व में मेवातीयों ने दिखा दिया कि वे किसी के अत्याचारों को किसी हालत में सहन नहीं करेंगे। इनकी बहादुरी को राष्ट्रपति महात्मा गांधी ने चम्पारन कांग्रेस अधिवेशन के अवसर पर बहुत ही सटीक शब्दों में मेवों की अहमियत को रेखांकित करते हुए कहा था - “अगर हर भारतीय मेव बन जाये तो ये मुल्क एक दिन में आजाद हो जायेगा।”

सदरुलीन मेवाती का योगदान सदरुलीन मेवाती की गणना सन् 1857 में मेवात क्षेत्र के संघर्ष में अग्रणी जन नायकों में की जाती है। इन के प्रारम्भिक जीवन की सीमित जानकारी के अनुसार ये पिनगवा गाँव के रहने वाले थे। ये पेशे से कृषक थे। इन्होंने दिल्ली व गुडगांव पर क्रान्तिकारियों के अधिकार के पश्चात् मेवातियों को संगठित किया तथा अपना उद्देश्य उनके सामने रखा।¹ कि हमें इन अंग्रेजों को अपने मुल्क से बाहर निकाल देना है।

मेरठ, अम्बाला, दिल्ली में इस जंगे आजादी की खबर जैसे ही मेवात पहुंची, मेवातियों ने अंग्रेजों के विरुद्ध हथियार उठा लिए और 13 मई को मेरठ से आये क्रान्तिकारियों ने जैसे ही गुडगांव पर हमला किया वैसे ही समस्त मेवाती सदरुलीन के नेतृत्व में संगठित होकर उठ खड़े हुए। मेवात की जनता को अच्छे जन-नायकों का नेतृत्व प्राप्त हुआ। फ्रिफरोजपुर झिरका, दौहा, रावली में सआदत खां, नूंह, तिगावाँ, पिनगवा में सदरुलीन और सोहना, तावडू, रायसीना क्षेत्र में फ्रिफरोजशाह मेवाती ने विद्रोह की बागडोर अपने हाथ में ले ली। मेहराब खां इन का धार्मिक नेता था जिस ने अंग्रेजों के विरुद्ध जेहाद का नारा दिया। इस प्रकार जनता अंग्रेजों के विरुद्ध खड़ी हो गई। इन में सदरुलीन की अहम् भूमिका मानी जाती है।

ऊंचे कद का, खूबसूरत सदरुलीन पिनगवा का रहने वाला था। वह एक चतुर एवं बुद्धिमान व्यक्ति था, जिसने अपना काम पूरी गम्भीरता के साथ अंजाम दिया था।² सदरुलीन ने मेवाती किसानों को संगठित करके पिनगवा पर हमला बोला। सदरुलीन और उसके सहयोगियों ने ये

भली-भांति समझ लिया था कि जब तक अंग्रेजों के वफादार भारतीयों की कमर न तोड़ी जायेगी तब तक मेवात को पूर्ण रूप से स्वतन्त्र नहीं कराया जा सकता। इसी लिए उसने अंग्रेजों के वफादार होडल के रावत जाटों, हथीन के राजपूतों और नूंह के खानजादों के विरुद्ध मुहिम छेड़ दी।¹ सदरुलीन ने नगली और अलवर के मेवों को लेकर उन पर हमला किया कुछ दिन संघर्ष चला लेकिन खानजादे भाग गए।² नूंह के खानजादों के बाद होडल के साथ वाले गांव के रावत जाट और हथीन के राजपूतों जिनको सरकार का समर्थक माना जाता था पर होडल के स्रोत जाटों, सोली के पठानों, मेवों ने इन पर आक्रमण कर दिया। लड़ाई कुछ दिन तक चलती रही तथा अंग्रेज सहायकों को भारी नुकसान उठाना पड़ा।³ इस प्रकार सदरुलीन ने अपना कार्य बड़े ही संगठित रूप से किया।

सदरुलीन ने 2 अक्टूबर 1857 को अंग्रेजों से संघर्ष शुरू हुआ। 13 अक्टूबर 1857 को असिस्टेंट कलेक्टर क्लिफ़ोर्ड इस संघर्ष में मारा गया इससे सदरुलीन व उसके साथियों का उत्साह बढ़ गया।⁴ अंग्रेज अधिकारी लेफ़्टिनेंट रागटन जो मेवात को शान्त करने के लिए भेजा गया था को सूचना मिली कि सदरुलीन व उसके साथी घासेड़ा में है। परन्तु उन्हें सदरुलीन वहां नहीं मिला यहां पर संघर्ष हुआ और काफी मेव मारे गये। मगर दिल्ली के पतन के बाद विद्रोही सेना बिखर सी गई, इससे अंग्रेजों की शक्ति और उत्साह बढ़ गया था। परन्तु मेवाती अभी भी पूरे जोश से लड़ रहे थे उनके अन्दर अंग्रेजों के विरुद्ध गहरा असन्तोष था। इनके जन नायक नेता सदरुलीन ने पिनगंवा में मोर्चा लगाया। क्योंकि यहां पर मोर्चा लगा कर वह अंग्रेज सहायकों को नियन्त्रण में रखना चाहता था।

उधर सदरुलीन को जब पता चला कि रूपडाका को तबाह व बर्बाद कर ये दोनों अंग्रेज दस्ते मिल गये है और पिनगंवा की ओर बढ़ रहे है, उसे सन्देश हुआ कि अंग्रेजों को यह सूचना देने की पिनगंवा के खानजादों की ही शरारत हो सकती है। 27 नवम्बर 1857 को गुडगांव सूचना पहुंची कि मेव नेता सदरुलीन ने पिनगंवा पर आक्रमण कर दिया है। उसी दिन मैलकम एक सैनिक दस्ते के साथ गुडगांव से रवाना हो गया। 28 नवम्बर को सुबह चार बजे सैनिक दस्ता हथीन पहुंचा। हथीन से सैनिक दस्ता शाम के 8 बजे रवाना होकर 29 नवम्बर की सुबह 3 बजे पिनगंवा पहुंचा। यहां सूचना मिली कि मेव माहुन गांव में है। मैलकम सैनिक दस्ते के साथ 29 नवम्बर की सुबह 7 बजे माहुन गांव पहुंच गया।⁵ यहाँ पर सदरुलीन ने अपनी अन्तिम लड़ाई लड़ी और यहां पर जबरदस्त किलेबन्दी कर दी। माहुन (मँहू) गांव पर ब्रिटिश सेना ने तोपों के साथ आक्रमण किया जैसे ही ब्रिटिश सेना गांव से 150 गज की दूरी पर पहुंची। मेवातियों ने धुआंधार गोलियाँ चलानी शुरू कर दी। ब्रिटिश सेना को तुरन्त पीछे हटना पड़ा। मैलकम ने फिरोजपुर के तहसीलदार को तुरन्त कैप्टन रामसे के पास सैनिक सहायता के लिए भेजी। उधर कैप्टन आर्चर्ड ब्रिटिश सेना के साथ चार सौ गज पीछे हटा। ऐसा इसलिए किया गया जिससे विद्रोही मेवाती गांव से बाहर निकलकर आये। दोपहर तक छुटपुट लड़ाई होती रही। दोपहर बाद मेवातियों का सत्र टूट गया और उन्होंने गांव के बाहर आकर लड़ना शुरू कर दिया।⁶ ब्रिटिश फौजों ने इस गांव पर गोलों की बौछार कर दी और गांव के तीन ओर से गोरखा रेजीमेन्टों ने चढ़ाई कर दी। आखिर में अंग्रेजों ने 28 मेवों, जिनमें सदरुलीन का बेटा भी था, को काट डाला और अन्य 42 व्यक्तियों को जो पड़ोसी गांवों के थे मार डाला।⁷ सदरुलीन अपने शेष साथियों

के साथ, पहाड़ पार कर राजस्थान की ओर चला गया। इसके पश्चात् इस महान, मेव स्वतन्त्रता सेनानी का कुछ पता नहीं चला। मगर माहुन की घाटी में आज भी इस वीर सेनानी की जंगी हुंकार गूंज रही है, जो प्रत्येक मेवाती के लिए संघर्ष की प्रेरणा देती है।⁸ मेवाती लोगों में आज भी एक लोकगीत प्रसिद्ध है जो इस प्रकार है -

“सदरु बढयो नौ मे आयो, वीर हुआ लबरेज/रायसीना का गौर में देखा, बिना शीश अंग्रेज/
जोड गहाटो बाड खुदाई, छीन लिया हथियार।”⁹

इसी तरह अंग्रेज अधिकारी मेकफरसन ने इस युद्ध से प्रभावित होकर अपनी डायरी में ठीक ही लिखा - “बागियों की संख्या इतनी कम थी कि उनका प्रतिरोध मेरे लिए सबसे बड़ा अजूबा था।”¹⁰ इस प्रकार माहुन गांव की लड़ाई सदरुलीन के लिए अन्तिम संघर्ष साबित हुई। आज मेव इस लड़ाई के लिए गर्व से गाते है -

“हमारो माहुन तिगांवा गाम जहां को वीर लड़ाका/ काट दियो अंग्रेज लिखो गयो नाम सुलाखा।।”¹¹

निष्कर्ष इस प्रकार उपरोक्त वर्णन से स्पष्ट होता है कि इस स्वतन्त्रता संघर्ष में मेवातियों को सदरुलीन जैसे महान जननायक का नेतृत्व मिला उसने भी अंग्रेजों को कई बार कड़ी चुनौतियाँ दी परन्तु मेवातियों के पास जोश था, सहास था परन्तु उनके पास अंग्रेजों जैसे अच्छे हथियार नहीं थे इसलिए वे कब तक लड़ते आखिरकार उनकी हार हुई परन्तु वे अंग्रेजों के सामने झुके नहीं अपनी शहादत से अपने वतन की मिट्टी को रंग दिया।

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46 हाँसी का आर्थिक इतिहास: एक सर्वेक्षण

*ज्योति रानी

सारांश

प्रस्तुत शोध लेख में हाँसी (हरियाणा के हिसार जिले की तहसील) का आर्थिक इतिहास का वर्णन करने का प्रयास किया गया है क्योंकि हमें भारत देश के आर्थिक इतिहास का वर्णन तो काफी पुस्तकों में मिलता है परन्तु क्षेत्रीय इतिहास जैसे कि हिसार के हाँसी तहसील का इतिहास हमें बहुत कम जानने को मिलता है। हमें हाँसी के ऐतिहासिक धरोहरों का वर्णन तो देखने को मिल जाता है लेकिन इस क्षेत्र के सामाजिक और आर्थिक इतिहास का वर्णन सूक्ष्म रूप से ही मिलता है।

क्योंकि देश में क्षेत्रीय अध्ययन को प्रमुखता 20वीं शताब्दी के उत्तरार्ध में मिली। लेकिन क्षेत्रीय अध्ययनों की कमी बराबर बनी रही है जबकि किसी भी बड़े इतिहास के पीछे क्षेत्रीय व आंचलिक संघर्षों की भूमिका भी कम नहीं होती है। अतः प्रान्तों के क्षेत्रों को ईकाई माने बिना हम सही रूप से इस दिशा में काम नहीं कर सकते हैं। इसलिए बहुत से क्षेत्रों में गहन शोध की आवश्यकता है।

भूमिका सन् 1803 से प्रथम स्वाधीनता संग्राम तक की अवधि उस लम्बे संघर्ष की कहानी ब्यान करती है, जब कम्पनी के शासन को स्थान-स्थान पर चुनौतियों का सामना करना पड़ा। ब्रिटिश सरकार ने यहां के ग्राम प्रशासन को भंग करने का प्रयास किया। जनता पर भारी कर लगाये गए, परन्तु कम्पनी के शासक वर्ग को जनता ने हमेशा शंकालु और घृणा की दृष्टि से देखा।

‘हरियाणा ग्रामों में बसता है’, यह उक्ति आधुनिक हरियाणा की अपेक्षा मध्यकालीन हरियाणा पर अधिक अच्छी तरह से लागू होती थी। उस समय लगभग आधे दर्जन कस्बों को छोड़कर शेष हरियाणा लगभग 2000 ग्रामों में रहता था। वैसे उस समय यहां के कस्बे भी किसी भी तरह के बड़े गाँवों से भिन्न नहीं थे क्योंकि वहां मोटे तौर पर ग्राम्य जीवन के ही सब लक्षण देखने को मिलते थे।¹ उस समय के विभिन्न कस्बों में हाँसी का नाम भी उल्लेखनीय है, जो

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*पी.एच शोध छात्रा, इतिहास विभाग, महर्षि दयानन्द विश्वविद्यालय, रोहतक, हरियाणा

हरियाणा के हिसार जिले की एक तहसील है।

हाँसी हरियाणा के ही नहीं बल्कि भारत के प्राचीनतम शहरों में से एक है। इस भू-भाग ने मानव सभ्यता के क्रमिक विकास के हर पायदान व उतार-चढ़ाव के साथ-साथ प्राकृतिक परिवर्तनों का सामना भी किया है। मानव का इस क्षेत्र से सम्बन्ध का अनुमान इस बात से लगाया जा सकता है कि हाँसी के आस-पास पाषाण व ताम्रयुग के मानव के यहां रहने के प्रमाण मिल चुके हैं।² विकास के मामलों में यह शहर हरियाणा के अन्य शहर कस्बों से पिछड़ा हुआ है लेकिन ब्रिटिश साम्राज्य की स्थापना के पश्चात् इस शहर के ढांचे में अनेक परिवर्तन देखने को मिलते हैं।

राष्ट्रीय राजधानी देहली के पश्चिम में राष्ट्रीय राजमार्ग नं. 10 पर लगभग 142 कि.मी. की दूरी पर कस्बा हाँसी है। समुद्रतल से ऊँचाई 207 मीटर (679 फुट, जनगणना 2011 के अनुसार जनसंख्या 1, 34, 568 है। यह हिसार के पूर्व में लगभग 26 कि.मी. की दूरी पर स्थित है।³ रेलमार्ग भिवानी, रोहतक, दिल्ली, हिसार, सिरसा, भटिण्डा व राजस्थान के अन्य महत्वपूर्ण स्थानों से जुड़ा हुआ है। इसके एक ओर नहर चैतंग जिसे पुरानी नहर (हिसार मेंजर व दूसरी और पेटवाड ब्रांच जिसे नई नहर भी कहा जाता है, बहती है।⁴ 2001 में हाँसी की जनसंख्या 75,730 थी। जिसमें 54 प्रतिशत पुरुष तथा 46 प्रतिशत महिलाएँ थीं।⁵ 2011 में हाँसी की जनसंख्या बढ़कर 134568 हो गई।

2001 की जनगणना के अनुसार हाँसी का लिंगानुपात 868 महिलाएँ प्रति 1000 पुरुष हैं। बच्चे 10405, 6 वर्ष से कम आयु (लड़के 5873, लड़कियाँ 4532) हैं।⁶ 2011 की जनगणना के अनुसार हाँसी का लिंगानुपात 919.64 है।⁷ जनसंख्या की वृद्धि के अतिरिक्त एक और समस्या बड़ा खतरनाक रूप धारण कर रही है, वह है पुरुषों की अपेक्षा स्त्रियों की संख्या में निरन्तर कमी (देखिए तालिका : 2 में)। यह कमी प्रदेश और देश स्तर पर भी हो रही है। ज्ञान-विज्ञान तक का सहारा लेकर लोग इस प्रक्रिया को बढ़ा रहे हैं। लोगों को लड़के-लड़की में फर्क न करने का सन्देश दिया जा रहा है, जिसका कुछ प्रभाव भी पड़ रहा है।

तालिका : 1 हाँसी में स्त्री-पुरुष अनुपात (1971-2001)⁸

दशक	1000 पुरुषों पर स्त्रियाँ
1971	899
1981	891
1991	889
2001	868

आर्थिक इतिहास

सन् 1857 ई. में प्रथम स्वतंत्रता संग्राम के असफल हो जाने के बाद देश के शासन व्यवस्था की बागडोर कम्पनी के हाथों से निकलकर सीधे इंग्लैण्ड की महारानी के हाथों में चली गई। देशी राजे

राजवाड़े समाप्त हो गये। झगड़े समाप्त हो जाने से समाज में स्थायित्व आना शुरू हो गया, जिसके परिणामस्वरूप समाज में विकास होने लगा। यातायात व संचार के साधनों में सुधार आने से व्यापार में बढ़ोत्तरी होने लगी। आर्थिक व्यवस्था में सुधार होने से समाज में जागरूकता आने लगी। स्वतंत्रता के पश्चात् कृषि, उद्योग, यातायात साधनों और विकास के अन्य क्षेत्रों में आश्चर्यजनक विकास हुआ है।

कृषि हाँसी क्षेत्र का प्रमुख व्यवसाय रहा है। आजादी के बाद किसान परम्परागत तरीकों को त्यागकर यहाँ भी आधुनिक और तकनीकी तरीके अपनाने लगे हैं। कृषि, पशुओं (बेलों की बजाय ट्रैक्टर व अन्य आधुनिक यन्त्रों पर आधारित हो गई हैं। पहले जोहड़ों, तालाबों तथा कुओं द्वारा सिंचाई होती थी तथा किसान वर्षा व नहर पर आधारित फसल ही बोता था लेकिन अब विद्युत से चलने वाले नलकूपों का प्रयोग होने लगा है, जिससे कृषि उत्पादन में अत्यधिक बढ़ोत्तरी हुई है। जार्ज टॉमस ने अपने संस्करणों में कुओं से की जाने वाली सिंचाई का अच्छा उल्लेख किया है। बाबर ने अपनी आत्मकथा में ऐसे कुओं के होने का उल्लेख किया है। कुओं के बाद नहरों से सिंचाई होने लगी तथा विभिन्न शासकों ने अनेक नहरों का निर्माण कराया, जिनमें फिरोज तुगलक का नाम विशेष रूप से उल्लेखनीय है। अतः नहरों के निर्माण से कृषि की उन्नति में बड़ी सहायता मिली।

फिरोज के बाद अकबर तक किसी भी शासक ने नहरों की तरफ ध्यान नहीं दिया। इसका परिणाम यह हुआ कि कई नहरें बुरी दशा को प्राप्त हो गईं। शाहजहा के शासनकाल तक आते-आते ये नहरें बिल्कुल खराब हो गई थी। शाहजहा ने इन नहरों को ठीक करवाया।⁹ इन शासकों द्वारा किये गये कार्यों से कृषि में काफी उन्नति हुई।

भूमिकर व्यवस्था

(1906-1910) में हाँसी तहसील कर निर्धारित योग्य भूमि के रूप में दो क्षेत्रों में बंटा हुआ था जिन्हें बारानी तथा नाहरी के नाम से जाना जाता था। बारानी क्षेत्र का विस्तार प्रति उपजाऊ भूमि (एकड़) 44.8 पैसे था। नाहरी क्षेत्र में अर्धसिंचित भूमि के लिए दर, प्रति उपजाऊ एकड़ 50 पैसे थी तथा सिंचित क्षेत्र के लिए दर, प्रति उपजाऊ एकड़ 75 पैसे थी। नाहरी प्रथा 25 पैसे प्रति एकड़ आँकी गई थी।¹⁰

कृषकों की स्थिति

अंग्रेजी राज से पहले भी विभिन्न शासकों द्वारा कृषकों से कठोरता से लगान वसूला जाता था और यही स्थिति अंग्रेजी राज के बाद भी बनी रही। अंग्रेजी राज के समय भी किसानों को कोई सुख प्राप्त नहीं हुआ बल्कि किसान अन्य वर्गों की तरह ही बेहद दुखी थे। अंग्रेजों द्वारा बनाये गये राजा - नवाब जमींदार किसानों का खूब खून चूसते थे। बुरी दशा के बावजूद भी ये लोग गरीबों से मोटा लगान वसूल करते थे। हर दूसरे-तीसरे वर्ष अकाल पड़ते रहते थे जिसके कारण हजारों लोग भूख मरते थे। अंग्रेजों द्वारा दिये गये ढाव इतने गहरे हो गये थे कि कृषकों में असंतोष बढ़ने लगा तथा अंग्रेजों और किसानों के बीच टकराव शुरू हुआ और यह टकराव सबसे पहले स्किकर स्टेट में हुआ।

सन् 1928 ई में स्किकर स्टेट के नौ गाँवों के किसानों के आन्दोलन का नेतृत्व पं नेकीराम ने गाँव ढाणा व बड़सी में करके अंग्रेज सत्ता के नाक में दम कर दिया। यह मुजारा (किसान) आन्दोलन राजा फरीदकोट के विरुद्ध था जो उन पर अमानवीय अत्याचार करता था।¹¹ किसानों ने अपनी मांगों को एक पत्र में लिखकर जागीरदारों का ध्यान उसकी ओर आकृष्ट किया। ये मांगें थी :- भूमिकर किसानों से अधिक लिया जाता है, इसे कम किया जाये, जब तक किसान की तरफ से दो सालों या चार फसलों का लगान बकाया न हो जाए तब तक बेदखली का नोटिस न दिया जाए, बेगार, नजराना, शुक्राना बन्द किये जाएँ, कारिन्दे, मुन्शी, सिपाही, किसानों की भूमि पर अपने लिए खेती करवाते हैं, यह बन्द किया जाये, इस्टेट में कर्मचारी किसान के साथ अभद्र बर्ताव न करें।¹² यह आन्दोलन इतना तीव्र था कि यह हिंसात्मक रूप धारण कर गया और किसानों की मांगों को स्वीकार करने के अलावा इस समस्या का कोई दूसरा इलाज नहीं था। अन्त में रॉबर्ट स्किकर परिस्थितियों पर काबू न पा सके और उन्हें किसान सभा की सभी मांगों को मानना पड़ा।

इससे पहले कि किसानों की स्थिति में कुछ सुधार होता, अकाल तथा महामारियों ने उनकी स्थिति को ओर अधिक खराब कर दिया। अकालों में सबसे भयंकर 1783 का अकाल था। इसे आज तक चालीसा कहकर लोग याद करते हैं। अनाज का सख्त अभाव था। हिसार में एक रूपये का 6 सेर अनाज मिलता था जबकि करनाल के आस-पास 4 सेर ही मिल पाता था। हजारों पशु और मनुष्य भूख की नजर हो गए। कितने ही लोग गाँवों को छोड़कर अन्यत्र चले गये।¹³ हालांकि यूनियनिस्ट पार्टी की उत्तरदायी सरकार ने कई अधिनियम बनाकर गरीब किसानों की हालत को और बेहतर बनाने की कौशिश की। इन्होंने पंजाब अधिनियम 5, से 3; 1938 व पंजाब रैजिस्ट्रेशन ऑफ मार्गेज्ड लैंड एक्ट (1938 का 4 अधिनियम) के द्वारा कृषकों के कर्जों को कम करने व उन्हें साहूकारों के शोषण से बचाने के लिए इन अधिनियमों को बनाया।¹⁴

यहाँ दो प्रकार के उद्योग देखने को मिलते थे - घरेलू उद्योग और बड़े उद्योग। बड़े उद्योग इतने नहीं थे, लेकिन घरेलू उद्योग यहाँ के लोगों द्वारा चलाए जाते थे जैसे - कुम्हार मिट्टी के बर्तन बनाता था, लोहार लोहे के औजार तैयार करता था इत्यादि। यहाँ के लोग खेतों में विभिन्न प्रकार की फसलें भी उगाते थे जैसे - ईख, धान, कपास और नील तथा यही वस्तुएँ उनके मुख्य उद्योग धंधे बन गए।

हाँसी क्षेत्र में नील की पैदावार होती थी। इस क्षेत्र में जहाँ नील का उत्पादन होता था उसे नील की कोठी कहा जाता था। सन् 1901 ई के आस-पास इस क्षेत्र की भूमि में आये परिवर्तनों के कारण नील उत्पादन प्रभावित हो गया तथा इसमें कमी आ गई। सन् 1917 ई में चादर पुल जॉर्ज रोड़ स्थित नील की कोठी बन्द हो गई। सन् 1919 ई में स्किकरपुर; सिकन्दरपुरके पास की नील की कोठी बन्द हो गई।¹⁵ शोरा उद्योग हाँसी का प्रमुख उद्योग के रूप में विकसित हुआ। इसी तरह हाँसी में कपास उत्पादन को देखते हुए बाहरी क्षेत्र में कई कारखाने स्थापित होने लगे। इन दिनों व्यापार और वाणिज्य में काफी उन्नति हुई।

व्यापार एवं वाणिज्य

इस समय यहाँ व्यापार के क्षेत्र में भी तरक्की हुई। परिणामतः यहां के हाट-बाजारों का भी संवर्धन हुआ। इसके अतिरिक्त इस समय यहां विभिन्न वस्तुओं को रखने के लिए बड़े-बड़े गोदाम भी बन गये थे।

हाँसी में सूती कपड़ा सम्बन्धी मिल 1977 में स्थापित हुई और उस पर लागत 484 लाख लगी जिसकी क्षमता 2500 मानी गई। इस मिल ने जुलाई 1977 में 700 मजदूरी के साथ काफी मात्रा में कपड़े का उत्पादन किया था। 1977-78 में मिल का कुल उत्पादन 213.81 लाख का हुआ था, जिन्होंने 700 लोगों को रोजगार दिया।¹⁶ पिछले दस साल के अन्दर नगर सूती व्यापार का एक बड़ा केन्द्र बन गया। यहाँ 12 सूती वस्त्र फैक्ट्रियाँ स्थापित की गई। हाँसी में आयात की कुल मात्रा 185000 माऊड मापी गई तथा निर्यात की कुल मात्रा 260,700 माऊड मापी गई। यहाँ का चीनी, चावल, तांबा धातु, तम्बाकू का व्यापार दिल्ली और पश्चिम में होता था। यहाँ पर चना और मूंग का बड़ी मात्रा में निर्यात किया जाता है जो कि पश्चिम व दिल्ली के बीच होता है। इण्डिगो, सूती और गर्म कपड़े पड़ोसी देशों के द्वारा उत्पादित तथा पूर्वी भागों में निर्यात किये जाते हैं।¹⁷

यहाँ छोटे-छोटे अन्य उद्योग भी स्थापित होने लगे। चमड़े से जुड़े उद्योग में अधिकतर कारीगर राजस्थान से आये हैं। दूध यहाँ का प्रमुख उत्पादन है। अपनी गुणवत्ता व अधिकता के कारण इससे तैयार होने वाली मिठाईयों, खोया, पेड़ा, गाजरपाक, बर्फीन्द्र की दुकानें जगह-जगह हैं।¹⁸

हाँसी में कामकाज की स्थिति

पहले कामकाज के अवसर कम थे, लेकिन अब स्थिति में काफी परिवर्तन हुआ है। देखिए

तालिका : 3 हाँसी में कामकाज की स्थिति¹⁹

विवरण	पुरुष	काम करने वाले स्त्री	कुल
विशेष कर्मचारी	15703	1425	17128
काश्तकार	862	36	898
खेतीहर मजदूर	1017	66	1083
पशुमुर्गीपालन आदि	356	14	370
खनन्न आदि	-	-	-
घरेलू उद्योग	768	96	865
अन्य घरेलू उद्योग	2707	172	2879
निर्माण	720	15	738
व्यापार व वाणिज्य	5116	50	5166
यातायात, संचार आदि	1203	06	1209
अन्य सेवाएँ	2954	967	3921
सीमांत कर्मी	6	212	218
काम न करने वाले	15870	20437	42307

उपरोक्त आँकड़े यह बताते हैं कि पहले की अपेक्षा अब स्थिति अच्छी है। लेकिन बहुत अच्छी हो, ऐसा भी नहीं है। अभी स्थिति को एकदम ठीक बनाने के लिए काफी कुछ करना शेष है।

निष्कर्ष

निष्कर्ष रूप में कहा जा सकता है कि इस क्षेत्र में आरम्भ में संचार के साधनों का अभाव देखने को मिलता था लेकिन अब संचार के साधनों की उचित व्यवस्था हो जाने के कारण सूचनाओं को एक स्थान से दूसरे स्थान पर पहुँचाना आसान हो गया। उद्योगों, व्यापार तथा वाणिज्य में उन्नति होने से इस क्षेत्र की आर्थिक स्थिति अच्छी हो गई। लोगों की आर्थिक स्थिति अच्छी होने से उनके खान-पान तथा वेश-भूषा में भी बदलाव आया।

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16वीं से 18वीं शताब्दी के महत्व मुद्रा तथा मूल्य संबंधी वाणिज्यवादी विचारधारा

*श्रीमती सीमा गोयल

सारांश

पुरातात्विक स्त्रोतों में मुद्रा का महत्वपूर्ण स्थान होता है। मुद्रा व मूल्य संबंधी विचारों के आधार पर ही किसी भी देश में आर्थिक नियमों व नीतियों का निर्माण किया जाता है। 16वीं से 18वीं शताब्दी में इंग्लैंड व यूरोप के विभिन्न भागों में प्रचलित आर्थिक नियमों व नीतियों को ही वाणिज्यवाद का नाम दिया गया। 15वीं शताब्दी के अंत में सामंतवाद का पतन आरम्भ हो गया और उसका स्थान व्यापारिक पूंजीवाद ने ले लिया। सामंतवाद की मुख्य विशेषताएं स्थानीय आत्मनिर्भरता, कृषि के स्थानीय विकास पर बल, लघु पैमाने के उद्योग और विनिमय अर्थव्यवस्था का अभाव और सामंतवादी मालिकों द्वारा कृषकों का शोषण थी। इस प्रकार के सामंतवादी विचारधारा के पतन और अमेरिका व भारत जैसी देशों के मार्गों की खोज से वाणिज्यवाद विकसित हुआ। वाणिज्यवाद का मुख्य उद्देश्य एक शक्तिशाली सरकार एवं राज्य की स्थापना करना था। इसी कारण से इसे कई देशों ने स्वीकार किया तथा यह विकसित हुआ। वाणिज्यवादियों का मुद्रा के प्रति अलग ही दृष्टिकोण था। वाणिज्यवादी मुद्रा व मूल्यवान धातुओं को प्राप्त करना चाहते थे। इन्होंने मूल्य संबंधी प्राकृतिक मूल्य, बाजार मूल्य और श्रम मूल्य की धारणा प्रस्तुत की। प्रस्तुत शोध पत्र में वाणिज्यवादियों के मुद्रा व मूल्य संबंधी विचारों को प्रस्तुत किया गया है। वाणिज्यवादियों के इन विचारों ने परम्परावादी व बाद के अर्थशास्त्रियों के लिए कच्चे माल का कार्य किया तथा इन विचारों की सहायता से ही बाद में मूल्य संबंधी विचार प्रतिपादित किए गए।

संकेत शब्द : वाणिज्यवाद, मुद्रा, प्राकृतिक मूल्य, बाजार मूल्य।

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वाणिज्यवाद : 16वीं से 18वीं शताब्दी में इंग्लैंड व यूरोप के विभिन्न भागों में प्रचलित आर्थिक नियमों व नीतियों को ही वाणिज्यवाद का नाम दिया गया है। यह विचारधारा उस समय के कुशल व्यापारी, राजनीतिज्ञ व प्रबन्धक आदि व्यक्तियों की विचारधारा है। उन्होंने कई एक जैसे विचार प्रस्तुत किए जिनके आधार पर वाणिज्यवादी विचारधारा निर्मित हुई। वाणिज्यवाद को विभिन्न देशों में विभिन्न नामों से पुकारा जाता है। जर्मनी में कैमरावाद कहा जाता है। कैमर का अर्थ राजकोष है। अतः कैमरावाद वह कला थी जिसके माध्यम से जर्मन में राज्य की आय व्यवस्था, वृद्धि एवं प्रतिपादन किया जाता है। फ्रांस में इसे कालबर्टवाद के नाम से पुकारा गया क्योंकि वहां के प्रसिद्ध वित्तमंत्री जे.बी. कालबर्ट इस विचारधारा के पक्के समर्थक थे। ब्रिटेन में इसे वाणिज्यवाद का नाम दिया गया क्योंकि इस विचारधारा में व्यापार की प्रधानता थी।¹

अतः इस विचारधारा को वाणिज्यवाद की संज्ञा देना ही श्रेयस्वर होगा क्योंकि उस काल की सभी आर्थिक नीतियों, पद्धतियों एवं विचारधाराओं का बोध होता है। अतः 16वीं से 18वीं शताब्दी तक विभिन्न नामों से प्रचलित इस वाणिज्यवादी विचारधारा की सही परिभाषा देना कठिन कार्य है क्योंकि इसके सिद्धांतों में समन्वय का अभाव पाया जाता है। “वाणिज्यवाद संरक्षण की प्रणाली और मुद्रा के संबंध में गलत विचारों का संग्रह है।” “वाणिज्यवाद राज्यों को बनाने का साधन है परन्तु यह राज्यों के आर्थिक पक्ष को महत्व देता है।” साधारण शब्दों में वाणिज्यवाद की सही परिभाषा उन सिद्धांतों के समूह के रूप में दी जा सकती है जिनमें सोने चाँदी का संग्रह, अनुकूल विदेशी व्यापार संतुलन, राज्य की शक्ति और राष्ट्रीय खुशहाली में वृद्धि शामिल है।²

वाणिज्यवादियों की विशेषताएँ :

1. वाणिज्यवादी विचार अस्त-व्यस्त एवं बिखरे हुए दिखाई पड़ते हैं क्योंकि यह किसी सम्प्रदाय का रूप नहीं ले सका था।
2. वाणिज्यवादी विचारकों ने सैद्धान्तिक नियमों का प्रतिपादन बहुत कम किया।
3. यह विचारधारा मुख्य रूप से राजनीतिज्ञों, सरकारी कर्मचारियों और व्यावसायिक नेताओं की देन है। इसलिए उनके विचारों में सैद्धान्तिक पक्ष का अभाव है।
4. वाणिज्यवादियों की कोई निश्चित नीति न होने के कारण काफी समय तक इन्हें विचारक तक स्वीकार नहीं किया गया।
5. वाणिज्यवादी अपने देश को शक्तिशाली बनाने के लिए अन्य देशों के शोषण को भी बुरा नहीं समझते थे।
6. वाणिज्यवादियों का मुख्य उद्देश्य अपने राष्ट्र को शक्तिशाली एवं समृद्धशाली बनाना था।³

वाणिज्यवाद को प्रोत्साहित करने वाले तत्व

1. **आर्थिक तत्व :** प्रमुख आर्थिक कारण यह था कि यूरोप में 15वीं शताब्दी के अंत में सामन्तवाद का पतन आरंभ हो गया और उसका स्थान व्यापारिक पूंजीवाद ने ले लिया। सामन्तवाद की मुख्य विशेषताएँ स्थानीय आत्मनिर्भरता, कृषि के स्थानीय विकास पर बल, लघु पैमाने के उद्योग और विनिमय अर्थव्यवस्था का अभाव और सामंतवादी मालिकों द्वारा

- कृषकों का शोषण थी। इस प्रकार की सामंतवादी विचारधारा के पतन और अमेरिका व भारत जैसे देशों के मार्ग की खोज से वाणिज्यवाद विकसित हुआ।
- राजनैतिक तत्व** : यूरोप में सामंतवाद के पतन के साथ-साथ राष्ट्रवाद जोर पकड़ने लगा इस कारण परिस्थितियाँ बदल गईं और राष्ट्र का केन्द्रीयकरण होना आवश्यक हो गया क्योंकि वाणिज्यवादी वर्ग अपने प्रतिद्वन्दी से अपने हितों की रक्षा के लिए शक्तिशाली केन्द्रीय शासन चाहने लगा। वाणिज्यवादी एवं शक्तिशाली राजा के पक्ष में थे। इसलिए इंग्लैंड, फ्रांस, स्पेन तथा पुर्तगाल आदि में शक्तिशाली राष्ट्र का निर्माण हुआ। आर्थिक दृष्टि से इन देशों को मजबूत बनाने के लिए नीतियों का सहारा लिया। अतः इस प्रकार वाणिज्यवाद विकसित हुआ।¹
 - धार्मिक तत्व** : वाणिज्यवाद के उदय में धार्मिक कारण भी महत्वपूर्ण है। रोमन कैथोलिक चर्च के विरुद्ध चलाए गए सुधारवाद आन्दोलन के कारण प्रोटेस्टेन्ट नामक नया धर्म प्रचलित हुआ।²
 - सांस्कृतिक कारण** : 15वीं 16वीं शताब्दी में पूनर्जागरण आन्दोलन आरंभ हुआ। मध्ययुग में धर्म का प्रभाव बहुत अधिक था जिसके अनुसार पृथ्वी पर मनुष्य की दयनीय स्थिति की क्षतिपूर्ति स्वर्ग में की जाती है। इस पूनर्जागरण ने यह सिखाया कि मनुष्य इस पृथ्वी पर स्वतंत्र है और अपनी इच्छानुसार जीवन का आनंद ले सकता है। पुनर्जागरण आन्दोलन भौतिकवादी दृष्टिकोण के महत्व को दिखाता है। वास्तव में वाणिज्यवाद मध्य युग के नैतिक और आदर्शवादी दृष्टिकोण के विरुद्ध एक प्रतिक्रिया थी।³

उपरोक्त तथ्यों से स्पष्ट है कि वाणिज्यवाद की विचारधारा की स्थापना के लिए आर्थिक, राजनैतिक, धार्मिक एवं सांस्कृतिक आदि विभिन्न कारण उत्तरदायी हैं।

वाणिज्यवादियों के मुद्रा व मूल्य संबंधी विचार :

वाणिज्यवादी मुद्रा के प्रति अलग दृष्टिकोण था। वाणिज्यवादी मुद्रा और मूल्यवान धातुओं को प्राप्त करना चाहते थे। वाणिज्यवादियों ने मुद्रा को सम्पत्ति तथा पूंजी के समान रखा। वाणिज्यवादियों ने सोना व चांदी को विशेष महत्व दिया है। उनका कथन था कि एक देश उतना ही उन्नत, शक्तिशाली, समृद्ध होगा जितनी अधिक उसके पास सोना, चांदी व अन्य बहुमूल्य धातुएँ होंगी। उस समय मुद्रा का महत्व इतना अधिक था कि आर्थिक क्रियाओं के द्वारा भी अधिकाधिक सोना व चांदी एकत्रित किया गया। इसका कारण यह था कि उस समय सोना और चांदी ही ऐसी वस्तुएँ थीं जिनको व्यापक रूप से मुद्रा के रूप में स्वीकार किया जा सकता था। “मुद्रा का एकमात्र रूप जो सबसे अधिक सहनशील, लाभाप्रद व साधारणतः स्वीकृत था वह बहुमूल्य वस्तुओं का खजाना है।” इसी कारण सोना व चांदी आदि बहुमूल्य धातुओं को इतना अधिक महत्व दिया गया। इनके वाणिज्यवादी विचारधारा के अनुसार महत्व को निम्न विचारकों ने अग्रलिखित ढंग से प्रस्तुत किया है।

- कोलम्बस के अनुसार : “स्वर्ण एक उपरभूत पदार्थ है जिस व्यक्ति के पास यह होता है वह अपनी इच्छा की प्रत्येक वस्तु को प्राप्त कर सकता है। इसके द्वारा आत्मीयों को भी स्वर्ग में पहुंचाया जा सकता है।

- थॉमस मन के अनुसार, “यदि किसी देश में बहुमूल्य पदार्थों की खाने नहीं हैं तो उन्हें विदेशी व्यापार द्वारा अर्जित करना चाहिए।
- सर विलियम पैटी के अनुसार, “विदेशी व्यापार का अन्तिम उद्देश्य सम्पत्ति की वृद्धि नहीं परन्तु विशेष रूप से प्रचुर मात्रा में सोना, चांदी व हीरे-जवाराहत प्राप्त करना है। क्योंकि मुद्रा का मूल्य समय व स्थान के साथ परिवर्तित नहीं होता।”

वाणिज्यवादी विचारधारा के अनुसार :

- मुद्रा का मूल्यवान वस्तुओं के खजाने के रूप में संग्रह नहीं किया गया था।
- मुद्रा को विनिमय के माध्यम के रूप में प्रयोग किया गया।⁴

मुद्रा का महत्व :

- विनिमय माध्यम** : मुद्रा विनिमय केन्द्र मध्यम के रूप में प्रयोग की जाती है। विनिमय अर्थव्यवस्था का विकास होने से सोना चांदी का महत्व बहुत अधिक बढ़ गया था क्योंकि उस समय मुद्रा इन्हीं धातुओं से बनाई जाती थी। व्यापारिक भुगतान व श्रमिकों की मजदूरी का भुगतान मुद्रा में किए जाने से इन धातुओं का महत्व अधिक बढ़ गया था।
- उत्पादक क्षमता** : वाणिज्यवादियों के लिए धन उसकी उत्पादक क्षमता में निहित होता है। परिभ्रमण के साधन के रूप में मुद्रा राष्ट्र को उत्पादक क्षमता को शक्तिशाली बनाती हैं।
- विदेशी व्यापार** : वाणिज्यवादियों ने मुद्रा को विदेशी व्यापार के लिए आवश्यक माना था। वे मुद्रा को एक सक्रिय शक्ति के रूप में देखते थे और कहते थे कि मुद्रा की प्रचुरता पर निर्भर करता था। मुद्रा की कम से व्यापार में मन्दी तथा मुद्रा की पूर्ति में वृद्धि के व्यापार में तेजी आती थी।

वाणिज्यवादी मुद्रा को खजाने के रूप में संग्रहित करने के पक्ष में नहीं थे। वे जीवन, व्यापार और जहाजों के परिवर्तन के आदर्श में विश्वास रखते थे। मुद्रा इनको मजबूत बनाती थी और इन क्रियाओं के लिए सुविधाएँ उपलब्ध कराते थे, वाणिज्यवादियों के अनुसार मुद्रा चलन में होनी चाहिए।⁵

मूल्य संबंधी विचार : वाणिज्यवादियों के मूल्य संबंधी विचार मध्यकालीन तथा आधुनिक विचारों का मिश्रण है। वाणिज्यवादियों के मूल्य संबंधी विचारों को हम तीन भागों में बाँटकर अध्ययन कर सकते हैं।

- प्राकृतिक मूल्य** : 16वीं शताब्दी के सिद्धांतों का मत था कि प्रकृति ने वस्तुओं को मनुष्य की आवश्यकताओं को तृप्त करने की शक्ति दी है। अतः वस्तुओं में प्राकृतिक मूल्य होता है अर्थात् वे मूल्यों में निहित उनकी आंतरिक विशेषता मानते थे। आधुनिक अर्थशास्त्री इसी को उपयोगिता कहते हैं। वाणिज्यवादी वस्तु की इस उपयोगिता को ही आंतरिक मूल्य कहते हैं।⁶
- बाजार मूल्य** : जब मुद्रा का जन्म हुआ और विनिमय युग आरंभ हुआ तब मूल्य का अर्थ ही बदल गया। अब मूल्य मुद्रा में आंका जाने लगा और आंतरिक मूल्य की तुलना में बाह्य मूल्य को अधिक महत्व दिया जाने लगा। बाह्य मूल्य उत्पादन लागत पर निर्भर करता है।

पैटी ने उत्पादन लागत में श्रम एवं भूमि संबंधी व्यय को भी शामिल करते हुए बताया है कि मूल्य उत्पादन लागत पर निर्भर करता है। “श्रम धन का पिता तथा कार्यशील सिद्धांत है, जिस प्रकार भूमि माता है।” मूल्य बाजार में वस्तु की मांग एवं पूर्ति के अनुसार घटता-बढ़ता है। इस प्रकार मौद्रिक अर्थव्यवस्था में वस्तु के विनिमय मूल्य को ही उस वस्तु का मूल्य माना जाने लगा। इस विनिमय मूल्य को ही बाजार मूल्य कहा जाता है।

3. **श्रम मूल्य** : कुछ वाणिज्यवादियों का विचार था कि वस्तु का मूल्य के एकमात्र कारण उसके निर्माण में लगा श्रम है। अतः वस्तु का मूल्य श्रम के आधार पर ही निश्चित होता है। “दो वस्तुओं के मूल्य में अंतर होने का कारण उन पर लगा श्रम है।” संक्षेप में इन वाणिज्यवादियों के अनुसार वस्तु का मूल्य उस पर लगे श्रम लागत के बराबर होता है।¹⁰

निष्कर्ष : उपरोक्त तथ्यों से स्पष्ट है कि वाणिज्यवादियों ने मूल्य संबंधी कोई समान सिद्धांत का प्रतिपादन नहीं किया। फिर भी इतना अवश्य कहा जा सकता है कि वाणिज्यवादियों के इन विचारों ने एडम स्मिथ व आंग्ल परम्परावादी अर्थशास्त्रियों के लिए कच्चे माल का कार्य किया जिसकी सहायता से उन्होंने मूल्य सिद्धांत संबंधी पक्का माल तैयार किया। सर विलियम पैटी और लॉक आंग्ल वाणिज्यवादियों के प्रतिनिधि थे जिनके मूल्य संबंधी विचारों के आधार पर ही परम्परावादी और बाद के अर्थशास्त्रियों ने अपने मूल्य संबंधी विचार प्रतिपादित किए। वाणिज्यवादी आर्थिक विकास के लिए कीमतों की धीरे-धीरे वृद्धि के पक्षधर थे। यह वृद्धि मुद्रा पूर्ति में वृद्धि से होगी। इससे निवेशक प्रेरित होकर रोजगार व उत्पादन बढ़ाएंगे जैसे आर्थिक विकास होगा।

संदर्भ :

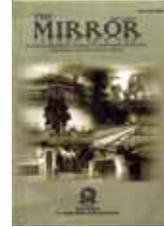
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Journal Review

"The Mirror"- An Upcoming Journal of Assam

*Dr. Vinay Shrivastava



The Mirror, Vol-I, 2014, ISSN- 2348-9596, an annual bilingual Journal of Department of History, Cinnamara College, Jorhat-8, Assam jointly edited by **Dr. Anjan Saikia, Principal, Cinnamara College & Bhupen Borah, Assistant Professor, Department of History, Cinnamara College** (Cinnamara College Publication, Cinnamara, Jorhat-8, Assam, Subscription rates : Individual- Rs.200/- Institutional and Library- Rs. 300/-)

The standard journal Mirror edited by well known scholar Dr. Anjan Saikia and Bhupen Borah is a path breaking one. Some features of the journal follow below.

It has touched ancient, medieval, modern, epigraphy and archaeology fields of South Indian history. Actually, history belongs to a mankind, human race. History of India not only belongs to India but also to the people living in other parts of the world. Theme is always counted as a common point. Even non Indian people may read, learn and even teach Indian history.

The journal focuses on the variety of areas: Malwa, MP, West Bengal, Bundelkhand, UP, Assam – Kamrup, Mizoram, and Tamil. Thematically also, this takes up burning issues like agrarian system, cultural aspects It also touches upon other issues like women Dalits, The Brahmins, Princely states – Bundelkhand. Jamkanti has also been touched. Besides, this journal has attempted to focus on historiography. It is a very controversial and inconclusive aspect in history. But Ranjit Guha and Subaltern historiography has got a place in the discussion of history. Nehru Memorial Museum and Library has been a witness to the development of this kind of historiography. It is well-known.

The topic has a variety of subjects like Folk Medicine. The identity of Assam has been largely identified by focusing on her social life, Kalika Purna line

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of system, on coins. Our important epics Bhagvad-Gita have been studied. Vivekananda, a great social and religious reformer finds a place, Dalit issues, education etc, has been touched upon also.

Islam and other religions flourished. Last but not the least non-Indian article like The Palestinian during the days of Jesus Christ has a special feature of the journal. Now, I should have a birds' eye view on the editorial quirl. A good length of discussion has been covered on history, historians and historiography. No need to duplicate this point. The place of Assam – a leading beautiful province of the country, its natural resources, fauna and flora, minerals and people, their cultural varieties, and fluctuating population due to immigration of the neighbors has been neglected by prominent historians like Romila Thapar, Nilkant Sastri, P.C. Choudhari. So, the view of Gordon Johnson seems a very appropriate when he says that Indian historiography was dominated by the study of the North.



A thorough knowledge of Assam is a matter of vital necessity to Indians in general and to the people of the province in particular. The volume has begun its journey well. I have pleasure in looking into the journal. Originality is a very delicate matter. Even Mahatma Gandhi in his 'An Autobiography' confessed that his sayings on Truth and non-violence are not original. It is enshrined in ancient Indian epics. The publication of this journal through research approaches will make useful not only from the academic point view but it will also help in cementing the bond of universal co-operation amongst the colleges of Assam abroad in such a manner to filling up the gaps of the National and local history. The editorial is very simple and interesting. The editor

has focused their view in three aspects viz. periodisation in history, history of North-East India in Indian perspective and some issues. In the editorial, the editors interpret that Assam was not outside the cultural hegemony of Aryavarta and Dakshinatya. Its inhabitants had been influenced by the great religious upheavals that swept over India. A thorough knowledge of Assam is a matter of vital necessity to Indians in general and to the people of the Province in particular. But, so far in the present case, it seems, historical wisdom is yet to be emerged. Finally, the journal is almost free from printing mistakes. But, inspite of it, the cover page should be more brightness and quality needs to be improved. However, the publication of this historical Journal by a single under-graduate College located in the remote area of the country is truly a hard task and needs sincerity, efficiency and co-operation. In near future, it can be expected that this bilingual historical journal will give a fruitful result in historical research.

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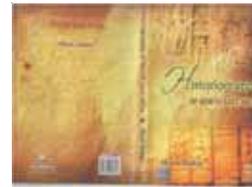
Book Review

Historiography of North East India:

A Pioneer Work of Munin Saikia

*Dr. Vinay Shrivastava

Name of the Book - Historiography of North East India, Author- Dr. Munin Saikia, Publisher- DVS, Guwahati, Assam, Price- 495/-



The present study is an attempt to evaluate and analyze the historical writings on North east India with particular emphasis on the contributions of H.K. Barpujari. It is also an attempt at reviewing

the major developments and changes that have taken place in the domain of historical writing of the region.

The book traces the evolution of historiography of the North – East India with special emphasis on the writings of Prof. Heramba Kanta Barpujari, the doyen historian of the region. Delving into the development in historiography in the last two centuries, it gives an account of different approaches to history of the region, such as colonialism, nationalism and objective empiricism.

The period chosen for the study is from the advent of the British to the region to the emergence of H.K. Barpujari. The Chapter I is 'Introduction'. The chapter II entitled 'The Contributions of the British officials and the American Baptist Missionaries', attempts to evaluate the contributions of the British officials and the American Baptist Missionaries of nineteenth century Assam. While dealing with the subject, if pattern and bias of their writings comes to the view, effort has been made to highlight it dispassionately. The Chapter III under the heading of 'Historians till the time of H.K. Barpujari' discusses the contributions of some pioneer Assamese historians of the nineteenth and early twentieth centuries. In this chapter too the pattern of bias in the writings of these historians has been highlighted. The chapter IV under the heading of 'The writings of H.K. Barpujari' deals with the contributions of H.K. Barpujari, emphasizing on his method, historical

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philosophy and attitude towards sources. The chapter V is a general 'Conclusion'.

With the coming of the British a new trend was set in the historical writings on North East India. Many British soldiers, administrators and merchants who came to the region recorded their experiences and expressed their opinions in minutes, proceedings, reports and correspondences. Incidentally, they included materials of historical importance. The beginning was made by Major James Rennell, who surveyed the frontier of Assam during the period between 1764-67 and the results of his survey are embodied in his *Bengal Atlas, Memoir of a Map of Hindustan* and his *Journals*, 1764-67.¹ It was followed by J.P. Wade, who originally came to Assam as a surgeon along with Captain Welsh's army in 1792. He compiled his translated version of Assamese *buranjis* captioned *An Account of Assam* together with a geographical account entitled, *A Geographical Sketch of Assam*. Subsequently, Francis Hamilton wrote his *An Account of Assam* (1940), which embodies important description of the pre-British Assamese society and economy. Moreover, R.B. Pemberton's *Report on the Eastern Frontier of British India* (1835), Montgomery Martin's *The History, Antiquities, Topography and Statistics of Eastern India*, Vol-V (1837), Adam White's *Memoir of the late David Scott* (1832), William Robinson's *A Descriptive Account of Assam* (1841), A.J.M. Mills's *Report on the Province of Assam* (1853) are some important works, which mainly describes the subjects like topography, geography, natural resources, productions, manufactures, trade routes and contemporary military campaigns, revenue system and administration of the region. These writers occasionally recorded the past events, but hardly attempted to trace their causal connections or results, or embark on historical disquisition, as historians do.

In the midst of all these in 1905, Sir Edward Gait's pioneering work *A History of Assam* came out in print. The work is a departure from *Buranji* tradition of merely recording the events and was intended more as a critique than a causal review. Gait is credited with starting empirical historiography in the region.

In the nineteenth century too scores of books and accounts of ethnographical nature and content, on the frontier tribes like the Akas, Garos, Missimis, Nagas and Khamptis were published. Among these works mention may be made of the following: A.J.M. Mills's *Report on the Cosseah and Jayantiah Hills* (1853), T.T.cooper's *The Mishimi Hill* (1873), P.R.T. Gurdon's *The Khasis* (1914), C.R. Macgregor's *Military Report on the KhamptiSingphoe Country* (1887), J.F. Michell's *Report on the North East Frontier of India* (1883), Alexander Mackenzie's *History of the Relation of Government with the Hill Tribes of the North East Frontier of Bengal* (1803), E.T. Dalton's *Descriptive Ethnology of Bengal* (1872), J. Shakespear's *The Lushai Kuki Clans* (1876), H.M. Crow's *Account of a Journey to ApaTanang Country* (1890), W. Griffith's *Journal of a Trip to the Missimi Mountain* (1836) etc. These writers had the opportunity to observe the people directly and understand their life and culture. Most of them were not historical writings. But elements of history had been incorporated in their works. From this angle alone, these writings have a place in the evolution of

historiography of North-East India. Most of the writers had biased views and presented the British point of view. Further economic issues were only treated in so far as they had political application.

The American Baptist Mission Society that came to the region with an evangelical objective also showed keen interest in the enquiry, collection and publication of historical writings. A number of articles published in their mouthpiece the *Orunodoi*, had elements of history.

In the nineteenth century some Assamese youths went to Calcutta in pursuit of higher education. During that period, the impact of western civilization with its humanitarianism and liberalism had made Calcutta the pivotal center of Indian Renaissance. The Renaissance sowed the seeds of new method and approach of thinking in the mind of these youths. A sense of inadequacy compared to the west made these elite more curious about the ancient heritage of Assam. The cultural heritage of Assam inspired the elite to restore Assam's past glory with renewed vigour and reconstruct the present on solid basis of the past. Haliram Dhekial Phukan who authored the *Âsâm Buranji* was the first historical work on Assam. He was followed by a number of writers like Anandaram Dhekial Phukan, Maniram Dewan, Gunabhiram Barua, Padmanath Gohain Barua etc. The concern for the preservation of tradition and commitment towards the welfare of the society found expression in their writings. But they seldom questioned the colonial character of the British administration. They were immensely impressed by the fact that the British had established peace and order in Assam after the oppression and lawless tyranny of the Burmese and the anarchy caused by the civil wars during the last phase of the Ahom rule.

The growth of national movement in the last quarter of the nineteenth century inspired many Assamese writers to focus on past glorious events in order to create a sense of pride among the people. They tried to focus on the uniqueness of their own culture and the greatness of the past heroes and heroines. Like the Romanticist historiographers of the nineteenth century English School, these Assamese writers linked literature with historiography. They tended to look upon the past with an admiration and sympathy, which resulted in the lack of precision in their observations. The writings of Benudhar Sarma, Rajani Kumar Padmapati, Premadhar Choudhury, Sonaram Choudhury, Ratneswar Mahanta, Ananda Chandra Agarwala etc., fall into this category. They can be regarded as historian and literateur rolled into one.

The empirical method of writing history which the colonial historian Edward Gait started was continued by Hemchandra Goswami, Kanak Lal Barua, Surya Kumar Bhuyan and some others. Through the critical examination of the sources, these writers attempted to give a scientific base to Assam's history, parallel to the nationalistic fervoured literature.

The influence of German historiography, which affected the historical writings of India after the First World War, appeared in North East India, somewhat later in the second half of the twentieth century. Historians who went to London or Oxford

for their training in research, returned deeply impressed with German historiography. On the basis of the critical examination of documents, they desired to make history into a scientific discipline. With the employment of an infallible method of source criticism, making 'objectivity' the central problem of historical reconstruction, HerambaKantaBarpujari (hereafter H.K.Barpujari) started a new trend in the historical writings in North East India.

Barpujari the doyen of historians of the region has contributed a large number of articles, numbering about forty six and eighteen books, both English and Assamese. He was instrumental in projecting North East India's history and culture among the eminent scholars in India and Europe. His historical writings are characterized by consistency of style, social relevance, exactness and precision in the presentation of data, logic and reasoning in their analysis, unprejudiced judgment and readability.

In the light of the above, it can be regarded that the work is a pioneering work on the subject and will be beneficial to the research scholars and students.

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