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**Presenting Severed Head As  
A Memento To A Bard:  
Depicted Legend of Bijal And Rai`-dyach  
In Kalhora Tombs, Sindh (Pakistan)**

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**Abstract**

*This paper deals with paintings of folk tale of Bijal and Dyach which are found in many tombs of Kalhoras. In this paper, I have only focused on the Jamali tombs which are believed to have been built during the Kalhora period. Some of the buried dignitaries served the Kalhoras. Jamali tombs are decorated with paintings of folk romances, battle scenes and social life in eighteenth- century Sindh. The First part of the paper deals with folk tales and the second discusses about the depictions found in three tombs of Jamali tribe.*

**Keywords:** *Sindh, Tombs, Kalhoras, Legend, Bijal-Rai Dyach*

In the past few years funerary monuments in rural Sindh have attracted more attention. The distinctive feature of these structures is mural paintings that represent social history of eighteenth and nineteenth century Sindh. Folk legends that were main source of entrainment for rural population have survived on the walls of Kalhora and Talpur period funerary monuments. I have discussed elsewhere that like poets of eighteenth century, painters also found themes in these folk legends to paint on the walls of tombs of tribal chiefs and nobility who served the Kalhoras. They liberally allowed this art of painting to flourish (Kalhoro 2010).

There were a few rural art centers in the eighteenth century. The artists of these centers painted the folk romances, battle scenes and rural life on the walls of tombs. The painters of Garhi Center focused on socio-political history of Kalhoras depicting battle scenes, music and dance, folk legends, rituals, customs and rural

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life. We know that Sindh has a rich tradition of folklore which includes all myths, legends, ballads, folktales, riddles, proverbs and superstitions. But folk tales dominate social life of people and are still one of the principle forms of entertainment and education for larger proportion of Sindh's inhabitants.

Folk tales also influenced the poets, folk story tellers and the painters alike who expressed their feelings through paintings. The celebrated painters of eighteenth and nineteenth centuries who executed depictions of Sasui – Punhun, Momal- Rano, Suhni`- Mehar, Leila- Majnun, Nuri`- Jam Tamachi, etc, were Piyaral Mashori, Miral Mashori, Jurio Mashori, Tooh Mashori, Imam Bakhsh Mashori, Koral Mashori, Dodo Chandio, Gul Mohammad Vighio, Qadir Bakhsh Kalhoro, Chakar Khan Jamali etc. Piyaral Mashori, Imam Bakhsh Mashori, Tooh Mashori and Koral Mashori were the inhabitants of Mian Nasir Mohammad Kalhoro Village in Khairpur Nathan Shah and were buried in the necropolis of the same village (Kalhoro 2010).

Chakar Khan Jamali who was the resident of Mured Dero in Johi, Dadu, built tomb of Sobder Jamali which is situated about 20 km northwest of Shahdaktot in small village of Imam Bakhsh Jamali. He also painted folk tales inside the tomb which includes the folk tales of Sasui`-Punhun, Momal Rano, Nuri Jam Tamachi, Leila -Majun, Suhni`- Mehar, Lila- Chanesar and Bijal-Rai Dyach. The story of Rai Dyach is very popular in Sindh. People remember him as generous king who cut off his head simply on the demand by a bard.

Legend has it that no body had ever returned empty handed from his palace. The story of Bijal and Rai Dyach is still popular pastime for people living in Sindh-Kohistan. Kachho and Tharparkar regions of Sindh According to legend, Rai Khanghar was ruler of Jhunagarh. He was very generous and nobody returned empty handed from his palace, people called him Rai Dyach ( the giver). He had a sister, who was married but had no child. One day she sought the blessings of an itinerant sage and prayed for a child. The sage told her “indeed a son would be born to you, but in due time he would cause the death of your brother Rai Dyach.” Hearing this, she was greatly distressed. So, when in due time a son was born to her, she put him in a wooden chest, and entrusted the chest to the currents of the river flowing nearby. The chest floating along, reached the adjacent kingdom of King Ani Rai, where one minstrel and his wife found the chest, and adopted the child as their own and named him as Bijal (Khamisani 2003:237).

When Bijal Charan grew up, he used to go to the forest and graze the cattle of his adoptive father. One day he heard some heavenly melody coming from a distant tree, and on reaching there, found that somebody had killed a deer, and hung up its entrails from a high branch of the tree, where they had dried up, and when the wind blew, a beautiful melody emanated from the entrails, and this melody attracted birds and animals from all around who gathered there to hear the heavenly music. He climbed the tree and secured these dried intestines, and strung them on his fiddle in place of the usual wire, and when he played on the fiddle with his bow, wonderful heavenly melodies came forth, and Bijal became a famous musician throughout the region (Komal 1995:7).

As fate would have it, King Ani Rai had a daughter born to him at about the same time that Bijal was born. But he already had sixty daughters, and so in sheer disgust, he put this new born girl child in a wooden chest and entrusted it to the river. Floating away, the chest reached the kingdom of Rai Dyach, where a rich potter Ratna Kumbhar found the chest and adopted the child as his own daughter. The child was named Sorath, and when she reached her adolescence she was known far and wide for her incomparable beauty (Khamisani 2003).

King Ani Rai, not knowing that Sorath was his own daughter, and learning about her beauty, asked Ratna Kumbhar for her hand in marriage for himself. Ratna agreed to this proposal and was taking the marriage procession to King Ani Rai, when Rai Dyach came to know of this and was greatly annoyed to learn that a beautiful girl from his kingdom was going to King Ani Rai for being married to him. He immediately stopped the procession and took Sorath as his own wife and kept her in his own palace (Komal 1994; Hussain 2001).

King Ani Rai felt greatly incensed and with his army, he laid siege to the kingdom of Jhunagarh, and when after a full year even, he could not succeed; he drew back to his own kingdom, but was full of thoughts of revenge against Rai Dyach. After some time, he filled a large platter with gold sovereigns, and proclaimed in his kingdom that he would give away the gold to the one, who would bring him the head of Rai Dyach. It is said that Bijal's wife accepted the platter of gold sovereigns, and promised the head of Rai Dyach in return, claiming that her husband Bijal would bring back the head of Rai Dyach (Komal 1994).

Bijal then proceeded to Jhunagarh, and there he so charmed King Rai Dyach with his heavenly music, that Rai Dyach urged him to ask whatever he wanted, and he shall have it. Shah Abdul Latif Bhitai has beautifully put the event in his poetry:

*“An inspired bard came to Jhunagarh,  
He took his harp and played on it,  
All the people of the city were with music enthralled,  
Palace maids were perplexed, the queens did cry,  
The harp's strain was, “this bard's aim is the head  
of the King.”*

Bijal asked Rai Dyach for his own head, and the story is that Rai Dyach took up his sharp sword, and with his own hand cut off his head, and it fell into the lap of Bijal.

*Bard! I salute you ten times”, says the king,  
You ask for that head which is not one grain of  
Peppers' worth,  
If you are in need of my head, I would offer it ten times.*

(Bhitai)

Bijal brought the head of Rai Dyach to King Ani Rai, who was so struck by the generosity of Rai Dyach that he felt ashamed of his action and turned away Bijal.

Bijal rushed back to Jhunagarh, and found that Sorath was ready to step into the funeral pyre of Rai Dyach and burned herself along with him, and even as she jumped into the fire, Bijal also jumped into the fire and was burned to death (Khamisani 2003; Komal 1994).

**Jamali Tombs** - The legend of Biial-Rai Dyach is represented in the Jamil tombs. There are five tombs of Jamali tribe which are located in Shahdadtah Tehsil of Shahdadtah-Qamber district. Of these, three tombs are adorned with figural representations. One of the tombs which belong to Mir Sobdar Jamali is located 12 south of Shahdadtah. He is believed supposed to have served the Kalhora (Fig.1). There are two tombs in the necropolis of Mir Sobdar which belong to Bhai Khan Jamali and Sobdar Jamali.

Apart from the tomb of Sobdar Jamali, there is another tomb of Jamali tribe which belongs to Shakal Khan Jamali. This tomb is located 8 km west of Shahdadtah on the same road that leads to the necropolis of Mir Sobdar. This tomb is also decorated with paintings of folk romances. Third tomb, which belongs to Rehan Khan (Fig.2), is located 12 northwest of Shahdadtah at the village of same name.

**Representations of Sortah-Dyach In Jamali Tombs :** All three tombs depict the folk tale of Bijal and Rai Dyach. The tomb of Mir Sobdar depicts a more elaborate story of Bijal Rai Dyach. On the southern wall of the tomb is represented by the story of Rai Dyach. The painting shows Bijal Charan sitting outside the palace (Fig.3). He is shown playing *surando* (fiddle) and inside the palace are shown three figures, Rai Dyach, his wife Sorath and a maid. As legend has it that on hearing the melodious tune of Bijal Charan, Rai Dyach asked him to ask whatever he wished to demand. Bijal Charan asked for his head that he needed his head as described above. Rai Dyach took his sword and cut his head to present the severed head to Bijal. The painting shows Rai Dyach presenting his severed head to Bijal Charan. Rai Dyach is shown sitting on the cot. Beside the cot are depicted figures of Sorath and her maid. Both are shown wailing and plucking their hair which is symbol of mourning in Sindhi society. Sorath who was bone of contention between the king Anai Rai and king Rai Dyach is showing plucking her hair with her both hands indicating the sorrow over the death of her husband Rai Dyach. The figures are not refined in the painting; the painter seemed to have focused more on the story and tried captured the all characters of story. Rai Dyach, Soarh, and Bijal. In the tomb of Rehan Khan, there is a depiction of Rai Dyach's story. In this painting, all the characters of the story are shown standing outside the palace (Fig.4). There are five figures in this depiction. Rai Dyach is shown presenting his severed head to Bijal. Moreover, he is holding a dagger in his other hand whereas in the painting in the tomb of Sobdar Jamali, he cuts his head with the sword. Behind Rai Dyach stands her wife Sorath. However, Bijal is not shown facing to Rai Dyach; rather he appears to be in dialogue with two women who are possibly the maids of Sorath. It seems that both maids are trying to convince him to ask for alternative instead of head of Rai Dyach. But as evident from the painting, Bijal appears to be adamant on his demand of getting the head of Rai Dyach. One

maid is also holding a platter of money to offer him but Bijal knew that Rai Dyach was generous and he would present him his head. As Bijal was busy in talking with the maids, in the meantime Rai Dyach cut his head and presented him.

There is also a similar depiction in tomb of Shakal Khan Jamal which shows Rai Dyach with severed head. It is also the imitation of the one painted in the tomb of Mir Sobdar. Four characters are shown in the painting with Rai Dyach sitting on the cot and presenting his severed head to Bijal. Bijal is depicted playing *surando* and sitting on the doorstep of the palace. Inside the palace are Rai Daych and his wife Sorath and the maid who are mourning over the death of Rai Dyach. It, however, seems very poor representation indicating how the art of wall paintings lost its patronship. This tomb is believed to have been built during the waning days of Kalhora dynasty when they were in conflict with the Talpurs and did not pay much heed to the arts and crafts. This was one of the reasons that the artists lost interest in the painting and they were no more patronized by the succeeding dynasty.

**Conclusion :** The art of painting flourished in the Samma period and reached its climax during the Kalhora period. The Sindhi artists painted all the folk romances which were prevalent in eighteenth century Sindh. What are distinctive about the Jamali tombs are depictions of the legend of Bijal and Rai`-Dyach which is not found elsewhere in Sindh. The painter has focused more on the story than on the figures, as all including those of Bijal and Sorath don't look rather they seem more immature representations. Moreover, it could be argued that artist (Chakar Khan Jamali) got the inspiration from the poetry of Shah Abdul which is full of folk tales and the inspiration could be seen in the form of folk tales representation found in the tomb of Sobdar Jamali.

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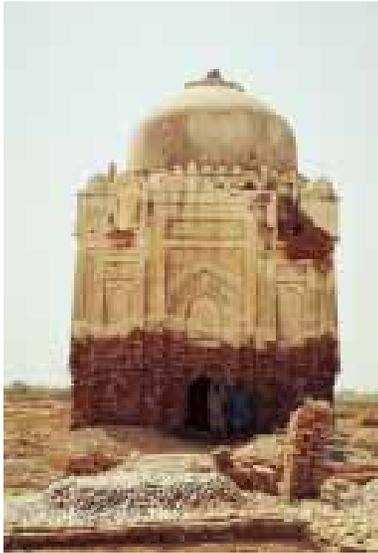


Fig.1. Tomb of Sobdar Jamali

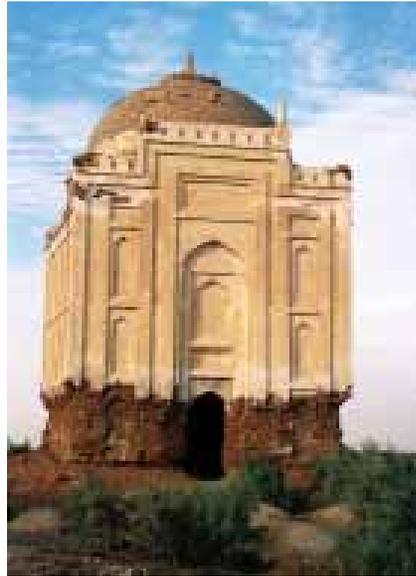


Fig.2. Tomb of Rehan Khan Jamali



Fig.3. Legend of Bijal-Rai` - Dyach in Sobdar Jamli tomb.



Fig.4. Depiction of Bijal-Rai Dyach legend in Rehan Khan Jamali tomb.

## 2

### The Aryans: A Reappraisal of The Problem

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#### Abstract:

*During the present century, perhaps very few subjects have been so absorbing as those relating to the problems of the Aryans. Despite the restraining pleas of some distinguished scholars to give Aryans a holiday, the subject continues to attract the attention of the archaeologists, anthropologists and philologists all over the world. The stage of flogging the dead horse has not, therefore, been reached in this subject which still remains purposeful.*

**Keywords :** *Certitude, culture, extrapolations, ornamental character, population, genetics, resemblance, skeletal, settlement, social economy, unexplored intervening plans.*

**Introduction:** Philologists are not unanimous over the terms Aryans and Indo-Europeans. While the former is used variously in the context of language, race, nobility and even citizenship, the latter is considered alike clumsy and inappropriate. Gordon Childe who made an analytical study of the Aryans<sup>1</sup> had felt that the literary evidence was inconclusive and that it must be supplemented by archaeological and anthropological data. Since, then, various scholars have investigated the fascinating problem of (a) the origin and diffusion of the Indo-European languages and (b) the homeland of the Aryans. While the study of the former problems, bearing on the distribution of *Satem* and *Centum* groups of languages and their phonetic peculiarities being essentially an objective one, has yielded some tangible results, the homeland of the Aryans still remains elusive, the study being based on comparison and abstraction, and thus beset with pitfalls.

There is a wide divergence of views among scholars<sup>2</sup> reading the homeland of the Aryans. The suggested regions being as disparate as Scandinavia on the one

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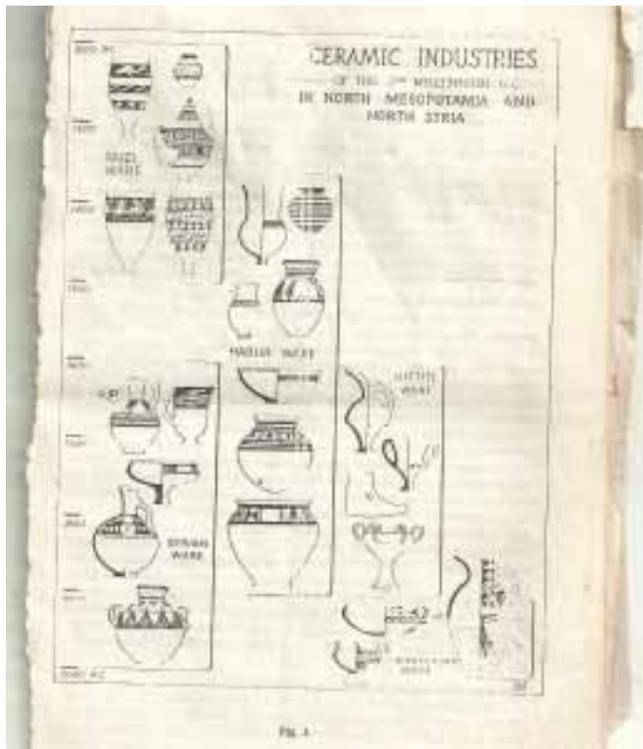
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hand and Tibet on the other- Arctic region, Baltic region, Danube basin, central European steppes, including the Carpathian plains, Siberia, ukrainian steppes, lower Volga area (between the Altai and Kazakistan), southern Russia (between Caucasus and eastern Europe), Turkmenia, north western Kirghiz steppes Pamir, Asia Minor, Bacteria of Sogdiana, great plateau of Central Asia and the land of the Sapta Sindhu. <sup>3</sup>.

### Philological Background

The presence of Indo-European element in Cappadocia is attested as early as the beginning of the second millennium B.C. as evidenced by some recognizable names in the kultepe tablets. <sup>4</sup> A more convincing evidence about the existence of the Aryan dynasts in upper Euphrates and Asia Minor around 1400 B.C was obtained from the Mittanian and Hittite archives, found at tell—el-Amarna and Boghaz-Koy, which mention divine <sup>5</sup> and personal names and numerals, usually believed to be the oldest actual specimens of any Aryan speech, very nearly pure Indic, Jacobi <sup>6</sup> had felt that the names of these Mittanian divinities were Indian and were introduced.



Into Mesopotamia by a body of Sanskrit-speaking people from Punjab. This theory though endorsed by parpater <sup>7</sup> was not accepted by other philologist particularly Eduard Meyer <sup>8</sup> and Husing <sup>9</sup> who felt that these dynasts were Indian, but 'Indian on their way to India' and that they had lived with Iranians as one body somewhere north of Caucasus.

### Archaeological Evidence: India And Her Neighbours.

In India and Pakistan, claims for the identification of the Aryans have been put forward in respect of the following groups <sup>10</sup> (i) the Gandhara Grave Culture, (ii) Cemetery 'H' Culture, (iii) the Banas culture (iv) the post Harappan Chalcolithic Cultures of Central India and Northern Deccan, (v) the Copper Hoard culture; and (vi) the Painted Grey Ware Culture. In the present scope of this paper it has seemed proper to pass over in silence theories about the identification of the Indus Civilization with the Rigvedic Aryans, for the evidence is of an involved kind based either on the claimed decipherment of the script on the seals. <sup>11</sup>

### The Gandhara Grave Culture And Aryans

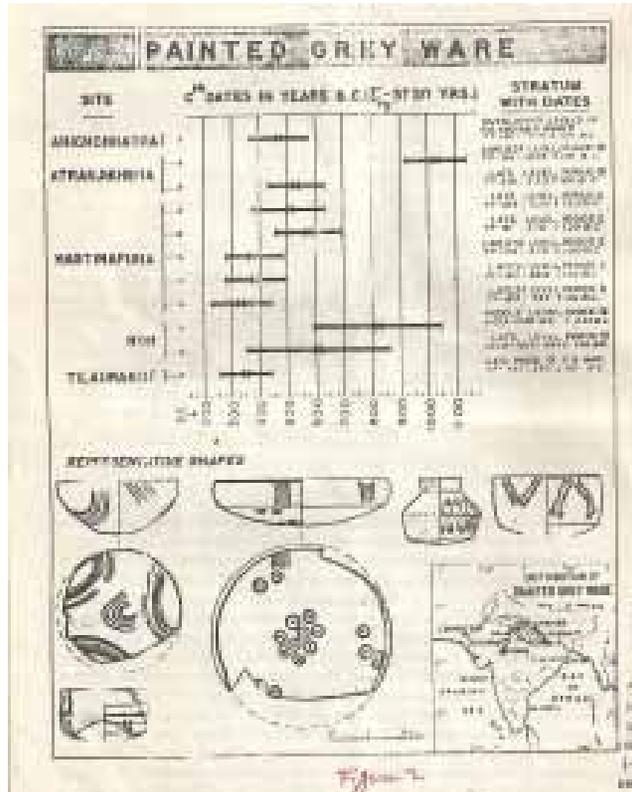
The Gandhara Grave Culture <sup>12</sup> is characterized by: (a) three distinct types of burial practices (inflexed articulated, cremation in urns, and fractional or partial); (b) two classes of pottery (red ware and grey ware); (c) use of copper during periods I and II, and of iron and copper during period III and (d) the knowledge of horse breeding (definitely attested in Period III). On the basis of C-14 determination. Period II is dated to the fifteenth-fourteenth century B.C. and period III to the ninth century B. C. Dr. Bernhard, <sup>13</sup> They had no regard and whose graves they disturbed and though sacrilegiously, by robbing stones and building their own houses atop. <sup>14</sup>

The possibility of Cemetery 'H' Culture people being Aryans was first suggested by Gordon Childe in 1934 <sup>15</sup> and was made out into a plausible hypothesis in 1947 <sup>16</sup> by Mortimer Wheeler who averred that cemetery 'H' people were responsible for the distraction of the strongholds of the Indus Civilization. This theory did not carry much <sup>17</sup> for it was observed that a Harappa cemetery 'H' occupation did not immediately follow the collapse of the Indus settlement. It had been demonstrated that not all skeletons belonged to the uppermost levels of the site. <sup>18</sup>

### The Banas Culture And The Aryans

Another evidence of a postulated contact of the Harappan with the Aryan is claimed to be provided by the Banas Culture <sup>19</sup> which in time range extends from circa 2000 to 1200 B.C. <sup>20</sup>. An antecedent stage of this development is sought to be provided by the evidence at Desalpur in Kutch <sup>21</sup> The lower Ganga basin and central and western India is also attributed to the early colonization by the Aryans. This hypothesis has not been found to be tenable. <sup>22</sup> It is based on tenuous links of superficial similarities of certain objects found at Ahar and the Tepe Hissar, Shah

Tepe, Troy, Geo Tepe and Anau.<sup>23</sup> It seems to be more apparent than real, unless the reported identification of some skeletal remains at Lothal.<sup>24</sup>



Fifthly, it is inconsistent with the views of the philologists.<sup>25</sup>

### The Chalcolithic Culture And The Aryans

The post-Harappan Chalcolithic Cultures of Central India and Northern Deccan.<sup>26</sup> the colonization of the Narbada valley had commenced much earlier than the Mahabharata was which was dated by parpater<sup>27</sup> to about 950 B. C. The only remains of settlement prior to 1000 B. C. in this area relate to the chalcolithic cultures of Central India and Northern Deccan, dated to circa 1700-1000 B. C. and characterized by (a) distinctive black-painted red wares, (b) microliths and blades (c) restricted use of copper and (d) distinctive modes of burials. A few pottery types, including certain decorative themes, belonging to these cultures have analogues on some site in Iran and Iraq.<sup>28</sup> Do these latter settlements represent colonization by Askakas or Asokas<sup>29</sup> or by the Yadavas and Haihayas of Puranic tradition?

This brings us to the evidence brought forth by the excavations at Kausambi.<sup>30</sup>

### The Copper Hoards And Aryans

The next hypothesis, put forward in 1936 by R. Heine Geldern,<sup>31</sup> and initially supported by Stuart Piggott<sup>32</sup> relates to the identification of the Vedic Aryans with the authors of the Copper Hoards. The conclusions were based on the typological study of the tools, particularly on the analogies of (i) the trunnion celt from shalozan. (ii) the fan-hilted sword from Fort Munro. (iii) the shaft-hole axe from shahi Tump and Chanhudaro, (iv) the tubular shaft hole axe-adze from Mohenjo-Daro, (v) harpoon-heads from the sites in the Ganga Valley and (vi) the antennae swords from Fatehgarh and Kallur with those from site in west Asia, including northern Caucasus, Afghanistan and Southern Russia, dated to circa 1200-1000 B. C. hypothesis was found to be unworkable.<sup>33</sup> on typological grounds, two zones of the area of distribution of these Hoards were distinguished<sup>34</sup> the eastern zone characterized by simpler types (flat axes, bar celts and shouldered axes) and the central doab by advanced types (bared harpoons, anthropomorphic figures, double-edged antennae swords, etc.) The discovery, during the last decade, of three more 'Copper hoards (from (i) Khurdi<sup>35</sup> in District Nagpur of Rajasthan, (ii) Mehsana,<sup>36</sup> (iii) Karakoram)<sup>37</sup> has not substantially altered the position. Daggers of the Fort Munro type, trunnion Celts and axe-adzes were never found in the Ganga plains. The distinctive typology of the 'Copper Hoards' therefore, indicates a separate cultural pattern. Technological studies<sup>38</sup> revealed that in the technique of both alloying and forging, the Copper Hoards were unrelated to the Harappans or other chalcolithic traditions of western and central India. it has also been demonstrated that the 'Copper Hoards' of the central doab (notably upper Ganga basin) were associated, on circumstantial evidence. With a ceramic, labeled the 'Ochre Colour ware'<sup>39</sup> Which has recently been also dated<sup>40</sup> by thermo luminescence methods to circa first half of the second millennium B.C.

In 1956, Heine-Geldern again reviewed<sup>41</sup> the available archaeological evidences, and citing further parallels of bronze and copper objects (particularly those pointed out earlier by Piggott<sup>42</sup>), the present stage of our knowledge there is nothing to suggest that the occupation at these sites continued till about 1200 B. C. to witness the invasion.<sup>43</sup> Chanhudaro represent the Aryan occupation, as believed by Heine-Geldern, the material equipment of the Jhukar Culture.<sup>44</sup>

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### 3

## Economic Thought In Ancient Times : With Reference to Hebrews and Greeks

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### Abstract

*Social dynamics is largely a product of Man's ideas and environment. Both ideas and environment interact on each other and among ideas, economic thought plays a clominant role, at least in the industrial environment of today. The study of ancient economic thought not only provides the necessary bridge and bulbs between ancient and modern but also between accidental and oriented economic thought. Present research paper explains the economic thought of Hebrews of Greeks. Thus the writings of Hebrews and Greeks mark a great step in advance in Economic method, as well as in scope and depth of analysis.*

**Key Words :** Ancient, Usury, Division of Labour, Value

**Introduction** - Interest in the development of economic science is little more than a hundred years old. The satisfaction of the economic wants to man in ancient times was a comparatively simple matter, as his wants were simple and limited and did not involve the cumbersome process which is a characteristic of the modern age. Property was owned by the community and not by individuals. Most of the transaction was in the form of barter. Food clothing and shelter provided the main corpus of wants to simulate economic effort. Consequently, economic activity was at low ebb. Economic order was, therefore, more or less static. In the later stages when the tribal society showed signs of development, economic the became manifestly complex. The change did take place, but the expression of ideas took the form of criticism of the existing order. It did not lead to the formulation of new economic theories. Their study is significant is so for as it sheds light on the origin of economic thought. In that time economic thought had a tardy growth.<sup>1</sup>

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### Characteristic Features of Ancient Economic Thought

The foregoing discussion leads us to the following conclusion :

1. The predominance of ethics, religion and philosophy undermined the important of economic ideas and no value was attached to an independent study of economic problems.
2. 'State' was the supreme authority with an all pervasive influence, economic could only develop as a hand-made of political theory.
3. The pursuit of material objects, gratification of sensual desires and the acquisition of wealth were not considered as sources of eternal happiness. Good and moral actions were taken to be the essence of virtue and the summum bonum of life.
4. The value and significance of labour as an indispensable factor of production and the dignity of physical labour were not properly appreciated.
5. The problems of international trade and commerce and of public finance, especially public dept, did not engage the attention of early writers as it was never visualized that these activities would play later, a significant role in the economic development of men.<sup>2</sup>

### Contribution of The Early Thinkers

We shall now discuss the contribution made by the early thinkers to the development of economic thought with reference to the Hebrews, the Greeks.

#### The Hebrews

The Hebrews were a nation of ancient civilization whose history dates back to 2500 B C. The main these of Hebrew education and the chief concern of the Hebrew government was the observance of these laws and commands. In fact, all their activities, including economic relationships, were strictly regulated by these rules of conduct. The code covered important economic problems, like agriculture, industry, usury, monopoly, adulteration, weight and measures, inheritance, property rights, taxation, poverty, labour and wages etc.

In order to appreciate the development of Hebrew economic thought it is necessary to understand how the tribal society transformed itself into a stratified society, although the exact process of change cannot be properly visualized. So long as their society was primitive with its over-simplified organization and limited wants, they could hardly develop, an economic theory which depends to a large extent on social and economic relationships of an advanced nature. As soon as the channels of trade developed the acceptance of wealth started leading to the growth of the Hebrew monarchy, luxury of the court, costly were and a life given to hedonistic pleasures. This in its turn led to social inequalities with denial of opportunities of economic betterment to a vast section of the community.<sup>3</sup>

### Economic Thought of the Hebrews

The economic ideas of the Hebrew prophets as expressed in their commands and laws can be summarized as follows:

1. **Usury of Interest** : Although the prophets did not use the term 'interest' they prohibited the 'usury of money, usury of victuals, usury of anything that is lent upon usury.' If the thing accepted in return was more in value than what was given to the borrower, it was considered to be an act of usury. This rule was modified in the times of Solomon when charging of interest at low rate was justified.<sup>4</sup>
2. **Commerce And Just Price** : Both the Hebrews and the Hindus expressed great care in formulating laws against false weights and measures and adulation of articles consumption. The Hebrews developed the basic concept of just price in its rudimentary form.
3. **Labour**: The Hebrews regarded all kinds of labour as dignified, but the pride of place was given to agricultural labour. The chief laws concerned the payment of daily wages, protection to workers and penalties for those who violated or flouted the rules.<sup>5</sup>

**The Greeks** - The Greeks were the first to develop an economic theory but there also it appeared in the form of 'incidental observations, thrown off in the pursuit of a more worthy end'. In spite of the Greeks being the pioneers in many branches of knowledge, they did not contribute much to the growth of economic ideas. This can be attributed to two important causes. Firstly, religion developed under the patronage of the state and no line of demarcation was drawn between ethics and politics. Economics was also subservient to ethics. Secondly, the ancient world was, as a whole, founded on a system of caste distinctions and Athens was no exception to this.<sup>6</sup>

### Economic Thought of Great Greeks Writers:

**1. Plato (427-347 B.C.)** : Plato was born on in Athens. He was essentially an aristocrat and looked at democracy with disapprobation and derision. His economic teachings are incidental to the theories of politics and ethics. The Republic and the Laws are the most important sources of his economic thought. In his earlier works he espoused communism, but in his later works he abandoned it in favour of a more realistic approach to economic life.

**Economic basis of The Origin of The State**: Plato traced the origin of the State to economic, considerations. He based his theory on the simple proposition that man his wants and he cannot satisfy all his wants by himself and therefore he produces one thing and exchanges it for another. This was an important step towards the recognition of the value of economic analysis.

**Division of Labour** : Plato was really a precursor in so far as concept of division of labour is concerned. By 'division of labour' the simply meant the

division of employments or professions as an aid to social organization.<sup>7</sup>

**Value :** Plato considered value as an inherent quality of the product, though his views were not very explicit in this regard. According to him a man should not attempt to raise the price, but simply ask the 'value'.

**Money And Interest :** Plato recognized the value of money as a medium of exchange. But he did not favour the idea of allowing gold and silver to be used by the common man. As regard interest, he thought that neither should interest be given nor the principal or a loan repaid.

**Industry And Agriculture :** Like the Hebrews, the Greeks too, considered agriculture as most desirable occupation.

**Riches And Poverty :** Plato decried riches as well as poverty. To him riches made a man indolent and careless, while poverty led to inefficiency, and did not allow the full use of craftsmanship and skill.<sup>8</sup>

**2. Aristotle (384-322 B.C.) :** Aristotle was born at Stagira and was a pupil of Plato. After the death of his parents at the age of seventeen, he went to Athens and joined the school of Plato. He was a thinker of extraordinary power. Although, he did not write any separate treatise on economics, many of his discussions were centered round economic problems.

**Origin of the State:** According to Aristotle, the origin of the State is to be explained not in terms of economic needs and their satisfaction, but as an outcome of the natural instinct of man to associate with his fellow beings. Man is a social animal and the state is a creation of nature.<sup>9</sup>

**Plato's Communism Criticized :** Aristotle did not fall in line with Plato in so far as the community of wives and property was concerned. While his comments on the community of wives may not interest students of Economics, his views on the questions of the common ownership of property are worth nothing.

**Inheritance And Population:** Aristotle's ideas regarding division of labour, inheritance and population were more or less the same as those of Plato. Like Plato, he believed in class distinction. He accepted 'slavery' as a natural institution.

**Scope And Definition of Economic :** Aristotle tried to develop a theory of economics while discussing the elements of household management. There were two elements, viz. economic (oikonomik) and chrematistics (chrematistik) - the former being chiefly concerned with the art of consumption of wealth in the satisfaction of wants and the latter with the art of acquiring wealth either by money making or by exchange. Chrematistics are of two types - natural and unnatural.<sup>10</sup>

**3. Xenophon (c 434- c 355 B.C.) :** Xenophon was the third in the chain of the great Greek writers. His economic ideas are mostly contained in Economics and the Ways and Means to Increase the Revenues of Athens. In this Cyropaedia, we find an instructive discourse on 'division of labour'.<sup>11</sup>

**Wealth:** The economic presents a remarkable analysis of wealth. To him, a man with simple tastes is wealthy and that man who possesses a great of money, but has to settle many claims and feels always worried on that account is not.

**Primarily an Agricultural Writer :** In his writings, Xenophon was primarily concerned with the problems of agriculture but the methods suggested by him for increasing the revenues of Athens bore a marked similarity to the views later expressed by the Mercantilists.

**Factors of Production:** According to Xenophon there were only two factors of production - land and labour. He said that agriculture supplies good things in plenty, but "she suffers them not to be won without toil".

**Law of Returns:** Xenophon showed an understanding of the operation of the law of returns. He held that agriculture was an industry subject to the law of diminishing returns while silver mining yielded increasing returns.<sup>12</sup>

**Conclusion:** -In short we can say that there are important differences between the economic ideas of Hebrews and Greeks. Although both were similar in Emphasizing the state, and the ethical point of view. Both were conservative and undemocratic. But the Greeks were more concerned with the individual going further in the analysis of the state into citizens. Next important of all, Greeks were more rational. Thus the writings of Hebrews and Greeks mark a great step in advance in Economic method, as well as in scope and depth of analysis.

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## 4

## Hindu Ideology Regarding Temple Construction of Central India During Early Medieval Period- With Special References To Khajuraho Temples

\*Dr. Vinay Shrivastava

### Abstract

*Khajuraho is known for its ornate temples that are among the most beautiful medieval monuments in the country. These temples were built by Chandella rulers between 900 A.D. to 1130 A.D. In general a sublime idealism combined with a highly developed sense of rhythm and beauty characterizes the Chandella sculptures, and there are Vigour and refinement in their design and execution. The Bundelkhandi art is characterized by the display of exuberance, emotion and ornamental decoration exhibited by the art of succeeding ages.*

*Magnificent temples with curvilinear Sikhara which are found all over Northern India are amply illustrated by a large group of Khajuraho temple. They are also well decorated with Sculptures from top to bottom. While retaining the essential characteristics, infinite charm and variety are bestowed to Sikhara by introducing modification of forms and ornamentation of Sculptures. As in other decorative ornaments on the body of Sikhara consists of miniature Shikara in the Khajuraho temples, with the miniature once developing in to small independent temples around the principal one with the Passage of time.*

**Key Words :** Moksha, Purusha, Prakriti, Chadya, Jagati, Chajja, Nagara, sandhara, Ardha –Mandapa, garbha-grah, Pradaksinapatha, Mahisasuramardini

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## I

In India conformity to tradition and orthodox adherence to precedents is essentially a matter of consciously cultivated discipline.<sup>1</sup> It is more true so far as the Hindu Religious architectural activities are concerned, “ *Nothing that is seen on the temple is left unsaid in the verbal tradition nor is any of the detail arbitrary or superfluous.*”<sup>2</sup> The practice of temple building in our country is an age old tradition. Even the modern temples are built in accordance with the Sastric injunctions.<sup>3</sup> There might be ramifications, different modes in expressions, development of local verities with distinct local stamp on them and elaboration of their shapes.<sup>4</sup> But one thing is common in the temples of all ages, of all sizes and of all places in India that the construction was guided and controlled by certain fundamental principles.<sup>5</sup>

The decline of Gupta Age by the end of sixth century witnessed the birth of a paramount power in north India under the Vardhanas of Thaneshvar, Harshvardhanas, the prominent ruler of the dynasty, however, for the most part of his life ruled from Kannauj.<sup>6</sup> Soon after them, i.e. by the second half of the seventh century, smaller kingdoms emerged in north, central and north –western India.<sup>7</sup> These royal houses played a very important role in the future development of Nagara style of temple architecture which was introduced by the Guptas in the fifth-sixth centuries.<sup>8</sup> The major dynasties that flourished at different periods of time between seventh and eleventh centuries, and which gave immense patronage to temple building activities, were the Gurjara Pratiharas, the Kalchuries ( Eight-Thirteenth centuries) , The Parmaras( Ninth- Fourteenth centuries), The Solankis ( Tenth- Thirteenth) centuries) and the Chandellas( Tenth – Thirteenth) centuries. They individually and collectively contributed greatly to the growth of the *Nagara* architectural tradition but with regional variations.<sup>9</sup>

## II

The Chandelles are known in Indian history not so much for any great empire but for art, architecture and literature. In fact, at one time they were feudatories of the Gurjars- Pratiharas, but became independent by the tenth century. Their capital city of *Khajuraho* witnessed the zenith of central Indian temple architecture with magnificent temple of artistic and architectural excellence.<sup>10</sup>

*Khajuraho* is known for its ornate temples that are among the most beautiful monuments in medieval history. These temples were built by the *Chandelle* rulers between A.D. 900 and 1130.<sup>11</sup> The first recorded mention of the *Khajuraho* temples is in the account of *Aby Rihan -al -Beruni*, A.D. 1022 and the Arab traveler Ibn Battuta.<sup>12</sup>

Most of the *Khajuraho* temples were built of high quality sandstone in different hues ranging from buff to pink or pale yellow. It was quarried at Panna on the east coast of River Ken nearby.<sup>13</sup>

*Khajuraho* temples are famous for their Nagara- style architectural symbolism

and their erotic sculptures.<sup>14</sup> There is iconographic symbolism embedded in the arts displayed in *Khajuraho* temples.<sup>15</sup> Core Hindu values are expressed in multitude of ways. Even the Kama Scenes' when seen in combination of sculpture that precede and follow depict the spiritual themes such as "Moksha" in the words of 'Stella' Kramrisch'-1976-"This state which is like a man and women enclose embrace" is a symbol of Moksha" final release or reunion of two principles the essence (*Purusha*) and the nature (*Prakriti*).<sup>16</sup> The *Khajuraho* temples represent one expression of many forms of arts that flourished in Rajput Kingdoms of India from eight through tenth century A.D.<sup>17</sup>

However, some early temples like the *Chausath- Yogini, Lalaguan- Mahadeva* and Brahma temples were built either wholly or partially of granite also.<sup>18</sup> Their architecture also has some element of the Pratihara temples of the earlier period. For instance Lalaguan and Brahma temples like so many earlier Pratihara temples consist of a stepped pyramidal superstructure and shallow portico in the form of an ardhha- mandapa raised over a plain platform. The wall is divided into registers below the entablature or parapet, i.e. cornice (*Chadya*).<sup>19</sup>

### III

The *Chausath- Yogini* temple of Khajuraho dedicated to sixty four goddesses, oriented on a north east, south-west direction, is among the oldest temples of Khajuraho, probably belonging to the late ninth century CE. It is the only temple complex of Khajuraho built entirely of granite.<sup>20</sup> The temple complex is raised on a high *Jagati* built of huge blocks of granite. Originally sixty five shrines of this rectangular temple complex opened to the central courtyard. At present, there are only thirty four smaller shrines in this complex. The square shrines, built of dressed stones, have monolithic doorjambs and lintels. They are surmounted by the embryonic forms of *Nagara Sikhara*.<sup>21</sup> Another temple depicting the early stage of the central Indian *Nagara* style is Brahma temple. It is originally dedicated to Vishnu as is indicated by the *LalataBimba* on the lintel of the sanctum doorway. The temple stands on a high *Jagati* (Platform) The *Jagati* is plain with twelve prominent mouldings. The temple consist of a small *GarbhaGraham* fronted by the mukha- mandapa (Entrance porch), the latter is now completely lost. The bada of the temple is built of granite but the *Sikhara* is of sandstone.<sup>22</sup> The temple wall is devoid of any decoration. Externally, the shrine is cruciform with ratha projections on each side. The central ratha projections on the north and south contain latticed windows. The *Garbha graham* is surmounted by the stepped pyramidal *Sikhara*.<sup>23</sup> This temple has a simple plan and design. Its *Sikhara* is made sandstone and the body of granite.<sup>24</sup>

It is mistakenly called Brahma temple on account of a four faced linga now enshrined in the sanctum, but it must have originally been dedicated to Vishnu as shown by his figure carved on the lintel of the sanctum doorway It is the modest structure, comprising a sanctum and a porch, the latter now completely lost and

the former roofed by a pyramidal *Sikhara* of receding tiers of *pidhas*, crowned by a prominent bell member.<sup>25</sup> The sanctum is cruciform externally, with projections on each side and square internally, resting on 12 plain pilasters of granite. The projections on east contain the entrance and that on the west is pierced with a smaller doorway, while the latest projections on the remaining two sides contain latticed windows.<sup>26</sup> Except for the boldly modeled figures of the Brahmanical trinity on the lintel and of Ganga and Yamuna at the base, its doorway is unornamented. Its *Jangha* or wall, divided into two registers, is also plain. Despite some difference in details, this temple belongs to the same structural phase as the *Lalaguan- Mahadeva*, with which it shares a common plan, design, decoration and building material. The temple is consequently assignable to C 900.<sup>27</sup> In course of time temples with more architectural members and artistic elements appeared at *Khajuraho*. There are temples with *urahrnga*, equivalent to the Orissan *Anga* or subsidiary *Sikhara*, built around the main *Sikhara*.<sup>28</sup> Such *Sikhara* were classified as of *Sekhari* style. Similarly, there are temples of *nirandhara* type temples will not have a *Pradakshinapatha* or circumambulatory passage around the *Garbha graham* whereas in the *sandhara* type there is a circumambulatory passage around the sanctum. The *sandhara* temples have the famous balconied windows with *Chajjas / chadyas* (sloping sun- shades) , projecting from the main body of the temple which are the most important characteristic feature of the *Khajuraho* temples.<sup>29</sup> These balconies like the antechambers or sideways, extending *mandapas*, have the decorated short pillars and projecting *Chajjas*. On plan it becomes a cross. It may keep on repeating as one move from the *ardha- Mandapa*, *mahamandapa*.<sup>30</sup>

The largest and the typical *Nagara* style temples at *Khajuraho* are the *Lakshmana, Vishvanatha and Kandariya Mahadeva temples*. These are *Panchayatana* temples i.e. main shrine with four subsidiary smaller shrines at its four corners standing on one and the same platform. <sup>31</sup> They all however share some common features in their plan and elevation. The horizontal axis lies to the east-west direction with many halls or *mandapas* standing on a common *adhithana* aligned in a single axis. However, each compartment or *mandapa* has its own superstructure or *Sikhara*.<sup>32</sup> As one enters into the temple through an elaborately carved *makara-torana*, the first hall, and known as the *Ardha -Mandapa* provides *kaksanas* (Seats with back rest) on its side meant for the devotees to take rest on them. The *ardha- mandapa* is open on three sides and its pillars support the roof and the overhanging *Chajja*, (eaves or sun-shade). The *Ardha -Mandapa* opens into a larger *mandapa*. This *mandapa* also has opening and *kaksanas* on both sides and pillars supporting the roof.<sup>33</sup> These opening provided ample light and air to the interior. The *mandapa* opens into the *mahamandapa* which is an enclosed hall with projecting balconies attached on both lateral sides. These balconies are accessible from the *mahamandapa*. These added balconies provide the cross shape ground plan to the *mahamandapa*.<sup>34</sup>

There was an older tradition of architecture in granite at *Khajuraho* and the tradition from granite to sandstone must have been accomplished gradually.<sup>35</sup> Further on a comparative study of the significant details of architectural design, the style and modeling of sculptures and the development of the decorative motifs and ornaments on the Khajuraho temples, together with available inscriptional evidence may be divided into two broad groups viz., (1) the earlier, consisting of chausath yogini *Lalguan- Mahadeva, Brahma, matagesvara* and *Varaha* and (2) the latter, comprising the rest.<sup>36</sup>

#### IV

The largest and the typical Nagara style temples at Khajuraho are the *Lakshmana, Vishvanatha and Kandariya Mahadeva* temples. These are Panchayatana temples i.e. main shrine with four subsidiary smaller shrines at its four corners standing on one and the same platform.<sup>37</sup> They all however share some common features in their plan and elevation. The horizontal axis lies to the east-west direction with many halls or mandapas standing on a common adhisthana aligned in a single axis. However, each compartment or mandapa has its own superstructure or *Sikhara*.<sup>38</sup> As one enters into the temple through an elaborately carved makara-torana, the first hall, and known as the *Ardha -Mandapa* provides kaksasanas (Seats with back rest) on its side meant for the devotees to take rest on them. The *ardha- mandapa* is open on three sides and its pillars support the roof and the overhanging *Chajja*, (eaves or sun-shade).<sup>39</sup> The *Ardha -Mandapa* opens into a larger mandapa. This mandapa also has opening and kaksasanas on both sides and pillars supporting the roof.<sup>40</sup> These opening provided ample light and air to the interior. The mandapa opens into the mahamandapa which is an enclosed hall with projecting balconies attached on both lateral sides. These balconies are accessible from the mahamandapa. These added balconies provide the cross shape ground plan to the mahamandapa.<sup>41</sup>

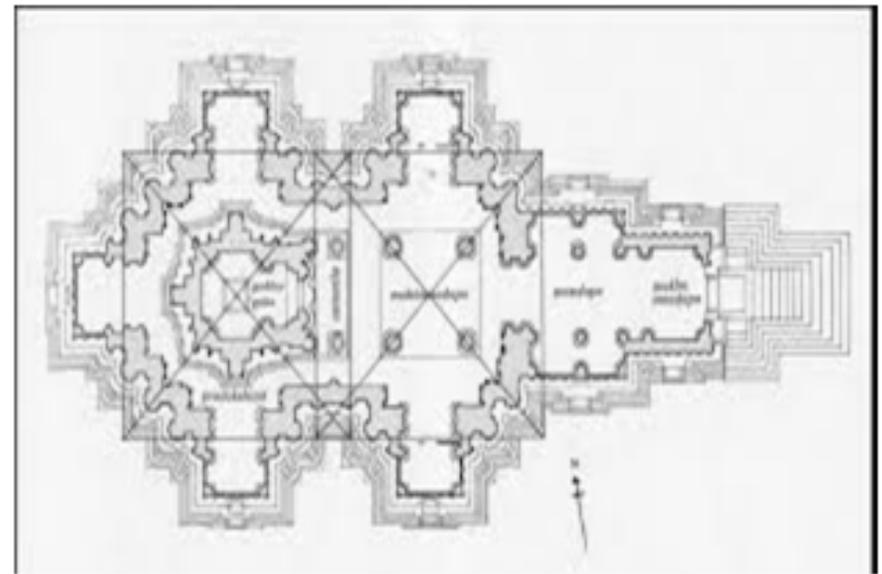
At the center of mahamandapa there are four columns that support the architraves and the ceiling the *garbha-grah* (गर्भ-गृह) of these larger temples, of what is called *sandhara* (सन्धार) type, i.e. one with circumambulatory passage or *Pradaksinapatha* (प्रदक्षिणापथ) round the sanctum or *garbha-grah*, is therefore, not to closed end of the temple.<sup>42</sup> These *sandhara* sanctums were also provided with outward projecting balconies on their three sides. This gives the plan the shape of a double-arm, what is generally called "Latin Cross," a form of cross in which tree upper arms- the top and the side ones are of equal length only the lower arm is longer than the rest.<sup>43</sup> The balconied windows and the kaksasanas provide sufficient air and light to the *Ardha-Mandapa, Maha-Mandapa* and the *Pradaksinapatha* so that the devotees will not get suffocated inside the temple.<sup>44</sup> Aesthetically and functionally, these elements made the temples get rid of not only the monotonous heavy and closed look but also the mysterious darkness surrounding of the end part of the temple, i.e. the *GarbhaGraha* (गर्भ-गृह). small

and narrow vestibule or *Mandapa* (मण्डप), the place up to which the devotees could go and have Darshan of the deity from close quarters.<sup>45</sup>

Contrary to the Orissian temples which are as a rule plain the interior of the *Khajuraho*<sup>46</sup> (खजुराहो) temples are richly caved with beautiful sculptures.<sup>47</sup> The walls, the pillars, the pilasters, the main entrance, the doorway of the sanctum as well as the splayed- out half-height walls of the balconies, which carried the seats for the relaxation of the visitors, are the virtual art-galleries of our museums, a lot to see and enjoy and also learn in the terms of iconography of goods and goddesses besides geometric and floral motifs.<sup>48</sup>

#### V

#### Kandariya – Mahadeva Temple



This Siva temple is the largest and the loftiest monument of Khajuraho, measuring about 30.5 meters in length and height and 20 meters in width, excluding the platform.<sup>49</sup>

Its mature plan and design, its grand dimensions and symmetrical proportions, its superb sculptural embellishment and architectural elaboration, all mark it out as the most evolved of the central Indian building style and one of the most sublime creations of Indian architecture.<sup>50</sup> The grand *Sikhara* is decorated with an ascending series of 84 smaller replicas of itself. It is a lofty and intricately ornamented pile, somewhat restless in movement but unified in theme and design.<sup>51</sup>

Like the other fully developed temples of Khajuraho, this temple consists of an entrance porch, mandapa, mahamandapa with lateral transepts, vestibule and

sanctum enclosed by an ambulatory with transepts on the sides and the rear.<sup>51</sup> But what distinguishes Kandariya Mahadeva temple from the others is that it presents each constituent element of the plan and elevation on a grand scale and with considerable elaboration of design and ornamentation. Further, it has an extensively indented plan with the largest number of projection and recesses, which are rhythmically carried upon the elevation.<sup>52</sup>



**Kandariya Mahadeva temple**

Kandariya Mahadeva temple is the only temple of Khajuraho where the platform shows projection on the lateral sides and the rear corresponding to the projection of the transepts, again, of all the Khajuraho temples, it has the loftiest basement with the most numerous and elegantly ornamented moldings which include two rows of processional friezes teeming with elephants and horses, warriors, hunters, acrobats, musicians, dancers, devotees, and miscellaneous scenes of erotic couples.<sup>53</sup> The largest number of sculptures of alluring beauty appears of the tree bands of its wall, an animated array of gods and goddess's Mithuna and surasundaris can be seen on the projection, with Vyala and nagis rampant in the recesses.<sup>54</sup>

The interior of *Kandariya-Mahadeva* temple is largely similar in design to that of the other developed temples, but is more spacious and gorgeous with a wealth of carving and sculptures. *Kandariya*, for instance, is the only local temple with two makara-toranas, both of exquisite design.<sup>55</sup>

The sculptures on this temple are conspicuously more slender and taller than others and show the richest variety of 'Apsaras' in lively postures. Exhibiting mastery in the tendering of female contours, these sculptures represent the high watermark of artistic excellence in Khajuraho.<sup>56</sup>

As this temple was anticipated by *Vishvanatha* temple a completed c. 1002, it may plausibly be assigned to the latter part of vidyadhara's reign, c.1025-50. Support is lent to these suggestions by the discovery of a short epigraph on a mandapa pilaster of this temple motioning a king called verimda, believed to have been another name for Vidyadhara.<sup>57</sup>

## VI

### Chausath-Yogini Temple

Early in ninth century a vigorous Rajput clan advanced to Bundelkhand, found a commodious locale and established a vibrant Kingdom, the Chandella dynasty. There at Khajuraho the constructed a series of truly magnificent and imposing monuments. One of the oldest of these temples at this famed site is the Causatha Yogini Sanctuary.<sup>58</sup> It is dedicated to the Goddess Kali in the form of Durga-Mahisasurmardini.<sup>59</sup> Only about half of these large monuments remain standing today. Unlike the other temples of Khajuraho group, the Sanctuary is constructed of hard, durable granite. The three dimensional, exuberance found in the other Chandella temples of *Khajuraho* is lacking here, in the Causatha Yogini Sanctuary, due undoubtedly, to the employment of the hard, unyielding granite.<sup>60</sup>

The Causatha Yogini Sanctuary is a hypaethral temple in the form of a rectilinear trapezium, or irregular quadrilateral. It is unlike the other three hypaethral temples in India dedicated to the sixty four yoginis which are circular, en plan-i.e. the Causatha Yogini temple near *Hirapur*, the *Causatha Yogini temple* near *Ranipur-Jhariyal* and the Causatha Yogini temple near in Bheraghat, Jabalpur.<sup>61</sup> The Sanctuary faces north-east and consists of twenty two shrines along the southern wall, facing southwards. Ten shrines face westward on the eastern, entrance wall in the western wall are another ten shrines, separated by a larger central shrine which contains the image of Durga- *Mahisasurmardini*. These face the entrance across a vast, unroofed courtyard. Each of the sixty four shrines is topped by a rectilinear, truncated tower.<sup>62</sup> The interior space of the shrines is small; hardly enough space for a single individual and holds an image of a yogini. The whole rests upon a rough, battered platform.<sup>63</sup>

The *chausath yogini* temple is made of coarse granite is the earliest building in *Khajuraho* datable to the last quarter of the ninth century A.D. standing on a lofty terrace, it is an open air quadrangular structure of peripheral shrines, of

which the one in the back wall, facing the quadrangular structure of peripheral shrines, of which one in the back wall, facing the entrance is the largest and constitutes the main shrine.<sup>64</sup> The shrines are tiny cells roofed by curvilinear sikhara of elementary form. A few simple moldings' on the faizade are all the decoration that the temple display, it reveals some basic traits of the *Khajuraho* style, such as a lofty terrace and a wall divided into two registers.<sup>65</sup>

*Chausath yogini* temple is the earliest building at *Khajuraho* and is situated on a low granite outcrop to the south-west of the Siva sagar tank. In a fairly ruined



### Chaushath yogini temple

condition now this temple is made of granite and displays a marked simplicity of plan and design.<sup>66</sup>

However it shares some of the characteristics of the typical *Khajuraho* temple in that it stands on a prominent platform, 5.4 meters high and its jangha or wall is divided into two registers.<sup>67</sup>

The temple is planned as an open air quadrangle with cells around it. Originally there were 67 of these peripheral shrines, of which only 35 have survived. Each cell severely plain and roofed by a curvilinear sikhara of an elementary form. The shrine at the centers of the rear wall of 10 cells, directly facing the entrance, is the largest and constitutes the main sanctum.<sup>68</sup>

A few simple moldings on the facade are all the decoration that the temple displays'. *Khajuraho* *chausath-yogini* temple is perhaps the oldest yogini shrine in India. it is also unique among yogini temples in that it is quadrangular and not circular on plan' and its main shrine is situated against the back wall and not in the center of the courtyard.<sup>69</sup>

Three sandstone images, representing Bahmani, mahesvari and *Mahisasuramardini*, have survived and are now in the local sit museum of the ASI. Massive and rather squat in form, they are among the oldest sculptures of *Khajuraho*. The latter two are inscribed as mahesvari and hinghalaja.<sup>70</sup>

The evidence of the sculptural and architectural styles coupled with the early paleography of the short labels on the images, indicates that the temple can probably be dated to the last quarter of the 9<sup>th</sup> century.<sup>71</sup>

The Bundelkhandi art is characterized by the display of exuberance, emotion and ornamental decoration exhibited by the art of succeeding ages.<sup>72</sup>

Magnificent temples with curvilinear *Sikhara* which are found all over Northern India are amply illustrated by a large group of *Khajuraho* temple.<sup>73</sup> They are also well decorated with Sculptures from top to bottom. While retaining the essential characteristics, infinite charm and variety are bestowed to *Sikhara* by introducing modification of forms and ornamentation of Sculptures.<sup>74</sup>

Except the *chausath yogini*, which is made entirely of granite, the temples of the earlier group are normally built partly of granite and partly of sandstone.<sup>75</sup> These are small structures, each consisting of square sanctum, roofed by a pyramidal superstructure of receding tiers, very constricted vestibule and a porch resting on two pillars and two pilasters, the vestibule and the porch have survived only in the matangesvara, is the largest and perhaps the latest example of its group and is constructed of sandstone.<sup>76</sup> The Varaha shrine, which is a pavilion, built of sandstone also belongs to the same conception. Although this group is characterized by plain interior and exterior and an austerity of design and ornamentations some of the basic traits of the *Khajuraho* style, viz., the inclusion of two amalasarkas among the crowing ornaments of the superstructure, the division of the wall into two or three horizontal registers and the accentuation and concordances of the main liniments of the plan and the elevation are already conspicuously present there.<sup>77</sup>

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## 5

# Trade, Industry, Markets And The Merchant of Malwa During Fifteenth Century

\*Dr. Asha Shrivastava

### Abstract

*The paper highlights the trade, markets, business community trading centers and way of trading in Malwa during sultanate period. In Malwa internal trade was generally in the hands of Hindus particularly Jain community in fifteenth century after the disintegration of Delhi sultanate a series of independent state were set up in deferent part of the country, Malwa province has one of them. The present paper attempts a study of business community of Malwa way of trading and also important markets, trading centers during the sultanate period.*

### I

Malwa has been a settled land for a very long time. Haihayas Kingdome of Malwa was divided into two parts centered about Ujjain and Mahismati. Towns of Malwa were highly thriving in commerce culture and art and copious trade was carried between the rich Gangetic plains of the north and the west Asian countries through the flourishing parts on the Arabian coast via the important towns like Vidisha, Ujjain, and Mahismati etc.<sup>1</sup>

In fifteenth century after the disintegration of Delhi sultanate a series of independent states were set up in different parts of the country. Malwa province is one of them. Mandu was the capital and for major town during this period, though Dhar and lately Sarangpur also served as the capital for same time, Ujjain, Vidisha, Dhar, Bhojpur, Woon in Nimar, Dumnar near the Chambal, Shujahalpoor, Mandsaur, Raisen, Chanderi, Gagrone etc<sup>1</sup>. where other important places. The

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administration system of Malwa during Sultanate period very much influenced by Delhi sultanate.<sup>2</sup>

### I

**The Business Community** – Internal trade in those days was generally in the hands of the Hindus. Among them the Vaisya and Jains were particularly engaged in it. In Malwa a major section of the Vaisya become followers of Jainism and mostly remained engaged in trade commerce. As a business community the Jain flourished from ancient times.<sup>3</sup>

The last quarter of the fourteenth century witnessed the disintegration and decay of the Delhi sultanate and the resultant confusion and disorders proved detrimental to the interest of the trading community.<sup>4</sup>

The establishment of the independent Kingdome of Malwa by Dilawar khan Gauri also attracted the Jain merchants to come to Malwa and encouraged the Jain to come and settle in his Kingdom.<sup>5</sup> Nardev soni,<sup>6</sup> Sangram Singh soni,<sup>7</sup> Jasveer<sup>7</sup>, and Mandan are the main merchant, all these merchant associated with Sultans and his government. Hoshang shah extended his patronage to the Jain who was the principal merchants and bankers of the area. Thus Nardev Soni, successful merchants was the treasure and advisers of Hoshang shah.<sup>8</sup>

Although the ideas of business and trade were instilled in the minds of the children of this section of the Medieval Indian society, from the beginning, their training and education was not neglected. They studied both Hindi and Sanskrit. During the reign of Mahmud Khalji I. Sangram Singh Soni composed *Buddhi Sagar* Granth, it is a book on morals and completed in 1463 A.D.<sup>9</sup>

Mandan another Jain of the Srimal caste becomes well known the reign of Hoshang shah. Mandan was a successful businessman and earned a good deal of wealth through his business.<sup>10</sup> In Malwa the Jain merchants extremely wealthy and spent large sums for the construction of temples.

### II

**Major business products:-** Rich and fertile soil plenty of rainfall with a reasonable amount of human effort is capable of yielding plenty of agricultural produced *Ibn-Battuta*<sup>11</sup> testifies that the region about Dhar produced abundant grain specially wheat. Malwa also produced paddy grain peas, jawar, bajree, moong, urad, linseed and til.<sup>12</sup> Cotton was the important item of produce during this period. Garlic, turmeric and ginger produced in abundance.<sup>13</sup>

Indigo though in comparatively small quantity was also produced in Malwa, *Morinda citrifolia*<sup>14</sup>, the root of which yields excellent red dye was produced in fairly good quantity and was used in the textile industry of Malwa the surplus may presume being sold to Gujarat textile manufacturers Foreign travelers gave extensive accounts about domestic trade in medieval India *Ibn-Battuta* had described Delhi as a major trade Centre. The most superior quality of betel leaves from Dhar in found their way to the markets of Delhi.<sup>15</sup> The forest products honey,

wax teak etc. yielded to the kingdom of Malwa. The hilly regions of Malwa abound in stones of various kinds and of different hues. Marble was available in some of the ranges.

The Kingdom of Malwa at its zenith included such territories which had mines of precious stones, tracts of *Panna* and the territories of *Raipur*, *Ratanpur*, and *Bairagarh*.<sup>16</sup> The mines of course were directly under the control of the rulers of these territories.

In Malwa the art of goldsmith was fairly developed. In the paintings of *Kalpa-sutra*<sup>17</sup>, woman's wearing ornament. The ear rings, tops and bangles are clearly visible. Among the ornaments specially mentioned we find *Jhuna* and *Jhumartali Mahmudshahi*<sup>18</sup>, as ornaments given as presents to the women of the Amirs during the marriage of *Ghiyath Shah*. Utensils of gold and silver were used by the sultans and their Amirs and the richer class of the people. Making of gold foils must have engaged quite a large number of persons and was some things like a cottage industry in Malwa. Drawing fine gold wire to be used in brocade work and kamkhab was another branch of the gold industry.<sup>19</sup>

In Malwa particularly of Mandu the glazed pottery industry had achieved a very high standard and was produced in a fairly large quantity. Blue and yellow painted glazed tiles are distributed throughout the buildings of Mandu that it is evident there was very flourishing industry in glazed earthen ware at Mandu during the fifteenth century and the fine colour the potters were able to produce shows that they were adepts at their trade.<sup>20</sup>

In Malwa the textile industry was also fairly developed. The location of the centers of textile industry is not clear. *Shihab Hakim* mentions that from the records of the state store-keeper he learnt that twelve thousand men and women were presented with noble robes etc. (Tashrifat) on the occasion of the marriage of prince Ghiyath Shah.<sup>21</sup> The quantity certainly indicates that there must have been an establishment where these commodities were produced.<sup>22</sup>

Brocade work (Zardozi) was most common in Malwa. Brocades were used for a variety of commodities. On the varieties of silk cloth like plain silk cloth without any work atlas modern i.e. colored silk cloth and kimkhab i.e. cloth made of fine gold wire and silk. Mu'lam work i.e. making of designs was also prevalent in Malwa. While silk textile and cotton textile both were progressing in Malwa.<sup>23</sup>

### III

**Centers of Trade** - During the medieval period (Sultanate period) the country was prosperous despite the frequent political upheavals. A notable feature of this period was the growth of towns in various parts of the country.<sup>24</sup> This development was the result of the political and economic policies followed by the Muslim rulers. This town grew into trade and industrial centers which in turn led to the general prosperity. During the *khalji period* (Malwa khalji) which lasted from the early fifteenth to the early sixteenth century the economy of the town flourished. This was due to the establishment of a sound currency system based on the silver

tanka<sup>25</sup> and the attention of sultans of trade and commerce. The emissaries of the khalji of Egypt and the embassy of *Abu said Mirza* are clear indications that Malwa had an established reputation outside India. The cause of sending prince *Ghiyath Shah* towards Surat was the information received by Sultan Mahmud that a number of traders who were coming towards Malwa had been plundered by the Muqaddams living on the route of Surat.<sup>26</sup> The instructions to prince Ghiyath Shah were to chastise these miscreants and to teach them a lesson so that in future they might not trouble the traders and travellers. Such a measure certainly was a source of encouragement to the merchant community.<sup>27</sup> Ibn-Battuta a Moorish traveler had (in 14<sup>th</sup> century) visited India during the sultanate period. He had described the teeming markets of the big cities in the Gangetic plains, Malwa, Gujarat and southern India.<sup>28</sup> The important centers of trade and industry were Delhi, Lahore, Bombay, Ahmadabad, Sonargaon and Jampur coastal towns also developed into thriving industrial centers with long population.<sup>29</sup>

### IV

**Journeys For Business** - Trade and big markets were centered in cities, *Ujjain*<sup>30</sup> being a capital city appears to be the destination of all traders big or small. *Mandu*<sup>31</sup> *Chanderi*, *Burhanpur*<sup>32</sup>, *Dhar*, *Mahismati Sironj*<sup>33</sup> were other markets and trade centres.<sup>34</sup> *Ibn-Battuta* observed the prosperous condition of *Chanderi* and speaks of it as a big city with thronged market places.<sup>35</sup> Well-maintained roads linking various parts of the country facilitated domestic trade. The threat from bandits did not in any way affect the flow of goods as merchants travelled in well-armed groups to ensure their security. In Malwa *Mahmud Khalji* paid a good deal of attention to maintenance of law and order in his kingdom. To prevent theft and robbery taking place he had made adequate arrangements but in spite of his safety measures if ever a robbery or theft took place in his kingdom, he immediately made good the loss and rewarded the amount from the village where the crime was committed.<sup>36</sup>

According to *Firishta* in the period of *Mahmud Khalji* well-armed groups to ensure their security where wild animals lived in abundance<sup>37</sup>. *Firishta* accounts to him - 'the highway of Malwa suffered from another danger. These roads at many places passed through regions where wild animals lived in abundance. The tigers and leopards were habitual way-layers and Mahmud issued orders to all his officers that they should make efforts to kill these beasts and also imposed a penalty that after issue of the orders if ever a tiger or a leopard was found in the jurisdiction of any officer, he would be awarded capital punishment. The result of the ordinance was that during his reign and for a long time after his reign. The roads became safe.<sup>38</sup> According to Barossa's account, trade between Gujarat and Malwa was possible owing to the routes established in the area. The road facilitated the exchange of goods between the different parts of the country. The state of Malwa was situated between the river Narmada and Tapti.<sup>39</sup> It commanded the trunk routes between Gujarat and northern India, as also between north and south India.<sup>40</sup> As

long as Malwa continued to be strong, it acted as a barrier to the ambition of Gujarat Mewar the Bahmani and the Lodi sultans of Delhi.<sup>41</sup> The geo-political situation in northern India was such that if any of the powerful states of the region could extend its control over Malwa, it would be well on its way to make a bid for the domination of the center north India.<sup>42</sup> Limboda in Gujarat and Dabhol in Maharashtra were major trade centers which linked the northern and southern halves of the thought Malwa of the country.<sup>43</sup> River routes also facilitated trade between different parts of the country. Boats carrying goods used to ply on the Indus and the Ganges, some of the merchants had their own large boats.

The production of textiles was also improved by the introduction of the spinning wheel. Cotton could be claimed faster and better by wider use of the cotton carders' bow (dhunia). The earliest evidence for the device found in *Miftahul-fazal* written in Mandu in 1469 A.D.<sup>44</sup> Indian textiles had already established their position in the trade to countries on the Red Sea and the Persian Gulf.<sup>45</sup>

In Malwa the textile industry was also fairly developed. Silk and cotton textile was progressing in Malwa. *Shihab Hakim* has mentioned musawar-protected work and Bareilly among the high class cotton cloths.<sup>46</sup> He has also mentioned another variety of cotton cloth as *Jama-i-Hindi*.<sup>47</sup>

## V

**Markets** - Malwa has been a province of Delhi for about a century, after political disintegration of the Sultanate of Delhi and as such the sultans of Malwa established the systems of the parent empire as their model. When *Dilawar Khan* founded the Kingdom and for the administrative organization he looked towards the system of Delhi. The information regarding the state markets is so scanty that it is well-nigh impossible to say anything precisely about the market origination of the state. But some travelers give some accounts of markets of Malwa state. William Finch writes - Ujjain is a fair city.<sup>48</sup> Sarangpur<sup>49</sup> (south west side) is a fair town where houses are made of fair turban and good linen.<sup>50</sup> Sironj<sup>51</sup> the great town where are many betel gardens. *Ibn-Battuta* gives an account of Dhar<sup>52</sup> which is the chief city of Malwa, and observed the prosperous conditioners of Chanderi and speaks of it as a big city with thronged market places.<sup>53</sup>

Travellers use words 'faire' its means - an event held to sell and promote goods. These words indicate that in medieval period Ujjain, Sarangpur, Chanderi, and Dhar were big cities with developed markets.

Market was the usual area of exchange, there were general markets' bazaar<sup>54</sup> and specialized markets searches.

**Mandi**<sup>55</sup> - Which was wholesale market usually for provisions or grain named after the chief commodities sold or after its founder<sup>56</sup>

**Nakasha**<sup>57</sup> - Which was a daily market where at Agra among other things cotton goods were also sold.<sup>58</sup>

(a) **Katra**<sup>59</sup> - defined as an enclosed market, named after the article sold there or

its founder.<sup>60</sup> also appears to have been a word in the city. In big cities their number used to be quite large. Jaunpur is said to have had fifty two bazaars and the same number of mandis<sup>61</sup>. Numerous shops - *hai*<sup>62</sup> *fari*<sup>63</sup> were kept in the market for daily business and were also used to impart practical training in the businessman's arts to the children, as stated above. But sometimes the small traders had to go round selling their wares in the beginning this required hard labour but once established it could be easily managed through agents.

**One Specially Types of Markets** established by *Ghiyath shah* haram<sup>64</sup> The Sultans of Malwa *Ghiyath shah* was especially fond of women and filled his seraglio with beautiful slave girls and daughter of Rajas and zamindars. These slave-girls were not left idle in the seraglio. They were turned in different arts and profession according to their aptitude and talent and employed according to their proficiency. Some of the slave girl's supervision extended to the field of receipts and expenditure accounts of the country and the supervision of the various 'karkhanas'.<sup>65</sup>

Thus that his seraglio consisted of officers of court embroiders soldiers and followers of all crafts and callings.<sup>66</sup> For supplying provisions and other articles of luxury *Ghiyath shah* had established a market in the harem so that whatever went to the market of the city for sale was also sold there.<sup>67</sup>

The Medieval towns had a miscellaneous population including many nobles and a large class of government officers. Another large section in the town consisted of slaves and domestic servants. Slavery had existed in India as well as in west Asia and Europe for a long time. The position of different types of slaves - one born in the household, one purchased one acquired and one inherited is discussed in the Hindu-Shastra. Slavery has been adopted by the Arabs and later by the Turks also. Slave market for men and women existed in west Asia as well as India. A small number of slaves were also imported from Africa mainly Abyssinia.<sup>68</sup> No clear evidence found related to slave market in Malwa but historian *Nizam-ud-din* says - altogether sixteen thousand slave girls were collected in his harem<sup>69</sup>, these statements clearly indicate that the slave-market fully developed in Medieval Malwa. Slaves were generally bought for domestic service for company or for their special skills. These slave girls were not left idle in the seraglio; they were turned in different arts and professions according to their aptitude and talent employed according to their proficiency<sup>70</sup>, skilled slaves were valued and some of them rose to high offices as in the case of the slaves of *Ghiyath shah*. *Ghiyath shah* collected about sixteen thousand slave girls in his harem. Some of the slave girls were taught the art of wrestling and quite a large number of them were employed as personal body guards of the sultan. *Abyssinian* slave-girls, five hundred in number dressed in male attire and equipped with swords and shields formed one band called the '*Habiwash band*'. Five hundred Turkish slave-girls in Turkish male dress formed the '*Mughalband*' and were armed with bows and wows. He had a thousand of '*Hafizahs*' among his slave-girls.

For his intellectual companionship he trained five hundred slave girls who excelled in the keenness of their intelligence in various kinds of learning.<sup>71</sup>

Collections of large number of slave girls indicate slave markets for man and women existed in provinces of India.

Law and order in this huge establishment was maintained by Ghiyath Shah himself. By his important behavior, he saved his harem from the rankling of jealousy. He treated all of them with such equality that each one of them had every day two silver *tankas* and two '*mans of grain*' and in equalizing this allowance he acted with the greater meticulousness, so that rani *Khurshid* who was the highest of the members of the seraglio and had great love for him and great authority in all affairs, also had two of man's grain by law full weight and two *tankas*.<sup>72</sup>

For supplying provisions and other articles of luxury Ghiyath Shah had established a market in the harem so that whatever went to the market of the city for sale was also sold there.<sup>73</sup>

Although no clear evidence and information regarding the state markets and the market organization of the state but on the two basis – one, the administrator system of Malwa during sultanate period very much influenced by Delhi sultanate and second on travelers account of market of Malwa state and well developed industry made a special goods we have made a conclusion that the market system and way of trading and trading centers are well developed in medieval Malwa during sultanate period.

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## 6

# Social Status of Women In Medieval Punjab

\*Dr. R.S. Gurna

### Abstract

*During the medieval period, the status of women in Punjab was highly pitiable and she was looked upon as a 'misfortune' at the time of birth. The practice of female infanticide was common in the society and various methods including stifling, poisoning and drowning were adopted for this purpose. Dowry system was rigorously observed and the magnitude varied as per the social and economic status of the parties. During this period, the practice of 'Sati' was prevalent and considered something highly sacred. During the mughal rule, the Delhi rulers especially Akbar and his successors tried to vain this practice but failed to eradicate completely. The Sikh Gurus raised their voice against this barbaric customs of the society. After demise of husband, the life of a widow was very miserable in society and re-marriage was generally not allowed. The present study throws light on the social status of women in medieval period Punjab and also highlights the slow but progressive change towards the end of this period.*

**Keywords :** *women, medieval, Punjab, dowry, 'sati', infanticide, status.*

That country and that nation which did not respect women have not become great nor will ever be in future<sup>1</sup>. During Gandhian era and the decades after Independence, we have seen tremendous changes in the status of women in the society. The constitution has laid down equality of the sexes as a fundamental right. But the change from a position of utter degradation of women to a position of equality is not a simple case of progress of women. The position of women in the society has been very complicated<sup>2</sup>. Historical researches have now established that the women held a position of equality with the men during the Vedic period. The description of the position of women before 300 B.C. shows that they enjoyed a high status.

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But during the medieval period the position of women was pitiable. Popular saying prevalent the society presents the attitude of the society towards women. As a daughter, she lived under the wardship of her father, as a wife under the tutelage of her husband and as a widow under the care of her eldest son<sup>3</sup>. Though theoretically she was considered *Lakshmi* but her birth was not welcomed. Sons were valued more than the daughters. A woman who gave birth to girls consecutively was condemned by her husband. It was considered necessary that an acceptable bride must have sons as her off-spring<sup>4</sup>. The one supreme aim of Hindu life was the procreation of male, who alone was spiritually qualified to minister to his father's cares in the next world and saved him from hell<sup>5</sup>. Male child was expected to become a helpmate to his parents. The birth of a son was always welcomed and that of a daughter was looked down upon as misfortune<sup>6</sup>. She had no right in the ancestral property. Even in the royal families of Punjab, the difference was clear and well-marked.

The practice of infanticide was very common in the society. Different methods were adopted to put an end to the life of an infant girl<sup>7</sup>. Stiffing, poisoning and drowning were some of the methods of infanticide. Sometimes she was killed immediately after the birth. The girl child was buried alive and at time she was starved to death or sometimes the starvation was followed by a gulp of milk, which caused severe colic and resulted in death or the child was exposed to weather, hot or cold in such a way that the girl child dies after brief illness. Sometimes the girl child was put into a pitcher, the mouth of which was covered with a thick paste of mud and buried underground<sup>8</sup>. In some cases opium was administered to newly born girl child or a pill made of *Bhang* was placed on the upper jaw of the infant's mouth, where it became softened with the Saliva and went into the body of child causing her death<sup>9</sup>. Sometimes the naval string of a new born girl was placed in its mouth which caused suffocation as a result of which she died. Among the Rajputs mother's breast was smeared with a preparation of the juice of the *Dhatura* plant or poppy, the infant sucked the milk along with the poison. The girls were therefore, neglected, ignored and allowed to rot, and many of them died prematurely<sup>10</sup>. This social evil prevailed among the Rajputs, Khatri and Bedis. The Sikh Gurus raised a voice against the practice of infanticide. During the period under study, female's early marriage became a well-established institution. People adopted the practice of early marriage with a view to escape the risk of their girls losing chastity at the hands of their enemies and foreign invaders. Beautiful young girls were often carried off by the members of the ruling class. The evil of early marriage became so prevalent that the poor parents thought of saving their honour by adopting early marriage of their daughters<sup>11</sup>. The approximate marriageable age was about ten years. Girls were often married before they had attained puberty. However, they used to stay with their parents till the attainment of puberty. Akbar tried to check this practice. The girls did not have freedom to choose their husbands. The decision of the parents was almost binding upon them. They were given away to one or the other party as a part of diplomacy, their likes and dislikes were generally overlooked<sup>12</sup>.

Dowry system was rigorously observed in the medieval Punjab. It had become a matter of great hardship to the poor<sup>13</sup>. Nature of dowry varied according to the economic standard and social status of the parties concerned. Sometimes for the sake of dowry, a young man would marry older women than himself. Even the suitability was sometimes ignored by the parents at the cost of rich dowry. Sikh Gurus condemned the dowry system. But the dowry system seems to have been absent among the *Brahmans* of those days. After marriage the girl lived in the joint family of her husband, where she was under the control of her mother-in-law. She had to please all the members of her husband's family by doing every possible domestic service. She would not take meal until her husband had taken. She would also perform periodical religious and social functions<sup>14</sup>. The position of women with regard to her husband was that of a dependent in honourable subordination. In the Hindus, no good deed would be performed by men in the social state without the presence of the wife, whom they have styled the half of men. Great respect was paid to pregnant women. People prayed for her health and safety<sup>15</sup>.

*Purdah* (Veil), popularly known as *Ghoonghat* which means to cover or hide face or body from the outsiders became a common feature during the medieval period. The Muslim women observed *Purdah* with greater rigidity than the Hindu ones. The elaborated and institutionalized form of *Purdah* dates from the advent of the Muslim rule<sup>16</sup>. Proverbs of the time reflected the attitude that a woman must be confined to her homes and hearth. Even within the four walls of their homes they were required to keep their faces hidden in *Purdah*. Women, especially of aristocratic class, strictly practiced *Purdah*. But the practice was not followed as such among the lower classes. Sikh Gurus and saint poets of medieval India did not see any merit in the prevailing customs of *Purdah*.

The practice of *Sati* which means burning of women along with dead bodies of their husbands<sup>17</sup> had been widely prevalent in the medieval period. The *Rig Veda* does not mention anywhere the practice of the burning or burial of widow with their husbands<sup>18</sup>. This social evil was brought into India by early invaders<sup>19</sup>. The belief of entering heaven with her beloved husband gave her incredible energy to dedicate herself for sacrifice. The *Satis* were considered sacred, their last words were believed to be prophetic, their blessings eagerly sought for their curses dreaded<sup>20</sup>. Although the custom of *Sati* was originally restricted to high castes, but it was very popular with the Rajputs. Even betrothed girls had to commit *Sati* on the funeral pyre of their would be husband. The burning of a widow was on the whole, better for her to avoid the life of bitterness and same which awaited her refusal to submit to this ordeal. Because during that time people thought that highest virtue for a woman was to become a *Sati* and therefore, if a widow expressed her unwillingness for it, people began to doubt her fidelity and affection towards her departed husband. So becoming *Sati* was considered preferable because the widow otherwise was ill treated by the society as long as she live. Widows were not allowed to wear long hairs or the ornaments. She lost her standing in the society completely. She had no share in the property of her deceased husband.

During the time of Mughals, the rulers of Delhi especially Akbar and his successors tried to ban this practice, but were unable to eradicate it completely<sup>21</sup>. Akbar, towards the end of his reign, declared *Sati* to be unlawful. The practice of *Sati* is also condemned in Sikhism. In their *bani*, the Sikh Gurus exhorted the people and the women to do away with the barbaric custom. Guru Nanak Dev Ji was the first reformer who condemned the *Sati* and preached against it. Guru Amar Dass strongly condemned the cruel ritual. According to Guru Amar Dass there could not be a more cruel art than to compel or lead a widow to immolate herself. According to C.H. Payne, Guru Amar Dass is chiefly remembered for his vigorous crusade against the practice of *Sati*.<sup>22</sup> Fifth Guru Arjun Dev also criticizes the *Sati*. But the practice remained continued, even after the demise of Maharaj Ranjit Singh, his wives practiced *Sati* in the mid of nineteenth century.

After the demise of her husband the condition of widow was very miserable in the society and family. Although widow's remarriage was permitted amongst the Muslims, but the widows were given the status of second rate wife<sup>23</sup>. Amongst the Hindu, widow's remarriage was generally not allowed during the medieval period, except in the lower classes. In case of husband's death it was deemed fit to get the widow married either to her unmarried *dewan*<sup>24</sup> or *jeth*<sup>25</sup>. The Hindus and the Sikh *Jats* followed a simple ceremony for the widow remarriage called *karewa* or *chaddar pauna*. A white sheet was thrown over the widow's head by a man, which signified his acceptance of her as his wife. The children of such marriage were regarded as legal heirs. This practice was commonly practiced amongst the *Jats*, so that the landed property remains within the family. Sikh Gurus also favour the idea of widow remarriage. Both among the Hindus and Muslims polygamy was prevalent. Kings and nobles found it a useful instrument in strengthening their political power. The wealthy people kept several wives. Generally a man preferred to have one wife<sup>26</sup>. They used to marry a second time only if their wives were unable to bear a male child or were barren or had died. It was considered harmful for man's health or wealth to keep more than one wife.

There were dancing girls whose number in medieval period was considerable. They exhibited their performances in the main open places in the city. The courtesans and public women had been largely responsible for the growing moral laxity in the society. Prostitution was considered to be a necessary social evil. There are various references to the prostitutes in the contemporary society presenting them as means of a social entertainment. Sometimes widows had to adopt prostitution because of bad conduct of the society towards her. Sometimes dancing girls achieved very high positions with their skill or beauty. Economically the position of Muslim women was much better than that of their counterpart in Hinduism. A Muslim woman acquired a definite share in the inheritance and she had also the right to sell it. She retained this right even after their marriage<sup>27</sup>. According to the Muslim law, the Muslim lady was further safeguarded after her marriage through *mehar*, whereas a Hindu woman had no right to property of her

husband's parents<sup>28</sup>. Thus from the legal point of view Hindu women were reduced to a position of dependency in every sphere of life.

It is also worth mentioning here that the birth of female child was celebrated in many parts of the Punjab. Both among the rich and the poor Punjabis, women enjoyed the authority in the household affairs. Generally Punjabi women performed multifarious duties like the grinding of corn, milking the cows and buffalos, churning butter, cooking food, fetching water and spinning cotton. She had a paramount influence in the household by controlling in every way and preventing her husband from extravagance<sup>29</sup>. The folk tradition presents an ambivalent image of women. If, on the one hand, she was suppressed in the patriarchal social order, then on the other hand, she exercised great authority at home. She was a link between the children and their father. So the social status of women in medieval Punjab varied from time to time, area to area, religion to religion and economic position of the people.

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## Interaction Between Hindus And Muslims - A Comparative Study of Medieval Bihar

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### Abstract

*These mystics were responsible for the spread of Muslim culture among the masses in different parts of the country. The Islamic concept of equality and brotherhood of man greatly attracted the lower classes and brotherhood of man greatly attracted the lower classes of the Hindus who had no access to the temples and were even forbidden to read the scriptures. They were looked down upon and were considered untouchables by the upper classes.*

In the Khangans set up by these mystics the atmosphere was quite different.<sup>1</sup> There was no discrimination between the high and the low. All worked together and dined and slept together. The mystics laid emphasis on the brotherhood and equality of mankind.<sup>2</sup> Many of the mystics particularly of the Chishti order showed a spirit of toleration towards other religions and creeds. They stressed that there was essential unity between different religions.<sup>3</sup> The great mystics poet AmirKhusrau, for example, says: "Though a Hindu is not a believer like me, he often believes in the same God as I do". This broad and cosmopolitan outlook helped in breaking the spirit of mistrust and isolation which honeycombed relations between the various cultural groups of India and paved the way for approachment at all levels, social and ideological. Muslims mystics were not so much interested in the theoretical aspect of Hindu mystics were not so much interested in the theoretical aspect of Hindu philosophy and thought.<sup>4</sup> They were more concerned with the actual practices and the psychological and emotional content of the Hindu religion. It alone would help them to make a direct and effective appeal to the Indian masses. The common medium of expression or dialogue was important for communication.<sup>5</sup>

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It led to the use of Hindi words and the ultimate birth of the Urdu language. The idea of the brotherhood of Islam and equality among its adherents powerfully appealed to the low castes among the Hindus. It led to large scale conversions, particularly in Bengal.<sup>6</sup> The mystics reemphasized the unity of the Godhead and the superiority of the path of devotion over rituals and ceremonial pilgrimage and fasts. It made a great impression on the minds of the Hindu's reformers and thinker's who became the pioneer of the Bhakti Movement which tried to harmonize Hinduism and Islam and find a common meeting ground for the votaries of both.<sup>7</sup> The creeds did away with the of rituals, dogmas, and the external marks of faith.<sup>8</sup> It is not merely a coincidence that most of the leaders of the Bhakti Movement such as Chaitanya, Kabir, Nanak, and Daud did not belong to the upper strata of society."

These mystics and their lines set a high standard of morality and discipline before the public.<sup>9</sup> They raised their voice against vices such as drinking, gambling, slavery etc. Which influenced the general Indian population and was thus instrumental in maintaining the social equilibrium of medieval India.<sup>10</sup>

One finds many instances of the spirit of friendship and comradeship which may be taken to be characteristic features of the Hindu – Muslim social history of the Mughal times. Raja Ram Narayan, an orthodox Hindu never missed his Ekadasi even when on official tour as we find from his own letter. "But his other letters tell us that soon after sighting the Muharram moon, he made arrangements for performing the Muharram ceremonies.<sup>11</sup> The relevant extracts from his letters to Ali Vardi need quotation: Since the first of Muharram, all arrangements concerning the essential ceremonies .of Tazia (Model of the tomb of Imam Hussain at the Karbala), lighting and distribution of food among the poor had been in the Mausoleum of the martyr, Nawab haibat Jung, father of Siraaj-Uddaula.<sup>12</sup> I the child of your slave had appointed Fayaz Ali Khan (a bakshi who once deputized for the Raja at Patna) to look after the affairs and he accomplished by his son and followers, remained present within the area of the mausoleum for one pahar in the day and two pahars after nightfall.<sup>13</sup> due care is taken that every one of the necessary ceremonies such as the keeping of Tazias, offering of prayers, reciting of verses in memory of the Imam and the mourning is observed. I, your slave also have the good fortune of acquiring (religious) merit by visiting the Tazia house. All the people of the city came to pay their respects to the tomb but Mirza Nasser.<sup>14</sup>

The two collections of letters of Lala Ujagerchand Ulfat, Insha -i- Gharib and Insha -i- Ulfat are full of interesting information concerning participation in Jashn-i- Chiragan on the river Ganges (one was arranged by Nawab Fakhr -ud—Daula described by Ulfat in a poem dated 1142) and also in certain festivals and festivities such as Basant, Diwali, Nauroj, Muharram and others. Maharaj Kalyan Singh, the son of Maharaja Shitab Rai who had male issue only from his Muslim Begum was suspected by some to have become a Muslim but he repudiated the charge in two powerful Qasidas one of which began, Kafiram Hindu Nazadam. man Musalman nistam. I am an infidel. I am a born Hindu. I am never a Muslim.<sup>15</sup>

Muslim or Islamic mysticism was really a religious discipline a sort of training to develop the inner spirit and self –control. It was a system of rules for orderly conduct, acceptance of and submission to a guide, and it was a way of life rather than a separate sector dogmatic systematic creed. It arose and developed elsewhere and became an institutionalized organization.<sup>16</sup> Its major orders had their beginning outside India, but the first authoritative and standard work in Persian named *Kashaf –ul-Manjib*, translated by Nicholson under the name of *Islamic Mysticism* was written by Shaikh Ali Hujmiri who came to India (1072 A.D.) and became well – known as *Data Ganj Bukhs*.<sup>17</sup> Khwaja Muinuddin Ajmeri the pioneer of the Chisti order in India, practiced the forty days Chilla or quarantine on his tomb. Abu Baihon Ahmad Al-Beruni, one of the greatest intellectuals produced by Islam, also of the Ghanavid period, though not a Sufi, wrote something about the Sufis and their principles of *Fana* or *baga* and highlighted the view of the highly learned and intellectual Hindus of his time who had something in common with the Muslims and the Sufis especially about the unity of Being.<sup>18</sup> He wrote at some length about the religion, philosophy, ideas and knowledge of the Hindus. One may consider him a sort of precursor and harbinger, foretelling the evolution in the future of a common culture.

Sufism had taken its rise as a reaction against the growing worldliness in the days of conquest as also against the cold rigidity and firmly fixed and established doctrines of Islam.<sup>19</sup> Quietism which meant the tranquility of the spirit and extinction of human will was the form or religious mysticism of the Sufis till the second century A.D. Thereafter philosophical and pantheistic elements crept in largely from outside and shocked the Muslim orthodoxy. The relationship of Sufism with conventional Muslim orthodoxy is as important as that of its relative connection with Hinduism.<sup>20</sup>

There is nothing vague and uncertain about Sufism, its conception of a personal God and of universe and the basic principles it postulated about self (Nafs) spirit (Ruh) and heart (Qalb). The Sufis love God and they have their own ideas concerning union with God, the creative, controlling and sustaining ultimate reality.<sup>21</sup> Sufism was a form of mysticism and an emotional religious system where in the Sufis had specific feelings about control of self, dealing death to worldly desires, to evils and immortal thoughts and conduct, and developing the inner spirit so as to gain spiritual illumination.<sup>22</sup> They had ecstatic experience, visionary raptures, and trances and were known to be adepts in mental concentration. Another characteristic feature of the Sufis was their wide and progressive outlook and their earnest endeavor to assuage and allay the existing feeling of antipathy, mutual misgiving and prejudices between different peoples.<sup>23</sup> They tried in their own way to explain, to settle the problems of the Unitarians and the polytheists so as to pave the way for some sort of rapprochement and establish and restore harmony and friendly relationships between the major communities of Hindus or Muslims.<sup>24</sup>

Among the aims and purposes sought besides devotion to a supreme being which had been introduced by the earlier yogis and medieval Nath Panthis into the atheistic system of Patanjali there were some unmundane matters such as promotion of health, cure of chronic maladies, attainment of power to revive and vivify life. It is, however, these, not seal for research but the spirit of fraternization and friendly feeling which brought the mystical minded Sufis very close to Hindu Yoga ascetics.<sup>25</sup> They were told that the human body was an epitome of the cosmos or the universe considered as a harmonious and orderly system and called by the Sufis *Alam-a-Saghir* (phenomenal world) as opposed to *Alam –i`-Kabir* (the nominal world) or universe possessed of great cult power.<sup>26</sup>

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## Condition of Women In The Times of Guru Nanak Dev Ji

\*Dr. Harjinder Kaur

### Abstract

*Woman is the base of entire social structure God himself praised the women by endowing her attribute of creation. At the time of Guru Nanak Dev Ji, Indian women were severely degraded and oppressed by their society. Widowhood was regarded as a curse and widow marriage was tabooed. Among Muslim communities, women were regarded as object of enjoyment or fun or such they did not occupy a position of equality with men. Women whether of high or low families and castes, whether Hindu or Muhammadan, were dragged by the hair, in the dusty streets, beaten, outraged and forced amid tortures to disclose their hidden jewellery and valuable property. Female infanticide became a well-established institution in the country. Rich people would murder their daughters at birth Guru Nanak's philosophy is for equality for man and woman. He gave her the right of thought, education, worship and right to participate in social and religious life of the society.*

Woman is the base of entire social structure God himself praised the women by endowing her attribute of creation. No religion or sect in India had even taken any steps towards emancipation of women constituting nearly half of the adult population. A woman was never considered fit for independence at any stage of her life.<sup>1</sup> In childhood, a female must be subjected to her father, in youth to her husband, when her lord is dead to her sons, so she must never be independent. She must not seek to separate herself from her father, husband or sons, by leaving them, she should make both (her own and her husband) families contemptible.<sup>2</sup>

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During that period, the position of women was far from satisfactory. She had no right to learning. She was treated like a domestic slave. Female infanticide and sati was very common. Widowhood was regarded as a curse and widow marriage was tabooed. Among Muslim communities, women were regarded as object of enjoyment or fun or such they did not occupy a position of equality with men. In short Indian women were treated like shudras-the out castes of society.<sup>3</sup>

When Babar invaded India, the condition of the people was very miserable. Women whether of high or low families and castes, whether Hindu or Muhammadan, were dragged by the hair, in the dusty streets, beaten, outraged and forced amid tortures to disclose their hidden jewellery and valuable property. Such was the 'Holy War' of Babar for success in which he failed not to invoke the aid of God. The neighboring villages were also treated in the same manner. Sword, fire, rape and rapine spread desolation all around.<sup>4</sup> They were in the hands of the Mughals who had ordered to disgrace them and carry them off.<sup>5</sup> Guru Nanak vehemently protested against bloodshed, plunder and savage behavior of Babur's soldiers invasions on India.<sup>6</sup> At that time Guru Nanak cried in anguish when he saw the people being tortured by Babar and his troops. He said:

*Khurasan khasmana kia hindusatan daraia. Apai dos na dei karta jam kar mugal charaia. Eti mar pai karlane tain ki darad na aia.<sup>7</sup>*

*It means: Having attacked Khuraasaan, Babar terrified Hindustan. The Creator Himself does not take the blame, but has sent the Mogal as the messenger of death. There was so much slaughter that the people screamed. Didn't You feel compassion, Lord?*

There after the status of woman in society remained his deep concern and he tried to give her a proper place in society. According to Guru Nanak Dev Ji both man and woman were equally important for the smooth running of the vehicle of life. Guru Nanak Dev Ji through his holy compositions raised the voice against the injustice done to the women and treated them not only an equal to men but also accorded to them a high venerable position in the society.

*Bhand jammiai bhand nimmiyai bhand mangaG viahu. Bhandahu hovai dosti bhandahu chalai rahu. Bhand mua bhand bhaliyai bhand hovai bandhan. So kio mandaakhiai jit jameh rajan. Bhandahu hi bhand upjai bhandai bajh na koe. Nanak bhandai bahra eko sacha soe.<sup>8</sup>*

*It Means : O Nanak, only the True Lord is without a woman. From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all.*

Women are generally repository of culture. But during this period they suffered most. Young girls were carried off by the member of the ruling class.

This evil became so widely prevalent that the parents thought of three devices to save themselves from this ignominy (1) rich people would murder their daughters at birth. Thus female infanticide became a well-established institution in the country. (2) Early marriage was adopted by one and all. Girls at the age of 5 or 6 were invariably married. (3) Young women, both married and unmarried, were treated rather carelessly. Rough work in the household was assigned to them. They wore coarse clothes.<sup>9</sup>

Muslim invaders from the North-West compelled the parents to marry off their daughters at an early age, even before the age of puberty. The custom in those days did not allow the girls to remain in their parent's home for more than six to eight years after their birth.<sup>10</sup> But the early marriage ruined their health. Due to frequency of child birth, they never enjoyed good health. At an early age they could not understand the meaning, rights and duties of a married woman. So a sense of insecurity raids by the Muslim invaders from North-West compelled for early marriage.

Female infanticide became a well-established institution in the country. Rich people would murder their daughters at birth. The practice of destroying female babies had followed in India (as in several other countries) since early times. This practice was rampant in pre-Mughal and Mughal times and indeed, in the British times up to the middle of the nineteenth century when it was abolished and strictly banned by Britishers.<sup>11</sup> The birth of a daughter was considered to be very depressing and even a shameful happening especially in upper castes and more especially in Rajput houses. Even the religious authorities deplored the birth of a daughter and it was thought to be a source of misery. The Brahmans felt unhappy as they did not get plentiful donation. So the birth of daughter was a curse for whole family.<sup>12</sup>

The birth of a daughter was considered inauspicious. The very silence with which a female child was received was indicative of the disappointment. Even in royal families, the difference was clear and well-marked. A wife who unfortunately happened to give birth to girls in succession was deposed and in some cases divorced. The deplorable custom of infanticide was luckily confined only to a very minor section; mainly the Rajput families.<sup>13</sup>

Pardah system was prevalent among the society in those days. Purdah or Burqa (mantle) or wearing of the veil was thought to be a shield for her, a protection against man's lustful eyes. It was a custom of the age that a woman who confined herself to her home or was in pardah was appreciated by the society. It was common saying of those days '*andar baithi lakh di, te bahar gay kakh di*' means one who stays at home is worth a lakh, but be one who wanders out is worth a straw, to quote Amir Khusrau. The good woman is one who habitually observes pardah and wears Burqa (mantle) on her face. A woman who is used to wander about in streets is not a woman, rather she is a bitch.<sup>14</sup>

The woman should maintain pardah in their houses even being as narrow and as considered as the eye of a needle..... The unmarried girls were perhaps not expected to observe pardah. A milder and less elaborate form of pardah, commonly

known as 'ghoonghat' seems to have been observed by the Hindu women.<sup>15</sup> So in those days Muslim had confined their women to move about expect under a thick covering of Burqua or Purdah.

The practice of 'Sati' had been widely prevalent in India from early times. The term 'sati' means burning of women along with the dead bodies of their husbands. The death of a King or a chief was followed by the immolation, either voluntary or forcible, of his wives, concubines, attendants and servants, so that they might keep company with their deceased lord in the other world and serve him there in the same as one the earth.<sup>16</sup>

Widow remarriage was permitted amongst the Muslims but the widows were given the status of a second rate wife. Amongst the Hindus, as states earlier, widow remarriage was almost non-existent.<sup>17</sup> Widows in Hindu society led a miserable life. They were blamed for the death of their husbands and were strictly prohibited from remarrying. She was forced to cut their hair, wear dirty clothes and live a very uncouth life.<sup>18</sup> She forced to lead miserable life like wear dirty clothes, never to attend to toiled and do the meanest work in the household. She was not to indulge in songs and merriment, not to go to a fair or participate in family marriages and festivities. In many cases she was enticed by the Muslims, converted to Islam and set up as a prostitute.<sup>19</sup>

Guru Nanak, as is well known, was highly enlightened, dedicated, benevolent and universal teacher of mankind. He free human kind from all sorts of fears and fetters, mental as well as physical, social as well as political. He liberated them from age old shackles of ritualism, casteism and superstitions.<sup>20</sup> The right to enjoy complete equality had been bestowed on women by Guru Nanak and his successions as far back as in the 15<sup>th</sup> century. It was Guru Nanak who championed the cause of women-hood in the Indian society and gave her proper place. Guru Nanak's philosophy is for equality for man and woman. He gave her the right of thought, education, worship and right to participate in social and religious life of the society. He said there could be no disparity between man and woman. Both were equally important for the smooth running of the vehicle of life. He emphasized the importance of the fair sex, without whom the world could not exist.

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## 9

## Social Vices Among Women During 16<sup>th</sup> Century India

\*Gagandeep Kaur

### Abstract

*The focus of this study is to deal with the social vices that prevailed among Indian women during 16<sup>th</sup> century. This study based on the Bhakti literature that divided in Nirguna and Saguna. For the understanding of Nirguna exposition, Guru Granth Sahib undertaken as the best available primary source and for Saguna, contemporary Braj literature is used. Both ideologies authenticate the presence of female infanticide, child marriage, dowry, purdah, sati and miserable condition of widow in the society during medieval period. Guru Granth Sahib not only authenticated the presence of social vices but also condemned these vices for the upliftment of women.*

**Keywords :** *Nirguna, Saguna, Bhakti, Braj Literature, Iani Bali, Ianariey, Ghoonghat, Sahmarna and Anumarna.*

During 16<sup>th</sup> century, Indian women suffered from a large number of social vices. Primarily the birth of female child considered inauspicious so the deplorable custom of female infanticide practised in most parts of Northern India. It practiced among Rajputs. It also practised among the upper classes of both the Hindus and Muslims.<sup>1</sup> Different methods used to put an end to the life of an infant girl. *Warish Shah*, a Medieval *Qissakar*, describes stifling, poisoning and drowning as some of the methods of infanticide.<sup>2</sup>

In Guru Granth Sahib this evil is strongly opposed. According to Guru Granth Sahib it is sinful to slaughter a Brahman or a cow or a daughter as it has curse for millions of evils.<sup>3</sup> It is surprising to see that in Braj literature there is no mention of this evil.

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**Child Marriage :** Child marriage had become a common feature of the social life at that time. The girls were married at an early age. Surdas saying that a girl of twelve considered to eligible for marriage bears a testimony to this.<sup>4</sup> Kumbhandas in his work write about the engagement of *Radha* and *Krishna* immediately after the birth of Radha. From this account, it becomes clear that there was child marriage in the contemporary society.<sup>5</sup>

Guru Granth Sahib also mentioned about the child marriage in the society. Word *Iani Bali* and *Ianariey*<sup>6</sup> used for a child bride. Guru Granth Sahib does not favour the idea of child marriage. It seems to show sympathy for such girls who are married long before they could understand the meaning, rights and duties of a married woman.<sup>7</sup>

Emperor Akbar seems to have disliked child marriages and he tried to check this practice as far as possible. Abul Fazl writes, “He abhors marriages which take place between man and woman before the age of puberty. They bring forth no fruit and His majesty thinks them even hurtful; for afterwards, when such a couple ripens into manhood, they dislike have connection and their home is desolate”.<sup>8</sup>

**Dowry :** The marriage of a girl sometimes became a serious affair due to rigorous observance to this system. The suitability sometimes disregarded by the parents at the cost of a rich dowry. The nature of dowry varied according to the economic standard and the social status of the families concerned.<sup>9</sup> Sometimes for the sake of dowry, a young man would marry older woman than himself.

Braj literature witnessed the presence of dowry in contemporary society. Surdas informed about the custom of giving dowry by the parents of daughter at the time of marriage.<sup>10</sup> Nanddas in his work ‘*Bhasha Dasham Sakand*’ informed that on the marriage of *Devaki* and *Vasudev* (parents of Krishna) father of *Devaki* offered a handsome dowry.<sup>11</sup>

In Guru Granth Sahib, dowry condemned as mere show of one’s ego and riches. It stated that material dowry is false, egoist and a vain show, whereas the real dowry is the blessing of Lord’s Name.<sup>12</sup> Further, it stated that real dowry was not the material possessions, but the inculcation of virtues, which was the permanent asset of a human being.<sup>13</sup>

**Purdah :** Married women advised to cover their head. Muslim women observed the *purdah* with greater rigidity. *Purdah* was something to screen off the women from the view of the males.<sup>14</sup> Referring to the *purdah* among Muslims, *De Laet* says, “The Mohammadan women do not come out into public unless they are poor or immodest; they veil their heads and draw the hair forward in a knot from the back.”<sup>15</sup> All the Braj writers throw light on the practice of *purdah* in the contemporary society. A milder and less elaborate form of *purdah*, commonly known as *ghoonghat* observed by Hindu Women.<sup>16</sup> At some places, these writers seem to support this custom. This becomes clear from a couplet of Parmanandas.<sup>17</sup>

This custom does not permit woman to mix freely with other members of family. Guru Granth Sahib openly condemned *purdah*. It compared to suppression and emphasis given to cast it off.<sup>18</sup> Among Braj writers, specifically Surdas, also condemned this custom and support the view to cast off veil.<sup>19</sup>

Further Guru Granth Sahib declared that there is no merit of wearing *ghoonghat* or *purdah*. People have attached false pride to *purdah*.<sup>20</sup> The *purdah*, which is wear only for public show is in vain. Real *purdah* means to fix your mind on one Lord. Body may wander from place to place.<sup>21</sup> In Guru Granth Sahib, word *purdah* also occurred. It said that in the end false *purdah* was not help.<sup>22</sup>

Guru Amardas expressed his strong disapproval of the system of *purdah* when he exhorted the *Rani* of *Haripur* against it when she came to the *Sangat* with a veil on. *Mehma Prakash* relates a story that not caring of the Guru’s proclamation against *purdah*, the queen of ruler of *Haripur* visited him in *purdah*. Spontaneously the words fell from the Guru’s mouth; why has this mad woman come here? and actually when the woman went out, she became mad.<sup>23</sup> This shows Guru’s strong dislike for the *purdah* system.<sup>24</sup>

Here it can note that the vast masses of women did not wear any veil of a specific kind. There are references of such women in Guru Granth Sahib where a woman, carrying a pitcher full of water depicted without any veil.<sup>25</sup> similarly; one gets numerous instances of such women in Braj literature that went out of their houses.<sup>26</sup>

**Sati :** The condition of that woman was very miserable at that time that had lost her husband. She had to burn herself with the dead body of her husband. This practice was *sati*. Foreign travellers specifically *Ibn Battuta*, *Alberuni* and *Manucci* have described this custom in detail. It is very surprising that among Braj literature, only Surdas has thrown light on this custom. All other writers are silent about it. Surdas is seemed to be supporting this view by announcing that, a woman who had become *sati* would get rid off from transmigration and never born again.<sup>27</sup>

The act of burning was performed both with the dead body of the husband or without it. To burn along with dead body was one of the types of *sati* called *Sahmarna* or *Sahgaman*. The second type of *sati* known as *Anumarna* or *Anugaman* according to which on the receipt of information about the death of her husband in distant land, the wife would burn herself along with some symbols of her husband.<sup>28</sup> Abul Fazl divides *sati* into a number of categories, those who forced to become *sati*; those who burned themselves because of their devotion; those who considered it necessary because of family traditions and customs; and those who dragged into fire against their will by the relatives.<sup>29</sup> *Storia Do Mogor* informed that a procession formed to take the woman to the place of cremation. The Brahmans and other relatives joined the procession and showered their profuse greetings on the widow with regard to the glorious fortune that she attained.<sup>30</sup> In Guru Granth Sahib the custom of *sati* condemned. Guru Amardas says that they are not *satis* or the truly faithful ones who burn themselves on the funeral pyres of

their husbands. Those alone are true *satis*, who become lifeless with the very shock of separation from their husbands. Those also known as *satis* that spent life in noble conduct and look after their husbands well.<sup>31</sup> C.H. Payne rightly says, "Guru Amar Das is chiefly remembered for his vigorous crusade against the practice of sati."<sup>32</sup> G.B. Scott acclaims Guru Amardas as 'first reformer who condemned the prevailing Hindi practice of sati.'<sup>33</sup> Guru Granth Sahib states that women did not become *sati* willingly. They compelled by their family and relatives to become *sati*.<sup>34</sup>

In Guru Granth Sahib the word '*sati*', is used in different connotations, it implies truthful, immortal, disciplined, virtuous, generous, pure etc.<sup>35</sup> Guru Arjan has also criticized this custom. He says that she who burns herself in the fire under the pressure of her mind does not attain union with her husband and wanders through many births. On the other side, a women who obeys the will of God with contentment and good conduct, suffers no pain from the Yama.<sup>36</sup>

**Miserable Condition of Widow** : Society looked down upon that widow who did not perform sati. She advised to lead her remaining life in a particular manner. She asked neither to sing nor to listen to music; nor to desire to be honoured by anyone. She should not play jokes with anyone and should not eat anything with warm effect. She should not take cold water, nor apply oil to her hair or body. She should not take part in any game; should not sleep on a cot should bathe in cold water and not seek after hot water. She should not take sweet dishes, should not put on ornaments on feet or toe, should live a life of truth or Dharma by thought, word and deed, should try to have control over her senses by undertaking austere fasts and should live in obedience of her son. She advised to wear rough and coarse clothes.<sup>37</sup>

Guru Granth Sahib authenticates the bad condition of widow in society.<sup>38</sup> A widow had to spend all her life as a neglected creature as widow remarriage not allowed.<sup>39</sup>

To conclude, it may be said Braj literature only authenticates the presence of social evils i.e. *pardah*, *sati*, Child-marriage etc. in society whereas in Guru Granth Sahib these social evils are strongly opposed for the upliftment of women.

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## 10

## Carpets of Kashmir In Medieval India

\*Jozi Ferhan

### Abstract

*Carpet weaving was brought in Kashmir by Sultan Zain-ul-Abdin in 15<sup>th</sup> century A.D. from Samarqand which was further developed and flourished under Mughal emperors. It was due to the personal interest of Mughals which they showed in this industry in terms of its quality, designs of carpets which led to improvement of this craft. These carpets were used in decorating their palaces and other royal building especially by Shahjahan. They patronize carpet weaving and its artisans, eventually this industry became famous not only in Kashmir but in India.*

**Key words :** Kashmir, carpets, shahi karkhanas.

The people of Kashmir are known for their artistic manufactures and the major industries of Kashmir includes manufacturing of carpets, shawls, silks, woollen cloth, paper and paper machie articles.<sup>1</sup> Carpet industry was introduced into the valley by Sultan Zain-ul-Abidin who brought this craft from Samarqand. For this purpose, he invited carpet weaver's from Samarqand, Timur's capital.<sup>2</sup> According to N. K. Zutshi, "The carpet weavers from Samarqand introduced carpets for the first time into Kashmir."<sup>3</sup> Sultan Zain-ul-Abidin extended great patronage to foreign arts and crafts. Carpet-weaving, whose beauty and excellence have rendered Kashmir famous in the world of arts.<sup>4</sup> This was the reason that when Mirza Haider Dughlat (16<sup>th</sup> century A.D.) came in Kashmir, he was struck by the industrial and artistic productions of Kashmir.<sup>5</sup> This industry flourished for a long time, it decayed and died but it was once again revived by Mughals when they brought Kashmir under their rule.<sup>6</sup>

During Mughal period this industry was well established that excellent carpets of many varieties were produced in the *shahi karkhanas*. Abul Fazl in

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his work, *Ain-i`-Akbar* mentioned in detail about this industry and its flourishing trade in India.

According to him, "His Majesty has caused carpets to be made of wonderful varieties and charming textures; he has appointed experienced workmen, who have produced many masterpieces... All kinds of carpet weavers have settled here, and drive a flourishing trade. These are found in every town, especially in Agra, Fathpur and Lahore. In the Imperial workshops single gilms are made 20 *gaz* 7 *tassujes* long, and 6 *gaz* 11 <sup>1/2</sup> *tassujes* broad, at a cost of 1810 rupees, which those who are skilled in the business have valued at 2715 rupees."<sup>7</sup>

It also was recorded by Arif Qandhari in his work, *Tarikh-i`-Akbari*, "The king (Akbar) is an expert in dealing with and solving tough problems. He has invented new designs of pashmina (cloth made of the finest wool), silk-cloth, brocade, rugs, carpets (long and small) and he has provided training in the art to expert masters (*ustads*), consequently these craftsmen now produce such stuff, much superior to those of Iran and Europe. They do the design works and colouring in such a manner that even if Mani (a great painter, who claimed prophethood) were present, he would put his fingers to his lips in amazement."<sup>8</sup> This shows the personal interest of Akbar pertaining to carpet industry. This interest led them to patronize this industry in Kashmir also.

In the time of Ahmad Beg Khan (1614-1618 A.D), governor of Jahangir (1605-1627 A.D) in Kashmir, a Kashmiri, named AkhunRahnuma went to perform the Haj pilgrimage via Central Asia. On his way back he visited Andijan, the capital of Fergana. Here carpets were manufactured which were of good quality and attracted his attention to this craft. So he learnt this art carefully and brought with him tools and devices of carpet-weaving. Eventually taught this art to Kashmiris and restarted this industry in Kashmir.<sup>9</sup> AkhunRahnuma's tomb in Srinagar is held in great esteem by carpet-weavers. During Mughal period pile carpets were manufactured in Kashmir and attained great perfection under their patronage. Kashmiri artisans were became expert in drawing beautiful and different types of designs on these carpets like mosques, gardens, wild animals, gliding fish, etc.<sup>10</sup>

Royal *farashkhana* purchased in large scale these carpets which were used in royal palaces, court, etc. these carpets were *dhurries*, printed and embroidered sheets.<sup>11</sup> Kashmiri carpets became symbol of royalty as it among the rarities of Kashmir and were mainly used by the rulers and the nobility of the India. European travellers (Bernier, Pelsaert, etc.) were impressed with the houses of the aristocrats' class at Delhi, Lahore and Masulipatnam. Houses were lofty and spacious with gilded roof. These houses were decorated with rich carpets from Persia, Kashmir, Turkey, and Lahore.<sup>12</sup>

Abdul Hamid Lahori has given in detail manufacturing of Kashmiri carpets in *karkhanas*. He was so much fascinated by their exquisiteness that he compared

them to those produced in Persia. According to him, "The carpet weaving of the government establishment is unparalleled in Kashmir and *Dar-us-saltanat* Lahore, which were woven from the wool of Kashmir and touched such a level that the cost of *Gazi* is 100 rupees, which will be equivalent to more than 3 *tuman* Iraqi and its exquisiteness was such that the carpets of Kirman woven in the factories of the *Vali-i-Iran*, were equivalent to coarse woollen cloth in its comparison"<sup>13</sup>

This industry of Kashmir expanded and flourished during reign of Shahjahan (1627-1658 A.D). Because he used to decorate new palaces with these beautiful carpets in order to give a different and royal looks to these newly constructed palaces.<sup>14</sup> This shows the value of these carpets which draw the attention of Mughal Emperors. So that it reached its highest peak in the reign of Shahjahan. Further according to Abdul Hamid Lahori, "All the carpets used in the *DaulatKhana* of the emperor were manufactured there (Kashmir and Lahore)."<sup>15</sup> It means that most of carpets which were used in the new palaces and mosques were manufactured in the karkhanas of Kashmir and Lahore.

Not only Mughal emperors but Mughal governors appointed in Kashmir also showed their interest in this industry. It was the custom in Mughal Empire that whenever governors paid homage to the Mughal emperors and went to the royal court, they always brought some rarities of Kashmir for emperor. These rarities include Kashmiri carpets which was highly valued. According Abdul Hamid Lahori, "Itiqad Khan, Subehdar of Kashmir, visited the court, presented 100 *Mohars* as *Nazr* and jewels, bejewelled instruments, silken cloth of Kashmir, like shawls and a varieties of dresses, waistband, winding sheet for offering prayers, carpets and woollen shawls, the cost of all of which was about 1 lakh rupees as *peshkash*."<sup>16</sup> Thus this industry flourished their rule because Mughals showed lot of interest in manufacturing of carpets and encouraged its production in every possible way.

The history of carpet industry not ends here. During rule of Maharaja Ranjit Singh of Punjab, a masterpiece of the Kashmiri carpet was presented to him. He was so much impressed with that carpet that he enrolled himself on it in great joy. This industry reached its climax in Kashmir but this industry deteriorated soon after by the introduction and importation of aniline and alizarin dyes and was greatly harmed by the attempt of some Europeans who brought in new and fashionable designs. The dyes used were bad and the designs worse.<sup>17</sup> But still this industry drew a flourishing trade and catch the attention of tourists.

**Conclusion:-** It was well established fact that Kashmiri carpets were famous all over India. They were highly valued in Mughal court and in royal buildings. From time to time it was patronized by Kashmiri Sultans and Mughal emperors, which consequently led to the promotion of this craft.

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## Bridges Under The Mughals In Kashmir

\*Anu Bala

### Abstract

*The bridge work of Kashmir was in style during medieval period. The Mughal Sources such as Akbarnama, Tuzuk-i`-Jahangiri and Inayat Khan Shahjahan Nama etc. highlight the importance of bridges in Kashmir. Each bridge work deals with the particular crafts such as those who brought the wood of choice from the forests included axe man and wood selectors who know about the quality and durability of the wood and then trunks of trees gave to the sawyers who made pieces of wood according to the demand of the product by removing the hard part of the wood. There were large numbers of officials engaged to officiate these work. The tradition of wooden bridge already existed in valley such as prior to Asoka. The objective of the paper is to find out the use of technology to construct the bridge work. Particularly the primary sources have been used in this paper.*

**Key words :** wood, technology, bridge, Mughals, Transport.

The construction of the roads and bridges were meant for both the public welfare and movement of the army from one part to another under the Mughals. These activities were planned and supervised by a public works department.<sup>1</sup> On journey either for construction or for hunting the Mughals emperor carried on hundreds of sappers and laborers to repair and improve the roads. Father Monserrate was impressed by Akbar's organization of transportation facilities. In his commentary on the Kabul march he reported many new experiences and observation. According to him Mohammad Qasim Khan Mir Bahr, Who was in charge of roads and bridges efficiently removed any obstruction on the roads, leveling them as far as was possible to facilitate movement.<sup>2</sup>

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Almost all the major early civilization came to share the idea of crossing a ford, stream or river by means of a bridge. It is generally believed that the technique of building 'True' arches, which enabled really strong bridges to be built, was introduced into India by the Turks.<sup>3</sup> The Mughals fully realizing the value of bridges to their road network encouraged their construction and built various types. Some were strong and permanent and built with beautifully decorated stone. While temporary bridges were made of wood, rope and most often, boats. Bridges over rivers were needed to ensure continuous cart or peddler traffic or military movements<sup>4</sup>

The following bridges were made during the Mughal period :

- (i) Stone- Bridges (ii) Wooden-Bridges (iii) Brick-Bridges (iv) Boat-Bridges (v) Rope-Bridges

The Mughal Sources such as *Akbarnama*, *Tuzuk-i`-Jahangiri* and Inayat Khan *Shahjahan nama* etc. highlight the importance of bridges in Kashmir. For these Sources Kadals (bridges) were an integral part of the socio-economic life of the Kashmir. According to *Shahjahan Nama*, "there are ten substantial wooden bridges resting on huge pillars and four of these are situated in the city."<sup>5</sup> From ancient time, seven bridges were spanning the river Jhelum which was entirely made of wood. About these bridges Baran Hugel in 1835 A.D wrote, "were found already laid across the river by the Mohammedans which gives them an antiquity of at least 500 years"<sup>6</sup> Since the dominion of the last Hindu sovereign, or more correctly, of the last queen of Kashmir, Rani Kotadevi, which according to the *Ain-i`-Akbari*, terminated in 1364, the last partial restoration was undertaken by the Governor Ali Mardan Khan, in the reign of the emperor Jahangir<sup>7</sup> The number of these bridges, says *Stein*<sup>8</sup> has remained unchanged for, at least, five hundred years.

During the Sultanate period, the bridges were also constructed in wood according to the cantilever principle.<sup>9</sup> his principle consisted in building piers by being layers of logs alternately length wise and across at right angles, each projecting slightly beyond the one immediately under it. The explanation may be in the fact that stone architecture, in which the engineers of the Hindu periods were so proficient, did not permit of the construction of bridges with sufficient span.<sup>10</sup> For their Muslim successors, working chiefly in wood it was easier to overcome this difficulty. The bridges of Kashmir says *Lawrence*<sup>11</sup> are cheap, effective, picturesque and there construction, ingenious.

**Seven Bridges :** The first wooden bridge on the river Jhelum is *Ali Kadal* built in 1417 A.D by Sultan Ali Shah, brother of *Zain-ul-Abidin*<sup>12</sup> It is now rebuilt as a foot-bridge had as its ancestor the grandfather of all the road way bridges. As the channel of the river is compressed, so the stream flows strong, and as the boat is swept under the bridge, it is tossed about on the waves caused by swirls and eddies. The second bridge constructed is *Zaina Kadal* built in 1427 A.D. by Sultan *Zain-ul-Abidin*.<sup>13</sup> It was made of wood and showed the same peculiar cantilever construction which is observed in Kashmir bridges. *Fateh Kadal*, the third bridge

was built by *Fateh Khan*.<sup>14</sup> It was built in A.D 1499, but in 1950 A.D the flood occurs and washed it away to such an extent. Just below the bridge, on the right bank of the river, stands a very pictureque Mosque, that of *Shah Hamdan*.<sup>15</sup> There is a spring which is sacred to the Hindus and dedicated to Kali, the goddess of nature<sup>16</sup> and on the river is a large bathing-house, where the Musalmans performs their ablutions before go to their prayers. The fourth bridge, *Haba Kadal*<sup>17</sup> named after a poetess queen of Kashmir. It was built in 1550 A.D. It is in the busiest centre of the city, with shops, houses, stores, both old and new all falling over each other the streets jammed and the bridge crowded with people, small traders sitting behind baskets of fruit and vegetable, a chaotic muddle typical of all far east market, the noise, the flies and stench of foods beyond description whilst it seemed as though the entrance to each end of the bridge must be the meeting place of the entire population of Srinagar. In *Zain-ul-Abidin* time, the waters of the *Dal* flowed into the Jhelum past the *Haba Kadal* but the Sultan closed this channel and forced the water into the *Nallah Mar* which he spanned with seven bridges of *Masonry*.<sup>18</sup> About a quarter of a mile down-stream is the Fifth bridge, *Nawa bridge*, named after Nur Din Khan in A.D-1666.<sup>19</sup> Below the bridge is the temple built by Pandit Ramju. This bridge is the last remaining of those built on the old pattern.

*Saffa Kadal*, the Sixth Bridge, “The Bridge of departure”<sup>20</sup> has close by it the *Serai* in which the Yarkand traders stay with their merchandise, their caravans arriving during the autumn. The bridge is named after Saifulla Khan built in 1670 A.D.<sup>21</sup> On the right bank is the elegant temple of Hanuman, the monkey God. This temple belong to the Dhar Family, and stands out well against the blue mountains in the distance as its white walls and silver-like spire reflect the sunlight. This is an important bridge, as there is not another for twenty-miles downstream.

The seventh bridge, *Amiran Kadal* built by Amir Khan Jawansher in 1773 A.D.<sup>22</sup> The piers area of stone, the bridge of great timber, it carries the road to Baramula. It stands on the left bank the Sher Garhi, where the palaces of His Highness the Maharaja and office of the Government are situated, during the time of Hari Singh. New palaces of another style are springing up and before long the Sher Garhi will be a mass of large building. Across the river is the finest Ghat in Srinagar, the Basant Bagh, with grand stone steps pillaged from the mosque of Hassanabad. In the old days a rope was stretched from Basant Bagh to the palace and petitions were hauled up from the river to Maharaja Gulab Singh’s hall of audience.<sup>23</sup> During the Mughal period, the famous bridge was *Bij Beera* is built on the left bank of the Jhelum. It was built by Dara Shikoh in 1631 A.D.<sup>24</sup> And now contains only about four hundred gable ended houses, all bearing the aspect of decay, but still displaying a profusion of beautiful *trellis-work* for which to place is famous above all others in Kashmir. The Jhelum here is about one hundred yards wide and deeper than usual perhaps ten or twelve feet in some place. Trunks of *deodar* or Himalaya cedar (a wood said to be for more imperishable than the common cedar) are driven into the bed of the river and quantities of broken rock

and stone are dropped around them.<sup>25</sup> On these are raised the foundations of the bridge composed of alternate layers of broken stone and deodar trunks the longest of which are upper most and on these are laid the upper timber of the bridge which alone no soil or pavement being placed over them.

Another bridge was the bridge of Pampur is built precisely like that at *Bij Beera*, but has a few more arches. It was constructed by Shahjahan in 1635 A.D.<sup>26</sup> The river, which has been flowing towards the north, takes a large sweep to the eastward and Pampur stand upon the Northern bank. Some Persian inscription engraved in a most beautiful style found from some different archeological sites of the valley engraved in Mughal hand the inscription pertains to the period of Emperor Jahangir. It gives information about the construction of a Mughal bridge over Jhelum at *Pantha Chowk*. The inscription besides mentioning the name of Emperor Jahangir also carries the name of some European engineer “*Bahel*” by name. Ghulam Rasool Bhat, a Persian Scholars has been identifying *Bahe* as the engineer of bridge which Emperor Jahangir constructed at *Pantha Chowk*.<sup>27</sup>

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## Village Crafts In Early Medieval North And North- East India

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### Abstract

*The world of crafts is as significant in human history as the world of creative high art, philosophy or ethics. Like art, craft treasures also reflect the state of human society through the individual, and give us a glimpse in the core of collective psyche of the community through the mirror of the individual mind and skill that formed them. In the period of early medieval times pot making was a popular craft of North and North-East India. The Harsacarita speaks of several kinds of water pot namely Karka, Sikatilakalasi, Alinjara, Udkumbha and a type of plate called Sarava used at the drinking inns (Prapa) of a sylvan village in Uttar Pradesh. Many evidence we get regarding the Iron-work in early India besides, various kinds of baskets, which are highly useful in agricultural economy, were made in villages. Churning of milk curd by women of the herdsmen was another regular feature of the village people.*

**Keywords :** Villages, crafts, pot, sarva, earthen vessels, wooden articles, iron-work, basket, bamboo, cane, mats, rope-making, forest, leather-works, paddy, pestle, grain, milk

The world of crafts is as significant in human history as the world of creative high art, philosophy or ethics. Like art, craft treasures also reflect the state of human society through the individual, and give us a glimpse in the core of collective psyche of the community through the mirror of the individual mind and skill that formed them.

In the period of early medieval times pot making was a popular craft of North and North-East. Our sources also refer to such important pot-making art

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work, wood work, iron work, oil pressing, weaving basket making milk-churning, salt making, paddy-pounding, etc which were very notable during the period under review.

The *Harsacarita* speaks of several kinds of water pot namely *Karka*, *Sikatilakalasi*, *Alinjara*, *Udkumbha* and a type of plate called *Sarava* used at the drinking inns (*Prapa*) of a sylvan village in Uttar Pradesh.<sup>1</sup> The same work mentions water-jars uplifted by the old village elders in honour of the marching with his army through the countryside in a part of Uttar Pradesh.<sup>2</sup> It is again speaks of a ceremonial water pot with a mango spray on its month placed in the courtyard of the house of Rana in village *pritikuta* in Western Bihar.<sup>3</sup> *Yogesvara* also mentions earthen pots used in the villages in a pair of his verses.<sup>4</sup> *Govardhanacharya* describes the churning of milk and curds in earthen pots.<sup>5</sup> *Hiuen Tsang* clearly states that utensil used in villages house holds were mostly earthen ware and a few of brass.<sup>6</sup> All these pots for various purposes appear to be the work of the village potters.<sup>7</sup>

A large number of wooden articles were also used by the villagers, plough and harrow, mortar and pestle,<sup>8</sup> bullock-cart,<sup>9</sup> and oil-press<sup>10</sup> – all were made of wood as now. The *Harsacarita* refers to ‘a wooden frame’ (*Kasthamansika*) for keeping water-jars at the inn.<sup>11</sup> and the *krsiparasara* speaks of a wooden measure called *adhaka* for measuring paddy. The timber of *sala*, mango, *mahua* and jackfruit, which were largely grown in north and north-east India, may have been used for all these purposes.

We also get evidences regarding Iron-works in early medieval India. Blacksmiths showed their skill in making agricultural implements of iron, namely spade, hoe, sickle, axe, plough-share<sup>12</sup>, etc. The *Harsacarita* referring to the blacksmiths (*vyokara*) of a village, states that they burn piles of wood for getting charcoal. This shows that they used charcoal in their furnace for heating iron.

Besides, various kinds of baskets, which are highly useful in agricultural economy, were made in villages. The *Harsacarita* refers to villagers using *karanda* and *pitaka* (types of baskets) containing curd, molasses and sugar.<sup>13</sup> For basket-making bamboo and cane were largely available in the countryside; but sometimes baskets were also made of date and palm leaves and same varieties of grass. *Bana* refers to bamboo thickets (*vamsavitapa*) growing in a forest village of Uttar Pradesh<sup>14</sup> and also to the bamboo forests probably of the some valley of Bihar. The *Ramcharita* of *Sandhyakaranandin* testifies to the growth of bamboo in *Varendri* (North-Bengal).<sup>15</sup> Several land grants presents the evidence of cane which were grown in the villages of Assam. Tubes of bamboo, and stools and cages of canes were among the presents sent by *Bhaskaravarman* to *Harsha*.

To add, mats, cages and rope-making were also made in the villages. The *Harsacarita* refers to closely woven mats used for constructing small huts at the drinking inns in a forest village.<sup>16</sup> Brooms, for sweeping, were usually made of grass, date leaves, and the slender midribs of the palm<sup>17</sup> or of coconut leaves. The

use of *sammarjani* (a broom) for sweeping dust, etc. also occurs in the *Harsacarita*.<sup>18</sup> Halayudha calls it *vardhani*.<sup>19</sup> The modern word *bodhni* used in common parlance in Bihar appears to be a corruption of *vardhani*.

Cages for keeping birds as pets in the household and for the use of the flowers were also made. The *Harsacarita* refers to the cage made of cane,<sup>20</sup> and the *Naisadhiyacarita* mentions cages made of a kind of grass (*nalajalasnkala*).<sup>21</sup> Perhaps cages were also made of bamboo, which were available in all parts of north-eastern India.

Furthermore, villagers of the forest area knew how to extract honey from bee-hives. Bana refers to the loads of honey and peacock's tails which were carried by the residents of a sylvan village.<sup>22</sup> These two special products of the forest may have been valuable articles of trade. The *Brahma Vaivarta Purana* alludes to bullocks carrying loads on their backs.<sup>23</sup> The *Harsacarita* shows that for hard work in the forest the wood-cutters anointed their bodies with oil. They put the bundles of their food round their necks and carried drinking water in jars whose mouth were covered with folded leaves. This indicates that wood-cutting was regular trade in the jungle areas.

Although *sala* trees are referred to, we do not come across of the making of large flat leaves by means of wooden or bamboo stitches. This craft is very popular now in the villages of the hill and forest tracts. Food is generally taken on these leaves on the occasions of big feasts and groceries, sweets, etc. which are wrapped and carried in them.

We do not know much about leather workers Hiuen Tsang states that people rarely use shoes, and they go bare-footed.<sup>24</sup> Even now the villagers in general do not use shoes. This clearly indicates that shoe-making was not an important occupation. But, Drums were much in use in the countryside, and according to the *Harsacarita* the leather-workers themselves were the drummers.<sup>25</sup>

Bracelets made of conch-shells were used by women in Bengal as we learn from a verse of Sarana.<sup>26</sup> These were abundantly available on account of their proximity to the sea. It is likely that some villages of Bengal used to make bracelets of conch-shell.

Furthermore, excepting certain Sabaras, who either remained naked or used leaves as their dress,<sup>27</sup> all villagers put on some sort of clothes. Hiuen Tsang states that men use a piece of cloth round their loins and women wear a loose garment covering the whole body from the shoulders downwards.<sup>28</sup> The *Harsacarita* tells us that the wood cutters of sylvan villages while going out for work in the woods, dressed themselves in rags for a fear of thieves.<sup>29</sup> The Gaudavaho alludes perhaps to dyed clothes worn by village women on festive days.<sup>30</sup>

The *Krsipaasara* mentions that the cow sheds decorated the chief bull with cloth on the day of the cow festival.<sup>31</sup> The *Aryasapatasati* speaks of a yellow piece of cloth won by the daughter of a village chief.<sup>32</sup> All these references to

cloth suggest that weaving was carried on in villages. Abundant produce of cotton in the countryside supplied enough material to the village weavers. An Assam land grant clearly refers to weavers living in villages.<sup>33</sup>

Weaving was not possible without spinning, which seems to have been largely practiced in villages. Some references to the carding of cottons also testify to spinning pursued by the villagers.

Here, it is noteworthy that pounding of paddy with the help of mortar and pestle was very common in village. It seems to have been supplementary craft practiced by the farmers and agricultural labourers, Yogeshvara notes with interest about the beauty of the moving arms and tinkling of the bracelets of women engaged in the act of pounding paddy.<sup>34</sup> This shows that paddy pounding was generally done by women but *dhemki* or *dhemikula* (pedal for hosting grain)<sup>35</sup>, now much in use in north-eastern India, was not known in early medieval days.

In fact rice was the staple food of the people in eastern India because the climatic condition and alluvial soil suited for rice cultivation.

Frying or parching of grains was also practiced on a considerable scale. HiuenTsang tells us that "parched grain with mustard seed oil" was an item of "common food".<sup>36</sup> This seems to have been the modern *muhari* (or *mudi* as called in the Bengal Peasant Life).<sup>37</sup> Much common in north-eastern India, which is prepared from a special variety of husked rice.

Several references to *Sattu* (powdered grain) indicate that barley and gram were also parched. These two varieties of grain, when parched and ground, yield very fine powder while describing the drinking inns of a sylvan village. Banabhatta refers to grain powder consumed perhaps by the travellers and pilgrims.<sup>38</sup> Yogesvara states that a poor house wife is very uneasy on looking at her *Sattu* flooded with water during heavy downpour; and Lakshmindhara speaks of a man who renounced the pleasures of material life as living on powdered grain became his aim. Thus it appears that *Sattu* was prepared in village, where it served as an item of food for poor.

Churning of milk or curd by women of the herdsmen was another regular feature of the village people. HiuenTsang refers to ghee (clarified butters) as an item of common food, which shows that it was produced on a huge scale. The *Aryasapatasati* refers to a churning rod put inside the milk or curd pot. The *krsiparasara* includes ghee in the list of the food articles which was consumed on the occasions of certain agricultural rituals. It further states that seed should be protected from the touch of ghee, oil, sour-milk, lamp and salt, which shows that the farmers used ghee. As the herdsmen mainly depended on cattle and cattle produce, ghee may have been a source of their income.

We thus see that a number of village crafts were prevalent in early medieval north and north-eastern India.

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## 13

## The People And The Social Scenario of Ambala Division Under British

\*Dr. Jaswinder Kaur

### Abstract

*As social and religious changes are different aspects of one concentrated process of development, it is necessary to examine their growth simultaneously. Urbanization does not merely mean a change in population, area, density etc. Rather this process can be demographic, morphological, ecological, political, economic, social, cultural and psychological simultaneously. When habitation in any territory grows, it grows in several dimensions.*

**Key Words :** Ambala Division, Social, British, People, Caste, Religion

In the process of urbanization all or some of these attributes may be found to be more or less prominent, depending on the historical process of a given area<sup>1</sup> and Ambala Division was no exception. Although it comprised of various castes and religions having varied beliefs still there was mutual understanding between the people even when they were under the British influence during 1849 to 1947. During this period the district has undergone various economic and political transformations during its evolution which left a lasting impression on the life of the people of the district.

A general notion prevails that Ambala Division does not have a distinct socio - religious identity of its own. Historically as well as culturally, however, this otherwise popular belief does not stand scrutiny.<sup>2</sup>

Ambala Division represents a society vertically and horizontally divided by castes and sub-castes. These castes were divided into three categories.<sup>3</sup>

- i) the upper castes e.g. Brahmans, Sayyad's etc.
- ii) the middle castes e.g. Ahirs, Rajputs, Jats, Meos etc.
- iii) the lower castes, chuhars, chamars etc.

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Thus, there is no denying the fact that the lives of the people were to a great extent controlled by castes which determine their upbringing, education, customs, habits, marriage, occupation, dwelling place, type of home etc.

As banana trees unfold out more and more layers of leaves, in the same way the Hindu society held out castes and further castes. The caste system was highly undemocratic and oppressive. The caste system was a hierarchical system. Each caste was considered as inferior to those above it and superior to those below it. The status of the caste in this social hierarchy was linked to the status of a person in the caste system. Thus status could not be altered by anything.<sup>4</sup>

Everyone had his special function assigned to him. The peasant took to the tilling and the harvesting of crops which provided food for the village and the other members of the community. The peasants cultivated land and provided food for the community. The blacksmiths whose services were very important to agriculture and so was more highly remunerated.<sup>5</sup> The uties of Lohar were to repair all agricultural iron implements. The peasant-proprietor supplied the iron: coal was supplied to lohar by the black smith.<sup>6</sup> The kumhars (potters) provided the household utensils, the chamars (cobblers) made the plow hammers and shoes and the sweepers did cleaning work. In short everyone had his contribution to make. The washer man, the barbars, the cowherd, the milkman, the water carrier, even the beggar-priest, the astrologer, the popular doctor and magicians had their respective roles in the socio-cultural framework.

Thus the entire population consisting of peasants, artisans and menials and other were economically bound together.<sup>7</sup> The caste system provided for various functions of social life from priesthood to scavenging. Each group had not only its social status. The occupations were mostly hereditary. The sanction of religion was used in order to keep the members of the various castes conform to their own caste-rules. On the other hand, there was a barrier were so strict that a man could not marry outside his caste. Each caste retained its own unique features.<sup>8</sup>

## The People

In the Amabla Division, among the Hindus, the important castes were Ahirs, Brahamans, Bishnoies, Gujars, Jats, Baniyas, Khattris, Malis, Rajputs, Roras and Harijans. The Sikhs included Jats, Khattris, Aroras, Tarkhans and Harijans among their ranks. Among the Muslims, the Meos formed the bulk of the population, and other caste such as Ranghars, Gujars, Lohars, etc. numbered only a few thousand. In the rural areas where the overwhelming majority of the people of Ambala Division lived the life style was tribal with strong bonds of kinship relations. Despite this diversity of religion and castes there has always been a remarkable communal harmony in Ambala Division.<sup>9</sup>

The three main religious communities, the Hindu, Muslim and Sikh have been living in harmony in the Ambala Division. This helped in fostering a sense of unity and cultural homogeneity among the three communities both in rural and urban areas. The contemporary evidences show that from the socio-cultural point

of view both the major communities were so strongly blended and intermingled that they could hardly be distinguished from one another. For example, the Muslims and Rajputs followed social, cultural and ritualistic customs of the Hindus. This is evident from the exchange of religious practice and rituals. The Muslims and Rajputs avoided Sagotra (same gotra) marriage, retained the brahman purohiths who gave them protection thread (Raksha Bandhan) and the barley seeding to be worn in the turban on Dusshera, festival.<sup>10</sup> It was difficult to distinguish with Muslim Gujjars from their Hindu counterparts. Their women wore Hindu garments (Ghagra) avoided the same gotra in marriage and employed Brahman purohiths in most of their social and religious ceremonies.<sup>11</sup>

Both the communities worshipped the common village deities. Women in general played an important part in this respect. Muslim women also made offering to Hindu Goddesses like Sitla Mata, a goddesses who was worship for the well being of children. She would feed Brahman priests. Similarly, a Hindu woman would regularly make offerings at the shrines of Muslim saints on every Thursday and at the time of marriage in the family.<sup>12</sup> Even where the population was almost wholly Muslim, the Hindus and Muslims lived there as good neighbors. Though every Muslim village had its mosque, acknowledge Shariah and solemnized marriages accordingly to the holy Quran, Brahamans were frequently employed as Agents for arranging betrothals and for other such purposes. The same was the condition in the Hindu villages where the Hindus lived peacefully with the Muslim minority.

Religion always held a dominant position in every sphere of life of the people and deeply influenced the social activities of the various classes in diverse ways.<sup>13</sup> In rural India, the relationship between the different caste groups in a village took a particular form. The essential artisan and servicing classes were paid annually in grain at harvest. In some parts of India, the artisans and servicing castes were also provided with free food, clothing, fodder and a residential site. On such occasions as birth, marriage and death these castes performed extra duties, for which they were paid a customary sum of money and some gifts in kind. This kind of relationship was found all over India and was called by different names. However we can say that in traditional socio-economic life of India, various types of services were performed to earn livelihood. As agriculture was the main source of livelihood, there existed some complex socio-economic relations with farmers. When services were provided dues were paid in kind and cash in lieu of them.

During period of study under consideration, the people of the Ambala Division had been living in villages. The rural society of Ambala Division was a agricultural society. The farmer was the axis of socio-economic life in the region. The family in Haryana was a well-organized unit during the period under study. The institution of joint family was the norm. All its members lived under one roof. The head of the family was called Grithapati. He was a kind and affectionate person but if occasion demanded he would behave harshly. There was a great deal of mutual understanding among various members of the family. The elders were respected by youngsters.<sup>14</sup>

The region witnessed some important changes as a direct consequence of the revolt of 1857. Most of the Hindus in urban areas followed traditional Hindu beliefs and practices like the Sanatan Dharma. They believed in Shiva, Vishnu, Hanuman, Rama and Krishna. There were several social service organizations which functioned on a voluntary bases with the support of the government and public at large. The most important among them in Ambala Division was the Arya Samaj which played a great role in removing backwardness in the farming community of the Ambala Division, especially the Jats.<sup>15</sup>

Under the impact of western education and socio-cultural movements like Arya Samaj, Sanatan Dharam Sabha, etc. the entire regional witnessed winds of reform. The Arya Samaj and the Sanatan Dharma Sabah also worked a great deal to remove the backwardness of the people and made, at least some of them, politically awakened. As a result, a small group of educated persons came up to take active interest in national politics. During World War I (1914-18) people of Ambala Division helped the British in their war efforts in two ways, first, by providing recruits and secondly, by contributing money towards the war fund. The peasant communities joined the army in large numbers.<sup>16</sup>

Roughly speaking, the Ambala Division provided a little less than half of the total recruitment from Punjab.<sup>17</sup> Similarly, in terms of contribution of money, the businessmen, contractors, and landlords made contributions to the war loans.<sup>18</sup>

During the First World War the Britishers were greatly helped by the peasants and the upper middle classes of landlords at that time. But what did the British government do for them after the war was over? The peasants who had given their blood to win the war suffered a good deal after the war.

There was no re-employment and the rising prices hit them very hard. In the post-war years the rising prices hit the people very hard.<sup>19</sup> Prices of grains were almost doubled after the war. Similarly, other necessities also became costly. The price of salt was four times what it had been in 1914.<sup>20</sup> Then the area was hit by natural calamities of floods and epidemics like plague and influenza.<sup>21</sup>

The rural peasant castes like Jats, Ahirs, Gujars, Rajputs and Rors had also been loyal to the British Government before and during the war. They thought that after the war was over government would reward them. But Government did nothing for them by way of relief to them. This made them think that the British Government was a selfish and dishonest.<sup>22</sup> Almost all classes of people in Ambala Division were dissatisfied with the Government. People from Ambala Division made strenuous efforts to spread the message of Gandhiji to every nook and corner of the region.

There were communal riots at various places to which Ambala Division was no exception. The communal situation became serious at Rohtak, Hissar, Ambala and Gurgaon.<sup>23</sup> The troops, however, brought the situation under control<sup>24</sup> but not in Gurgaon, where it worsened and became out of control. The district was declared a dangerously disturbed area under section 3 of the Punjab Disturbed Areas Act, 1947 by a Government notification.<sup>25</sup> This declaration gave extra-ordinary powers to civil and military authorities in the area.<sup>26</sup> But in spite of this the riots could not

be controlled. There was a lot of bloodshed; hundreds of Hindus and Muslims lost their lives and property worth lakhs of rupees perished.

At the time of partition of Punjab an unprecedented movement took place in 1947. A large number of Muslims left the region of the Ambala Division and an equal number of people migrated from Pakistan to settle for the most part in the towns and villages of the Ambala Division with changed political boundaries.<sup>27</sup> The organization of the Ambala Division was fragmented on religious, caste and communal basis and they were highly conservative. Region remained economically backward, socially conservative and traditional in life style. In the absence of industrial technology, the only important Agency for social change was the spread of education which incidentally never became popular. Thus it can be concluded that the politico-administrative unit of the Ambala Division was witnessed to a large numbers of socio-cultural and political transformations in the process of its evolution. It remained a center of historical changes. Moreover, it was a microcosm of the larger and macroscopic processes under the British rule.

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## 14

# A Unique Woman : Madam Bhikhaji Cama

\*Dr. Savinder Pal

### Abstract

*Madam Bhikhaji Rustom K.R. Cama was a great Indian patriot who devoted her whole life for emancipation of India from the British Rule. She was an extraordinary unique woman, a true nationalist, a journalist, a pioneer, an internationalist, a revolutionary, a socialist, in that she combined in herself leadership against the Colonialism. She was so great writer and an orator that the audience could not remain uninfluenced by listening to her speeches. She never felt disheartened in the face of any obstacle that came her way. Whatever she did, she did for the cause of motherland India.*

**Keywords :** *British Rule, BandeMatram, Indian Freedom Struggle, Madam BhikhajiCama, Revolutionary Movement*

Madam Cama was born on September 24, 1861 at Bombay in the family of a middle class Parsi merchant Sorabji Framji Patel and Shrimati Janji. She received her education from Alexandra Parsi Girls School, Bombay. Later on, she acquired knowledge and fluency in several foreign languages. At the age of 24, she was married to Rustom K.R. Cama, a social worker and lawyer. She started working against British rule at a time when even men were afraid to associate themselves openly with revolutionary movement as punishment was swift and severe.<sup>1</sup>

Cama was straight-forward lady with well-defined social outlook and clear cut political views. She intended to see the end of British rule in India at any cost. She was against all types of exploitation.<sup>2</sup> She had dreamed of a new independent and prosperous India. In 1896-97, Western India (Bombay) witnessed terrible famines which were accompanied by diseases like cholera, dysentery and plague.

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Bhikhaji Cama was in the forefront of voluntary team. She was assisted by the provincial organizations like Poona Sarvajanik Sabha and the Deccan Sabha in submitting petitions to the authorities appealing for remedial measures, help and financial assistance to the unfortunate victims.<sup>3</sup> She remained in England from 1902 to 1907 and served as a private secretary to Dada Bhai Noraji, a great Indian leader in the forefront of National movement for some time in England.<sup>4</sup> She came into contact with Indians like Shyamaji Krishna Varma, S.R. Rana, V.D. Savarkar, Virendranath Chhottopadyaya, Har Dayal, M.P.T. Archarya, Chemkaraman Pillai, V.V.S. Aiyar etc. in England where they were active in popularizing India's liberation struggle among the Indian residents, students and in anti-British imperialist circles. At that time, the Britain has the fertile ground for spreading their revolutionary operations as large number of revolutionaries of several countries had also taken refuge in England.<sup>5</sup> The *Indian Sociologist*, a revolutionary paper, was started in January 1905 to demand complete Home Rule for India by Shyamaji Krishna Varma. Madam Cama became regular contributor to this paper. Madam Cama, Krishna Varma and Rana formed the Indian Home Rule Society on 18 February 1905. The objectives of the society were to secure Home Rule for India; to carry on a propaganda in the United Kingdom by all practicable means with a view to attain the same; to spread among the people of India a knowledge of the advantages of freedom and national unity.<sup>6</sup> Madam Cama linked and directed Indian revolutionaries living in other countries – United States of America, France, Germany, Switzerland, Russia, Japan, China, Afghanistan etc. to form association on similar principles so as to seek support of World leaders against the British exploitation of the Indian masses.<sup>7</sup>

Madam Cama was a great socialist. She attended international Socialist Congress held at Stuttgart (Germany) in August, 1907 where she met the world socialist leaders like Lenin (Russia), Jean Jaures (France), August Bebel, Karl Liebknecht and Rosa Luxemburg (Germany), H.M. Hyndman (England) Farid Bey (Egypt) etc. The continuation of the British Rule is positively disastrous and extremely injurious to the best interests of India and lovers of freedom all over the world ought to cooperate in freeing from slavery the 'fifth' of the whole human races inhabiting that oppressed territory since the perfect socialist state demands that no people should be subjects of any despotic or tyrannical form of government.<sup>8</sup> At the end of her speech she unfolded the Indian National Flag, a tricolor in green, yellow and red with the words 'BandeMatram' on the middle band. Bhikhaji Cama was the first Indian who unfurled the Indian National flag with flags of the other countries at the Congress. On this occasion, she said: "This flag is of Indian Independence. Behold, it is born already, it is sanctified by the blood of martyred Indian youths. I call upon you, gentlemen, to rise and solute this flag."<sup>9</sup>

Madam Bhikhaji left for America in October 1907 with an aim to launch a vigorous campaign to win the sympathy of the people of that great republic for her just and sacred cause. While addressing the members of Minerva Club at Waldorf Astoria hotel, New York on 28<sup>th</sup> October 1907, she asked their help for the political enfranchisement of India. She said the American knew much about

the Russian but had no idea about India under British tutelage India intended to achieve everything through peacefully ways, but we want to teach the people their rights and throw off despotism.<sup>10</sup> She was interviewed by press correspondent at New York; she boldly replied that “Swaraj and Self Government” was her goal. She told, “We are peaceful people and unarmed. We could not rise and battle if we could. We are preparing our people for concentrated resistance.”<sup>11</sup> Madam Cama came back to London in November 1908. A big celebration was held in India House to mark fifty years of India’s First War of Independence under the leadership of Madam Cama, V.D. Savarkar and S.R. Rana. As a tribute to their hero’s memories, they distributed a pamphlet: **Oh! Martyrs** in thousands in England and in India.<sup>12</sup> She appealed to youth, “March on! March forward, Friends and lead our helpless, dying, downtrodden children of motherland to the goal of Swaraj in its right sense. Let our motto be – We are all for India and for the Indians.<sup>13</sup> The detectives were set to follow her like a shadow. She secretly escaped across the English Channel to France in May 1909.<sup>14</sup>

Madam Bhikhaji Cama started the **BandeMatram**, an English weekly journal, in Paris on 10 September 1909. This journal was supported by voluntary contribution and there was no fixed subscription. In her journal, she gave instances of many world heroes who were either assassinated or sacrificed their lives or were engaged in the onerous task of salvation of their countries. It covered all important aspects which could attract the attention of the World Powers towards British atrocities in India.<sup>15</sup> All the issues of paper were published at Geneva till 1910 then shifted to Rotterdam (Holland). Madam Cama was ably assisted by HarDyal and M.P.T. Acharya in conducting the newspapers.<sup>16</sup>

Madam Cama started the National Fund Scheme in Paris to provide financial aid for the revolutionary movement. She subscribed 5,000 francs to the National Fund Scheme and also became its treasurer. She contributed liberally to the Abhinav Bharat society. This Society was started by V.D. Sarvarkar in India and in London which was responsible for the murder of Jackson at Nasik and later through V.V.S. Aiyer in Pondicherry of Ashe in the Tinnevely District.<sup>17</sup> The British Government was alarmed and requested to the French government to send her back to India. The French authorities did not oblige the British Government as Madam Cama had considerable French public support, especially in the Socialist Circles.<sup>18</sup> The British Government thought of another device to put a check on her activities in 1910 by depriving of her material resources. She was declared an absconder from justice under Section 88 Criminal Procedure Code on non-execution of warrants. Her property worth one lakh of rupees was attached.<sup>19</sup> Madam Bhikhaji Cama started another revolutionary paper ‘**Talvar**’ from Berlin with the help of Varinder Nath Chattopadhyay and HarDyal. This paper was published in memory of great Indian patriot, Madan Lal Dhingra.<sup>20</sup> Madam Cama’s activities were not only confined to the publication of revolutionary literature, sending arms, ammunition to India, association with French Socialist but also financed four young Indian patriots for shooting training in European countries.<sup>21</sup> She was also in charge to make arrangement for learning the art of manufacture of explosive. On her

request Russian terrorist were agreed to give bomb making training to Indians.<sup>22</sup> She asked them to “learn to shoot straight because the day is not far when coming into inheritance of Swaraj and Swadeshi, you will be called upon to shoot the English out of the land which we all love to passionately.”<sup>23</sup>

Madam Bhikhaji Cama changed her communication address in the name of Madam Dubois due to interception of her letters and correspondence under Section 26 of the Post Office from India at Paris.<sup>24</sup> During that time S.R. Rana was arrested and deported. Madam Cama tried her best to obtain permission for Rana’s return to Paris through the Socialist Deputy Jean Longuet.<sup>25</sup> During the World War-I, Madam Cama realized that the war afforded a golden opportunity to throw off the British yoke. She made two plans, first of all to carry India’s issue of independence on the various world platforms. Madam Cama took anti British stand and visited those theatres of the war where Indian troops were engaged in the combat operation. She also tried to exhort India troops through her journal, *BandeMatram*, “My brave children! You are going to fight on the behalf of a country which has imprisoned Mother India. If you fight for the British, the fetters of mother India will be tightened further. Remember, it is not our war, you are being deceived, you are being sent to the front for die. Don’t fight for those who have enslaved your Motherland.”<sup>26</sup> According to the report of Director, Criminal Intelligence, she went to Marseilles to meet the Indian army contingents. The British Foreign Office made strong representations to the French Government for the urgent removal of Madam Cama’s Communications with Indian troops.<sup>27</sup> Her revolutionary activities were circumscribed. After the outbreak of War, no foreigner was allowed to remain in Paris without license. When Madam Cama received her license in which she was described as British subject, she was indignant, and exclaimed that she was not so but was a free Hindu.<sup>28</sup> Under the pressure of British Government, the French Government interned Madam Cama to Vichy. She was kept under detention for four years and had to suffer many inconveniences.<sup>29</sup>

Madam Cama wished that every women should be awoken and work for their own countries. During the National Assembly of Egypt at Brussels in 1910, after observing no participation of women there, she said, “I see only the representative of half of Egypt. Hey! Sons of Egypt, where are the daughter of Egypt, where are your mothers, sisters and wives? Don’t neglect the powerful hand.”<sup>30</sup> Indian ladies at the instance of Madam Cama introduced a lectureship of the value of one thousand rupees for Indian women in connection with the society of political missionaries. The only condition was that the candidate had to be in sympathy with the objectives of the society.<sup>31</sup> Madam Cama espoused the cause of those countries which were struggling for their liberation. She showed particular interest in the Russian Revolution of 1905 and 1917. She contacted Russian leaders like Maximum Gorky, M.P. Pavlovich and congratulated them for awakening the slumbering masses of Russia. She developed contacts with leaders of Russian Social Democratic Revolutionary Party. She was inspired and impressed by the Marxist Theory of Social Change.<sup>32</sup> For 35 years, this brave daughter of India had

led the life of an exile. Due to her ill health all her well-wisher advised her to go back to India they all made efforts and she was finally permitted to leave for India.<sup>33</sup> She was directly taken to a hospital where she struggled with death for eight months and breathe end her last on 13 August, 1936 at Bombay.

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## 15

# Individual Satyagraha as a Social Connect : A case of Eastern Uttar Pradesh

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### Abstract

*Individual Satyagraha was a preparation for the final mass movement of 1942. By this movement Gandhiji was trying to mobilize the Indian masses. The main center of movement was in United Province. This movement created positive atmosphere for future Quit India movement (1942).*

**Key Words :** *Individual Satyagraha, Quit India, Mobilize, Activist, Congress, Satyagrahi.*

**Introduction :** On 11 October 1940, when the congress working Committee met, Gandhi unfolded his scheme for Individual Satyagraha. It was to be launched solely to establish and assert the right of freedom of speech.<sup>1</sup> In this movement a few congressmen were expected to court arrest after giving due notice to the district authorities. Satyagrahi was expected to spin and submit at least a 1,000 yards of Khadi to the nearest congress unit. The sincerity of a satyagrahi was sought to be measures in terms of the length of the spun khadi. The individual Satyagrah had a dual purpose.<sup>2</sup> While giving expression to the Indian people's strong political feeling, it gave the British govt. further opportunity to peacefully accept the Indian demands. The Congress and Gandhiji were anti-Nazi and were reluctant to take advantage of the British predicament.

On 17 October, Gandhi's first Satyagrahi, Vinoba Bhave, made his anti-war speech to an audience of 300 at Paunar in Maharashtra.<sup>3</sup> On 21<sup>st</sup> October, Vinoba Bhave was arrested.<sup>4</sup> According to the judgment of 24<sup>th</sup> January 1941: King Emperor Vs Vinoba Bhave of Paunar Tahsil of Dist Wardha- it was said that the accused made anti-war speeches at 3 places viz – Sewagram, Wardha and

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**Note -** Research paper Received in December 2015 and Reviewed in January 2016.

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Nagzari and influenced the public. He was out to preach to the people of this country the cult of non-violence. He concluded by adding that the congress propaganda was completely non-violent and harmless.<sup>5</sup>

Nehru who was very active in Eastern UP offered himself as the second Satyagrahi. Unlike Vinoba, Nehru enjoyed great mass credibility. His power over the masses could turn the individual satyagraha campaign on the most dangerous path. It was imperative to arrest him before he could make any Satyagraha speech.<sup>6</sup> On his way back from Wardha (Maharashtra) where he had gone to meet Gandhiji, Pandit Jawaharlal Nehru was arrested at Chheoki in the evening of October 31 under a warrant from Gorakhpur (Eastern UP).<sup>7</sup> The news of his arrest spread rapidly throughout the country in general and in eastern UP in particular. He was sentenced to four years imprisonment. On 17<sup>th</sup> November, he gave notice to the District magistrate of his intention to shout anti-war slogans on the day following. Before, however, the next day dawned he was arrested at about 9 the same night under 109 defence of Indian rules. Satyagraha was suspended by Gandhiji during the x'mas week.

Maulana Abul Kalam Azad was arrested at Allahabad in Eastern UP on December 30. The country answered the arrest of the congress President by hartals and demonstrations in all parts of the country. The congress president was tried in Naini Jail and sentenced to 18 months imprisonment. He said that as the president of the Indian National Congress it had been his duty to explain to the people congress policy with regard to war. That policy was one of complete non-cooperation with the war effort going on in the country. If what he had done, was an offence, he had committed the offence and what was more, he had asked thousands of people to do likewise.<sup>8</sup> The statement of Sucheta Devi, the secretary, women's department, AICC office before the court was remarkable. She said:

*We women, all over the world through our organizations have repeatedly declared our opposition to war. Ours was the role of creation and not of destruction. ....I consider it my duty to persuade my brothers, in all peaceful manners, to desist from helping war, and thus save them from the sin of mass murder and carnage.*<sup>9</sup>

Morarji Desai, Sarojini Naidu and Bhulabhai Desai were also arrested under the defence of India Rules for making inflammatory anti-war speeches.<sup>10</sup> Rangamal, wife of Gurusami Naicker, a congress worker of Govindanagaram village, Periyakulam taluk in Madura was charged on 17-01-1941. Another famous female leader Radha bai of Dhangaon in Nimar district of CP & Berar was booked on 22<sup>nd</sup> January 1941. They asked the public not to help the British Government in India with men or money for the prevailing war. They highlighted the economic exploitation done by the Britishers.<sup>11</sup> Sheonarayan Gupta of Bilaspur district, Kunjilal Sunar of Jubbulpore district, V. Gopalan Nayar of Calicut, Pandit Ramdayal Chaturvedi of Hoshangabad district, Bhujbal Kurmi of Raipur district and Dattalal Malu of Nimar district were famous regional satyagrahi who interacted with the masses of their areas and got arrested.<sup>12</sup>

Ramprasad Azad of Nimar district and Laduram P. Agarwal of Wardha district highlighted the bankruptcy of British government due the war. They said that the Queen's rupee was being discontinued because it had more silver. On February 5<sup>th</sup> 1941, Dattalal Malu informed the masses that old rupee had 15 annas of silver but new rupee contained silver worth 8 annas only.<sup>13</sup>

According to Dr. Rajendra Prasad the protest registered by Satyagrahis against the war was more effective than speeches in the assembly. He exhorted Indians to be prepared to pay the price of liberty.<sup>14</sup> This movement activated the masses for future movement. By 1941, more than 25,000 Satyagrahis had been convicted for offering individual civil disobedience.<sup>15</sup> Table 1 shows the total number of satyagrahis arrested in different provinces during the Satyagraha movement.

**Table 1: Total Number of Satyagrahis Arrested In Different Provinces During The Satyagraha Movement**

S. No.	Name of Province	The total number of Satyagrahis	The total amount of fines imposed
1.	AJMER	26	-
2.	ANDHRA	1119	1,18,969120
3.	ASSAM	317	5,58500
4.	BENGAL	105	672500
5.	BIHAR	907	33,69900
6.	BOMBAY	176	-
7.	DELHI	521	1,95000
8.	GUJRAT	644	16,79000
9.	KARNATAKA	1188	2705500
10.	KERALA	151	694000
11.	MAHAKOSHAL	683	2205900
12.	MAHARASHTRA	631	3000000
13.	NAGPUR	66	1056600
14.	PUNJAB	Figure not received	Figure not received
15.	TAMIL NADU	1400	37688
16.	<b>UNITED PROVINCES</b>	About 15000	About 200,00000 (exact figure not received)
17.	UTKAL	380	12,25900
18.	VIDARBHA	309	12,59900
	<b>TOTAL</b>	<b>23223</b>	<b>5,427,75120</b>

Note: The figures given above do not include the many thousands who offered satyagraha but were not arrested. They do not also include the detenus and political prisoners other than staygrahis.

Sources: NAI, Home Poll, F. No. 3/42/41, 1941, p. 217

### Eastern U.P. and Individual Satyagraha

Individual Satyagraha campaign generated mass enthusiasm, especially in eastern U.P. Great leaders like Maulana Azad and Nehru are active in this part of U.P.

Individual Satyagraha in UP started from Haldwani. G.B. Pant and K.N. Katju offered Satyagraha. Along with them Vijayalakshmi Pandit also received imprisonment.<sup>16</sup> Pandit Jawaharlal Nehru was always active among peasants and students. In his speeches he always highlighted the agrarian issue.<sup>17</sup>

Mr. S.K. Datta Paliwal M.L.A. (central), U.P. Congress President and Mr. Ajit Prasad Jain took a bye election campaign tour for Kedan Lal for the legislative assembly in Deoria of eastern U.P. S.K.D. Paliwal was arrested for an alleged bad anti-war speech. He also criticised Mr. Moss for sentencing Pandit Nehru.<sup>18</sup> In eastern UP, most of the local Congress leaders were arrested during the movement. In this situation UP CSP leaders like Mohanlal Gautam and Acharya Narendra Dev took charge of the movement. Both of them were arrested under section 107 Cr. P.C. in January 1941.<sup>19</sup> Swami Bhagwan and Ramendra Varma tried to transform the Gandhian movement into a more revolutionary one. Ikh Sangh (Sugarcane Growers Association) was very active in Eastern U.P. Under the cover of Ikh Sangh, Mohanlal Gautam aroused excitement among the kisans during individual Satyagraha.<sup>20</sup> In addition to the Radical Democratic Party, the local Congress Socialist was making their efforts to increase their influence over the labourers. President of the Cownpore Mazdoor Sabha – Mr. S.C. Mitra appealed for anti-fascist rally in Eastern U.P.<sup>21</sup>

**Table 2: Activists of the Congress Who Were Arrested In Various Districts of Eastern U.P.**

Name of District	Name of persons
Benares	Shanti Kumar Singh, Deonarain Singh, JataShanker, Mustafa Khan, Kamta Prasad, Syam Sunder, Khushal Chand Jain, Mahabir Prasad, Ram Krishna Lal, Ram Laxhan Lal, Jagat Narain Shukla, Vir Karan Batra.
Ghazipur	Suraj Nath Rai alias Nibu Rai, Mohd Suleman, Jagardeo Singh, Hardeo Singh, Ram Chander Rai, Bishnath Updhyaya, Paltu Ram, Lakshmi Devi, Satyanand Sarotri, Rabindra Nath Tiwari, Ramdeo Bind, Shri Kishan Singh, Musafir Ram, Gur Saran Das, Ram Rup Singh, Ram Bishun Singh, Babua Ram
Ballia	Lachhman Singh, Sheoram Dhobi, Rupan, Kesho Sheoshankar Singh, Baleshar, Har Narain
Azamgarh	Uma Shanker, Hanuman Singh, Mata Prasad Pandey, Raghunath, Kubir Rai, Ashraf Singh, Rama Shankar, Gorakh Nath, Ramdhani Singh, Ram Murti, Raj Kishore, Kuar Janak Dhari.

**Sources:** NAI, Home Poll, F. no. 18/6/41, FR, June 1941; Home Poll F. No. 18/8/41, FR, August, 1941; Home Poll, F. No. 18//41, FR, September 141; Home Poll, F. No. 18/10/41, FR. October, 1941.

In spite of repressive policy of the British government, National Herald and Hindustan Times regularly reported on Satyagraha movement. 10 Honorary

magistrates resigned as a protest against government repression against Satyagraha.<sup>22</sup> The resignations of the ten honorary magistrates were also notified in the gazette of United Province. A meeting of district dictators of the UP congress was held under the president ship of Sardar Narbada Prasad Singh at Allahabad on September 16, 1941.<sup>23</sup> The meeting decided to enlist new members for Individual Satyagraha, but the president of this meeting was arrested. Professor Radhe Shyam of B.H.U., who was working secretly as the provincial dictator since August 1, 1941, was also arrested. Table 2 shows the activists of the Congress who were arrested at various districts of the eastern U.P.

The individual Satyagraha thus enhanced the awareness about the future planning of the political mobilization of the Congress through a charismatic social connect at the grassroots. This became a strong base for the emergence of Quit India Movement in this part of Uttar Pradesh.

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## 16

## The Socio-Religious Contributions of Mahabodhi Society, Bangalore Since 1956

\*Prathima M Bidarimath

### Abstract

*Buddhism with its culture based on compassion and peace saw its golden era at the time of Emperor Ashoka. But by the 12th century A.D it began to decline and inimical forces actively worked for its disappearance. Many centuries later the venerable Anagarika Dhammapada of Srilanka under took the stupendous task of revival of Buddhism and Buddhist culture in India.*

*In 1891 Anagarika Dhammapada initiated a movement for revival by establishing the Mahabodhi Society in Kolkata 1956 venerable Acharya Buddharakkhita founded the Mahabodhi Society in Bangalore. He died on 23<sup>rd</sup> September 2013 at the age of 91.*

### History of Mahabodhi Society

**Introduction-** Mahabodhi society was founded by the venerable **Anagarika Dhammapada** of Sri Lanka in 1891 in Kolkata. He hailed from Simahlese Buddhist family. Once he visited India as a pilgrim to worship the holy places associated Buddha Gaya, there was nothing except broken images and the temple built by Emperor Ashoka which was dilapidated and broken. Then he decided to fight for the cause of restoration of the holy places of Buddhists. So he started a movement. He returned to India and started Mahabodhi Society at Calcutta.<sup>1</sup>

In south India, particular in Bangalore in 1956, **venerable Acharya Buddharakkhita** founded the Mahabodhi Society. In 1940 the Maharaja of Mysore had offered, the land to Anagarika Dhammapada, for the purpose of building a Buddhist center in Bangalore. This piece of land was given by the niece of Venerable Anagarika Dhammapada, **Maha Upasika Mrs. B Moonsinghe** to

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Venerable Acharya Buddharakkhita. At this place in 1956 Venerable Acharya Buddharakkhita started the Mahabodhi Society in Bangalore.<sup>2</sup> Since then the society has been active in conducting weekly discourses on Buddhism, writing articles and books, creating awareness among the people of Karnataka and India about Buddhism. It also extended activities to other countries of the world to disseminate the noble teaching of Buddha.

The society has established monasteries for monks, nuns, hospitals, meditation centers, educational institutes and published over a hundred Dhamma books benefiting thousands of people around the globe. The Acharya Buddharakkhita also undertook many projects to alleviate sufferings of people like building of medical centers, monastic institutes and residential schools in different parts of India for displaced and poor children. He also helped in editing the Nava Nalanda Tripitaka project.

The development of Buddhism during 20th Century after lapse of 800 years from its decline. The scope contains the Mahabodhi Societies various activities in respect of religious and social aspects. Here many aspects like educational, health, moral, peace teaching and study of Pali language are also been dealt with. This is an maiden study. I have tried to focus on Socio-religious and Economic emancipation in case of Bangalore's Mahabodhi Society.

### The Life And Mission of Acharya Buddharakkhita

Venerable Acharya Buddharakkhita was born on **March 12<sup>th</sup>, 1922** a full moon day in a Brahmin family, **Imphal** in Manipur State. His earlier name was Rabindra. He was exposed to rites and rituals, religious practices and exposed to much different knowledge like Philosophy, Astrology and Sanskrit. He enjoyed discussion with his father, a devout person on morality, spirituality and current affairs; verifying his kundali, his father told Rabindra will be a sanyasi and would become famous. In his childhood he had no inclination of living a family life. He was an exceptional boy in his childhood.

He graduated from the institute of Engineering Technology, Calcutta (Kolkata) in Automobile Engineering. He was moved by Gandhiji's freedom struggle and was jailed. He was under the influence of Subhas Chandra Bose. He was against British for differentiating for caste, creed and race.<sup>3</sup>

He joined Government of Indian Defense Ordinance. and participated in World War II. During the war he saw destruction of life and property which led him to turn towards spirituality. He resigned from his job and left his home in search of peace truth and freedom. He had seen division of whole India into Pakistan & India. He was deeply contemplating on meaning of life, violence and brutal fighting between Hindus and Muslims, killings of lacs of innocent people on streets of Calcutta and moved his heart enough to dedicate his life to help distressed people. He moved from Kanyakumari to Kashmir finding Guru – Teacher visiting many ashrams, however he stopped at Trivanmalai, Ramana Ashram and read many books like Bible, Quran, Gita and Dhammapada under the guidance of saint

Ramana. Then he visited Saranath. On 1949 on vesakha full moon day he was ordained as Buddhist monk and was named as Buddharakkita. He was against casteism. His inner feelings of to help human beings without counting their caste, creed and status. He helped the poor's, diseased, distressed, by helping them in schools and hospitals through this society in Karnataka. We remember he was main spirit who helped to open a burn and casualty center in Victoria Hospital before 40 years. He lifted poor spirits who were at their bottom of their hearts, worried, hurted, and distressed in their society.<sup>4</sup>

In 1949 he took ordination as a Buddhist monk under the most Venerable **Chandamani Mahathera**, at Kushinara, Uttar Pradesh. He studied Buddhism in India and Nepal, studied Pali in Sri Lanka. He joined education Institute and taught Buddhology in Nalanda Pali Post Graduate Institute, Bihar. In order to spread the teachings of Buddha in His own quite way, he resigned the job and started Mahabodhi Society at Bangalore.

### **Mahabodhi Lokashanti Buddhavihara**

The Mahabodhi temple premises in Bangalore, consists of **Mahabodhi Lokashanti Buddhavihara**. This Buddha temple was built in 1994, it is the replica of the famous MohabodhiMahavihara of Buddhagaya, where Buddha attained supreme enlightenment . Temple is a magnificent structure, with imposing Gopuras and towers. The temple is dominated by a large effulgent statue of Buddha, donated by the Thai royalty, along with the two standing statues of the two chief disciples of the Buddha, Venerable Sariputta and Venerable Mahamoggallana<sup>5</sup>. All the public functions, devotions, dhamma discourse and meditation sessions are conducted in the hall of this vihara, 24 beautiful paintings depicting salient incidents in the life of the Buddha adorn the walls.

### **Mahabodhi Vishva MaitriStupa**

Mahabodhi Vishva Maitri Stupawas built in 1984 and is located on the right side of the LokaShanthi Buddha Vihara. This is the first Stupa built in India after lapse of about 800 years during which Buddhism declined with holy relic of the Buddha. The ornamental gateway to Stupa is of the same artistic design as that of the great SanchiStupa.

### **Sacred Bodhi Tree**

The premise of MahabodhiVihara includes a Luxuriant Bodhi tree, ficusreligious. This is unique tree because it has grown from the **sapling taken from the original Mahabodhi tree from Buddhagaya**.<sup>5</sup>

**Mahabodhi Society Activities** - Venerable Acharaya Buddharakkhita was a dynamic Buddhist missionary. He started two kinds of activities, motivated by wisdom and compassion – spiritual practice and Human welfare.

Mahabodhi Maitri Mandala was established in 1957, to conduct humanitarian programs like hospitals, dana services, children homes, schools, artificial limb

centre, old age homes, moral education institutes etc.

Some of the programs that were conducted in the past years Leprosy patient's services, Eye donation programs – program called as Lanka Netra as the eyes were donated by Sri Lankan devotees in 2013, Artificial Limbs donation, Building of Mahabodhi Burn Center in Victoria Hospital, Visiting old age homes and distributing fruits and other needs. With the help from many western liberal donors MahaMaitri Mandala has expanded its humanitarian activities even more. MahabodhiNalandaVijjayatana, Bangalore. The institute has been training young students to develop morality, meditation, etc., During the last academic year there were 80 students and 16 monks came from for study from all over India.<sup>6</sup> In 1956-57 the hospital dana service was started by BadaBhanteji. This service has since continued all the times every day and every week. This service organized at Mahabodhi Burns and Casualty Center, Victoria Hospital, Kidwai Institute of Oncology in Bangalore. K.R. Hospital, Mysore. The society offered Dana through donors to the various patients in hospitals.<sup>7</sup>

In 1962, Mahabodhi Society started monthly magazine SWAYAM SAHAYA, which carried articles on application of Dhamma in daily life situations and social welfare with spiritual basis. It created awareness among the new Buddhist monks. In collaboration with Mallige Medical Center, Mahabodhi Mallige Hospital was built in Siddhapur, Banaglore. Mahabodhi Mallige medical hospital also takes care of all monks and school children of Mahabodhi Society, Bangalore and Mysore with good medical facilities. Later on in the year 1964 founded a model rural Hospital at Sakavara, Anekal Taluq near Bangalore for training medical personal for rural service. During the period in 1966 the society built Mohabodhi Burns and Casualty Center at the Victoria Government Hospital, Bangalore and Burn wards at various district hospitals, such as Mysore, Hassan, Mandya, Tumkur etc. in Karnataka.<sup>8</sup>

Later on in 1968 at Bangalore they started Mahabodhi Residential School for boys. Here also boys from different parts of India are studying. In 1969 the wing of Mahabodhi Society, started publishing books on Buddavachana, which contains speeches of Buddha published in simple and easily understandable language.<sup>9</sup> During the year 1971 the society established the Mahabodhi Artificial Limb center in Bangalore. Thousands of artificial limbs were donated to the poor disabled people by conducting camps in villages. In 1972 the society started monthly Buddhist magazine 'Dhamma', which contains religious thoughts.

Mahabodhi Maitri Mandala was established in Mysore as branch in 1973. The Mysore Urban Development Trust had allotted a piece of land in Saraswatipuram, Mysore. At present there are three main activities run under Mysore Maitri Mandala are Mahabodhi School, Mahabodhi Carla Students Home and Mahabodhi Mettaloka Youth Center.

The Mahabodhi school provides *HOLISTIC EDUCATION*. Holistic Education is to be about total personal evaluation, physical fitness, emotional balance and special growth of a child. And the school also teaches mediation and moral values for students.<sup>10</sup>

During the year 1984, started *TIPITAKA GRANTHAMALA PROJECT* to publish the entire Tipitaka in Kannada language with publication of DighaNikaya. The project was supported by Government of Karnataka. In 1986 Mahabodhi Society established a branch in Ladakh, namely activities like Mahabodhi International Meditation Center, Residential School, Hostels, Old Age Home and Karuna Charitable Hospital therein. The branches of Mahabodhi center are started in foreign countries like Dutch, Switzerland, USA, Germany, France and Belgium etc. In 2001 society established Mahabodhi Monastic Institute, Bangalore and they built Mahabodhi Nalanda hostel for monks. In 2006 they started Mahabodhi Academy for Pali and Buddhist studies, with the assistance of grant of funds from Government of India. In 2007 Mahabodhi started Rita Girls Home, Diyun, Arunchal Pradesh and Mahabodhi Maitri Mandala, at Tawang Branch. During year 2009 venerable Acharya Buddhharakkhita was honored with the title *ABHIDHAJA AGGAMA HASADDHAMMA JOTIKA* by the Government of Myanmar (Burma)

In the year 2010 with the help of grants from the Government of Karnataka venerable Acharya Buddhharakkhita initiated Tipitaka Translation work into Kannada language in 13 volumes. Venerable Acharya Buddhharakkhitapassed away at the age of 91 in Bangalore on 23<sup>rd</sup> September 2013. Mahabodhi Society Bangalore is dedicated for the welfare and happiness of people irrespective of religion, race, colour or sex. The society has been actively engaged in rendering various spiritual and humanitarian services until guidance and leadership of late Venerable Acharya Buddhharakkhita, the society has expanded its activities in different parts of India and aboard with the message of compassion.

These Institutions have contributed to many people, from various fields of emancipation to the downtrodden and economically weaker sections, socially backward people have accepted Buddhism for its attractive peace and passionate themes. However this institution is not generous enough to share the original data of people embraced Buddhism without referring their erstwhile caste and creed.

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## 17

# Gandhi And Satyagraha

\*Dr. Reena

### Abstract

*Gita, Gautam and Gandhi need no introduction. As we are fully aware that the subjectivity of Gita, non-violence of Gautam and Satyagrah of Gandhi are such means of peace and tranquility which the people of entire humanity respect. Gandhi's Satyagrah also doesn't make any difference for any caste, colour, creed, culture and language of the world. In this article, I had emphasized the importance of Satyagrah in the life of Gandhi for making him father of the nation, nay entire humanity. It is this weapon which ousted British rule from India and gave a lesson to the world for maintaining peace, love and brotherhood among entire human being.*

**Keywords :** *Satyagrah, non-violence, humanity, untouchability, passive resistance, Gandhism.*

With Satyagraha, Mahatma Gandhi ushered in a new era of civilian resistance on the political scenario of the world. The word was coined to aptly define the mode of non-violent resistance that the Indians at South Africa were building against the oppressive British colonialists.

Satyagraha for Gandhi was the only legitimate way to earn one's political rights, as it was based on the ideals of truth and non-violence. Satyagraha was the key aspect of all revolutions of the Indian National Movement in the Gandhian era of Indian History for more than three decades, and its legacy was carried on long after him as Martin Luther king used it in his battle against racism. Though, Satyagraha has not been free of criticism, but its methodologies have gained wide acceptance around the world as a more potent tool of resistance against the armed violence.<sup>1</sup>

Satyagraha is a combination of two words, 'Satya' and 'Agraha'. The word Satya is derived from Sanskrit 'Sat' which means being or truth and Agraha is

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one's eagerness to follow the principles of truth; one's zeal for the knowledge of truth. If one is enthusiastic and eager to follow the principles of truth, then it is Satyagraha. Sometimes in India, factory workers organized strike because they were displeased with their employers and their policies, or some individuals who are disturbed by government policies, go on fast for several days in order to achieve their ends. They claim that they are following the Gandhian path of Satyagraha.<sup>2</sup>

On his return from England Gandhiji witnessed the grim oppression of the freedom struggle in India. The white government was bent upon breaking the backbone of the movement by employing all possible harsh measures. About 2500 people had been sentenced to hard labor. About a thousand had been ruined and a thousand had left the colony. However, one concrete gain of the struggle was that it caught the attention of the nationalist India. Gandhi becomes an object of admiration and reverence. He was held in awe by some leaders for his devotion to public work and his life style. His name was suggested for the president ship of the Indian National Congress by the Bengal provincial Congress committee.<sup>3</sup> At its session at Lahore in December 1909, Gokhale, while paying tribute to him, referred to him as "a man who may be well described as man among men, a hero among heroes, a patriot amongst patriots and we may well say that in him Indian humanity at the present time has really reached its high watermark."<sup>4</sup>

The strength of Satyagraha lay not in application of physical force or brute force but in the application of soul force or moral power. Gandhi preached and practiced the glory of moral power and believed that a single individual, if morally strong, is capable of bringing about transformation in the environment in which he lives. Actually, Satyagraha was the most important constituent of Gandhi's programme of national self-purification, when he started campaigning against the racially discriminatory measures in South Africa, Gandhi discovered that his countrymen there lacked personal and communal self-respect, courage and willingness to organize themselves. In a memorable phrase of Satyagraha, he urged them to 'rebel' against themselves and fight to earn respect and basic rights.

Gandhi's concept of Satyagraha is an integrated concept which includes truth, non-violence, non-stealing, chastity or Brahmacharya, poverty or non-possession, bread labour, fearlessness control of the palate (*aswada*), tolerance, swadeshi and removal of untouchability.

Gandhiji said – "For the past thirty years, I have been preaching and practicing Satyagraha. The principles of Satyagraha as I know it today constitute a gradual evolution.

Satyagraha differs from passive Resistance as the North Pole from the south. The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end, whereas the former has been conceived as a weapon of the strongest and excludes the use of violence in any shape or form.

The term Satyagraha was coined by Gandhi in South Africa to express the force that the Indians used against the inhuman rules there for full eight years and

it was coined in order to distinguish it from the movement which was going on in the United Kingdom and South Africa under the name of Passive Resistance.

Its root meaning is holding on to truth, hence truth force. "I have also called it love-force or soul-force. In the Application of Satyagraha, I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent but that he must be weaned from by patience and sympathy. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of Truth not by infliction of suffering on the opponent but on one's self. But on the Political field the struggle on behalf of the People mostly consists in opposing error in the shape of unjust laws when you have failed to bring. The error home to the lawgiver by way of petitions and the like, the only remedy open to you, if you do not wish to submit to error, is to compel him by physical force to yield to you or by suffering in your own person by inviting the penalty for the breach of the law. Hence Satyagraha largely appears to the public of civil disobedience or civil Resistance. It is civil in the sense that it is not criminal."<sup>5</sup>

Gandhi again said that "In my opinion the beauty and efficacy of Satyagraha are so great and the doctrine so simple that it can be preached even to children. It was preached by me to thousands of men, women and children commonly called indentured Indians with excellent results".<sup>6</sup> The first Satyagraha revolutions inspired by Mahatma Gandhi in the Indian Independence movement occurred in Kheda district of Gujarat and the Champaran district of Bihar between the years of 1918 and 1919. Champaran Satyagraha was the first to be started but the word Satyagraha was used for the first time in Anti Rowlett agitation.<sup>7</sup>

In Champaran a district in state of Bihar, tens of thousands of landless serfs, indentured labourers and poor farmers were forced to grow indigo and other cash crops instead of the food crops necessary for their survival. These goods were bought from them at a very low price. Suppressed by the ruthless militias of the landlords (mostly British) they were given meagre compensation, leaving them mired in extreme poverty.<sup>8</sup>

The villages were kept extremely dirty and unhygienic, and alcoholism, untouchability and purdah were rampant. Now in the throes of a devastating famine, the British levied an oppressive tax which they insisted on increasing in rate. Without food and without money the situation was growing progressively unlivable and the peasants in Champaran revolted against indigo cultivation in 1914 (at Pipra) and 1916 (Turkaulia) and Raj Kumar Shukla took Mahatma Gandhi to Champaran and the Champaran Satyagraha began.<sup>9</sup>

The Champaran and Bardoli Satyagraha were conducted by Gandhi not only to achieve material gains for the people but also to resist the unjust authority to the then British regims. The civil-disobedience movement of 1930, the Dandi salt Satyagraha and the Quit India Movement were classic examples when Gandhi ji used Satyagraha as a weapon of the Soul force.<sup>10</sup>

For Gandhi Satyagraha was also a method of conducting conflict. The

Satyagrahi uses Satyagraha when he is in conflict with an ideal or principle. In a conflict Situation for Gandhi ji, there is no other plan than the adherence to non-violence in thought, word and deed, and no other goal than to reach the truth (and Ultimately the Truth).<sup>11</sup>

Thomas Weber in his book Gandhi, Gandhism and Gandhians identifies three forms to resolve conflict :

1. The first norms relates to goal and conflicts and states that one should act in conflicts, define the conflict well; and have a positive approach to the conflict.
2. The second norms relates to conflict Struggle and enjoins one to act nonviolently in conflicts; to act in a goal consistent manner ; not cooperate with evil ; not to polarize the situation ; not to escalate.
3. The third and final norm relates to conflict resolution and it directs that conflicts should be solved, that one should insist on essentials rather than nonessentials; that one should be generous with opponents; and finally that one should aim for conversion rather than coercion.<sup>12</sup>

The pathway to Satyagraha is discipline of body with the disciplining to the mind. If Satyagraha is a new way of life, then the application of this Principle to every walk of life and all human affairs, and especially the use of their principle on a mass scale to fight evil and injustice, to establish truth and justice, certainly a new feature. Jesuit priest Father John Dear has rightly said Gandhi practiced and engaged the theory of peace and justice as the world had never seen before. Martin Luther King has also admitted that “Jesus showed the idea, but Gandhi gave us the method .He unpacked the life of Jesus more than anybody in history.”<sup>13</sup>

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## 18

### Roll of Arya Samaj In Haryana

\*Dalbir Deshwal

#### Abstract

*The Arya Samaj founded by Maharishi Dayananda Saraswati (1824-83) at Bombay on 7th April, 1875 played a very important role in the history of Haryana.It took up the social issues and struggled against child marriage and subjection of women to unequal status. It propagated inter-caste marriage and remarriage of widows. It gave valuable contribution during national calamities. The leaders of Arya Samaj were pioneers in the field of education. Though founded in Bombay, the AryaSamaj became very popular in Haryana which was a part of Punjab in those times, and later spread far and wide in the whole of North India.Maharishi Dayananda Saraswati came to Haryana in 1880. He stayed in Rewari for some time to preach against superstition and illiteracy. He also established a branch of Arya Samaj in Rewari and later at Rohtak.Arya Samaj played a great role in removing backwardness in the farming community of Haryana especially the Jats. It also gained wide acceptance from the Jat community as they were considered as backward by the upper caste Hindus since Arya Samaj criticized caste system.Today we can see the flowering of Arya Samaj Mandirs and educational institutions in almost every town of Haryana.*

The Arya Samaj made determined efforts to raise the socio-religious status of agricultural communities, spread of education, removal of untouchability and raising the social status of women. It also launched a crusade against the social evils like child marriage and female infanticide. With beginning of the twentieth century Arya Samaj emerged as a vital force in Haryana for agricultural development. The objective of Arya Samaj was to make this world noble. The word Arya means a noble human being-one who is thoughtful and charitable, who

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is good in thoughts and actions-he or she is an Arya. The movement had a great impact on the life and thinking of the people particularly of the Hindus. It was a revivalist movement in form and reformist in content. Thus, Swami Dayanand sought to reform Hindu religion by liberating it from the hold of ignorant priests and gave the call of going back to the Vedas. According to the official view, it was a Hindu reformed church representing the reaction of Hinduism against the Christianity, Western science and Western domination.<sup>1</sup>

At Lahore, a branch of Arya Samaj was established on 24th June, 1877. Later on its branches were established in major towns of Punjab such as Jalandhar, Amritsar, Gujranwala, Layalpur, Ludhiana, Ambala etc. From the 1880s, the Arya Samaj founded new associations and organizations to enlarge its constituency among the Jats and helped them strengthen their identity as a devoted and self-controlled warrior caste, and not merely as a powerful country folk. Dayananda Saraswati toured southeast Punjab (i.e. Haryana) in 1879 for the first time when he went to Ambala and Rewari to preach against superstition and illiteracy. After sometime, the message of Arya Samaj spread to other districts-Ambala, Karnal and Gurgaon.<sup>2</sup>

During the 1880s, a branch of the Arya Samaj was established in Rohtak by Rai Sahib Sansar Chand, who succeeded in spreading Arya Samaj in the villages of Sanghi, Maham, Jhajjar, Mahra and Kiloi in Rohtak. The cultural links with neighboring Rajasthan and the migration of the Jats from the Bikaner region also contributed to the propagation of the Arya Samaj in the Hissar-Rohtak tracts in the 1890s. The establishment of the Arya Samaj had many effects in the region. It was common for converts to read the Satyarth Parkash, observe Sandhya, participate in Havan and Updesh, sing bhajans and develop an interest in cow protection. Chajju Ram established gau-shalas in Bhiwani and Nawal Singh of Rohtak opened one in Haridwar. As a result of these initiatives, a way was paved for an effective gau-raksha (cow protection) movement in Haryana. The approval of karewa (widow re-marriage) by the Arya Samaj facilitated educated Jats to follow this organization. The Arya Samaj got split into two in Punjab in 1893. Arya Samaj played a significant role in removing backwardness in the farming community of Haryana especially the Jats.<sup>3</sup>

The success of Arya Samaj among the Jats was due to Maharishi Dayanand's hostility to the Brahmins. The first Jats to join the Arya Samaj were those of Hisar and Rohtak. One of the first Jat converts to the Arya Samaj was Ramji Lal Hooda. Lala Rajpat Rai called him as the first Jat spokesman of the Arya Samaj. He spread his religion among a large number of members of his community. He organized Jat Sabhas and Mahasabhas for spreading the ideology of Arya Samaj among his fellows. In 1921, he became the President of the Arya Samaj in Hisar and contributed to the development of Shuddhi Sabhas. These associations were meant

to bring back those people, who were converted to Islam or Christianity long ago, to the Vedic fold. In 1923, he became the President of Shuddhi Sabha in the districts of Hisar and Rohtak. But, in fact, these Sabhas purified many Jat-and lower castes-even when they were Hindus in order to transform them into dvija or twice-borns.

The Arya Samaj had a great influence on the Jats. They were asked to refrain from consuming alcohol and meat, restrict their expenditure on wedding and other ceremonies, and refrain from singing cheap songs and watching vulgar pictures during fairs. In the 20<sup>th</sup> century Arya Samaj became more popular. By the 1920s it spread to almost every town and big village of Haryana. The number of members also increased. It was a great social, religious and educational movement.<sup>4</sup>

Arya Samaj laid emphasis on the establishment of educational institutions and removal of the evil of untouchability. The movement created new social consciousness and spread gradually to urban areas of Haryana. It also attracted public attention on its program of anti-cow slaughter.<sup>5</sup> The Arya Samaj also took part in politics. Most of the leaders of Haryana in pre and post-independent eras were ardent followers of the principles of Arya Samaj. This was owing to the inspiration from Swami Dayanand as he was the first social reformer who had made a forceful plea for the political independence of India. "The swarajya was always the best thing", he said; a foreign government could not be beneficial even when it was free from religious bias, race prejudice and was just and sympathetic.

The Jats received the Arya Samaj in different ways. They gave up their initial reservations and adapted themselves to a new mode of collective life. Undoubtedly, there were some weak protests against the emerging domination of the Arya Samaj, but these voices gradually died down. The Arya Samaj inspired the Jats through existing beliefs and cultures. This largely accounts for its success as an ideology and a movement. The diffusion of the Arya Samaj teachings had far reaching consequences beyond its direct impact on the community. First, the emerging Jat identity created tension with the Muslims. The existing culture came to an end. Secondly, it alienated colonial officials. The result was a new colonial stereotype which represented the Jats as violent and clannish by nature.<sup>6</sup> Gradually by the early twentieth century, the Jats entered public life as political actors, moral pundits, school teachers, lawyers, popular scholars and peasant sepoys. With this grew the notion of a homogeneous Jat community. Arya Samaj movement also paved the way for upliftment of women through educational opportunities, removal of social evils like smoking, drinking, sati tradition, purdah system etc. However, Mohinder Singh opines that the Arya Samaj and its impact did not mean the same throughout the British period. In its approach towards caste, education, women and superstition, it underwent major changes after the World War I, once mass anti-imperialist and social change movements started. The principles of Arya Samaj also became rigid and confining, though it still performed positive role in many areas. However, it

got exhausted in the wave of communalism that engulfed North India in the 1940s and 1950s. Today we can witness the strange sight of Arya Samaj followers patronizing the idolatrous practices.<sup>7</sup> The movement could not influence the orthodox Hindus and remained insignificant in eastern and western India. However, it received wide acceptance in Punjab (especially South-East Punjab) and North-Western provinces. At the time of the death of Swami Dayananda Saraswati, there were Arya Samaj branches all over this region and it was from this time on that the movement became more and more popular and also more aggressive. A good number of educational institutions are spread all over Haryana and doing marvelous work in the field of education. In summing up we can say that the Arya Samaj significantly contributed to the development of Haryana in the social, religious and educational fields.

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## 19

### Godan The Text Without Solution

**\*Dr. Laxman Kumar Jain**

#### Abstract

*This essay unravels the mystery of absence of solution of Premchand's text Godan. In this process it shows the failure of the will of small peasant like Hori. We find agency in the form of Malti and Mehta who could have liberated Hori and his villagers but they too failed. It offers an explanation for this blockade in the concept of passive revolution.*

**Key Words :** *Godan, Premchand, Hori, Gobar, Dr. Malti, Prof Mehta, Failure of will, Presence and the failure of agency, Passive revolution, Zamindaar, Landlordism, Peasantry, Class and Nation.*

#### 1

This brief essay talks about the one aspect of the solution problematic of Premchand's masterpiece Godan. That is the presence of an agency of social transformation and its failure in the end. Malti and Mehta constitute the newly emerged professional class in colonial society of 20<sup>th</sup> century. They were Professor and Doctor. They wanted to ameliorate the condition of the peasantry or the problem that hemmed the village. This essay would also talk about their interaction with peasantry and redefinition of the world of Malti and Mehta. We shall interpret the material that is available in narrative flow of Godan.<sup>1</sup> It would be a kind of phenomenological exercise. It would illuminate the meaning that is embedded in the text. In other words we shall not use or misuse the literature for the purposes of constructing history which could be the reductive exercise instead we shall give autonomy to the text as a sufficiently independent field of knowledge. The pages that have been interpreted here for the purposes of our analysis are to be found on page number 288 to 339 of Godan.

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Professor Ram Vilas Sharma in his brilliant book on Premchand (Premchand Aur Unka Yug) has seen in Professor Mehta the agency of social transformation that in his opinion could liberate peasant like Hori but in future.<sup>2</sup> He says that in future when Hori would become more knowledgeable and professor Mehta's interaction with him would become stronger then only Hori's coming generation would be liberated. He thus sees a possibility of an agency in professor Mehta, but not perhaps in the time of colonialism. This appears to be the Marxist nationalist framework.

Micheal Sprinkel too sees possibility of transformation of village under the guidance of professor Mehta and Malti but he says that it didn't happen because of the absence of the enlightened sexual politics between Mehta and Malti that

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blocked the solution of the text. He thus misses the social explanation of the failure of agency.<sup>3</sup> Geetanjali Pandey reads Mr. Mehta as a mouthpiece of Premchand giving not sufficient autonomy to the character whatsoever. Her contention is that Mehta lacking the capacity of transformation is directly related in proportion with Premchand's limitation. She thus engages in a blame game.<sup>4</sup> We shall engage in a dialogue with all the above critiques and suggest the utility of the concept of passive revolution helpful in understanding the failure of agency in Malti and Mehta. Malti and Mehta's trip to the Belari village was significant enough of their round about turn. They have visited this place many times on many occasions. In whole process of life Mehta come to think that operating at the level of ideas alone is not enough to sustain oneself in more serious ideological manner.<sup>5</sup> They flock to the country to bring certain reforms in the ways of living and being of villagers. Malti engrossed in teaching villagers, educating them in household chores and more hygienic practices and things of that sort. In the conversation with villagers they find villagers innocent and dedicated and get obsessed with their endurance as well. They feel that the womenfolk endure all the brunt of life and suffer for their child and husband. Malti and Mehta are driven by the romantic feelings of course which was nationalist feeling of some sort. They just get swayed with innocence of people because of the very fact of the complexity of their life in city. The very fact of knowing the economic plight of people surprises them. While talking about nutrition with them they

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come to know that villagers can't even afford it. The producers of Ghee and milk and vegetables of nutritional content were deprived of the same. They were surprised to know that every single Pai was filched of them.<sup>6</sup> The way the village people received them shows the very marker of their superiority. People have seen them earlier at Raisahab's place. In their popular commonsense they were the big people belonging to arena of elite. They received them reverentially. This reverence is much born out of their superiority rather than any objective kind of

linkage. It is clear in Hori's running for a bed sheet to cover a coat where Malti and Mehta were supposed to sit.

In the whole ambiance of countryside they come to think about their love relationship. Mehta forms a fresh view of Malti when he saw her dangling a child of the village in her arms. He further saw Malti engrossed with the village rustic women. His attraction for Malti increased manifold. Malti too feels quite upset with her sari and all possessions like gold wrist watch and costly dresses. She felt like her wrist-watch was staring at her. She wanted to part with her costly attire. She felt how difficult it was to relinquish the culture as culture is a matter of habit.<sup>7</sup> One can read in it the momentary feeling of political ideas. In this way we find that the whole process unfolded itself in the full bloom moonlit night when Malti's relation with Mehta revealed on the riverside. Mehta who was the most adorable person in Malti's life finally revealed that love is beastly in the sense that he can't just get away with the idea that someone else can be friendly with his beloved. He said he will just kill him. His love was instinctive. For Malti however love was more enduring, full of patience, full of compassion and full of life. For Malti love knows no violence. It was so sublime and so merciful that all human traits accompany the love. Malti finally discovers fault in her teacher and her veneration for him slightly lowers down. So, in whole

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ideological makeup Mehta belongs to a kind of typical idealist type of man where in fact he comes down to reality in the moment and moves back in a more idealistic framework. It was like childish dribbling in fact. This way he is a critical realist who realizes reality and finally finds idealist solution for it. His views are not very coherently articulated. They are just reformist social activist. They want to see village clean and proper. They are only concerned with hygiene and sanitation. Their ideas are bereft of any political content. Political content is quite reformist in their views in the sense that they don't see the oppressive life of the people. So much so that they were startled to know that the villagers were filched of the single coin by moneylender and zamidar etc. The claws and teeth of the Zamidaars and Moneylenders squeeze the villagers dry.<sup>8</sup>

Though Mehta got provoked in his conversation with Mirza Khurshid and in picking up discussions with him, he asked for attacking the institution of society in total.<sup>9</sup> This was a momentary feeling resulted from his anger against the seamy aspect of reality but it boils down to calmness in the very next moment. So we find that the whole message is quite vague so far as political content is concerned. It only bears certain kind of one's own personal end to serve to feel oneself useful to the society at large, and thereby dissolves one's exclusiveness and seclusion. He had read all philosophy in life and failed to practice single bit of it. This kind of feeling prompts him to take up discussions with Mirza Khurshid. His all provocative exchanges show his momentary feeling of interrogation about the system which calms down in the next moment. This debate between Mehta and

Khurshid about the prostitution is very idealist. Mehta's idealist stand is clear when he says that the prostitution is a failure of one's declining in moral standing. According to him women who take to the

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prostitution are not compelled by the necessities of life but propelled by kind of instinctive ways to earn money only.<sup>10</sup> The whole argument was being dissolved when refuted by Mirza that it is the institution of society that imposes certain things on women. They don't find any opportunity to live by earning their livelihood in other ways and it is this that compels them to take up prostitution. It is whole institutional need of the society and their helplessness in this process that force them to take up such things. So Mirza advocated the abolition of this and wanted to put woman in some other kind of things. Mirza's opinion was that one has to attack on the part if one wishes to change the whole. Mehta on the other hand is very abstract, wanted to change the total system. He was highly volatile. Later on he takes to a kind of esoteric life. Revolutionary feelings in him were only momentary. He was fully absorbed in his own, just engrossed in humanist kind of instances like that of giving scholarship to needy students, etc.<sup>11</sup> That kind of feeling takes him to go for a reformist kind of endeavor. Whole of this reformist ideas were mostly of Gandhian variety. Gandhian ideas were quite spread and pervaded in the society. Shahid Ameen has shown how Gandhi casted his spell on the society.<sup>12</sup> Gandhian process was quite profound. Gandhi absorbs the entire space (footnote 9). His ideas of sanitation and hygiene too were reformist. Revolution was aborted. Agency had failed. Mobilization of the peasantry was not on the card.

Finally Malti comes back to attend Gobar's sister's marriage showing the jesters of their intimacy with people. They feel elevated in being in the company of the people. The very fact of their alienation with people make them feel aspire to get closer to the people. Distance creates feeling of allusiveness among them. That gap is bridged in the company of the people. They think they are one among the people and find a scope to identify with them. Malti's fondling of

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Gobar's kid was another instance of this kind of humanistic stance. There is slight transformation in Mehta and Malti's personality. They withdrew from the company of Raisaheb the landlord and Mr. Khanna the capitalist somewhat. But the political content is reformist nevertheless. The whole political process remains unaided in the city country symbiosis. In the whole track of incidence we find that there comes no opportunity of raising voice against the system. Never there comes any opportunity of political mobilization of the people against the landlordism or colonial state. Chinese kind of experience was not on the agenda in Indian context. More sporadic humanistic flicker is visible here and there in the text. Some bouts of individuals' sentimentalism with some amount of humanistic instincts naturally embedded in thinking being like Professor Mehta is also present. Gandhi was an

over domineering personality of the time. He absorbed the entire space through religious idioms that helped somewhat in passive revolution to take place.<sup>13</sup> Bourgeoisie hegemony was partial, incomplete and fragmentary, landlord could co-exist with bourgeoisie, and anti-feudal revolution was off the card. Ranajit Guha's statement becomes relevant here about failure of nation to come to its own. Bourgeoisie failed to speak for the nation as a whole. So is true about working class and peasantry alliance. This constitutes the central problematic of modern Indian historiography.<sup>14</sup> Communism could have been the only alternative in these circumstances though it failed in overcoming the dialectic<sup>15</sup>. The whole process therefore remains totally unaided in the entire nexus. Social revolution got aborted and what occurred indeed was a passive revolution. Political question comes with a huge question mark both in Hori's life as well as in Gobar's life. Hori and Gobar were completely caught up in a crisis. Gobar got a job of gardener in Malti's home in Lucknow. The relationship was that of patron and client. Gobar's coming to the village to attend Rupa's marriage, his cordial behave with people and his effort to befriend them gives us another impression about Gobar. He has changed. Hori was very happy to know that Gobar was spending his life in Malti and Mehta's company. They were the humanistic kind of person. This humanism bears some kind of trait of individualism as well. Gobar had a bitter experience in the city. He could not even arrange a midwife to facilitate his wife's delivery. There is a transformation in him. His bitter experiences in the whole social process in the very strict political terms occurs due to the clear cut absence of any agency of social transformation in city. Gobar completely befuddled in the workers' strike and he was caught up in a crisis. Later he accepts his fate at Malti's bungalow. Hori similarly was completely caught up in a crisis in the countryside dominated by landlordism without any flicker of help coming from nowhere. The only moment when a flicker of hope comes in his life is with the arrival of Ram Sevak, a rich peasant of neighboring village. Apart from that process remains completely unaided. In the absence of any help therefore their life became so harsh, so melancholic and internally tragic. Though the distinction between nation and class were talked about but it was not led out in practice. Message of this sort was sent in a very individualistic and in very episodic term in common parlance. Whole process remains untouched. Nation and class differences were made home to Gobar and lectures of different leaders were reverberating in his ears but he didn't know the process of transformation. He could only think that something like this existed. He had heard that if people want they can throw the yoke of their subordination. He only knows that agency of transformation can only be the people. No one else can save them. He had listened from the speeches that if people take initiative they can transform their life. That gave him self confidence. But that remain only on the ideal plain. This idealism also does not have a paradox and remains momentarily. It does not meet in concrete practice. It remains at fringy individualistic level as a matter of just referential truth without any practical solution. Whole harshness of life in the city crushed Gobar's rebelliousness. He

was met with a brutal Lathicharge by colonial police on behest of Mr. Khanna Sugar capitalist. At Malti - Mehta's place he accepts his life. His rebelliousness got completely crushed down with the terrified experiences he had to undergo. When Gobar finally comes to the countryside whole thing revisits in his mind. He comes back again to his senses. The whole country, his father's suffering he recedes far behind the days of life. He recollects the whole tragedy of his father that how his house was rams shackling. Whole father's episode of sorrowfulness revisits in his mind. And he told his father Hori that Malti and Mehta were paternalistic to him and they loved his son Mangal so much. Malti had given some presents to Rupa. To Hori Malti Devi becomes like a goddess in his imagination because of her superiority and paternal gesture. A Devi who dispenses justice. Remoteness creates a sense of respectability. Gobar says that he had listened that peasant can make their fate by their own effort if get united. No one else would help them. And Hori and his family should not expect any help from elsewhere. Hori was simple but he was very bold. He put up with all the ordeals of life. Meanwhile economically we find that contractors come to make the road to connect this village with the city and Hori decides to work as a day laborer.<sup>16</sup> Gobar's saying that "I would have gone to jail if I would have been at the place of my father" shows his rebelliousness could not fructified in practice. Thus social agency remains at individual level. It too is not full flagged. Only the abolition of landlordism could have saved Hori. Political question arrives with a huge question mark.

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## 20

### Jawaharlal Nehru, Religion And Secularism

\*Roshani Rai

#### Abstract:

This paper attempts to look into Jawaharlal Nehru's understanding of religion and the development of secular ideas and Secularism in the context of the definition of 'secularism' outlined by John D'Mello. A secular India was a creation of Jawaharlal Nehru, the First Prime Minister of independent India. His secularism was based on the firm conviction that every religion and belief should have full freedom and equal honour. In view of Nehru, Communalism, which was a divisive force, could be arrested only with Secularism.

**Keywords:** Secular, Secularism, Communalism, Religion, John D'Mello

**Introduction:** "*Secular*" and "*Secularism*," has been defined differently by scholars and writers to understand the pluralistic nature of India and to answer this question, of the term, "*India is a secular State*", we need to reflect on diverse, ambivalent, meanings of the terms "secular", "secularism" and "secularization". The explanation on secularism given by John D'Mello is taken into consideration to understand Jawaharlal Nehru's views on religion and secularism.

According to John D'Mello<sup>1</sup>, the term "secular" has at least three meanings, though these overlap. Firstly, the most obvious and widespread meaning, refers to the decline of religious practice – the fact that people have somewhat lost interest in religion and spiritual matters. Attendance at religious functions and participation in religious activities has decreased.

The second meaning of "secular" is political and historical. It involves the separation of church and the state. This meaning became predominant as early as the Treaty of Westphalia in 1645, which put an end to the religious wars in Europe and made a separation of powers between church and the state. This was the beginning of the secular state, in which functions once performed by religion were taken over by other institutions, as seen in case of health care, formal

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education, and social welfare. When new countries were developed and became independent, most of them chose to have a secular constitution, where religion was separated from the state. This was the case in India (D'Mello, 1999, 90).

The third meaning of secular refers to the process of rationalisation. Rationalisation involves the growing use of technically efficient, this-worldly criteria instead of supernatural, otherworldly criteria for running our lives. For instance, earthquakes and famines were formerly considered '*supernatural acts of God*' and so people placated the Divine through rituals. Now, such phenomena are explained by natural, scientific causes and technical criteria are used to avert them. We therefore say that the world has become "secular" in the sense that it is organized more rationally and scientifically and that people are moved more by rational-technical reasons than by supernatural arguments. This paper attempts to look at the Nehru's understanding of religion and development of secular ideas and secularism in the light of the above last two definitions outlined by John D Mello respectively.

**Nehru's views on religion:** Tolerance of religion is the need of any civilized society and Jawaharlal Nehru's age symbolized this force. Nehru's general outlook towards life was not coloured by religious belief and practices.<sup>2</sup> Nehru, a secular man since his childhood, had his own views on religion and that he showed an aversion towards religion from the very beginning is clearly reflected in his numerous speeches and writings. That Nehru showed his antipathy towards religion is clear when he said, "*The spectacle of what is called religion, in India and elsewhere has filled me with horror, and I have frequently condemned it.*"<sup>3</sup> As Nehru himself said that he was not a religious man and dogmas did not appeal to him. He said religion is "narrow and intolerant of other opinions and ideas; it is self-centered and egoistic."<sup>4</sup> In his Autobiography he wrote: "Religion, as I saw it practiced, and accepted even by thinking minds, whether it was Hinduism or Islam or Buddhism or Christianity, did not attract me. It seemed to be closely associated with superstitious practices and dogmatic beliefs, and behind it lay a method of approach to life's problems, which was certainly not that of science. There was an element of magic about it, an uncritical credulousness, a reliance on the supernatural."<sup>5</sup>

Nehru held the view that: "Religions have discouraged man from trying to understand not only the unknown but, what might come in the way of social effort, instead of encouraging curiosity and thoughts, they have preached a philosophy of sub- mission to nature to establish churches, to the prevailing social order, and everything that is."<sup>6</sup> He further stated: "The belief in a supernatural which ordains everything has led to certain irresponsibility on the social plane, and emotion and sentimentality have taken the place of reasoned thought and inquiry. Religion, though it has undoubtedly brought comfort to innumerable human beings and stabilized society by its values, has checked the tendency to change and progress inherent in human society."<sup>7</sup> Therefore, according to Nehru religion "does not help, and even hinders, the moral and spiritual progress of a people."<sup>8</sup>

**Development of Nehru's Secularism:** Several factors were responsible in influencing and moulding the secular outlook of Nehru. The family environment

in which he was brought up played an important role. Nehru's father Motilal Nehru, who was a '*free-thinking rationalist*', helped to inculcate in Nehru, the Western ways and values and Nehru showed his inclination towards it. On the other hand, his mother Swarup Rani, who was steeped in deep traditional values made Nehru to observe certain Hindu rites and rituals. Nehru recollects in his Autobiography how he used to accompany his mother or aunt to the Ganges and sometimes visited temples in Allahabad or Benaras. But all this left little impression on his mind and he termed religion to be a 'woman's affair'. Jawaharlal preferred his father's intellect over his mother's tradition. Moreover Nehru's early association with the theosophists who were believers in universalism also made an impact on Nehru's outlook.

Next his education at Harrow, Cambridge and London provided him access to the liberal, political and social currents of the West. Western education exposed him to the new horizons of sciences, which turned him into a rationalist. All this helped him in the shaping of his entire approach and outlook towards life.<sup>9</sup>

Western education had moulded Nehru into a rational man and he viewed all human problems with an open mind examining and analyzing the situation in a systematic and objective manner and choosing a remedy or a solution, which appeared to be the best.<sup>10</sup> His belief in the progress of the country through science and technology is reflected in many of his speeches and writings. Therefore, Nehru professed that the old religious foundation were being weakened by science and democratic ideals.<sup>11</sup> Nehru felt convinced that the method and approach of science had revolutionized human life more than anything else in the long course of history. Scientific approach and method had opened doors and avenues of radical change. Due to the growing influence of the spirit of science, the ideas based on unreason and magic and superstition was pushed aside, and the methods and processes alien to those of science were being opposed.<sup>12</sup> Thus according to Nehru, the cause of science had triumphed against religion. In his autobiography, Nehru has written, "The modern age came to stand for industrialization, a higher standard of living and earthly progress."<sup>13</sup> According to Nehru, the development of science and technology had important implications not only for human life but also for human thought in terms of secularization. Therefore he expected his countrymen to lessen their religiosity and turn to science. He said, "We have to get rid of that narrowing religious outlook, that obsession with the supernatural and metaphysical speculation."<sup>14</sup> Jawaharlal Nehru said that religion, rather than being a barrier should inculcate unity of the mind, which will lead to the material, and spiritual happiness of the individual and the society.

In spite of his agnostic outlook and firm belief in scientific temper, Nehru however was not a non-religious person. His secularism did not mean meaningless attack on religion but criticizes the purposeless and outmoded external manifestations of religion.<sup>15</sup> According to Nehru: "Religions have helped greatly in the development of humanity. They have laid down values and standards and have pointed out principles for the guidance of human life."<sup>16</sup> Clarifying that secular philosophy meant neither irreligion nor only material being, but also contain

spiritual elements, he said: “A purely secular philosophy of life may be considered enough by most of us... And yet that secular philosophy itself must have some background, some objective, other than merely material well-being. It must essentially have spiritual values and certain standards of behaviour”<sup>17</sup>

Therefore, Nehru though aware of the drawbacks of religion, at the same time knew its impact on the minds of the people and hence advocated tolerance of all religions, which is the base of Indian secularism. Nehru’s secular outlook was clearly manifested after independence when he declared India to be a secular state. Since Nehru had the ardent desire to see the people of India united together, therefore the unity of India and unity of people was uppermost in his mind when the Constitution of India was framed. He did not want the people of India to think in terms of religions and castes. He was afraid of communalism and its disruptive tendencies, as he had witnessed it following the partition of the country. Addressing the students of Aligarh Muslim University in 1948, he had explained to them, that the idea of religious and theocratic state had no place in the minds of modern man and that India would be moving towards “a national state which includes people of all religions and shades of opinion and is essentially secular as a state.”<sup>18</sup> Adding further he said: “As far as India is concerned, I can speak with some certainty. We shall proceed on secular and national lines in keeping with the powerful trends towards internationalism. India will be a land, as in the past, of many faiths equally honoured and respected.”<sup>19</sup> To ensure that there should not be any discrimination in the treatment of various religions and all must be honoured equally, the Constitution laid down that India is a secular state. “It means equal respect for all faiths and equal opportunities for those who profess any faith.”<sup>20</sup> Therefore he was not only secular in his approach, but a distinct version of secularism emerges from his thought.

Nehru recognized that communalism which arose on account of communal hatred against each other’s religion was an enemy to the unity of India. Writing on communalism Nehru says: “In its essence it is a throwback to medieval state of mind, medieval habits and medieval slogans. Let us not go back to something that has no relevance to the modern world.”<sup>21</sup> He was of the opinion that for the proper functioning of democracy, and the growth of national unity and solidarity, communalism had to be eliminated from India’s life. According to him communal clash is due to religious intolerance: “One religious man says this, and another says that. And often enough, each one of them considers the other a fool or a knave. Who is right? ... But it seems rather presumptuous for both of them to talk with certainty of such matters and to break each other’s heads over them. Most of us are narrow-minded.”<sup>22</sup> Since communalism was a danger to the integrity of the nation Nehru unequivocally denounced it. He pleaded “for an all-out effort against the poison of communalism.”<sup>23</sup> Therefore urging the people for unity he said: “In India, the first essential is the maintenance of the unity of the country a unity of the mind and heart, which precludes narrow urges that make for disunity and which breaks down the barriers raised in the name of religion.”<sup>24</sup> Nehru’s broad-mindedness on the issue of unity of the people of India can be brought out clearly

when he said: “All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action.”<sup>25</sup>

Therefore Nehru, a rationalist leader and a human being, steeped in rational thought and scientific temper strongly denounced the superstition, bigotry and intolerance associated with religion. And he saw science as a panacea for this dogmatic approach to religion. But at the same time it can be seen that, Nehru had the foresight to see that religion was a tenderest spot in every human heart, and if it was injured in any manner then it would lead to communal disharmony. Therefore his ideas on Secularism emerged out of the practical considerations of the governance of a multi`-religious, pluralist country like India. He also regarded Secularism as a necessity for the efficient functioning of modern democratic society in India. That is why Nehru built a free, secular state, where every religion and belief has full freedom and equal honour, where every citizen has equal liberty and equal opportunity.<sup>26</sup>

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## 21

## Emerging Female Foeticide : Does The Son Preference Continue To Persist In India

\*Shashi Punam

### Abstract

*Girl children in India have been the most vulnerable for centuries and even today they are vulnerable to the insults of deprivation and discrimination. Mankind was given natural reproductive laws for balancing sex ratios. These biological laws have been taken away by man-made laws, customs, traditions, religious beliefs and sophisticated medical technology, resulting in the lower status of females in society. It is agonizing to know that gender bias, deep-rooted prejudice and discrimination against girl children, which has existed for centuries, is now found to begin in the womb. Female foeticide is one extreme manifestation of violence against women. Female foeticide is a practice that involves the detection of the sex of the unborn baby in the womb of the mother and the decision to abort it if the sex of the child is detected as a girl.*

**Introduction:** Historically, female infanticide has existed for a long time. It is known that girl infants were killed by rubbing poison on the mother's breast, by being fed with the milk of ferrukam flowers and paddy grains, by being given sleeping tablets, or by simply being buried alive. Law banned this practice in 1870, more than a century ago. Girl children in India have been the most vulnerable for centuries and even today they are vulnerable to the insults of deprivation and discrimination. Mankind was given natural reproductive laws for balancing sex ratios.

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Advancement of Technology and Female Foeticide- a cause of low sex ratio and son preference:

There are currently three well-developed technologies for determining the sex of a foetus: Chorionic villus sampling (CVS), amniocentesis and ultrasound. Ultrasound has the advantages of being non-invasive and relatively cheap, from Rs 500 to Rs 1000 (USD 10 to 20). A foetus' sex can be determined in the third month of gestation if it is a boy and the fourth month if it is a girl. The first reports of private clinics offering sex determination came in 1982-83 and mobile clinics that can reach remote areas have been available since the mid-1980 in India.<sup>1</sup> Amniocentesis quickly became known as a method for pre-natal sex determination and its use for that purpose became a penal offence. To fulfill their desire for sons people have been increasingly resorting to sex selective techniques. The 18th and 19th centuries, female infanticide was practiced by a large proportion of the North Indian population.<sup>2</sup> In modern times, India has made significant advances and achievements in all the fields e.g. Science, technology, electronics, computers, hospitals with latest technology etc. Nowadays we find female babies being killed before being born i.e. in the mother's womb itself. These sex selective abortions are a matter of great concern.<sup>3</sup>

### Objectives of The Study

1. To study the advancement of technology and Female Foeticide- a Major Cause of Low sex ratio and son preference.
2. To study the socio- psychosomatic causes behind female foeticide and son preference.

**Universe of The Study** - The universe was limited by making selection on the basis of purposive sampling where child sex ratio is less than nine hundred. For these purposes four districts namely Kangra, Hamirpur, Una and Bilaspur, having cultural homogeneity were selected. All the blocks of these four districts included in this study (i.e. 26 blocks). From each village only those women were selected who had one-girl child and a male child after a long span from the birth of first girl child.

**Research Design And Sample** - The design for this study was exploratory as well as descriptive. In the first stage, a sample of the districts was drawn. Himachal Pradesh consists of twelve districts. It was decided to select only those districts in the study which have the lowest child sex ratio i.e. less than 900. In the second stage, the blocks falling under these four districts were considered. In the third stage, the villages were selected from these blocks. From each block the village having maximum difference between male and female in the age group of 0-6 was included. Hence, 26 villages were purposively selected. In the fourth stage, the identification of women who had undergone female foeticide posed a great challenge. To overcome this problem and to avoid the opposition from the

villagers, it was decided to include all those women in the study who were in the age group of 18-44 years. In this study, only those women were included who had first girl child and a male child after a long span from the birth of the first girl child. As per the information gathered from the record of the Panchayat and the health workers, there were 4536 women in 26 villages. Fifty per cent of this i.e. 2268 have been considered for this study. The unit of study was the women in the reproductive age group with first girl child with between 0-6 years of age. Women with foeticide have been identified with the help of information obtained through the informal discussion with the anganwadi workers, old ladies, midwives relatives of respondents, retired doctors, female health workers and some of the respondents who had accepted that they have been gone for the abortion of female foetus, such women were 515 which constituted foeticide group in this study and the remaining 1603 formed the non- female foeticide group. Of the remaining 150 respondents, some were not available at the time of interview and some of them have refused to give information on this account, as a result they were excluded from the study.

Socio- psychosomatic causes behind female foeticide and son preference

**Table-1**

**Female Foeticide And The son's Right To Go For Funeral Pyre**

Group	Yes	No	Total
Female Foeticide	465 (90.29)	50 (9.71)	515 (24.32%)
Non Female foeticide	305 (19.03)	1298 (80.97)	1603 (75.68%)
<b>Total</b>	770 (36.36)	1348 (63.64)	2118(100.00)

df=1

chi-square=855.52

P<0.01 significant

People feel that if their son carries out the death ceremonies, they will go to heaven and if not to hell. In Hindu faith psyche only son alone can perform the last rites, which ensure salvation of the soul after death. Keeping in view the psychological faith of the people certain questions were asked from the respondents and responses were collected. Table-1 indicates that 24.32 % respondents have undergone for female foeticide as against 75.68 % respondents have not undergone for female foeticide. It is evident from the table that a significant percentage of respondents (i.e. 90.29%) from foeticide group have the opinion that without son it is not possible to have the right of funeral pyre. We have also found that there is

a preponderance of foeticide group among the respondents in favour of above particular opinion.<sup>4</sup> Comparison of data further shows that percentage of respondents who favour the opinion is higher (90.29%) among those respondents who have gone for female foeticide as compared to those who have no concern with female foeticide (19.03 %). Statistical analysis of the data indicates a significant trend of opinion as the value of Chi`- square at df 1 is 855.52 which is higher than the value at 0.01 level of probability.<sup>5</sup> It may be due to the reason that sons, traditionally perform the last rites after the death of a parent. As a result, many religious Hindus strive to ensure they have at least one son. In families where there are no sons, for that occasion alone sons are adopted so that the ritual can be carried forward. In Hindu faith psyche only son alone can perform the last rites, which ensure salvation of the soul after death according to a Hindu myth to drive a dynasty existence of a son in family is necessary.<sup>6</sup>

**Table-2**

**Female Foeticide And Position of Male In The Family**

Group	Yes	No	Total
Female Foeticide	433(84.08)	82(15.92)	515 (24.32%)
Non Female foeticide	363 (22.65)	1240(77.35)	1603(75.68%)
<b>Total</b>	796 (37.58)	1322(62.42)	2118 (100.00)

df=1

chi-square=627.08

P<0.01 significant

Table-2 indicates that out of the 2118 respondents, only 24.32 percent respondents have undergone for female foeticide as against 75.68 percentage respondents. It is evident from the table that in majority of respondents (84.08%) from female foeticide group have express their opinion that male is still considered as the head of the family. It is evident from the data that percentage of respondents who favour the opinion is higher (84.08%) in female foeticide group with comparison to non- female foeticide group (22.65 %). On the whole percentage of respondents who do not favour the opinion is higher (77.35 %). Statistical analysis of the data indicates a significant trend of opinion as the value of Chi`- square at df 1 is 627.08 which is higher than the value at 0.01 level of probability

Table-3

## Female Foeticide And Education of Girls

Group	Yes	No	Total
Female Foeticide	426 (82.72)	89 (17.28)	515 (24.32%)
Non Female foeticide	393 (24.52)	1210 (75.48)	1603(75.68%)
Total	819 (38.67)	1299 (61.33)	2118 (100.00)

df=1                      chi-square=556.75                      P<0.01 significant

Some people believe that daughters do not stay with the family. Hence parents do not get benefited from any investment made on their daughter. It is a common belief that daughters do not give the support for parents in their old age, and cannot look after their parents in their old age. Here it was attempted to know the attitude of respondents belonging to this type of opinion. Table-3 clearly indicates that from the female foeticide group a significant percentage of respondents (82.72%) feel that education of girls is not a good investment. On the whole evident from the table that in total 61.33 per cent respondents do not favour the opinion that girls are denied the right to education, since expenses on their education are not considered being an investment of higher returns. Also there is a prevalence of foeticide group among the respondents in favour of above particular opinion. However, statistical analysis of the data indicates a significant trend of opinion as the value of Chi-square at df 1 is 556.75 which is higher than the value at 0.01 level of probability. The real reason seems to be that a girl child has no economic value. Unfortunately, this is the scenario even in the so-called "cultured," "educated," "enlightened" society. These results substantiate our hypothesis that there is a significant difference between the opinion of female foeticide group and non- foeticide group. Similar views have been found that gender inequalities prevail in work, health care and fertility choices and people believe that any investment made on their daughters is an unnecessary investment.<sup>8</sup>

### Policy Implications - Role of Government And Legislation

1) Strict implementation of PNDT act can play a vital role in improving the sex ratio. Female infanticide/foeticide must be recognized as a crime of murder and punishment should be given to both, the doctors as well as to the parents. 2) Government should plan a national mandatory system of registration of pregnancies. In addition there may be some special provisions of incentives for those, who register the pregnancy within 45 days of pregnancy. The incentives

may include delivery expenses, after delivery health care of the child and mother, among others.3) It is important to identify the specific areas of the state where the problem is particularly alarming. It needs to be tackled with appropriate, effective and sustainable measures.4) The government should fix a limit on the amount spend on marriage of daughters. In this respect, the government may impose tax if the expenditure on marriage increases beyond a certain limit.5) Empowerment of women will automatically decrease female foeticide provided if there is a political willingness. In short we can say that disempowerment of women will be the main enemy of female foeticide. 6) Seminars, debates, declamations, contest, women awareness camps and wall writing about female foeticide can create awareness. 7) Efforts and provisions should be made to provide social security to parents who are above 65 years of age, those who are having and have only daughters. They should be provided with old age pension and old age home. Because most of the parents who have only daughters feared for their social security especially in old age.

**Conclusion :** The decreasing sex ratio in hill state is not only due to the culture, socio-economic factors but may also be due to advancement of latest medical technology, which has created a serious problem of female foeticide. The results bring out the fact that male child preference, gender discrimination and female foeticide do exist today though perhaps on a subtle level in comparison to earlier Indian studies. And also conclude that the desire to have a male child is more popular among the educated classes when compared to uneducated sections of society. The advancement of technology is a major cause of low sex ratio and son preference:

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## The Marwari Community Identity In Historical Perspective : Murshidabad

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### Abstract

*Technically the inhabitants of Marwar were referred to as Marwari's. But it was a common phenomenon to hegemonies the group and imposes an imagined identity to the ethnic group hailing from Rajasthan. Various Factors pushed them outside their native land owing to various reasons like lack of food, bad weather, and natural calamities like famine. They in search of greener pasture migrated to Patna and later to Dacca and Murshidabad. The seths of Murshidabad migrated from Nagore in 1695 and settled in Patna. His family further migrated to Bengal during Murshid Quli khan. The oswal jains of Marwar popularly known as Jagat Seth were powerful bankers in Murshidabad. They also acted as intermediaries in trade and profited from it. They mainly chose Azimganj and Jiaganj in Murshidabad as their centre of trade and habitat referred as Saharwalis and Balucharis. Their prosperity declined after the grant of Diwani and treasury was removed from Murshidabad to Calcutta.*

**Introduction** - My article focuses on the way in which historical developments in history have informed the construction and reconstruction of Marwari identity. However, recognizing the importance of the Spatial Dimension in history, our study seeks to concentrate on Bengal, particular attention would be given to Azimganj and Jiaganj of Murshidabad District.

**Decisive Factors That Lead To Migration** - Technically the inhabitants of Marwar should be termed as Marwaris. But generally it was a common practice to term the inhabitants hailing from the state of Rajasthan and its adjoining places as

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Marwaris. In Colloquial usage, outside Rajasthan, Marwari is used to refer to the emigrant businessman from the vicinity of Rajasthan.<sup>1</sup>

Marwar enjoyed a considerable volume of trade during the Mughal period. Thus the sons of Marwar learnt how to earn money by trade.<sup>2</sup> An intriguing question is what were the factors which pushed the inhabitants from Marwar region to other parts of the Nation. The Population of Marwar had been increasing in such a way that it could no longer be sustained with the limited resources of Marwar. To add to Marwar had lost its importance as a trading centre.<sup>3</sup> To add to the geophysical background of the Rajputana region was a potent cause of migration. The soil of the region by nature was barren, sandy, with a bad weather having scanty rainfall with occasional outbreaks of natural calamities like famine and plague. These acted as a stumbling block to job opportunities and created a great hindrance to commercial agriculture, trade and industry.<sup>4</sup> There were certain other compulsions which had made the people of Rajasthan leave their native land, the compulsions being the predatory horders of Mairs, oppressive laws of the princely state of Rajasthan, heavy taxation, uncongenial social surroundings, poor facilities of education and so on.<sup>5</sup>

To add to these compulsions, were not added the renaissance spirit of the Marwaris, their inherent desire to better themselves in material prospects, in a region where commercial vacuum existed and whose indigenous population was organized nor had commercial skill and tactics. Thus people who were born traders and functionally specialized in trade thus moved to other places where the terrain could sustain trade.<sup>6</sup> Moreover, the establishment of British power furnished the conditions for Marwari migration. This led to the decline of their hereditary business of money lending to the warring princely states, trading along Rajasthani Caravan routes and the opening up of new opportunities' to serve as intermediaries in the new foreign oriented commerce developed by the Britishers.<sup>7</sup> Opening of the new trade routes and decline of the old trade routes had always been key – incentives for mercantile migration.<sup>8</sup> The progress of the means of communications and transport towards the end of the nineteenth century further quickened the pace of Marwari migration.

**The waves of Migration** - In North Indian Cities, in Patna, Marwaris and Aggarwals originally from Rajputana were especially conspicuous in banking and trading. Some Marwari families dated back to the Mughal period, others were part of eighteenth Century migration. In Patna the scope of the business was availed by the family of Ramji Ram, a banking family of Patna.<sup>9</sup> With Delhi wearing the crown during the Mughal period, Patna became the seat of the trade. The well known eighteenth century banking house of Jagat Seth had their beginning in Patna in the seventeenth century. Patna also enjoyed a reputation in the

seventeenth century as a centre of trade in cotton and silk goods, the hinterland was engaged in cotton production.<sup>10</sup> The presence of marwari and Agarwal in the ranks of traders and merchants dates back atleast to the Mughal period when Jains from Western areas of Rajasthan, many of them Marwari banias settled in eastern India when Rajputs allied with the Mughals.<sup>11</sup> Manrique referred to the wealthy Hindu bankers, money lenders and traders, the Khattris. Abdul Karim misidentified the wealthy Khattris as Marwari's from Rajasthan.<sup>12</sup> The arrival in eastern India was to be great extent related to Jainism. By the seventeenth century Jains had taken up residence in Bihar and by 1630s Patna was considered to be the homeland of the Jainism. The career of Fatehchand, better known as Jagat Seth given by the Mughal emperor in 1722 offers an illustration of the expensive circuit of contacts developed by Jaina Merchants. His grandfather started off in Patna in 1652 and his father moved on to Dacca and then to Murshidabad.<sup>13</sup> A more substantial immigration of trading communities into the region occurred in the eighteenth-nineteenth centuries when Marwaris fashioned intermediary positions for themselves in the new circuits of trade emerging under British rule. By the late eighteenth century through their involvement in the trade of cash crops such as opium, agriculture goods such as cotton and wool, this community extended its trading bases down the Ganges to Mirzapur, Patna, Bhagalpur and Calcutta.<sup>14</sup> Kallu Babu, Lallu Babu, Gurumukhi Rai, Radha Krishna Jalan testify to the details of this phase of history of Marwaris and Agarwals. Originally from Ramgarh in Rajasthan, the Agarwal firm of Gurumukhi Rai was established in Patna in the mid nineteenth century in cloth and grain. With time Aggarwals and Marwaris were a formidable presence in the region's wholesale trade through its growing ascendancy as money lenders and bankers.<sup>15</sup>

**The Murshidabad Chapter** - The Origin of the seths of Murshidabad who belonged to Marwari tribe of Rajputs and migrated from his native village of Nagore in Jodhpur in 1695 and settled in Patna. The eldest son followed Murshid Quli Khan to Murshidabad. Here he became banker and Councilor of Nawab with the recommendation of Murshid Quli Khan and got the title of Seth.<sup>16</sup> Marwaris in Bengal were not rural money lenders. Some of the earliest Rajasthani merchants accompanied Raja Man Singh during his Bengal Campaign at the end of the seventeenth Century. Additionally Oswal Jain Merchants of Marwar who came to be known as Jagat Seth were powerful bankers of Murshidabad in the first half of the eighteenth Century. They came to represent a legitimizing tenure in Bengal for the Marwaris.<sup>17</sup> Although the main beneficiaries of the silk trade of Murshidabad in the seventeenth century were the Portugese and the Dutch, later English and French, Indian traders who acted as middlemen of the traders profited from it. Besides local Bengali Hindus belonging to the trading ruling castes, some of the

vaisyas of north India who came along with Mughal army lent themselves the role of middlemen.<sup>18</sup> By 1721, Fatchchand on whom the title of Jagat Seth had been conferred got entire control of the mint so that he alone has the privilege of minting money.<sup>19</sup> The house became the centre of Commercial credit. His successors Jagat Seth Mahtab Chand and Maharaja Swarup Chand maintained the same position. According to Ghulam Hussain, defaulting Zamindars received injunctions to transmit them their revenue to Jagat Seth. Jagat Seth also obtained the shroffing of all the revenue i.e. the examining, sorting and weighing of various kinds of revenues.<sup>20</sup> The wealth of the Jagat Seth was not entirely an accumulation of usurer's capital, they did some real banking business also. They developed credit and helped international trade.<sup>21</sup> The Jain merchants of Azimganj played a very important role in the internal trade as well along with indogenous banking in Bengal. Harji Mal Dudhoria migrated from Bikaner to Azimganj in 1774 and started dealing in Cloth.<sup>22</sup>

The family of Jagat Seth were sevatarambar Jains, later Converted to Vaishnavism and again reconverted to Jainism.<sup>23</sup> The Jain community of Murshidabad may be divided into three different groups :- Marwari Seth, the Jahuri Seth and Murshidabadi. The Murshidabadis chose Azimganj and Jiaganj as their habitat from the early eighteenth century. The Community knew the Jain sect of Azimganj as Saharwali and Jain inhabitants of Jiaganj were known as Baluchari. They Settled in large numbers during the eighteen Century in Azimganj and Jiaganj and preferred this area as great portion of the trade running from Purnea and Tripura to Calcutta. They were known as Oswals. Osia was a small town between Jodhpur and Jaisalmer which saw the origin of the oswals. Although Marwaris were regarded as vaisyas engaged in trading but they claimed their descent from Khatriyas descended from Ratnaprabhu Suri and came to be known as Oswals.<sup>24</sup>

The other Marwari families who inhabited Murshidabad was no less significant. Birdasji was settled at Murshidabad in 1750 and established the Dugar Family. In 1752, Gopal Chand Naulaksha set up the 1752, the Naulaksha family at Azimganj. In 1767 Kharag Singh Nahar and in 1774 Hazarimal Dudhoria established the Nahar and Dudhoria family respectively at Azimganj. After the plassey war, the Golecha, Kothari, Bothra, Singhvi, Srimal, Nahata, Lohra, Bhoera families came to Jiaganj and permanently settled there. Almost all of them claimed their descent from the Khatriyas.<sup>25</sup> The Duggars were Chauhan Rajputs. They were initiated to Jainism around tenth Century. Birdasji who belonged to the family came to Murshidabad from Kishangarh and settled down there in the eighteenth Century and started his business. His grandson Raja Pratap Singhji Dugar amassed immense wealth from this trade and bought the Zamindaras at Purnea, Rangpur, Malda and Murshidabad.<sup>26</sup> Nahar family originally belonged to Rajasthan. Kaharg

Singh settled in Dinajpur and set up a Kuthi. Then he came to Azimganj is around 1766 and piled a lot of money.<sup>27</sup> The Dudhoria family was established by Harekchand who started money lending business in Sirajganj, Azimganj, Jangipur and Mymensingh. In 1877 their business assumed a large proportion.<sup>28</sup>

The Jain families of Murshidabad retained some specialties in observing social and religious practices. Institutions imparting primary education was set up. They were strict in observing religious rules.<sup>29</sup> They spoke both Hindi and Marwari. But it is be noted that the bilingual Marwaris of Jiaganj – Azimganj who had been living in that area from the 18<sup>th</sup> Century did not regard Hindi and their mother tongue.<sup>30</sup> The performed certain functions during child birth like Godh Bharai ,Chatti (ritual after 6 days of birth), Kheer Chatai (Rice Ceremony), mundan etc. In marriages mund (fixting of marriage), Tilak (Ashirbad of boy), Jora Badhni (Bangale wearing), Nikashi, Torna (Garland exchange) etc. They were not allowed to have food outside and did not eat anything which grew under the ground.<sup>31</sup>

Jagat Seth lost its business after the grant of Diwani. The English Company decided to have a public treasury under locks. The company stood forth as the Dewan in 1772 and the treasury was removed by Hastings from Murshidabad to Calcutta.<sup>32</sup> Thus the seat of Marwari concentration shifted from Murshidabad to Calcutta.

**Conclusion** - There had been a continuous interaction of the Marwaris with the indigenous population of Murshidabad. It is due to the spirit of accommodation inherent in the historical tradition of Murshidabad that they went through a process of synthesis which made them accept various traditions and customs of the Bengali Culture. But despite long period of settlement and synthesis, the Marwaris still maintained their separate identity and homogeneity which bind them together.

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## 23

## Historical Insights Into The Governance And Development of Public Health Measures By The Colonial Regime In Punjab

\*Mandakini Thakur

### Abstract

*The Public Health was the key component of the colonial policy and administration and the British Government introduced 'modern' science and technology into the country to improve sanitation and control epidemics although this measure was the beginning of the subjugation of traditional medicine systems.*

*The Punjab region was one of the most affected from the epidemics of malaria, smallpox, cholera and plague from 1850 to 1947. The Colonial Government soon after annexing Punjab sought to control the epidemics by improving living conditions and sanitation because of the military and economic importance of the province. The efforts of the colonial government were largely responsible for developing public health system and improving sanitation in the province.*

**Key words :** Public health, epidemics, sanitation

Public Health was the main concerns of the town committees of Lahore, Amritsar, Jalandhar and other district headquarters in the early 1860s. In 1868, a sanitary commissioner was appointed in Punjab to investigate the outbreak of diseases, visit the affected areas and collect statistics.

Under the Punjab Municipal Act of 1867, the municipalities came up in the urban centers of the province in 1868 to look after water supply, lighting and sanitation. However, compared with other social concerns like education, public health was given a relatively low priority. Nevertheless, the colonial government

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undertook the following measures in Punjab to improve sanitation and control epidemics:

**Sanitary-Work :** To improve civil sanitary conditions, from 1870 to 1879, sanitary departments were set up in each province. Water supply schemes which included construction of large reservoirs, laying of pipes and sinking of additional wells were undertaken initially in some urban centres, major cities and cantonments. In view of the massive coverage area and finances involved for cleanliness and sanitation measures, the provincial government handed over sanitation matters ironically to the ill equipped and under resourced municipalities.<sup>1</sup>

**Vaccination :** Great efforts were made for vaccination under the charge of the superintendents of vaccination. In 1870, the vaccination work was transferred to the supervision of the Sanitary Commissioners and their staff. Small pox was the main target during that period and Variolation (an Eastern inoculation technique) was also used initially to control small pox.<sup>2</sup>

In 1879, a bill was introduced to make vaccination compulsory for children and prohibit the practice of variolation. In 1880, this bill was passed as the Vaccination Act. However, it was enforced mainly in the cities and in the summer capital Simla. In 1929, compulsory vaccination was extended to rural areas, though it is not certain if it was ever intended to cover the entire population.<sup>3</sup>

The practice of vaccination was seen mostly as interference in the customs and personal lives of the people, because of which there was a possibility of unrest. Therefore, different measures were undertaken to popularize vaccination. The native elites were induced to set examples by getting the members of their families vaccinated. Members of municipal committees of Multan, Ferozepur and Ambala motivated the villagers to come forward for vaccination. The native rulers, for instance of Bushahr and Faridkot, set examples for popularizing vaccination by getting their own children vaccinated.<sup>4</sup>

**Plague :** Plague was reported in Khatkar Kalan village of Nawanshahr in 1897 and following September it assumed an epidemic form. In October the town of Banga was attacked and by the following July, about 70 villages of then Jalandhar District and 16 adjoining villages of then Hoshiarpur District were infected. The Plague Commission constituted in 1896 under the chairmanship of Prof. T.R. Fraser recommended necessary preventive measures to disinfect and evacuate infected places, to put a control over mass transit, and to improve sanitary conditions. The Plague Research Committee was formed in 1897. Maj. E. Wilkinson, Chief Plague Medical Officer, carried out extensive surveys in the plague infected areas of Punjab and its dependencies (1901-1903).<sup>5</sup> During the outbreak of the plague, the infected villages were partially or wholly evacuated, disinfected, and the infested areas cordoned off. <sup>6</sup>The villagers were then moved into the camps within forty-eight hours and no one was allowed to go back. Meanwhile, the evacuated houses in the villages were disinfected, ventilated and whitewashed.<sup>7</sup>

The plague measures extended even to the dead. During the outbreak of 1911, at many places, including Jalandhar, corpse inspections were rigorously carried out much to the annoyance of the bereaved families. Special measures were taken to prevent the periodic and local fairs, which were a regular feature of people's life in both urban and rural areas. The assistant commissioner of Jalandhar district, Leslie Jones, prohibited the holding of fairs at villages Angle and Garcha. The movement of rail passengers was likewise monitored by subjecting them to medical examination at various inspection posts.<sup>8</sup> The clothes, bedding and other belongings of the passengers were checked, and 'filthy' articles, belonging mostly to third class passengers, were burnt. Special efforts were made to protect the European enclaves – cantonments, civil lines and the hill stations<sup>9</sup> During the outbreak of epidemics, the cantonments were cordoned off so as to prevent any communication with the infected areas. Due to these sanitary, the European enclaves became relatively free of cholera as well.<sup>10</sup>

The hill stations were another safe area for the Europeans. Their layout and administration ensured that epidemics were kept away. In Simla, the summer capital of the British Indian Empire from 1864 and headquarters of the Punjab Administration, special measures were adopted to keep it free from epidemics. Seven lakh rupees were given as loan by the Punjab Government to the municipal committee of Simla to improve water supply, bazaar conditions and re-roofing slaughterhouses.<sup>11</sup> To protect Simla and cantonments of Kasauli, Dagshai and Subathu and European children and staff at the Lawrence School at Sanawar from infection, medical examination of the travelers coming from plains was carried out at Kalka by the hospital staff assisted by the police.<sup>12</sup>

**Malaria** : Malaria fever was one of the leading causes of deaths in India. The situation worsened in the early 19<sup>th</sup> century. One of the contributing factors was the establishment of the railways and irrigation network by without keeping in view the efficient drainage systems for floods and rain-waters. Due to the heavy death toll, economic loss, and risk to the lives of British officers serving in vulnerable areas like Punjab, a lot of research was done for malaria control.

In 1900, Christopher's, Stephens and James conducted detailed research on mosquitoes in the military cantonments in Punjab. All-India Malaria Conferences (1900-1909) and Punjab Malaria Surveys (1909-1911) were carried out under the supervision of Christopher's. In 1909, the Central Malaria Bureau was formed in Kasauli for malaria control and investigations.<sup>13</sup> The Punjab Malaria Bureau carried out detailed surveillance and research on malaria under Chief Malaria Medical Officers of Punjab from 1913 to 1918 and brought out extensive investigations and reports on malaria control in Punjab in those 6 years.<sup>14</sup> From 1897 onwards, quinine was distributed regularly to reduce the incidence of malaria.<sup>15</sup> Postal distribution of quinine was started in 1898 in Lahore division and extended to all the divisions of the province in 1903.<sup>16</sup> 'Quinization' of school children was started in 1916 and spleen census of school children was prepared by the chief

malaria medical officer in 1914. In 1925, the scheme was extended to all schools and colleges but was confined only to boys studying in certain classes.<sup>17</sup> The mosquito control measures received greater attention in 1940.<sup>18</sup> In 1944, spraying of *pyrethrum* and DDT was started. Several drainage schemes were introduced in towns and cities to reduce water-collections, thereby reducing the breeding of mosquitoes.<sup>19</sup> However, such measures did not extend to the villages largely because it was believed that the measures like drainage of sub-soil were 'large scale, long term and expensive'.<sup>20</sup>

**Cholera** : In Punjab, efforts were made in the rural areas towards improving the water supply to control Cholera. The water supply was cleansed and disinfected with lime, alum or potassium permanganate from 1895. Wells were also provided with platforms and parapets with finances drawn from the district funds.<sup>21</sup> Bathing on the platforms of the wells was prohibited in the towns in 1875. In 1879, the sanitary commissioner Punjab directed the municipalities to clean the wells and the tanks and to protect them from all polluting matter.<sup>22</sup> In 1908, people were asked to consume boiled water. In 1921, the district boards provided vessels to draw water from the wells. In 1929, the rural sanitary board was entrusted with water supply schemes in the rural areas, following which hand-pumps were installed in the villages. However, cleaning of the wells in the towns preceded the cleanliness measures in the villages. Chlorination of water was started in 1937.<sup>23</sup>

**Medical Research** : Medical research in the prevention of epidemics was discouraged by the British government of India due to a lack of funds and other difficulties, but. In the late 19<sup>th</sup> and early 20<sup>th</sup> century, situation improved and medical research was an integral part of preventive medicine. In 1884, the foundation stone of India's first medical laboratory was laid down. A central laboratory was established in Kasauli for research purposes and to act as a reference public health laboratory. In 1900, the Indian Pasteur Institute for the treatment of patients bitten by rabid animals was formed in Kasauli and later such institutes were also formed in other parts of the country.

**Conclusions** : The British Imperial government set up strengthened and organized medical system in Colonial India that replaced the indigenous Indian and Arabic medicine systems. There were dramatic improvements in medical and sanitary conditions in British India. The British concentrated on providing the best of hygiene, sanitary and medical facilities to the military and civil population of their own race. Therefore, in its actual working, the public health system reflected the priorities of the colonial government. The imperial capitals, the hill stations, cantonments and the civil lines, received the utmost priority of the administration, followed by the other towns. The rural areas occupied the lowest priority in matters of sanitation.

The people of India were initially reluctant to adopt the modern public health measures, but they slowly adopted them. Although the archetypical colonial design of medical services, Eurocentric policies, and neglect of the indigenous population

was apparent, yet the sanitary work of that period formed the basis of future improvement in public health.

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## 24

# Gandhi's Views For The Upliftment of The Dalits (Untouchables)

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### Abstract

Mahatma Gandhi was a person who is remembered for his valuable thoughts for the upliftment of the dalits or the untouchables in the Indian society. He was the man of ideal approach the principles he took in the starting of the journey for the help of the dalits, he got stick to all those principles up to the end of his life, either he had to go to jail or was opposed by the people of the society. He even contributed his personal belongings for the help of the poor dalits and inspired people for the upliftment of this class of people. He approached the higher officials and tried to make the necessary arrangements for the growth of these people so that they can live a better life in the society. He had very effective ways for the preaching's that many people got attracted towards him and tried to help the dalits

**Key Words :** Dalits, Harijans, Caste, Religion, Hindu

Mahatma Gandhi (full name Mohan Das Karam Chand Gandhi) was born on 2<sup>nd</sup> Oct, 1869 in Porbandhar in Surashtra. His Grand father Uttam Chand and his father Karam Chand were diwan of Porbandhar, Bikaner and Rajkot states. He passed matriculation examination from Kathiawar School and in 1888 he was sent to England for higher studies. In 1891 after completing his Law Degree he came back to India. As a lawyer he had a poor start. But he got an assignment from a rich Gujarati merchant to assist their council in a Law suit in South Africa.

In South Africa, he was shocked to see the ill treatment meted out to the Indian settlers. Himself a victim of humiliation and color prejudice, he launched Satya Graha in South Africa a number of times between 1904 and in 1914 and eventually succeeded in his mission to a large extent. This is the first phase of his public life.

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The second phase of his political career began in India. He left South Africa in July, 1914 and in 1915 Gandhiji came on the Indian political scene at a very critical period of the Indian National Movement.<sup>1</sup>

Gandhiji became increasingly disillusioned with the British Government. Rowlett Act gave him first jolt. Later on, his bitterness against British Government increased after Jallianwala Bagh Tragedy and proclamation of Martial Law in the Punjab. He decided to start the Non-Violent, Non-Cooperation Movement. By the year 1920, Gandhiji transformed the Political landscape of India and Congress decided to launch a nationwide movement in 1920-22.

His campaign in support of Indigo Plantation workers in 1918 and his leadership of an agrarian struggle in Gujarat began to rouse the peasants from their deep rooted apathy and heralded the arrival of a new force in Indian Politics. Gandhi occupies an important place in the history of Indian National Movement. He is credited with making the Indian National Movement a mass struggle. He was unique in giving to the people of India a new weapon of non violence and a novel technique of Satyagraha to restore justice in society.<sup>2</sup>

There have been other great men in Indian History, even in this century, other men more intellectual, more spiritual, more courageous, or more energetic and he commemorated them all. But for nobility of nature, for modernity of outlook for a combination of Physical and mental endurance, for harmonizing the temper of science with the spirit of art, for chivalry and humanity, for consistency of vision, he was the greatest of them all. It was the combination of many qualities in such a degree that made him the finest possible instrument of historic forces.<sup>3</sup> The Gandhis belong to the vaishya caste, third highest of the four traditional Hindu castes; their sub-caste, the Modh Bania, has long been identified with money lending and commerce.<sup>4</sup>

Gandhi was essentially a man of religion, a Hindu to the inner most depths of his being and yet his conception of religion had nothing to do with any dogma or custom or rituals. It was basically concerned with his firm belief in the moral law, which he calls the law of truth or love. Truth and non-violence appear to him to be the same thing or different aspects of one and the same thing and he uses these words almost interchangeably.<sup>5</sup>

Gandhi's whole life and philosophy are based on his faith in God, the all pervading, universal God. There is an indefinable, mysterious power that pervades everything. Gandhi had the human and divine qualities which are embodied in an ideal man. He was not a superman. He became a Kashtriya and fought with the country that had enslaved his motherland. With soul force and not with brute force. Finally he performed the functions of the motherland and growing crops and weaving cloths giving food and clothes to every householder (Grihastha) and making every house a self sufficient home. Having thus synthesized and correlated the four castes. So that he could say that he belongs to none of these castes but belonged to all.<sup>6</sup>

Gandhi's constructive programme was devoted to social reform and development of the backward communities. His aim was to regenerate a new spirit, a new thinking and self-reliance amongst the Harijan.

To boost up the work for the upliftment of Harijans, Gandhi laid the foundation of the Harijan Sevak Sangh. Its main function was the removal of all such disabilities which hampered the progress and development of Harijans. Gandhi brought a Harijan family in his Ashram and he adopted their daughter as his own. He also offered his blessings on the eve of marriages which were celebrated between Harijans and the caste Hindus.

He said, "I would love nothing so much as that every village had its Harijan Board and was able to find its own funds. When that day comes, it will also be one of complete abolition of untouchability in every shape and form. The Harijans should be allowed to join the army.

The creation of Harijan Board was suggested and the qualifications of members were laid down. Only those who were to show sincerity, deep interest and honesty of purpose were to be enrolled as members. The members should have firm belief for the removal of untouchability from its roots.<sup>7</sup>

The qualities he recommended for members that He or She

1. should believe in the uttermost removal of untouchability;
2. pays something to the Board according to his or her capacity;
3. Does some definite Harijan service, e.g., having a Harijan in his or her home as a member of the family or at least as a domestic servant, or his teaching a Harijan or paying a regular visit to Harijan quarters and cleaning them, or if he or she is a doctor, treating Harijan patients free of charge etc;
4. Sends to the Board a diary containing a record of his or her service from month to month.

If some such conditions are observed, there need be no restriction on the number of members. The more the merrier. Such Boards will meet to take notes, exchange experiences and solve mutual difficulties. They will never waste time in fruit less discussion.

**Harijan Day** : He recommended a 'Harijan Day' to be fixed under the auspices of the Harijan Sevak Sangh. It should be a day of sanitation and cleanliness.

He said, "I should begin the day from 5 am with prayer and set apart for the cause some money or cloth or gain according to my means. The poorest can do this by denying themselves a meal or meals or a portion thereof without feeling the slightest deprivation. Preferably donations in kind should be converted into cash where this is not possible, they should be given to the most deserving and needy Harijans."

They day should be wound-up by a general meeting of both Savarnas and Harijans to pass resolutions, pledging the meetings to the removal of untouchability and emphasizing the disability of permissive legislation regarding temple entry.

**Religion And God :** The Harijans are on the lowest rung of the ladder not because of any inherent defects but only because they have been kept down by the so-called higher castes. God had bestowed on them the same talent that he had given us, but we deny them the opportunities for using them. They should surely have the same rights and privileges and the same opportunities of growth that we enjoy. The success of Gandhi's Untouchability campaign was beginning to rouse the ire of some orthodox Hindus. Dr. Ambedkar, on second thought, was also opposed to the proposed panel system of elections for Harijans. To mobilize public opinion strongly behind him Gandhi decided to go on a twenty-one day self-pacifier fast.

The Hindus joint electorate was retained with reserved seats for untouchables who were given greater representation than by MacDonald. This was essentially the system which continued after 1947 also. Harijans upliftment now became Gandhi's principal concern; starting an All India Anti-untouchability League (Sep, 1932) and the weekly 'Harijans' (Jan 1933) even before his release, going out on 912,500 mile 'Harijans Tour' between Nov, 1933 and Aug, 1934 and even attributing the terrible Bihar earthquake of 15 Jan 1934 to divine punishment for the sins of caste Hindu. Like so many of Gandhi's programmes, the Harijans Campaign was richly ambiguous in motives and significance. Gandhi conducted Harijans work even from jail.<sup>8</sup>

Gandhi had deep attachment for the spirit of Hindu. It would be quite mistaken to think of Gandhi as a dogmatic Hindu. His manner of reforming Hinduism was not by attacking the foundation of Hinduism but by reinterpreting its spirit through a religious idiom.<sup>9</sup> In May 1920 Gandhi told Andre, "Caste, I consider a useful institution if properly regulated. Untouchability is crime against God and humanity. I would purify the former and I would destroy the latter."

Gandhiji raised his voice against the British policy of fragmenting India into religious communities under the guise of protection of minorities. In 1932 he opposed Communal Award. The communal award which the British Prime Minister had threatened weighed heavily on his mind, particularly the possibility of separate electorate being granted to the untouchables. He wrote to Sir Samuel Hoarse early in March and warned him by "In the event of the decision creating separate electorate for the Depressed Classes I must fast unto death."<sup>10</sup>

On Aug 17, 1932, Ramsay MacDonald announced the British Government's provisional Scheme of minority representation known as the Communal Award. Not only were the Depressed Classes (the so-called untouchables) given separate electorates, but they were also conceded the additional right of contesting seats in the general constituencies, it being stipulated that separate electorates were to lapse automatically at the end of twenty years.

To Gandhi the news came as a bombshell. He had expected some such manoeuvre calculated to drive an additional wedge between the caste Hindus and the Untouchables in yet another effort by the British Government to offset the weight of the majority community. He lost no time in reiterating his views on Aug 18

Gandhi wrote to the British Prime Minister that in Protest against the award he would begin his "fast untouchable on Sep, 20<sup>th</sup>. McDonald in a letter dated Sep 8<sup>th</sup>, regretted that the British Government's decision could not be changed unless the various Indian groups and communities agreed to an alternative as between themselves."<sup>11</sup>

Gandhi like all prophets gave to the world a few way of life based on truth and non-violence. He said, "I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony. There shall be no room in such an India for the cause of untouchability or the cause of intoxicating drinks and drugs. This is the India of my dreams." 'Indian Culture' he wrote, 'is neither Hindu, Islamic nor any other, wholly. It is a fusion of all.' He also said, "I want the cultures of all lands to be blown about my house as freely as possible."<sup>12</sup> We are now awake to the wrong we have done to them and the least we can do by way of penance now is to contribute money for their uplift and to share with them all the amenities of life that we have created for ourselves. We are all creatures of the same God and therefore, equal in his eyes.<sup>13</sup>

The success or failure of his movement depends on our getting the right type of workers. We are on our trial today. If we miss today the opportunity that God has given us, we may never hope to get the opportunity again in this generation. What we refuse to do voluntarily today we shall have to do in the future perforce and we shall repent for having lost this opportunity.

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25

## Development of major Roads In Jammu And Kashmir From 1885 To 1947

\*Kouple Dev

### Abstract

*The material progress of the country depends on sound system of means of communication and transport which includes roads, railways etc. It encourages trade and commerce, develops industries and also enhances socio-economic activities. Therefore, they can be best described as the blood running arteries of any country. There were two major roads constructed by the Government of Jammu and Kashmir to link the state with the rest of the country. These two major roads were named as Jhelum Valley Road and Banihal Cart Road. These roads were considered as one of the finest mountain roads of the world and also described as the triumph of modern road engineering. As a result, Kashmir became the paradise of the European and other Indian visitor's. The trade was also revolutionized.*

**Key words :** Darbar, Banihal, Patni Pass, Gilgit and Chitral

**Introduction :** The material progress of a country depends on sound system of means of communication and transport which includes roads and railways. It breaks isolation of the masses through connecting cities with towns and villages. It encourages trade and commerce; develops industrial, mineral, agricultural, tourist and socio-cultural activities<sup>1</sup> and they can best be described as the blood running arteries. They were also just like the keys to the unlocking of the country's wealth.<sup>2</sup> Good means of transport and communication also helps in combating and mitigating the effects of natural calamities like floods, famines, droughts and earthquakes. A backward country with the development of good means of communication progressed towards its advancement and become civilized one.<sup>3</sup>

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However, there were only two major roads constructed by the Government of Jammu and Kashmir to link the state with outer world. These were as follows:

**The Jhelum Valley Cart Road :** The credit of constructing first road fit for wheeled traffic in Jammu and Kashmir goes to Maharaja Ranbir Singh (1857-1885) when a severe famine rocked Kashmir during 1877-1879.<sup>4</sup> The hazardous effect of famine convinced the state administration that there had been a road link between the Punjab and Kashmir. The effects of famine would have been minimized by importing food grains and fodder in abundance through wheeled traffic. Thus the Government of Jammu and Kashmir (Darbar) was desirous to construct a road from Kohalla to Baramulla towards Srinagar in the east. According to an official survey it was a distance of ninety-two and half miles. Since the terrain was mountainous; therefore this project was regarded as a "curious undertaking".<sup>5</sup> The first step towards this direction was taken by the Government of Jammu and Kashmir in the year 1881 when the Darbar commenced the construction of a cart road from Baramulla to Kohalla. However, by November 1885, only twenty-five miles of this road was constructed.<sup>6</sup> In other words, the work was being executed at the average rate of about six mile a year. In this average it needed twelve more years for the construction of whole road but due to the lack of funds with the state Government was the chief reason behind the slow progress of the road.<sup>7</sup> The slow progress of the project and delay in the completion of the road was causing anxiety in the British circles. Moreover, the advance of Russian towards the east was unpalatable and was alarming to the British authorities from Calcutta to London. Thus imperial defence not only required strategically, roads linking India with Kashmir frontier but also beyond that upto Gilgit and Chitral.<sup>8</sup> Thus, to materialize the project at the earliest, the state Government in consultation with the resident in Kashmir contracted Mr. Spedding, chairman of a firm of British contractors, namely Spedding Mitchel and Co. to complete the remaining portion of the Baramulla-Kohalla cart road without any delay. The firm deployed European engineer and hundreds of Pathan labourers to construct this cart-road within stipulated time i.e. September 1890; overcoming all the extraordinary natural difficulties which this mountainous district posed to the engineers. After striving hard the project was completed within time. The road was opened to wheeled traffic in September 1890 when Maharaja Partap Singh was driven through from Baramulla to Kohalla on the borders of his state. It was the beginning of the wheeled traffic in Kashmir state.<sup>9</sup>

However, the work was executed hurriedly to complete it within time. Therefore, some of its parts were not satisfactorily constructed, as at certain places the road was narrow, the few curbs were too abrupt to be negotiated by the carts and most of the bridges had wooden-tops. So, finally in 1892, this cart road was completed. In 1892 it was completely opened for public traffic. Now, its width was between fifteen to twenty feet, curbs were also widened and wooden tops were replaced by iron sheets. Its total length was increased to ninety-seven miles.<sup>10</sup>

Soon after, the Government of Jammu and Kashmir resolved to extend this

cart road from Baramulla to Srinagar. It was a distance of thirty-five miles and again the Spedding Mitchel and Co. was assigned the construction work. The construction of the proposed cart road was started in May 1893 and factually completed in November 1895, when this entire stretch of the cart road from Kohalla to Srinagar was named as the Jhelum Valley Cart Road and threw opened to wheeled traffic. This road entered the city of Srinagar at its upper end at the Amirakadal locality.<sup>11</sup>

The length of this cart road from Srinagar to Kohala was hundred and thirty-two miles. The turbulent water of the Jhelum was crossed by Iron Bridge leading the traveler into the British Indian Territory. Thereafter, it passed over the Murree Hills and led to Rawalpindi, the railhead, further covering the distance of sixty-four miles.<sup>12</sup> It closely followed the zigzag course of the Jhelum River, showing 'the natures' beauty in its nakedness at its best.<sup>13</sup> E. F. Knight, also records in his account, *Where Three Empires Meet*<sup>14</sup>

It is spoken of by competent judges as being one of the finest mountain roads in the world... The scenery through which we now drove was very pleasing. The steep slopes of the mountains well cultivated to a considerable heights. The laboriously built-up terraces of soil were irrigated by little artificial canals carrying the water from tributary nullahs for miles along the hill sides; the groves of peach, walnut, apricot, almonds and the other fruit-trees, mostly now in full blossom, the vines trained up the poplars as in Italy and the scattered patches of various grains, showing the existence of a considerable and industrious peasantry. The whole of the Kashmir State is independent of rain. A fairly hard winter, storing a sufficiency of snow on the mountain tops, so that the gradual than through the summer keeps the irrigation canals constantly brimming, is all that is wanted to ensure an abundant harvest. Every great famine that has occurred in Kashmir has been caused, not by summer drought, but by too mild winter, or by heavy rains in the hot season, which have flooded the plains and destroyed the crops.

**Banihal Cart Road** : Due to the construction of Jhelum Valley Cart Road under British Government pressure, it reduces the Banihal pass which had an adverse effect on the trade between the two major regions of the state-Jammu and the Valley.<sup>15</sup> The route from Banihal passes gained importance after the acquisition of the Valley by Maharaja Gulab Singh in 1846. This was the direct route connecting Jammu with the winter capital Srinagar. It was considered as the private route of the Maharaja and special permission was to be obtained from him through the Resident in order to go to Kashmir from Jammu by this route. European who wanted to use this road firstly gets permission.<sup>16</sup>

It was in 1901-02 the state Government took initiative to construct Road from Jammu to Udhampur to make it fit for Cart and it was complete in the next year at a cost of Rs 37425. The construction of Nandini tunnel on the road involved fresh expenditure Rs 14932. The road proved to be a great advantage to the inhabitants of the surrounding district. But still no road link existed between the two major provinces Jammu and the Valley.<sup>17</sup>

To overcome from this difficulty, the State Government formulated a plan in 1911-12, to widen the route from Udhampur to Banihal to make it fit for cart traffic. The work on it started in the year 1913. But subsequently the Government decided to make the whole of the Road from Jammu to Banihal and enter it onwards Srinagar and make it fit for wheeled traffic. It was pass over the Banihal pass through a 660 feet long tunnel.<sup>18</sup>

The road was first opened for traffic in a special case in May 1921, to facilitate the annual move of the Darbar from Jammu to Srinagar and it again opened in November in the same year at the time of move of the Darbar,<sup>19</sup> even though some important work on the Road had yet to be completed but for the general public, it was thrown open only in May 1922. It was nearly completed at the cost of forty-one lakh eight thousand eight hundred and fifty rupees against a sanctioned estimate of forty two lakh fifty-one thousand one hundred and forty-four rupees.<sup>20</sup>

The Banihal Cart Road, as the new road was styled, established a direct link between Jammu and Srinagar and passed entirely through the state territory. Its total length was two hundred miles; it rose from Jammu city to the Patni Pass (about seven thousand feet) then dropped down to the Valley of Chenab at Ramban, and again rose to the Banihal pass (nine thousand feet) whence it dropped again to the Valley of Kashmir.<sup>21</sup>

Like the Jhelum Valley Cart Road, it was also described as *the triumph of modern road engineering* and both these roads together formed the longest and *one the finest systems of the mountain roads fit for the wheeled traffic in the world*. It was also called chief commercial route partly because it connected Jammu and Punjab towns of Sialkot, Lahore and Amritsar which were much nearer to Kashmir. It facilitated the free flow goods from one region to another, as also frequent visit of the people of Jammu region to Kashmir and vice-versa. The road assumed so much importance within a short period of time that in 1931, fourteen thousand and seventeen motor lorries, three thousand six hundred and twelve motorcars, four hundred and ninety-five tongas, sixty-three ekkas and one hundred and ninety-seven bullock carts passed over it. Due to the reduction in the strength of ekkas, tongas and bullock carts clearly indicates that these slow means of transport was completely replaced by the new motor vehicles.<sup>22</sup>

Prior to 1922 there were no Sarais or any other shelters on the Road where the Travelers, Ponies, Tongas etc. could have Stayed during the night, therefore, it was desirable in the interest of the travelling public that some of the halting places in the shape of Sarais were constructed on Banihal Cart Road at Kud, Perrah, and Ramsu. The Government sanctioned for this purpose fifty-one thousand one hundred and fifty-two rupees in 1923.<sup>23</sup>

As a result, with few years, Kashmir became a paradise of the European and other Indian visitors. The trade was also revolutionized. Thus state earned many a times more than the expenditure incurred on construction and maintenance of this road. E. F. Knight appreciated the state Government for efficiently maintaining these guest houses and providing comforts to the visitors of the Kashmir.<sup>24</sup>

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## 26

**Legal History of Bhopal**

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**Abstract**

*The roots of the present day human institutions lie deeply buried in the past. This is also true about the country's law and legal system. This research aims on finding and analyzing the history and formation of legal system, laws and legal procedures of Bhopal.*

Bhopal is the capital of the state Madhya Pradesh. There are different views of the regarding the derivation of the name 'Bhopal'. According to some it is derived from 'Bhoj-Tal', a lake within the limits of the city constructed by Raja Bhoja. Others associate it with the Hindi word 'Bhoopal', meaning a king. Etymologically, "it is derived simply from Bhupala, a king".<sup>1</sup>The State was merged in the Republic of India in 1948. The Reorganization of States affected on the 1st of November, 1956, made it the headquarters of the State of Madhya Pradesh.<sup>2</sup>

**History of The District As An Administrative Unit :** Dost Mohammad Khan, was the founder Nawab of Bhopal State in 1723. In 1817, at the outbreak of the Pindari War, a treaty of dependence was concluded between the chief and the British government. Since then Bhopal has been steadily loyal to the British government, and during the Mutiny it rendered good services. The throne has descended in the female line since 1844, when Sikandar Begum became ruler. The sultan Jahan Begum, succeeded on the death of her mother, Shah Jahan Begum, in June 1901, being the only female ruler in India.

The headquarters of HuzurTahsil was also located at Bhopal. The State was divided into Parganas for a long time. About 1745, the Marathas obtained possession of the Parganas of Ashta, Devipura, Doraha, Ichhwar, Bhilsa, Shujalpur and Sehore.<sup>3</sup>Sikandar Begum reorganized the administration and appointed Nazims

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in charge of Nizamats(District) with Amins and Tahsildars under them who were incharge of eachTahsil. In the later part of the 19th century BhopalState was divided into 4 Nizamats and 32 parganas or Tahsil.<sup>4</sup>

**History of Judiciary Organization :** In Bhopal State the first regular judicial service was organized in the 18th century during the region of Nawab Dost Mohammed Khan Diler Jung when he laid the foundation of the State. The Quazi who was appointed by him was the chief administrator of justice and the system was in all its details a replica of the mediaeval Mughal pattern. The method underwent a gradual change with a more thorough secularization of services and with a full executive and legislative control. In the early period,no separate judicial system was prevalent and the same officer exercised revenue, judicial and general powers. The Nawab had full powers in both judicial and general matters, including the power to pass sentence of death. The chief was assisted in judicial matters by the Nasir-ul-muham who had general charge of police and judicial matters. Cases were tried orally and decided without reference to any special acts or regulations, the only authority appealed to being that of the Koran, a Mufti pronouncing a fatwa decision in difficult cases.

The first attempt to regularize proceedings was made by Sikandar Begam (1819-1837) who appointed Nazims in charge of Nizamats with amins and thanadars under them. She also caused Codes of Civil, Criminal and Revenue laws to be compiled. Cases were passed in regular gradation from the lowest courts to those of the Madar-ul-muham or minister, and finally to Her Highness, who dealt personally with all cases involving a sentence of death or imprisonment for life.<sup>5</sup> The same system was continued with certain modifications by her successor Shah Jahan Begum. From 1818 onwards most of the British laws and regulations were adopted. The old laws serving Mohammedans and Hindus were based on the Koran and Dharmashastra, respectively. From 1894 to 1908 or so, there were about 27 laws and some of the important acts enacted between 1868 and 1920 were:

1. Taukiat Shah Jahani ( Civil Procedure Code) 1894.
2. Tambihat Shah Jahani (Criminal Procedure Code ) 1894.
3. Tazirat Shah Jahani (Penal Code).
4. Forest Laws .
5. Municipal Act.
6. Police Act, etc.

In 1908 there were in all 44 courts in the State; the Chief's Court, the Nasir-ul-muham, NaibNasir-ul-muham, 2 Judges Courts, 2 Assistant Judges Courts, 2 City Magistrates Courts; 1 Sadar Amin's Court, 1 munsiff's court, 6 District Magistrates and assistants courts and 27 tahsildar's courts. The lowest courts were

those of the Tahsildars whose powers varied between those of a magistrate of the 1st or 2nd class.The Sadar-ul-Muham at Bhopal exercised the powers of a Sessions Judge. It was an appellate court against the orders of the Nazims and City Magistrates. The highest court of appeal was that of the court of the ruler himself.In first decade of this century the city of Bhopal was a separate unit. Cases of religious nature and civil cases requiring the issue of Fatwa(dictate of Koran) were referred to the State Kazi and Mufti(State Officers) and in cases of differences of opinion between the said two officers the matter used to be referred to Majlis-ul-ulama (a committee of learned persons in religious affairs).

By this time the modern criminal law in the form of the Tazirat-i`-Shahiahani on the lines of penal law, then in force of in British India, was introduced. The next stage representing the culmination of this process of modernization was the codification of an elaborate system of laws and the establishment of the institutions of an independent High Court, a Supreme Judicial Council in 1922.

**Separation of Judiciary From The Executive :** All the necessary steps for the complete separation of powers between the executive and judiciary were taken during the thirties where the powers of justice in the tahsils and districts, formerly exercised by the officers of the Revenue Department were transferred to officers in a newly created cadre of judicial service, exclusively devote to the administration of justice.The new courts were establishment in different centers, and areas of jurisdiction were allocated to them under a well-defined scheme. A new link in the chain of justice in the process of organization was the network of village panchayats or rural communes, which combined with self-government the adjudication of petty disputes within limits notified under the law of the state. The High Court at Bhopal was abolished in 1949, with the establishment of Judicial Commissioner's court at the highest Court at Bhopal. The Court of the Judicial Commissioner's was also abolished on 31st October,1956, with the Formation of new Madhya Pradesh. After the formation of Madhya Pradesh in 1956, the Madhya Pradesh Civil Courts Act of 1958 was put into effect from 1st January, 1959. With effect from the 15th of August 1961, the State Government, in exercise of the powers conferred by the said Madhya Pradesh Courts Act, 1958(No.19 of 1958), divided the State of Madhya Pradesh into 21 Civil Districts comprising all the 43 revenue districts.

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## 27

# Contemporary Socio-Religious Beliefs And Practice of Namdhari Sikhs of District Kapurthala

\*Anuradha Paul

#### Abstract

*The Namdhari Sikhs are a Puritarian sect of Sikhism. The Adi`- Granth and Dasam Granth are primary sources for Namdhari maryada. Though they regard themselves orthodox Sikh, but deviating from the main Sikh's tradition of Guru Granth, Living Guru is pivotal in their spiritual as well as temporal life. Their way of life and worship comprise several rites and rituals whose origin may be traced to the Vedas which make them distinct from other Sikhs.*

*To direct their day to day activities a very strict and rigid code of conduct (Namdhari Rehat Maryada) has been carefully laid down. The Namdhari`-Sikhs are supposed to observe it without failing. They are punctual in observing the taboos of food, drink and personal department.*

**Keywords :** *Namdhari`-Sikhs, Rehat-Maryada, beliefs and practices, continuity, deviations, innovations in day to day life.*

The structure of beliefs and practices of Namdhari Sikhs has been worked out on the basis of interviews of the 200 Namdhari families of district Kapurthala conducted in 2005-06. In the light of written "Namdhari Maryada", we find continuity and change in traditional beliefs and practices of these Namdhari`-Sikhs. It is worth mentioning that when and where modern life intercept their religious life they have their innovations which make them contented that they are living life according to Hukkamnams of their Sat-Gurus.

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**Note** - Research Paper Received in September 2015 and Reviewed in December 2015.

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Their maryada expects that each Namdhari`-Sikh should get up early hours of morning i.e. 2 or 3 o'clock am complete their daily ablutions take full bath, daily washing of hair,<sup>1</sup> with well or river water only. Must take bath before taking meals i.e. bath thrice daily.<sup>2</sup> They are supposed to use Datun (a twig of a tree) for teeth and clay or sand to clean their hands and wash their utensils.<sup>3</sup>

They obey yet in very little number that also is shrinking gradually Most of the Namdhari`-Sikhs, before undersigned, disclosed that they get up around five or six o'clock in the morning. Similarly their inability to go to bed as early as 8.00 pm. on account of change in the life style and job requirements. They use tooth brush and tooth paste instead of Datun.

In dearth of wells and well water they are unable to take full bath in its spirit. Hence, they have their own innovations. Majority of the Namdhari`-Sikhs, who were interviewed, said they add few drops of well or river water in their buckets (full of tap water). They keep well or river water in bottles and uses it for years. Some admitted that in the nick of time they only splash few drops of water in their hair considering it a complete bath. Only a few bathe thrice daily majorities of these Sikhs stated that they bathe only in morning.

The uses of sand or clay have also been replaced with soaps. Only on certain occasion when they perform some typical Namdhari rituals they use both sand and clay.<sup>4</sup>

For *nam-simran* strict instructions were issued that every body must meditate on God regularly.<sup>5</sup> Whenever free from work or while walking every Namdhari is required to recite the *nam-shabad* with the help of rosary in hand.<sup>6</sup> 'Sat guru' Partap Singh in 1940 obliges his followers to perform *nam-simran* at least for an hour daily.<sup>7</sup> Certainly majority of these Sikhs spend that time but only in the morning. As they stated that due to the compulsions of marketing system and fixed working hours in the civil departments they are unable to meditate on the name of God during daytime.

The Namdhari leadership being aware about this trend tries to overcome this problem by organizing collective congregations on certain days like Thursday or Sunday.

On such occasion, the Namdhari`-Sikhs assemble in the houses of their co-religionists. Kapurthala, Phagwara, Bhulath, Lit, Bhatnura Kalan, Mithara, Bhawanipur are the most active centers for holding *nam-simran*, *verni* and *havan* etc.<sup>8</sup>

It's noteworthy that Bhawanipur has only one Namdhari family they -hold such congregations with the help of non- Namdhari`-Sikhs of that locality.

From mid October to mid November (i.e. Indian luner month of Assu) they devote extra time for *bhajan bandgi*, some eight hours, per day. They call this

congregation as *Jap Parjog*. In the last week of November thousands of the Namdhari`-Sikhs rush to their headquarters Bhaini Sahib for seeking blessing of their pontiff. Subhas, Pradhans, Secretary, Cashier, Jathedars, Mahants of both Dharamashalas, and local activists all make reasonable contribution depending upon their sources. They arrange transport either collectively by sharing transport charges or privately.

Worship of one and only one God was and is strictly enjoyed upon the Namdhari brotherhood.<sup>9</sup> Majority of the families said that they have no faith in evil spirits, demours, witch crafts etc. However, practically, they indulge into such types of activities to save their livestock and to increase their productivity. Some people also disclosed that they believe in black magic practitioners (Tantric) who can give them relief from the evil spirits etc. They also fasten some ugly object in front of, particularly newly constructed houses.

When compare to number of ceremonies performed, by the Namdhari`-Sikhs of urban as well as rural area, with the Namdhari maryada. It was that there was deviation.

Like Haven Varni is also performed by the Namdhari`-Sikhs collectively.<sup>10</sup> Namdhari`-Sikhs are deviating from these practices because of the elaborate arrangements and nick of the time.\*

On all occasions of joy and sorrows they perform sadharan or sehaj path reading of the Adi Granth without any time bounding to completion. The *sodis* (*Puritan-Sikhs*) perform this job within seven days.

For performing akhand-path, a continuous reading of Adi Granth, the pathis or scripture readers are to be arranged from Bhaini Sahib. Days for performing akhand path are fixed in accordance to the availability to these pathis. The well or river water for several purposes is also required in big quantity. Similar is the case of ration (samagri) for langar. All these things require lot of money and man-power.<sup>11</sup> Consequently, practice of arranging the akhand path has been shrinking.

Being a part of *Zat-Birdari*, common Namdhari`-Sikhs share those beliefs and practices which are also observed by members of the same caste Akalis, Radha Swami, Nirankari, Neeldhari, Sant or Khalsa Sikhs etc. All these people share common customs related to birth marriage and death. To settle marriage caste consideration and the family-status matter utmost. In most of the cases, parents settle the marriages within the *zat-birdari*.

Namdhari Guru Ram Singh issued *hukamnamas* to perform *anand-rite*, mode of marriage, prescribed by the Sikh Gurus. His successor Partap Singh found that marriages conducted at homes did not confirm to Namdhari maryada. In 1935, he issued *hukamnama* to conduct marriages at Bhaini Sahib Headquarters alone to ensure the simplicity of the ceremony. Thus, on Assu-da-mela, the practice of

mass-marriages, without barat (marriage-party), gifts or dowry and any pomp and show came into being.<sup>12</sup>

With the passage of time some deviation are perceptible in terms of marriage and place of holding this ceremony. The Namdhari maryada oblige to perform *anand-riti* with *havan* and *Bedi*. Our sample survey shows that some of the parents perform *anand-karaj*, i.e., bride and bride-groom obtain lavan around Guru Granth. Similar is the case of place to solemnize marriage ceremony. We have the statistics which show that substantial number of the Namdhari`-Sikhs does not go to Bhaini Sahib for solemnizing marriages. In case of inter-faith marriage and for displaying their social status the well off families engage marriage palaces for this purpose.

Dowry system also is not totally absent among Namdhari`-Sikhs. Undoubtedly, the parents of bridegroom do not demand yet it is accepted norm when the Namdhari daughters are married into non-Namdhari families. Some Namdhari`-Sikhs concede that they certainly give some moderate dowry to their daughter. But they are afraid of being penalized by their 'Sat guru' if he comes to know about it. There are cases of penalty being paid by such Namdhari families. Usually the penalty is equivalent to the volume of dowry given.

It's expected regarding the death -that Namdhari`-Sikhs should accept it as the will of Almighty. However, in the face of departing a beloved one, the Namdhari`-Sikhs being human beings feel deep pains and give to the emotional out burst.

White *kurta-pyjama* and *round turban* of white stuff, all their attire, made of hand spun cloth (Khaddhar/Khadi) symbol of purity gives unique external look to brotherhood.<sup>13</sup>

Majority of these people had replaced their white dress with modern outfits' which is suitable to their work style, certainly, of different colors except blue and black.

During Namdhari congregations or their visits to headquarters with few exceptions all these people wear Namdhari dress. Currently different types of mill made clothes are more common among them than Khaddar/Khadi.

Only white round turban is their distinct symbol but not in hundred percent cases. When interviewed some ten Namdhari`-Sikhs wear black outfits with black turbans (in Patiala Shahi style) and emphatically called them Namdhari`-Sikhs.

It's expected from women folk that they should keep hair knot no plaits, no piercing of ears or nose. Eye brows must be natural use of ornaments is unacceptable. No part of body except face, hand, feet are naked. No nail polish or lip sticking and any other kind of make-up and must wear special Namdhari cut suits.<sup>14</sup>

Very few Females wear only Namdhari suits but of light colors. Majority of (50%) women wear this dress only during their visits to Sri Bhaini Sahib or on other auspicious occasions. 25% wear only 'Designer' suits. Piercing of nose and ear are in vogue. Topknot has been replaced by plaits. Gold jewellery is more common among rich families though exceptional cases yet regular 'Beauty parlor' visitors are also there.

In the case of children they spend much of time in their studies, playing and watching cable T.V. (every household in urban and few in rural areas have cable connections forbidden for yester-years). Majority of the children wear school dress (as per school has its own dress code) A few families got permission from the respective school principal to wear only white dress. At home they wear both modern as well as Namdhari attire.

To save Namdhari`-Sikhs from the use of non-vegetarian and other prohibited eatables, they publish time and again, in their weekly newspaper 'Satjug' a list of such ingredients issued by vegetarian society of the United Kingdom.<sup>15</sup> Though they avoided mechanically most of these things they use in a small quantity of some of these articles in daily life i.e. toothpaste, brushes, soft drinks, soap, washing powder and biscuits etc. However, they avoid purchasing of daily use articles from tobacco user or from those shops which are near to the meat and wine shops.

In the community gatherings they eat rarely. The Subas and Pardhan never take any thing, at any cost, even in the Namdhari gatherings. If they eat it must be prepared according to their prescribed Maryada . Only 20% families concede that they eat from community gatherings in those houses that are surely vegetarian and are well known to them. The lapse in eating or drinking are quickly atoned at Bhaini Sahib.

It is obligatory for the Namdhari`-Sikhs to keep their external appearance as per the Namdhari traditions yet in marginal number Namdhari`-Sikh youth have gone clean-shaven. This trend is more perceptible among N.R.I. Namdhari families of this district. They are receiving handsome foreign remittance which encourages the youth to go astray from the Namdhari traditions.

With the approach of modern technology number of puritan\_Sikhs shrinking Well aware of this fact they are struggling for their existence and create innovations that may suit their maryada.

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5. Fauja Singh Bajwa, p. 24.
6. M.L. Ahluwalia, p. 261.
7. Sikh Itihas Choice Prashan Uttar, Vieshva Namdhari Vidyak Jatha, Sri Giani Sahib (Pb) 2005, p. 38.
8. Satying (w), No. 37, New Delhi 2004, p. 7.
9. Fauja Singh Bajwa, p. 23.
10. As Observed by the author during August 2005 and December 2005.
  - \* Havan : For performing this ritual they required seven sodhi Sikhs (puritan Sikhs) those who are well versed in the Namdhari Maryada. First of all they take full bath with well or river water then again undergoes initiating ceremony and wear five Kakars (K's of Sikhism) including a symbolic axe in waistband. They prepare a pit in the ground for bonfire (instead of this pit, small cauldron is also used). Firewood of Jujubee or plahi tree is used. Most of the Families keep ready stock of this wood. The coconut is also used. After initial preparation they sit on the well-washed cloth. Five Namdhari`-Sikhs recite banis of Japuji, Jap, Chopai, Chandi di var, Ugardanti, Akal Ustat and Chandi Charitaru. The sixth person put coconut into haven and also pour haven Samagri (mixture of 22 prescribed ingredients) into the pit. The seventh Sikh splash water into it. These two Sikhs repeat the gurumantra with the help of the rosary in their hands. The hosts also sit near them and repeat the gurumantra with the help of rosary. He/she offers money as per concord or according to his or her financial capacity. In the end, ardas is performed in accordance to the purpose for which the haven was arranged
11. See Appedix-1
12. Fauja Singh Bajwa, p. 42.
13. Ibid, p. 20.
14. Satyug: Basant Number, New Delhi 1997, p. 142.
  - \* Albumen, Alcohol, Anchavies, Animal Fat, Aspic, Beta Carotene, Beer, Biscuits, Bona, Breakfast, Cereebi, Rushes, Capsules, Caviar, Cheese, Chewing gum, Chips, Chitin, Chocolate, Cochineal (E120), Crips, down 'Enlumber' 'E120' 'E441' 'E542', edible fats, eggs, emulsifiers, fast-food, fatty asids, Gelatin/Gelatine, Glycerine, Glycerol, Ice-cream, Jelly, lanolin, leather, lacithen, magnesium starte margarines, potato, pastry, penslin, photography, processing aids, rennet, restaurants, roe, soap, soft drinks, soup, sitric acid, stock, sciet sweets, tallows, toothpaste, vitamin D21; D3 'V Symbol' washing powder, whey, wine, Worcester sauce, yoghurts etc.
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## Education During Dewan Mirza Ismail In Princely Mysore

\*Dr. Annaiah T B

### Abstract

*An attempt is made in this paper to explain about education during Dewan Ismail Period. Mysore had made remarkable progress in every branch and stage of education. After 1881, the Mysore Government followed a vigorous policy of proportionate expansion in all grades of education. Progress in priory education was given utmost priority. Its control was transferred to local authorities with a view to bringing about a large extension of primary education in the future. Increased facilities were provided for the development of secondary and women's education.*

During the period under review, there was considerable improvement in the primary education arising out of sanctions from the education cell levied in all the districts supplemented by State grants. The elementary Education Regulation of 1913, made elementary education compulsory in areas to be specified from time to time. In 1914, M. Visvesvaraya who was the Dewan of Mysore had inaugurated a new grant-in-aid scheme of Village Aided Schools. The government wanted the Village Panchayat Schools to progress and expand quickly. For that purpose, the Panchayats were allowed to exercise complete control over the school, the function of the Education Department being limited to mere educational supervision and inspection necessary to maintain the required standard of efficiency. The Education Report shows that by 1932, 142 aided Panchayat schools came into existence because of this policy.<sup>1</sup>

Before framing a further comprehensive programme of expansion fo education to meet the insistent demand of the people, the Government passed an

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order in 1927 sanctioning an education survey to the undertaken in the districts of Bangalore and Kadur representing respectively the Maidan and Malnad areas in the State.<sup>2</sup> It had to take stock of the progress made in educational development prior to 1927, before framing a further comprehensive programme of expansion, to meet not only the insistent demand of the people including the educationally backward classes for further educational facilities, but also the varied and actual needs of different communities and localities.

The expansion of primary education before 1930 was rather slow obviously due to the reason that Government which was mainly responsible for lacking large sums of money necessary for the purpose. The Government could not help these local schools because of lack of funds and the district boards which also faced the problem of inadequate funds had to take the blame for the inevitable failure of maintaining these schools. It was soon apparent that only more generous funding and supervision from the State capital could improve the situation.<sup>3</sup>

Though the entire village population paid an education cess, many populous villages had either an aided school or none at all. There had been a lot of wastage and stagnation in the scheme of expansion of education. At the State Conference of Primary and Middle School Teachers at Bangalore, in 1932, Dewan Mirza Ismail observed: "The falling off in the strength between class and class of Primary Schools is distressingly heavy, and so long as this condition remains unremedied, any increase in the number of institutions or of children at school or in any additional expenditure does not indicate a corresponding improvement in the expansion of literacy and is not a matter of gratification. There is something wrong with a situation that permits such waste and it is high time to mend it."<sup>4</sup> The 1931 Regulation brought about radical change in the control of primary education.

Throughout the next few years, the results of the experiment of rural education were found far from satisfactory. Dewan Mirza Ismail in his address to the Representative Assembly in 1937 stated: "In the case of elementary education, the local authorities to whom we entrusted the management in 1931, have found themselves unable, for want of funds to finance any scheme of expansion or to deal with the problem of the single teacher school. We have appointed a strong committee to investigate thoroughly on the one hand, the resources available for this purpose, and on the other, the methods of utilizing these resources that will give the utmost beneficial results."<sup>5</sup>

A survey was made by the Committee on Elementary Education in 1938 and it revealed that little progress had been made in the ten years from 1928. Further, the number of primary schools had practically remained constant during that period while their strength had actually gone down. The number of girl pupils had increased by just 200 while the number of schools for them had decreased. The committee pointed out that the chief cause for the failure of local control was analyzed to be the weak financial position of the boards and the consequent need to resort to immediate further taxation which deterred the local bodies from taking

progressive steps. The cost of the scheme was estimated at Rupees 3,35,000. The committee proposed that half of the cost was to be met by the Government and the other half borne by local bodies. The committee suggested that the district boards which were levying the Railway cess should be permitted to divert three pies in the rupee. Whatever the recommendations of the Committee the Government did not show much interest in implementing them. The compulsory programme and other schemes for local development were soon allowed to founder.<sup>6</sup>

The Elementary Education Act of 1941 was passed by which the control of the primary education was resumed by the Government.<sup>7</sup> Provision was made to give a school to each village with a population of 500 in the Maidan and 300 in the Malnad areas in the state. A four year plan for the opening of 1,000 schools was launched. Proposals were made for appointing more inspectors so that in the interest of efficiency, no Inspector would have more than 100 schools in his charge.

High school education was almost entirely provided by the Government and by a few aided schools in cities. In their orders on the Educational Memorandum of 1921, Government Stated that all schools imparting education of the middle school standard should be of a uniform type offering a four year course of instruction including the study of English and other subjects taught through the vernacular.<sup>8</sup> Municipal High Schools for the first time came into existence in 1929 commencing with the one started at Sagar in Shimoga district. The Municipal High Schools in the state were each managed by a committee constituted by the government and consisted of representatives of the Education Department, Municipalities and District Boards and they had to contribute towards the cost of maintaining the school. One of the important functions of the Government was to provide educational facilities for the people and this it did mainly through the Department of Public Instruction and the University over which one of the members of the State Executive Council exercised general administrative control. Director of Public Instruction as the administrative and executive head of the Department exercised general control over all the institutions for general education in the state except those placed under the University and Technical Departments. The Agricultural Schools were in charge of the agricultural department and the Department of Industries and Commerce controlled Industrial School imparting technical education in several industries.

In the year 1931-32, the percentage of boys under instruction to the total population in Mysore was 7.6 while the percentage of girls under instruction to the total female population was 1.9. From the literacy figures based on the census of 1931, it was found that out of every 1000 females, 28 were literates as against 150 literates out of every 1000 males.<sup>9</sup> The causes that had contributed to the backwardness in the progress of female education must have been due to social conditions of the country where the females were supposed to stay indoors, the system of early marriage and in the system of higher education with England as the medium of instruction and in the curricula of studies which forced the girls to go through the same type of training as the boys. Gradually some of the drawbacks

became less pronounced resulting in an increase of literates among females. Were a necessity. The number of primary schools for girls was soon increased and the Government decided that 500 new primary schools should be established at the rate of 100 per annum. It was also directed that in the Middle Schools girls should be taught needle work, embroidery, lace-making, etc. trained teachers were appointed to these schools. The Mysore State Women's Conference was started in 1926 under the President ship of Lady MirzaM. Ismail and was attended by a large representative gathering of ladies including Hindus, Muslims, Christians and Parsis. This conference was especially significant because it had brought ladies of all creeds, castes and communities together to take part in discussing questions relating to education and the most important problem of women's education.

Adult education did not make much progress in the state. There were around 73 Adult Night Schools for the education of illiterate artisans, labourers, shopkeepers and others above the age of 15 who had to earn their bread by labour. The depressed classes in the state comprised the Holey, Madiga and other communities, who, owing to age-long custom or religion were treated by other castes as untouchables and who in consequence, experienced difficulties in obtaining admission to educational institutions. These communities were designated by the Government as 'Adi-Karnatakas' or 'Adi-Dravidas'. For the grant of special facilities, the government decided that in addition to the above two communities, the Vodda, the Banjara, the Koracha, the Korama, the Mochi and the Iruliga communities as the hill tribes were to be treated as depressed classes. In 1931, it was found that the total population of these communities in the state, including the Civil and Military Station, Bangalore, was about 12.6 lakhs or a little less than one-fifth of the total population of the state.<sup>10</sup>

The University of Mysore which was inaugurated on 22<sup>nd</sup> July 1916, was the first to be founded in an Indian State. At first, there were only two state colleges. In 1927, the Intermediate course was instituted as a part of the University Course. The Vice-Chancellor was the executive head of the University and also a full-time officer. There were three governing bodies of the University.

The Dewan Mirza Ismail was written about the University Education as follows: "The University of Mysore established in 1916, has notably encouraged original work. Since India became independent, great attention has been paid to its various languages and literatures. In Mysore this has long been so in respect of Kannada and I cannot praise too highly the achievements of scholars in developing the language, in reviving the study of Kannada Literature, and indeed in enriching that literature with their own notable works in poetry and prose. Elementary education is spreading rapidly in Mysore.

The Universities in India, almost without exception, have sadly degenerated of late. Their atmosphere is being poisoned by politics. Their standards and quality of their graduates have, for a variety of reasons, been lowered to a catastrophic degree. It is to be hoped that the authorities will turn their attention to this vital

matter, for without efficiency and integrity in the Universities the country's progress will be severely handicapped".<sup>11</sup> To include, there was a quantitative and qualitative expansion of educational facilities. Female education began to make progress. While formal education made progress, adult-education received a set-back on account of paucity of funds.

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## The Immortal Rani Lakshmi Bai

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### Abstract

*Manikarnika or Manu, who after her betrothal, was given the name of Rani Lakshmi Bai, was the daughter of Moropant Tambe. She was born in 1827. Lakshmi Bai lost her mother when she was only four years old and as such the responsibility of bringing her up devolved on her father. They were much older to her in age, she moved about freely in their company and learnt horse riding, shooting, fencing as well as reading and writing. Owing to her charms and noble traits she was nicknamed 'Chhabili'.<sup>1</sup> Lakshmi Bai was married to Raja Gangadhar Rao of Jhansi in 1842, whose first wife Rama Bai had already died.<sup>2</sup> The Rani gave birth to a son in 1851 to the great rejoicings of the people of Jhansi; but this happiness lasted for three months only, as the child could not survive.<sup>3</sup> The Raja Gangadhar Rao was so much shocked and shattered by this tragedy that he fell ill never to recover again.<sup>4</sup> The Rani gave birth to a son in 1851 to the great rejoicings of the people of Jhansi; but this happiness lasted for three months only, as the child could not survive.<sup>4</sup> The Raja Gangadhar Rao was so much shocked and shattered by this tragedy that he fell ill never to recover again.*

Manikarnika or Manu, who after her betrothal, was given the name of Rani Lakshmi Bai, was the daughter of Moropant Tambe. She was born in 1827.<sup>1</sup> Lakshmi Bai lost her mother when she was only four years old and as such the responsibility of bringing her up devolved on her father. They were much older to her in age, she moved about freely in their company and learnt horse riding, shooting, fencing as well as reading and writing. Owing to her charms and noble traits she was nicknamed 'Chhabili'.<sup>2</sup> Lakshmi Bai was married to Raja Gangadhar Rao of Jhansi in 1842, whose first wife Rama Bai had already died.<sup>3</sup> The Rani gave birth to a son in 1851 to the great rejoicings of the people of Jhansi; but this happiness lasted for three months only, as the child could not survive.<sup>4</sup> The Raja Gangadhar Rao was so much shocked and shattered by this tragedy that he fell ill never to recover again.

Rani Lakshmi Bai occupies a very prominent place only among the leaders of the Revolt of 1857, but also among those who have sacrificed their life for the

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freedom of their country. Bold and brave she, like ChandBibi and Durgawati, laid down her life for the cause of her motherland, and like them again she is enshrined in the hearts of her countrymen for her chivalrous deeds and noble sacrifice. The Rani has every claim to be called the Joan of Arc of India Boadicea. Contemporary account portrays Rani Lakshmi Bai as fair and beautiful woman in appearance with a noble figure and a dignified and resolute expression. John Lang, who could get a glimpse of the Rani by accident, gives a very vivid picture of her. He observes: "She was a woman of about the middle size-rather stout, but not too stout. Her face must have been very handsome when she was younger, and even now it had many charms.....though according to my idea of beauty, it was too rounded. The expression was also very good, and very intelligent. The eyes were particularly fine, and the nose very delicately shaped. She was not very fair, though she was far from black. She had no ornaments, strange to say, upon her person, except a pair of gold ear-rings. Her dress was plain white muslin, so fine in texture, and drawn about her in such a way and so tightly, that the outline of her figure was plainly discernible.....and a remarkably fine figure she had....."<sup>5</sup> The Rani came off purdah, after assuming the administration of the state, for the efficient working of her government as well as for closer ties with her officials and her people. It is also reported that her dress was not the ordinary costume generally worn by ladies. She donned on her head a small cap of bright coloured scarlet silk with pearls and rubies laced into it and wore pair of loose trousers. Her waist was tightly drawn in by a belt embroidered with gold and in it was stuck her sword. She usually donned this dress while she appeared in her court when she supervised her troops. After the death of her husband, the Rani had discarded most of her ornaments, but she wore gold bangles in her hands, a pearl necklace and a diamond ring.<sup>6</sup>

Rani Lakshmi Bai led a simple but strenuous life. An eye witness account of her daily routine of life has been given by Vishnu Godse in his famous work 'Manjha Pravas.' He observes: "Lakshmi Bai got up early in the morning and after the usual ablutions spent her time up to 7 or 8 A.M. in doing physical exercise and horse riding etc. After that she slept for an hour or so and then took her bath for which she had a great liking. She then, after donning a white chanderi sari, devoted herself to religious meditation and worship, at the same time the state musicians played on music and the religious persons recited stories from the Puranas. She took her meal at midday and after a while cast a look at the nazar presented to her. She picked up something of her liking giving the rest for distribution among the dependents. She appeared in the Court at 3 o'clock in the afternoon. She sat on a raised seat behind a curtain and looked to the civil, criminal and revenue works. She visited the temple of Mahalakshmi with her adopted son on every Tuesday and Friday."<sup>7</sup>

Rani Lakshmi Bai was the quintessence of many virtues. She was pious, pure and generous with a soft corner in her heart for the poor and the distressed. No needy man ever returned disappointed from her place. Vishnu Godse narrates that on one day when the Rani returned from the temple of Mahalakshmi, thousands

of beggars waited upon her. On enquiry she was told by Diwan Lakshmi Rao that the condition of the beggars had become miserable due to excessive winter as they had no clothes to cover bodies. She was much aggrieved to know it. She immediately ordered to give every beggar on the coming fourth day a cap, a cotton-padded waist coat and a blanket. The order was carried out and about 4000 caps and waist coats were distributed.<sup>8</sup> Rani Lakshmi Bai was an able administrator gifted with an astounding organizing capacity. Even the British authorities acknowledged her extraordinary capability. During the course of the revolt, when the British rule was almost extinct in Jhansi Major Erskine, the commissioner of Sagar and Narbada Territories had no hesitation in intrusting the management of the district to her. Being dissatisfied with the attitude of the British Government, the Rani had to set up her own 'independent government' at Jhansi, which she managed very capably. In the morning she supervised the work in the political and military officers, while she sat in her court in the afternoon and look to the administration of the department of justice, revenue and accounts. The Rani was strict in the administration of justice. Sometimes, she herself wrote the orders.<sup>9</sup> The Rani devoted herself fully to the welfare of her people. She personally went to Barwa Sagar and stayed there for fifteen days The thieves were traced out and punished, to the great relief of the people.<sup>10</sup> Like husband Raja Gangadhar Rao, the Rani took interest in the development of the royal library. She spent large sums of money on acquiring new books on religion and philosophy.<sup>11</sup>

Rani Lakshmi was a born leader and a capable commander. Besides being a skilled horse rider, she was remarkably adept in swordsmanship. It is reported that she was so bold and daring that she sometimes fought with her enemies with swords in both of her hands and the reins of her horse between her teeth. The Rani was also a good shooter. She hardly missed her target. She was courageous and dauntless. She never lose hope; on the contrary she was a source of great inspiration for her troops. In the battle fields, she was always in the vanguard. It was because of these qualities that within a very short span of time, the troops of Jhansi achieved the distinction of being the best revolutionary force. she was received ovation even from her adversaries. Sir Hugh Rose was full of praise for the fine qualities of the Rani. He aptly observes: "The high descent of the Rani, her unbounded liberality to her troops and retainers, and her fortitude which no reverses could shake rendered her an influential and dangerous adversary."<sup>12</sup> "He considered her 'the bravest and best Military leader of the Rebels.'" <sup>13</sup> G.B. Malison points out that "she was driven by ill treatment into rebellion; that her cause was a righteous cause; and that the treatment she received at the hands of Lord of Dalhousie was one of the main causes of the disaffection in Bundelkhand and Central India 1857."<sup>14</sup> Rani Lakshmi Bai was much popular. She was held in high esteem by her people and the manner in which every citizen of Jhansi stood behind her bear's ample testimony to Major Malcolm's remark that she bore a very high character and was much respected by everyone at Jhansi. John Sir Keye dismissed evil things said against her as a myth.<sup>15</sup>

Dr. S.N.Sen rightly observes: "If the reverence of her own people is any compensation for vilification by her enemies, the Rani of Jhansi stands more than vindicated. Thousands of unsophisticated villagers still sing of the valour and virtues of the women who held her own against her Bundela enemies to fall under a British bullet."<sup>16</sup> Shrimati Yamuna Sheorey, granddaughter of the late Chintamani Rao Tamble, brother of the Rani gives the following account of the Rani's last fight and subsequent: "June 18, 1858. Dawned. It was a hot day and the Rani took a cup of lemon juice. She had already donned her red soldier's attire. And so did her men and women soldiers. And the bombardment mounted her steed and plunged into the battle field.....Her followers carried her bleeding to the hut Baba Ganga Das. The Sadhu recognized her and put the holy Ganga Water in her mouth. She was heard to mutter "Har Har Mahadeva" and became unconscious. After a while she regained consciousness and whispered "Om Namoh Bhagwate Vasudevaya" between her pale lips and passed away into eternal sleep.

"The Sadhu consoled the bitterly weeping sardars. A funeral was hurriedly made up of dry grass. Dust went into dust. Her wish that her body should not fall into British hands was fulfilled".<sup>17</sup> Rani Lakshmi Bai's place in history is secure. She was the embodiment of freedom. She showed her countrymen the path of liberty. Although revolt failed and her great ambition of liberating her motherland from foreign bondage could not be fulfilled, yet her brave action and deeds have made her name immortal, by sacrificing her life on the altar of the country's freedom she has become a martyr.

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## Factors Promoted Women's Role In Freedom Movement In Karnataka

\*Dr. Komala K.M

### Abstract

*The Following factors promoted women's role in freedom struggle. An attempt is made in this article to explain about the factors that promoted women's role in the factors like Personal Desire self-respect, Regional pride, influence of Gandhi, Tilak, Nehru, education, Newspapers, Mahila Mandals, hatredness against colonialism and other factors promoted women's role in freedom struggle in Karnataka*

**Key words :** *Self-Respect, Regional pride, Mahila Mandals.*

The Following factors promoted women's role in freedom struggle. An attempt is made in this article to explain about the factors that promoted women's role in the factors like Personal Desire self-respect, Regional pride, influence of Gandhi, Tilak, Nehru, education, Newspapers, Mahila Mandals, hatredness against colonialism and other factors promoted women's role in freedom struggle in Karnataka.

### The Following Factors Promoted Women's Role In Freedom Struggle:

**Family Factors :** For the social contractor theorists government is preceded by the society, but the sociologists claim is honor because the family is the first unit or element of the society.<sup>1</sup> The term family has great vividity. Keeping other factors apart, it consists of husband, wife, brother, mother, children, grandchild, aunts, uncles etc. This broad connotation of the term is needed for the purpose of our study. It is interesting to note that husband influenced the wife to take part in the freedom movement. But we could also find in our study that wife influenced the husband in taking part in the freedom movement. The example of Yashodharamma

Dasappa influenced her husband H.C. Dasappa too seriously left his law practice and joined hand with her in the freedom struggle.<sup>2</sup> Besides, we have examples of the family in which mother dragged the daughter into freedom struggle and in other instances the daughter (especially college girls) dragged the mothers into the freedom movements.

**Personal Desire :** The freedom movement, which was very much drawn, took several generations as its tone but the new, newer and newer generations influenced by the ongoing situation in the country, many women took part in the freedom struggle purely because of their personal interest. These women therefore were ready to sacrifice their own person for the purpose of freedom. The personal interest was in most cases in the form of an oath taken to achieve freedom. The personal interest was in most cases in the form of an oath taken to achieve freedom or else sacrifice the life till its attainment. In BilagiDurgamma YaneRamabi Prabhu & in Belgaum LaxmibaiSohni jumped into freedom movements because the environment around them was hooting up for freedom.

**Self-Respect And Dignity :** This was an important factor, which forced women to take part in the freedom struggle. The police came to the house and throwing out the articles breaking the locks, beating men, all these made women a mentally different entity and jump into the action. The term freedom fighter is extended to include protecting self-respect and dignity, the example of Sonubai Patil of Gunjoti comes to our mind.

**Desire For Change In Traditions :** It was the well founded thesis that without being internal orthodox and traditional practices following in the society would hinder the desire for freedom. Marriage of widow was another socially desirable against the ill-conceived thought of no remarriage for widow is a significant contribution made by Kamaladevi Chattopadhyay.<sup>3</sup>

**Regional Pride -** More than the national, the original movement was important for mass of women they felt pride in taking part in the locally designed and organized activities in their local places (cities, towns and villages). The taking part in the movement was considered as a pride. Accordingly the pride has emerged as a contributory factor for the role of women in freedom struggle of Karnataka. As a matter of pride for example large number of women took part in Shivapur Flag hoisting ceremony. This was confined to the Shivapur village. But more interestingly the taking out of Prabhat Pheri and undertaking 'Vidhayak', activities and flag hoisting spread across and wide of Shivapur village.

**Rude Prohibitory Rules of The British Government -** The prohibitory rule (crude and rude) of British authorities in itself awakened great interest among women to take part in freedom movement in Karnataka indeed in the large village society of India and Karnataka, the women were physically, spiritually and sentimentally are and were attached to their household family, land relatives and friends.<sup>4</sup>

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**Influence of Tilak-** It is not correct to say that the ingenious and may be the first national leader to appear on the scene fighting for freedom could not influence women. Tilak was very ingenious in devising the freedom activities tailoring to the age-old customs and traditions followed in the Indian society. He did not even spare the women or to say influenced the women to take part in it as if it is a part or way of life. The celebration of Ganesh Chaturthi on a large scale is very prominent canvassed by Tilak during which men and women take part in freedom activities at the same time celebrate the festival. Indeed in modern days it has overgrown in size and scale than imagined by Tilak. In particular Tilak influenced women to organized festivals and discuss the matters relating to freedom struggle. It may be specially recalled that on 25<sup>th</sup> September 1906 on celebrating Kartik festival, a big Swadeshi movement was organized.<sup>5</sup>

**Influence of Gandhi -** Gandhi was a charismatic leader and his famous statement “simple living and high thinking” welded great influence on both men and women to join of freedom movement. His influence was not only on great section of women but could melt in the hearts of few women who could rise to the occasion and act as second defuse of leadership to Gandhi. His ideals of Satyagraha, Non-violence, thus almost brought him to the status of a traditional Goad for them. While on the second count Sarojini Naidu, Kamala Devi Chattopadhyaya, UmabaiKundapur, Devamma Harijan, Nagamma Patil, Bellary Siddamma, NaikBommakka were the particular women folk who jumped into freedom struggle and without in the strict sense accepting the leadership they inspired large number of women of Karnataka to take part in freedom struggle.

**Influence of Nehru -** It is worth discussing the leadership of Nehru and his influence on women freedom fighters. He was a man of education from Oxford and had great many world ideas in his mind. He joined the freedom movement and also complemented the hands of Gandhi although the movement. If we exclude many other the names of Kamala Nehru and Sarojini Naidu, Vijaylaxmi Pandit cannot be forgotten who were deep influenced by him. No doubt Kamala Nehru was a part of Nehru family but Sarojini Naidu was named as the nightingale of India.

**Influence of National Women Leaders -** Similarly on par with the national men leaders there are also national women leaders who influenced the women participate in freedom struggle of this long and wide country. They are, for example, Kasturba Gandhi, Aruna Asaf Ali, Sarala Devi Chowdharani, Sister Nivedita and Vijayalaxmi Pandit, Meera Ben, Mani ben these carried a flag on their head and quest for freedom in the heart. As such it was sequential and became simpler to create the regional or local leaders who could see the movement or activity at the root level.

**Influence of Regional Leaders -** Regional/local leaders among the women freedom fighters who, in real sense may be considered as the harbinger of freedom movement by taking it to the women who were within four walls and bounded by outdated customs and traditional. If not from other areas, keeping to our purpose

of the recent study mention may be made of regional/local women leaders of Karnataka. They are Yashodharamma Dasappa, ShakuntalaKurtkot, KamaladeviChattopadhyay, Nagamma Patil, Bellary Siddamma, Shantabi, D. Karmarkar, BhagiratammaChangalradhya, Krishnabai, Panjekar, T. Sunandamma, Gouramma Sardar Venkataramayya, SubbammaJois and T. B. Jayalaxmibai etc.<sup>6</sup>

**Hatred of British Leadership -** The hate for British leadership may be considered as a factor for Indian women fighting against them and their rule. This contributed greatly to the freedom movement because Englishmen were different in every respect from the Indian. The dress, the culture and their rule was opposed by the Indians in general and women in particular. Save the struggle of entire history of women freedom fighters of the country, the women of Karnataka have hated the British leadership and supported freedom movement in a peculiar way, (most probably could not be found in rest of the country then) they compared the British leaders Churchill and Queen Elizabeth sometimes to male and female monkeys. The British man was shown like a clown. It is evident from the study of role in Karnataka freedom struggle that they prepared the idols, effigies of Churchill, Elizabeth and of many governor-generals.

**Influence of British Women -** Historically, as per Marx capitalism digs its own grave such an analogy, for brevity may be said to apply to the history of women participation in freedom struggle in India. The British women in particular Margret Cousins and Annie Besant came to India and started digging the grave of British Empire.<sup>7</sup>

**Education -** The Education is an important Factor that has influenced women participation in freedom struggle. The English Education attracted talented women to appear for Indian Civil service. Similarly English education of factor for large number of youth the post of clerk in the British government for e.g. many freedom fighters were from the ranks of clerical staff. The schools were open for girls and girls attending college were very much influenced by freedom movement. They left the college and took part in the freedom struggle.

**The Protest Against Drink's -** Women opposed the selling of wine and foreign goods. Thus the hatred for foreign goods & culture, love for Indian goods and culture emerged as a factor to influence woman in the participating freedom struggle in Karnataka. They picketed before the wine shops and forced them to close the shop this is an exclusive participatory active of women in the freedom movement. Because they considered that drinks will spoil a man, family and lastly the nation. Gandhi too emphasized the prohibition of drinks.<sup>8</sup>

**Motives For Freedom -** Giving shelter to freedom fighters, providing them food, passing on messages.

**The News Papers -** The Newspaper printing, publishing and distributing was largely controlled by the British government the authority censored the publication of publicly provocative articles and events. However they came them and under took publication and distributed secretly the news in the newspapers for example Karmaveera, Navashakti, Karnataka Vaibhav, Vishwa Karnataka,

Rashtra Bandhu, SharanaSandesh, Kannadigaetc, became an important factor for participation women in the freedom fight.<sup>9</sup>

**Literature** - Powerful patriotic songs of PanjeMangesh Rao, M. Govinda Pai, K.V. Puttapa in the name of “Kavi Shishya”, “VandeMataram” and “TookadikeyanaKaleyadayekeKulitiheGelaya” has radiated the school students with inspiration. Kuvempu’s gifted composition has inspired the students and he has been called the Tagore of Karnataka.<sup>10</sup>

**The Mahila Mandals** - Mahila mandals as an example in influencing and making freedom a women movement to coat a few Bangalore Mahila Mandal, Mysore Mahila Mandal, Kumata Mahila Mandal, Mangalore Mahila Sabha, Gadag Mahila Mandal, Hangal National Girls School, Dharwad Mahila Samaj, HaveriBhagini Mandal and HubliBhagini Mandal. Thus, the above said factors promoted women’s role in freedom Movement in Karnataka.

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## 31

### Documenting Art : The Process Influencing Writings On Art

**\*Anantdeep Grewal**

#### Abstract

*Documentation may be done in several ways like textual, audiovisual, or as materially three-dimensional as the original work itself. The documentation should be in compliance with the desire of the artist and its suitability according to the artwork and budget of the holding institution. Digitalization of artworks has become very popular with artists as far as documentation of their work goes. It is almost essential to preserve images of art work in digital format as it is not only a compact and cheaper way than the others but also easily attainable. Several digital copies of an art work ensure its documentation without fear of destruction of the copies. If we look at the history, we will find that documentation of art works had been prevalent even in the ancient times. Documentation has been done in the form of writings on the work and also by making replicas of the work.*

Documentation is a record or a report of something in detail, supported with evidence.<sup>1</sup> Documentation can be done in many forms but it is essential not to deviate from the core purpose of this process. Documentation of any kind is like recording history for future generation to have a look at the times gone by. In this matter art is no different, in fact it is very important to document art, as art has a tendency towards impermanence and chances of its decay are very high. Contemporary art is increasingly taking an immediate impermanency hence providing a challenge to its conservators and curators.<sup>2</sup> In this scenario it also becomes important for the artist to ensure a proper documentation of his works.

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These documentations determine development of art around the world. It is due to such documentation, the art historians and art critics have been able to trace various developments and also guide artists and viewers towards future developments. In this paper my aim is not only to bring to the fore various methods of documenting art but also focus on its affect on the history and criticism of art.

### Methods of documenting Art

Art has been documented over centuries by various methods and in different forms. These methods have contributed by not only retaining the history of art but also have influenced historical and contemporary writings on art as well. The art writers, time and again rely on these documentations for references and inspirations. With the help of these documentations they are able to elucidate on various trends of art, course of art and meaning of art. These writings further help artists to create new and meaningful art. So we see that the documentation of art itself assists in development of art. Before I elaborate on the effect of documentation of art on the writings of art I would first like to briefly list various methods of documenting art.

**Textual Documentation :** Since humans learned the art of writing they have been documenting various things, experiences and events in texts. Along with various other topics, art too has found a place in these documentations. Texts like *Shilpashatra*, *Chitrasutra*,<sup>3</sup> *Arathashatra*<sup>4</sup> and various others ancient texts from India and around the world have not only guided artists in creating art but also have become textual foundation of Art History and criticism for the future writers. In many cases the works of art have been destroyed but the writings on them exists which helps us to understand the art practices of the time gone by. One such textual source is the book titled *The Elder Plininy's Chapters on The History of Art*, translated by K. Jex Blake.<sup>5</sup> This book has collection of writings of an ancient Roman writer and philosopher, Plininy the Elder. He had mentioned in detail some works and artists of ancient Greece. Unfortunately the original works mentioned in his writings are lost to us. However such works become inspiration for artists and writers of art. These texts not only guided the artist of the times but today have become a rich source of information for art historians to understand art practiced in the ancient times. Art critics also benefit from these texts as it gives them an authentic and indigenous foundation to base their theories of art and guide artists of contemporary times to take inspiration from their roots in art.

**Reproduction And Replication :** Copies of various art works throughout history have been made by students and other artists. Such reproductions help in preserving the memories of art works in case of their destruction. These replicas become reference point for art critics and historians to understand and evaluate art along with a better understanding of the technique used by the artists in making them. Prints of paintings also help in similar way. Some artists willingly get prints of their work made, although these prints are generally in limited edition. Such prints not only give access to art appreciators to own their favorite works without burning a hole in their pockets but also help in spreading popularity of an artists

in a wider spectrum. Artists' concern for reproduction of their paintings has its roots in the mid nineteenth century<sup>6</sup> and even today this form of documentation is followed.

**Photo Documentation :** With the invention of the camera in the nineteenth century, artists and art documenters found another tool for visual documentation in the form of photography.<sup>7</sup> The advantage of photo documentation is in its precession with an added advantage of multiple copies of the photo take of various works. Like reproductions and replicas, photographs too guide the critics and historians in forming judgments and tracing history. Photographs are easy to store and are cheaper form of documentation, hence an effective method of documentation. Artists maintain a photo portfolio of their works.

**Video Documentation And Digital Documentation :** Since the incorporation of performance based art in visual arts, which was quite prevalent in the late 1960's and early 1970's in America and Europe, a need to document these works in motion was felt.<sup>8</sup> Video documentation of such works preserves the essence of the art work which is lost in photographs and also in written texts. Many installations based art works are temporary in nature and it becomes essential to document them through video, otherwise they will be lost forever. In contemporary times video documentation is an essential tool to preserve art for future historians and critics. This form of documentation helps appreciators from various parts of the world to be able to view art works even after it has been destroyed. Artists put these videos on the internet for wider and prompt viewership. In the contemporary era of digitalization of almost everything- art is also documented in this format. The advantage of documenting art digitally lies in its wide range and also its visual accessibility to the art lovers around the world. Many contemporary Indian artists have created their websites on which they regularly upload their new works. This also gives the artists an opportunity to interact with the viewers of their works on a personal level and exchange their views, irrespective of the time and physical distance between them. Through this medium art can be preserved without fear of any physical damage. This method can also be managed according to the budget of the artist. These qualities of digitalization are helping in its popularity and many artists and also galleries are adopting this highly efficient tool of documentation. Digitalization of art and its accessibility on the internet is helping the artists to go global. Visual access to work of art enables historians and critics around the world share their views regarding it instantly. This instant exchange of ideas helps artists to develop their art and also becomes an effective tool of art criticism.

**Selecting The Form of Documentation :** The art world today is immensely competitive and to make a mark an artist has to present his works in the best light possible. Whether one plans to send art to galleries, curators, editors, funding bodies, magazines, online publications or for personal archives, it must be excellently documented in every facet. It is this documentation which will form the first impression and, especially for a budding artist, first impressions are crucial

for their career. With this comes the question of choosing the best possible way to document art. There are few important points that should be kept in mind before documenting any art work. First and for most one has to see that, especially in the case of photo documentation, the camera used for taking pictures is of a high quality so every detail can be captured clearly. The pictures should not appear amateurish, lacking depth or detail. If the work is small in size it is better to scan it instead. It is important to make sure that the back ground in the picture does not distract in any way from the work itself. Keep it minimalistic and simple. Next tip is on the effect of lighting in the picture of the art work. It should be well-lit, but without glare or harsh shadows. The art work in the picture should occupy the maximum space, so it is important to get as close to it as possible. If the work is framed it is important to remove the glass before taking pictures as it may cause hindrance during the image capturing. Avoid blurry images. If an art piece is three dimensional, taking pictures from different angles helps to give it a full view. Always take more than one picture of the work and always keep a back up of these pictures. Similar points are to be kept in mind while making a video recording of an installation or performance-based art work. Video recording should be done from different angles as per the requirement of the work and in case of work with sound effects a high quality audio recording device should be used. Although I have been giving tips on photographic and digital documentation of art work but these modes are fairly recent ones. Over the ages people have been documenting art in more traditional methods like copying and immortalizing art in words. It is through these efforts that we are able to clearly see development of art during the course of time. While the copies give us accurate dimensions of the work along with the technique used in its creation, the textual sources inform us of the artists who made them and also of their significance during the time of its creation. In case of textual documentation detailed physical, technical and aesthetic description of the work should be given to help readers in visualizing the works in their minds. Documentation of art is a way of passing on our heritage to future generations. The mode of documentation should be selected keeping in mind the requirement of the art work. A performance based art work is best documented in a video, whereas Land Art can be best captured in a photograph. If the art has a deep philosophic element it is better to document it in pictures along with a detailed textual description for a better understanding of the viewer.

### **The Effect of Documentation of Art On Writings On Art**

Time can destroy even the mightiest of civilizations. A creative activity like art, which is impermanent in nature, stands little chance of survival against such a force. To counter this we rely on documentation of art. Textual source is an old, tried, tested and reliable method of documenting art. Writings not only help in restoring the essence of the works of art but also helps in making the reader aware of the deeper meaning of the work. The process of creating an art work can be best described in writing. This not only helps future artists in understanding the

technique applied by the artist but helps the viewer to understand the process of creation which leads to appreciation of the art work. There are many benefits of documenting art- like creating historical records and archives which helps in further development of the art, preservation of the works (especially of performance based works), creating records for research purposes and most importantly introducing our future generations to the art of the past. Humans have passed knowledge from one generation to another helping each generation to explore further horizons. The passing on of technical and philosophic knowledge of art helps art to grow hence documentation becomes essential for its development. Along with the growth of art, documentation also helps in the growth of writings on art.

These writings, whether historical or critical, help to kindle the minds of artists and readers with new possibilities.

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## Some Emerging Issues of Tribal Development :

### A Study of the Oraons of Malda District In West Bengal

\* John Breakmas Tirkey

#### Abstract

*The tribal communities in India still remain at the farthest end of development despite state welfare measures. The Constitution of India provides various welfare schemes for socio-economic development. However, fruits of such development schemes have not been able to ameliorate the overall condition of tribal people. Illiteracy, poverty and land alienation are some of the major concerns today. The present discussion is based on empirical findings. The micro-study was conducted in Bamangola Community Development Block in Malda district of West Bengal.*

**Key words :** weaker section, development, land alienation, poverty, illiteracy, backwardness, income, labour, exploitation, displacement, discrimination,

The discourse on socio-economic development of the weaker sections of the people, and particularly, the Scheduled Tribes remains one of the most crucial debates among the academicians, policy makers, political leaders and the Government since independence and even prior to it. Given the existence of highly unequal and discriminatory nature of social structure of Indian society the framers of the Constitution incorporated special protective and welfare measures which provides social, economic and political justice and equal status and opportunity for development for the weaker section of people, particularly the Scheduled Tribes.

Various Constitutional provisions - such as Article 46 makes provisions for promotion in respect of educational and economic development for Scheduled

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Castes and Scheduled Tribes and protection from social injustice and all forms of exploitations.<sup>1</sup> Other provisions relating to safeguard for protection and development are: i. Social safeguards: Articles 17, 23, 24 and 25(2b), ii. Educational and cultural and economic safeguards: Articles 29 and 46, iii. Service safeguards: Articles 16 (40 335 and 338 and iv. political safeguards: Articles 164,320(4), 332,334 etc.<sup>2</sup>But provisions relating to development and economic safeguards are found in Articles 275(1) and 339(2). These provisions also assign special responsibility to the Government for drawing up special schemes for social and economic development.<sup>3</sup> After independence a series of developmental schemes and certain protective measures have been undertaken for their development in accordance with the Constitutional provisions for weaker sections, specially the Scheduled Tribe communities with the objective of promoting social, economic cultural and political interests.<sup>4</sup>Despite all the efforts of tribal development the condition of the majority of the tribal communities continue to be very backward and is far from achieving desired goals.

The tribal and indigenous people have become the first victim of the conquest of colonization and political history of India and the same process has been repeated recent times.<sup>5</sup> The modern development projects undertaken by national government led to displacement, forestation and pauperization in which tribal people were the first victim.<sup>6</sup> The tribal sub-plan (TSP) formed during the fifth Five Year plan mainly aimed at protecting the tribal communities from exploitation by outsiders and as well improving their socio-economic condition.<sup>7</sup>However, the situation has not changed much. The Kerala modal of development was intriguing as if it benefited all the tribal people in the state of Kerala. Actually, many projects have benefited more the non-tribals and there is persistence of abject poverty in tribal areas.<sup>8</sup>The study in Orissa also shows that there was a failure of rehabilitation project and it was the beginning of tribal land alienation.<sup>9</sup> This paper looks at the empirical situation the issue of socio-economic backwardness of the Oraon tribal community of Bamangola Community Development Block (CDP) in Malda District in West Bengal. The primary data was collected through household census and interview guide although secondary data also has been used. The head of the household or an adult member was interviewed. A total of 494 households were surveyed which consisted of the total population of 2274, out of which 51.45 (1170) percent were males and 48.55 (1104) percent females.

The Oraons of Bamangola Block under study were also a part of tribal labour migration during the British colonial rule. The exact record or information regarding the period of migration is not available but from the field investigation and interviews to elderly persons, it is estimated that they migrated approximately from 1860s as agricultural labour force.<sup>10</sup>A good number of Oraon population and other tribal communities did not find the new environment of tea plantations suitable for their traditional economic life of agriculture. Hence, they inhabited in sparsely populated areas and took up agriculture as their occupation and also formed a large number of agriculture labour force.<sup>11</sup> The ethnic profile shows

the Oraons to be the Dravidian stock who speak *kuruk* language. The Oraons have been specified as Scheduled tribe in the State Bihar, Madhya Pradesh, Maharashtra, Orissa, and West Bengal. West Bengal occupies the third state in India with regard to Oraon population after Bihar (Now the main concentration of Oraons is in Jharkhand state) and Madhya Pradesh respectively. According to Census of India, 1991, the total scheduled Tribes in India is about 25.9 lakhs.<sup>12</sup>

**Land Alienation** - The issue of land alienation is the major problem for the tribal people even today. Land alienation has been caused by either inadequate legal provisions or lack of implementation of the existing legal provisions.<sup>13</sup> The land forms the integral part of the Oraon villages. The Oraons, directly and indirectly depend on agricultural land, yet a large section of them are landless. The price of land suddenly soared up and the simple and illiterate tribal people were lured to sell off their land. The clever non-tribal people adopted various fraudulent means to grab the tribal land. Thus, the process of land alienation started which is going on as a result a large section of the Oraons have now left with small holdings of land and a large section of them have rendered landless.

Land forms the backbone of the economy of the Oraons studied, for their livelihood directly or indirectly depends on agriculture. Land is a tangible asset of the Oraons. All the 494 households studied have been distributed according to the size of their land holdings but not all the land they possess are cultivable. They inhabit in *barind* (High land) areas, which is not fertile. Hence, agriculture production is hardly sufficient to meet their sustenance. The study found that the pattern of land holdings is a major problem for survival. A large section of the Oraon families belonged to landless (24.29%), marginal (45.54%) and small farmers (17.41). This reflects the poor economic condition of the population.

The study revealed a poor economic condition of the people in the village. Most of the income comes from agriculture and allied sectors. Both males and females work in their own land or engage themselves as agricultural labourers. But the households having small land holdings also work as agriculture labourers because production from the land is hardly sufficient to sustain their family. A large section of the population is agriculture labourer, marginal farmer or small farmer. Family income is very low in most of the family. A high rate of illiteracy (46.56 percent) still prevails. The qualitative aspect of education is very dismal. Only a very small percent 6.05 (63) percent has managed to reach or complete class 10<sup>th</sup>, 12<sup>th</sup> standard of education while there were only two graduates.

In terms of promotion of literacy and all the more qualitative aspect of educational development, the tribal population was the most deprived and marginalized section of people. The data clearly reveals that the Oraons community continues to lag behind in both qualitative and quantitative aspect of educational development which has acted as an important constraint for over development for decades. But the problem of illiteracy is related with several other interrelated multi-faceted complex issues and factors – empathy towards value of formal education, poor economic condition tribal due to which children are forced to

give up schooling and take up work to augment the family income.

The reality was that a large section of the Scheduled tribe people under study were striving even to fulfill their basic needs of food, clothing and shelter. With regard to socio-economic development STs lag far behind from non-tribals due to the lack of unsatisfactory developmental schemes. Despite the existence of the Constitutional guarantee and welfare measures, the lives of the tribals have not improved. The Panchayati Raj Institution in the state has been entrusted with the responsibility for implementing various rural and tribal development policies and programmes which the people feel that it has not benefited them and it has not been able to fulfill its responsibility to ameliorate the condition of the weaker section, specially the Scheduled Tribe. Welfare model of democratic system lacks democratic will in understanding the problems of the most disadvantageous and marginalized tribal community of the region.

**Conclusion:** After more than six decades various planned schemes have been devised and launched and substantial budgetary allocation made for tribal development, the socio-economic conditions of the Oraons remains in very abysmal state, marked by poverty, illiteracy and low level of education. Adequate legal safeguards and implementation to protect the tribal land along with integrative approach is very imperative for the development of the tribal people.

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## डी.डी. कौशाम्बी की ऐतिहासिक विचारधारा

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प्रोफेसर दामोदर धर्मानंद कौशाम्बी का जन्म 31 जुलाई, 1907 का गोवा के एक गौड़ सारस्वत ब्राह्मण परिवार में हुआ। उनकी शुरूआती शिक्षा पुणे में हुई। उनके पिता आचार्य धर्मानंद कौशाम्बी बौद्ध विद्वान थे, और पुणे के फर्ग्युसन कॉलेज में अध्यापक थे। धर्मानंद को बौद्ध और पाली साहित्य पर कार्य करने के लिए हावर्ड विश्वविद्यालय बुलाया गया। उनके साथ उनका ग्यारह वर्ष का बेटा दामोदर जिसको उसके उपनाम बाबा से भी जानते थे, उनके साथ यू.एस.ए. गया।<sup>1</sup>

1929 ई. में उन्होंने हावर्ड विश्वविद्यालय से स्नातक की डिग्री प्राप्त की। प्रो. कौशाम्बी गणित तथा आनुवांशिकी के विद्वान होते हुए भी इतिहास, संस्कृति, पुरातत्व, मुद्राशास्त्र, नेतृत्व विज्ञान, अभिलेख तथा ज्ञान के विभिन्न अनुशासकों एवं भाषाओं के ज्ञाता थे।<sup>2</sup>

प्राचीन भारतीय इतिहास में भी डी.डी. कौशाम्बी का महत्वपूर्ण योगदान है। उन्होंने इतिहास के क्षेत्र और प्रकृति को दोबारा परिभाषित किया। कौशाम्बी ने भारतीय इतिहास पर अपनी पहली पुस्तक 'एन इंट्रोडक्शन टू द स्टडी ऑफ इण्डियन हिस्ट्री' लिखी जो कि काफी प्रभावी रही। कौशाम्बी की अन्य पुस्तक 'मिथक और यथार्थ' और 'प्राचीन भारत की सभ्यता और संस्कृति' थी। भारत व भारत के बाहर भी कई भाषाओं में इनका अनुवाद हुआ। इतिहास के साथ-साथ कौशाम्बी ने पुरातत्व विभाग के लिए भी कार्य किया। ई.बी. हबीबउल्ला जोकि राष्ट्रीय सुरक्षा संस्थान खड़गवासला (पूना) में मेजर जनरल थे, के बुलावे पर पुरातत्व के लिए कार्य किया। कौशाम्बी ने रोमांटिक इतिहास को पूरी तरह नजरअंदाज किया और एक विश्लेषणात्मक दृष्टिकोण अपनाया। कौशाम्बी को भारतीय इतिहास लेखन में मार्क्सवाद का पिता कहा जाता है। कौशाम्बी लेखन में कार्ल-मार्क्स से प्रभावित थे। कौशाम्बी का विचार है कि आंतरिक कारण अंततः अपने को महत्वपूर्ण घटनाओं में परिणत करते हैं।<sup>3</sup>

**ऐतिहासिक दृष्टिकोण :** इतिहास को सर्वप्रथम वैज्ञानिक रूप से देखने का श्रेय कौशाम्बी को जाता है। कौशाम्बी ने अपनी रचनाओं में मार्क्स एंजिल्स और स्टालिन को उद्धृत किया। परन्तु कौशाम्बी स्टालिन से नितांत असहमत थे तथा मार्क्स और एंजिल्स की भौतिकवादी ऐतिहासिक व्याख्या को स्वीकारते हुए उन्होंने इतिहास की नयी भौतिकवादी व्याख्या की है। जनरिच टॉमस

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का कथन है कि भारतीय इतिहास की जटिल प्रक्रियाओं और परिप्रेक्ष्यों में एक इतिहासकार के रूप में कौशाम्बी की व्याख्या मार्क्सवादी थी।<sup>4</sup>

कौशाम्बी ने भारतीय इतिहास में दासता की भूमिका पर अपना दृष्टिकोण एस.एस. डॉंगे की पुस्तक "भारत आदिम साम्यवाद से दासता तक" में अपनी आलोचनात्मक व्याख्या में भिन्न मत व्यक्त किया है। यह पुस्तक विवादास्पद होने के बावजूद महत्वपूर्ण थी।<sup>5</sup>

क्योंकि यह पहली पुस्तक थी जिसके लेखक ने मार्क्सवादी दर्शन से अभिभूत होकर प्राचीन ग्रन्थों का अध्ययन किया। कौशाम्बी ने लेखक की सीमा का हवाला दिया तथा कार्य क्षेत्र में उसकी भूमिका भी स्वीकार की परन्तु कई खामियों के कारण पुस्तक की निर्मम आलोचना भी की। परन्तु भारत के प्राचीन इतिहास का शुरूआती मार्क्सवादी विश्लेषण होने के कारण यह पुस्तक आज भी उल्लेखनीय है। अपने जीवनकाल में कौशाम्बी को एक इतिहासकार के तौर पर औपचारिक मान्यता नहीं मिली परन्तु आज उनके उठाए प्रश्नों एवं सुझावों पर सेमिनारों में बहस हो रही है। भारतीय विद्या भवन द्वारा प्रकाशित "भारत के लोगों का इतिहास और संस्कृति" की लम्बी समीक्षा उन्होंने 1955 में लिखी, जिसमें प्रश्न उठाया गया कि वे कौन से तत्व हैं, जिनसे भारत के इतिहास की संरचना होती है।<sup>6</sup>

### इतिहास एवं उसकी ऐतिहासिक व्याख्या :

इतिहास क्या है, इन प्रश्नों के उत्तर में कौशाम्बी ने लिखा है कि यदि इतिहास बड़े-बड़े राजाओं के नामों और भीषण युद्धों को कहते हैं तो निश्चय ही भारत का इतिहास लिखना कठिन है परन्तु यदि यह जानना ज्यादा महत्व रखता है कि किस काल खण्ड में लोगों के पास हल था या नहीं, तो भारत का अपना इतिहास है। उन्होंने इतिहास को परिभाषित करते हुए लिखा है कि "इतिहास उत्पादन के साधनों और सम्बन्धों में उत्तरोत्तर परिवर्तनों के तिथिक्रमानुसार सुव्यवस्थित ढंग से प्रस्तुति का नाम है।" इतिहास का अर्थ, अतीत और वर्तमान के अंतर्सम्बन्धों के माध्यम से दोनों की और भी गहरी समझ विकसित करना है।<sup>7</sup>

डी.डी. कौशाम्बी के अनुसार, 19वीं शताब्दी के अंतिम चरण तथा बीसवीं शताब्दी के प्रारम्भ में जब विज्ञान को अत्यधिक महत्व दिया जाने लगा तो इतिहास में सभी सामाजिक पक्षों का उल्लेख मिलता है। यदि हम इन प्रश्नों से बचेंगे कि धातु कहाँ से कितने माप में आई तो यह कैसे जानेंगे कि भारत पाषाण युग से सभ्यता से कैसे विकसित हुआ।<sup>8</sup> क्या शासन परिवर्तनों का अध्ययन इस दृष्टि से अधिक महत्वपूर्ण है कि वे उत्पादन के आधारों में शक्तिशाली परिवर्तनों से कितनी गति प्रदान करें। ऐतिहासिक व्याख्या के संबंध में कौशाम्बी का मत है कि संस्कृति, महत्वपूर्ण जनता के जीवन कार्य का तत्व है तथा यह मात्र बौद्धिक एवं आध्यात्मिक मूल्यों की व्याख्या नहीं है।<sup>9</sup> मार्क्स के सिद्धान्त का निरूपण करते हुए कौशाम्बी ने कहा है कि मानव इतिहास की कुन्जी वर्ग-संघर्ष है। एक उल्लेखनीय बात यह है आधुनिक युग में वर्ग-संघर्ष पहले की अपेक्षा अधिक सरल हो गया है। आधुनिक समाज पूंजीपति और श्रमिक इन दो वर्गों में विभाजित है। ये दोनों वर्ग-संघर्ष के लिए आमने-सामने डटे हुए हैं। कौशाम्बी ने वर्तमान समाज में वर्ग-संघर्ष के विषय में गहन चिंतन किया है।<sup>10</sup>

### ऐतिहासिक पद्धति :

कौशाम्बी का मत है कि वास्तविक ज्ञान मात्र पुरातत्व एवं नेतृत्व विज्ञान से ही सम्भव हैं, जो भाषिक संरचना के आधार पर इतिहास अध्ययन की गुत्थियों से इतिहासकार को सुरक्षा प्रदान करता है। पुरातत्व से लिखित विवरणों की पुष्टि होती है जो हमें अतीत की जनता के सम्बन्ध में यह ज्ञान प्रदान करता है कि वस्तुतः उनका जीवन कैसा था। कौशाम्बी ने अपने एक विशिष्ट प्रकार के इतिहास की रचना में नेतृत्व विज्ञान के आधार पर पुरातत्व और लिखित विवरणों का समीकरण प्रविधि के द्वारा इतिहास के विशिष्ट प्रकार को प्रस्तुत किया है। कौशाम्बी ने अपनी पुस्तकों में इसी प्रविधि का प्रयोग किया है। कौशाम्बी ने इस समन्वित पद्धति का विकास वैज्ञानिक आधार पर किया है, क्योंकि वह एक वैज्ञानिक थे और गणित तथा अनुवांशिकी के प्राध्यापक थे। डॉ. स्मिथ ने कौशाम्बी की ऐतिहासिक पद्धति का वर्णन करते हुए कहा है कि उन्होंने भारतीय साहित्य में उल्लेखित ब्राह्मण, बौद्ध एवं जैन धर्मों के मिथ और आख्यानों को इतिहास से पृथक् कर, राजनैतिक इतिहास को तिथिक्रमानुसार प्रस्तुत किया और मात्र वंशावली और नरेशों का विवरण देकर सतर्क परीक्षण और विश्लेषण की दृष्टि से अपनी पद्धति को विकसित किया।<sup>11</sup>

### मार्क्सवादी दृष्टिकोण :

प्रो. डी.डी. कौशाम्बी ने अपनी पुस्तक “एन इंट्रोडक्शन टू दी स्टडी ऑफ इण्डियन हिस्ट्री” में पहली बार भारतीय इतिहास के व्यापक फल का मार्क्सवादी विश्लेषण प्रस्तुत करने का विस्तार प्राचीन भारत तक कर दिया। उन्होंने क्षेत्रीय स्त्रोतों को व्यापक रूप से इस्तेमाल करते हुए भारतीय समाज को लागू करने के दबाव से भी मुक्त रहे हैं। प्रो. कौशाम्बी दृढ़तापूर्वक इस धारणा का व्याख्यान करते हैं कि दास प्रथा का युग एक ऐसा युग था, जिसमें अधिकांश उत्पादन दासों अथवा उन व्यक्तियों द्वारा होता था जो अपने औजारों सहित अतिरिक्त उत्पादन के अपहर्ताओं की पूंजी होते हैं।<sup>12</sup>

कौशाम्बी के अनुसार, इतिहासकारों में इतिहास की मार्क्सवादी दृष्टि के प्रति उत्तरोत्तर दिलचस्पी बढ़ रही है। कौशाम्बी के अनुसार किसी भी व्याख्या के संदर्भ में इस आधार पर आपत्ति की जा सकती है कि उसके तहत किसी न किसी स्तर पर तथ्यों के चयन की ऐसी व्यवस्था दी गई है, जिसमें कुछ तथ्यों की तुलना में अन्य तथ्यों को अधिक प्रमुखता दी गई हो। इतिहास की मार्क्सवादी व्याख्या में भी कौशाम्बी ने अपने आपको बांधें नहीं रखा। उन्होंने लिखा है कि भारतीय इतिहास इस मार्क्सवादी ढाँचे में स्टीक नहीं बैठता।<sup>13</sup>

कौशाम्बी का यह मानना है कि सामाजिक परिवर्तन का आधार आर्थिक तत्व होते हैं। डी. डी. कौशाम्बी आधुनिक शासक वर्ग के बारे में बताते हुए कहते हैं कि भारतीय शहरी पूंजीपति वर्ग की सबसे स्पष्ट विशेषता है उस पर विदेशी छाप। स्वाधीनता के बाद भी अंग्रेजी अभी तक प्रशासन, बड़े व्यवसाय और उच्च शिक्षा की भाषा बनी हुई है। बड़े भाग ने इस पूंजीपति वर्ग के अग्रगामी पक्ष का नेतृत्व स्वीकार न किया होता, तो अंग्रेजों का यह निष्कासन संभव न होता।

आगे कौशाम्बी कहते हैं कि नया भारतीय पूंजीपति वर्ग जर्मनी और इंग्लैण्ड तो दूर जापान के **भौतिकवादी व्याख्या :-** कौशाम्बी भौतिकवादी व्याख्या द्वारा यह सिद्ध करना चाहते हैं कि जब तक पूरे उत्पादन की स्थिति नहीं आ जाती, तब तक सभी समाज बदलते रहेंगे। प्रत्येक नई स्थिति पूर्णता की ओर एक कदम है। मार्क्स की मान्यता है कि कोई भी सामाजिक व्यवस्था उस समय तक समाप्त नहीं होती, जब तक कि वे सभी उत्पादक शक्तियां विकसित नहीं हो जाती, जिनके लिए उसमें स्थान है। मार्क्स ने सामाजिक विकास के संदर्भ में सर्वाधिक महत्व उत्पादित वस्तुओं को दिया।<sup>14</sup> कौशाम्बी ने सिंधु घाटी सभ्यता के नगरीय विकास का प्रथम कारण यह माना है कि सभ्यता नदियों की घाटी में इसलिए विकसित हुई क्योंकि नदी से जल और मछली भोजन के रूप में सुलभ थे। इसलिए खाद्य उत्पादन अर्थव्यवस्था विकसित हुई, साथ ही साथ नगरों के अस्तित्व के लिए अतिरिक्त आवश्यकताओं की पूर्ति भी इससे होती थी। नदियों के किनारे की भूमि अधिक उपजाऊ थी और जंगलों को साफ कर उपयोगी बनाया जा सकता था।<sup>15</sup>

कौशाम्बी यह मानकर चलते हैं कि आर्य भारत में बाहर से आए थे, उन्होंने सिंधु सभ्यता के नगरों का विध्वंस किया। आर्य घुमक्कड़, पशुचारक, ग्रामीण अर्थव्यवस्था के थे, जो घोड़ों तथा रथों का प्रयोग युद्ध के लिए करते थे। लौह प्रविधि में श्रेष्ठ होने के कारण ही वे उत्पादन और युद्ध में अग्रणी रहे। जातियों की उत्पत्ति के सम्बन्ध में शिष्ट तथा अगस्तस्य की कुम्भ से उत्पत्ति को अनार्य मानते हैं और उनका मत है कि आर्यों ने अनार्यों को अपने में मिलाने का यह जो कार्य किया, वह उनका मौलिक आविष्कार रहा, परन्तु आर्यों के एक विशिष्ट वर्ग ने धार्मिक और यज्ञीय क्रियाओं पर एकाधिकार कर लिया, जिसे ब्राह्मण कहा गया तथा वे उत्पादन की शक्तियों पर भी प्रभावी रहे।

कौशाम्बी की मान्यता है कि सामान्य समाज में जनजातीय तत्वों के घुलमिल जाने से जाति का उद्भव हुआ। यह प्रक्रिया भारतीय इतिहास में आर्यों के आगमन के बाद दिखाई पड़ती है। इसी तथ्य को देवी प्रसाद चट्टोपाध्याय ने अपनी पुस्तक लोकायत में और अधिक बलपूर्वक रेखांकित किया है।<sup>16</sup>

इससे यह संकेत मिलता है कि जाति-व्यवस्था, कंदमूल फल जुटाने वाली व्यवस्था अथवा ययावरी कृषि से व्यवस्थित कृषि में रूपांतरण का परिणाम थी। प्रो. कौशाम्बी ने यह भली-भांति स्पष्ट किया है कि प्राचीन भारत की उत्पादन पद्धति में प्रचुर मात्रा में परिवर्तन हुए तथा उनका जाति व्यवस्था के साथ तदनुसार सामंजस्य भी था। सामाजिक दृष्टि से इस प्रक्रिया का परिणाम चार वर्णों की उत्पत्ति में हुआ, पुरोहित, क्षत्रीय, वैश्य और शूद्र, शूद्रों की समूची जनजाति को दास बनाकर रखा गया एवं उन्हें गण के विभिन्न उप समूहों की सेवा का भार सौंपा गया।<sup>17</sup>

प्राचीन भारत में दासता के सम्बन्ध में कौशाम्बी का मत है कि भारत में दासता के विकास का निषेध शूद्र जाति के निर्माण की प्रक्रिया ने किया। प्राचीन आधार में वर्ग पद्धति का आधार क्षेत्रीय शूद्र व्यवस्था थी, दासता इन्होंने सुलकिन की सलेवरी सम्बन्धी अवधारणा का खण्डन किया है कि भारत में यूरोप के समान दासता थी। अतः स्पष्ट है कि भारतीय इतिहास लेखन में कौशाम्बी का योगदान मौलिक और वैज्ञानिक है क्योंकि उन्होंने प्रागैतिहासिक काल से लेकर आधुनिक पूंजीवाद के काल तक इतिहास लेखन की दिशा दी, उसने प्रागैतिहासिक उपकरणों,

नेतृत्विय साक्ष्यों, पुरातात्विक प्रमाणों और अभिलेखों की पुष्टि करते हुए साक्ष्यों को नया अवदान प्रदान किया और इतिहास लेखन में उन्होंने कहीं भी पक्षपात नहीं किया।

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### प्रागैतिहासिक युग में समाजार्थिक बदलाव (चम्बल घाटी के शैलचित्रों के संदर्भ में)

\*डॉ. प्रद्युम्न कुमार भट्ट

#### Abstract

प्रागयुगीन सभ्यता और संस्कृति में समाजार्थिक बदलाव के प्रमाण एवं संदर्भ चित्रित शैलाश्रयों में कला के रूप में विद्यमान हैं। धरती पर प्रथम मानव की उत्पत्ति व उसके काल निर्धारण का रहस्य अब स्पष्ट हो गया है। भारत भूमि पर व विशेष कर चम्बल घाटी क्षेत्र में प्राग्मानव की उपस्थिति व उसके द्वारा बनाए गए कला प्रमाणों के सृजन पर विगत दो दशकों में काफी काम हुआ है। चम्बल घाटी में 1992 से 2007 तक हुए नवीन अनुसंधान जिसमें चम्बल की आंचलिक नदी रेवा के तट पर इन्द्रगढ़ के पास इन्द्रगढ़ पहाड़ी स्थित गुफा दर की चट्टान से मिले प्रमाणों व इसी क्षेत्र में ताखली घाटी में मिले औजारों तथा समीपस्थ विश्व की सबसे लम्बी शैलचित्र दीर्घा चतुर्भुजनाथ नाला के शैल चित्रों को ही प्रमाण के रूप में प्रस्तुत कर रहे हैं।

हम यहाँ पर अफ्रीका व यूरोप में इस दिशा में हुए अनुसंधानों की चर्चा नहीं करते हुए केवल भारत में चम्बल घाटी के शैलाश्रयों में प्रागयुगीन मानव की समाजार्थिक गतिविधियों पर नवीन शोध के प्रकाश में प्राग्मानव की गतिविधियों की प्रामाणिकता को परखने व मानव जीवन में विकसित हुई पारिवारिक, सामाजिक, सांस्कृतिक आर्थिक व धार्मिक संकल्पनाओं पर फोकस कर रहे हैं।<sup>1</sup>

अर्ली इण्डियन पेट्रोग्लिफ प्राजेक्ट के अन्तर्गत दर की चट्टान गुफा में 500 से अधिक कपमाक्स मिले हैं जो मानव के बौद्धिक कौशल के विकास के प्रमाण को दर्शाते हैं।<sup>2</sup>

चम्बल घाटी के क्षेत्र की अवस्थिति को देखें तो स्पष्ट होता है कि म.प्र. के मालव पठार के जाना पाव क्षेत्र से उत्पन्न पौराणिक व ऐतिहासिक नदी चम्बल उत्तर वाहिनी होकर चौरासी गढ़ के पास विंध्यान पर्वत श्रृंखला को भेदकर विश्व प्रसिद्ध गोरज बनाते हुए राजस्थान प्रांत के चित्तौड़गढ़, कोटा जिले में प्रवेश कर आगरा से आगे यमुना में मिलती है।<sup>4</sup>

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इसी की सहायक नदियों में छोटी कालीसिंध, शिप्रा, शिवना, रेतम, कालीसिंध, ताखली, आहू कालिसिंध नदियों का जाल बनता है जो अंतिम रूप से चम्बल को समृद्ध बनाती हैं।

हजारों वर्षों से चम्बल घाटी का यह संघन वर्षावन समशीतोष्ण जलवायु क्षेत्र जहाँ एक ओर जैवविविधता से सम्पन्न रहा वहीं प्राग् मानव की गतिविधियों का प्रमुख केन्द्र भी बना रहा।<sup>5</sup>

इसी नदी घाटी की पर्वत कन्दराओं में मानव विकास और प्राग् युगीन सभ्यता के कालजयी पृष्ठ रचे गये।<sup>6</sup>

यह सर्वमान्य है कि मानव संस्कृति का प्रथम अध्याय लिखने वाला मानव होमोसेपियन न होकर होमोनिड (मानवसम) मानव था। प्रथम बार यह सिद्ध हुआ कि मानव अन्य प्राणियों की तुलना में ज्यादा उच्च हैं और अपनी बुद्धि क्षमता द्वारा प्रकृति पर विजय प्राप्त की क्षमता रखता है।<sup>7</sup>

यद्यपि प्राग् मानव प्रकृति में मौजूद विशालकाय प्राणियों जैसे वन वृषभ, वन महिष, नीलगाय, हिरण, चीता, शेर आदि से शारीरिक शक्ति में कमजोर था लेकिन वह अपने बुद्धिबल और बनाये गये पाषाण उपकरणों द्वारा उन प्राणियों पर विजय प्राप्त करने में सफल रहा।<sup>8</sup>



चम्बल घाटी का प्राग्मानव अपने आप को वातावरण के अनुकूल बनाने की क्षमता रखता था। उसने अपने मस्तिष्क की शक्ति व हाथों की सहायता से रक्षात्मक व सहयोगात्मक प्रकार के उच्चकोटि के पाषाण उपकरण बनाने की योग्यता प्राप्त की और प्रकृति में रोमांचक संघर्ष के साथ

कठिनाईयों पर विजय प्राप्त की।

नियण्डरथल मानव जैसे किसी मानव के जीवाश्म अभी तक चम्बल घाटी में नहीं मिले हैं लेकिन उसके द्वारा बनाये गये चौपर और पैबल टूल्स यह बताते हैं कि मानव ने अपने हाथों के अंगूठे, उंगलियों, कलाई, कोहनी, और भुजा के समन्वित और संतुलित उपयोग द्वारा अपने जीवन में आत्मरक्षा और भोजन प्राप्ति की तकनीक को भली प्रकार सीख लिया था।<sup>9</sup>

चम्बल घाटी में मानव की तकनीकी प्रगति का इतिहास बहुत लम्बा है। चम्बल घाटी में गुफाओं व शिला फलकों पर मिले पेट्रोग्लिफ्स तथा चित्रित शैलाश्रयों से मिले शैलचित्रों को आधार मानकर एवं लम्बे कालान्तर में बनाये गये पाषाण उपकरणों को आधार मानकर चम्बल घाटी में मानव सभ्यता के इतिहास को चार प्रमुख चरणों में विभाजित कर सकते हैं मानव सभ्यता का प्रथम चरण पाषाणकाल कहलाता है। जिसे पुरातत्वेत्ताओं, नृवंश शास्त्रियों और भू-गर्भविदों द्वारा स्वीकार किया गया है। पाषाणकाल को तीन चरणों में बाँटा गया है।<sup>10</sup>

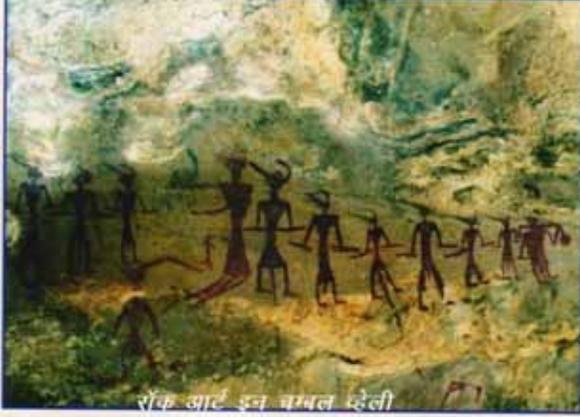
1. पुरापाषाणकाल
2. मध्यपाषाणकाल
3. नवपाषाणकाल तथा ऐतिहासिक काल के पूर्व का ताम्रपाषाणकाल

**1. पुरापाषाणकाल<sup>11</sup> :** चम्बल घाटी में प्राग्मानव सभ्यता का यह कालखण्ड सर्वाधिक लंबा रहा है इसे ढाई लाख वर्ष पूर्व से तीस हजार वर्ष पूर्व तक माना जाता है इसी काल के आरम्भ में मानव होमो इरेक्टस से होमोसेपियन में रूपांतरित हुआ कतिपय वैज्ञानिक मानते हैं कि होमोसेपियन म्यूटेशन क्रिया से अचानक अस्तित्व में आया लेकिन उपकरणों के प्रमाण बताते हैं कि मानव का बुद्धि विकास धीरे-धीरे अनुभव के आधार पर बढ़ा तथा होमोसेपियन ने 1050सीसी क्षमता से 1450सीसी क्षमता अर्जित की इस काल में ही मानव ने पारिवारिक जीवन शुरू किया समूह बनाकर रहना सीखा कंदराओं में रहते हुए चौपर जैसे उपकरणों का निर्माण बड़े-बड़े पैबल्स से किया इन उपकरणों का उपयोग कर बड़े पशुओं का शिकार करने में समर्थ हुआ। शारीरिक रचना में भिन्नता के कारण व क्षमता में अन्तर के कारण स्त्रियां कन्दराओं के पास टहनियां, छाल, फल-फूल एकत्र करने में मदद करती थी। पुरुषों को शिकार के लिए कन्दरा से अपेक्षाकृत दूर भी जाना होता व बड़े पशुओं का शिकार करने में संघर्ष का परिचय देना होता था। शारीरिक क्षमता में भिन्नता के कारण ही परिवार में स्त्रियों पुरुषों, बच्चों और बूढ़ों/वृद्धों के बीच श्रम विभाजन को स्थान मिला। इस लंबे अंतराल को भी पुरापाषाणकाल के अन्तर्गत तीन भागों में विभाजित किया है।<sup>12</sup>

1. Lower Palaeolithic
2. Middle Palaeolithic
3. Upper Palaeolithic

चम्बल घाटी क्षेत्र में इन्द्रगढ़ पहाड़ी के पास संग्राम घाट से लेकर रावतभाटा के पार कोटा के पास रतकांकरा तक 90 कि.मी. क्षेत्र में लाल मिट्टी लेटराईट का जमाव देखने को मिलता है इसी लेटराईट में तृतीयक व चतुर्थ हिमानी के चिन्ह भी मौजूद हैं। वैज्ञानिकों के अनुमान अनुसार लेटराईट का निर्माण तब हुआ होगा जब यह क्षेत्र बहुवृष्टि वाला था उसके बाद धीरे-धीरे शुष्क

जलवायु की मार भी इस क्षेत्र ने सही है। नावली के पास लेटराईट जमाव में एक लाख वर्ष पूर्व के अपुलियन उपकरण भी मिले हैं स्पष्ट हैं ये उपकरण लेटराईट के बहाव में दबे हैं। इनमें हैण्डएक्स, क्लीवर, फलकों से बनाए उपकरण पाये गये हैं कतिपय अद्यता लेटराईट के नीचे मिलने वाले जमाव में उपकरणों का काल पन्द्रह लाख वर्ष पूर्व का मानते है।



दरकी चट्टान गुफा से Middle Palaeolithic और Upper Palaeolithic उपकरण पर्याप्त मात्रा में प्रमाणों के रूप में मिले हैं जो कपमावर्स वाली स्लेब के नीचे के स्तर में प्राप्त हुए।<sup>13</sup>

अभी यह रहस्य ही है कि यूरोप में Middle Palaeolithic काल के नियण्डरथल मानव के आधिपत्य को स्वीकार किया जाता है लेकिन चम्बल घाटी में ताखाजी से निकली ताखली नदी के निचले जमाव में Middle Palaeolithic और Upper Palaeolithic औजारों की उपस्थिति यह बताती है कि यह उपकरण बनाने वाला मानव निश्चित ही बलशाली था जो दो से ढाई कि.ग्रा. वजनी चौपर का इस्तेमाल भी भली प्रकार कर सकता था। डॉ. गिरिराज कुमार व डॉ. मुरारीलाल ने संभावना व्यक्त की है कि चम्बल घाटी में वह ताखेलियन मानव रहा होगा जो इतना बलशाली व दक्ष था जिसके जीवाश्मीकृत कपाल की खोज की प्रतीक्षा है।<sup>14</sup>

इसी के साथ ताखली घाटी हिंगलाजगढ़ क्षेत्र, आंबाझर, बांद्राझर, रामकुण्ड, पाड़ाझर, और कुण्डाल में Upper Palaeolithic युग के औजारों को डॉ. गिरिराजकुमार ने खोजा है।

**2. मध्यपाषाणकाल :** चम्बल घाटी में यह काल तीस हजार वर्ष से बारह हजार वर्ष पूर्व तक अनुमानित है इस काल के प्राटोहैण्ड एक्स, स्क्रैपर, पियरशेप, ओवेट ट्रेंगुलर, हैण्डएक्स और क्लीवर, महत्वपूर्ण हैं। इस काल के चित्रों को गहरी दोहरी रेखाओं द्वारा दर्शाया गया है। गेंडा, शुरुतुमर्ग व दरियाई घोड़े का अंकन निश्चित ही मध्यपाषाण काल में हुए हैं। जलवायु परिवर्तन तथा मानव के तद्दुगीन समाजार्थिक बदलाव के संकेत हैं। इस काल का मानव रूपेण प्रकृति पर निर्भर था। मुख्यतया भोजन वन से प्राप्त फल-फूल, कन्दमूल और छोटे बड़े पशुओं के शिकार से प्राप्त करता था उस युग में मधु संचय भी वह करता था, केचुए, मेंढक, मुर्ग, जलमुर्ग व मछली तथा

पक्षियों इत्यादि पर वह निर्भर था। इस काल में आग का उपयोग सीख चुका था खालों को सुखाकर उपयोग में लाता था। समूहों में रहकर सामाजिक सुरक्षा व शिकार का साझेदारी में बंटवारा करना सीख चुका था।<sup>15</sup>

**3. नवपाषाणकाल :** यह काल बारह हजार से 1500 ई. पूर्व तक माना जाता है इस काल में नुकीले औजारों के साथ-साथ ब्लेडस और धनुष बाण का बेहतर उपयोग करना मानव सीख चुका था नुकीले औजारों का निर्माण क्वार्टीजीट, क्वार्टज, चकमक पत्थरों से किया जाने लगा था। कंवला, पाड़ाझर, सुजानपुरा, गेपरनाथ, चुलियां, चामला, आवरा, आदि स्थलों से इस काल के उपकरण मिले हैं।

इस युग में हुए सामाजिक व आर्थिक बदलावों को गुफाओं की दीवारों पर बड़ी संख्या में बने चित्रों के रूप में देख सकते हैं। चतुर्भुज नाथ नाले में जो विश्व की सबसे बड़ी शैल चित्र दीर्घा है उसमें हजारों चित्र नवपाषाणकाल और ताम्रपाषाणकाल में आये समाजार्थिक बदलाव को रेखांकित करते हैं। इनमें पशुपालन, पशुचारण और कृषिक्रांति के क्रमिक विकास को देखा जा सकता है।<sup>16</sup>

यहाँ पर कंधोल वाले बैल के पूर्व बिना कंधोल वाले बैल यानि Humped Bull से पूर्व Non Humped Bull इन चित्रों में क्रम से प्रकट होता है और यही काल चम्बल घाटी में कृषि युग के आरम्भ का काल माना जा सकता है। चित्रकला में जो परिपक्वता आयी उसे देखकर आज का कलाकार भी सोचने को विवश हो जाता है कि इन चित्रों में सुडौलता, स्पष्टता, मांसलता, गतिशीलता और अवसर विशेष पर प्रतिपादित होने वाली स्फूर्ति व आत्मरक्षा तथा आक्रामकता के भाव देखने योग्य हैं। चतुर्भुजनाथ नाला, रामकुण्ड, चीताखोह, चिब्वड़ नाला, कुण्डाल, दरा, डीक्केन, आदि स्थलों पर चित्रित शैलाश्रयों में अंकित चित्र पशुपालन, शिकार, मधुसंचय, मांससंग्रह, अग्नि का प्रयोग, बोझ को पृ.गुओं पर लादना, पशुओं की सवारी करना, पहिये के अविष्कार के बाद रथों का निर्माण एवं जीवन की विविध दृश्यों का अंकन और बली दृश्यों का अंकन हमें रोमांच से भर देते हैं ये सभी चित्र जिनमें परशु या भाला लेकर शिकार का पीछा किया जा रहा है विभिन्न प्रकार के पशुओं और पक्षियों को एक साथ बाड़े में रखा जा रहा है ये निश्चित ही नव पाषाणकाल एवं ताम्रपाषाणकाल के हैं चम्बल घाटी में ये चित्र ज्यादातर गेरू रंग से बने हैं कहीं कहीं काले और पीले रंगों का भी उपयोग हुआ है। इनमें से अधिकांश गुफाएँ ऐसी भी हैं जहाँ केवल रेग कर ही पहुँचा जा सकता है यानि ये गुफाएँ मानव के रहने के लिए प्रयुक्त नहीं होती थी तो फिर इन्हें चित्रों से क्यों सजाया गया है।<sup>17</sup> प्राणी समूहों का सुन्दर अंकन क्या संकेत देते हैं ? क्या ये पूजा स्थल के रूप में प्रयुक्त होती थी ? क्या ये चित्र सादृश्य मूलक जादू के रूप में प्रयुक्त होते थे ? किसी बड़े पशु का शिकार करने से पहले ये चित्रकार अपने साथियों को चित्र बनाकर दिखाते थे। चित्र देखकर साथी षिकारियों में साहस व आत्मविश्वास जाग्रत होता था निश्चित ही यह प्रक्रिया रहस्योद्घाटन से कम नहीं थी। यह स्पष्ट है कि यह चित्र दक्ष चित्रकारों द्वारा ही बनाये जाते थे।<sup>18</sup>

**निष्कर्ष :** चम्बल घाटी क्षेत्र में Middle Palaeolithic और Upper Palaeolithic, Mesolithic and Neolithic काल के औजारों की सतत् उपलब्धता एवं कन्दरावासी जीवन से आरम्भिक वस्तियों में रहने तक अग्नि व पहिये के अविष्कार से लेकर पशुपालन व कृषियुग में प्रवेश की