

Spread of Pattern of Settlement In Jammu Region Through Archaeological Evidences

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Abstract

Settlement patterns are probably most associated with the understanding of how a particular society used the available resources in its region, or in other words, A settlement pattern is the distribution of human activities across the landscapes and the spatial relationship between these activities and features of the natural and social environment.¹ By assuming that these relationship are patterned in a predictable manner, the analysis of settlement, patterns can be used to reconstruct and explain the organization of human societies and their interactions with the surrounding Environment.² The Natural resources, geomorphology, availability of food, water and safe dwellings are some of the basic requirements for any place to become the habitat of human being. Jammu region provided all the basic necessities therefore a variety of human settlements sprang here.³

In the context of the above, an attempt is being made to study how people adjusted them to nature or how they adopted to natural environment, for their survival in the region of Jammu. . The first evidence of pre-historic man is *Ramapithecus* and *Pongid* remains which was reported by Dutta in 1976 from the Shivalik hills of Ramnagar⁴ Thomas and Varma in 1979 described *Sivaladapis paleindus* from the lower Shivalik of Ramnagar.⁵ A few fossils have been found from *Kiwli*, *Rajouli*, and *Nagrota* about 20 km North-west of Jammu.⁶ The fossils include *stegolophodon* and *Hippotamus*. The faunal assemblage indicated a *Sawanah* type of environment during the deposition of upper Shivalik sediments around Jammu. We cannot think of human advance in ancient times without the exploitation of natural resources.⁷ In Samba district, the river *Basantar* yield a large no. of early stone age tools from different terraces at *Nandi*, *Mananu*

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and *palth*.⁸ The site *Palth* yielded more than fifty pebble tools of various types including discoids, flakes and cores. Besides two sand stones, mace heads were obtained from *Palth* along with a gritty redware.⁹ The Pottery is handmade, medium to thick in fabric and shows medium grained sandy inclusions. Two stray mace heads were also found at *Diyalachak* and *Mananu*.¹⁰ In Kathua district, stone tools found at Lakhampur from river *Ravi* dating back to the Pleistocene period.¹¹ A large number of tools were obtained from various sites such as *Kurro*, *Pinyani*, *Terra*, *Mah* and *Jagatpur*.¹² Choppers, Scrappers, discoids were the main tools in the collection.¹³ Numerous stone tools have been found indicating the human settlements in the Jammu region. From these evidences we can say that the most important natural resource put to a widespread use by the humans was stone. The types of stone used in making these tools were mainly sand stone and quartzites.¹⁴ It is also noted that reprocessing and re-utilization of wasted resource was a common sub-process employed in tool making.¹⁵ Though our knowledge of the exact functions of most of these tools at this stage is very imperfect, it is fair to assume that they served a variety of functions like hunting, butchering, digging of roots and tubers, processing of plants and making of wooden tools and weapons.¹⁶ In this arrangement human dependence on forest resource is clearly visible. The resources of the Environment now begin to be used in a systematic manner and the foremost development is the emergence of agricultural societies. It is generally associated with Neolithic revolution.¹⁷ Malpur is the only excavated site in the Jammu region from where we have found evidences of Neolithic period¹⁸

To know the detail of the settlement on the evidence of artifacts a trial excavation was conducted at Malpur in 1922.¹⁹ Five layers were encountered in the digging of which layer one is humus, while layer two to four form the compact natural alluvial soil mixed with stone tools and flakes.²⁰ Alluvial soil is considered best soil for cultivation. Layer 3 forms a floor with patches and burnt boulders. Tiny pieces of Charcoal were in layer two while layer five forms the main bed. The Neolithic artifacts found in the form of celt, chisel, ring stone. Grinder, Müllers, querns, blades and scrappers.²¹ The tools were made on black basalt. Typological the artifacts resemble those found at Burzoham and Gufkral in the Kashmir valley. The resemblance of tools indicates migration of Neolithic people from Kashmir to Jammu region. Polished stone tools of Neolithic found from *Malpur*, Gudpath, *Amoggharota*, *Kurro*, *Mah*, *Dayalachak* and *Koota* at foot hills of Shivalik indicates some sort of food producing stage in the region.²²

Areas where fresh deposits of soils would come periodically either as silts from flood or from decayed matter were obviously preferred for agriculture. An important contribution of agriculture has been the cultivation of cereals.²³ It is also significant to note that the cultivation of cereals encourage accumulation which was one of the principal causes for social stratification to emerge with many different communities existing within and interacting with each other.²⁴

As a result of complex interplay of sedentary societies with their environments, a new settlement, man adopted new technological methods in the manufacture and

use of pottery, the discovery of smelting copper and its alloys, and their use in the manufacture of tools and weapons. All these technological discoveries have been noted in the material culture of Manda (Akhnur) situated about 28km North-west of Jammu along the river Chenab in the foot hills of Pir Panjal range.²⁵ The excavation is represented by the occupational deposit which is marked by the arrival of Harappan. The pottery shows two main ceramic traditions, Pre-Harappan red ware and Harappan Red ware, both plain and painted, and includes jars, dishes, dishes on stand, beakers and goblets.²⁶ Ambaran a Kushan site in Akhnoor revealed the cultural sequence of Pre-Kushana, Kushana, Post Kushana and Post Gupta period.²⁷ Akhnoor was the major entrepot of early Jammu region.²⁸ The importance of Akhnoor lies in the fact that it is located at a point where chenab river for the first time became navigable.²⁹ Pre-Kushana period of Ambaran yield grey ware sherds of bowls and red ware vases which suggests evidence of small habitation, which is followed by the establishment of Buddhist monastery. Burnt bricks were used in the Monastery usually measuring 36x38x24x6-7cm.³⁰ At Ambaran a smiths workshop too has been reported, there by suggesting that it was a flourishing centre.³¹ Its chief industry may have been metallurgy and manufacture of iron implements and tools. Most probably that habitat was the *Jafarchak* from Jafarchak we find the evidences of Post-Gupta period onwards. Jafarchak in the Marh block located at a distance of 19km west of Jammu.³² Excavation at the site revealed the early and late medieval ceramic assemblage in the habitation deposit of about 7m thickness which can be divided into three successive cultural periods. Period-I represented by deposits of sixth – seventh and upto the ninth century A.D. (Post Gupta), Period-II represented by the deposit of ninth to the thirteenth century A.D. (Early Medieval) and Period-III belonging to the thirteenth to eighteenth century A.D. (Medieval).³³ Decorate bricks of period-I were reused in succeeding periods. When the size of the bricks as found for structures datable to about fourteenth century was 28x20x4cm.³⁴

Guru Baba Ka Tibba in Marh block of district Jammu excavated with the objective to establish the nature and sequence of cultural deposits and to understand the link between late Harappan and early Historic cultures.³⁵ Trial excavation was carried out in two quadrants of 4.25m each. On south side of the mound which revealed six meters of habitational deposits having seventeen different layers belonging to the following distinctive periods – Period-I grey ware, Period-II early historical, Period-III Kushana and Period-IV Medieval period.³⁶

The highest density of sites reported from Akhnoor. Jammu and Poonch areas of Jammu region. To name few are Ambaran, Mandia Ka Mehra, Guda, Bakor, Nad, Bhulawal, Chak sanga, Dhanu, Garhi, Kairi, Pahata, Sarol, Gajansu, Gulwade, Kot, Nagbani, Bansultan, Dablehar, Abdal, Ghirana, Suchetgarh, Manda, Guru Baba Ka Tibba etc. Sixty single Kushan culture settlements are reported out of total one hundred four explored sites in Jammu and Kashmir. The frequency of single Kushan culture is 96.15% of the total sites in Jammu and Kashmir.³⁷ Out of which 57.66% of the single Kushan settlements are reported in jammu.³⁸ It also

appears that the Akhnour served as the core area of settlement right from the pre-historic days. Akhnur was the main center of Kushana habitation in Jammu region.

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Moat At The Mauryan Pataliputra And Water Logging In Modern Patna

(Section - Archaeology)

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Abstract

It was believed by Cunningham and Beglar that a large part of ancient city of Pataliputra was washed away by the Ganges. This assumption of the 19th century great archaeologist like Cunningham was based on Chinese travelers' accounts.¹ According to the calculation of Cunningham, a distance of one Yojan comes to 7 miles, but in Ancient Magadha one Yojan was equal to 4.54 miles. Beglar consider that the old site of Pataliputra is on the north of the river bed of the Ganges. Waddell identified the Royal Pataliputra bounded on three sides by deep moats and the fourth or north side (Plan-I of Waddell Report, Next Page) by the Ganges. Several excavations were carried out at different sites of Patna. There reports were also published. But what was the boundary of the Capital area during the Maurya period is still enigma.



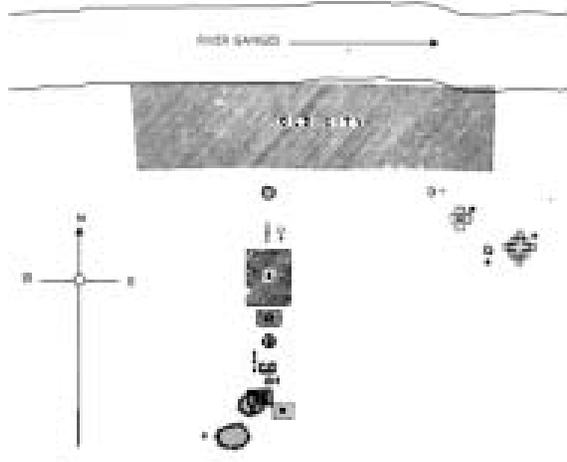
The Ganges Bank

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Ashok Raj Path, Near Khuda Baksh Library
(Outside of the Royal Protected Area)



PLAN - I WADDELL REPORT

During the British Rule European scholars took keen interest in discovering the city of the Pataliputra, but in independent India not even a single scholar or historian tried to reconstruct the royal protected area of the Mauryan period. However, special prestige continued to be attached to the opinions of Cunningham, Beglar and specially Waddell. An effort has therefore been made in this paper to solve the Geographical boundaries of the ancient city with particular reference to

the locating of the great moat surrounding it. This facts presented in this paper apart from being relevant to the archaeologists and historians for further research, may also be useful for the ministry of Water Resource, Ministry of Urban Development, Government of Bihar for solving the perpetual problem of water logging in the old and new inhabited localities of Patna. The areas covered by the ancient moat are the main reason for water logging during rainy season. Sewerage problem of modern Patna will not solve on waddell line of thinking due to moat of the Mauryan period. Building construction in moat area without proper planning is the main reason for water logging because of misleading concept of western archaeologist.

According to description of Greek ambassador Megasthenes the protected area of Pataliputra was fortified by massive timber palisades pierced by 4 and 60 gates and crowned by 570 towers.² He mentioned that the city covered an area of 80 stadia (9.2 Miles) in length and 15 stadia (1.7 Miles) in width. Pataliputra was defended by 177.6 meter (582 feet) broad and 45 feet deep navigable moat.³

Palisades of sal were found during excavations from Lohanipur⁴, Kankarbagh⁵, Kumrahar⁶, Rampur⁷, Sandalpur⁸, Gosain Khand⁹, Naya Tola, Daud Bigha¹⁰, Sawai Tank, Mangal Tank¹¹, Tulsi Mandi¹², Maharaj Khand¹³ Bahadrpur¹⁴ etc.



Kumrahar Counter



Place of 80 Pillared Hall, Kumrahar



Area of Ashok Raj Path, present day area of Patna University and Bhikhna Pahari were situated north of palisades area. Our opinion does not tally with traditional opinion of Waddell and Cunningham who considered the area of Patna University as a part of Royal protected area. Cunningham considered that one third of the Royal Pataliputra was washed away by the Ganges. Waddell report agreed in favour of above facts as seen in plan-I of Waddell report. There are so many reasons present against opinion of Cunningham that area of the Ashok Raj path is a part of the protected area.

- Not even a single palisade has been found in the course of trenches dug for building construction in recent years in this area.
- Patanjali's description of Pataliputra as Anusonam in stead of Anugangam.
- FA-HIAN - "Having crossed the river and descended south for a Yojana came to the town of Pataliputra."
- Bhikhna Pahari - Identified as Mahendra's Hermitage Hill and was situated out side of the Northern City Wall (T-Watters).
- Topographical facts - Machhuatoli, Langartoli, Rampur, Musallahpur Hatt may be consider as Northern Moat.

A good number of antiquities were found in Dak Bangalow and Bander Bagicha and weight measuring tools were found in the NIT area. But only the presence of the Mauryan remains is not a feature of the Royal protected area. Formulae of *WOODEN PALISADE DEKHIYE ARE* helpful in demarcating the Royal area.

Famous monasteries or abodes of mendicant monk should not be built within the city.¹⁵ Present day Bhikhna Pahari was the place of a monastery. Waddell identified mounds of Bhikhna Pahari with Prince Mahendra's Hermitage Hill. Travel report of Yuang Chwang mentions that this place was situated outside of the city northern wall.¹⁶ According to translation of S. Beal, to the south west of the old Palace Asoka Raja made a stone dwelling for Upagupta and other Arhats by the intervention of the genii¹⁷ and this place was identified by Waddell as Bari Pahari.¹⁸

On the basis of above arguments we can say that width wise Bhikhna Pahari was outside the northern city wall and Bari Pahari was situated outside the southern wall.

Excavation reports and the topography of Patna suggest that length-wise 80 stadia (9.2 Miles) distance of Pataliputra may be divided into four parts under four Sthanik (Map of Pataliputra).

**समाहर्तृवन्नागरिको नगरं चिन्तयेत्, दशकुलीं गोपो, विंशति कुलीं चत्वारिंशत्कुलीं वा ।
स तस्यां स्त्रीपुरुषाणां जातिगोत्रामकर्मभिः जंघाग्रमायव्ययी च विद्यात ।
एवं दुर्गचतुर्भागं स्थानिकश्चिन्तयेत् ।।¹⁹**

First part from Didarga nj to Purab Darwaja²⁰, second part from Purab Darwaja to Paschim Darwaja²¹, Third part from Paschim Darwaja to Sandalpur²² and fourth from Sandalpur to Lohanipur. Each part covers length wise area of approx. 20 stadia (2.3 Miles). The above argument is also supported by the Arthasastra of Kautilya also (Pataliputra: Puratatvik Avolokan, p.131).

In view of Patanjali's descriptions of Pataliputra in his *Mahabhasya* as Anusonam instead of Anugangam. It has been pointed out that the old bed of Sone has been discovered from southern part of Patna. Area of moat during the Ancient period has been main reason for water logging through the ages (Machua Toli, Langer Toli, Rampur, Musallahpur Hatt up to Didarganj – northern moat; Kankarbagh to Jallah area extended up to Didarganj – southern moat) during rainy season in modern Patna. Water logging of western Patna is due to gradual shifting of river bed of the Sone since six century A.D. In our view water logging and sewerage problem of modern Patna cannot be solved without considering above mentioned archeological and topographical facts.

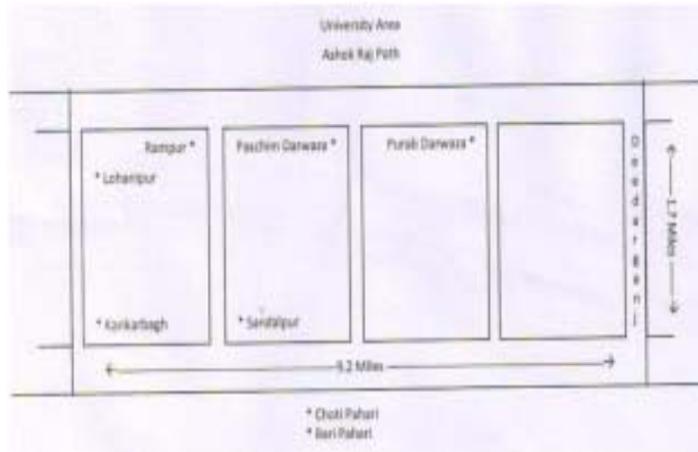
Above archeological facts cannot be ignored in the reconstruction of Pataliputra. Major sources for the Mauryan Period are inscriptions of Asoka, *Indica* of Megasthenese and the Kautilya Arthasastra. For the history of city administration, especially that of the Capital Pataliputra we are dependent on *Indica*. The ideas of Megasthenese regarding society, social structure, social institution and military administration of the Mauryan Period cannot be accepted totally. Scholars like J. Jolly, Keith, Winternitz and Trautman have critically examined the date and authenticity of the Arthasastra. They did not like any scholar of Eastern World that would make contemporary of Plato and Aristotle. Unfortunately the Arthasastra was lost for long time and when it was discovered western scholars subjected it to very unsympathetic criticism. They criticized that the Arthasastra now discovered is a late and inauthentic patchwork. Four part division of Pataliputra creates question mark on six boards of thirty members²³ as described by classical historians. Megasthenes seems to have been influenced by Plato's Law and Ideas or instances of the city of Nysa who sent an embassy of thirty officers under their leader Akuphis to Alexander.

Thus the most enigmatic problem of the fixation of geographical boundaries of Pataliputra together with its main capital area can be solved only in the light of

the traces of the great moat surrounding the city and find-spots of wooden palisades which have been discovered in large quantity.

Secondly so far as the city administration of Pataliputra is concerned the value of the provisions as given in the Arthashastra has been taken into accounts. In our opinion Kautilya (2.36.1/2.36.2) is more reliable in comparison with Greek accounts (Outline Sketch of moat, Pataliputra).

University Area
Ashok Raj Path



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Global Recovery And Buddhist Attitude Towards Peace

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*Na hi verenaverâni-sammanî dhakudâcanca
Averenacasammanti – esadhammosanantano.¹*

(Here (in this world) hatreds are indeed never appeased by hatred and are appeased by non-hatred. This is an eternal law.)

Abstract

All religions should promote peace should not justify any form of violence. Apart from the appalling wars which have dominated recent history, much contemporary violence is perpetrated against marginalized groups, women in patriarchal cultures, or non-human animals whose interests conflict with human interests. People do violence against entire ecosystems or bio-regions, which is now well known of the larger whole we call “the environment.” These perpetrators are not militarists only rather they are consumers, industrialists, proponents of many forms of agriculture and resource extraction, and entire societies that generate and mismanage the streams of waste so typical of “developed” countries.

But Buddhism offers a tolerant attitude to the post-modern world torn by wars and conflicts. Generally Buddhism has been viewed as associated with non-violence and peace. It is difficult to find any ‘Buddhist’ rationales for war and violence. Generally Buddhism offers some particularly rich resources for conflict resolution as it can be observed that Buddhism had a humanizing effect throughout in Asia. It has tempered the violent rulers and militarist people, helped large empires (for example, China and the Aœokan empire) to exist without much internal conflict, and rarely, if at all, incited wars against non-Buddhists. Moreover, in the midst of wars, Buddhist monasteries have often been heavens of peace.

Human vices like greed, hatred and delusion - are viewed at the root of human conflicts in Buddhism. Whenever human beings are afflicted with any of these, he

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may think ‘I have power and I want power’, so I can persecute others.

Tî imânikhobbhikkhaveakusalamûlâni.Katamânî i’lobhoakusalamûla,
dosoakusalamûla, mohoakusalamûla...²

Origination of conflict often can be seen in the attachment to material things e.g., pleasures, property, territory, wealth, economic dominance or political superiority. Lord Buddha says that sense-pleasures lead on to desire for greater sense-pleasures which leads on to conflict between all kinds of people, including rulers, and thus quarrelling and war.³ The Mahâyâna poet Sântideva pointed it in his *Æikâsamuccaya*, citing the *Anantamukha - nirhâradhârâni*, “Wherever conflict arises among living creatures, the sense of possession is the cause”.⁴ Thus material deprivation along with greed can be seen as a key source of human conflict.

Once, the Buddha prevented a war from occurrence between the Sâkiyas (his own clan) and the Koliyas.⁵ Both used the waters of a dammed river that ran between their territories and when the water - level fell, the farmers of both peoples wanted the water for their own crops. They then started quarrelling and abusing each other and subsequently they prepared for a war. The Buddha could have perceived this and flew to the area to hover above the river. Seeing Buddha, the warring people laid down their arms and bowed to him, but when people were asked what the conflict was about; at first no-one knew, until at last the farmers said that it was over water. The Buddha then told the warriors that they were about to sacrifice their valuable lives for something as abundant as water. And thus, the war was desisted.

Buddhist monks have often been of help to the kings in negotiating in resolving wars. Mahâyâna texts explicitly suggest on the same direction and contend that Buddhists should also try to see that warring parties are more ready to peacefully settle their differences. Quite interestingly, in a *Jâtaka* story,⁶ the Bodhisattva is said to have been a king and was told of the approach of an invading army. In response, he says ‘I want no kingdom that must be kept by doing harm’, that is, by having soldiers defend his kingdom. His commands are followed and when the capital is surrounded by the invaders, he orders the city gates to be opened. The invaders thus entered and the king is deposed and imprisoned. In his cell, he develops great compassion for the invading king (who will karmically suffer for his unjust action), which leads to this king experiencing a burning sensation in his body. This prompted the invading king to realize that he had done wrong by imprisoning a virtuous king. Consequently, he releases him and leaves the kingdom in peace. The message implied in this story is that the king’s non-violent stance managed to save the lives of many people on both sides. The following verses state it in the best way:

One should conquer anger by non-anger; one should conquer evil by good;
one should conquer miserliness by giving; one should conquer a liar by

Truth.⁷

If one should conquer a thousand times a thousand persons in the battle, and if one should conquer just one, himself, he indeed, is the victor of the highest battle.⁸

Furthermore, in *Jâtaka tales*, the content of the first of these is said to have been the policy of the Buddha in a previous life as a King Brahmadata of Banaras,

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in contrast to a king who only repaid good with good and evil with evil.

A peaceful approach not necessarily always saves lives and indeed it is argued that the Sâkiya people came to be annihilated when they did not defend themselves against aggressors. In the eleventh century, when the invading Muslim Turkish army desecrated Buddhist monasteries and universities, it appears that the monks offered no resistance. It is said that – “the fearless monk Pua who told the Buddha that he was going to live and teach among the people of Sunâparânta, who were said to be very fierce people.”⁹ And, he went there and went on to gain many disciples among the people of Sunâparanta. Indian history is a witness to the fact that while Buddhists were sometimes persecuted by Hindu kings, there is no record of persecution of others by Buddhists. This better state the universal brotherhood norms followed by the Buddhist.

Divine abiding (brahmavihâras): loving kindness (*mettâ*), compassion (*karuâ*), empathetic joy (*mudîtâ*) and equanimity (*upekkhâ*) is the central value among other important values of Buddhist philosophy. Corollary to these is the virtue of patience or forbearance (Pâli *khanti*, Skt. *Kânti*) as exemplified in the *Khanti-vâdi-Jâtaka*. All such values are directly relevant in defusing conflicts, the practice of which will make these less likely to occur in the first place.

Buddhaghosa gives various reflections, in this direction, in his *Visudhimagga*, for undermining hatred or anger.¹⁰ These can be seen as valuable in many contexts as methods of removing the power of these destructive emotions filled with hatred and thus undermining the psychological roots of conflict and war.

It is pertinent to note that within the Buddhist monastic order, harmony is much valued and systems were developed to deal with differences within the order, e.g., disputes over matters of monastic discipline. The Buddha *himself* explains that there are seven ways¹¹ to settle a dispute: reaching a consensus by drawing out the implications of agreed principles; majority voting if this fails; overlooking monastic offences which the guilty party cannot remember committing; overlooking apparent offences committed when a person was out of his mind; setting aside an offence which has been acknowledged with the promise not to repeat it; censure of a monk who only acknowledges a serious offence under cross-questioning after having denied it; and lastly ‘covering over with grass’. This final method is to be used if the two parties have taken to open quarrelling. These seven ways explain the Buddha’s urge for peace and tranquility.

The Buddhist principles which are ethically relevant to the end violence are the following:

1. The first precept, i.e. the commitment to avoid intentional harm or killing of any sentient being, whether directly or by the agency of another person.¹²
2. The emphasis on loving kindness and compassion.
3. The ideal of ‘right livelihood’, a factor of the Eight fold Path to Nirvâna, which precludes making a living in a way that causes suffering to others. Among the specifically listed forms of ‘wrong livelihood’ is living by ‘trade in arms’.¹³

Given these emphases, can war and similar forms of violence ever be justified?

Lay Buddhists may feel that they are not yet capable of the totally non-violent response, particularly as they are still attached to various things which they feel may sometimes need violence to defend. Of course, they could give these up by becoming monks or nuns, but they may not feel ready for this level of commitment. While encouraging his people in this and other Buddhist moral norms, he himself abandoned his forebears’ custom of violent expansion of the realm. Buddhists did little to end the war, though they are now actively promoting peace. The post-colonial period has left a legacy of instability and social readjustment in several Buddhist lands, and it is clear that, in certain quarters, there has been a danger of religious revival degenerating into hatred and anti-colonial nationalism degenerating into xenophobia.

As different nations, groups of the world enters the twenty-first century during a time of increasing global interdependence and lesser localization, considerable attention is being given to the task of developing a new code of global ethics. Moreover, in the wake of growing terrorism and communal hatred the world is undergoing at present- an aggressive and a tumultuous time. In such situations the Buddhist heritage of peace and love eternally stands as a bulwark of international fraternity and brotherhood.

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Temples As Centre's of Community Life In South India

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Abstract

The temples play an important role in building basic cultural, social and religious sentiments among people. Temples in ancient India is sole custodian of religious and often strives for maintaining the unity of class and creeds. Monuments are sources of history and the temples are the most significant monuments of ancient India not only in art and architecture but also a centre of community life. South India specifically denotes the region that lies to the south of the two rivers Krishna and Tungabhadra. The original inhabitants of Tamil area in south India are known as the Dravidians, a race quite distinct from that of Aryans. When the Aryans came to India, they drove the Dravidians to the south across the Vindayas. Historians believe that they were inhabitants of India, when the Aryan came. It is certain that they were the first civilized race in the Indian sub-continent. In the course of time, the Dravidians adopted the Vedic culture of Aryans. The Aryans too imbedded some features of Dravidian culture.

The rulers of various dynasties of south from 6th to 12th century held a pride place in the history of Deccan. The rulers as the Pallavas, the Chola, the Chera, The Chalukyas, the Rastrakuta and the Hoysala were great builders and patrons of architecture. They constructed many temples. Among several temples some famous are Kailashnath temple, Vaikunta Perumal temple, Brihadesvara temple. At Aihole alone seventy temples of Chalukyas period.¹

The temples of south India were become centers of public and religious life

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of the people of their localities, gathered there to worship to mediate and to discuss their political and social problems and exchange social amenities. The rulers of south were great patrons of art and architecture; they constructed temples in honor of their gods and goddesses. The temples besides being a religious place, was a centre for social, cultural, economic and political life of the community. The temples were also a Centre of learning Kanchi was the greatest centre of education in south. It was from Kanchi that the sanskritization of the south and the Indian colonies in the Far East proceeded.²

The Dravidian style in addition to Gopuram, pillar hall and long colonnades were added as new features in the later temples. Besides powerful and popular dynasties there were some other dynasties those were the Yadavs of Deogiri, the Kakatiya of Warangal, the Pandayas of Madura, the Cheras known as Keralas, the Hoysalas of Mysore called themselves Chandravanshi kshatriyas, they ruled over Mysore and Madras. Some small dynasties were the Kadamba dynasty of Banawasi, the Ganga dynasty and silhara dynasty of Konkan. Several temples which were constructed by the powerful rulers and the rulers developed the Dravidian style of architecture. They were not merely conquerors but they also had love for art and culture. They patronized the artists and scholars and give liberal donations to temples, which are not only religious centre but become also the centre of social community. They put their best efforts to spread education.³

The temples take the responsibility to spread education among the people of society so many schools were opened and attached with the temples. The temples were a seat of social intercourse. The village councils held their meetings in the temples. Religious festivals with elaborate rituals were celebrated in the temple premises. Rituals in the temple not only Fostered worship but also encourage various arts. Dancing formed an integral part of rituals in the temple worship. It began in the form of folk dance but gradually evolved in the dance form known today as Bharatanatyam. Women who were proficient in dancing were attached to the temples and they were known as Devdasis. Music and dance also progressed as people developed a taste for drama. The temples were also served as theatres and religious place where in acted in their precincts. Besides the temples, parks, exhibition sheds, fairs, court horses' promoters of handicrafts, patrons of diverse cultural activities, Centre's of learning and medical treatment. Ethical and moral texts were read in the Sabhamandapa. Many of temples were Centre's of learning philosophy, grammar, literature and ethics. School and colleges located in and around the temples were financed by the ruling princes and rich merchants. Temple school of Kanchipuram assumed the importance of university with many academic departments. The south Indian temple played also a major role in the economic life of the local community.⁴ The temple authorities maintained flower gatherers, drummers, torch-bearers, carpenters and weavers who worked in the temple. The temples undertook to look after the villages. Temple authorities were responsible for the maintenance of irrigation, tanks and water canals. In case of famines the

temples of the famine stricken region provided famine relief to the affected people. The temple authorities undertook to do charitable work. It stored food grains during famine or flood. The stored grains were distributed among the needy people. The south Indian temples were the biggest employers after the king providing work and means of livelihood for a large number of people.⁵

The temple management took care in the welfare of its employees by providing clothing, food and housing facilities by arranging proper education and establishing hospitals for taking care of sick and disabled workers. The temple authorities served the villagers in many ways, giving loans to cultivators in the time of their requirement. To the needy anxious father to perform the marriage of his daughter or other purpose were one of the important services. So in South India the temple was a powerful social economic and cultural entity besides being a source of religious aspiration for the people. They held public meetings, social gatherings, and religious Kirtans and Katha, natak in sabha mandapa of temples. The temples of south were institution by themselves.⁶

At the end we can say that the rulers of South prevailing dynasties were not only conqueror but they also had love for culture. There are massive temples in South India which were built by the different rulers in different periods. The rulers constructed temples in honor of God and Goddesses but in course of time the temples becomes also a centre of community.

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Development of Historical Relations Between India and China

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Abstract

India and China are one of most ancient civilizations with a history of more than twenty centuries. Through time, India and China's interaction has passed through various phases of up and down. Most of these phases saw positive interaction between these two civilizations. In the current research paper, I have tried to analyze ancient interaction between these two current contenders of Asian supremacy in light of the historical relations between the two countries.

India came into contact with foreign nations by means of trade and religion, from very early period. There were trade relations between Indus Valley and Western Asia during the third millennium BC. From the fourth century BC, trade and maritime activities were highly developed, and the Board of Admiralty and the Naval Department were efficiently organized by the Mauryas. It was this naval supremacy that enabled the Indians to colonize the islands in the Indian Archipelago. Shortly after, there grew up a regular traffic between India and China.¹

In 138 BC, Emperor Wudi of Han dynasty of China sent a mission to the west led by Zhang Qian. He eventually travelled up to Bactria, returned to China in 126 BC. His report gave valuable and accurate information about western countries like Da-Yuan (Farghana), Anxi (Parthia), Taxia (Bactria) etc. He saw material like bamboo and cotton stuff from South-western provinces of China, in the markets of Bactria and found that these materials were bought by Indian caravan through Afghanistan.² In 119 BC, Emperor Wu sent Zhang Qian out on his second mission to the west. His two epic journeys to the Western Regions covered many of the countries in Central Asia and Western Asia (the Middle East), including Farghana (eastern Uzbekistan), Sogdiana (Uzbekistan), Bactria (Afghanistan), and India.³

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The travelers who had the most effect on interaction between China and India were Buddhist monks. The exchange of Buddhist monks, Buddhist ideas and other material exchanges not only occurred through Central Asia, but also through other routes though primary being Central Asian route. This region has been named Ser-India. This region is bounded on the north by Tianshan or the celestial mountains. The Pamir Mountains connect Tianshan with Hindu Kush. It was in the first century AD that Buddhism was spread to these areas and people from Kashmir and North-West India visited to the region of Khotan and Kashgar and set up small colonies with kings who claim descent from Indian royal families.⁴

Further to the north, the route reaches Bactria which was the meeting place of two different roads leading to Central Asia and China. One passed through ancient Sogdiana. The second through Badakhshan and then through passes of Pamir, reached the plain of Kashgar.⁵ There are two other overland routes between India and China in ancient times. One of them left India at Assam and then passed through upper Burma and Yunnan. Second route was through Nepal and Tibet. Assam Burma route started at Pataliputra which is the capital of Mauryan Empire and then passed by Champa, Kajangala, Pundravadhna and proceeded to Kamrupa in Assam.⁶

According to Chinese Han annals, Chinese first contacted India through sea roughly around 156 to 87 B.C. The maritime intercourse between India and China in the 2nd century BC is also confirmed by the find of a Chinese coin at Mysore. This coin also probably belongs to 138 BC.⁷ Another account by name of *Shiji* (Records of the Historian: Foreigners in southwest) is compiled by *Sima Qian* or *Si Maqian* (145 to 86 B.C.) presents many instances of early trade and diplomatic contact between India and China up to 1st century BC.⁸ Later, Ban Gu (AD 32 - AD 92) mention about sea route connecting India and China.⁹ As far as Indian sources is concerned, earliest references to China is found in Arthashastra, Ramayana, Mahabharata and Manusmriti among others.¹⁰ References of Chinapatta, Chinese silk found in Arthashastra. Ramayana mentioned 'the greater Chinese (*cinanparamacinangsa*), Tukharas, the Barbaras and Kambojas are covered with golden lotus.¹¹ In Vanaparva (the forest chapter) of Mahabharata, Krishna spoke to Yudhishthira when latter was in forest, banished by Kauravas, thus 'I saw Hara-Hunas, the Chinese, the Tukharas and people of Sindh (*Harahunangsa Cinangsa Tusaran Saindhavangstatha*) invited to your sacrifice.¹² Thus we can see from above examples that Indian and Chinese interacted before Christ and that too frequently because both Ramayana and Mahabharata are works from that period. Ramayana is dated around 3rd century BC and Mahabharata around 4th century BC, its final form emerging between 300 BC and 300 AD. The references to Chinese are also found in Puranas such as Vayupurana, Brahmandapurana. The Vayupurana is ascribed from 5th to 4th century BC; Brahmandapurana is probably from 4th century BC.¹³

Buddhism remained dominant characteristics for around thousand years between India and China, but when Buddhism disseminated into China, the viewpoints are diverging. Most prevalent version is the famous dream of "golden

Buddha" by Han Emperor Ming Di (58 AD- 75 AD), who sent a search team led by imperial minister Cai Yin and academician Qin Jing, to India. Cai Yin met Kashyapa Matanga and Dharmaraksha in India and brought them to China; a monastery called *Baimasi* (White Horse Monastery) was built to accommodate them in Luoyang.¹⁴ In second half of second century A.D., a Parthian prince named Ngan she-kao (An- Sheh- kao) or Lokottama, appeared in the western frontier country of China in 148 AD. Another monk of Sogdian origin was K'ang Seng-hui (Sanghabhadra). He is said to have converted the Wu emperor of Nanking. He built a monastery in Nanking (AD 247) and founded a Buddhist school. He also built temples and set up images, and Buddhism flourished in this region.¹⁵

The Kuchean (Tokharian) monks also played important role in propagating Buddhism in first few centuries of Christian era. Most important among them was Kumarajiva (343- 413 AD). Kumarjiva organized a translation bureau where the Buddhist scriptures were translated into Chinese language.¹⁶ Kashmir was a leading centre of Buddhist learning in early centuries of Christian era before ascent of Nalanda. It was also the centre of the most powerful Buddhist sect of north India, Sravastivada.¹⁷ Among the famous Kashmiri scholars to China were Sanghabhuti and Gautama Sanghadeva. Many prominent scholars went to China from other part of India as well. Among these Dharmaksema was from central India. Gautama Prajnaruci, was from Varanasi, went to China in 516 AD.¹⁸ From eastern India we get names of three monks who were in north China during this period. Their names were, Jnanabhadra, Jinayasa, Yasogupta. They all worked in China in second half of sixth century. From western India, Upasunya and Paramartha were two scholars who went to china in this period. From Northwest India names of Buddhahadra, Vimoksaena, Jinagupta stands out. Buddhahadra was born at Nagarahara and claimed direct descent from Amrtodana, uncle of Buddha.¹⁹

In 618 AD, Tang dynasty came to power in China and remained in power till the beginning of 10th century. This was the golden period for India China relations and for Buddhism in China. The famous Nalanda University was established in 5th century. From 7th century onwards it played a great role in Buddhist propagation. Noted Indian scholars were Prabhakaramitra, Bodhiruci, Vajrabodhi and Amoghavajra. The later part of Tang period is disturbed. But intense activity of Tang period never returned. Buddhism was on decline in its birth place, India. Nalanda was no longer in its former splendor as a centre of learning.

Along with Buddhist linkage, Hinduism also made inroads to China. Many Hindu artifacts have been discovered from the Chinese sites like Lopnor in Xinjiang, Kizil and Dunhuang, Dali in Yunnan and Quanzhou in Guangdong provinces. Hanuman, the monkey king of Ramayana has found its place in Kizil cave no. 179 and Ganesha and Vinayaka in Dunhuang Mongo grotto 285. Besides goddess Laxmi figures in cave 3 and Shakti in 423, even birds like Garuda and peacock are also featured. Statues of Lord Krishna and Shiva have been unearthed from Quanzhou and Dali.²⁰ After tenth century onwards Chinese records have nothing to say about Indian monks reaching China. Principle reasons behind this were decline of

Buddhism in India as also due to the rise of Confucius ethic and Tao School in China, in the starting of second millennia, led to a weakening of contacts between China and India. The political division of India into numerous small states, whose ruler had no interest in supporting Buddhism, also contributes in this.

To sum up, we can say that around three thousand years ago, there arose two great civilizations of China and India which stood back to back, eager to contact and connect with one another and prosper together, each with the quality of resilience that had enabled it to survive and prosper through the ages and against odds. Their interface was always two-way traffic and the two elements of these exchanges could be categorized as material and spiritual cultural exchanges, which lasted till the end of first millennia. But this peaceful cultural relationship lost its force after tenth century and never returned to its height.

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6

Cultural Violence In History Writing (A Study of Selected Text of Khyat Literature)

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Abstract

One of the major literary sources of medieval India is plenty of court history writings. Rajasthan has a long tradition of history writing by court historians and others who were directly or indirectly related to courts or Kingship. These literary works contains various levels of violence in their texts. That is political violence, economic violence, cultural violence and structural violence. In this paper I wish to analyze selected texts of Khyat literature in order to understand and bring out the cultural violence implicit in them. I will try to argue how cultural violence defined the social, cultural and political relations of the time.

Keywords: - Khyat Literature, History writing, Cultural Violence

*'If history is to be creative, to anticipate a possible future without denying the past, it should, I believe, emphasize new possibilities by disclosing those hidden episodes of the past when, even if in brief flashes, people showed their ability to resist, to join together, and occasionally to win. I am supposing, or perhaps only hoping, that our future may be found in the past's fugitive moments of compassion rather than in its solid centuries of warfare'*¹

- Howard Zinn

*'History, then, is record of an interruption of the course of nature. Soul-force, being natural, is not noted in history'*²

- M.K. Gandhi

If history means the record of events in a sequence of time then there is no space for the terms like interpretation, analysis and subjectivity in history. But this is not as simple as it sees. What we perceive is completely different from what we present. Further, the presentation also varies from the way it is presented, for

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example, the oral presentation of anything will be different from its written form. This is true for History and Historiography. So whenever we talk about the history then it should be well understood that the text which we are going to read, interpret and analyze is not a concluded text of that time and there will be more and more possibilities for further analysis and interpretation with the development of various perspectives across time and space. No doubt the contemporary texts can be treating as primary source but they should be read in another way also. What these texts say indirectly is also more important to know more about the untold stories.

In this paper I wish to analyze selected texts of literary source of western Indian history during medieval period named Khyat literature³, which was written as history by the then historians, mostly the courtier historians, in order to understand and bring out the cultural violence implicit in them and I will try to argue how cultural violence defined the social, cultural and political relations of the time. These literary works whether called literature or history, directly and indirectly contains various levels of violence in their text, that is physical violence⁴, political violence⁵, economic violence⁶, cultural violence⁷ and sporadically structural violence⁸. Here we will discuss only one of them that is cultural violence.

It is very common fact that Veergatha Kal is one of the important phases of Indian literary history and this phase contains plenty of jingoistic and chauvinistic notions which directly support and glamorize physical violence. As Khyat literature is the part of Veergatha Kal, by design physical violence comes compulsorily in it. The depictions of heroism by description of war, combat, murders etc. are the simple examples of direct violence in these works.

Apart from the direct violence we can find the other levels of indirect violence, which exist but in hidden form in these texts. A historian always puts his narratives in the mentioned events so the events are the representative of the historian's perspective which inevitably means that such historical accounts are steeped into contemporary ethos which the historian represents. So through the close reading of the text we can try to comprehend the existence of indirect violence in then societal relations. Here we will not go on the text which represents the direct violence or physical violence because these types of text could identify directly, so we just analyze those texts which contains cultural violence.

- In *Jodhpur Rajya ki Khyat*, there is a description about a queen of Rao Maldev. In this short description the Khyat writer stated that '*Draupda Hadi the daughter of Surajmal, Rammawati the changed new name after marriage, she was beaten (or murdered) when once she argue with Rao Maldev.*'⁹
- *A courageous person named Amara Khiria takes vows on diverse things like nobody must touch their mustache in his presence, not to live more than age of thirty five etc. Once, he vows that not to touch the women even her cloths.*¹⁰
- *Once Maharaja Jaswant Singh revolted against Aurangzeb in 1659, he attacked Siwana but failed to conquer it and then he burnt his 11 concubines.*¹¹

- *In 1641, Rao Amar Singh Rathore brutally murdered his 10 concubines at Kathauti village.*¹²

All these texts incorporate one type of cultural violence as they establish the value that there is no worth of women and clearly supported the patriarchy in much generalized way. The identity of women was changed after her marriage and her previous name was replaced with new name at her in-laws house.

She did not have any right to argue, she was treated as untouchable, and her unworthiness and voicelessness could have taken her life at any movement. Many times her beauty had become her enemy. A text in Jodhpur Rajya ki Khyat says that, '*a nice looking girl named Sundar daughter of Guga Rajput caught by Rao Maldev and she became his concubine*'.¹³

These all above descriptions stated in very general manner and the Khyat writer does not shows discontent about these brutalities. Further the so called Khyat writers or courtier historians' shows their fidelity to the King or kingship and justify these acts by remaining silent.

The cultural violence was not restricted to only women but also spread to the common men or public. The historian writes in Maharaja Takhat Singh ri Khyat that '*after the death of Maharaja Man Singh, one Ramjido, son of the servant of Nagnechhiya temple, was degraded by being put on a donkey and paraded in the city because he denied to cut his hair in condolence.*'¹⁴

Another example of the same situation occurs in Marwar ri Khyat. It says that, '*after the death of Maharaja Vijay Singh, three persons named Vaid Megha, Sawai Singh and Jodhraj denied to tonsure, then Maharaja Bhim Singh became angry and Sawai Singh was banished later and Vaid Megha committed suicide by drinking poison.*'¹⁵

These description shows contemporary social and cultural phenomenon and the marginality, unworthiness, unwillingness of public. We can see easily that how the authoritarian society exploit the public with the help of the cultural ethos and the public victimize without any questioning on these cultural values.

Another level of violence is economic violence which we can find abundantly in these Khyats. In the Maharaja Takhat Singh ri Khyat, at one place we find a text which states that, '*Karan Singh a resident of Kuchera (Thikana) forcefully demanded the money for the death-feast of his mother from Singhavi's and Bhandari's.*'¹⁶

An another incident found in Maharaja Man Singh ri Khyat, '*Inder Raj Singhvi said to Maharaja Man Singh that there is a shortage of money to maintain the army and we have to arrange for the marriage of the princess so permit me to collect extra money from the public, and Maharaja Man Singh gave him permission for that.*'¹⁷

There are plenty of examples in Khyats which contains the elements of economic violence. The historian of that time who wrote these texts was not responding against these atrocities. The then historians stated these types of events very normally and move further with another description, they did not bothered about the injustice, atrocities, oppressions and inhuman activities which completely

support and strengthen the feudalistic approach. What the social, economic, cultural and political phenomenon was and how the mass consent developed in the favor of that ethos are amply implicated in such texts. These historical texts were the representatives of contemporary vogues. In this way these texts should be seen comprehensively so the histories can be written more closely.

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5. There is political violence that violates by repression, depriving people of their freedom and their human fights in general. Thus political violence is based on deprivation of non-material goods.
6. There is economic violence of the sort that leads to deprivation, malnutrition and disease (as in exploitation). Economic violence based on the use of material incentives, usually money, but sometimes other sorts of goods such as food.
7. There is the cultural violence of alienation that reduces the meaning, value, and quality of life. Cultural violence refers to manipulation of the meaning framework within which individuals and communities live. Galtung (1998) defines cultural violence as 'those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science [six cultural domain]- that can be used to justify or legitimize direct or structural violence' (p.196). He asserts that cultural violence makes direct and structural violence look, even feel, right – or at least not wrong. Tracing the six cultural domains, he further identifies cultural element in them to show how they legitimize direct and structural violence. Galtung, Johan. Peace by Peaceful Means, New Delhi: Sage Publication, 1998.
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Contribution of Women Saints In Bhakti Movement of Medieval Maharashtra

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Abstract

Bhakti movement in medieval Maharashtra arose not to reform society, but to answer the call of the common man for the science of the self-knowledge, spiritual enlightenment and religious instruction. The significance of these movements was primarily religious and only secondarily social. Contribution of some of the warkari women saints of Maharashtra from 13th to 17th century such as Muktabai, Soyra Bai, Nirmala, Aubai, Janabai, Venubai, Akabai and Kanhopatra is the theme of this research paper.

Key-Words : *Bhakti movement, renaissance, revival, warkari, meditation, shunya, advaita , vulnerability, name.*

The religious movements in medieval Maharashtra commenced in the thirteenth century when the Yadavas of Devagiri were the ruling power in Maharashtra, and Islam had not yet made its incursions into the Deccan.¹ Thirteenth to the Seventeenth century is known as period of the Maratha renaissance, during which the great poets and saints of Maharashtra flourished. Most of these saints were at the same time, according to the tradition, ardent devotees of Vithoba of Pandharpur² and were known as warkaris. History of the religious revival in Maharashtra covers a period of nearly five hundred years, and during this period, some fifty saints and prophets flourished in this land who left their mark upon the country and its people. A few of these saints were women, a few were Muhammadan converts to Hinduism, nearly half of them were Brahmans, Marathas, kunbis, tailors, gardeners, potters, goldsmiths, prostitutes & slave girls.³

Muktabai: Muktabai was sister of Dnyanadeo, who was the pioneer of Pandharpur movement (also alternatively known as the cult of Vitthala, the Warkari

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Sampradaya or Bhagwat Dharma) who was born in the last quarter of the thirteenth century. The sect itself is distinguished by its stress on devotion to and Love for God as means of self-realization.⁴

Muktabai had an exceptional imagination. The Maharashtrian love of riddle and paradox seems evident in this.

*The Zoom ant
Swallowed the sun
The barren woman
begot a son.....
a pregnant fly
delivered a kite
having seen it all
mukta smiled.⁵*

Some what less vivid but also very imaginative is a poem that sees Muktabai expressing wisdom through a sage. A sage lives on the temple dome:

of him, the great yogi asked:
Moonlight by day, heat by night-
How can this be brought about?
Said the sage: Death quakes before a champak bud,
Knowledge and madness are one.
That one is threaded through the universe,
Easily Vitthal sets it free,

The unexpressed, without form is revealed in Vaikunth, Mukta says, yet people seek wrong ways.⁶ Muktabai was awakened to spiritual consciousness by her bother Nivriti, whom she compares to the bank of a river which helped her swim to her goal. She compares the influence of a devotee in the midst of a crowd of people to the fragrance of a sandal wood tree in the midst of a forest.⁷ Muktabai images are vivid and filled with nature references, but no womanly duties seem apparent.⁸ Once when the Brahman forbidden the use of fire for Dnyanadeo and his sister & brothers for the reason that they were children of sangasi, Dnyanadeo miraculously heats his back so that his sister can prepare food for the three brothers of herself.

*One who wears a saffron robe
But within is a prey to desires
Call not a sadhu
But a mockery, a hindrance.
Searching the self and the other,
Deal wisely with such a one
Control both hope and pride:
Open the door, O Jnaneshwar....⁹*

Soyrabai : The wife of the Untouchable Mahar Saint of the 14th century, Chokhamela, does not use such imagery as the void¹⁰, nor does she actually describe

the abusive Brahmans who insult her husband or his reaction to that. Her abhangas are not as imaginative as Muktabai, but out of her own household experience as well as some Puranic story knowledge, she does honor her God Vitoba with simple and vivid words in yei yei gurudadhvaja.

*I will place a leaf before you and I will serve you family food.
O God, it's not fit for you,
However, imagine it sweet and accept it
Vidhur served watered broken rice,
Oh Mother-Father, oh Lord.
O Narayana, Draupadi's one leaf
Smeared with leftover food satisfied you
It's just like that here
Says the Mahari of Chokha!¹¹*

Much of Soyrabai's poetry is about the loss of distinction : the distinction of caste, the distinction of a difference between God and the devotee, the distinction between body and soul, the distinction between purity and pollution¹²

*All colors have merged into one.
Sri Ranga (the Lord of color).
Himself is immersed in that colour:
When I saw the Lord of Pandhari.....
I who look and the looking itself are one,
Says Chokha's Mahari ¹³...*

Soyrabai as an Untouchable of the Mahar caste is very conscious of pollution and purity and protests the very concept in this moving abhanga.

*A body is unclean, they say.
Only the soul is untainted
But the impurity of the body
is born with the body
By which rule has the body become pure?¹⁴.....*

Nirmala: While Muktabai has a special, relationship with her brothers, soyrabai is very close to her brother's wife, Nirmala. She refers to her often, and the god of Pandharpur takes the form of Nirmala when he comes to help soyrabai with the birth of her son.

*Chokha and Nirmala merged into one...
Immersed in the name of Vitthal
There's no difference between the two...
Nirmala is the best holy crossing...
Nirmala says in the praise of God,
Ocean of mercy, listen to my prayer:
Let me lay my head at your feet...*

I cannot free myself from samsara; it embraces me, it takes you far from me.¹⁵.....Nirmala says, what shall I do? You have left me far behind. Nirmala accepts her brother Chokhamela as her spiritual adviser, Nirmala gives importance to power of the Name when one sings Vithoba's name,

The power of Death is powerless....¹⁶

In another abhanga she accepts the idea of innumerable births and the Karma that results from each, but since she herself relies on the Name, it would seem that her current birth, although she is Untouchable, is a good one:

The name of Hari is on the lips only of the one who has merit tied in his garments throughout innumerable births.¹⁷...

*House and home are meaningless:
Samsar is meaningless ¹⁸...*

Aubai: Soyrabai and Nirmala do not deal with the concept of void i.e. shunya or zero or emptiness in their abhang's. The idea of the void is one, which the women bhaktas use, but not in ways that seen particularly related to women's worlds. *I have come to see*

*The Great void revealed
Form ceases to be
And Nothing takes its place.
The voice is the essence...*

*Nama's sister Aubai is contained in that void,
her mind at rest in Vitthal...¹⁹*

Janabai: One of the members of Namdev's household has also a place among the Marathi poet saints. This is a Sudra woman, named Janabai. ²⁰ Mahipati has given account of Janabai in his Sant charit. The god is declared in the legend to have been constantly in her company, grinding corn for her, drawing water, helping her to wash the clothes. When she says that, "in the inner shrine of contemplation, Pandurang comes to meet us and clasps us to his breast", ²¹ is seems to be away from spiritual fellowship but when she says",

Grinding, pounding – this our game, Burn we up all sin and shame²²

Is seemed to be more nearer to doctrine of advaita. She is reaching beyond the 'Maya', the "sport", of life and its duties to an identity with, Brahman beyond the distinctions of good and evil. Janabai puts the concept of the void in much more vivid terms.²³ She too felt deeply her own presence within the void. The poems are in stark contrast to Janabais very realistic down to earth images of a woman's life, "I sleep on god"²⁴ is perhaps a phrase that would not occur to a man. Janabai's sense of intimacy with the god is much greater than Soyrabai's or Nirmala's or even Muktabai's.

*Mother is dead, father is dead
Now Vitthal, take care of me...
Vitthal says to Rukmini (his wife)*

*"There is no one to care for my Jani",
He combs and braids my hair;
finishing the braid he knots it...²⁵..*

In her abhanga's she has praised other Bhakti-saints, Sena-Navi, Gora Kumbhar, Sopandeo, Gyandeo etc ²⁶

Venubai and Akkabai :- Shri Ramdas Samarth was contemporary of Shri Chatrapati Shivaji Maharaj. He was religious guru of his. He established samarth Sampradaya. Venubai & Akkabai were disciples of Ramdas. Venubai was the only follower of Ramdas to have a vision of Maruti; she saw the god as she was serving food to Ramdas. ²⁷Venubai also seems to be the woman whose devotion to Ramdas was most troublesome to her parents. In their fear of scandal after she returned from being with Ramdas, they poisoned her and only Ramdas miraculous ability to heal saved her.²⁸ According to Mahipatis Chapter XIV, Shivaji became one with the divine consciousness for two days. The woman in Ramdas' Parampara becomes his celibate followers, clearly religiously for advanced, encouraged to perform Kirtans, but also performing the traditional woman's work of god-house and household. ²⁹

Kanhopatra :- Kanhopatra was another 'Vitthal-Bhakt' woman saint of mid fifteenth century, famous as 'Meera' of Maharashtra. She says, Pandharpur is my homeland and Vitthal-Rakhumai is my father and mother. In the abhanga "Patita tu Pavanache", She acknowledges her Lord as the savior of the fallen and asks him to save her as well.³⁰

*O Narayana, you call yourself
Saviour of the fallen....
My caste is impure....
Fallen Kanhopatra
Offers herself to your feet³¹...*

Kanhopatras abhanga's also show her concern for her body, her sense of vulnerability and her will to "remain untouched in the midst of turbulence". She compares herself to food being devoured by wild animals – an expression never used by male saints.³² When Kanhopatra was invited by the Bidar King³³ She says If you call yourself the Lord of the fallen,

*Why do O Lord not lift me up ?
When I say I am yours alone,
Who is to blame but yourself?
If I am taken by another man.
At the end she says –
I offer my body at your feet,
Protect it, at least for your title...
And it is said that her sole left her body.*

In cases of the women, bhaktas in the Warkari Sampradaya there is no such image of a guru and disciple and the women do not leave home as mendicants, but

except for the courtesan's daughter Kanhopatra, stay in their Households. They call themselves "Low-born and poor" as well as sinners, but chiefly they weary of Sansar, and they call upon the chanting of the Name to rescue them from their and their distracting emotions and shown the same path to the women's of that times.

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8

Miri-Piri In Sikhism

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Abstract

In any religion of the world, the contribution of the founder, the prophet or the Guru is important, whose divine experience serves as the basis of the religion. One cannot ignore the contribution of those expounders who have explained the basic principles of the religion to the common man in a simplified way. This is equally true in case of Guru Nanak, the founder of new religion called Sikhism. Sikhism, a revelatory religion, organized in the sixteenth century as a new revolutionary force, aimed at the spiritual rejuvenation, moral upliftment and the social emancipation of people.¹

Sikhism is youngest in the world religions. The Sikh ideals propounded by the Sikh Gurus are embodied in the Sikh scripture, the *Adi Granth*, and the literature of the Sikhs. Hari Ram Gupta writes that Guru Nanak gave the people of the Punjab an ideal which was ultimately to mould his followers into powerful community.² The emerging Sikh institutions were based on the ethical doctrines of the Sikh Gurus and institutionalization of Sikhism was begun by Guru Nanak himself.

Inseparability of religion, politics has been one of the chief characteristics of the Sikhism.³ Guru Nanak realized: that a religion, if it is to be a living force, must be practical religion, one that teaches mankind not how to escape from the world, but how to live worthily in it, making the best use of life, not how to avoid evil but how to meet and overcome all evil and live a victorious life.⁴ The process of institutionalization of the Sikh religion, in fact, was begun by Guru Nanak, who laid the foundation of most of the fundamental institutions of the Sikh Panth such as the *Sangat*, *Pangat* or the *Langar*, the *Bani*, the *Guru* and the *Dharamshala*. The institutions served to be the basis of the later developments of Sikh history under his successors. The Sikh Gurus also introduced notable changes in the nature

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and character of the Sikh movement in accordance with the practical needs of the growing Sikh community as well as the Sikh traditions.⁵ The origin of the concept of *Miri–Piri* is usually associated with Guru Har Gobind (1595-1644 A.D.) who unlike his five predecessors, adopted a princely style right from the time of his installation in 1606 as the sixth Guru of the Sikhs, when as a part of the investiture he wore two swords, one representing *Miri* or political command of the community and the other *Piri*, its spiritual hardship. The concept of *Miri* and *Piri* are integrated in the *Guruship*.⁶ This correlation between spiritual and the mundane had in fact been conceptualized in the teachings of Guru Nanak.

The word *mīrī*, derived from Persian *mīr*, itself a contraction of the Arabic *amīr* (Lit. commander, governor, lord, prince) signifies temporal power, and *Pīrī*, from Persian *Pīr* (Lit. old man, saint, spiritual guide, head of a religious order) stands for a spiritual authority.⁷ This is not to suggest that the concept came as an influence of Muslim tradition on the Sikhs. This influence is valid to the extent of the roots of the words only.⁸

Bhai Gurdas designates Sikh Gurus as *pīrs* in the same sense. The origin of the tradition of *Mīrī Pīrī* can be traced in the early life of the sixth guru, Har Gobind (though in essence, it had taken its birth during the period of Guru Nanak and was followed by subsequent Gurus) when he wore two swords at the time of his accession; one to depict his spiritual power (called *piri*) and the other to represent his temporal power (called *miri*). The acts of repression indulged in by the rulers had further given rise to the belief that a 'religion' could not survive at the mercy of the 'state'. This new doctrine of *miri-piri* was a direct challenge to that state of affairs in which the need of hour was to arouse martial courage in the masses, but, at the same time to subscribe strictly to the divine principles.⁹

In Sikhism, the ideology of *Miri-Piri* has not been restricted to a particular person or a particular class (just as in the case of the pope, the *khalifa* and *Brahmin* class); rather it present an ideal way of life where each and every Sikh is required to strictly follow the moral codes of religion while living his daily temporal life. This mode of life is often termed as *sant-sepoy* in Sikhism.¹⁰

In front of the holy Harimandar, Guru constructed the *Akal Takht*, throne (*takht*) of the timeless one (*akal*).¹¹ Originally called the *Akal Bunga* (the house of God), it came to be known as *Akal Takht*, the God's throne.¹² Harimandir was the seat of his spiritual authority and *Akal Takht* the seat of his temporal authority. There He administered justice like a king in court, accepted presents and awarded honors and punishments. He narrated the story of deathless bravery, while some professional bards, the most notable of whom was Abdullah, sang ballads of unrivalled heroism, especially of Rajput chivalry.¹³

The most significant implications of this statement are the ideas of armed defense and revenge seeking mystical assistance from the Almighty.¹⁴ Congregations were held by the Guru at the *Akal Takht* where gifts of weapons, horses and silken clothes were offered to him by the followers. Some of the weapons collected at *Akal Takht* included swords, shields, spears, bows, arrows etc.¹⁵ Instead of listening

to religious discourses, discussed plans of military conquests at *Akal Takht*.¹⁶ According to *Gurbilas Patshahi Chhevin*, four hundred Sikh residents of Malwa region who had later on shifted to Majha and Doaba joined the army of the Guru.¹⁷ People belonging to all castes and creeds were recruited by the Guru at the *Akal Takht*. *Jats*, carpenters, *jeuers*, *chhimbas* and barbers were no exceptions.¹⁸ He was not afraid of the rulers and thus recruited in his army even those persons who were dismissed from Mughal army.¹⁹ Guru Har Gobind infused military spirit in his disciples and soon he became a commander of fighting forces.²⁰ He introduced the custom of beating of the drum which in Mughal army was 'an attribute of sovereignty'.²¹ The Guru soon acquired a body of troops about 500 strong and proclamation was issued to the Masands to the effect that the Guru would be pleased with those who brought him offerings of arms and horses instead of money.²² The whole lot of followers assembled before the *Akal Takht*, were divided into five *jathas*. Each *jatha* was under a *jathedar* who imparted training to his men according to the instruction received from the Guru.²³ In due course from an inherited body guards of 52 soldiers he came to possess a stable of seven 700 horses, 300 horsemen and 60 gunners (*topchi*).²⁴ He built a small fortress, Lohgarh (the castle of steel) in Amritsar.²⁵ On the evidence of *Gurbilas Patshahi Chhevin* the *Akal Takht* at Amritsar came out to be a unique place. It was here that the Sikhs were being transformed into warriors for the cause of faith and justice.²⁶

Guru sat at *Akal Bunga* and administered justice to his followers. The Sikhs called the Guru the *Sacha Padshah*, the true king, as against the temporal king who ruled only by the force of arms and concerned himself with the worldly actions of the people.²⁷

The author of *Gurbilas Patshahi Chhevin* points out that the new policy of armed resistance was not appreciated by *masands*. They, in fact, went to Mata Ganga, the mother of Guru Har Gobind with their grievances.²⁸ This sudden change in policy was opposed by the Guru's mother as well as Bhai Budha, but the Guru silenced them both by saying that it was a fulfillment of Bhai Budha's own prophecy that he was wearing two swords, signifying temporal and spiritual powers. "In the Guru's house religious and worldly enjoyment shall be combined," said he.²⁹ This was a practical measure undertaken for the defense of the nascent community's right of freedom of faith and worship against the discriminatory religious policy of the state. By founding *Akal Takht* and introducing soldierly style, Guru Har Gobind institutionalized the concept of *Mīrī* and *Pīrī*.³⁰ Bhai Gurdas supports the claim of Guru Har Gobind with extra ordinary vehemence. The critics of Guru Har Gobind refer to his deviation from the practices of the former Gurus. But Bhai Gurdas, still enamored of Guru Har Gobind; they know that he bears an unbearable burden. The new measures of Guru Har Gobind are not a deviation but a necessary addition.³¹

The next crucial question is: did Guru Har Gobind aim at the seizure of political power, or merely at preparing his disciples for defense against Mughal persecution. Cunningham says that the Guru's ambition 'may not have aimed at more than a partial independence under the mild supremacy of the son of Akbar'.³²

In the words of Bhai Gurdas we find that the legitimacy of Guru Har Gobind's measures is strongly upheld.³³ In fact, these measures were entirely meant to give a new shape of religion, which should suit the changed circumstances, and also to spread and defend righteousness in a fearless and dauntless manner.³⁴

This was the beginning of militarism or the transformation of Sikhism. To the symbol of sainthood was added the paraphernalia of sovereignty including the umbrella and the crest.³⁵ The Guru created a government of his own like that of the Mughals. All his disciples formed a separate and independent entity and had nothing to do with the agencies of the government of the day.³⁶ The next victim of imperial wrath was Arjan's own son Har Gobind. He was an excellent sportsman and by his charming manners and manly bearing had won the regard of Jahangir who took to him to Kashmir in 1620. He, however, soon incurred the Emperor's displeasure, first by his over independent character, secondly by breaking the forest laws to which he was led by his great passion of hunting.³⁷ For the first few years little notice was taken of the change in the complexion of Sikh organization. But as the number of the Guru's retainers increased, local officials began sending reports to the Emperor.³⁸ Besides this the fine imposed upon his father had never been paid. The result was that Har Gobind was arrested and deported at Gwalior.³⁹ He resumed his martial activity as soon as he was released, only a little more discreetly. He was left alone and was able to raise his private army anew by recruiting *Pathan* mercenaries and training the sturdier of his own followers.⁴⁰

It may thus appear that the change which came during the period of Guru Har Gobind in the Sikh movement was not a qualitative one. It was a continuity of same old policy and teachings of Guru Nanak, i.e. to fight for the realization of truth without any fear. The change was effected only in his outward mode of fighting which had become necessary because of the martyrdom of Guru Arjan Dev and the continued policy of repression of the Mughals. Undoubtedly the Guru had no political objectives to achieve and the militant character added to Sikh movement was purely a measure of self-defense. Under Har Gobind's successors the new policy relaxed and Sikhism was possibly relapsing to its earlier path when again the execution of Teg Bahadur brought to its train the more disciplined militarism of his successors. Some Historians, who do not have a clear perception of integrated spiritual thesis of Guru Nanak, have viewed that spiritio-political organization of the Sikhs as a departure from the original tradition. But as already seen, steps taken by Guru Har Gobind were simply the visible, natural and inevitable outcome of the doctrine of the combination of the spiritual and the empirical, laid down and founded by the first Guru.

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New Visibility of Women Across The Political Spectrum In Central India With Special Reference To Ahilya Bai Holkar

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Abstract

In this Paper an attempt has made to analyze of Ahilya Bai's life and policy related to prosperity of her own kingdom. This study mainly based on Sir John Malcolm's, "A Memoir of Central India including Malwa". Her contribution to her Kingdom was indeed marvelous. She was such a very brave and dedicated Queen. Her achievements in the internal administration of her domains were wonderful. Historians of the nineteenth and twentieth Century's- Indian English and American agree that the reputation of Ahilya Bai Holkar in Malwa and Maheshwar was the, and is, even now, that of a saint.

Key Words- Hull, Kur, Militia.

The family of Holkar is of the Shepherd tribe. The first who obtained eminence or indeed rose above the class of peasants in which he was born was *Mulhar Rao*. His father is only termed, in the record present minister* at *Indore*, a respectable cultivator, or ryot of a Village Deccan called *Hull*,¹ from which this Chief and his descendants take their name of Holkar or more properly *Hulkur*.²

Sir John Malcolm, the British Official most directly concerned with the, "Settlement of Central India" seems to have become deeply enamored of her. "With the native of Malwa her name is *Sainted* and she is *styled* and *avatar* or *incarnation of the Divinity*."

In the present paper an attempt to being made to analysis of *Ahilya Bai's* life and the policy related to prosperity of her own Kingdom. This paper mainly based on *Sir John Malcolm's* "A Memoir of Central India including Malwa.

Maharani *Ahilya Bai Holkar* was the Holkar Queen of the Maratha ruled Malwa Kingdom in Central India. Rajmata *Ahilya Bai* was born in the village of

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Chondi in *Jamkhed*, *Ahmadnagar*; and Maharashtra in 31st May 1725. *Ahilya Bai's* Husband *Khanderao Holkar* was killed in the battle of *Kumbher* in 1754.³

Twelve years later father -in-law, *Malhar Rao Holkar* died. A year after that she was coroneted as the Queen of the Malwa Kingdom. She had one Son and one daughter. To the farmer, whose name *Mallee Rao*. *Ahilya Bai* tried to protect her Kingdom from *Thugs*, the *plunderers*. She personally led armies into battle.⁴ She appointed *Tukoji Rao Holkar* as the chief of army.⁵

After the death of *Mallee Rao* no claim to participate in the administration of the Holkar Sovereignty. Her daughter had been married in to another family and could therefore, according to Hindu Usage, have no claim to participate in the administration of the Holkar Sovereignty.⁶ *Ahilya Bai*, whose ability were admitted but her Sex objected to, as a disqualification for the conducting of public affairs. Under these circumstances, *Gangadher Jaswant* the Brahmin minister of the late *Malhar Rao* strongly recommended that some child, distantly related to the family on should be adopted to succeed *Mallee Rao*, a plan which would have secured the continuance of his own authority as minister.⁷ But in this occasion she entirely rejected the proposal and promoting its execution.⁸

The heirs of *Malhar Rao*, She said, were extinct on the death of her Son, and she had as wife and mother of the two last representatives of the family, the exclusive privilege of selecting the Successor, and that just claim she was resolved, at all hazards to maintain.⁹ She ruled Malwa, trend in both administrative and military matters by *Malhar Rao*.

Ahilya Bai, after paying the civil and *militia**charges, sent the balance that remained in the public treasury, to supply the exigencies of the army employed abroad.¹⁰ *Ahilya Bai* was the actual head of the government and *Tukoji Rao* gratified by his high station and her complete confidence, continued during her life.¹¹ The character of her administration was for more than thirty years the basis of the prosperity which at tended the dynasty to which she belonged; and although latterly, it was obscured by the genius and success of *Madhaji Sindhia*, it continued to sustain its rank during her life as one of the principal branches of the Maratha Empire. The manner in which the authority of the state was divided between *Tukoji Rao* and *Ahilya Bai* has been already mentioned. The management of all the provinces in *Malwa* and *Nimaur* was the peculiar department of the later, and her great object was, by as just and moderate government, to improve the condition of the country, while she promoted the happiness of her subjects. She maintained but a small force independent of the territorial militia; but her troops were sufficient aided by the equity of her administration to preserve internal tranquility and she relied on the army of the state, actively employed in Hindustan and the Deccan, and on her own reputation for safety against all external enemies.¹²

The success of *Ahilya Bai* in the internal administration of her domains was altogether wonderful. The principal upon which the collections were made and justice administered will be noticeable. A Brahmin of excellent character, throughout

the whole period of her whole reign, and her managers were seldom, if ever changed.¹³

Ahilya Bai derived much aid, in the internal administration of her country, from the strength and reputation of *Mahadji Sindhia*, which maintained tranquility throughout his possessions in Central India. From the original papers and letters it becomes clear that she was first class politician and that was why she readily extended her support to *Mahadji Sindhia*. Without the support of *Ahilya Bai*, *Mahadji Sindhia* would never have gained so much importance in the politics of northern India.¹⁴

In 1771 A.D. Jawad, *Neemuch*, *Ruttenghur*, *Khonee*, and *Byjpoor* were made over to *Mahadji Sindhia*. *Bhanpura*, *Rampura*, *Malhargarh* and the *Pertapgarh* tribute were given to the government of Holkar. The amount of these sessions is computed at 75 lacks of Rupees.¹⁵ She had been greatly indebted to the chief at the commencement of her career, and she continued through life to cultivate his friendship with the fullest sense of its importance.¹⁶

Her Foundation-The correspondence of *Ahilya Bai* extended to the most remote parts of India. Among *Ahilya Bai*'s accomplishments was the development of Indore from a small Village to a prosperous and beautiful city, her own Capital, however was in nearby *Maheshwar*, a town on the banks of the *Narbada River*.

When the treasures of Holkar came in to her possession, she is stated to have appropriated them, by the performance of a religious ceremony.¹⁷

She built several forts and roads in *Malwa*. She expended considerable sums in religious edifices at *Maheshwar*, and built many temples, *Dharmshallas*, and wells throughout the Holkar possessions in *Malwa*. But her munificence was not limited to her territories at the entire principal places of Hindu pilgrimage including as Far East and West as *Jaggennath* in *Cuttack* and *Dwarika* in *Gujarat*, and as far north as *Kedarnath* among the snow mountains of *Himalaya* and south as *Rameshwaram*, near *Cape Camorin*. She built holy edifices, maintained establishment and sent annual Sums to be distributed in Charity. The *Bhartiya Sanskritikash* lists as sites she embellished *Kashi*, *Gaya*, *Somnath*, *Badrinarayan*, *Rameshwaram*, and *Jaganathpuri*. *Ahilya Bai* also rejoiced who she saw bankers, merchants, farmers and cultivators rise levels of affluence, but did not consider that she had any legitimate claim to any of that wealth, be it though taxes or feudal right. She must in fact have financed all her activities with the lawful gains obtained from a happy and prosperous land.¹⁸

There are many examples of her care for her people. She daily fed the poor, and on particular festivals gave entertainments to the lowest classes. During the hot months of the year persons were stationed on the roads to supply travelers with water and at the commencement of the cold season she gave clothes to great numbers of her dependents, and to inform people. Her feelings of general humanity were carried to an extraordinary excess.¹⁹

Ahilya Bai's capital at *Maheshwar* was the Scene of literary, musical, artistic

and industrial enterprise. She entertained the famous Marathi poet *Muropant* and the *Shahir*, *Anantaphandi* from *Maharashtra* and also patronized the Sanskrit scholar, *KhushalRam*, craftsmen, sculptures and artist received salaries and honours at her capital, and she even established a textile industry in the city of *Maheshwar*.²⁰

Maheshwar city lies on the north bank of the *Narbada River*. In the late eighteenth century *Maheshwar* served as the capital of the great Maratha lady *Rajmata Ahilya Devi Holkar*, ruler of the State of *Indore*, it is located 91 km from *Indore*. This pious and wise Queen was the architect of *Maheshwar*'s revived importance. She transformed the riverside town in to a peaceful and prosperous place when the rest of *India* was facing an uneasy time between 1800-1818 A.D. wars took place between the *Holkar*'s and *Sindhia*'s following the treaty of *Mandsaur* in 1818, the Capital was moved from *Maheshwar* to *Indore*.²¹

Ahilya Bai died at the age of sixty. The account which the natives of *Malwa* give of *Ahilya Bai* with them her name is sainted, and she is styled and avatar or incarnation of the divinity.²² The life of *Ahilya Bai* has been given at greater length than was contemplated, but it forms to proud an epoch in the history of the house of *Holkar* to be slightly passed over.²³

Conclusion-Historians of the nineteenth and twentieth century's-Indian English and American agree that the reputation of *Ahilya Bai Holkar* in *Malwa* and *Maheshwar* was the, and is, even now, that of a saint. She was truly magnificent woman, an able ruler and a great Queen. After the death, she was succeeded by *Tukoji Rao Holkar I*, her commander -in-Chief, who soon abdicated the throne in favour of his son *Kashi Rao Holkar* in 1797.

To honour the memory of *Ahilya Bai Holkar* in 1996, leading citizens of *Indore* instituted an award in her name to be bestowed annually on an outstanding public figure. Prime Minister of *India* gave away the first award to *Nanji Deshmukh*. The only time *Ahilya Bai* seems not to have been able to settle a conflict peacefully and easily was in the case of the *Bhils* and the *Gonds*, plunderers on her borders, but she granted them waste hilly lands and the right to a small duty on goods passing through their territories. Even in this case, according to *Malcolm*, she did give, "Considerate attention to their habits."

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* Tantia Jogh.

1. The village of hull is in the parganas of Phultin in the Jahjoer of Nimbalkur.
2. Many of the Principal Maratha families derived their name from a compound similarly formed from that of the village where they were born and the substantive "Kur:" which signifies an inhabitant.
3. John Malcolm. "A Memoir of Central India including Malwa". Kingsbury, Parbury and Allen, II edition, Vol.I, P-156.
4. Ibid, P-160.
5. Ibid, P-164.
6. Ibid, P-160.
7. Ibid, P-160.

8. Gangadher was told at once by this high minded women, that his plan was disgraceful to the house of Holkar, and should never have her consent, and she particularly disapproved of his intended gift to Ragobah Dada*, whose right of interference on the occasion she entirely rejected.
- * Ragobah Dada-The uncle of the reigning Peshwa, who was then, commanding the Maratha armies in central India.
9. Malcolm, Op.Cit; P-161.
- * Militia-The term sebandy, which means a local military, employed for the preserving of internal peace and to aid in revenue collections may be literally interpreted "Militia".
10. Malcolm, P-166.
11. Malcolm, P-167.
12. Malcolm, Ibid, P-175.
13. Kunder Rao was for more than twenty years, comesmisdar, or manager of Indore; and it is the general tradition, that he gratified his mistress less, by the regularity with which he collected the revenue, than the spectacle he presented her of a happy and contented population. Vide- Memoir of Central India, P-180.
14. Jadunath Sarkar, "The Fall of the Mughal Empire"(1771-1788 A.D.), Vol.III, Orient Longman Pvt. Ltd. New Delhi, 1975, P-264. Ranojee Sindhia the first who became eminent as a soldier. The family of Sindhia is Sardars of the tribes of Cultivators. The Ranojee Sindhia had also two sons by a Rajput Woman, a native of Malwa, Tukoji and Mahadji Sindhia. Vide-Memoir of Central India, PP-116-118.
15. Malcolm, Ibid, P-128.
16. Malcolm, Ibid, P-181.
17. She placed water in her hand and having mixed with it some leaves of the Tulsi tree while a Brahmin pronounced a prayer, sprinkled the water over the treasure which was considered by this act devoted to Charity. Vide, Memoir of Central India, P-186, and Arvind Javiekar, Lokmata Ahilya Bai, 2005, P-140.
18. Annie Besant, Ahilya Bai, A Great ruler, children of the motherland, PP-290,291 and Malcolm, Op.Cit; P-187.
19. Ahilya Smarika, Devi Ahilya Bai Holkar Charities trust, 1980, and Malcolm, Op.Cit; P-188.
20. Arvind Javiekar, Op.Cit; P-62.
21. Ibid, P-140.
22. Malcolm, Op.Cit; PP-192,193.
23. Ibid, P-195.



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Sir Edward Gait's A History of Assam-An Analysis

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Abstract

Sir Edward Gait (1863 -1950) an ICS officers in colonial India, drew up a scheme for the prosecution of historical research in Assam under the patronage of Sir Charles James Lyall, the Chief Commissioner of Assam (1894), who made a small grant to cover the necessary expenditure. Gait started his historical research in North East India through his work Report on the Progress of Historical Research in Assam (1897).¹ His magnum opus A History of Assam was first published in 1905. The work mainly deals with the political history of Assam from the time of pre-historic and traditional rulers to the consolidation of British rule in the province. The work also incorporates a very informative account on the British relations with the frontier tribes and the growth of the tea industry in Assam.

One of the important characteristics of Gait's historical disposition was that he believed that collection of source materials is a vital precondition of writing history. To write *A History of Assam*, he had gone through a variety of sources like *Asam Buranji Puthi* of Kasinath Tamuli Phukan, *Asam Buranji* of Gunabhiram Barua, *Darrang Raj Vamsavali*, and other manuscripts related to the Barabhuysans, Chutias, and the rulers of Dimaria. The *Yogini Tantra*, *Kalika Puran*, *Dipika Chand*, formed the basis for his analysis on the developments during the pre-Ahom period. Further, he depended heavily on works like William Robinson's *A Descriptive Account of Assam*, J.P.Wade's Account and the writings of Blochman and Sir James Jhonstone. For his second edition of the work (1926), Gait has depended on new sources like the *Harshacharita*, *Bahar-i-stan-i-Ghaibi*, *Fathiyya-i-Ibriyya*, and the copper plate inscriptions of Bhaskar Varman found in Sylhet in 1912 and revised his opinion accordingly, as a true historian ought to do.

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In the treatment and approach to history, Gait followed his predecessors Grant Duff² and Mark Wilks.³ Like Duff and Wilks, Gait never accepted any fact or figure until the relevant evidence was examined. The following example bears testimony to Gait's critical examination of the evidences.

In writing about the date of the death of Koch dynastic King of Assam, Raghudev, Gait found that the sources he consulted provide different opinion on the subject. While Gunabhiram Barua and Prasiddha Narayan mention it as 1515 *saka* or 1593 A.D.,⁴ an inscription engraved in an old cannon found at Gauripur mentions that the cannon was manufactured by Raghudev in 1519 *saka* or 1597 A.D. This implies that Raghudev was alive till 1597 A.D. The date (1593) given by Gunabhiram and Prasiddha Narayan must in any case be wrong, as an old cannon in the possession of the Raja of Gauripur bears an inscription recording its manufacture by Raghudev in 1519 *Saka* or 1597 A.D."⁵

Likewise, Tavernier opined that the Ahoms "were the people that formerly invented gunpowder, which spread itself from Asam to Pegu and Pegu to China, from where the invasion has been attributed to the Chinese (Ahom)".⁶ Gait, without relying on this single source of information, compared it with the *buranjis* and on the basis of the comparative analysis of these sources came to the conclusion that the use of firearms by the Ahoms dates from the close of the war with Turbak in 1533 A.D. He writes that up to the time of Turbak's war, the weapons of the Ahoms 'consisted of swords, spears and bows and arrows', and 'the previous use of firearms is nowhere mentioned in any history or tradition of Assam'.⁷ In some cases the author comes to the conclusion on the basis of imagination. For instance, the Tai Ahoms were the people living in the plains, not 'hillmen' as mentioned by Gait.⁸ Moreover, Gait mentions that, during the reign of Pratap Singha (1603-1641) a number of 'Vaishnavite Mahapurushias' 'were subjected to much prosecution and several of their Gosains or high priests were put to death', 'at the instigation of Brahmans'.⁹ But, history does not furnish any evidence of such prosecution of mahapurushias during the reign of Pratap Singha.¹⁰

Like the works of his contemporary British official historians, Gait's work also includes a long description of the benefit received by the people of Assam from the colonial rule. On the government's encouragements to the tea cultivators he writes: "In order to encourage the taking up of land for tea cultivation, very favorable terms have at different times been sanctioned by Government".¹¹ Only for fifteen percent of their holdings did the planters pay rates comparable to what was paid by the peasants.¹² Again, Gait writes: "The gardens provide an unfailing source of employment for local cultivators who, for any reason, may wish to work for hire".¹³ It is true that the tea industry provided employment for the local labours. But, the planters very often engaged labour contractors to recruit labourers; and the contractors recruited cheap labours from out of the province, rather than from the local population. This led to disastrous consequences, for it soon involved competition among these contractors. Moreover, until the passing of the *Inland Emigration Acts*, viz. Act III (Bengal code) 1863 and Act IV 1865, neither were

the recruiters licensed nor the emigrants registered. There were also no standard rules regarding wages and conditions of labour.¹⁴ It is therefore unacceptable that the gardens provided 'an unfailing source of employment for the local labours.' Further the condition of the labourers who were primarily recruited from outside the province was also bad. Dwarakanath Ganguli, who visited Assam in 1886, observed the pitiable condition of the tea garden workers and wrote, that the inability to bear starvation compelled some to commit suicide.¹⁵ Moreover, Gait mentions that in the tea gardens 'numerous' 'medical officers were recruited'¹⁶ for the service of the labour. The following table provides evidence of the death rate in the tea gardens in Assam in the year 1865:

Table
Death Rate In The Tea gardens of Assam In Year 1865 FN¹⁷

Name of Tea Garden	District	Number of Labour	Number of Death	Death in %
Moran Company	Dibrugarh	357	88	24.64
Chapanala	Nagaon	192	75	39.06
Bamuni	Nagaon	150	62	41.33
Millet Cachar Tea	Shilhet	467	103	22.05
Cheragaon	Shelhet	203	113	55.66

Source: *Prakash*, December, 1986

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Socio-Religious Transformation of Travancore – Role of Vaikunda Swamikal

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Abstract

This study explains the role of Vaikunda Swamikal in the socio-religious transformation of Travancore during nineteenth century. In Travancore caste system was rigidly followed in those days. The Brahmins were given the first place in the then Travancore Society. The lower castes including shanar community were denied social status and education during nineteenth century. In this circumstances Vaikunda Swamikal came to the scene for the rescue of the Shanar community and it made tremendous changes in the socio-religious atmosphere of Southern Travancore. The religious reform introduced by Vaikunda Swamikal gave severe blow to Brahmanism and a check to the spread of Christianity. His teachings emancipated the marginalized from the unwanted social customs and religious superstitions and restored them to self-reliance, self-confidence, self-respect and a spirit of enquiry and freedom.

Keywords: Purusasukta, Oottupurah, Nambudiris, Avarnas, Shanars, Kuppayam, Mudisoodum Perumal, Aiya Vazhi, Samattuva Samajam, Thuvayal panthi, Nizhalthankals.

Caste is a system that is mainly found in India and it influenced in everyday socio-political life of India. Orientalist scholars and Colonial Ethnographers perceived 'jati' as an essential value of Indian life. Caste was a system of stratification which goes in consonance with the essential values of Varna and jati. This notion of varna and jati was constituted around the notion of dharma. The principle of dharma was thought to be as a code of duty, religious law and right human conduct which directs one's path to virtue and spiritual fulfillment. Dharma incorporate the notion of four varnas as mentioned in purusasukta. The French

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Anthropologist, Louis Dumont in his thesis on caste system defined caste system as "Homo Hierarchical". The Hindu society in India and all its manifestations are developed over the notion of purity and pollution.

The princely state of Travancore was an integral part of the Chera kingdom of the Sangam age. The country was ruled by Brahmins themselves, who formed the uppermost strata of society in Travancore. In course of time the sudras or the Nayars rose to prominence and they began to monopolize economic and political power in the state.¹ With the rise of the English East India Company, Travancore came to be considered by the company's country of great strategic and commercial importance.

During nineteenth century the British rule in India created far-reaching social changes which included, among other things, the introduction of a rational and secular educational system. It differed in many ways from the traditional system of education prevailing in India at that time. The most notable differences related to the admissions procedure and to the organisation and content of education. For the first time in the history of the country, education became, in theory, open to all irrespective of birth. It thus enabled the lower castes and women to take to education. Secondly, the literary and sacred education of the Brahmins or priestly castes and the very functional education of the trading castes were replaced by the secular and British system of education. With a new spirit of change in the cultural life of India, a lot of socio-religious reform movements started against the social and religious abuses prevailed in the then society. In North India large number of movements started against the social evils including Brahma Samaj of Raja ram Mohan Roy, Arya Samaj of Swami Dayananda Saraswathi, Ramakrishna Mission of Swami Vivekananda etc.. All these movements are tried to abolish the social evils and introduced social reforms. They mostly appeared as "back to the Vedas" movement based on the idea of a totally uncritical reverence for the sacred books. The masses, which belonged to the backward sections of the society were continued to think and live in traditional ways and remained almost static. The severe limitations of these movements, generally dominated by the Brahmins and upper castes should however, be emphasized, for they basically failed to involve the lower castes and their struggle for socio-economic and political rights.

In Travancore caste system was rigidly followed in those days. The Brahmins were given the first place in the then Travancore Society. 'Oottupurah' (feeding sheds) were established and maintained throughout the state by the kings to feed the Brahmins daily. The Brahmins of this state were called as 'Nambudiris' and were respected as next to god. Nairs were the second ranking citizens of the state. They were mostly government servants. More than sixty percent of the post in the government was occupied by them. They were the landlords and they controlled and supervised the lower castes through their trusts. The lower castes were called as 'avarnas' and were treated as untouchables.

In the early nineteenth century south Travancore the occupational hierarchy was also fixed on the basis of caste. The lower castes including shanar community

should stand at least twelve feet away from the Nambudiris and this rule was strictly followed in those days. The shanar men and women were not permitted to cover the upper part of the body or to wear turban. The Shanars were primarily tappers of palmyrah toddy in the early nineteenth century Travancore and a section of them toiled as tenants under the Nair landlords, who were the landowning castes in the region.² The social condition of the Shanar community was extremely oppressive and degrading in south Travancore.

By the establishment of Protestant Church at Mylaudi village in September 1809 by Rev.W.T.Ringeltaube of the London Missionary Society (LMS) has changed the socio-economic situation of Travancore.³ In 1812, Colonel John Munroe, the British Resident in Travancore had issued a proclamation permitting the Shanar women who had converted to Christianity, to cover their breasts. Two years later, it was specified that the Christian Shanar women were allowed to wear a kuppayam, a loosely stitched jacket, like the Syrian Christians and the Muslims, but not a shoulder cloth above the jacket as was the practice among the upper caste Nairs.⁴ Similarly in 1815, the Travancore government exempting the Christians, who belonged to lower castes from some discriminatory taxes.⁵ These changes lead to the large number of conversion within the lower community to escape from the caste discrimination in Travancore. Abbe Dubois, a priest of the Paris Missionary Society in his letters on the State of Christianity in India evaluated the reason for the mass conversion of lower community to Christianity as, "the Brahmin control over the Hindu mind and the rigidity of the caste system".⁶ The Shanars who embraced Christianity were as outsiders and was forfeited of their claim over the family property by their relatives and family members. Those Hindus who had become Christians were not real converts and most of them believe in old superstitions and usages; they did not practice equality or charity; they had not remained faithful in adversity; many had become Christians for material advantages.⁷ The shanars, primarily the poorest of the poor among them, sought a resolution of this conflict in a popular Hindu cult, the cult of Sri Vaikunda Swamy.

The nineteenth century witnessed several socio-religious reform movements in Travancore by Vaikunda Swamikal (1809-1851), Ramalinga Swamikal (1823-1874), Sri Narayana Guru (1854-1928) etc. against the caste prejudice. Vaikunda Swamikal, a man from Swamithoppu, the place in present Kanyakumari district came forward for the rescue of the lower downtrodden people especially Shanar community from the grip of feudalism, age-old superstitions, caste prejudice and religious disregard.

Vaikunda Swamikal was born in a poor Vaishnavite shanar family in 1809 as a son of Ponnu Nadar and Veiyelal. In the beginning he was known as Mudisooodum Perumal (the Lord with a crown), but by the stiff opposition from the high caste to change the name, the name was changed as Muthukutty. After a holy bath in the sea at Tiruchendur, he claimed that Vishnu had given him a rebirth as his son. After that Muthukutty assumed the new name Sri Vaikundar and started preaching against the traditional society and its rulers. He had number of followers and they referred

him as *Aiya* (Father) and his cult was known as *Aiya Vazhi* (the path of Aiya).⁸ As an opponent of the caste system, he criticized and condemned the caste distinctions. To establish a casteless society, he founded the *Samattuva Samajam* to propagate the idea of equality and to build up an equalitarian society. To inculcate the spirit of self-respect, he directed the people to wear head-turban which was expected to dispel their fear of the upper caste people. His *Thuvayal panthi* advocated equality, purity and noble life.⁹ The number of *Nizhalthankals* established by the Swamigal worked as an organization to unite all the people, to propagate his ideas and to preach equality among the various sections.¹⁰ He offered spiritual solace to the avarnas by admitting them to the Nizhalthankals.

The religious reform introduced by Vaikunda Swamikal gave severe blow to Brahmanism and a check to the spread of Christianity. His teachings emancipated the marginalized from the unwanted social customs and religious superstitions and restored them to self-reliance, self-confidence, self-respect and a spirit of enquiry and freedom. The ideas of Swamigal encouraged the Shanar community in Travancore to lead struggles against the caste-oriented government to secure basic and fundamental rights. These struggles encouraged the other depressed community to start their struggles against the Brahmin supremacy in Kerala.

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Robbery In The Times of World War - II

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Abstract

The Second World War reached India with the Japanese bombing of Imphal, the capital of Manipur on 10th May 1942. One unwanted scene witness during the displacement of the inhabitants of Imphal during the Second World War was the rise in the case of robbery. Many of those who were interviewed state the occurrences of the robbery at their home, waylaid on the road, stealing from their new place of settlement among others.

Key Terms: Kharungs, Champrasi, pothang, shaguntouba

This paper is extracted from a project that records the memories of men and women in Manipur, who witnessed the NupiLan (1939) and Second World War (1942 – 1945). The project is funded by University Grants Commission (UGC), New Delhi, India

The primary sources for this paper are collected from Manipuri who are above 75 years and who witnessed the incidents related to the Second World War (by visually recording their statements). All interviews have been video recorded. The interviewees include persons from all walks of life – from the member of the royal family of Manipur (Maharaj Kumari Mangisana Devi, the then king's sister – in – law) to the daughter – in – law of the Durbar member of Manipur to the common masses. As such, most of the sources in this paper are based on the records of the interview of those who experience the Second World War.

The Second World War reached India with the Japanese bombing of Imphal, the capital of Manipur on 10th May 1942. The people of Imphal immediately fled their home after the bombing. This changed the life of the populaces of Imphal and also that of the people living in the far flung region of Manipur.

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I

One unwanted scene witness during the displacement of the inhabitants of Imphal during the Second World War was the rise in the case of robbery. The robbers seem to take undue advantages of such difficult situation. Many of those who were interviewed state the occurrences of the robbery at their home, waylaid on the road, stealing from their new place of settlement among others.

W. Ibemhal of Sagolband (within Greater Imphal) says that on the day of the bombing itself (10th May 1942) she along with her elder-brother-in law, his wife, her mother- in – law and their children left her home for Patsoi about 7 km west from Imphal. On the way they saw they saw Villagers came with thangjou (sword used for digging ground) and yot (iron rod) going eastward to carry away whatever they could from the market and also from the houses of those who left their houses.¹

S. Ibotombi of Yurembam (about 8km west of Imphal) also says that robbery and looting were common in the early days after the bombing. He says that robbers often went to Khwairamband Market looted goods from the shops as the shopkeepers had fled after the 1st bombing.²

Ch. Maipaksana says that when her family fled to BamonKampushe saw many thieves returning from Imphal carrying with them the goods stolen by them.³ Ch. Maipaksana also says that when her family was staying at BamonKampu she saw many people carrying (stolen) away goods from the markets.⁴

M. Borekeshore of Khongman Manzil (eastern part of Greater Imphal) also mention about witnessing the looting carried out in the Khwairamband Market, the main market of Manipur. He says that after the second bombing by the Japanese planes on 16th May 1942, he accompanied his brother – in – law to Khwairamband market. There they saw soldiers of 4th Assam Rifles dispersing the people from carrying away goods from the shops.

Many robbers also made attempts to snatch away the goods carried by those who fled from their house. Th. Biddhu of Sagolband Moirang leirak says that his along with another family went to Yurembam after the first bombing. After they reach Yurembam they put their thing outside the house and made arrangement for settling there. At that time they find some of their goods being snatch away by some and fled away. After that incident, he says that they took extra cautions while they stay at Yurembam.⁵

RK Sanajaobi says that her family fled along with another two families after the first bombing. They stopped for the night at a vacant house in the middle of a paddy field at Langjing. There, many robbers made attempts to carry away their goods. The elders of their team did not sleep that night.⁶

S. Ibotombi says that he saw some of the refugees bringing their Kharungs (pots where fish were fermented) when they fled their houses.⁷ As the shangoi (out-houses) and cow shed along with the houses were occupied by the refugees, it was difficult to find to keep the kharung in the houses or the out-house. Thus, it was put

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at any available places. Taking advantages of such situation the thieves carried away the Kharungs. They also carried with them vessels among other goods.⁸

These unwanted actions of some of the people added further difficulties to those who had to move from their houses just after the Japanese bombing.

II

The unwanted behavior of a section of the people did not confine to carrying away goods from the shops of the markets. Some of the interviewees mention of the robbery breaking out in their house and also in their locality. For instance, W. Ibemhal says that she heard of robbers breaking the doors of almirah and digging under the bed to see if anything were hidden under the bed.

There were attempted robberies even by the known one. W. Ibemhal says that her husband appoint one of their relatives from Langjing, the place where they stay after the Japanese bombing as a Champrasi (attendant). That person knew where the goods were kept. One day her husband saw that champrasi carrying the almirah upto the courtyard. He was trying to sell them. W. Ibemhal also says that their paddy kept at barn was taken by fellow of her Leikai (locality). When her husband came back from office he saw them and chased them.⁹

Ch. Maipaksana also says that her family fled their home after Japanese bombing on 10th May 1942. When they came back she found her family barn was burnt down.¹⁰

The robber even did not spare the barn of the royal deities. RK Mangisana, sister-in-law of MK Bodhachandra (the last king of Manipur) says that after the Japanese bombing, Sri SriGovindaji was shifted to Uchekon in south-eastern part of Imphal. After Sri SriGovindaji was shifted robbers robbed away all the paddy kept in the barns.¹¹

Thus some member (s) of the family also stays back to take care of their family stock. Ch. Maipaksana says that when her family fled to BamnonKampu her father and one of my uncles stay back taking care of our barns and other family goods.¹² W. Ibemhal also says that her husband along with her father-in-laws stays back for a few days to look after their property.

S. Ibemhal also in the same line says that her husband and father-in-law stay back at her house to look her property.

W. Ibemhal also says that some owner of the house drop their vessels into the pond. She said that there was a big swampy portion in the south-east corner of her house. Her husband hides their vessels there and covered them with grass.¹³

III

Many of the interviewees also mention of robbing the individual or those coming in small group by a group of robbers. S. Ibotombi of Yurembam (about 7km west of Imphal) mentions instances of robbers robbing man who come alone in a bicycle. He says that some person fearing of the looters drop their bicycle into the river. He

says that he saw 2 - 3 friends of him coming by foot after throwing their bicycle on the river.¹⁴

Ch. Maipaksana also says that most of the women of her families fled to BamonKampu after the first bombing. On the next day after they left for BamonKampu one of her uncle came to their place in his cycle bringing foods for them. On the way, about 6 - 10 robbers waylaid him and took away his cycle, his goods and even his clothes. He reaches BamonKampu with bare minimum cloth.¹⁵

After the Japanese occupation of Burma many Indians fled to Manipur. Some of the interviewees also mention of stray incident like the locals robbing the Indian refugees. M. Amarjit of Kakching says that near his place the local people often take away precious goods like jewellery and gold from the death refugees. Some even try to take away goods from the passerby who fell down on the road and were not able to sit.¹⁶ Because of apprehending such type of difficulties many of the refugees take extra care when they pass through Manipur. Ch. Maipaksana says that she heard the refugees carrying their notes tied together and hide them under their shirt or turban.¹⁷

M. Borekeshore says that he once met a person in Bishenpur who was involved in carrying pothang (porter, during the War period). The man told Borekeshore that once he and his friend carried a rich man to Cachar via Bishnupur on the Tongjei Marin Road (Old Cachar Road). They suspect him to carry around Rs. 10,000. On the way to Ngariyan his companion suggest killing the man and sharing the money among them. He refused. But his friend their executed their plan. They found only Rs. 3000 instead of Rs 10,000. The man told Borekeshore that all his friend who was involved in killing the merchant face un-natural death. Some were killed by bomb while some were run down by vehicle. The man lamented to Borekeshore for act of his friends.¹⁸

Such incidents were very rare. There are also instances where local populace rebuking their fellow for involving in undesirable ways and prevent them from doing it. M. Amarjit says that many persons from his locality rebuke those who forcibly tried to take away the goods from the tired refugees.¹⁹

S. Ibotombi mentions one Bolo of KhamnamLeirak (western part of Imphal) was one of the prominent robbers of the time. He says that there were rumours of Bolo even snatching money from the pocket of drunken NEGRO soldiers.²⁰

Thus, all sections of the society – local people who fled their home after the Japanese bombing of Manipur, Indian refugees who fled from Burma and even the soldiers were not spared by the robbers.

IV

Another type of robbery was shaguntouba. Many of the interviewees also mention of shaguntouba. The robbers generally spread the floor with cloth to cover the sound of their foot step. RK Tamphasana says that her maternal house was looted for seven times before World War II. The robber took away Iyong and also

Kushitammi of Chandan Box (items used for religious purposes). She also says that whenever the robbery broke out all the members of her family felt sleepy and they slept early. On the day when the seventh robbery took place her mother who always sleeps late told her sister and her brother that she felt sleepy and told them to go to sleep. They unlock the almirah and looted everything.²¹

As the robbers in this mode of robbery came in a band, they victims suffered even worse from the robbers. So the robbers were dreaded. People used whatever means to ward off the robbers.

W. Amubi says that after the Japanese bombing of 10th may 1942 his family went to Yurembam. His grandfather was one of a prominent officer of Manipur of the time. The robbers always wait for the opportunity to rob them. One day his family heard of a band of robbers coming to rob them. He says that they did not have enough any man power to ward them off. On that day, one of his granduncles (his grandmother's brother) comes to their place at Yurembam. W. Amubi says that granduncle played a great role in warding off the robbers. At night time the granduncle kept on shouting as if he was giving orders to his subordinates. For instances, he shouted if everything is well at northern side. Then he again shouted if everything is well in northern side. Likewise he shouted if all is well in other sides also. He also shouted asking the others to come a little forward or fall back. Because of those antics of his granduncle no robbery took place on that day.²²

Not all the robbers were lucky. Sometimes they even lose their life when they were caught red handed. K. Hera who stays in his maternal grandparents house at Heirangoithong (southern part of Greater Imphal) says that his maternal uncle killed a robber when he tried to enter the house. One day, towards the end of the War, his maternal uncle return home at around 10 to 11 pm. His uncle has a walking stick which tip was covered with pointed iron.

When he reaches home he saw a burrow being dug in the outer portion of his house. He felt that someone is trying to rob his house. He stealthily went into his house and wait for the robber to emerge in the other end of the hole. When the robber head surface my maternal uncle stuck his sharp pointed walking stick to the throat of the robber and the robber died instantly.²³

Thus, during the World War II, when the people fled their houses to safer places to escape from the Japanese bombing, when the Indian fled in good numbers from Burma, the above unwanted incidents broke out in Manipur. However, these instances were very few numbers and they were overshadowed by the hospitality shown by the people to the Manipuri who fled from their houses and also the hospitality shown to the Indian refugees who fled in good numbers from Burma.

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- 15 Ch. Maipaksana
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Education In Assam Under The Neo-Vaishnavite Satras

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Abstract

In the early sixteenth Century, the Vaishnava religious movement in Assam led by Sri Sankardeva, evolved a new institution known as Satra which had served not only to spread the Vaishnavism but also helped to sustain and stabilize the new faith in this part. In the medieval times when the state took least interest in the development of education, this Vaishnavite satras, apart from their religious activities played tremendous role in some secular fields like education also. This paper deals with the role of satras in the development of Education in Assam in the late medieval time and early British rule.

KEY WORDS: *Satra*, Neo-Vaishnavism, *toll*, Vaishnava satradhikar, Garamur, Auniati, *hati*, *bhakat*

The religio-cultural current which had spread over entire India from 11th Century onwards under the leadership of saints like Nimbarka (11th Century), Madhavacharya (13th century), Vallavacharya (15th century), Ramanada (14th century), Kabir (15th century), Chaityanya (15th century) and others also touched Assam in the early part of the sixteenth century under the leadership of Srimanta Sankardeva.¹ Within two hundred years of its inception the movement firmly established Vaishnavism as an important religious order in the Brahmaputra valley. The movement also evolved a new institution known as *Satra* which began to serve not only as the instrument of spreading the faith but also helped to sustain and stabilize Vaishnavism.² Initially the *satras* got patronization from the Koch³ kings of eastern and western Kamrup and latter from the reign of the JayadvajSingha (1648 – 1663) they started achieving patronization from the Ahom⁴ kings too which had placed them on a solid economic ground with power and affluence.⁵ At this stage the *satra* and the state once again overlapped each

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other as like the Church and the state in eleventh century A.D. Europe, and in both cases radical separation of the two institutions were not possible. Apart from politics, the *satras* became the chief centers of all the cultural and educational activities of the state. Practically all the literary activities were controlled from the *Satra*, any music or dance or drama of the medieval time meant *satriya* music dance or drama only.⁶ So, as like as Christian church the *Neo-Vaishnavite satras* also had a profound role in the process of social, cultural, educational and political development.

In medieval times of Assam, state took least interest in the development of education. There were some *tols* and *pathsaalas* which were basically run by some individuals at their own interest. But with the development of the *satra* institution they took up the responsibility of educating a class of people.⁷ For that the *satras* started to establish *tols* at their own initiative. All the important *satras* had at least one *tol* or *Chatrasaal*, where education was imparted to the *bhakats* or inmates of the *satra*. The *satra* kept one or more scholars of reputation to teach the pupil. Normally teaching was done on ancient traditions and scriptures along with *Vyakarana*, *Nyaya* and *Kavyas*.⁸ There were example where some early Vaishnavite reformers like Madhavdeva, the successor of Sri Sankardeva; Bhattadeva, the *Satradhikar* of Patbaushi *Satra* of Barpeta; and Vanamalideva, the founder of Dakshinpat *Satra* of Majuli had took the responsibility of imparting education to many Vaishnava *bhakats* like Ramcharana, Haricharana, Purusuttoma, Ramananda Dvija who had letter earned reputation in preaching the Vaishnava religion. Bhattadev had maintained a *tol* having one thousand students.⁹ References of such Guru-disciple relations are also found in Katha Guru Charit.¹⁰ There are instances where some of the *satras* hired scholars from different parts of the state specially from Kamrup to teach the heir apparent to the post of *satradhikar* and also their other young *bhakats*. For example in the Auniati *Satra* even during the days of *Satradhikar* Hem Chandra Goswami (1926 – 1983), some scholars namely Tirthanath Sarma Vyakaran Tirtha, Prankrishnadev Misra were brought from Kamrup as his tutor. Similarly Pitambardev Goswami of Garamur *Satra* also began his early education in the *satra* itself under the strict supervision of his guru Nityanandadev Bhagavati Vidyabagis.¹¹ Thus the Dakshinpat *Satra* also had a *tol* named after the *Satradhikar* Naradev Goswami i.e. Sri Sri Naradev Sanskrit *tol*, established in the year of 1826.¹² Similarly Auniati *Satra* had Auniati Kamaldev *Chatuspadi* established in 1828, Purnananda *Chatuspadi* by Bengenaati *Satra* in 1895, Gopaldev Ashram by Garamur *satra* in 1918.¹³ Apart from this the *satra* probably took initiative in establishing *tols* or *chatuspadi* even outside the *satra* campus. It is stated that there were at least one *tol* or *Chatuspadi* at every 10-12 miles radius in Majuli where only the boys from upper caste were allowed to study.¹⁴

In this regard we must mention the role played by the Garamur *Satra*. It was one among the most important *satras* with revolutionary activities in the field of social development. Undoubtedly the leader was Pitambardev Goswami, the *satradhikar* of Garamur *satra*. The *Satra* became an example for other religious organizations and sent a message to the society that it could also play effective role

in spreading education among the masses. The study of Sanskrit was becoming a challenging task in front of the Christian missionary education. So the *Satradhikar* took the initiative to establish a Sanskrit *tol* in (PuraniGudam) Nowgong in 1921. It was known as “Bangshigopaldev Sanskrit*tol*”.¹⁵ He established another school at Jajji (Sibsagar) in 1922 namely “SwaraswatiBidyalai”.¹⁶ Not only that, he also established a model school in the *Satra* campus in the same year, to produce educated Vaishnavas which was popularly known as *Gopaldev Ashram*.¹⁷ He hoped that educated Vaishnavas may help to do more constructive *satriya* activities. He was frustrated with the non-cooperative attitude of the *satradhikars* of other *satras* of Majuli and always tried to bring them under one umbrella for the greater benefit of the society.¹⁸ The school curriculum was shaped in such a way so that it can produce linguistic and Vocational experts as well as unparalleled religious leaders in the society. The model of the school was prepared by Sri Sarat Chandra Goswami, the Inspector of Schools under British Government. The *ashram* had three divisions.¹⁹

Lower Division (*NimnaBibhag*): Curriculum was equivalent to Lower primary English schools with additional teachings on religious prayers and social ethics. Period of study: four years. Middle Division (*Madhya Bibhag*): Curriculum was equivalent to Middle Vernacular English schools with additional teachings on religion and social ethics and vocational training too. Period of study: eight years. Higher Division (*UchchaBibhag*): Only the diploma holder students in Sanskrit were eligible to get admission in this higher division class. The syllabus was purely spiritual and philosophic in nature. The Vedas, Vedantas and Vedangas were the main subjects of study. Period of study: three years. There was a provision to study comparative theology to develop missionary zeal among the students.²⁰

But the school stopped functioning after seventh year of its birth mainly due to the paucity of fund. No record have been found of any kind of financial help from the government side though a government officer (Mr. Sarat Chandra Goswami) acted as the chief academic planner of the institution.²¹ The *satradhikar* solely depended upon the public donations. One of the most important donor was Sri SaruramMouzadar of Dibrugarh, a loyal disciple of Garamursatra, who paid an amount of rupees five thousand in the name of the *ashram* in March, 1924.²² PitambardevGoswami opened 22 schools in the Mikir hills also.

On the other hand Auniati *Satra* had possessed a different temperament i.e. to counter the Christian missionary’s agenda of converting the people to Christianity by educating them in a method which was totally unfamiliar to the local people. The Christian missionaries took initiative in establishing schools, as a means of their religious agenda. The new British authorities, no doubt, adopted encouraging steps in establishing schools in Assam but without a clear education policy. David Scott initiated the process by setting up eleven schools in 1826. Subsequently the numbers of schools were increased to twenty two and lessons were imparted through Bengali covering elements of reading, writing and arithmetic.²³ Emphasis was laid on the study of English. It was however found extremely difficult on the part of the

beginners to learn English both as a subject and language of instruction. Consequently enrolment was very poor and thence increased the numbers of drop outs.²⁴ The Christian missionaries exploited the situation and established the first missionary school at Sadiya in 1837.²⁵ The number was increased to fourteen in the district of Sibsagar, three in Nowgong, and five in Kamrup within 1845.²⁶ Very few people were interested to go through the books circulated by the missionaries.²⁷ At this stage this province was in a juncture where their traditional education system was totally destroyed by the belligerents’ civil wars (Moamaria Rebellion) and Burmese invasions. He brought Dhireswar Acharya, a Sanskrit scholar from Kamrup and placed him in the *Satra* to train the disciples of the *Satra* on the Vedic language. Dattadev was very conscious of the glory of the Sanskrit learning of the *Satra* and wanted to pass it to the new generation *satriya*. For that the needed infra-structure was built up within the campus of the *Satra* where Dhireswaracharya not only gave education to the *Satra* people but also created *Brittamanjuri* and *Karnabhuk*, two legendary work in Sanskrit language.²⁸ The process was continued even during the time of his successor KamaldevGoswami. He upgraded the existing system to a full-fledged *Chatrasaal* and Dhireswaracharya was appointed as *Mahamahopadhyaya* of the same institution.²⁹ In the meantime the British education policy also got its desired pace. The new system earned the respects of the general population. KamaldevGossain realized the tune of changing situation immediately responded by establishing a high school there and the people honoured him by naming it as Kamaldev Institution which was later known as “AuniatiKamaldev High School”. This was the first time in the history of the *Satra* that a *satradhikar* took initiative in spending money from the *satra* treasury for establishing an English high school.³⁰ The institution is still there, standing as a witness of many historical events of the valley. The interest amount of the Fund was spent annually in the purchase of two gold medal each to be called “AuniatiGoswami Memorial Medal”, one to be awarded to a student belonging to an Assamese family and reading in one of the Assam Valley school, who obtain the highest number of marks in Sanskrit at the Entrance Examination, and the other to the student being in the first class of an Assam Valley high school who writes the best essay in Assamese on a given subject. On the one side of each of the medals there should be inscribed “AuniatiGoswami Memorial Medal”, on the other side there should be the following inscription – ‘Awarded to Sri ——— for proficiency in Sanskrit/Assamese at the Entrance Examination of 19—’.³¹ In this regard we must state the role of the *hatis* of the *satra*. Surrounding the Kirtanghar every *satra* had three to four rows of *hati*.³² These *hatis*, apart from their normal religious works, were converted into the training camp of different handicrafts. People of the nearby villages came to the *hatito* learn various craft and then started a journey of life on their own. Even during the British rule when the indigenous industries were facing tough competition with the imported foreign goods the *satras* invested their capital for the survival of the traditional crafts.³³

The discussion made above brings to light the fact that the Neo-Vaishnavite *Satras* of Assam, being a religious institution had profound potentialities. They were the treasure house of knowledge and acted as the agent of spreading education in the state. Thus the Neo-Vaishnavite *satras* can be considered as an institution of man making and nation building in the medieval times and continued the legacy till the British rule.

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Turning Paddy Fields Into Runways Aranmula Airport: An Ecological Disaster In The Making

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Abstract

“Human history is, as a whole, precisely such a patchwork of prudence and profligacy, of sustainable and exhaustive resource use. In contemporary India the instances of profligacy outnumber those of prudence.”¹

Introduction- The historical background of ecology can be traced back to the pre-historic man who utilised environment as knowledge, for food, shelter, medicine etc. Now Ecology lies at the heart of major global environmental issues like pollution, global warming, ground water depletion etc.² During the 1st half of the 20th century studies in Ecology revealed how anthropogenic activities disrupted the natural ecological processes and how it led to the degradation of environment, bringing untold sufferings to all - both flora and fauna. To find a solution to the catastrophic scale of consequences due to the unmindful exploitation of natural resources in the name of development is a great challenge to our intellect and wisdom.

This paper seeks to analyse the relation between environment and development through an example of an on-going issue in a small heritage village of Aranmula in Pathanamthitta district in Kerala, where a developmental project in the name of a Private International airport was announced. The natives of the place with the help of the environmentalists are protesting against the project because, if implemented, it would turn out to be a great danger to the environment and the lives of countless of men and women. Aranmula is a place which has both cultural and agricultural heritage.

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Aranmula-Its Cultural Importance- Aranmula is a famous temple village in Pathanamthitta district in Kerala and is famous for the Parthasarathy (Lord Krishna) temple. It has an historical heritage of 1500 years and is one among the 108 Vishnu temples which existed all over India. Aranmula is one of the two heritage villages of south India selected by the central government. It is also one of the two villages in Kerala which is selected by the UNDP for village development for which they provided Rs 7 million.³ Aranmula is also included in the list of UNESCO as one among the four heritage villages in India.⁴ Aranmula is famous for the Aranmula vallam kali (boat race), snake boat building, art and crafts etc. It also boards the master craftsmen who make the traditional polished metal mirrors called the Aranmula Kannadi.⁵

Origin of The Problem- It is at this cultural and heritage site that a developmental project of a private international airport was announced. It is proposed to build by a Chennai based business group known as KGS Aranmula Airport Ltd in an area extending Aranmula, Kidangannoor, and Mallapuzhasseri villages in Kozhencherry Thaluk, Pathanamthitta district.⁶ The idea of an airport in this area was originally put forward by Mr Abraham Kalamannil, Chairman of the Mt Zion engineering group, kadammanitta. Initially he planned to have only an airstrip to cater for the needs of the aeronautical engineering department of his college. He bought a large swath of paddy fields and began to fill it by razing down the nearby hill. The local people began to realise the adverse impact inflicted on the environment and their livelihood by the airport project. So they started agitations against it. Recognising that the project is impractical on the face of public distrust, he left the project half way and sold the entire wetland he bought to the KGS group. Using on their high influence in the government and ignoring of public protest, KGS decided to go ahead with their project. If implemented it would be the fifth international airport in Kerala. This airport is planned to be built on about 500 acres of land as per the EIA report, but in the website of KGS Aranmula it is given as 700 acres. The total cost estimated is Rs. 20 billion.⁷ The company is planning to have a special economic zone, a multispecialty hospital, a shopping mall, a luxury hotel and an international school within the airport complex.

The very problem lies in the fact that the proposed site is not suitable for an airport, as it is an ecologically fragile area of wetland. Out of the 700/500 acres of land needed for the airport 400 acres are paddy fields and wetlands. The KGS had grabbed the land on the false notion that the land was not cultivated for the past 10 years. If we analyse the history of how cultivation became impossible here, we can attribute it to a small scale development that happened in this region. This geographical region consisting of 1200 acres of Puncha (marsh) and 1700 acres of Paddy fields had been cultivated till 2000. Gradually cultivation became impossible because of the blockade of the Valiathode during the construction of Nalkallic Bridge over it on the Aranmula –Kulanada road which flooded the Paddy Field and destroyed the cultivation. Further the flooding of the Puncha was caused by the blockade of the Kozhithode, when Kozhipalam was constructed over it in 2005

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on Aranmula Chenganoor road.⁸ This shows how vital both Kozhithode and Valiathode are for the natural irrigation and natural drainage system of this region.

In the case of Airport also the runway is being constructed over the Karimaramthode a part of the Kozhithode. If such small developments in the region can topple the century's long agricultural tradition, the airport can cause irreparable damage to the ecosystem, biodiversity and the people.⁹ The Kerala State Bio Diversity board warned the government of water scarcity and flooding in areas neighbouring the project site if paddy fields and water bodies are converted for the construction of the airport. Here I can cite an example of the SAHAR airport (Now the Chatrapathi Shivaji International Airport) Mumbai. An expert study conducted by Hrishikesh Samanth who is the head of the Geology department at St. Xavier's College blames forcible diversion of the Mithi River Channel for perennial flooding. During the early 1970's Boeing 747 entered India. This created a need for extending the second runway of the airport. However since the Mithi River's wide channel was flowing there, the authorities reclaimed large parts of the channel and forced it to flow under the runways. This makes the river flood substantially, as was seen during the massive floods of July 2005.¹⁰

Ecological Importance of The Region- If we analyse the region from the ecological point of view we can see that it is an ecologically fragile region. It feeds the river Pampa and also provides life giving water. The wet lands around the area are unique and were a breeding ground for a large number of diverse flora and fauna. On the onset of Monsoon in June when the water began draining into river Pampa, several species of fish migrate upstream from the river through the canal to the water logged paddy fields for breeding. The Wetlands act as ground for egg laying, hatchery, and nursery.¹¹ In September when the activities for Pancha initiates, they migrate down into river Pampa which acts as a feeding ground. At present on the whole 212 species of plants, 60 species of fishes and about 80 species of birds are found in the area. Reclamation of these wet lands would deprive the fish of their breeding grounds, and could lead to biodiversity loss and water shortage.¹²

Importance Paddy Fields- Even though paddy cultivation has reduced to a large extent, this lowland serves as natural flood control in the area whenever the river Pampa overflows reducing the impacts of flood on the local population and their lives considerably.¹³ If the 400 acres of paddy fields are filled or converted, it will check the flow of water to 3500 acres of lands around.¹⁴ Even if no cultivation is made and if the paddy fields are left as such, their ecological services go unhindered. It acts as a permanent source of drinking water by supplying it to the wells and ponds of the entire region.¹⁵ These wetlands and paddy fields serve as reservoirs and functions as natural irrigation system.

The contrast lies in the fact that when the government of Kerala is encouraging the destruction of paddy fields and wetland in the name of development, while most of the nations are realising the importance of paddy fields and its role in replenishing ground water reserves and trying to create more wetland fields to solve water problems. Some examples are given below.

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Kumamoto City In Japan- The city of Kumamoto in Japan once used to be called as the city of Forest. But with the rapid urbanisation during the early 1970's the amount of ground water that percolates decreased while the use of water has increased. She does not have alternative sources for ground water. The decline in ground water recharge levels from paddy fields due to conversion of paddy fields into dry fields has accelerated the fall in ground water levels which made an acute water shortage in the city. Many researches were conducted to retain the level of ground water which finally revealed that the ground water recharge depends on the farm land and the forests.

In order to maintain the recharge from paddy fields Kumamoto city started a flooding project with the cooperation of the council for sustainable water use in agriculture. The project provides subsidies to encourage farmers to flood their converted paddy fields with water from Shirakava River. The Flooding is effective not only to recharge ground water levels, but also to limit negative effects of weeds, insect borne diseases, and continuous cropping troubles.¹⁶

Similarly on-going researches about paddy fields in Taipei reveal that they help to regulate flood water and replenish ground water.

Many social and environmental organisations are leading an agitation against the airport project saying that it would destroy many of the characteristics that qualify Aranmula as heritage village. Prominent personalities like Justice V R Krishna Iyer, V M Sudheeran, and Poet Sugathakumari have come out to support the agitation against the project. Many argue that estates and plantations with expired leases were available in Chandanapally, Kodumon, Perunadu, Lahai and Cheruvally regions located in Pathanamthittawhich could be used for the project.¹⁷ Studies states that the K G S group wanted to construct an airport city that requires more than 3000 acres of land and that such a large project would be detrimental to the environment and ecology of Aranmula. Approximately 3000 families will have to be dislocated.¹⁸

The AAI report clearly states that there is no urgent requirement to construct a green field international airport at this juncture as the requirements of the international passengers are well catered to by the existing airports.¹⁹ The Government of India's guidelines for the green field airport specify that it should be normally 150km from any existing airport. The distance to Aranmula from both the Thiruvananthapuram international airport and the Cochin international airport is just 96km air distance. And by road from Thiruvananthapuram to Aranmula is about 125km and Cochin airport even less than 104km.²⁰ The report of the parliamentary standing committee on transport tourism and culture noted that the proposed Aranmula airport is violating the principles of 150 km distance rule and the saturation of the nearby existing airport. The committee, therefore, recommends that the proposal for construction of Aranmula Airport may be reconsidered by the Government.²¹

If we trace the historical background of such kinds of unsustainable development we can attribute the legacy to our colonial masters. This can be summed up in the words of Madhav Gadgil and Ramachandra Guha: "*British Imperialism*

could not wipe out the population of India –but it did certainly disrupt, perhaps irrevocably, the ecological and cultural fabric of its society. And after it formally left the Indian shores, the tasks it has left unfinished were enthusiastically taken up by the incoming nationalist elites, whose unswerving commitment to a resource intensive pattern of industrialization has only intensified the process of ecological and social disturbance initiated by the British.”²²

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Princes, Peasants And The British Colonial Rule:

A Study of The Bijolia Movement In The State of Mewar

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Abstract

The policy of colonial government held the whole of India under its control in two forms- direct and indirect control. Native Indian princes administered the indirect rule for British imperial power as their states were ruled by them but they themselves were under the British protection. This research paper, which traces the peasant movement in Bijolia, a jagir of Mewar state, tries to present the autocratic approach of the native rulers which was not due to the presence of the British power as their protector instead the native rulers were themselves autocrats because even when the British Indian Government advised them to exercise lenient methods to solve the issue they adhered to their own suppressive policy.

Key words: *Autocratic Thikana Begar Greivances Agitation Tyrant Resident Mahakma –Khas Satyagraha Panchayat Charkha Movement Agreement*

The autocratic rulers all over the world had same set of rules regarding ruling their subjects. Their ways and attitude towards their subjects was solely depended on their wills. These Indian states, which were earlier solely responsible for their rule, good or bad, now had an accomplice in their administration. Though the British imperial rule held the Indian states indirectly providing the native princes the role of the ruler, the British colonial power always took the note of the administration of the native princes. Thus the autocracies of the native rulers were

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accredited to the British colonial power making the princes exempt from any charge of responsibility of their attitude on them.¹

The Indian states which were protected by the British imperial power, were divided into groups which were called Residencies and Agencies for the convenience of administration.² Among these Agencies, one of the largest Agencies was the Rajputana Agency which covered eighteen states. Mewar was one of the oldest and prestigious states in Rajputana.³ The administration of Mewar, ruled by one of the reputed clan of Rajputs was not flawless. The state was divided into *thikanas* or *jagirs* for the better governance. These were administered by the *thikanadars* appointed by the authorities. Bijolia was a *jagir* of the Udaipur under its administration.⁴

The people of Bijolia were suffering under the harsh administration. The state was extracting inequitable taxes and heavy land revenue from the people of the *jagir*.⁵ Apart from it, people were protesting against the forced labour or *begar* and acts of injustice done by the state authorities. The situation in the *jagir* of Bijolia worsened in 1913. People of the *jagir* started an agitation under the leadership of a *sadhu* named Sita Ram for redress of their grievances which were otherwise unheard. They refused to plough the land and thus made the state authorities unable to realise any revenue from the area.⁶ The state remained adamant in exercising its autocratic policies. Later the Bijolia movement found another able leader in the form of Bijai Singh Pathik who led the movement to the next level. Bijai Singh Pathik whose real name was Bhoop Singh was an absconding militant from the British Indian territory. Before coming to Rajputana, he was involved in militant activities for which he had been imprisoned in the Todgarh jail along with Mohan Singh and Gopal Singh.⁷ In the course of searching a safe place for himself, Bijai Singh Pathik stayed in the state of Mewar. As the Colonial Government was looking out for him, he had to shift to different places to avoid his arrest. In these circumstances, he reached a village named *Ochri* where he came in the contact of the peasant agitators of Bijolia and became their sympathiser.⁸ Perturbed by the miserable condition of the peasantry, he decided to strengthen their movement. He secretly started to work for this cause of the peasants and organised a *sewa samiti* to infuse spirit in the peasants.⁹

Since 1913 the Bijolia movement was going on but the state seemed in no intention to solve the problem. In fact during the First World War, which began in 1914, the state extracted the revenue and the war fund for providing assistance to the British imperial power. Although Pathik had guided the peasants to refuse to pay the revenue which they adhered to but the state of Mewar collected revenue by the use of force of police. Pathik advised the peasantry to refuse to pay the revenue which did the same.

Though Pathik moved out of the borders of Mewar but could not remain aloof from the grievances of the peasants of the Bijolia. He chalked out strategy for the redress of the grievances of the people. He asked them to flood the *Mahakama Khas* of Mewar with the petitions against the oppressive taxes and revenue¹⁰ and

thus try to compel the ruler to find out a solution of their problem. Despite all the efforts by the people, the state paid no heed to their problems.

Interestingly, the Bijolia movement also discloses a reality regarding the so called helpless condition of the Indian princes often cited as the hindrance for not delivering justice to the native people. The Resident stated that this kind of disorder was there because the people had been much oppressed.¹¹ Apparently, the British authorities were also not approving the stern stand of the Mewar state with their people.

Likewise, the second instance, regarding the trial of the active leader of Bijolia movement, Bijai Singh Pathik, also was an example of the autocratic attitude of the native princes which had nothing to do with the protection provided by the British colonial power. He was under trial from July 1924. Although the Resident had ordered the arrest of Pathik after which he left the state of Mewar but when his trial took considerable period of time, the Political Department had to intervene and it asked about the progress of the trial of Pathik. In February 1925, the Mewar authorities informed the Government of India about the reasons for the delay in passing the judgement on Pathik. Later in July 1925, the Mewar state authority, *Mahakma Khas*, furnished the details of the case of Pathik along with the information of the judgement passed in which he was sentenced three and a half years of imprisonment.¹² It showed the autocratic attitude of the native ruler who acted on his own wish in tackling the problem of the peasant movement by arresting its leader on another charges and keeping him at secret places whereas the British authorities in British India, followed the judicial process systematically.

The Bijolia movement continued for almost eight years despite any direct leadership as Pathik had to leave the state of Mewar because the state authorities were after him. The state authorities tried to suppress the movement by resorting to oppressive methods but the people faced the hardships and the atrocities of the state authorities. The state authority even open fired on the unarmed peasants to compel them to give up their movement which they had done in other discontented areas of Mewar also.¹³ Eventually, in 1922, the *thikana* authorities reached to an agreement with the peasants which provided some concessions in revenue and other taxes imposed on them.¹⁴

But the irony of Bijolia movement, going on in a native state, ruled by a native prince, was that it did not end there. Once again in 1927, the Rao of Bijolia increased the revenue and taxes. It was an obvious violation of the agreement of 1922. At this time, the people of Bijolia resorted to the peaceful weapon of opposition introduced by Mahatma Gandhi, the *satyagraha*. The native state showed no different attitude than the British Colonial power in dealing with the situation as they tried to crush the peaceful *satyagraha* by the peasants through force. The *thikana* authorities treated the peasants with cruelty. Pathik was out of prison by this time but the state of Mewar had prohibited his entry in the state. As a result, Hari Bhau Upadacharya was sent to Mewar to settle the problem. An agreement was discussed according to which the peasants agreed to pay the arrears and the *thikana* authorities agreed to abolish all the other extra taxes imposed on them. But due to some

reasons, this agreement failed to provide a final solution to this aggravated issue.¹⁵

As the settlement reached actually nowhere, the peasants went a step ahead and took the charge of the administration in their own hands. They formed their *panchayats*, began *charkha* movement, plied the *karghas* and started small industries and became self-reliant. When the state authorities failed to pacify the people, they eventually called a conference in 1929 to end this problem. In this conference the representatives of British Indian Government, the representatives of landlords, the representatives of state of Mewar and the representatives of the people of the *thikana* Bijolia participated. Ultimately the conference reached to a solution that "the small 'lags' shall not be paid and *begar* shall not be extorted except in the case of the state chief to which the people agreed."¹⁶

Conclusion- The state of Mewar was a prestigious princely state of India which ruled its people according to the wish of the ruler. The people were suffering under the autocratic rule. The state authorities, by levying large taxes on peasants, made them the beast of burdens. Eventually the peasants of Bijolia rose against the state authorities for redress of their grievances. They agitated, petitioned and resorted to the constitutional methods for solving their problem. Thus the movement of Bijolia which began in 1913 remained unable to reach its final solution even in 1932. As far as the role of British imperial power held responsible for the autocratic attitude of Indian states are concerned, the Bijolia movement presents a different picture. Thus it shows that the Indian native princes were not that helpless in providing good governance to their people due to British pressure in fact they themselves were following the same old ways of autocratic rule.

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Ryotwari System In Madras Presidency: A Pathway To Societal Progress

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Abstract

The Ryotwari System was a land tenure system introduced by the East India Company in the Madras Presidency. The authorities of the East India Company had a clear motive in trade and commerce. Revenue was an important aspect that the government was concerned about. The government tried many systems to ensure that the revenue was derived without any interruption. Various systems of land tenure existed in the Colonial Period. The Ryotwari System was introduced by the government mainly for securing land revenue. While the Ryotwari System secured land revenue for the government, it also resulted in societal progress that assisted the common man. This paper discusses the ways in which Ryotwari System influenced the lives of the local inhabitants in the Madras Presidency.

Essence of the Ryotwari System

The Ryotwari System was unlike other land tenure systems. The essence of the Ryotwari System lies in the fact that it was a direct settlement between the Ryots (cultivators) and the State. No middleman was required as in the case of Zamindari or Village lease system. The Ryotwari System put an end to the exploitative intermediaries as in the case of Zamindari system and a direct contact with the government and the cultivator was established. The origin of the Ryotwari System is attributed to Colonel Alexander Read, and Sir Thomas Munro his assistant officer.¹

Colonel Alexander Read was the Collector of the Baramahal region that included Krishnagiri and Salem Districts in the Madras Presidency. He introduced

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the Ryotwari System in Baramahal in 1792. But it was Sir Thomas Munro who is called the father of Ryotwari System due to his immense contribution to this system.

The objective of the Ryotwari System was to fix a defined tax in money on each field, be it wet land, dry land or garden land, and to fix the tax on the soil instead of the crop. 'The grand difference between this system and the Zamindari settlement, was that engagements for the revenue were entered into by the Government directly with each individual ryot, instead of with an intermediate hereditary Zamindar, and that the assessment was a maximum rent fixed on each field, and liable to remission annually instead of a fixed invariable revenue.'² The ryot, under this system had the power to 'alienate the land by lease, mortgage or sale, the only stipulation was that he had to formally register all such alienation with the Collector.'³ The Ryotwari System also rendered the ryots independent from heads of the village that extorted huge sums from the cultivators over and above the government share and exploited them.⁴ The system reduced the social status of people like the village headmen by removing them as intermediaries between the government and the ryots. The Ryotwari System made an attempt to make the society equal by converting lakhs of landless labourers as landowners. Individual patta, in the presence of the collectors were issued to the ryots for creating confidence among the cultivators.

Sense of Individualism- Ryotwari System imparted a sense of individualism among the ryots. Colonel Read wanted the ryots to realize the idea of 'their individual importance'. Under the administration of Read in Baramahal the Superintendent and his assistants were easily accessible to the ryots and this gave them a definite confidence and helped to raise their morale.⁵ From the report of the Head Assistant Collector of Cuddapah, it is evident that the Ryotwari System recognized the people as individual and conferred some rights and duties upon them which they formerly did not have.⁶

Increased Self-Esteem

The Ryotwari System boosted the confidence of the ryots. The ryots themselves considered it a pride to have direct contact with the British Administrators and had great faith in them than the local leaders. In 1805, Munro, from his wide experience, remarked that the ryot had a certain degree of pride in being a government tenant. He thought that it added to his consequence and he felt it rendered him more independent.⁷ The Collector of South Arcot in 1822 reported that he believed the ryots derived greater satisfaction in having direct engagement with the Government than to be a subject to the oppression and caprice of a renter.⁸ They were in appreciation of the freedom they enjoyed under the new dispensation. The ryots welcomed the freedom of relinquishing or retaining their land and of transferring themselves and their stock to whatever place they desired.

Peace and Tranquility- The Ryotwari System not only improved the status of the natives in the society but also established peace and tranquility in the region. The administrative system contributed by the Ryotwari System had a strong hold

over the people and the country. The introduction of the Ryotwari System in newly conquered territories tended to promote tranquillity. The peace of South Canara from the time of its transfer to the British hands was attributed to the tenure of landed property and to the moderation of the government to land revenue system exercised.⁹ The ryots contentment in the system established peace in the society. It can be seen that in spite of the diversity in customs and manners, attitudes and aspirations, religious beliefs and practices of the people belonging to various sections of the society, the Ryotwari System established a life of social harmony, religious amity and political stability in the Madras Presidency.

Commercialization of Agriculture- Commercialization of agriculture was encouraged by the Ryotwari System and peasants started to cultivate crops such as indigo, sugarcane, cotton, oilseeds, pepper, tobacco, coffee and tea. Since there was an increase in the produce they were able to sell their produce to outside markets. This enabled the ryots to realize a greater amount for their produce and gave them an opportunity to examine their own potential in the growth of the village economy.¹⁰ The living condition of the ryots improved a lot. Commercial crops were raised for paying high assessment for clearing debts and for purchasing articles, such as cloth etc.¹¹ Thus, it improved the general life style of the peasants. Commercial crops paved way for increased trading activities.

Promotion of Education- When the East India Company took over the rule of administration of the Madras Presidency, the Christian missionaries started some educational institutions. The company gave financial aid to the Missionary schools hoping that their educational efforts would help in mutual understanding between the people and the company.¹² The company insisted on knowledge of mathematics, especially, arithmetic, as an indispensable qualification of a person to become a clerk or an accountant. Likewise, a person was expected to know several scripts, particulars of the calendar, and the history of the former rulers of the company in order to get into the services of the government.¹³

Sir Thomas Munro evinced much interest in the development of education of the local inhabitants. On 2nd July 1822, the Government instructed the Board of Revenue to take a stock of schools in the Presidency and the Board in its reply intimated the government that there were 12,498 schools in the Presidency and 1,88,000 out of twelve million population attended schools.¹⁴

Under the recommendations of the committee of the Madras School Book Society dated 25th October, 1824, the Government wanted to establish education schools for teachers to produce quality teachers. Munro proposed schools, in each Collectorate and also fixed the salaries of the teachers.¹⁵ This resulted in the government incurring an annual expenditure of Rs.40,000. Munro argued that the expenditure the government may incur on education would be aptly repaid by the improvement of the country, for the general diffusion of knowledge and by the growing prosperity of the people.¹⁶ It is evident that Munro showed concern over the well being of the people and helped in the development of education under the Ryotwari administration.

Appointment of Local People -The Ryotwari System enhanced the social status of the local people by offering them many appointments in the Ryotwari administration. The government understood that the Ryotwari System could be successfully implemented only if the local people who have an understanding of the land are employed in the land revenue administration. Munro insisted on the advantage of the Board of Revenue having such an office of native assistants by citing the expert knowledge, advice and guidance which native officers could offer.¹⁷

As early as 1809 the Court of Directors realized that natives must be employed in the execution of the Ryotwari System.¹⁸ Munro noted with satisfaction that the Court of Directors had authorized the employment of the natives on higher salaries and in more important offices. Munro advocating the appointment and promotion of the natives in high office ascertained that "it would be as much as for our own advantages as for their, it would tend both to the economy and efficiency of the administration of public affairs."¹⁹ Munro continued that, every time a native is raised to a higher position than he had before, a new impulse would be given to the whole establishment, the one attaining the higher office will excite emulation among those who held the inferior ones and improve the whole.²⁰ By 1832 when in Madras Presidency the Ryotwari System had become universal except for a few Zamindari tracts, native officers were found in public employment in the revenue department in large number than they had been before.²¹ This shows that the Ryotwari System increased the employability of the local inhabitants in the land revenue administration that improved their status.

Conclusion- The Ryotwari System enabled the ryots to have a direct settlement with the government and reduced the interference of the intermediaries. This method inculcated a sense of individuality and helped in the enhancement of self-esteem among the ryots of the Madras Presidency. This system improved the social status of thousands of natives by providing them employment in the Ryotwari revenue administration. The Ryotwari System encouraged the ryots in the cultivation of valuable cash crops such as indigo, sugarcane, cotton, tobacco that fetched the ryots good money which in turn improved their social status. Thus it can be said that the Ryotwari System assisted the common man, influenced the lives of the local inhabitants in the Madras Presidency and helped in societal progress.

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Intellectual of Princely Mysore State H.V.Nanjundaiah

*T.Raju

Abstract

An attempt is made in this paper to explain about H.V.Nanjundaiah, Intellectual of princely Mysore. Hebbalu Velpanur Nanjundaiah one of the intellectuals of Mysore rose from poverty to power by dint of hard work and merit. He appeared like a progressive man to the orthodox and Vice-versa. He served in different departments including the Revenue, Judicial, and educational departments.

In 1905, he was secretary to the Government of Mysore.¹ He had every chance to become the Dewan of Mysore and the newspapers also justified the same. 'The best man for the dewanhip of Mysore is Mr. Nanjundaiah. A better man cannot be had either in Mysore or outside. With Mr. Nanjundaiah, as Dewan and Sir. M.V. as chief engineer this state is bound to advance by leaps and bounds.'² The Indian patriot wrote, "H.V. Nanjundaiah will be our Dewan. For we expect much of him not that we love and respect Mr. Ananda Row, and Puttanna Chetty less but we love and respect Mr. Nanjundaiah more"³ D.V. Gundappa justifies the selections of Visvesvaraya while writing forward to the Biography of 'H.V. Nanjundaiah' that "the Maharaja had come to feel the need for the office of Diwan of a man having clear insight and sympathy for the economic ethos of modern world developments".⁴ But, It made no Nanjundaiah, either in his personal attitude towards Visvesvaraya or in his work as a public servant. Though, he missed the position of Dewanhip, he became the first Vice-chancellor of the Mysore University, and the first president of Kannada Sahitya Parishat and Indian Science Congress. He took considerable interest as the vice-President of the Mythic Society, which is located in the Daly memorial Hall, Bangalore.⁵ 'He received the award Companion of the Indian Empire⁶, from the British government and Raja mantra Praveen from the Maharaja

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of Mysore. He was the examiner for M.L. Degree examination of Calcutta University. He was present at both the Delhi Durbars.⁷ [He presided at the II co-operative conference in Mysore held on 14-10-1912 and also the judicial conference'. One notable event in connection with Judicial Administration of the state was the judicial conference held at Mysore in June for the purpose of discussing questions of importance relating to the administration of justice.⁸ In spite of possessing all these important positions his mind was not perturbed. "Mr. Nanjundaiah was a man of simple life and of affable manners. Neither the sweets of office nor the great power which high position vested in him ever turned his head. Through all fortunes he possessed the same equable and philosophic frame of mind. He moved freely with all classes of people and was always known for doing a good turn whenever there was an opportunity for him to do so".⁹ He got his M.A. degree in 1885 and M.L. 1893. He was one of the favourite pupils of the veteran educationalist of southern India, Dr. Miller and had letter correspondence with that man even after his studies. He was especially distinguished himself in English and Philosophy. He was encouraged by Ranga Charlu and appointed by Sheshadri Iyer. H.V. Nanjundaiah served the state for more than a quarter century. His career may be taken to have practically, begun when he enrolled himself as an advocate of the Mysore Court and settled for practice at Mysore. His talents soon attracted the notice of Sir Sheshadri Iyer and appointed him as the Munsiff of Nanjanagud. In the initial stages it was very difficult for him to get an appointment, as he was a graduate and 'they were regarded as 'intruders' in all the offices where the posts were reserved for non-graduates except in the Registration department at Madras. Though, he was successful in getting a job at Kollegal, he left it with in a short period. He took up ministerial place in Madras Accountant general Office, which was another haven for graduates. There, he was neither satisfied with the work nor with the pay.¹⁰ Later he began to serve in the judicial line and became Munsiff at Nanjanagud in Jan-1885.¹¹ The Mysore Government directed him to resume charge of the Sub judge's court Bangalore on 13th of 1892 and to submit the report of the work done by him when employed on special duty in Kolar district.¹² He served as a session Judge, a puisne Judge of the of chief court. He was Assistant Commissioner at Hassan, Mysore and Shimoga. In 1909, he entered upon his duties as 2nd Councillor on 2nd April – 1909. He was appointed as the Chief Judge on 16th – December-1913, as the Chief Judge in addition to his own duties as first Councillor. The title of C.I.E. was conferred on H.V. Nanjundaiah, First Member of the Council.¹³

Nanjundaiah was a great Scholar and was the author of a number of books. He was well versed in Kannada, English, Sanskrit and French Language. His study of literature was extensive. A novel in English written by him was highly commended by Sir. William – Lee Warner who read it in manuscript though it could not be published in England on account of the unfamiliar Indian Colouring it had to Englishmen".¹⁴ He derived greatest satisfaction by reading a book. D.V. Gundappa said "Nanjundaiah has deep knowledge in literature. He knew different forms of Kannada literature like Kavya, Nataka, Story, and Novels.¹⁵ It was a colonial period,

naturally, English dominated, only those who learnt English were regarded as educated. He used to read Bacon, Carlyle and Tennyson. D.V. Gundappa said English was used by Nanjundaiah like Native Language. He translated a number of poems composed by Victor Hugo the French Writer. In 1912, when he lost his son, he expressed his grief through translating a poem of a French Writer namely, Victor Hugo, to English language namely, 'Tears in night' and he dedicated this collection to him.¹⁶ He used simple and beautiful language. He used to write several articles for English Newspapers and Madras Christian College Magazine. For instance "A Hindu View of Religion and Education."¹⁷ Nanjundaiah was a great lover of Kannada language and wrote several books in Kannada. For instance, "Vyavahara Dipika" about Law. After this, new rules came into existence in Mysore. So, he wrote Vyavahara Dharma Shastra. Probably, he was the first person to write about Law in Kannada. In 1890, he dedicated Vyavahara Deepika to Chama raja Wodeyar X, which deals with the construction of Laws and Judgements. In 1912 Vyavahara Dharma Shastra to Krishna Raja Wodeyar IV. "He possessed a large degree of versatility of intellect and catholicity of taste. His authorship extending to Books on Law, Books on Political Economy Novels and translations from the French".¹⁸

Nanjundaiah wrote articles on the constitutional reforms of India. Reviewing this pamphlet an article handed. "An Indian on Reforms" had appeared in a paper and it was stated "Mr. Nanjundaiah has written a thoughtful essay on the subject of constitutional reforms in India".¹⁹ He wrote a small book called Anglo-Indian Empire in 1915. He wrote Lekhya Bodhini in 1915. In this work he explains about different types of Letter writing. H.V. Nanjundaiah, not only, contributed to the field of History, Economics, Political science, and Law but also on Social aspects of man's life. Sir, Herbert Risely, commenced the ethnographic survey of the Indian Empire including Indian States. The superintendent appointed for the province carried on the Survey and states with a view to investigate and record the customs and manners of the tribes and castes in their respective areas, primarily for the benefit of the administrative officers of government and general readers. He also published a number of [34] monographs on various communities inhabiting in Mysore having been entrusted with the Ethnographical Survey of the State. But unfortunately he cut off from his labour of love, when a large part of the survey was still in progress, so' it was continued by L.K. Anantha Krishna Iyer.²⁰ In History, he wrote a book called "The Anglo Indian Empire" "A Mysore Statesman 'n Study".

H.V. Nanjundaiah was not against the British rule. He wanted to maintain cordial relationship with the British and of course, at that time in colonial regime, it was a matter a necessity. Probably, he considered the activities against the British as just different stages in the political history. He did not expect such activities would bring revolutionary changes like Independence to India. As the administration of Mysore, did not pave the way for nationalist movement, it had no repercussion in the province.

Philanthropic Activities- H.V. Nanjundaiah was also known for his philanthropic activities. For the upliftment of the Harijans he started a boarding school, Hostel and craft classes. He granted more than fifteen thousand rupees. He took great interest in the educational development of women. He also established widow home. When he was the 1st councilor was instrumental in starting a medical school in the state. He took considerable interest in the welfare and betterment of the Brahmin Community, which was facing difficulty days on account of poverty and other circumstances. He was one of the founders of 'Brahmanas Vidya Sahaya Sangha'.

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Salt Satyagraha Movement In Princely Mysore

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Abstract

An attempt is made in this article to explain about Salt Satyagraha Movement in princely Mysore which took place in the year 1930. Salt Satyagraha Movement was the big step in the History of freedom struggle. If the country gave Mysore a rude shade regarding the real nature of the alien government and created unprecedented discount and strengthened the congress as a national organization. The Satyagraha Movement of 1930 carried the nation another great stride forward on the road of freedom Movement in princely Mysore.

Key Words-Swadeshi, Patriotism, Agitation, Karmaveera, Karnataka, Kesari

Introduction

After the suspension of the non-cooperation movement the Salt Satyagraha was the big step in the History of freedom struggle. If the country gave Mysore a rude shade regarding the real nature of the alien government and created unprecedented discount and strengthened the congress as a national organization the Satyagraha movement of 1930 carried the nation another great stride forward on the road to freedom.

The Essence of Satyagraha

The Satyagraha means to

1. hold on to truth without violence.¹
2. blunt the oppressor's weapons by self-suffering, without will.²
3. strengthen the cause for which the suffering was under taken means³ upholding the truth.⁴

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As regards this resolution of Gandhi in Karnataka also the leaders who could bring about the truth were Karnad Sadashiva Rao, Gangadhara Rao Deshpande, T.S.Nayak, Paramna Hosamani, R.R.Diwakar, Hanumath Rao Kowjalagi, Dr. Hardiker.

The committee chose ANKOLA on the sea coast in North Canara. The same committee with Tekuru Subramanya and Shankara Rao Gulavdi was constituted into the Kasnataka Satyagraha Mandal to guide the campaign. The Hindustani Seva Dal organized by Dr. Hardiker mustered all its volunteers strength. Intensive propaganda.⁵ was under taken in all districts and people were organized into camps. The leaders under took a Tadayatra' in all rural areas and this was very much liked by the masses. The people joined with the leaders to organize protests to contradict the views of the colonial and states opinions.

The Course of The Movement

1. Three different batches of Satyagraha from Hubli, Belguam and Mysore covered at Ankola.⁶
2. M.P.Nadakarni was the first Satyagraha who prepared the contrabandsalt from the sea water amidst scenes of cheer and enthusiasm.⁷
3. Diwakar who was then president of K.P.C.C Hardiker and others continued the campaign.⁸
4. The campaign became popular assumed the mass proportion
5. The prominent leaders were arrested
6. This was followed by a breach of forest laws.
7. Picketing in front of the government offices started.
8. The movement spread like wild fire and many areas were covered and it became a popular movement within a span of six months.
9. The Police became alert and arrested many people
10. The destruction of forests, government graze grounds and the burning of sandalwood trees became popular.
11. The cows and cattle were let loose in graze grounds.

Activities under taken in Satyagraha

Various other activities were under taken to promote Satyagraha

1. Prabhat pheries were taken out⁹
2. Census registration was boycotted¹⁰
3. The pamphlets and small handbills were issued.¹¹
4. Volunteer camps were organized.¹²

The Swadeshi Movement

The Swadeshi aspect of the Salt Campaign gained popularity.

1. Boycott of the foreign goods.¹³
2. Popularizing the Khadi products.¹⁴

3. Creating awareness about Swadeshi goods.¹⁵
4. Creating the self-help.¹⁶
5. Implicating patriotism.¹⁷

The Salt Satyagraha prepared the journalists to come up with bold news items.¹⁸

No Tax Campaign-The villagers started the no tax agitation as a mark protest along with Salt Satyagraha.¹⁹ This was so popular that almost all villages in Karnataka participated in it. The rural fold joined hands together to support the congress leaders.

Leaders of No Tax Campaign : Bevuru Bhimarao, Subbarao, Nadakarni, Ramrao Basgodu, R.R.Diwakar, B.N.Dater, Narayanarao Joshi, Srinivasarao, Jamadars.B, Jamadars.B, Subbarao, Narayana Bhavikeri,

The Prominent Features of No Tax Campaign

1. The Village Patels Resigned
2. The Villagers Stopped Transactions With Government
3. Taxes Were With Held
4. The Village Panchayaths Stopped Fuctioning
5. Group Assemblies Were Held
6. Many Voluntary Organizations Started Camps

Thus, this was a right time for the congressmen to gain support for the national cause. Salt Satyagraha Movement was so popular in princely Mysore that almost all the villages in Karnataka participated in it.

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Banarasee Saree: A Delicate & Customary Outfit

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Abstract

The article as very clear by its name, BANARASEE SAREE: A DELICATE & CUSTOMARY OUTFIT clearly elaborates about one of the traditional dress cultures of India that had its origin from the cultural city, Banaras. Among various customary outfits of Indian women saree is considered to be the most traditional one. The explanation of Banarasee saree is noted to be very important while saree is being discussed here. The story behind the origin of Banarasee saree goes back in 17th century. The thorough point of the paper elaborates the story behind the birth of this dress culture in India. A brief sight will be helpful in understanding the very origin of Banarasee Saree.

Keynote: Delicate embroidery: Handmade delicate designs of leaves, flowers and other motifs with the use of silver thread.

Handlooms and Power looms: Hand units engaged in the designer work on Banarasee sarees are called Handlooms and Power units are also used in the design making on Banarasee saree nowadays.

The cuisine culture, the dress sense, way of living and enjoying life and many more surplus salient features adds to the cultural elements of the country. One of the most important among all that I would like to lightly touch here is the “*Customary Dress culture*” of Banaras. Women in India can easily be found wearing salwar suits, Lahnga choli, sarees and many other cultural dresses in their traditional intercourses. Among all saree is the most cultural and traditional apparel of Indian Women. So many identical references have been found about sarees in Ramayana and Mahabharata. Among all **Banarasee Saree** has its own sacred and religious value. Banarasi Saree is quiet varied than the other sarees in its weaving and

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fabrication process. Different than other sarees it is completely made up of silk while silk has its great sacred and religious values.

To know about the origin of Banarasi Saree in Banaras we will have to go way back to 17th century. Due to a devastating famine in the Gujarat state in 1603 the silk weavers had to leave their native place. Most of them migrated to Banaras and in order to earn their livelihood they started weaving various fabrics with silk here. The most important among these were sarees. This was the first step of the origin of Banarasi Saree. The work on these sarees was heavy and costly as compared to other sarees. Since then, the weaving of Banarasi Sarees with silk became a trend of Banaras.

Initially, weaving of Banarasi Sarees was purely based on handicrafts. However, this handicraft work happened to be later influenced by several contemporary rulers. During the Mughal Age weaving of Brocades with intricate designs of Gold and silver threads (Zari embroidery) was introduced which became the specialty of Banarasi Saree. This was the first time that silk made Banarasi Sarees adopted heavy embroidery with intricate designs. Banarasi Sarees now followed Mughal Age pattern such as intricate intertwining floral and foliate motifs, kalga and bel, a string of up-right leaves called jhalar at the outer edge of border. These characteristics later became the trend of Banarasi Saree. Other distinctive features of Banarasi Sarees are heavy gold work, compact weaving features, metallic visual effects and mina work.¹

Finally we can perceive that Banarasi Sarees are still beautiful blends of Indian designs and Persian motifs. The silk made Banarasi Sarees are quite heavy in weight and are full of heavy Gold and Silver work (intricate zari embroidery). Banarasi Sarees therefore have become the special outfit of Indian brides. Saree saga is particularly draped on marriages and very particular occasions.² With the passage of time Banarasi Saree work proceeded on the path of achieving excellence in its fabrication. With the penetration of British rule in India the saree work of Banaras got a new direction. British were highly fascinated by the finer fabrication of Banarasi Saree. The Government was so highly captivated by the excellent work on sarees that in order to encourage its work and design the British Government of India sent a sample of various silk designs to England in 1873.³ These samples were proved as the best example to be followed by the British manufacturers. They followed these designs on silk stoles and designer scarves. These work performed with the excellence made the products capable of being presented even to the foreign monarch and high dignitaries.⁴

These all initial work has become the core of Banarasi Saree work since then. The same Banarasi Saree trend is followed in Banaras even today. This has placed Banarasi saree on National and International level and today Banaras is very well known throughout the country and abroad for this unique handicraft. But there has been great downfall noted in the fabrication of Banarasi Saree in recent past. We should have a look over the factors that worked behind disgrace in Banarasi Saree work.

In Banaras, saree weaving developed as a type of cottage industry involving about 12 lakhs people not only from Banaras region but also nearby (Gorakhpur, Chandauli, Bhadohi, Jaunpur and Azamgarh). Over the years Banarasi silk handloom saree work was incurring huge losses. As Banarasi saree work is performed with silk, this finer quality of silk (mulberry silk) is imported from Bangalore, Kashmir, Bhagalpur and Malda. However; gradually this pure silk has been replaced by the synthetic silk, which is imported from Japan and Shanghai and is now used for the manufacturing of Banarasi Sarees and other silk products.⁵ Therefore a hard competition is coming from cheaper synthetic alternative to the silk.⁶ High import of cheap quality silk has greatly affected the same work too. Due to low and cheap quality of Banarasi Sarees, apparently there has been a great downfall in its demand as well. Another stiff competition is coming from zari embroidery on Banarasi Saree. Zari embroidery, which is the life and blood of Banarasi Saree was earlier performed with Gold and Silver thread. These threads were obtained by closely winding extreme fine gold and silver wire around a silver thread. However, the quality of zari embroidery could also not left be untouched by the double-dealing. The Gold and silver thread are now obtained by dipping copper thread into liquid of Gold and silver. This has greatly diminished the quality of zari work in fabricating Banarasi Saree.

The weaving of Banarasee Saree is a pure handicraft work performed with handlooms. Embroidery on Banarasi Saree with zari made of extremely fine silver and copper thread increases the cost of each saree. However Banarasi Saree industry is bearing an unfair competition from mechanized unit producing the Banarasi Saree at fast speed and cheap rate on power looms. Floral designs are the nervous system of Banaras brocade⁷ work of Banarasi Saree. Unfortunately, it is now losing its originality as in power looms fabrication is not possible with floral prints.

It is really unpleasant to learn that due to the replacement of handlooms by power looms, weavers undertaking the fabrication of Banarasi Saree are passing through extreme crisis from the past decade. Banaras that employed 7, 00,000 people in handloom a decade ago, now employ only 2, 50,000 people in this occupation. Their average earning per employee is hardly Rs.50-60 per day, which is not enough for their survival. Silk saree production is highly endangered during this period and it has lost its originality and quality to a large extent. However, the silk industry of Banaras is still surviving against all odds and the silk fabricated Banarasi Sarees are readily available as always.

There has been a great downfall in the saree industry of Banaras during this period. Banarasi Saree has lost its originality and quality to a large extent. Very strict and immediate steps are to be taken for the survival of the epic saree culture of the city. In 2007, nine organizations of Banaras took a hard initiative in order to preserve this old age hand skill product of Banaras. These organizations are:

1. *Banaras Bunker Samiti.*
2. Human Welfare Association (HWA).

3. Joint Director Industries (Eastern Zone).
4. Eastern UP Exporters Association (EUPEA).
5. Banaras Vastra Udyog Sangha.
6. Banaras Hanth Kargha Vikas Samiti.
7. Adarsh Silk Bunker Sakhari Samiti.
8. Director of Handlooms Textiles U.P.
9. Handlooms Fabric Marketing co-operative Fabrication.

There are a large number of Silk dyeing units in this sector using the chemical dyes for the dyeing of sarees. This causes a great pollution in the Ganga River. A move is on to shift to natural dyes and a research team of Banaras Hindu University-IT is working on it. This work is on to create natural dyes by using plants, flowers and fruits like marigold and pomegranate.⁸ Aforesaid organizations had applied to a Chennai based Geographical Indication (GI) Registry of Government of India in a move that saree or brocade made outside the six identified district of U.P. namely Varanasi Mirzapur, Chandauli, Bhadohi, Jaunpur and Azamgarh cannot be legally sold under the name of Banarasi Saree brocade.⁹ This was supported by United Nations Conference on Trade and Development UNCTAD.¹⁰ We, the new generation of Banaras should definitely respect this old handicraft work of the city. We should encourage the making of Banarasi Saree with handlooms to a large extent and should also try to boost up our forthcoming generation towards this precious handicraft gift of our old generation.

However, this fact is not to be forgotten that the silk saree industry of Banaras has to resume its originality very soon, for its survival and it is pleasing to note that the city is rapidly proceeding towards its aim. In this way the very origin of sarees in Indian culture is made very clear here in special reference to the sarees made in Banaras. The above story made it very clear the sacredness of Banarasee sarees will remain the same for the time eternal in the cultural country like India.

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Famines In India During The British Period

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Abstract

Famine has been a recurrent feature of life in the Indian subcontinent which reached its numerically deadliest peak in the late 18 th and 19 th centuries. During the British period famine struck in many parts of the country resulting into the casualty of millions of people.

Key words :- British government. Famines Kalinga War Sambandhar muslim period

Famines have been known to India since time immemorial. Famine, which is usually accompanied by regional malnutrition, starvation, epidemic and increased mortality, has been a recurrent feature of life in the Indian subcontinent. During the ancient period, famines did occur in India; however we don't have ample record regarding it. To quote Megasthenese "Famine has never visited India and there has never been a general scarcity in the supply of nourishing food".¹ The first record of Famine is found in the Ashokan inscription where there is a reference of the mortality of thousands of people from famine and disease after the Kalinga War in 269 B.C. The first year of the reign of Akbar (1556-1605) witnessed a severe famine in the North Western part of India, which took a heavy toll of life. Another famine occurred in Gujarat in 1573-74 and in Kashmir in 1595-96. During the colonial period, we find the records of famine in several parts of the country. The Famine Commission Report of 1901 pointed out "India suffered in one part or another, from twelve famines and four severe scarcities during the rule of the East India Company".² The first catastrophic famine visited Bengali in between 1769-1773 i.e just after few years of the battle of Buxar (1765). It caused the mortality of 10 million people. The region in which the famine occurred included specially the modern Indian states of Bihar and West Bengal. The worst affected areas were Birbhum and

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Murshidabad in Bengal and Tirhut, Champaran and Bettiah in Bihar. James mill wrote about this famine “..... By which more than a third of the inhabitants of Bengal were computed to have been destroyed”.³ W. W. Hunter best describes the severity of this famine in his book ‘Annals of Rural Bengal’. To quote him” all through the stifling summer of 1770, the people went on dying. The husbandmen sold their cattle, they devoured their seed grains; they sold their sons and daughters till at length no buyer of children could be found, they ate the leaves of trees and grass of the field; and in June 1770, the Resident of the durbar affirmed that the living were feeding on the dead... at Murshidabad the streets were blocked up with promiscuous heaps of the dying and the dead... and the multitude of festering corpses at length threatened the existence of citizens”.⁴ In Madras 1781 and 1782 were the years of severe scarcity, and in 1784, a severe famine devastated the whole of north India. This famine of 1784 was popularly known as Chalisa famine and it engulfed the regions of Delhi, Western Awadh, Eastern Punjab region, Rajputana and Kashmir. It has been recorded that up to 11 million people may have died during the years 1782-84. Then came the great famine of 1791-92 popularly known as ‘Skull famine’ affecting the regions of Hyderabad, Southern Maratha Kingdom, Deccan, Gujarat and Marwar.⁵

The condition did not undergo any change with the taking over of the charge of Indian administration by the British crown in 1858. The first of these famines occurred in Western Uttar Pradesh during 1860-61, which cost over 2 lakh of lives. Then our country witnessed another famine in 1866 which was popularly known as Orissa famine of 1866 engulfing Orissa, Bengal, Bihar and Madras. This famine took a toll of nearly 20 lakh of live. However according to Bipan Chandra and many others, the worst famine in Indian history till then occurred in 1876-78 in Madras, Mysore, Hyderabad, Maharashtra, Western Uttar Pradesh and the Punjab. This famine was known as Southern Indian Famine of 1876-78. Another severe famine took place in 1896-97 in Madras, Bombay, Central provinces, Northern and Eastern Rajputana and Hyderabad causing heavy casualties of 5 million lives. Following closely upon this came another calamity of the severest type, namely the famine of 1899-1900 affecting the regions of Bombay, Central Provinces, Berar, Ajmer, Hyderabad, Rajputana, Baroda, Kathiawar and Cutch.⁶

Now let us examine the causes of famines in India. Most of the Indian famines were followed by the condition of drought. All the British imperial viceroys, governors and proconsuls adhered to the doctrine that it was the climate and failure of rains that caused failure of crops and famine. However if we properly analyze the cause, we find the policies of East India Company and later on that of the British crown had prepared the ground for famines in India. After the Battle of Buxar (1765) the East India Company got the Diwani rights of Bihar, Bengal and Orissa. The company’s official’s started extracting more and more land revenue from the peasants, which was very highly fixed. Unable to pay the revenues, the peasants were often dispossessed from their land and were forced to become a landless or bonded labourer in Bengal. R.P.Dutt gives an interesting figure regarding

it. According to him in the last year of administration of the last Indian ruler of Bengal, in 1764-05, the land revenue realized was \$817,000. In the first year of the Company’s administration in 1765-06 the land revenue realized in Bengal was \$1,470,000. By 1771-72 it was \$2,341,000 and by 1775-06 it was \$2,818,000. To quote him “all contemporary witnesses have given evidence of the rapid devastation of the country within a few years by this process, the cutting down of the population by one third through the consequent famine and the transformation of one third of the country into a Jungle inhabited only by wild beasts”.⁷

Bipan Chandra writes “India’s economic backwardness and poverty and consequent famines were not due to the niggardliness of nature. To quote Dr. S.N.Sen “under the land revenue settlement, the poor cultivators became the victims of the oppression of the government, the landlords, the moneylenders, the grain merchants and the intermediaries.⁸ All of them in turn sucked their blood and made their life miserable. Their life used to become hellish in case of drought and famine”.⁹

To quote Dr. S.N.Sen “The breakdown of the Cotton Handloom industry in the early 19 th century brought in its trail immense miseries, colossal unemployment, devastating deaths, an increased pressure on land, and an all pervading sense of gloom among those who survived the catastrophe”.¹⁰ Many English officials in India recognized the grim reality of it. Charles Elliot, a member of the Governor General’s Council remarked “I do not hesitate to say that half the agricultural population do not know from one year end to another what is to have full meal”.¹¹ William Hunter, the Compiler of the Imperial Gazetteer conceded “forty million of the people of India habitually go through life on insufficient food”.¹² Such poverty of India was also due to the huge drainage of wealth from India to England in the form of home charges, dividends, interests etc. various scholars have given their own estimate about the drain of wealth. Writing in 1889, George Wingate estimated the drain at \$4,221,661 for the seventeen years between 1835-1851. In 1901, William Digby estimated the total drain from 1757-1815 to have been somewhere between \$500-\$1000 million. And Eminent Nationalist DadabhaiNauroji conceded that during the period 1845-50 to 1894-95, India sent goods worth Rs. 400 million every year to Britain, in return for which it got nothing at all.¹³ John Sullivan, President of the Board of Revenue, Madras remarked “Our system acts very much like a sponge, drawing up all the good things from the banks of Ganges and squeezing them down on the banks of Thames”.¹⁴ DadabhaiNauroji described the drain of wealth as the “evil of all evils” and the main cause of Indian poverty. In a letter to Sunderland in 1905, he wrote, “the lot of India is a very sad one. Her condition is that of master and a slave; but it is worse; it is that of a plundered nation in the hands of constant plunderers with the plunder carried away clean out of the land”.¹⁵ Another important factor, which adversely affected the lives of the poor Indians, was the reservation of forest by the government. A famous scholar B.M. Bhatia wrote in his book ‘Famines in India’ “the reservation of forest in India resulted in general environmental deterioration that transformed minor calamities into disastrous events taking million of lives”.¹⁶ Bipan Chandra, SumitSarkar and

AmiyaBagchi in their studies have shown that the lack of economic diversity was also one of the main reasons for India's poverty and consequent famines. India society remained agrarian and feudal. They died in the golden age of liberal capitalism indeed; many were murdered by the theological application of the sacred principles of Smith, Bentham and Mill.¹⁷ To quote LaxmanSatya "the laissez fair ideology of the British empire prevented state intervention in times of calamities. Railways took grains out and brought famine even to surplus area. Famines were caused not so much by the failure of rains but by artificial price inflation driven by the colonial policies and export trade".¹⁸

Conclusion-The prevalence of extreme poverty among the Indian people has remained one of the major characteristics of the British rule in India, which often culminated in a series of famines, which ravaged the major parts of India during the period of 18 th and 19 th centuries. The breakdown on the handloom industries, the heavy assessment of the land revenue, the exploitative policy of agriculture commercialization, high taxation system, drainage of wealth and above all the alienist approach of the government, all together combined to make India a land of famines.

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British Forest Conservation Policy And Its Impacts On The Sundarban Delta (1860-1890)

Part-1

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Abstract

The issue of environment now-a-days has become very important in the world. Sundarbans was integrated in UNESCO's world network of international biosphere reserves in 2001. This programme, which was started in the early 1970s with the main objective of conserving the biodiversity of the region and developing a new knowledge about it, highlights that human are fundamental part of ecosystem and local communities should be actually brought into the orbit of the conservation programme. In this paper entitled "British Forest Conservation Policy and Its Impacts on the Sundarban Delta (1860-1890, Part-1)", I have attempted to explore the British forest Conservation Policy of the Sundarbans from 1860-1890 and the Impacts on growth timber economy and trade business.

Key Words: *Anna-a former monetary unit of India and Pakistan, equal to one sixteenth of a rupee; Golpata-Native name-golpata Systematic Name-Phoenix Paludosa, Leaves used extensively Calcutta; Goran-Native name-goran, systematic Name-Ceriops Roxburghiana, Extensively used in Calcutta for fire wood.;Maund- unit of weight; Sundri-native name- Soondree(sundri)*

Forest Conservation In Sundarban (1860-1890)

Man, forest and wild life have coexisted in the Sundarbans since the days before Christ. The first archaeological evidence of human existence dates back to 400-300 BC.¹ During the Sultanate period, the history of the Sundarbans was one of

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continuous conversion of forest tracts to wet-rice cultivation under the influence of pioneers professing an Islamic Sufi identity.² By the mid-fifteenth century, the reclamation process had brought the southern extent of cultivation to the edges of south Jessore and northern Khulna.³ But in the late Mughal the Ganges changed course from the original Hugli channel to combine upstream with the Brahmaputra.⁴ At the beginning of British era the East-India Company set up their headquarters at Calcutta in 1757 at the edge of the Sundarbans. But the British policy of destruction and leasing out tracts of the forests for reclamation began in 1800, as well as a process of human settlement and extension of cultivation had continued about 1860.⁵ Consequently there was great decline of the large mammal's bio-diversity mostly due to inhospitable natural conditions of the region. No attempts had been made either to conserve the forest or to derive any revenue from forest produce. As early as in 1860s, the nascent Forest Department first proposed a plan to regulate and tax the flow of timber and other forest produce coming from the Sundarbans tract every year.⁶

Forestry, 1860-1872 A.D.-The history of changes in legal status boasts a number of unique features including the distinction of being the first mangrove forest in the world to be brought under scientific management. The advisability of conserving the forests of Bengal was considered in 1862 on the basis of a memorandum prepared by Dr. Brandis, The Conservator of Forests in Burma.⁷ The Government of India laid the foundation of a system of forest administration for India in 1864 to provide careful conservation of Government forests, the preservation from wanton or unscientific destruction, and the proper development of this part of the resources of the country. The total area of forest in the Sundarbans at the absolute disposal of Government was returned at 3,403 square miles; of this a very small area lay in Backergunge in 1864.⁸ The decision to re-allot the forest areas for reclamation appears to have been largely influenced by the oppressive methods adopted by the Port Canning Company. The next proposals for conserving the forest were formulated by the Forest Department in 1869-70, but the scheme was negatively taken by the Lieutenant Governor Sir William Grey.⁹ In 1872-73 a revised scheme was prepared by Mr. A.L. Home, Deputy Conservator and Dr. Schlich, Conservator of Forests. This scheme aimed not so much at conservation of the forest, as at regulating exports of forest produce. It promised net revenue of 1½ lakhs of rupees by the institution a number of preventive stations and peripatetic patrol boats for the purpose of collecting a tax on the export of forest produce.¹⁰ The examination of the Sundarbans which commenced in 1872-73 was, completed in the year under notice by Mr. A. L. Home, Deputy Conservator of Forests, the tracts examined by that officer covering an area of about 1,723 square miles in the 24-Parganahs, 1,266 square miles in the Jessore district and 29 square miles in the Backergunge district, the total areas 3, 018 square miles.¹¹ *The Forest* wrote Dr. Schlich "must be called extremely rich, in fact inexhaustible".¹² Hereported that the supply was not inexhaustible, the western parts of the forest were already

exhausted and year by year the wood cutters were proceeding further east.

Forestry, 1874-1890 A.D.-The Forest Department had greatly developed in Bengal by the Lieutenant-Governor Sir Richard Temple. His policy was first declared in dealing with the Sundarbans. Revised rules for the sale of waste lands had been issued in February, 1874.¹³ The rules for the grant of leases of lands in the Sundarbans were issued in September 1853. The general principle of these rules was that one-fourth of the grant should be held rent-free; that the remaining three-fourths should be rent-free for twenty years and should then be held subject to the payment of a progressive rental, certain proportions of the grant being brought under cultivation within certain defined periods and the grant being liable to resumption in the event of the failure of the lessee to fulfill the conditions.¹⁴ A few grants were still held in the Sundarbans under these rules, but no fresh leases have been granted since the introduction of Lord Canning's sale rules in 1861. He found himself unable to accept the view that it necessarily was or should be a public object to get the whole of the Sundarbans gradually reclaimed and brought under cultivation. Richard Temple views converged with that of William Schlich, the Conservator of Forests, who argued, on the basis of detailed survey of the Sundarban forests that sundri and other timber were rapidly being depleted and must be protected.¹⁵ "The object of Government informing the reserve" ran the resolution "has not been so much the realization of profit as the preservation for the public benefit, of a valuable property which was being recklessly destroyed and which administered toneeds which could not well be supplied from any other quarter".¹⁶ During 1875-1876 the plan which had been adopted for the management of the Sundarbans division may be briefly described as follows: Seven revenue stations were established, but this number proved to be insufficient and three more stations were added. Boats entering the reserve for the purpose of removing forest produce were required to take out permits at the station and to pay tolls.¹⁷ The rules for the cutting of timber in the reserved blocks limited the sundry trees to those 3 cubits in girth; the royalty for sundri wood was fixed at ½ an Anna and for fire wood ¼ an Anna per maund. Four collection stations were established and an Assistant Conservator was placed in charge of forest.¹⁸ The first permit was issued on the 11th December 1875 and the full number of seven stations was not completed till the 5th February 1876, so that the division was actually in working order for only about two months of the year.¹⁹ But the returns show that during this period 4,528 permits were issued to 5,321 boats and that 16, 43,434 maunds of forest produce were removed, the tolls upon which amounted to Rs 29,000. Three-fourths of the whole quantity of produce consisted of fire-wood.²⁰ The preservation of the *sundri* forests was the principal object with which the reserve was formed and the rate on this wood was one Anna per maund but for all other descriptions of timber, fire-wood and minor produce, the toll was only one piece per maund.²¹ It appears from the returns that two-thirds of the entire receipts were derived from boats belonging to the Jessore district, but no doubt a large proportion of the produce was subsequently exported. Boats from Backergunge took 14,715 maunds of sundry

timber most of which was probably used for boat-building.²²

Emboldened by his success in establishing the forest reserve Dr. Schilich recommended in the following year that the whole of the unleased area in the Sundarbans should be placed under the Forest Department. Government agreed to include in the reserved area a further 314 square miles on south Khulna and 382 square miles in the Satkhira sub-division. But according to the Government resolution "the public convenience requires that the reserved tract should be limited to the smallest area compatible with the effectual preservation of the valuable sundry timber and he would be unwilling to enforce any restrictions which are not shown to be necessary to the accomplishment of this object. It is therefore probable that no further additions will be made to the reserved area in the Sundarbans".²³ These actions anticipated the sweeping measures for forest protection. Considerable period of investigation and debate led to the Act VII of 1878 which constituted 'Reserved' and 'Protected' forests for every province in British India. The newly formed Forest Service busied itself in surveying and mapping government forest areas throughout the subcontinent. The British Government adopted forest conservation policy of the Sundarbans, reserved and protected forest in 1878 (Indian Forest Act VII of 1878).²⁴

Growth of Timber Economy And Trade Business:- The Sundarban forests supplied year after year immense quantities of forests produce to the adjoining districts, especially 24-Parganas, Jessore, Backergunge and Khulna. Endless numbers of boats proceeded throughout the year to the forests and return laden with timber, fire-wood, thatching materials, etc., to supply. The price in Calcutta of timber, fire-wood and other Sundarbans forest produce for the four years from 1870 to 1873. The quantities of material removed during 1877-1878 were show 91,03,250½ Maunds, Amount Rs 1, 73,156 86.²⁵ This shows a considerable increase under timber and fuel. By the year 1880-81 the annual revenue derived from the Reserved and Protected Forests amounted to Rs. 2, 79,408 at an expenditure of 65,251. In 1889-90 the revenue which had reached the record of Rs.4, 85,458²⁶.

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Relationship of The 20th Century Peasant Movements of Uttar Pradesh With The Freedom Movement of India

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Abstract

The fear of peasant revolt in India had always haunted the British who were aware of the ineffective system of the steel frame which they had imposed upon this vast country. Peasant movements of Uttar Pradesh possessed such a vast canvass that they always remained an integral part of the freedom struggle of India directly or indirectly. The Great Revolt of 1857 was the first explosion of anger and frustration of Indians in which rural masses of U.P. revolted against the evil policies of British rulers. It was Gandhi's concept of non-cooperation and civil disobedience that created a firm and true effect on the minds of Indian masses. After Gandhi assumed the leadership of the Indian National Congress, the peasant leaders came in to his contact and broadened their base much more than, just the landlord's tenant conflicts.

The fear of a peasant revolt in India had always hunted the British who were aware of the ineffective system of the steel frame which they had imposed upon this vast country. The measures which they adopted in the late 19th Century for the relief of debtors and the protection of tenants were all motivated by their political concern to strengthen their hold over the rural masses.¹

Peasant movements of U.P. possessed such a vast canvass that they always remained an integral part of the freedom struggle of India directly or indirectly. The great Revolt of 1857 was the first explosion of anger and frustration of the Indians towards the evil policies of British later it became an example for the freedom fighters and the nationalists. The poverty of villages in India and especially in UP. Caused great dissatisfaction among the patriots. The exploitation and terror of landlords forced the peasants of U.P. to join the Indian National Movement. The

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National Movement could not have been strong and complete without be support of its masses, specially the peasants and the tillers of the soil.

The Indian National movement in the early phase had its roots among the urban areas and it hardly touched the country side. When Mahatma Gandhi emerged on the National stage for the first time expressed concern for the realities of the grass root level. Many other leaders of congress and the revolutionaries remained isolated and unconnected with the villages. It was Gandhi's concept of noncooperation and the civil disobedience that created a firm and true effect on the minds of Indian masses. After Gandhi assumed the leadership of the Indian National Congress, the peasant leaders came into his contact and broadened their base much more then just the landlord tenant conflicts Mr. Gandhi knew well that the final Challenge to British rule will definitely come from the rural masses. As such Gandhi needed the peasants and the peasants needed Gandhi.

The 20th Century peasant movement of UP directly or indirectly. Connected with the Indian National Movement. The peasant movement took the first Initiative in 1920-22 and it mainly emerged in Awadh region of U.P. Gandhi and Pt. Nehru met the peasant leaders and projected their demands under the banner of the Congress. They talked about the weaknesses of them. Both of the leaders tell a burning need for collecting huge masses to join them. In the beginning, the Indian National Congress did not interfere with the agrarian relations and did not raise these issues in its annual conferences They remained unrelated to the grievances of the peasantry. Congress never wanted to start a movement for the class demands. It did not want to lose the acceptance of the Zamindars and landlords Pt. Nehru wrote "Non-Cooperation's and peasant movement were separate issues although both inspired each other in U.P. The Swaraj age was a vast term in which all these things were included collectively."²

If the agrarian disturbances of 1921-22, were somehow inspired by non cooperation and Khilafat movement, it was indeed just coincidental. But in case of "no rent" campaign, it was fully inspired and affected by the National policies and the civil Disobedience movement sponsored by Gandhi. The agrarian unrest burst forth at a time which provided a great chance to draw the peasantry in to the freedom struggle. The National leaders said that the congress would lose its credibility if remained aloof from the peasant movement. Pt. Jawaharlal Nehru emerged as the chief spokesman of peasantry and the U.P. Congress committee took up the initiative and lead in exposing the peasant cause.

By October 1930 the agrarian unrest in the western parts of the United Provinces had reached a point where it urgently required an organization in and articulation. Without it the outburst would be limited to a series of local clashes. The closing of the peasant movement with the National Movement designed by the urban elites was rather a complex process which has been described in a recent study as a case of limited mobilisation.³

There was a communication gap between the peasantry and the urban leadership. A few of urban leaders had the detailed knowledge of agrarian affairs

and the economic situation of the peasantry. Their eagerness to learn more about the exploitative forces and to establish contacts with the masses of the country side was greatly to their credit.

On the other hand the peasantry showed courage and endurance in their own struggle as well as in the national movement.

At the height of the "no-rent" campaign of 1930, most of the Congress leaders were any how imprisoned and the work had to be kept to the new recruits. But they did it very well. Although they could not cover the vast rural areas of United Provinces, but the message that the congress was with the peasants spread every where and this was an important factor for the future political development in this region.

The Gandhi Irwin pact of 1931 was a severe setback to this new solidarity. The economic condition of the peasantry had become worse in the winter of 1930-31, when the wheat prices reached its lowest point and the Government of the United Provinces had not yet implemented any measures of relief. This time a report written to/Pt. Jawaharlal Nehru on the subject of U.P. Provincial Congress Committee and the economic distress in the rural areas, was handed over to the Government of India by Mr. Gandhi. The debate about the reasons which compelled Gandhi to conclude this pact had not yet come to an end.⁴

Lord Irwin's skilful diplomacy was an decisive factor. Irwin wanted to break the alliance between the Congress and the peasants and he was eager to get Gandhi involved in the process of the constitutional reforms by securing his attendance in the Second Round Table Conference. Gandhi accepted Irwin's offer which interpreted as a change of heart because it provided him an opportunity to complete his symbolic revolution with the important symbolic act of meeting the viceroy on equal terms.

But soon peasant was able to realize that this pact held nothing for them. Landlords and their lenchmen said that there was a truce between the Congress and the Government. Gandhi tried to mediate between the Government and the landlords and the peasant. But Governor of United Provinces clears him that it was Government policy to held the scales even between the landlords and the tenant. Government did not want to give him any chance. The summer of 1931 was the time of a constant tog of war between the Congress and the Government of the United Provinces and Jawaharlal Nehru prbably did not excegerate when he wrote to Mr. G.B. Pant that "The Government is trying to break U.P. and the agrarian situation." The Government adopted the policy to defeat the congress movement in rural areas and did everything for this. Allahabad district was badly affected by the decline of the price rice in the beginning of 1931. The harvests had not been good and the occupancy tenants accounted for 80% of tenant in this district were deprived by their landlords of their occupying rights as arrears of rent could not be paid. The movement grew up and Allahabad had not been in the vanguard of the "No rent" campaign of the previous year, but it now emerges as the Bardoli of the United Provinces."⁵

This new "No rent" campaign in Allahabad and several other districts of the United Provinces" began even before the return of Gandhi Ji from the second

round table conference. The peasant movement was defeated by a policy of remission and repression and in May 1932 the Government of United Provinces issued a press circular in which it stated that the Campaign could definitely be said to have failed. The British had won this battle in the long run buy they lost the war. The allegiance of the peasants gradually shifted to the Congress In the elections held in 1936 peasants voted for the Congress. This support of masses strengthened the nationality of Congress and gave energy to the movement. Definitely the peasant movement of U.P. had become a part of the National Movement. At the same time it had its own thinking, concepts and principles. The organizations of Kisan Sabhas were dominated by the left wing or the socialist group of the congress. The peasant movement in U.P.

The Indian freedom movement caught fresh wind when peasant's joined it. Raebareilly, Sultanpur, Faizabad and the whole region of Awadh get involved in it. During the struggle it was inspired by socialist thoughts and philosophy. After the suspension of the non-cooperation movement by Gandhi, it was influenced by the socialist who challenged the Gandhi an theory of non violence. After 1935 the peasants received their directions from the Kisan Sabhas which was also dominated by the "left-wing" of the Congress. The Congress was a multi class organization and it did not want to lose the support of the Zamindars and the landlords. So the socialist group of Congress worked through Kisan Sabhas in U.P. The peasant organizations were established in 1934 under the presidentship of Mr. P.D. Tondon. In April 1936 U.P. peasant organisation become a branch of AIKS and widened its base.

Alter 1938 Congress adopted the theory that uprising of peasant organization would give birth to class struggle and it will not be beneficial for the Indian National Congress. Congress adopted a narrow and self centered outlook. Congress viewed that these organizations would become parallel to the Congress and this can be harmful for the autocracy of Congress.

The period from 1936 to 1947 was the best part of Indian National Movement. It had become a mass movement and spread like wildfire in the villages. In Short there was a candid corelationship and sure connection between the freedom struggle and the peasant movements of U.P. Both of these were not complete and realistic without each other. They were Supplementary and Complementary to each other. The U.P. peasant movement provided the grass root approach to the Indian freedom struggle and it was indeed its greatest contribution to the national movement of India.

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Impact of British East India's Policy On Indian Peasants

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Abstract

The Government of British India adopted a protective trade policy which, though beneficial to the United Kingdom, caused great damage to the Indian economy. The British wanted to collect as much tax from the peasants as they could. If peasants or zamindars did not pay their tax on time, their land was sold off in an auction to whoever offered the highest price. In the present paper, "Impact of British East India's Policy on Indian Peasants" has been dealt in brief.

Key Words: Impact, British East India Policy, Peasants

Introduction- The condition of farmers on the eve of east India Company's advent was not so far good but it became more miserable during the 18th century. The Britishers exploited the simple innocent Indians; the worst sufferers were the peasants. The Indians farmer's ones they were the owners of the land now mostly of them became laborers on their own lands. There was neither proper irrigation system nor the capital for the Indian farmers. Being pressed hard by such action/ calamities, the peasants sometimes grew violent and became rebellious but were repressed by Britishers by applying force on them.¹

When the east India Company acquired the diwani for control over the revenues, of Bengal, Bihar and orissa. initially, it made an attempt to continue the old system of revenue collection though it increased the amount to be collected. In Bengal there was dual system of administration under this system, the virtual unity of the two branches of the government under British control was signified by the fact that the same person acted in Bengal as the Deputy Diwan on behalf of the

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East India Company and as Deputy Subedar on behalf of the Nawab. The company did not spend any penny for the promotion or progress of agriculture or to solve any problem of the peasants. Under dual system of the administration the peasants could not complain about their grievances to any authority, to the company or to nawab. In 1720, Bengal suffered from a most terrible famine known in human history. People died in lakhs and nearly one-third of Bengal's population fell victim to its ravages. Though the famine was due to failure of rains, its effects were heightened by the company's policies. In 1772, Warren Hastings came as a governor of Bengal. In 1773 he became the first governor general of British India. In the same year, he decided to manage the land revenue directly. He auctioned the right to collect the revenues to the highest bidders. Moreover, neither the peasants nor the zamindar would do anything to improve cultivation when they did not know what the next year's assessment would be or who would be the next year's revenue collector.²

It was at this stage that the idea first emerged of fixing the land revenue at a permanent amount. And it was introduced in Bengal and Bihar in 1793 by Lord Cornwallis. It had two special features. Firstly, the zamindars and revenue collectors were converted into so many landlords. They were not only to act as agents of the government in collecting land revenue from the ryot but also to become the owners of the entire land in their zamindari. Their right to ownership was made hereditary and transferable. On the other hand the cultivators were reduced to the low status of mere tenants and were deprived of long standing rights to soil and their customary rights. In fact the tenantry of Bengal was left entirely at the mercy of Zamindars. During the five years before the outbreak of the revolt, the Inam Commission at Bombay appointed by Dalhousie to investigate the titles of landowners confiscated some 20,000 estates in the Deccan, without considering or a moment that such a drastic measure was sure to create complications in the economic conditions of the country.³

The Calcutta Review of 1856 refers to unjust acts of oppression committed by zamindars in various ways. The mahajans used to give them money on high rates of interest. The transaction of loan was nothing but a trap, an illusion. Once entangled in this trap, it was impossible for them to escape from it. If his creditor went against him, they could not produce any authentic record, whereas the creditor had his ledgers and pay-book. These mahajans sometimes without going to court to realize their capital and interest sent their agents to take away their assets (in forms of cattle and grains) forcibly. No doubt Indian farmers were living with a sustained hope for better tomorrow which never came. On the other hand those who took loans from the mahajans could not pay in cash but worked out their debt by personal services.⁴ The angers of these oppressed class may burst into flames at any moment.

After all, the poor condition of farmers was due to the above mentioned miseries, some other factors were equally responsible. The main burden of providing money for the trade and profits of the company, the cost of the administration, and the wars of British expansion in India had to be done by

the Indian peasant. The permanent zamindari settlement was later extended to other parts of British India also. Britishers introduced a temporary zamindari settlement under which the zamindars were made owners of land but the revenue they had to pay was revised periodically, another group of landlords was created all over India when the government started the practice of giving land to persons who had rendered faithful service to the foreign rulers.⁵

Similarly the conditions of the cultivators in the Ryotwari and Mahalwari areas were so no better. Here the government took place of the zamindars and levied excessive land revenue. By 1937 the population pressure on agriculture increased to such an extent that an average size of the holding became very uneconomic for smaller farmers. The harmful effects of excessive land revenue were further heightened by the rigid manner of its collection. Whenever the peasants failed to pay land revenue the government put up his land on sale to collect the arrears of revenue,⁶ but in most cases the peasant himself took this step and sold a part of his land to meet in time the government demands. In either case he lost his land. More often the inability to pay revenue drove the peasant to borrow money at high rates of interest from the moneylenders, which has been told earlier.

No doubt due to the bad British administrative policies the results started coming in different forms. The frequency of famines increased during the British rule. This was the main impact of British misrule in India. The main source of revenue of Britishers during this regime were the land revenue, monopoly of salt and opium trade, customs, tolls, excise, etc., After the permanent settlement in 1793 the situation became more worse, because now zamindars were the permanent owners of the land, subject to the payment of a fixed annual revenue to the government.⁷ No doubt these were the talks of the benefiting the English empire. In a period of about ninety years of its rule from 1765 to 1818, the country experienced more than 12 famines. The nature of famines in the later half of 19th century changed from a shortage of food supply as in the past, to a lack of purchasing power which those who suffered from starvation.⁸

The rapacious spirit of representatives of crown and middlemen caused much misery among the peasants of this country. In support of their contention historians like P.C Roychadhury said that the oppression and suppression committed by the laws and their promulgators constituted the main economic grievances of the humble peasants. The Calcutta review of 1856 wrote, about country's one portion and writes, "usurious interest on loans of money ranging from 50 to 500 percent, the farmers was at the mercy of moneylenders. If farmers once falls into the clutches of the mahajans had little chance of escape. The policy of Britishers gave them (farmers) little and take a great deal. One farmer laments..... "They take the year's crop and we have then to take fresh loans from them. However much we pay they are never satisfied. If they are not satisfied with the year's crop they drive away our cattles". All these attitude and anger of

peasants were showing some definite results.

The British policies had a pronounced and profound impact on Indian peasantry. The peasant's reaction came in different forms of revolt and unrests. Peasant unrest and peasant uprising can be traced with increasing frequency during the period of British rule in India. Santhal revolt of 1855-56, the great Sepoy revolt of 1857, the peasant of most of Awadh and Western U.P., forget their oppressions by the local zamindars and joined hands with the rebellions against the British rule.⁹ The Indigo agitation that engulfed Bengal in 1859-60. The Europeans planters compelled the peasants to sow indigo on at least 3/20th of their land and to sell it at prices fixed by the planters, so the peasants became rebellious. In Moplah peasants revolt a bitter anti white temper had developed among sections among sections of the Malabar Muslims ever since the Portuguese had come in 1498 A.D to capture the spice trade and seek to extend Christianity by fire and sword. In Assam and Mewar the peasant's anger was against the attempts to hike up land revenue. In Kheda district the crops failed, but the officers insisted on collection of full land revenue. In Bardoli sardar Patel organized and led the Bardoli Satyagraha against the resettlement enhancements proposed by the government.¹⁰

Conclusion - In brief, we can say that the condition of peasants were extremely miserable during the British regime. The various peasant's movements and uprisings during the 19th and 20th centuries were in the nature of a protest against the existing condition under which their exploitation knew no limits.¹¹ now every Indian was in a position to understand the policy of Britishers. All the developmental works were for Indians but the fact was something else. The Indians were now quite understood with this fact that policies and projects were in the name of Indians but the real beneficiary was the England.

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Socio-religious Reform Movements And Uplift of Women In The Colonial Punjab

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Abstract

The proposed article deals with the role played by the socio-religious reform movements among the Hindus Brahmo Samaj, Arya Samaj, Dev Samaj, among the Sikhs were Namdhari and Singh Sabha for uplift of women in the society of Punjab. During the second half of the century, there emerged a large number of socio-cultural organizations and movements which exercised and produced far reaching influence on the modernization of the complex Indian socio-religious fabric. The leaders of the movements among Hindus and Sikhs sought to bring about changes to make women aware about their rights as human beings so that they could condemn traditional, social and religious practices which were a threat to their rights. These leaders raised their voice against purdah, female infanticide, child marriage and encouraged widow remarriage. All these movements did a commendable work in saving women from the shackles of subservience. Imbued with enlightened western ideas, the leaders of the movements strongly protested against age old prejudices and practices, responsible for backwardness of women.

The nineteenth century was a period of renaissance and reformation. During the second half of this century, there emerged a large number of socio-cultural organizations and movements which exercised and produced far reaching influence on the modernization of the complex Indian socio-religious fabric.¹ Among the Hindus Brahmo Samaj, Arya Samaj, Prarthana Samaj and Ramakrishna Mission worked for socio-religious reform.² Three prominent reform movements among the Sikhs were Nirankari, Namdhari and Singh Sabha.³

The Brahmo Samaj movement was the earliest and an offshoot of the intellectual movement started initially by Raja Ram Mohan Roy in 1828 in Calcutta.⁴

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The leaders of the movement were able to get laws enacted against *Sati* in 1829 and *Brahmo* Marriage Act of 1872 which aimed at abolition of child marriage.⁵ They raised their voice in favour of widow remarriage and Inter-caste marriages.⁶ Education also came within the orbit of their social activities. In 1863, Keshab Chandra Sen started an organization for educating female members at home as well as for the emancipation of women in different fields. Customs of *purdah* and polygamy received their special attention.⁷

To uplift the status of women in the Punjab, *Brahmo Samaj* founded a society in 1876 which took in its hands the task of translating its literature into Punjabi, Hindi and Urdu languages. In 1877 the *Samaj* established their press in Punjab and brought out tracts and a monthly journal *Hari Hakikat* in two editions, one in Hindi and other in Urdu.⁸ For female education and for raising their marriageable age, they started an Anglo-Vernacular girl's school in Lahore.⁹ *Brahmo Samaj* started a paper, *Baradar-i-Hind* which was its first paper, in which it raised its voice against child marriage. In Punjab it was perhaps, the first organization which repudiated caste, thereby proclaiming the equality of all human beings but also seeking to build up a society where this equality could be achieved on a religious and cultural basis.¹⁰

The *Arya Samaj* like the *Brahmo Samaj*, was another socio-cultural movement among Hindus, founded in 1875 by Swami Dayanand Saraswati in Bombay. But its headquarters were later shifted to Lahore in 1877.¹¹ The *Arya Samaj* aimed at the reconstruction and regeneration of society by eradicating all those evil practices prevalent in the society against the women. Dayanand in his reinterpreted *Vedic Hinduism* refuted the practice of treating woman as an inferior sex. He condemned it as illogical and unauthentic practice because the *Vedas* gave equal rights to men and women in every sphere.¹² The *Arya Samaj* worked hard to remove the disabilities for which the widow suffered. To bring about reforms in this field 'Sir Ganga Ram Trust' was established in Lahore. Under the auspices of the *Arya Samaj* many sister organizations were founded at different district headquarters. The most prominent organization rendering valuable service towards the remarriage of widows was *Vidhava Vivah Sahaik Sabha of Lahore*.¹³ The important *Arya Samajists* like Ganesh Das of Hoshiarpur, Devi Chand of Lahore appealed to the masses to open girls' schools and orphanage centres.¹⁴ During the last decade of the nineteenth century the women workers of the *Arya Samaj* were responsible for arousing the spirit of the people. Smt. Purni Devi who was working for the *Samaj* at Hissar criticized the caste restrictions, undue observance of which "Prevented women from bringing up their child as was done by the women of old, to be warriors and great men".¹⁵ Thus, the *Arya Samaj* movement gave women a new philosophy of social duties. It gave up individualism of the past and yielded an interdisciplinary co-operative movement in socio-cultural work.¹⁶

Dev Samaj was an offshoot of *Brahmo Samaj* started by Pandit Satyanand Agnihotri on February 16th, 1887. He was a mere child receiving education in a native school, when he saw in the peculiar light of this unique soul that, if

education was good for boys, it was as well good for girls. This was nothing but a command laid on him by his own unique soul to follow it.¹⁷ Hence, he at once persuaded two lady relatives of his to begin education and commenced teaching them, one a niece and the other a cousin's wife. The *Samaj* rejected all caste distinctions, opposed *pardah*, infanticides, encouraged child marriage and widow remarriage.¹⁸ Education for women was viewed in those days with positive abhorrence. Considered extremely pernicious, the step that had been taken by Bhagwan Dev Atma in the year 1862-1863 was highly appreciated. This school gradually developed into a Post-Graduate College and Training Institute. For the uplift of elderly women and widows, *Dev Samaj* opened two *Nari Ashrams* and four widow homes to enable them to make both ends meet and be self dependent.¹⁹ Ferozepur, Moga, Lahore and Ambala were its stronghold.²⁰

Namdhari movement was also known as *Kuka* movement. The *Kuka* movement concentrated on the reforms primarily with the object of preparing the ground for the attainment of a political goal;²¹ whereas the other movements devoted themselves entirely to socio-cultural reform activities. It was founded by Baba Balak Singh in 1847, Rawalpindi.²² Baba Ram Singh was the prominent leader who assumed the title of 'Bhai' or the head of the brotherhood in 1860. Problems relating to the marriage system, the status of women and the caste system, which were dehumanizing and devalizing the society, cried for an urgent solution which were taken by the *Kukas*.²³ To do away with the grievous disabilities from which the female society suffered, Baba Ram Singh offered the women a strong platform which provide her equal rights with the men. They were baptized, allowed to participate in every function on a footing of equality.²⁴ They were no longer required to keep themselves secluded within the four walls of their households or to move about with veiled faces.

The *Kuka Rehatnama* laid down the strictest injunction regarding the evil customs of female infanticide, early marriage and sale and barter of daughters in marriages. Barter marriage was prohibited. Baba Ram Singh, remarked, "Let everyone know that marriage of girls under fifteen or sixteen is forbidden".²⁵ Simple and less expensive form of marriage was substituted for the old one which was so notorious for complexity and extravagance. The new practice of marriage called *Anand* Marriage had no place for dowry, ornaments, costly robes, sumptuous feasts etc. This reform was not merely a social necessity to save the parents of the girls from a tantalizing lifelong mental agony, rather to stamp out the root cause of all female degradations, and also an economic urgency to prevent the unfortunate among the individuals from falling precipitately into the iron clutches of the moneylenders.²⁶ The *Anand marriage* first introduced at village Khote in June, 1863.²⁷ Once initiated, it became so popular that later in 1909 it was given a statutory recognition by the passing of the *Anand Marriage Act*.²⁸

In 1873, a new Sikh movement came into existence which was known as the *Singh Sabha* movement. It brought in its orbit the whole of the Sikh community.²⁹ The *Singh Sabha* was first active movement among the Sikhs which set in motion a

vigorous campaign for women emancipation.³⁰ In 1888, a reform association, called the Khalsa Diwan was formed at Lahore with the chief aim to spread education. In 1892, a Central College, called the Khalsa College, was founded at Amritsar. From 1908, educational work became more widespread. In a few years the whole province became dotted over with the Khalsa schools. Due to the sincere efforts made by Chief Khalsa Diwan, Amritsar, which had taken the place of the Khalsa Diwan of Lahore and Khalsa Diwan of Amritsar.³¹ The *Singh Sabha* did a commendable work in saving women from the shackles of subservience. Baba Khem Singh Bedi and Bhai Takht Singh stressed upon the worth of female education that educated daughters, wives and mothers were not only an asset to the family but also contributed to the enrichment of socio-cultural life.³² The founding of *Sikh Kanya Mahavidyalya* of Ferozepur was an eloquent testimony to the lifelong devotion and selfless service of these noblemen.³³

The *Singh Sabha* leaders, in the beginning had to face a lot of opposition from the orthodox section of the Sikh society. Giani Ditt Singh was the first to start a vigorous propaganda against the *pardah*.³⁴ He declared that all talks about the emancipation of women would be meaningless without the removal of *pardah*.³⁵ Through their speeches and writings, the *Singh Sabha* leaders urged upon the Sikh women to come forward and take an active part in the socio-cultural life of the society. Bibi Harnam Kaur, wife of Bhai Takht Singh was an active member of the *Singh Sabha*. Bibi Ripudaman Kaur, wife of Professor Puran Singh and Bibi Nand Kaur, wife of Teja Singh were also active social workers who were closely associated with this organization.³⁶ Due to the earnest endeavours of *Singh Sabha* the evil practice of female infanticide among the Sikhs had largely disapproved by the beginning of the twentieth century.³⁷ The Khalsa Tract Society, Amritsar issued a tract, *Bal Vivah de Dukhre* (woes of child marriage) condemning child marriage.³⁸ The *Khalsa Istri Dharam Pracharak Sabha*, Amritsar also condemned child marriage and other such social evils in an attempt to improve the social status of women. *Istri Satsang* and *Punjabi Bhain*, two contemporary periodicals were started under the inspiration of the *Singh Sabha*. Besides dealing with female education, it covered many social reforms concerning the progress and emancipation of women.³⁹

It must be mentioned that these socio-religious reform movements were not started particularly for the betterment of women. However, all these movements raised questions regarding the status of women and made efforts for their uplift in one way or the other.

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Punjab's Role In National Freedom Struggle With Special Reference To Praja Mandal Movement

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Abstract

The Praja Mandal Movement in the princely states of the East Punjab was closely linked with the Freedom Movement in the Punjab province. India's freedom struggle entered a new phase in the wake of the first World War when peasants, students and women began to take active part in it. One of its new dimensions was the rise of political movements in the Indian native states. These movements aimed at winning freedom from the princely rulers who were autocrats and supporters of the British in their efforts to suppress India's freedom struggle.

The Praja Mandal Movement in the Punjab constitutes an important appendix to the freedom movement in the Punjab. Unfortunately it has not attracted the attention that it deserves at the hands of historical scholarship. It has some special characteristics, despite being a part of the all India movement that needs underlining.¹

It was born when India's freedom movement had entered upon a new phase in the wake of the First World War. New dimensions were acquired by India's fight for freedom in the 1920's with peasants, students and women entering its fold and providing it a much broader base than before. One of these new dimensions was the rise of political movements in the Indian native states. These movements aimed at winning freedom from their princes whose autocratic ways and close cooperation with the British rulers of India in suppressing India's fight for freedom made them doubly obnoxious to the people.²

The All India States' people Conferences were born in 1927. It gave an organized shape to the states' people's struggle against autocratic rule of the princes and to bring the people of the native states in the main stream of India's fight for

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freedom. The Praja Mandal movement in the Punjab was born among those Punjab states who had earned long notoriety for helping the British suppressing the Great Revolt of 1857 and 1858 and continue to be opposed to Indian peoples political aspirations, the chief of which was to bring the India's fight for freedom to a successful end.³ It was born in what were collectively called as the East Punjab States as distinct from the Punjab Hill states almost simultaneously to the formation of All India States' people's conference and it received necessary help and guidance from the latter. There was, however, an important difference between the two. The Punjab Riyasti Praia Mandal which was set up in July 1928 was born under inspiration from the powerful movement reform from Sikh shrines which had engulfed Punjab in 1921-25, whereas the Praja Mandal Movement in the rest of the states of India were almost everywhere the handiwork of activists under the direct influence of the freedom movement in British India under the leadership of the Indian National Congress.⁴

The history of the Punjab Riyasti Praia Mandal can be divided into phases. The first was from 1928 to 1938. During this first phase of nearly ten years, Praja Mandal Movement in the East Punjab states, it remained essentially a Sikh peasant movement and its main objective was voicing of peasant grievances.⁵ The movement demanded decrease in the burden of taxes particularly the land revenue, starting of schools and dispensaries in the rural areas and the construction of more roads, and relief from rural indebtedness.⁶ The movement also demanded and to the autocratic rule of the princes and establishment of responsible government as also fixing of privy purses for the rulers. All the leading workers were Akalis and it was at the Sikh religious gatherings known as the Dewan's that the message of the new movement was delivered. PrajaMandal sounded purely political. It was successfully prevented from been used by the Sikh princes. They could not use the same triction the Akalis particularly when the latter came forward in the name of Sikh rights. The princes were reluctant to come into clash with Akalis even when they worked in the name of the state PraiaMandal. The example of the mighty British Government yielding to the Sikh community in 1921-25 was before them.⁷ The Praja Mandal Movement of the Punjab which was so far confined to East Punjab states had to pay a price for it. The domination of the movement by the Akalis kept Muslims and Hindus, on the whole away from it. But there were other reasons why that were so also.⁸ economically the states were very backward and there was practically no working class. The educational backwardness precluded any participation by the urban intelligentsia. The traders and the men in the services were all loyal to the princes because of their own class interest. Burden of all crises and emergencies fell on the peasant who had a basis for participation in the new movement. Tenant cultivators being one of the most exploited classes in the countryside became active in the movement at quite an early stage. The tenant movements in the Patiala state was primarily Sikh because most and tenants were Sikhs. That was true of the most of the other East Punjab States also. In the East Punjab statepolitics travelled

from the rural areas to the towns and Sikh peasants became the pioneers in the Praja Mandal Movement.⁹

During the early phase lasting from 1928 to 1938 the Praia Mandal Movement could attain some sweep and intensity in the Patiala state alone which was the largest and the most important of the East Punjab States. Its ruler Maharaja Bhupendra Singh was the chancellor of the Chamber of Princes and was their chief representative at the various Round Table Conferences which were held in London in 1929-31. Whatever was also or written about him attracted wide attention. He was a controversial figure and could be accused of many drawback in personal life. All this plus the Akali hatred of him that began in the Akali movement against the deposition of Maharaja Ripudaman Singh Nabha in 1924 helped the movement gain a good start.¹⁰ Within three years of birth, the movement forced the Government of India to institute an enquiry into the various allegations leveled by the Praia Mandal against the Maharaja of Patiala. In the smaller states on the other hand the movement remained quite weak although there too the Akali influence was equally strong. The reason was the absence of a controversial personality like Bhupendra Singh. It was mainly because of him that persons like Harchand Singh Jeji, and Sewa Singh Thikriwala came into the fold of the Punjab RiyastiPraia Mandal and lent it their support. In fact it can be said that but for the Akalis and Maharaja Bhupendra Singh the formation of the Praia Mandal would have been delayed at least for some years. The administrative machinery was highly faction-ridden and every Ahalkar and his own group. The Praia Mandal Movement, however, exploited people who did not belong to the state guiding the affairs of the State. Some of the high offices were occupied by outsiders, and there was a strong antipathy between the local outsiders. The disgruntled local often gave considerable help to Praia Mandal.

Another important feature of the movement was that most of its activities were conducted from outside the states' territory. As an organization Praja Mandal was again and again declared an unlawful organization by the Patiala ruler and following him rulers of other East Punjab States. A large majority of the Praia Mandal workers of these states had to remain in exile out of their states and they could not openly spread their influence among the people. Inside the states the only activity possible was through the Akali sponsored religious Dewans. Throughout the first phase the movement therefore remained nearer to the Akalis than to the Indian National Congress. The fact however, was seldom spelled out very clearly in Praja Mandal circles that were because the Akalis, despite a distinctive identity of their own were members also of the Indian National Congress. The movement did not attain a clear perspective for a long time because of its over emphasis on Maharaja Bhupendra Singh and his excesses. Due attention was not paid to smaller states. It was generally believed by a good member of people that the Akali dominated Praia Mandal Movement was out to settle some personal score against the Maharaja of Patiala and kept away from it.

The tactics adopted by the Punjab Riasti Mandal in this phase also kept a number of radical away from it. The leadership of the movement depended more on the appeals to the political department of the Government of India and the viceroy than on organizing the mass of the people. Village level Dewan's, propaganda through newspapers and posters and the Praia Mandal Conference at Lahore, Ludhiana, Simla or Delhi all had one single objective, that is to put pressure on the central Government to oppose Bhupendra Singh. For this reason the movement could never pay serious attention to its membership drive, organizational elections and setting up of properly functioning units in various states. The Punjab Riyasti Praja Mandal could not unleash any direct campaign under its own banner inside the states which could really politicize the peasantry. The only campaign worth the name was the struggle of the tenants of the Patiala State for proprietary rights.

The Praja Mandal movement assumed still wider dimensions with the help of the Indian National Congress working outside the Princely States. The Princes used all sorts of methods to liquidate the Praia Mandals. Midnight raids were made on village after village. The participants were rendered homeless and their property was confiscated. Ordinance was issued in 1938 B.U in the Phulkian States prohibiting assembly of four or more persons. Sewa Singh Thikriwala, Present of the Punjab Riyasti Praja Mandal was arrested and sentenced to eight years of imprisonment with a fine of Rs. 5000. As a protest against ill-treatment, he went on hunger strike in the jail and died on 20th January, 1935.

Seven years later when Mahatma Gandhi called upon the British to quite India in 1942, the Praia Mandal vigorously supported the national movement. In the Act of 1935, the Princes were given the option to join the All- India federation or to stay away. The people of the States in the Punjab expressed their readiness to merge with India in order to end the aristocratic and autocratic rule of the Princes. The agitation of 1946 in the Faridkot State conducted under the able leadership of Giani Zail Singh and Mr. Brish Bhan was directed against the arbitrary rule of the Raja of Faridkot.¹¹ Situation changed in Faridkot only on the formation on 15th July 1948 of the Patiala and East Punjab State Union.

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The Role of Christian Missionaries In Princely Mysore

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Abstract

An Attempt is made in this article to explain about the role of Christian Missionaries in Princely Mysore. The British rule facilitated Christian and Missionary activity indirectly in a host of ways, and directly through sometimes sympathetic intervention of colonial officials. In Missionary ranks the idea that education would be powerful and even predominant aspect of the Mission to win over souls was taking firm root in princely Mysore.

Key Words : Dominicans, Diocese

The British rule facilitated Christian and missionary activity indirectly in a host of ways, and directly through the sometimes sympathetic intervention of colonial officials. After the mutiny, when the British parliament took over direct administration of India, the Queen's Proclamation assured her subjects that their faiths would continue to be respected. As long as her subjects paid and obeyed, those subjects could profess whatever they chose, even the civil law under which they were administered was for a long time Hindu and Muslim law, as interpreted by British-established courts. ¹ Until 1813 missionaries could only operate on company controlled territory with company's permission, and subject to many constraints. One of the earliest missionary bodies, the Baptist missionary society, active in India since 1793, chose to found its chief mission at Serampur, then under the control of the more welcoming Danish authority, rather than in British India. The character of the East India

Company was renewed and revised by parliament at Twenty Year intervals. In 1793 efforts by the Clapham sect evangelists to insert a 'Pious Clause' requiring company support for missionary activity was rebuffed, but the renewal of the charter in 1813 was accompanied by missionary bodies being given a free hand to carry

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out their activities as well as the establishment of a Bishopric and of Archdeacons for the three presidency towns of Calcutta, Madras and Bombay.² The revised charter also committed the company to accept some responsibility for the education of its Indian subjects, even if initially only to the tune of a miserly 1,00,000 (one lakh rupees) a year. Both measures in their different ways marked the advance of the idea that British rule was to be justified not just for its economic benefits to Britain, nor even for the peace and law and order allegedly provided to Indians, but that the ultimate and "Providential" reason why Britain had been granted India was to ensure the "Moral and material Progress" of India, soon to be charted in annual "Moral and Material progress" reports.³ In Missionary ranks the Idea that education would be powerful and even predominant aspect of the mission to win over souls was taking firm root. Time and again missionaries complained that the institution of caste, and a stubborn attachment to their own "superstitions", made the work of winning over natives all but impossible. Thus, the Abbe Dubios, who had spent a lifetime in India, went so far as to declare that if the Hindus went to Europe to win converts to Shiva and Vishnu they were more likely of success than state was an independent Kingdom, but was a part of the states ruled by Delhi, from whom Fr.Jourdain received letters from Pope John XXII.⁴

After having known about the introduction of Christianity in Mysore soil we are very much tempted to ask the question that in which part of the kingdom of Mysore they actually entered. It is difficult to say as we have no document about it. But, as they were coming from west coast, we suppose that these missionaries entered the country from the west and began to preach the good news to the people who were living in that part of Mysore. ⁵ Fr.Paulin gives credit to the order of St.Francis of Assisi for the first evangelization of the people of Mysore. As a matter of fact, after having written that the Seminary of Cranganore was founded and managed by Fr.Vincent of the order of St.Francis, he adds: "other religious of the same order were the first to enter into the kingdom of Mysore and Madura, and they did a good job in the conversion of gentiles. Around the year 1587, they were followed by Fr.BernardinTerrari, and Pierre Louis, an Indian of Malabar. Both were the first apostles of the Christians of St.Thomas".⁶

According to this statement, the people of Mysore had not seen any preaches of the gospel before the arrival of the Franciscans who started their Evangelisation just before 1587. Fr.Cinnami, who is considered to be the founder of the Italian mission in this part of India, speaks, in his letters, about the Christians of Srirangapatna, then the residence of the king Where he found a beautiful church. ⁷Let us come now to the establishment of the Jesuit Mission in the Kingdom of Mysore. It is certain that they founded two missions quite separate: One in the kingdom of Mysore and the other one which was a part of Carnatic. At the time of the first foundation, the kingdom of Mysore extended up to Darapuram, but in breadth, it consisted only of the region which started in the Western Ghats, till about 10 miles to the west of Bangalore.⁷ It was given to the Jesuits who were in charge of Carnatic province to establish later on some Christian communities in

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that latter part of the peninsula. As missionaries of Mysore, belonged to the Jesuit province of Goa, and were under the authority of the Archbishop of Cranganore.⁸ Descendants of whom are still to be found in a few villages in the south east. Father Cinnami made Srirangapatna the headquarters of the Jesuit Kanarese mission. The number of Christians in Srirangapatna itself was greatly increased when Hyder Ali brought 9000 Catholics from Mangalore.⁹ In the east, a Telugu Mission was established in 1702 by two French Jesuits, named Boucher and Mauduit, who came from Thakkolum, about 8 miles from Arkonam and who built chapels at Bangalore, Devanahalli, Chikkaballapur, Hoskote, Anekal, Kolar and other places. By 1755 there were 13 Portuguese Jesuit Missionaries in the Kanarese Mission and about the same number of French Missionaries in the Telugu Mission.¹⁰ On the fall of Tippu, in 1799, a member of that society, the famous Abbe Dubois, was sent to Srirangapatna where he was received well by colonel Wellesley. He remained assisted by four Goanese priests in charge of all Christians in Mysore. It has been said that this remarkable man had escaped from one of the fusillades of the French Revolution and sought refuge in India, but this is incorrect. In 1887, the Hierarchy was proclaimed in India and the Countries above mentioned were erected into a Bishopric, under the title of the Diocese of Mysore, the headquarters remaining at Bangalore as before. There were in the Mysore Diocese, 95 schools for both girls and boys with 6,260 pupils. The most important institution for boys in Bangalore was the St. Joseph's college, which was divided into the European and Indian sections and teachers up to the B.A. Degree.¹¹

St. Joseph's college had 600 students; 70 Europeans, 120 Anglo-Indians and 410 Indians. The needs of the mission were steadily increasing and divine providence sent new reinforcements to look after these needs in the person of ten new missionaries from 1882 to 1886. So, at the end of 1886, there were 33 French Missionaries and 10 Indian Priests in the Apostolic Vicarage of Mysore. The first protestant mission to the Kanarese people was established at Bellary by the London Missionary Society. Then in 1820, operations were commenced in Bangalore and in 1839 extended to Mysore, but in 1850, the latter station was given up. From the beginning, the efforts of the mission had been devoted to public preaching, education and Literary work. Of the educational institutions for boys, the principal was the High school in Bangalore, established in 1847. It contained about 600 pupils and educated up to the Entrance Examination of the University. Its hall, from the time of its erection in 1879, had been much used for public lectures to the English speaking Indian Community. Rev. T.E. Slater was well known in this connection. Female education was especially indebted to ladies of this mission Mrs. Sewell and Mrs. Rice who, in the face of many difficulties opened and conducted the first schools for Indian girls in this state in 1840. The Christian girls of the boarding school were from an early period taught English as well as the Vernacular, and were long in advance of the general standard of Female Education in the state. Chikkaballapur was made a head station of the Mission in 1891. In February 1913, a well-equipped general hospital, called the Wardlaw memorial hospital,

with 60 beds, was opened there, by the mission. In 1923 the Wesleyan mission had employed 18 European missionaries, 18 women missionaries, 11 Indian Ministers, 50 Evangelist and 30 Bible-Women. The Mission maintained two collegiate High Schools for boys, 2 normal training Institutions- one for men and one for women, 70 vernacular and Anglo-Vernacular Boys schools, 1 High school and 40 vernacular and Anglo vernacular schools for girls, 1 orphanage for boys and 1 for women. Four hundred and fifty teachers of both sexes were employed and instruction was given to 6,863 boys and 3,878 girls.

While distributing prizes to the successful students of the Wesleyan Mission High School, Bangalore city on August 28 1914 His Highness Sri, Kantirava Narasimharajawodeyar said "I believe I am expected as is usual on such occasions, to say a few words, but beyond expressing my thanks for the warm reception the principal, the teaching staff and the students of the Wesleyan Mission High School have given me in this venerable hall of learning of 80 years standing, and the pleasure it always gives me to meet and reward the pick of our young men, I wonder If I can say anything which has not already been said a hundred times.

There is one thing I can readily allude to, which bears any amount of repetition I mean the commendable missionary enterprise and its extent and sincerity. We see that in many fields of human action the Christian missionaries have been the pioneers. It is they that have opened our first schools and our first hospitals, and it is no wonder that this school should have been the first institution in Bangalore and perhaps in the whole province, to have brought the western lore to us. It speaks to the great sincerity and ability of the executive of the school that it has fast developed in every direction, and has neglected no part of a boy's training. I need not mention the heroic self-sacrifice of the missionaries themselves who have renounced all desire of health or wealth and risked our climate in order that they may better fellowmen". Thus the Christian missionaries electrified the Mysore state by inflicting a valuable Education to the people and were successful in implementing it in a proper manner.

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Sant Fateh Singh: Early Life and Social Works

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Abstract

A political personality who also does creative work is rare. The Sant was such a political personality who works to his fill but unfortunately his works hitherto lie unexplored. The majority of his works are didactic and few of his works can be classified as propaganda literature. The paper explores fully, early life and social works of the Sant who played an influential role in the Sikh, regional and linguistic politics.

Keywords: Sant, Religion, Philanthropist, Social Works, Social Service, Literary Works, Peasant, Sainthood, Sacrifice, Renunciation, Gurdawara, Tolerance, Educational Institutes, Altruism, Verses, Poetry, Poetic style, Politics, Punjabi Suba, Linguistic Politics, Regionalism, Scripture, History, Sikhism, Meditation, Recitation, Society, Community, Self Abnegation.

Early and Social life-Sant Fateh Singh was born in the house of a simple farmer, Chanan Singh Sidhu on 27 October, 1911. His grandfather's name was Gandha Singh. Sant's mother, Sant Kaur was daughter of Samund Singh of Vairoke village. There is a lot of misconception about the place of birth of Sant because he lived for many continuous years at Ganganagar, Dhollan and at other places. But the fact is that he was born at Badiala, a medium sized village 10 kilometer from Rampura.² Other siblings included two brothers Bhola Singh, Mukhtiar Singh and a sister, Sham Kaur who was married to Bhag Singh of Gulab Mandi.

Chanan Singh although a simple peasant and was called 'Giana' by the village folk³ due to his knowledge of Guru Granth Sahib. He was always absorbed in meditation. He kept "Khartals" in his pocket and would start reciting the "Nam" as soon as he got time.⁴ But Fateh's mother was a homely person. She disliked her husband's religious approach to life. CD. Ghai writes, "It is the case of a unique

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father, who wanted, willed and helped his son to follow the path of renunciation and sacrifice". Fateh got the first lessons in religion and Gurbani from his father. Perhaps, Chanan Singh wanted Fateh to follow the path of celibacy and sainthood because he himself had realized the limitations of a family life. Up to this time Sant had learnt to follow the hard routine of continuous meditation. For Fateh, his father chose Sant Sham Singh⁵ (a retired military man) who had been doing service at a Gurdwara in village Sekha near Bathinda. The man was known for his strict and uncompromising ways. As soon as the child Fateh was admitted, he was asked to prepare food and look after the cattle meant for running the common kitchen. Fateh obeyed these orders without complaining. Perhaps, it was here that he got his first lessons in humility and service of people. Once, Sham Singh asked him to stand outside the room as a punishment. He stood for many hours till he fell.

He was humble and kept a low profile throughout his life.⁶ Perhaps, seeds of self-abnegation and service of others were sown at this time in Fateh's personality. It was this humility and low profile which later attracted attention of Harcharan Singh Hudiara at Frozpur jail and that of Master Tara Singh at Anandpur.⁷ These leaders were amazed at his popularity in Sikh circles, especially in village folk.

It was during these days that Fateh met a Sadhu named Chetan Das.⁸ Interaction with him brought great change in Fateh's mind. Fateh wanted to follow Chetan Das's ways of isolated meditation and renunciation. Sant Sham Singh was against renunciation; Fateh returned to his village and told his father that he wanted to meditate alone like a vairagi. His father offered to build a 'Bhora' (an underground meditation room), but he insisted that he wanted to practice in "Bir" (a small jungle) nearby.

During these days, he roamed as a mendicant or a Sadhu in regions surrounding Dhanaula, Tapa, Barnala, Bhudhlada etc.⁹ Fateh lived a hard life during these days. He lived on simple diet and water. Fateh met another kindred spirit, Sant Sadhu Singh who had his dera at village Pandher.¹⁰ Fateh also lived at this place for some time. It was in Sant Sadhu Singh's company that Fateh started reciting poetry.

After some period, he reached his village along with some of his followers. This time, he stayed at village Gurdwara instead of staying at his own house. He met his father without any sign of emotions. This was the last meeting between father and son. After this Chanan Singh never met his son and died without meeting him.¹¹ This was the strongest proof of Sant's transparency as far as politics was concerned. While analyzing his life's journey before his entry into politics, his greatness as a philanthropist comes not as an opaque inference but as a transparent reality. His activities for welfare of people are immense.¹² Sant used to say that his father gave him four dictates which he obeyed throughout his life. These dictates were "Nam recitation, control over desires, kirtan and service of society and community".¹³

Sant Fateh Singh, when he was in his full youth was imbued with a desire to do something for the welfare of the society. Opportunity came in the form of a

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disciple and his close aide, Bhai Bhakhtavar Singh.¹⁴ Bhai had been living a religious life with Sant. He visited Ganganagar district to do some personal work and met some of his relatives. As he was a highly religious man, he was pained to see the pitiable condition of the Sikhs living there. The Sikhs had settled there when the British set up a canal colony and the Sikhs from less fertile areas of Punjab were taken there. With their hard work, they had converted the sandy dunes of Rajasthan into a fertile region. But due to government apathy, they had no facilities there.

When Sant heard this, he personally went along with Bhai Bhakhtavar to watch the situation. First of all he started "Amrit Paan" movement in this area in 1931.¹⁵ He stayed at 172 villages (villages in Rajasthan were numbered in this way.) in his early years in this region.

It would not be futile to give description of his social works in brief here. He built many Gurdwaras including those at Chak Sahib Singh Wala, village number 192 and a central Gurdwara amidst 7-8 villages. To solve the water problem, Sant built "Digis" (small tanks). He also built a Gurdwara Dharamsal at village no. 192. His social works even led to uproar in Rajasthan state Assembly. The opposition criticized the government that a Sant was doing what the government was to do.¹⁶ He was arrested while illegally building a bridge on a canal but later on acquitted due to public pressure.¹⁷ He also built a Gurdwara Fatehgarh Sahib in Padampur district. He also campaigned against consumption of Alcohol.

Another great contribution was construction of Sikh shrine at Budhajorh.¹⁸ The place has a great importance in Sikh history. The place was lying unnoticed then. It was Sant's initiative to recognize the place with the help of historical texts. After coming out of jail in Oct, 1955, he decided to build a Gurdwara here. Even there were skirmishes between his friends and Nihangs, but Sant pacified both and brought them to a point. A beautiful Gurdwara was constructed which overawes a beholder even today. He set up a Sikh museum also. Sant even had to make Gurdwara's own lightning arrangement as the electricity came only in 1970 here.¹⁹ A rough estimate of Sant's works includes 132 primary schools, 59 middle schools, 33 high schools in this region. He also set up "Guru Nanak College" at Ganganagar.

After working for more than ten years Sant started social service at Dhollan, a village near Jagraon. He set up a girls' school here. Once he asked the village residents to make a building for the school. When they did not take it seriously, he declared that he would not eat anything until the school building was built. The school building was constructed in 11 days. He also lived at village Dhaliwal, situated between Hawara and Raikot and constructed a Gurdwara Manji Sahib. His religious approach to life often put him in trouble. Once he admitted a boy from village Dhollan into Sikhism and baptized him by offering him the Amrit'. The boy's mother came to the Gurdwara and rebuked Sant for making a family man a Sant. Sant pacified her and remained cool despite her reproaches. He also helped in construction of Gurdwara at village Rasulpur in Jagraon Tehsil.²⁰

Conclusion- The Sant was not born with a silver spoon. Being the son of a common farmer, he started his life at the lowest ladder. With his purity, religious bent of mind and simplicity, he himself built a huge mass following by dint of hard work as social work as social servant.

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The Role of Piveron De Morlat – In Mysore

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Abstract

The role of the French in Mysore's wrangling with the English was fraught with great significance during the period of Haider Ali and Tipu Sultan. It was a period of diplomatic intrigues. The French sent their own agents to the court of Haider Ali. There were intrigues, counter-intrigues, Diplomatic jugglery. Amidst all these sordid details, the story of Piveron de Morlat, a French Envoy in the court of Haider Ali and Tipu Sultan forms a pleasant interlude.

Piveron's name does not appear in any major historical works in India. But according to the French correspondence, he seems to have played a fairly significant role in the history of Mysore. He came with a definite mission of maintaining the favourable disposition of Haider Ali towards the French nation. Gradually Piveron won the confidence of Haider Ali. Piveron was very humane and he was besides Haider when Haider was very ill. Even after Haider Ali's death Piveron took care of Tipu Sultan and protected him.

Piveron had great respect for Haider Ali and gives glowing tribute to Haider Ali after his Death. Piveron maintained same relation with Tipu also. Tipu Sultan was very much interested in promoting goodwill between his kingdom and France. Piveron accompanies the embassy of Tipu which went to France to seek military assistance. But France was embroiled in domestic trouble and in spite of the splendid reception given to them Louis XVI did not have anything concrete to offer. In this paper an attempt is made to focus on the humane character of a resident amidst political interests.

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Keywords- Piveron De Morlat French envoy Haider Ali Tipu Sultan
Humane Diplomatic Resident

The role of the French in Mysore's wrangling with the English was fraught with great significance during the period of the Haider & Tipu. Haider was the first ruler of Mysore to invite French troops to come and stay at their court. Haider Ali wanted the French as a check upon the growing power of the English and get him aid in times of need. Tipu Sultan unlike his father was the sworn enemy of the English and his policy was to make the enemies of his enemies as his friends. Tipu was the very first ruler in India to think in terms of international friendship and co-operation to keep his country stable and secure.

The period of Haider Ali and Tipu Sultan was rife with diplomatic intrigues. There were intrigues, counter-intrigues, diplomatic jugglery. Amidst all these sordid details, the story of Piveron De Morlat, a French envoy in the court of Haider and Tipu forms a pleasant interlude. Piveron's name does not occur in any major historical works in India. But according to the French correspondence¹ he seems to have played a fairly significant role in the history of Mysore. The French envoy Piveron was appointed as a resident at Haider Ali's court and continued during Tipu Sultan's period also. He came with a definite mission of maintaining the favourable disposition of Haider Ali towards the French nation. Piveron was also expected to finalize the details of a treaty with the Nawab. He had to report on the arrangements which Haider was prepared to make for statutory and maintaining the French troops who might arrive in India. Piveron arrived at Haider's court on 10th August 1781. He knew that the English were suing for peace. Morlat prevailed on Haider Ali not to conclude peace promising him that French troops would soon be coming to his aid. His letter to Gen. Sovillat in France explains this fact. In the same letter Piveron mentions that De Launay had met the Nawab and convinced Haider Ali that as per the orders of His Majesty Louis XVI, the French would keep 'only the ancient possessions of France and those of English on the shore and restore the other provinces to their legitimate rulers and bestow upon Haider Ali the Nawabie of Arcot forever.'² Haider was happy with this assurance. Thus Piveron was able to win the Nawab's confidence.

There is a revealing reference to Cdr. Duchemin who wanted Haider Ali to pay 24 lakhs rupees for the maintenance of French troops. Haider was unwilling to pay that amount as his expectation of a large number of troops was not fulfilled. So payment was in a small measure. Piveron remained different from his compatriots in that he upheld the Nawab's point of view.

It is true that there was a gulf between the Mysorean and the French points of view with regard to the strategy of war with the English but it did not affect the personal relationship between these two. When Haider was terminally ill Piveron persuaded Haider to let the French surgeons operate on the malignant growth on his back. Haider Ali professed full faith in them and Piveron reports that Haider Ali

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was saying he was a good friend and ally of the King of France and he trusted the surgeons because they were French subjects. "Please tell your surgeons that I am the friend and good ally of the King of France, whose subjects they are, and it is due to that reason that I have full confidence in them".³ To this Piveron replied that they would treat him with the same care as if he were their king.

Count D' Hoffelize pays a tribute to Piveron that he was 'a prudent politician and an enlightened diplomat'.⁴ Piveron was well aware of the intrigues and conspiracies that were going on at Haider's Court. Actually two of his Dewan's had invited Col. Braithwaite to their place. Once Piveron tried to convince Haider about the dubious character of Vennagi Pandit, who was supposed to be a trusted man in Haider's Court. But Haider was too ill to take any decision. Piveron was a man of action. He understood the reality of the situations which might arise after Haider's death. Soon he wrote a letter to the General and requested him to send some troops for the assistance if there was some need. He also requested him to send someone to inform Tipu about the serious condition of his father's health.

Piveron was a man of admirable behavior. On Haider's death he writes... "Finally finished the greatman whose name and his great reputation will pass into the distant posterity. Very few people knew to appreciate and understood him and his great qualities and all that we got from him. But I dare say that we have lost a lot in him" and adds "...till the end he did not stop from giving reiterated proofs of his confidence and his goodness... because he died, so to say, in my arms"⁵.

Tipu arrived and took over the reigns of administration even as the 21 salutes roared from the French guns. Tipu reaffirmed Haider's commitment by saying "The French nation can count on us and on our friendship which would always be durable; we will always be a faithful ally"⁶. Piveron remained a confident ally of Tipu, Cdr. Launay praises him for his diplomacy.

Tipu was in a very delicate situation. The delay in the arrival of Gen. Bussy caused anxiety to Piveron. But the arrival of Gen. Bussy did not satisfy the Sulthan. When Bussy came Tipu was busy elsewhere. A further source of displeasure was the arrival of less than half the expected number of troops. Piveron had a difficult job in convincing the haughty general Bussy the need to give unstinted support. Fortunately Bussy did not stay long. He was replaced by Vicount De Souillac as the Governor of all the French establishments in India. Piveron tells Tipu "Bussy has given you a thousand promises of which he has not fulfilled a single one. Finally in all respects you had been unhappy with him, but I have the honour of repeating to you that it would be very different with this new general. Have confidence in him" and he adds "Nawab, you can be convinced of all the ardour he has for you and will seize every opportunity in proving it"⁷.

Piveron takes pains to explain to Tipu that as in the last war in America the great French troops will join the Mysorean against the English. "His Majesty's Plans are to send to India a great number of troops against our enemies so as to reduce them in this part also as it is done in the last war in America"⁸. Tipu in his turn writes a letter to Piveron declaring in the name of friendship between the King

of France and his Sarcar he has marched on Mahe which was taken away from the French by the English.

Tipu was very much interested in promoting goodwill between the two countries. "I pray god that he increase day by day the happy friendship that exists and we could best and destroy our common enemy in such a manner that not a soul remains"⁹. The friendship between the two countries was to be cemented by the embassy of Mohammad Dharweshkhan and other Mysorean. In August 1788 Piveron went along with them to meet the King of France carrying with him the good wishes to Tipu. But France was embroiled in domestic trouble and in spite of the splendid reception given to them, Louis XVI did not have anything concrete to offer. Neither the hopes of Tipu nor the efforts of Piveron were to be fulfilled. Though the end results were disastrous, it is pleasant to remember that the individual tried his best for this country and for his friend. The human contribution is admirable.

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Benoy Kumar Sarkar In An Age of Spread of Right Wing Thoughts In Bengal And Europe

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Abstract

Between the later nineteenth and the Second World War the dominant section of most of the European country and the politicians represent them found them to be very helpless situation due to the advent of mass politics and left wing revolution. The liberal democracy in Europe failed to solve the rising problems like unemployment, price hike etc. As a result at one level an organized radical popular movement based on socialism and anti-state ideologies like syndicalism or anarchism began to develop and at other side a nationalist chauvinistic and authoritarian system was preferred to solve this question. The new rights emerged from this latter section. Just like Europe India was facing the problems of unemployment, war debt, spread of workers' and Communist movements in the post First World War period. The situation in Bengal was not different from rest of India. As a result Hindu bhadrak of Bengal was grown increasingly disillusioned with the parliamentary system of government in the beginning of the twentieth century. There fore a section among the Bengali Politicians and intellectuals were attracted towards a new kind of right wing thoughts. In the light of this we shall try to judge Professor Benoy Kumar Sarkar.

Key Words: -New Rights, Class collaboration, National unity, Economic autarchy Mixed Economy, Young India, Young Bengal

Introduction:- During the late nineteenth and the first half of the twentieth century the fumbling and failure of liberal democracy in Europe to solve the rising problems like unemployment, price hike, and retrenchment created a sense of

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frustration among different section of population about this government. As a result at one level an organized radical popular movement based on socialism and anti-state ideologies like syndicalism or anarchism began to develop and at other side a nationalist chauvinistic and authoritarian system was preferred to solve this question. The new rights emerged from this latter section. Just like Europe India was facing the problems of unemployment, war debt, spread of workers' and Communist movements in the post First World War period. In addition to that the colonial rule and its indifference to Indians' demands created frustration among a section of the Indians.

Situation In Bengal In The First Half of The Twentieth Century:- There was a tendency among the British to underestimate the Hindu bhadrak character as effete and weak.. This theory classified the Indians among manly Marathas, Rajputs and Sikh and the effete unmanly and cowardly Bengalis and excluded the Bengalis from the Indian Army.¹ Even this characterization was limited to only Bengali Hindus. Muslims were to some extent remained outside the limit of this characterization.² In the context of limited employment opportunities, the need to transform the effeminate self-image became an absolute necessity. This task was undertaken by various writers and the Hindu Mela during the nineteenth century. An emphasis was put on the physical education and body building.³ It was claimed that Hindus were the descendant of the Aryans and in this they were equal to the Europeans who belonged to the same lineage.⁴ But the progress of the Hindus were deterred due to the presence of the colonial masters who denied the opportunities of the Hindus and deflated their morale.⁵

The "Divide and Rule" policy of the British government, racial discrimination and arrogance of the colonial masters, the partition of Bengal and the University bill of Lord Curzon made the Hindu bhadrak angry.⁶ The partiality of the British government towards the Muslim community as a part of their imperial policy and the gradual decreasing rate of job opportunities of the Hindu bhadrak also made them despondent..The failure of the parliamentary system and consequently its inability to solve India's knotty problems of communalism and factionalism in the political system led to disenchantment among the Hindu bhadrak towards constitutional form of government.⁷ The situation was further aggravated by the fact that the Indian National Congress, which, although from its inception in 1885 relied mainly on the support of the Hindu Bhadrak, failed to protect their interests.⁸ On the contrary, the Congress's effort to accommodate the Muslim Community perturbed them.⁹ Consequently the Hindu Bhadrak began to look for alternative political solution.

Situation in Europe:- Between the later nineteenth and the Second World War the dominant section of most of the European country and the politicians represent them found them to be very helpless situation due to the advent of mass politics and left wing revolution. Its pace was varied from country to country. The liberal parliamentary system, which failed to cope with the situation, lost its value to them.¹⁰ As a result they took under an authoritarian right wing system. They

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followed the twin goals of defending the socio economic interests of the established system and to pursue a 'modernizing developmental politics within a 'system of order' in which their own control could be guaranteed and perpetuated.'¹¹In this sense they were new from the earlier rightists.

Ideas of Dr. Sarkar:- Dr. Benoy Kumar Sarkar (1887-1949), a professor of economics of the Calcutta University, was a propagator of 'aggressive nationalism'.¹² In his *Futurism of Young Asia* he claimed an equality between East and West as regard to optimism, aggressive imperialism'.¹³ But in the same book he said that after the First World War European democracy was of no use and the liberal and radicals of the 'New Orient have to be militarists perforce'.¹⁴ The Soviet Russia on the other hand could be a source of inspiration for the subjugated nation. But in the present situation when the Asia was under foreign subjugation 'the socialists and labour leaders of Asia must have to advocate the tenets of nationalism, backed by indigenous capitalism if need be'.¹⁵ Further he believed that Lenin's theory of anti-property democracy and proletariat dictatorship had no universal appeal.¹⁶

As a result of this he welcomed Lenin's policy of New Economic policy in 1921 which mediated between Communism and capitalism. He used to refer Russia after 1921 as 'Leninism No-2, which was more pragmatic than the previous one. Taking the examples of the Soviet Russia, Nazi Germany and Fascist Italy Dr Sarkar maintained that although there were differences in the political systems, the level of industrial and technological development, the cultures of the people, political and military histories, they were essentially pursuing the same path of national development.¹⁷ In his view Stalin, Mussolini and Hitler were all nationalists, spokesmen of class co-ordination and collaboration, national unity and upholders of national prestige and glory.¹⁸ The way that 'the meanest and the poorest' people had participated in the practice of these three new ideologies and the way in which these dictators had confirmed the sovereignty of the people identified as 'neo democracy' and 'neo despotism' by Dr Sarkar. In Dr Sarkar's view understanding the new political philosophies of that time required the abandonment of the conventional political ideologies such as the 18th century and the 19th century liberalism and all other ideologies prior to 1914.¹⁹ Dr Sarkar was of the opinion that, in sharp contrast with the nations mentioned above the freedom or sovereignty of the colonies like India and the dominions of the democratic countries of Euro – America were limited.²⁰

He found that some of the elements of economy and politics of Fascist Italy and Nazi Germany were suitable for Young Bengal. Fascism was in fact a combinations of conservative, rightist, syndicalist elements and the right wing element was predominant in it.²¹ Similarly Nazi Germany was a combination of the new rightist elements of the middle class of Germany.²² So we can say that Dr. Sarkar found the new right wing elements of this two countries suitable for Young Bengal. Particularly class harmony instead of class conflict, national unity, adulation of nationalism in Fascist Italy impressed him most²³ and in view of Italy's favourable prospects for the next thirty years, the association with Italy was specially necessary

for Young India which was striving for progress.²⁴ Moreover, Italy's experiment to earn economic autarchy²⁵ to protect national economy and rejuvenation of industrial development appeared to Dr Sarkar as an element of modernity which he compared with the Swadeshi movement of Bengal.²⁶ Therefore Dr Sarkar thought that, it would be better for the comparatively backward countries like India and China to pursue the 'mixed economy' of Fascist Italy.²⁷ It was his advise that each provinces of India should try to make herself autarchic first and then look for All-Indian co-ordination, centralization or federalization according to requirements.²⁸ Nazi Germany, which discarded international class-struggle in favour of national solidarity,²⁹ too can be according to Dr Sarkar, a suitable example for India to emulate.³⁰ Although Dr Sarkar rejected the overall German model for economic development as unsuitable for India, he considered the 'Winter Relief' scheme of Nazi Germany as a part of Social service. Countries like India, where there was no system of social insurance and the poor relief system was abysmal, Hitler's 'Winter Relief' scheme would serve as an ideal model in the post-depression era.³¹

Conclusion:- From this discussion it can be said that, some ideas were zeitgeist which were common to both India and Europe and Dr. Sarkar expressed such ideas through his writings. Dr Benoy Kumar Sarkar desired to present before Bengal as well as India the example of a powerful, authoritarian administrative and economic system which would uphold class cooperation instead of class conflict, raise international prestige of the country, give stability to country's economy, and propagate a nationalist ideology instead of the internationalist ideology of Marxism. Underlying such goals was his anti-British feelings and his indifference to the class conflict theory of Marxism.

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Portal Communication In Colonial Odisha (1858-1947)

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Abstract

The British conquest of Odisha had a profound impact on Odishan economy. No doubt the British had undertaken some positive works, but mostly with a view to exploit the economic resources of Odisha. Portal communication played a significant role in economic improvement of the British, but the economy of Odisha had affected during the period under review.

Key Words : Portal, Colonial, Vessels, Business, Import, Coral, Marine, Cargoes, Maunds, Raj, Chilika

The number of vessels visiting different ports increased rapidly. The statistics enumerated in the following table gives a clear evidence of the increase of the portal communication in the Balasore port.¹ The British Indian Steam Company made False-Point as a place of their business activities.² French ships from Mauritius were visiting Odishan ports to import rice and oil-seeds to their country. In the year 1868-69 a total transaction of foreign trade was Rs. 6, 39,031 which rose to its highest point in the year 1877-78.³

Table-1

Vessels Visiting Ports of Balasore					
1869-70	1870-71	1871-72	1872-73	1873-74	1874-75
232	277	275	345	405	387

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During the year from 1881-82 to 1888-89 the ports of Odisha were busy in dealing with foreign trade. The new problems had terrible impact of the economic prosperity of the people of Odisha.⁴ The value of import of foreign goods in 1881-82 was Rs. 66,99,026 and the value of export was Rs. 68,42,784. These figures increased to Rs. Rs.91,15,021 on import trade and Rs.96,53,531 on export trade in the year 1884-85. The value of import and export further increased in 1894-95.⁵ The total value of import and export in the ports of Odisha was Rs. 1,19,73,792 in the 1894-95 against the last year's figures of Rs.1,14,59,770.⁶ Towards the end of the century in 1899-1900 the value of total communication in export and import remained as Rs. 1,20,75,438.⁷

The amount of import always exceeded the amount of export. The main articles of export were food grains, agricultural and forest products and the imported articles in all the ports of Odisha were metal, gunny bags, kerosene, oil, sugar, tobacco, lead, copper, zinc, glass ware, liquors, spices, gold, silver and other machine made fancy goods including cloth.⁸ Due to the increase of export of rice the increase of price of rice was affected.⁹

Consequent upon the increase of price of rice, the main food of the people of Odisha, the people lost their purchasing capacity. When they lost their capacity to purchase foreign goods in volume of trade in foreign articles naturally decreased. Thus the quantity of export resulted in the decrease of import.¹⁰ The imported clothes replaced the handmade clothes in the market. As a result of which the indigenous industries perished. The rise of price of rice was felt as a great hardship to the population of shopkeepers and the Government employees as well in Cuttack town.¹¹ The silting of the river mouths and lack of proper care of the ports proved fatal to the stability of the ports of Odisha. The construction of coast canal facilitated the silting of the Balasore ports, although it provided new water ways while some of the ports had ceased to exist, position of others had been changed. In the beginning of the 20th century, Puri, False-Point, Balasore, Chandabali, and Gopalpur were still used for the purpose of importation and exportation. But they were maintained at loss.¹² Many ancient texts mention of southern sector of Chillka as being a major harbour of maritime commerce, back in the days when the king of Kalinga was known as 'Lord of the Sea'.¹³ Indeed, the rocks in the Southern sector are marked by a land of white formed by remains of coral (which are exclusively marine). This band is at a height of 8 metre above the current water level, a clear identification that the area was once marine, and the water much deeper that it is today.¹⁴

Chillka was also one of the important ports of Kalinga (earlier name of Odisha). Ships sailed from here to Burma, Ceylon, Bali, China, Java, Sumatra and other places.¹⁵ In the past as the Chillka was very deep, the businessmen were coming to the Chillka from Cuttack through the water route of Kathajori, the Kuakhai, the Daya and the Bhargavi. Moreover they could travel up to the Rushikulya River from Rambha near Ganjam through a large canal. It is believed that for the purpose that canal had been dug. The tidal canal connected the lake

with the Rushikulya river in Ganjam and was navigable throughout the year.¹⁶ Large quantities of grain were imported from Odisha across the lake and along this canal and in return salt was exported. The boats employed were flat bottomed vessels, which, when loaded drew less than a foot of water, and were polled against the wind or drift before it under crazy mat sails.¹⁷

Kalupara Ghat, a village on the Chillkalake was an important centre of trade. Boats from Madras (now Chennai) presidency discharged their cargoes here and returned home with rice and other export from Odisha. Rambha, a small village near the South end of the Chillka lake was also another principal place of landing for the goods where produced arrived at an average 67,078 *mounds* of rice and 584,136 *mounds* of paddy per annum. Chillka Lake was once an excellent harbour, and would still be so but for its constant silting up. It is at present wholly impracticable.¹⁸ The extension of railways to Odisha, impracticable ports of Odisha, the heavy rate of duty on the articles of import and export and the abandonment of salt manufacture accelerated the process of decline of the sea trade as well as good communication system in Odisha during the British *Raj*. The ports of Balasore, False-Point harbour and Puri lost their importance and abandoned between the year 1923 and 1936.¹⁹ The port of Gopalpur practically abandoned in the year 1942 on account of the Second World War and also due to travel restrictions imposed on Indian immigrants in Burma (Myanmar).²⁰

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Dr. Bhau Daji And Cure For Leprosy:

A Response

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Abstract

Dr. Bhau Daji Lad (1821-1874), a multifaceted personality, in a very short span of his life has significantly contributed to the city of Bombay. He was an Indologist, social reformer, political activist, and had a researcher's bent of mind. Above all, he was amongst the first batch of medical graduates of the Grant Medical College of Bombay as well as a very enthusiastic renowned medical practitioner. He was a great champion in the cause of welfare of his countrymen and at times referred to as the savior of the poor. His contribution lay in the field of his vocation as medical doctor.

This paper seeks to show how Bhau Daji had to face a number of challenges from European and even Indian doctor colleagues in lending credibility to his claims in finding a treatment for the dreadful disease leprosy. However, he relentlessly carried his researches. Eventually, he received world-wide recognition from European quarters for his work. Remarkably, he used his hard-earned wealth in the cause of treating poor and the destitute and also helping the needy. The paper is based on the records from the Maharashtra State Archives and also contemporary literature in Marathi and English.

Keywords: leprosy, Bombay, Bhau Daji, education

Introduction - In the first half of the 19th century the government, missionaries and educated natives founded many colleges in different parts of India. It is noteworthy that the establishment of a University in 1857 in all three major Presidencies i.e. Bombay, Madras and Calcutta, was a great landmark in the history of education. Besides the school and college education that gained impetus in the city of Bombay, professional education also acquired importance. Sir Erskene Perry,

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President of Board of Education, added a class in engineering at Elphinstone Institution and Law classes started under Mr. Reid L.LD appointed Perry as Prof. of Jurisprudence (1855). Law School was created in 1860 and affiliated to the University of Bombay. M.G. Ranade and B.M.Wagle were 1st Law Graduates.¹ Medicine as a profession came up with the establishment of Grant Medical College (henceforth GMC) in 1845 named after Sir Robert Grant, Governor of Bombay.² In this study more emphasis is on Bhau Daji's career as a private medical practitioner.

Bhau Daji Lad (1824 - 1874) born at Manjre (Goa) in a Saraswat Brahmin family and was educated at Elphinstone School and College, Bombay. In 1845 the GMC was established in Bombay and Bhau Daji promptly joined this college. He also confidently presumed that western medical and surgical knowledge would benefit the Indians. He was the first Hindu who enrolled at the GMC followed by two others.³

He was one of the first eight medical graduates who stood fourth in rank at the GMC and all were awarded the degree of Graduates of Grant Medical College (GGMC). On this day Principal Dr. Morehead's parting speech was very valuable, motivational and impressive. He said, "... Bear in mind that you are at present like well-trained coursers, never forget that the life of a medical man, if rightly spent, is one of constant stuffy and observation, and progressive improvement. ...always look beyond to some point of knowledge to which you may endeavor to ascend; ..." ⁴

Dr. Bhau Daji's efforts towards treatment on Leprosy

The first group of graduates of GMC was appointed at the newly created government posts of a Sub-Assistant Surgeon in the Government Medical Services in Bombay.

However, Dr. Bhau Daji in a very short time resigned and gradually established himself as private practitioner in Bombay.⁵

Western Knowledge and Indigenous Drugs

Bhau Daji's curiosity in botanical studies helped him to identify the medicinal value of several plants. He set up a garden in his courtyard and one at Karjat where he planted various plants that he gathered from different parts of Deccan such as Konkan, Goa, Karwar and Belgaum.⁶ While treating the patients for various ailments Dr. Bhau Daji, along with his western medical knowledge also studied the ancient Indian text, as he believed in the use of indigenous drugs with the blend of western medicine. Many European doctors and English educated native doctors precluded the use of native drugs but Bhau Daji used both in combination.⁷ *Dnyanodaya*, adding great magnitude stated that he "was the first to initiate the process for blending the two systems of medicine."

He noted the cure of leprosy in the ancient Sanskrit medical works. Bhau Daji had started working on leprosy patients since 1855.⁸ Up to 1863, Bhau did not find any specific medicine for the cure of leprosy. Bhau did not give up and the search continued. Bhau also collected and referred many books in English on the

subject. In 1865-66 Bhau noticed some signs of improvement in the patients. In 1867 Bhau felt assured of the effective remedy he used and hence remarked: "All the patients who were under me for treatment of leprosy were gradually getting cured by my medicine and as these people are weak and poor, they need to be medicated free of cost."⁹ It was for the first time that Bhau Daji himself commented and confirmed about the gradual cure and improvement in the condition of patients. Later, there were a number of articles and letters by the cured patients themselves published in the newspapers and thus the news of successful treatment of leprosy spread in Bombay.¹⁰ Bhau Daji's views were supported by testimonials and photographs of patients.¹¹

The first detailed information published in Native Opinion was a letter by a Sanskrit Pandit Balshastri Dave Tonkekar. His case was serious and incurable all the marks from his body had disappeared.¹² Rev. Vishnu Karmarkar was another leper who found Bhau's treatment effective. He describes the diet he strictly observed during this treatment.¹³ Thus, Dr. Bhau Daji received media popularity and appreciation through Bombay Guardian, Rast Goftar and Satya Prakash. About 15 lepers shared their experiences of success in Bhau's treatment.¹⁴ This news spread far and wide also crossing Indian borders. Enquiry started pouring in know the medicine for the cure of leprosy as it was a worldwide problem. The Secretary of State for India, London received an enquiry from the representative of Netherland Government.¹⁵

Probable Ingredients In Medicine And Methodology Used

Bhau Daji informed the authorities stated that he was using more than one drug for treating the lepers but he relied more on the well-known *Gynocordia Odorata* or *Chaulmogra*. According to Bhau Daji it was not a new discovery but only a new method of employing the oil. Further through secret investigation Dr. Hunter explored the process of the treatment carried out at J.J.Hospital and tested the value of Bhau Daji's method and showed benefits after three months but could not identify the definite medicine.

Challenges Faced

Dr. Bhau Daji's non-disclosure of the medicine led to lot of controversy among the people. Though the cure was known to George Birdwood, Justice Newton and V.N.Mandlik, as they claim to, but was asked to keep it confidential because Bhau Daji was not fully satisfied with the cure and was still researching on it. Nevertheless, the treatment was showing good results gradually.

With the pressure increasing day by day Dr. Bhau Daji in 1870 through his letter to the Assistant Secretary Revenue and Finance Department stated : " I am working hard at the subject but it will take some time a year more to come to decisive results. Before that I don't like to comment myself to any opinion respecting the radical cure of the disease". He wished to then send it for scrutiny and acceptance.¹⁶ Later in 1871 he intimated the government the progress of his cure and asking for some time to disclose the remedy. He also sent the photographs and

coloured drawings of patients displaying the disappearance of the marks from their body.¹⁷ Bhau Daji faced criticism for not disclosing the cure.

Anonymous writer 'Observer' challenged one of the cured patients and asked Bhau Daji to come forward and confirm that he had cured this son of a European, whereas the boy was far from being recovered. The 'Observer' also pointed out other two cases treated by Bhau Daji for years were not cured at all.¹⁸

Another challenge came from Dr. Succaram Arjoon (L.M., a teacher of medicine in the vernacular class at GMC) who denied the cure of Mr. Hallums' son (Mr. Hallums was a Superintendent of Police, Bombay Division). Sakharam Arjoon called for Mr. Hallums to produce his son before one or more of the medical officers at J.J.Hospital for their opinion about the boy being cured by Bhau Daji's medicine.¹⁹ However, later the boy was certified fully cured by the Principal of GMC.²⁰ Dr. Succaram Arjoon exposed his jealousy towards Bhau Daji.

Clarifications

The whole issue was set at rest by Dr. Bhau Daji through his letter to the Chief Secretary that clarified queries regarding the cure for leprosy. He assured the disclosure of the remedy once he himself was confirmed of the details. Bhau Daji further, in his letter stated the repercussions if the remedy was made public at an earlier date. He feared that people would use the medicine without following the instructions correctly resulting into a failure. But he believed in the efficiency of the treatment.²¹

However, whatsoever may be the reasons, personal or professional, for targeting Bhau Daji on the cure of leprosy, the *Bombay Gazette* on his death pointed out that: "At one time he had 300 leper patients from all parts of Hindostan, and some from Australia, France and Egypt. He was popularly believed to possess a certain cure for leprosy, and a short time ago he was blamed for not giving the world the benefit of his discovery. ... and that his experiments have been brought to an abrupt close by his death. We trust, however, that the secret of curing this loathsome affliction of humanity has not died with him so far as he had discovered it. Let us hope that his successor will be able to take up the experiment at the point where he has been obliged to lay it down."²²

Dr. Bhau Daji did a yeoman service by treating the lepers with his new discovered medicine. At times he cleaned their body with his own hands, provided them with free food, medicine and accommodation also. In spite of so much of criticism and pressure he did not give up the social work. Though the answer to his secret did not seem to be too difficult as its basis was the ancient literature but only the method of using the medicine along with the diet were to be followed strictly. Cure was not total but the patients were relieved of the pain and the suffering too but some marks in the form of spots were visible that would go away after some time. To conclude, Bhau Daji, though educated in Western medicine, did not seem to be disinclined to the Indian indigenous system of medicine as stated in *Sushrutsamhita* and others. On the contrary his effort was why not to use both the

systems in combination if it could serve the welfare of the people. His concern was not to evolve a conflict, though it rose to the level of involving government authorities.

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The Study of Oraon Tribes of Jharkhand

* Kanaklata

Abstract

The Oraons are spread over such a large track of the Chhotanagpur Plateau and as with advancing civilization old customs, habits, ideas and beliefs are now in a process of transformation, decay or disappearance, all the customs and usages describe in this article, can hardly be found together in any one village at this day.

Key Word: Oraon, Jharkhand, Origin, social Organization.

Introduction : The recognition of Jharkhand is a result of the cultural speciality and diversity of the tribes. Jharkhand had been abode of tribes since ancient times.¹

The newly formed state is basically tribal dominated, which has 32 tribal groups in which 9 are primitives. According to the census 2001 there are 4 major tribes which have more than 10 lakh population namely Santhal, Oraon, Munda, and Ho.² The Oraons are spread over such a large track of the Chotanagpur Plateau and as with advancing civilization old customs, habits, ideas and beliefs are now in a process of transformation, decay or disappearance, all the customs and usages describe in this article, can hardly be found together in any one village at this day.

Origin And History : Oraon are the second largest tribe of Jharkhand. It is a tribe of Prato-Austroloid race. The oraons were probably inhabitants of South India because some linguists have found similarity between the Kurukh language of Oraons and the Kannad and the Tamil. They were habitual wanderers who moved from place to place before reaching Jharkhand. Whatever the truth this much is certain that Rohtasgarh was an important stage of their migration. After their exit from Rohtasgarh, the Oraons moved into two directions. One of the branches proceeded along the bank of Ganges and reached Rajmahal. The second branch crossed the Son river and entered the path of North Koel river. Some of them got settled in Chotanagpur and few of them stayed back in Palamu area.³

Tribal Name: The oraons in their language call themselves Kurukhs. The origin of this national name of the Oraons is sometimes traced to one of their

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mythical hero kings called Karakh.⁴

Dhangers, Kodas, And Modis : Although agriculture is now the normal occupation of the Oraon of Chotanagpur, needy people of the tribe occasionally work for other people on wages. Ordinarily, it is unmarried young men whose services as labourers are thus available. And an unmarried oraon is called 'Jonkh' in the oraon language and 'Dhangar' in local Hindi. The oraons describe themselves as 'Kisan', cultivators, or 'Koras', diggers; they are also known as 'Dhangar-Kodars'.⁵

Oraon: The Hindu's imagination found in Hindu legendary lore what is considered a fitting likeness, and naturally compared these Kurukhs to the progeny of the legendary monster-King Rawana of Ramayana fame. And the Kurukhs with what appeared to the Hindu their monstrously impure habits, and their extraordinary prolificness came to be called, as came to be called, as they are often called to this day, Raona Put or the progeny of Rawana. The name Rawan, pronounced as some people do, with an arrested 'O' sound at the gave us the present form 'O-rawan' or Oraon.

Population: Jharkhand has a sizeable tribal population with 27 percent of its population as tribal. According to the 2001 census, the total Jharkhand.⁶ We can see it in this table given below.

Table 24.3
Schedule Tribe Population of Jharkhand

S.N.	Tribes	1941	1961	1971	1981	1991
1	Asur	4388	5819	7026	7783	9122
2	Baiga	54	951	1807	3553	3815
3	Banjara	255	42	130	412	432
4	Bathudi	N.A	456	880	1595	2645
5	Bedai	31813	38241	48021	60445	71719
6	Binjhia	5317	6725	9119	10009	12990
7	Birhor	2550	2438	3464	4377	8038
8	Birjia	2075	4029	3628	4057	4529
9	Chero	19337	30845	38741	52210	60116
10	Chick-Baraik	N.A.	30770	33476	40339	45645
11	Gond	27445	33521	48869	96574	44005
12	Gorait	9331	4793	3239	5206	3933
13	Ho	383737	454746	505172	536524	630378
14	Karmali	10549	26509	26908	38652	47100
15	Kharia	86777	108983	127002	154158	147235
16	Kharwar	77589	1090357	139212	222758	173308
17	Khond	N.A.	814	596	1263	3869
18	Kisan	15097	12011	16903	23420	28796
19	Kora	13521	138824	20804	33951	21396

20	Korwa	N.A.	21162	18717	21940	24146
21	Lohra	47137	92609	116828	169090	173968
22	Mahli	56309	67979	74452	91868	105361
23	Mal-Paharia	40148	45423	48636	79322	79154
24	Munda	527116	628931	723166	845887	899162
25	Oraon	637296	735025	876218	1048064	1137656
26	Parhaiya	10134	12268	14651	24012	29256
27	Santal	1392744	1541345	1801304	2060732	2067039
28	Sauria-paharia	586554	55606	59047	39269	47826
29	Savar	1645	1561	3548	3014	4203
30	Bhumij	109230	101057	124918	136110	155961
31	Kol		NA			NA
32	Kawar					NA
	Total	3570248	4187840	4896482	5804207	6044010

The Oraon are found in the districts of Ranchi, Gumla, Lohardaga, Latehar, Palamu, Garhwa, Hazaribag, Dhanbad, Santhal Pargana and Singhbhum.⁷

Physical Appearance: Although the natural beauty of health, cheerfulness, and simplicity inverts the Oraon youth of both sexes with certain calmness, Oraons of either sex, when past middle age, are generally ungainly in appearance. They are short-statured, narrow-headed and broad-nosed people. The colour of their skin is dark-brown often approaching black, their hair is black and coarse with an occasional tendency to curl; and although woolly hair is rare, it is not altogether unknown: we have come across one or two Oraons whose hair is distinctly so. Although the hair is plentiful on the Oraons scalp, it is usually less plentiful on his cheeks, and lips, and still less on the chest, back, and legs; such beard and moustache as he has generally begin to appear rather late, ordinarily not before a lad is out of his teens. The eyes are medium-sized and occasionally small, the colour of the iris is dark, and there is no obliquity in the axis of the eye-lids. His jaws are somewhat projecting, lips rather thick, and the nose is depressed at the root.⁸

Family: Family is the smallest form of the Oraons tribe and society. The family is nuclear in structure. The joint family is rare. The father is the head of the Oraon family. The family of the Oraons are basically paternal.⁹

Social Organization: In their social organization the Oraon divided into totemic clans, known as Gotar which divided their names from some animal, fish, bird, plant, and tree.¹⁰ The most characteristic institution of the Oraon is 'Dhumkuria', it is the bachelors organization. It has two branches viz; 'Jonkerpa' (for the young men) and 'PelErpa' (for the maidens).¹¹

Kinship and Marriage: Although marriage among the Oraons is primarily governed by the rule of clan-exogamy, genealogically or blood relationship up to three generation is now generally considered a bar to marriage even with a member of a different clan. And as to this, it is worth noticing that in tracing such relationship

the classificatory rule is applied even to members of a different clan,- The terms used by an Oraon for relatives by blood or marriage are applied to certain other people of the same generation with whom personally he has no relationship to I as his sister's son, those whom x calls brothers(x's parental uncle's sons ,for example. With whom I has no actual relationship) will be generated as in the same category with x and therefore not eligible for marriage to I¹²

Daily life of the Oraons:-The daily life of the Oraon male is mainly devoted to the production of food by agriculture work and that of the Oraon female to the collection of food from field and jungle and the preparation of such food for use.¹³

Economic Life:- Agriculture is the principle occupation of livelihood of Oraons. Hunting, fishing, Cattle rearing etc. Are their secondary occupation. In some parts hunting and fishing have been reduced to mere ceremonial. For good crop Oraon entirely depend upon rainfall there being very little facility of irrigating their land. Now with community development, a large number of irrigation wells have been dug in recent years. The increase of population and pressure on the land has kept them just on the subsistence level. For the same they have migrated to do another job other than cultivation. This is the reason that they are getting connected through the global market which has opened various scopes for earn money.¹⁴

Culture:- The Oraon people have a rich range of talk songs. Dances and tales, as well as traditional musical instruments both men and woman participate in dances, Which are performed at social event and festivals. Mandar, Nagara and kartal are the main musical instrument. During festivals or any occasion of celebration they consume an alcoholic drink called "Handiya". Handiya is basically a rice wine made from fermented rice.¹⁵

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Tribals In Birbhum District: A Historical Analysis

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Abstract

The history of Birbhum, one of the districts of Rahr Bengal, is very ancient. Similarly, this map has been altered owing to administrative, linguistic and other reasons as well. In the district as a whole, hills and plateaus, dense forests, and hillocks of various heights are to be found. This district, which abounds with ochre-coloured soil, in full of much diversity and is the residing place of many communities. A large section of the total population is tribal, and their food habits, habitations, lives and livelihoods are in keeping with the geographical environment.

Keywords: *Community, Status, Development, Empowerment, Cultural resource, multi-culturalism, and photo-geographical explanation.*

Introduction: The district of Birbhum lies within this greater Rahr region. This region became known as Birbhum since the 12-13th centuries A.D. During that period, a Hindu kingdom¹ was set up around Lakhnour or Rajnagar.² Later period, Lokhnour was the capital of Sen Dynasty of Bengal.³ The domain of the Birbhum Raj later on grew up with Rajnagar as the centre.⁴ More than 100 years duration, Rajnagar was the capital of Birbhum.⁵ Then, with the establishment of the rule of the East India Company, this area was converted into a district under this rule. During the British period, the area and administrative set up of this district underwent repeated changes.

Area for Study: The study area is located between 24010 N and 24013N and 87039"E and 87045E. The maximum and minimum altitudes are 86 metre and 36 metre from mean sea level respectively.⁶ For a discussion of the history of this district, the issue of the geographical position must inevitably be brought in. Different scholars hold different opinions about the structure and origin of the name of the district. Similarly, there are myths. Without entering this tangled debate,

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we may try a linguistic interpretation. In the Mundari group of languages, the word 'Bir' means jungle, and the meaning of the Sanskrit word 'Bhumi' is land, or country.⁷ In a word, the term may be taken to mean jungle land. According to Gourihar Mitra, the term 'Bir' means jungle in the Santali language, and hence many are prone to think that the word originates from Santali. There is another opinion according to which a non-Aryan tribe called 'Bir' used to live in this area and the name 'Birbhum' is derived from that.⁸ It may be mentioned in passing that this area is largely populated by a lower caste named 'Birbansi'. There is a popular tale that a Khastriya royal clan bearing the title 'Bir' defeated the non-Aryans and established their hegemony here, and that the area was named Birbhum according to the names of the Bir kings.⁹ The first mention of the word Birbhum is found in the chapter '*Brammakhanda*' of the '*Vabisiya Purana*', before which the entire area was known as Suhmmabhumi and Bajrabhumi. The total area of Birbhum at present is 4562.14 square kilometers.¹⁰

The Land And The Tribalpeople: The Rahr region is an important part of Bengal. Birbhum, which lies within the ancient Rahr region, is an important area of Greater Bengal. Every region has its own independent history, and the history and geographical environs of this district are different from those of the other districts of West Bengal. This district, which is girt with jungles and forests, and vast plateaus, has been the habitation of different tribes for long. It is very difficult to determine the geographical location of this district. From *Acharang Sutra*, the Jain religious text, it is known that in sixth century, the Rahr region was divided into two parts.¹¹ The densely forested, rough and *Adivasi* (aborigine)-populated region of the western part was known as Bajjabhumi or Bajrabhumi and the alluvial, almost plain region of the eastern part was known as 'Summabhumi'.¹² Later, in the ninth and tenth centuries A.D. the region was divided, in accordance with their geographical positions, into two parts, 'North Rahr' and 'South Rahr'.¹³ Their respective geographical locations have influenced the socio-economic sphere too. Politically, the South is far more advanced than the North. These people belonging to the ancient tribes have been living for centuries in isolation from the mainstream of society. But when somebody hurt the lives and livelihood of these peace-loving, quiet and neglected tribal people, who live by struggling with nature, they were compelled to rise in revolt.¹⁴ Among the tribals of this region, the Santal population is highest. Besides, tribals like Oraons, Birhore, Mundas, Kols, Malpaharias, Mahalis, Bhumijas, Lohars, Mallasetc. live here.¹⁵

Demographic Characteristics: The population density of a region depends on the socio-economic, geographical, political, cultural factors. In the mountainous regions, the population density is low because the environment is unfavorable in respect of food, housing, communications etc. The district of Birbhum is no exception. In the plains of the eastern part, the population density is higher because the facility of farming and commerce is higher. Since these facilities are absent in the jagged plateau region of the west, the human settlements are scattered there, and the livelihood of the people is centered on forestlands. That is why many

tribals have built up settlements in areas adjacent to forests. Besides, permanent habitations have grown around agro-based industrial units and stone quarries. Owing to the construction of the Bakreswar thermal power plant some tribal people are engaged there in various activities as workers or day-labourers. On the whole, tribals have been living in various parts of the district in a somewhat scattered fashion.

Sex Ratio of The Tribal People: According to the Census of 2001, the total number of tribals in West Bengal was 44, 06,724. Among them, 22, 23,924 were males and 21,82,870 were females. Of this population, 41, 36,366 lived in villages, and only 270,428 lived in towns. (Table-3) It shows that the number of males is not much larger than females. The district of Birbhum presents a somewhat different picture as far as the percentage of tribal population in the total is concerned. In 2001, the total population of the district was 30, 15,422, while 20,31,27 were tribals. There are many, however, employed in shops, garages etc. Both male and female tribals are very industrious.¹⁶ Tribal women are habitually industrious and hardy. In many households, it is the women who are the principal earning members. Besides, women participate in farming activities along with men. In the tribal society, women's positions are higher than men's.¹⁷

Table-3: Tribal Population by Sex in West Bengal, 2001

WestBengal Population	Total		Rural	Urban
	Male	Female		
8,01,76,197	22,23,924	21,82,870	44,06,724	41,36,366

Table-4: Tribal Population by Sex in Birbhum District, 2001

Birbhum Population	Total	Birbhum Tribal Population	Male	Female	Rural	Urban
30,15,422		2,03,127	1,01,831	1,01,296	1,98,612	4,515

Economic Activities: Most of the tribals of Birbhum mainly live on farming activities as owner-cultivators, sharecroppers and agricultural labourers. A section of them is engaged in non-farming activities as day-labourers, miners and quarry-workers. Some tribals are engaged in cottage industries and trades of their clan. But only a small number is engaged in services and commerce. Birbhum being a part of the Rahr region, the soil is here graveled and sandy, reddish and hard. This western part lies within the Chhotanagpur plateau and hence is jagged and covered with forests. It is worth mentioning that the majority of the tribal people in this hilly, arid region, and hence their standard of living is not developed.

Problems of Livelihood: Tribals are as a matter of fact, sylvan beings, living all along by struggling with nature in hilly regions. They live in the plains only

marginally. Particularly, industrious and hardy tribes like Santal, Munda, Kol, Bhil etc live in plateau and forest regions. Although mainly living on agriculture, the occupations of many are hunting and food-gathering. Many of tribal peasants have no land of their own, and they work as landless labourers, bargadars, bataidars etc. A handful is, however, engaged in government jobs or commerce. The western part of Birbhum being agriculturally poor, the work of agricultural labourer is scarcely available, and hence they go to stone quarries as workers. But at present, the coercive dealings of owners in these quarries have deprived them of just wages. But measures for a lasting solution to their problems are taken up, many among the tribal population will benefit.

Conclusion: The tribal people of the Rahr region, who are divided among different communities and streams, possess some distinctive features characterizing their languages, modes of living, social organizations and mental worlds, in their art, literature and culture. With these features, they have been living in this region for ages. In spite of their distinctiveness, some changes among them are noticeable, changes that are due to the geographical environment, closeness with neighbours, mutual exchanges in daily life etc. The nation cannot advance unless the conditions of all the people inhabiting a definite area are improved. But it is seen that a large section of the society is being left out of the development process under various pretexts. The objective set by this piece of research is to highlight the necessity of knowing about the original history of the tribal people and about their contribution to society, about regional history and culture. This will help in removing the possibility of regionalism or regional revolts.

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Natural Environment And Social Environment of North Eastern part of India

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Abstract

The impact of natural environment on the Social Environment of North Eastern part of India is shown in this article. The area of present study is confined to the north eastern region comprising the northern districts of West Bengal, some parts of Assam, Meghalaya, Bihar, Tripura, Nepal and some districts of Bangladesh. The river system, pattern of soil of this area had immense impact on the social composition and social environment. The fertile land of this area invited the outsider to occupy this fertile land leading to the immigration and a mix social composition and this ultimately lead to the socio-cultural and identity crisis of the 'Rajbanshi community' of this region.

Key Words:-

- 1. Natural Environment-**the term Natural environment is used to indicate the river system and Soil Pattern of the area of study.
- 2. Social Environment-** the term Social environment is used to indicate the demography and interrelation of the people of the area of study.

The area of present study is confined to the north eastern region comprising the northern districts of West Bengal (Cooch Behar, Jalpaiguri, Darjeeling, Malda, South Dinajpur and North Dinajpur); some districts of Bangladesh (Rangpur, East Dinajpur, Rashahi, Bagura); Assam (Goalpara, Northern part of Kamrup, western part of Nougong districts); Meghalaya; Bihar (Eastern part of Purnea district, Katihar, Kishanganj); Tripura and Nepal. This area is formerly known as province of Eastern Bengal excluding Nepal in 1901 covering an area of nearly 1,90,000-square miles, and contained a population of 78.5 million persons.¹ The transitional

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location between East and South Asia exhibits amalgamation of phenomena. It stretches from the foothills of the Himalayas to the Padma on the South, forms part of the great Gangetic plains and is wholly alluvial, with the exception of a strip of sub-montage country in Jalpaiguri and of an elevated tract of quassi-laterite soil, known as the Barind, on the confine of the districts of Dinajpur, Malda, Rajshahi and Bagura. The general level of the land is very particularly in Rangpur and the central part of Rajshahi where the rivers have silted up and there is a network of moribund streams and watercourses.

The area of this territory is traversed by numerous streams most of them originated in the hills of Bhutan, Sikkim and Tibet to the north of this area. The main rivers are Mahanada, Karotoya, Tista, Jaldhaka, Toorsa, Raidak, Sankosh, Kaljani, and Brahmaputra along with their tributaries. The rainy and the winter seasons give complete different and contradict looks-over flow and dried up- to these rivers. The flood does not stay long. It subsides within a few hours and the enormous speed of the water sweeps away large trees to long distances, which are found, deposited on the dry beds in the winter. Navigation becomes difficult and dangerous in these rivers in the rains due to a large number of driftwoods. The over flow leaves a deposit of sand and stone converting many fertile lands into wilderness where only long thatch grass groups render the cultivation of other crops impossible for many years. This process is going on for a long time and extensive patches of sandy tracts are always visible in this area. The rivers are erratic in the nature and frequently changing their course.²

The excessive rainfall causes soil erosion and washes away the surface of the land every year. The overall condition of soil is sandy loam. Hence, the production of paddy and jute fails for blows that of South Bengal. Tobacco is grown in this soil especially in the district of Cooch Behar. The cultivators raise earth embankments (Ali) found small plots of land called 'Khotu' to preserve the water and to prevent soil erosion.³ These embankments form the boundary of land for cultivation, they serve as path way and the grass grown on them serves as a pasture for the cattle when the low lands are waterlogged. The big and broad embankments serve as highways for bullock carts to go.⁴

This territory is situated in the sub-montage area of the Himalayas with dense forest on the north leaving it normally damp. Formerly malaria and black water fevers used to take a toll on many lives every year but these have now been considerably checked in recent time. These environmental conditions of the Sub-Himalayan tract greatly influenced the habitation and its socio-economic position.

The climate and ecology have greatly shaped the social, cultural and natural environment of the people in this region. The foothills, hills, and hillocks of western Assam and the Duars (mountain Passes) to Bhutan of the Sub-Himalayan Bengal were closely associated with the cultural format and mode of production of the people of the region. Plenty of Jungles and forests with wild animals of large varieties have encourages the locals to adopt hunting and gathering, cattle rearing as their way of life. Therefore, the people of this region, tribal and non-tribal used

to collect their tools for hunting, fishing and agricultural operations from the forests. The forests of this region were also full with reeds, bamboos, caves, timbers, natural fruits, medicinal herbs etc. There were huge areas of land for agricultural production. The inhabitants were self-sufficient. They never feel deprivation from natural resources rather than the others.

The inhabitants of this region are happy with natural resource and sympathetic to the nature. As result, we find that when the outsiders came to the place they did never face any difficulties regarding shelter, refreshment, hospitality from the local people viz., the Rajbanshi people of this area. They were the largest number of the Hindu society. There was no confrontation between the local people and the immigrants though their culture practices were different in nature. After independence, the huge influx of people not only created the social problem viz. habitation, growth of population but growing of land demand of land prices. Needless to say, once the immigrants who were brought up in the lap of the Rajbanshi *jotedars*, became the administrative mechanism of this region. Thus, a section of the Rajbanshi people raised the immigrants and underdevelopment issues and launched socio- political movements to resume their position in the name of autonomy and separatism.

Social Composition of North Eastern Part of India:

Social format of this region is very complex due to the admixtures of different biological and cultural communities. The *Kalika Purana* categorically illustrated that the Kiratas or *Mlechchas* were the original inhabitants of *Pragyotish-Kamarupa*, who in our present knowledge system are considered to be the tribal people.⁵ The *Yogini Tantra*, on the other hand, has described them as *Kuvachaka* (evil speakers) or non-Aryan people.⁶ It has also been corroborated by the account of Yuan Chawang (Hiuen Tsang), the chinese traveller. Yuan Chawang illustrated that the people of region 'were of honest way, small of stature and black-looking. Their speech different a little from that of mid India, they were of violent disposition and were preserving students; they worshipped the *Devas*, and did not believe in Buddhism'.⁷ The *Tabakat-i-Nasiri*, a thirteenth century Persian works of Minahaj-ud-din Siraj, has given a similar description. It is clearly mentioned in this work that the settlement of three districts of tribal communities in the region situated 'between the country of Bengal (Lakhnawati) and Tibet viz. Koch, Mech and Tharu.⁸ So the descriptions of the Sanskrit texts and historical literatures about the tribal people of North Eastern region are undoubted by indicated to the present tribal communities like *Koch, Mech, Tharu, Garo, Kachari, Bhutia, Chutia, Rabha Rajbanshis* etc. Formerly, constant war with Bhutan, Nepal and other neighboring tribes devastated the area. Later on, the *Rajas* of Cooch Behar and Baikunthapur invited many people from the south of Bengal, Bihar and Uttar Pradesh and encouraged them to settle in this country by giving them free lands. The Tea Estates that came into being after the British conquest of the Duars from Bhutan attracted nearly three lacs of people from Behar and parts of India and many of them have

now settled down in this country as cultivators. They were mostly *Oraons* and *Santals*. The earliest inhabitants that could be traced were Bhutia, Toto, Mech, Koch, Tharu and Rajbanshi.⁹ However, social stratification of the people of this region, available in colonial and post colonial official sources may be done on the following three types, depending upon their nature viz. i) social- traditional classification, ii) religious classification and ,iii)ethno-linguistic classification. Rupkumar Barman ¹⁰in his *Contested Regionalism* has also supported this social formation.

Based on official parameter of social –traditional classification, people of this North- Eastern region under review can be classified as Scheduled Caste (SC), Scheduled Tribes (ST), Other Backward Castes (OBC) and General (GEN). The *Rabhas*, *Meches* (*Bodos*), *Totos*, *Limbus*, *Tamangs*, and *Dhimals* who have been classified as Scheduled Tribes, have their special concentration in the districts of Lower Assam. These tribal castes have been settled in this region since the earlier period. Similarities in the racial origin, early history and cultural traditions of the Koch Rajbanshis, *Mechas* and *Rabhas* and their multiple references in the diverse historical literatures have created confusion about their identity. ¹¹ Like the *Totos*, the *Garos* and *Hajons* are small tribal communities of Jalpaiguri although they are largely distributed in the Garo Hills of Meghalaya.

There are a few more tribal communities in this region of north-east India who migrated to north Bengal in colonial period such as *Santals*, *Oraons*, *Mudas*, *Malapaharies*, *Mahalis*, *Ho*, *Sabar*, *Birhors*, *Bhumiz*, *Lohar* etc. They actually migrated to this region from Jharkhand mainly as tea plantation labourers'. It may be noted that the *Rajbanshis* are the largest Scheduled Caste community in North Bengal while the same group of people is recognized as Scheduled Tribes in Assam, Meghalaya, Tripura and other north eastern states in India.¹² The *Namasudras*, *Malos*, *Jalia Kaibartas*, *Patnis*, *Bagdis*, *Poundras*, *Dhobas*, *Mallas*, *Dom*, *Hadi*, *Sunri*, *Ghashi*, *Chamar* etc. were also included in the list of Scheduled Caste community. Rest of the people whether Caste-Hindu, Muslims (except few OBCs), Buddhist, Christians or any other communities have been categorized here as general castes.

Apart from Bengali, Assamese, Nepali, Hindi, few ethno-linguistic regional communities generally are called tribe. They have their own dialect/languages like *Rabha*, *Mech* (*bodo*) *Garos*, *Koch*, and *Mkir* etc. Linguistically they belong to *Tibeo-Burma* group. The most debatable linguistic issue of the North Eastern region under review is the status of Rajbanshi/*Kamatapuri* language. Whether it is a dialect or language, it is true that it is practiced by a large number of people including Nasya Shaikh, Rabhas and some other tribal of North Bengal and Northeast India.

The 1991 census of Nepal gives the total number of Rajbanshis in the country as 85,558. In the district of Jhapa, there was reported to be 66,224 Rajbanshi, whereas in Morang district, the Census records Rajbanshi population as 18,243. This leaves only, 1,091 Rajbanshi spread throughout other districts of Nepal, not restricted to Jhapa and Morang's neighbouring district. There are a number of

Rajbanshi people in Bangladesh. In Purnea district of Bihar the Rajbanshi people comprises a total population of 1,03,002.¹³

Conclusion: It is found that the natural resources especially the river system and the fertile soil allured the immigrants. The flow of the outsiders into this land deeply influenced the socio-cultural composition of the part of India and the 'Rajbanshi community' of this part of India was suffered worst. Their culture, language and their social position and identity is still remained as a social crisis. It is now clear that forming an understanding of the societal framework of the north eastern region under review is very complex in terms of language and culture. In Jalpaiguri and Cooch Behar districts of West Bengal the Scheduled Caste / Scheduled Tribe population is in majority. They are also majority in the districts of lower Assam. Among the Scheduled Caste, the Koch –Rajbanshis on the other hand, is the biggest community in North Bengal. And the separate statehood movement in North Bengal including the lower Assam is basically linked with the Koch- Rajbanshis on the questions of their cultural –linguistic identities.

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Trade Union: Origin And Growth (A Historical Perspective)

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Abstract

The modern factory system brought in its wake, employment of women and children, long and excessive hours of work, undermining of morality, and lack of education, poor housing and an excessively high death rate, gave birth to trade unions. In this paper, the origin and development of trade union movements, historical development of trade unions in India, growth of employees and employer organizations, aims and objectives of trade unions and recognition of trade unions are discussed.

Key words: industrialisation, phases of trade union, major federations, affiliation and growth, statutory necessities.

Introduction - Trade unionism is a world-wide movement. The evolution and growth of trade unionism has been sine qua non with growth in industrialisation. The origins of trade unions can be traced back to 18th century Britain, where the rapid expansion of industrial society then taking place, drew women, children, rural workers, and immigrants into the work force in large numbers and in new roles. This pool of unskilled and semi-skilled labour spontaneously organized in fits and starts throughout its beginnings, and would later become an important arena for the development of trade unions.

Unions may organize a particular section of skilled workers¹ (craft unionism), traditionally found in Australia, Canada, Denmark, Norway, Sweden, Switzerland, the UK and the USA.² Accordingly, the evolution of trade unionism in India is traced back towards the latter half of the nineteenth century. Industrial revolution came very late in India. It was near about 1850 when different industries were established in India. The first Cotton Mill in India was established in 1851 in

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Bombay and the first Jute Mill in 1855 in Bengal. This was the beginning of the modern factory system in India. After 1851 and 1855, the number of factories began to increase both in Bombay and Bengal. In India the Trade Union movement is generally divided on political lines. According to provisional statistics from the Ministry of Labour, trade unions had a combined membership of 24,601,589 in 2002. As of 2008, there are 11 Central Trade Union Organisations (CTUO) recognized by the Ministry of Labour.³

The modern factory system brought in its wake employment of women and children, long and excessive hours of work, undermining of morality, lack of education, poor housing and an excessively high death rate. 1875 was landmark in the history of trade union movement. For the first time in India factory workers united together for securing better working conditions in the factories. The growing consciousness of a common cause for amelioration brought the working class closer despite several hindrances. It can be said that in India the trade union movement had begun very late because of slow progress of industrialization, the problems arising out of illiteracy and poverty of the workers, their migratory habits and predominantly all the workers depending on agriculture only. Today, the highest rates of union membership are in the Scandinavian countries. In 2010, the percentage of workers belonging to a union (or total labour union "density") was 68.3% in Sweden and 54.8% in Norway, while it was 34.9% in Ireland and 18.4% in Germany.⁴ Labour unions emerged in Japan in the second half of the Meiji period as the country underwent a period of rapid industrialization.⁵ Until 1945, however, the labour movement remained weak, impeded by lack of legal rights.⁶ anti-union legislation, management-organized factory councils, and political divisions between "cooperative" and radical unionists.

According to V.B Singh⁷ the process of industrialization commenced in India much later than that in Europe and America. It was not before the 1920s that industrialization could make considerable progress in India. The trade union movement, therefore, can be said that it is of recent origin of industrialization. The germs of trade unionism could be traced in the early days of industrialization at the beginning of 1850s with the establishment of Cotton and Jute Mills in Bombay and Calcutta in 1851. In Western Europe, professional associations often carry out the functions of a trade union. In these cases, they may be negotiating for white-collar and/or professional workers, such as physicians, engineers, or teachers. Typically such trade unions refrain from politics or pursue a more liberal politics than their blue-collar counterparts.⁸

Workers Organisation - A Necessity And Its Realisations In India

Trade Unions are the product of large scale industrialisation and concentration of industries. Before the advent of industrialisation there were personal contracts between the employers and the workers (as the industries were run in the homes and with the tools of the employer). So there was no need to have any machinery for determining their relationship. But under the modern factory system this personal

contact lost its weight due to setting up of largescale industrial units, with concentration in towns and with the heavy use of machinery. The lure of employers, to reduce the cost of production, in order to withstand in the competitive market and to maximise their profits enabled them to use more and more technologically advanced devices of production and sophisticated machines which, in turn, have contributed in further drying up the dampness of the personal relationship. Simultaneously it had given rise to a new class of workers who were dependent on wages only for their livelihood and had come from different parts of the country, for looking employment in these industries. Union law varies from country to country, as does the function of unions. For example, German and Dutch unions have played a greater role in management decisions through participation in corporate boards and co-determination than have unions in the United States.⁹

Phases of trade unionism in India

There are six phases of trade unionism in India, which are as follows.

- A. Pre-1918 Phase
- B. 1918-1924 Phase
- C. 1925-1934 Phase
- D. 1935-1938 Phase
- E. 1939-1946 Phase
- F. 1947 and Since.

First Phase of Trade Union (1875 to 1918)

- 1875: first movement by sorabjee shahpurjee Bengali
- 1881: first factory act
- 1884: new factory commission
- 1890: Bombay mill hands associations
- 1891: Indian factory act based on 1890 factory commission
- 1897: the amalgamated society of railway servant of India
- 1905: the printer union Calcutta
- 1907: the Bombay postal union
- 1911: factory act

At Present, There Are 8 Central Trade Union Organisations. of These, Four Major Federations With Their National Network Are:

1. All India Trade Union Congress (AITUC)
2. Indian National Trade Union Congress (INTUC)
3. Bhartiya Mazdoor Sangh (BMS)
4. Centre of Indian Trade Unions (CITU)

At the historic 15th Indian Labour Conference, held at Nainital, under the Chairmanship of late Guljarilal Nanda, the then Labour Minister of the Government of India, the Code of Discipline was adopted on May 21, 1958. The code made a

provision for recognition of unions, for the purpose of collective bargaining. As per the code, the unions with a membership of fifteen percent (15%) of the workers in an establishment and twenty five percent (25%) of the workers in the industry were entitled to recognition. Evaluation and implementation machineries at the Central and State Levels were formed, to monitor the implementation of the code. The employers and the unions experimented the provisions but the code, was only a moral-code, and has no statutory backing the results were not impressive. The Hon'ble Minister, who shaped the code, acted sincerely and honestly and the code, really created awareness about the need for recognition of unions, in the bargaining field. As the code faded, the collective bargaining exercise continued, within the parameters of the Industrial Disputes Act, 1947. Conversion of the moral code, to a statutory code¹⁰, by the Central Government in the sixties,¹¹ might have strengthened the collective bargaining exercises in India. Recognition of trade union serves as guidelines for those employers and workmen who are willing to regulate their relationship on equitable plane.¹²

Growth of trade unions is shown in table-1. As shown in the table number of registered trade unions increased from 4623 in 1951 to 55784 in 1993. Also there was increase in the number of furnishing information and submitting returns in that period.

**Table 1
Growth of The Trade Union Movement In India:**

Year	Number of Registered Trade Unions	Number of unions furnishing information	Membership of the unions submitting Returns (in lakhs)
1951-52	4,623	2,556	20
1961-62	11,604	7,067	40
1971	22,484	9,029	55
1981	35,579	6,082	54
1987	49,329	11,063	79
1990	52,016	8,828	70
1993	55,784	6,006	49.8

Total number of trade unions registered in Punjab increased from 1070 in 1980 to 2639 in 2007 as given in table 2. Number of members also increased from 1081215 to 577413 in that period. Also there was a considerable increase in the amount of opening balance during this period. Table 3 shows the party affiliation of the registered trade unions in Punjab.

Table 2

Trade Union Under The Trade Union Act 1926 In Punjab

year	Total no of unions Registered	No.of members	Opening Balance (rs)
1980	1070	225592	1081215
1990	1851	385761	1590213
2000	2380	517002	10250366
2005	2568	382776	5066464
2006	2605	562646	5555066
2007	2639	577413	12889464

Source: labour commissioner Punjab

Table 3

Party Affiliation of The Registered Trade Unions In Punjab For The Year 2007

Name of the organisation	No. of trade unions submitting returns	membership
Indian national trade union congress	41	134564
All India trade union congress	64	52508
Bhartiya MazdoorSangh	221	182456
Hind Mazdoor sang	11	37020
Centre of India trade union	46	38260
Punjab Mazdoor dal	2	865

Source: labour commissioner Punjab

Table 4

Distribution of Trade Union According To Their Membership Size For The Year 2007

Group of Members	No.of Trade Union Submitting Returns	Membership
Below 50	59	1746
50-100	68	4979
300-500	53	20224
500-1000	67	43187
1000-2000	27	37564
5000-10000	8	51288
10000or above	11	290756

Source: labour commissioner Punjab

Statutory Necessities of Trade Union

An active union has essentially to fulfil the following criteria.

1. It has to have an office.
2. Paid or unpaid, part-time staff or full-time staff.
3. Systematic system of record keeping related to the strength and activities of Members.¹³
4. It has to canyout its business which ought to include.
 - a. Raising major demands of its members during the course of its Functioning.
 - b. Contesting in elections for the workers councils.
 - c. Handling grievances of its members and working into their welfare Needs in and outside their work-place.

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Folk Dances of Jammu Region

*Neetu Rani

Abstract

Dancing is the oldest and liveliest of the arts. Men in all countries and in all times have expressed their feeling in rhythm and body movements. The dance is the language of the body. It draws people together in their thoughts and feelings. A dancer can communicate any subject and any idea to his audience. His movements may interpret religious history or beliefs, or they may interpret things in our everyday life.

These dances are performed on special occasions like the advent of spring season, the harvest time when the peasants feel joy at the fruit of their labor, or wedding day or birth of male child takes place. They are also performed on the arrival of some important persons. The dances are accompanied by drums and fleets.¹

Kud -Kud is the dance of the higher regions of Jammu province. Bhaderwah, Kishtwar and Ramnagar are known for their Kud dances. The word Kud means mela and is celebrated once in a year.²This is basically a ritual dance performed in honor of Lok Devatas. This is a kind of thank –giving ritual based dance performed mostly during nights. People of all ages and sexes participate in this dance form, which is accompanied by musical instruments used during the dance like Narsingh, Chhaina Flute and drums. It is the rhythm of music that directs the movements of all participants.³

It is typically community dance performed during rainy season, when the maize is harvested, the villagers gather and come down from the nearby hills in the vicinity of the local deity- the Grame Devta temple. Their feeling behind these rituals is to express their gratitude for protecting their crops, cattle and children from natural calamities. So, mostly farmers are engaged in this dance. Men, women and children, attired in their best, gather around a bonfire for the nightlong festivities.⁴

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Phummani - This dance is also related with religious ceremonies and rituals. On the auspicious day of Gugga Navmi which follows Krishan Janamashtami ,the dancers with all the pomp and show travel from their locality upto the holy place of the Gugga⁵The word Phummani in Dogri language signifies blooming or gamboling about. While performing this dance the participants open and close their fingers like blooming of flowers. It is a dance in which facial expression displaying joy and exhilaration play prominent role.⁶Phummani is related to a musical term in vernacular language which means rhythmical movement of the body with gestures, popularly known as mudra.⁷Phummani dance is mostly performed at the shrines of deities and the family of the chelas or priest who serve as the custodian of the dance in which it exited as ancestral patrimony. This dance was performed especially on the day of Gugga Naumi which fell on the day following the Krishan Janamashtami. On that day people go to the shrines of Gugga in procession called Gugyal.A group of devotees carrying sectarian symbols, flags and Charhava(offerings) follow the Pachiyala (Chela) in a procession of which a group from village to collecting offerings in the name of the deity and entertaining people with Phummani. The main feature of the dance is the hand symbol (hand-mudra) in which the ends of fingers are first brought together like the petals of an unblossmed lotus. Pummni dance was popular not only in Jammu but was also in much demand in cities of adjoining Punjab.⁸

Ghurai - NachIn Baderwah region women had a special local dance called Ghural-Nach. This was performed on the Gouri-tritia day which fell on the month of November, a day before the renowned Hindu festival of Karwa-chauth. The Ghurai day celebrated for obtaining Gauri's blessing for an eternal suhag that is the long life of their husband by ladies. The widows therefore, don't participate in the dance. Ghurai infact was a class of folk songs of Bhaderwah and since this dance was accompanied by a Ghuri song hence its name. Women used to assemble in house of a well – to-do dampati,washed and kissed their feet as token of happy married life and afterwards the stage was set for dance in the accompaniment of Dholak and flute. All actions and symbols of the dance were those of the Dheku. When the dance came to an end, the priest entertain all the participant with feast.⁹

Sohari - This is the dance of hilly areas beyond Kishtwar and associated with the harvesting of the crop. This dance was performed at the time of Fandai that is separating grain from straw in case of wheat and rice. Both men and women participate in it. A number of bundles of grains were placed in the middle and about half a dozen men stand on one side of the heap, and the same number of women takes position on the opposite side. All of them hold hooked sticks in their hands, which they called Chhini. The bunches of ghungrus were tied to these sticks when sticks piled, provided music and Tal to the dance. No other musical instrument is required to begin with. Men put forward their left feetand disturbedthe bundles with their chhinis and drew back their steps. Simultaneously the party of women did the same movements and piled their chhinis¹⁰

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Jagarna - It was more or less a mock drama in which ladies give the performance. After the departure of Barat from bridegroom's house, all the ladies from community assembled in the home of groom and dance at the tune of Dholki, a small household drum. They enact the roles of various male members of the family and close relatives of the groom and jeer at them with a peel of laughter. The drama goes on for whole night so it known as Jagrana that they have to keep themselves awake throughout the night. Jagarna was in vogue throughout the region of Jammu.¹¹

Keekali - Keekali is a very simple but interesting folk dance performed only by the women – folk especially of young girls. No musical instrument or a particular place is needed for this dance. Before starting this dance girls were divided in many groups, each group comprising two girls. Each girl facing her fellow girl caught her hands with a strong grip. Then bend their heads backward for balance.¹²They started revolving first gradually and started gaining speed with the rise of tempo of dance till they look a whirlwind.¹³

Tamachara - This dance is also performed by the women-folk on the occasion of marriage of boy especially after the departure of barat from groom house. Women assembled at the house of groom and dance vehemently. They provided rhythm by a Dholak and clapping of gathering. A pair of girls would come in the Centre and perform Keekali or action of some other style while singing sarcastic verses which create laughter of the whole assembly and fury of the dance till the climax of a round was reached. Then the second pair came out and like this it goes on.¹⁴

Bhangra - Some areas of Jammu region like Kathua, Hiranagar, R.S.Pura and even some villages around Jammu were much influenced with the Punjabi culture. As such Bhangra was also performed in this region. It was performed on Baisakhi, The first Baishakhi that is on 13th April every year when the young boys attired in a beautiful traditional dress come out in procession dancing on the beat of drum and making hilarious gestures with ejaculation of sudden rhythmic notes, popularly known as Bolian. Bhangra was the folk dance of Punjab but in Jammu province, Ranbir canal, Jammu, Airwan, Bamyal, Kandi areas near to the border were the Centre of Bhangra. At Airwan, near Kathua, there used to be competition among the parties coming from different localities. Bhangra, in fact is a dance attributed to the harvesting season. Farmers become so happy to see their production of corn that they come out of their dwelling to enjoy and share their happiness with their kith and kins. They sing and dance in mirth that who witnesses their performance can't help but more with the rhythm such was the beauty of the dance.¹⁵

Gidda - Just like that of Bhangra, Gidda was also a dance of swift movement of steps. It is performed by the ladies only. They assemble at the decided site, a courtyard or a large chamber, in their traditional dress, Salwar, Kameez and decorated Duppata with silver thread. Sometimes Ghagra or Shrara was there in place of salwar. They arranged themselves in a circle and over the best of clapping and Dholki, all of them moved and sang a rhyme, popularly known as Boulian. After a round two performers, one each from opposite direction, come forward

and dance with their movement the rhythm went on adding momentum and finally breaks into normal sequence and the main stanza is repeatedly followed by the performance of two other dancers but in a different mode thus the sequence went on till all of them have not given their performance. Gidda was performed during auspicious ceremonies of wedding at the time of new born baby. However, it was not limited to these occasions only, at any time, at any happy occasion Gidda can be performed on any occasion¹⁶

Chhajja Dance - Chhajja dance is also very popular in Jammu region. Lohri festival is the main day for its performance when the lads come out of their houses with a replica of a dancing peacock made out of card board and colored papers, popularly known as Chhajja. They dance on the beat of drums and one of them would dance with the Chhajja.¹⁷

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Denial of Historical Chronology In The Innovative Gerard Manley Hopkins

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Abstract

Among the Victorian poets, Hopkins merits our special attention for his outstanding modern sensibility. Chronologically he is a contemporary of Swinburne. But in terms of publication of his poems he is a contemporary of T.S. Eliot. He is a poet whose works could not be evaluated during his life time. It is after thirty years of his death that the poems composed by him and entrusted with Robert Bridges were published. Robert Bridges may be called the literary executor of Hopkins. It is only when Bridges found the time apt for Hopkins's poetry, he got the latter's manuscripts with him published. Actually, Hopkins was a genius and as Cecil Day Lewes writes 'genius is always above its age' Hopkins was much ahead of his time.

In many respects. Since publication of his works there has been a steady growth and consolidation of his fame and 'he has now reached a point from where it would seem, where can be no permanent regression.'¹ F.R. Leavis praises Hopkins in his essay *The Bearings of Modern Poetry*. He calls him the first modern poet. Had he received the due attention in his time, the poetry of the early twentieth century would have been different. However, today it is very clear that Hopkins is a unique modern poet with his original views and innovations in the field of poetry.

Poetry, to Hopkins, is a speech meant to be heard. It should be read out. It itself is a piece of beauty. It is an inscape dealing with an inscape. Thus it is an inscape square. Inscaping, he means, the unified complex of all the qualities of a thing which are typical of it and also inseparably belonging to it. Hopkins tries to catch hold of that unified complex and hence his poems are not very simple rather complex. Naturally, the casual readers get disappointed. This is the main reason why he could not receive during the Victorian Period proper admiration he deserved.

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But, Hopkins was not hopeless, nor he effected any change in his techniques. On the contrary he asked the readers to take their own time, say, to take a generation and come to him if they did not understand his poems that day. Thus he was not yearlong rather age long ahead of this time.

Hopkins also coins the term stress. It means outward expression of inner experiences. In order to achieve it perfectly he stresses the words in his poems in his own fashion just to give the perfect suggestion he wants to give. He has his own vocabulary. The meanings of the words used are not so important as their connotations as well as their onomatopoeic suggestions.

Hopkins is also the inventor of a new rhythm, i.e., sprung rhythm. The pattern of this rhythm is based on the number of accented syllables in each line irrespective of the number of unaccented syllables. Of course this rhythm was used in the Middle English poem *Piers Plowman* and in the chorus of Milton's *Samson Agonistes* and is opposite to running rhythm i.e.; the usual rhythm of English Poetry which is measured by metrical feet of two or three syllables with occasional extra unaccented syllables. Hopkins experimented with this rhythm successfully in his *The Wreck of the Deutschland*. Hopkins wrote to Bridges, 'I had long had haunting in my ear the echo a new rhythm... sprung rhythm as I call it'.² This poem was written after a silence of seven long years. It was a tragic occurrence claiming the lives of five Franciscan nuns along with the other passengers. This poem was written as per the wishes of his superior. Actually, Hopkins converted himself to a Catholic. He also took the spiritual exercises prescribed by Saint Ignatius Loyola. He started living a life of self-abnegation. He tried to distract himself from the worldly attractions. He took it as a demand of his religious discipline. In this fit he burnt many of his poems. But, Hopkins could not help his fascination towards worldly beauties. His poems show his marvelous sense of aestheticism. Thus there is a tension between the physical charms and the spiritual demands in him. And it is this tension between the outer pull and the inner repulsion in the poet that works as a potent force behind the best poetic creation of his.

In his poem *To R.B.* addressed to Robert Bridges his view about poetic creation comes to light. Hopkins takes a poet as a mother. He conceives of an idea by the inspiration of God. As a mother nurses a child in her womb for nine months before giving birth to the child, the poet also composes poems after nursing the conceived ideas for a long period of time. It may be nine months, it may be nine years.

Hopkins describes the four stages in the process of his writing poems. He calls them 'The roll, the rise, the carol the creation'. He is no longer in an ecstatic mood, in which he could exclaim like Pope, 'I lisped in numbers for the numbers came'.³ It is not all of a sudden that the poem flows out from the lips of the poet. It has its own stages of catching the momentum of creativity. In the poem *To R.B.* he is sad that the God, the father of the creation is not inspiring him to write and therefore he lacks the desired success in some of later poems. *To R.B.* remains his last poem. This poem in a sonnet form gives the explanation of the poet as why he stopped writing.

So far as the themes of Hopkins's poems are concerned Hopkins glorifies God in most of his poems. He has full throated and whole hearted appreciation for the beauty of the world created by God. He is not pantheistic like Wordsworth. He does not see God in all the objects of Nature. He takes the different beautiful objects as the creation of God. He wants the beauty of the world be preserved and enjoyed. For this he, like Wordsworth, is not happy with the shifting of human beings from the calm and quiet lap of Nature to the hustle and bustle of city life owing to industrialization.

*'The world is too much with us, late and soon
Getting and spending we lay waste our powers
Little we see in nature that is ours
We have given our hearts away, a sordid boon'.⁴*

But Hopkins does not express sorrow over the fact that Nature is being destroyed by industrialization or by the smudges of mankind. Rather he believes that since God is the creator, no harm would be done to the Nature. He writes, 'Generations have trod, have trod, have trod'.⁵ Yet Nature is still before us with its dappled things. Like romantic poets Hopkins has also written on a bird. His poem of exquisite beauty is The Wind hover. The wind hover is a bird that takes its name on the basis of its ability to hover steady over one point in the sky. But, this poem is different from Shelley's To A Skylark or Wordsworth's To The Skylark or Keats's Ode To A Nightingale. The poem is in a sonnet form containing an octave and a sestet. In the first part we have the poet's admiration for the balance achieved by the bird in face of wind. And in the sestet the bird becomes a symbol of Christ with its sacrifice and achievement. The poet writes, 'No wonder of it, sheer plod makes Plough down shillion (shine) Shine, blue bleak embers ah my dear Fall gall themselves and gash gold *Vermillion*.'⁶

Primarily Hopkins was influenced by Spenser and Keats. While at school he wrote The Escorial and The Habit Of Perfection under the influence of the two great poets and won prizes also. But later he developed his own style and enriched the treasure of English poetry with his numerous beautiful poems.

Some of Hopkins's sonnets are called terrible sonnets. In these sonnets the poet suffers from a sense of deprivation.

Like Job he questions God, 'Why do sinners' ways prosper and why all I endeavor must end in disappointment'.⁷

Again he writes,
*'Thou Art Indeed Just Lord
Wert thou my enemy.....'*⁸

He means to say that had God been his enemy, He would not have done worse than what He already does by afflicting tortures on him. However he believes that 'that things can always go worse' as says Edgar in King Lear.

Most of the poems of Hopkins are also in sonnet form but contain only ten lines and a half. These are curtal sonnets. The Octave has six lines and the sestet has four lines and a half. His Pied Beauty in which he has catalogued the different colourful creations of God is a good example of a curtal sonnet.

Hopkins, of course, realizes the mortality of things in this world. As Dryden declares all human things as subject to decay and even monarchs are bound to obey the summons of Fate. Hopkins, too, finds decay, destruction, death as the final fate of all things. In his poem Spring And Fall he in a very simple but impressive manner writes, 'Margaret, are you grieving For the golden grove unleaving *Leaves like the things of man*'.⁹ Further, '*As the heart grows older It will come to such sights colder*'¹⁰ Concluding lines –

*'This is what we are born for
This is Margaret you mourn for''*¹¹.

In his The Golden Echo the poet gives the formulae of preserving beauty. He suggests that the beauty should be surrendered to God, the giver and this way it could be immortalized. We find Gurudev Ravindra Nath Tagore on the same line when he writes in Geetanjali 'Give me the strength to surrender my strength To they will with love'¹².

Thus in order to give a purpose and meaning to the human beauty Hopkins shows the ultimate way.

After relating such facts it becomes needless to mention that Hopkins is the most original modern poet, though belonged to the Victorian period. In every respect he was a poet not meant for the Victorians readers, but for the modern ones.

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tʃu n'kʌ eɪf=jRu

*vk'kh'k vkuɪn

Abstract

मोक्ष शब्द का अर्थ छुटकारा होता है। अतः आत्मा के समस्त कर्म बन्धनों से छूट जाने को मोक्ष कहते हैं। मोक्ष का दूसरा नाम सिद्धि भी है। सिद्धि शब्द का अर्थ 'प्राप्ति' होता है। जैसे धातु को गलाने तपाने वगैरह से उनमें से मल आदि दूर होकर शुद्ध सोना प्राप्त हो जाता है। वैसे ही आत्मा के गुणों को क्लेशित करने वाले दोषों को दूर करके शुद्ध आत्मा की प्राप्ति को सिद्धि या मोक्ष कहते हैं। आचार्य उमास्वामी ने सम्यक् दर्शन, सम्यक् ज्ञान और सम्यक् चरित्र को मोक्ष का मार्ग कहा है।

। E; d-n'kʌ¹ :- मुक्ति के लिए सात तत्त्वों (जीव, अजीव, आश्रव, बन्ध, संवर, निर्जरा, मोक्ष) पर दृढ़ आस्था का होना सम्यग्दर्शन है और उनका ठीक-ठीक ज्ञान होना ही सम्यग्ज्ञान है। जिस जीव को इस प्रकार का दृढ़ श्रद्धान और ज्ञान हो जाता है उसे सम्यग्दृष्टि कहते हैं। सम्यग्दर्शन हुए बिना कोई ज्ञान सम्यग्ज्ञान नहीं हो सकता, न कोई चरित्र सम्यग्चरित्र।

। E; d-n'kʌ ds vkB vɔ

1- fu%kʃdr :- सबसे प्रथम जिस सत्य मार्ग का सम्यग्दृष्टि ने अवलम्बन किया है उसके सम्बन्ध में उसे निःशंक होना चाहिए। जब तक उसे यह शंका लगी होती है कि यह मार्ग ठीक है या गलत, उसकी आस्था दृढ़ नहीं कही जा सकती। ऐसी अवस्था में आगे बढ़ने पर भी उसका लक्ष्य तक पहुँचना सम्भव नहीं है। शंका दो प्रकार से उत्पन्न होती है।

1. अज्ञानमूलक
2. दौर्बल्यमूलक

Note- Research Paper Received in January 2015 and Reviewed in March 2015.

*fj | pɪ Ldkyj | tstʌh ; #uofɪ Vh | fon; kuxjh | pʌsyk | >ɪ>uɪ

दुर्बलता का कारण इहलोक भय, परलोकभय, वेदनाभय, अत्राणभय, अगुप्तिभय, मरण भय और आकस्मिकभय – ये सात भय बताये गये हैं जो इन भयों से मुक्त हो जाता है वही निःशंक हो जाता है।

2- fu%kʃkr :- दूसरा किसी भी प्रकार के लौकिक सुखों की इच्छा नहीं करनी चाहिए। बिल्कुल निष्काम होकर कार्य करना चाहिए। वस्तुतः सांसारिक सुख व्यक्ति के अधीन न होकर कर्मों के अधीन है। कर्मों में तीव्र, मन्द उदय के समय यह घटना बढ़ता रहता है। सांसारिक सुख आकुलता उत्पन्न करने वाला है। अतः सम्यग्दृष्टि सांसारिक सुखों या भोगों की आकांक्षा नहीं करता।

3- fufɔʃpɪdɪ k :- तीसरा रोगी, दुःख और दरिद्री को देखकर ग्लानि नहीं करनी चाहिए क्योंकि ये सब जीवों के अपने-अपने किये हुए पुण्य पाप का खेल है। आज जो अमीर है कल वह दरिद्र हो सकता है। आज जो निरोग है कल वह रोगी हो सकता है। अतः मनुष्य के वैभव और शरीर की गन्दगी पर दृष्टि न देकर उसके गुणों पर दृष्टि देनी चाहिए।

4- veknɪV :- सम्यक् दृष्टि व्यक्ति की प्रत्येक प्रवृत्ति विवेकपूर्ण होती है वह किसी का अन्धानुकरण नहीं करता है। उसे कुमार्ग की और कुमार्ग पर चलने वालों की कभी भी सराहना नहीं करनी चाहिये क्योंकि इससे कुमार्ग को प्रोत्साहन मिलता है। कोई उसे सन्मार्ग से च्युत करने का प्रयत्न करे तो वह उसकी बातों पर ध्यान नहीं देता है वह श्रद्धालु तो होता है पर अंधश्रद्धालु नहीं। अमूढदृष्टि अंधश्रद्धा का पूर्ण त्याग करता है।

5- mi xɪgu vɔ :- उसे अपने गुणों को बढ़ाते रहने का प्रयत्न करते रहना चाहिए और दूसरों के दोषों को ढकने का प्रयत्न करना चाहिए तथा अज्ञानी और समर्थ जनों द्वारा यदि सन्मार्ग पर कोई अपवाद आता हो तो उसे भी दूर करने का प्रयत्न करना चाहिए जिससे लोक में सन्मार्ग की निन्दा न हो।

6- flfkɪrdj .k :- सांसारिक कष्टों में पड़कर प्रलोभनों के वशीभूत होकर या अन्य किसी बाधा से स्वयं या दूसरा मनुष्य सन्मार्ग से डिगता हुआ हो या चरित्र से भ्रष्ट होने जा रहा हो तो उसके कष्ट को दूर करने की कोशिश कर उसे धर्म में स्थित करना स्थितिकरण अंग है।

7- okɪl Y; vɔ :- अपने सहयोगियों से, अहिंसा वादी धर्म से, साधर्मि बंधुओं से, निश्चल और आन्तरिक स्नेह करना वात्सल्य है। धूर्तता, मायाचार, चंचलता आदि को छोड़कर सद्भावनापूर्वक साधर्मियों का आदर, सत्कार, पुरस्कार, विनय, वैयावृत्त, भक्ति, सम्मान, प्रशंसा आदि करना वात्सल्य है।

8- i #kkouk :- संसार में फैले धर्म सम्बन्धी भ्रम को दूर करना और धर्म की महत्ता स्थापित करना प्रभावना है। सम्यक् दृष्टि रत्नत्रय के माध्यम से आत्मा को प्रभावित करते हुए दान-तप, विद्या जिनपूजा मंत्रशक्ति आदि के द्वारा लोक में जिन शासन का महत्व प्रकट करता है। ऐसे कार्यो का वह आचरण करता है जिनसे जिनशासन की महिमा की अभिव्यक्ति होती है।

ये सम्यग्दर्शन के आठ अंग हैं।

निर्विचिकित्सा सेवा = सेवा, अमूढदृष्टि = मुढतारहित, उपगूहन = गुप्त रखना, स्थितिकरण = भूले हुये को सही रास्ते पर लाना वात्सल्य त्र द्वेशता नही रखना, प्रभावना = ज्ञान को फैलाना

I E; d- Kku –ज्ञान आत्मा का गुण है। जानना उसकी पर्याय अर्थात् कार्य हैं। सामान्य ज्ञान के दो भेद है।

1. सम्यक् ज्ञान
2. मिथ्या ज्ञान

सम्यक् दर्शन से युक्त ज्ञान को सम्यक् ज्ञान कहते हैं। सम्यक् ज्ञान का संबंध आत्मोत्थान के साथ है। जिस ज्ञान का उपयोग आत्म विकास के लिये किया जाता है और जो पर पदार्थ से पृथक कर आत्मा का बोध कराता है वह सम्यक् ज्ञान है।

सम्यक् ज्ञान के पाँच भेद है :-

मतिश्रुताधि मनः पर्यय केवालानि ज्ञानम²

1. मतिज्ञान – इन्द्रिय और मन के द्वारा यथा योग्य पदार्थों को जानने वाला ।
2. श्रुतज्ञान – मति ज्ञान से जाने गये पदार्थों को विशेष जानना।
3. अवधिज्ञान – इन्द्रियों की सहायता के बिना जानने वाला ज्ञान।
4. मनःपर्यय – पर के मन में स्थित पदार्थों को जानने वाला।
5. केवलज्ञान – समस्त पदार्थों को जानने वाला ज्ञान।³

इस प्रकार सम्यक् ज्ञान एक प्रकार से सच्चा तत्वज्ञान या आत्मज्ञान ही है। सम्यग्ज्ञान में परद्रव्यों का जानना उतना महत्वपूर्ण नहीं जितना आत्मतत्व का। 'स्व' और 'पर' का भेद विज्ञान यथार्थतः सम्यक्ज्ञान है। 'पर' से विभक्त और 'निज' से अविभक्त आत्मा का ज्ञान सम्यक्ज्ञान का मूल है। कुन्दकुन्दाचार्य ने समयसार में उक्त एकत्व विभक्त आत्मा को ही निज वैभव से दिखाने की प्रतिज्ञा की है। यह स्पष्ट है कि वस्तु अनेकान्तात्मक होती है। अतः इसे निज वैभव बनने के लिए आगम, उपदेश, तर्क और अनुभव की जरूरत तो पड़ेगी ही।

सम्यक् ज्ञान के आठ अंग –

1. व्यंजनाचार – वर्ण-पद-वाक्य को शुद्ध पढ़ना ।
2. अर्थाचार – अनेकान्त स्वरूप अर्थ को ठीक-ठीक समझना।
3. उभयाचार – अर्थ और शब्द को ठीक-ठीक समझते हुए पाठादि शुद्ध पढ़ना व पढ़ाना।
4. कालाचार – स्वाध्याय का काल।
5. विनयाचार – मन, वचन, काय से शास्त्र का विनय।
6. उपधानाचार – जो कुछ पढ़े उसे भूल न जाए याद रखे अर्थात् धारण सहित ज्ञान की अराधना करना।

7. बहुमानाचार – पूजा-सत्कारादि से पाठ करना।

8. अनिहन्वाचार – गुरु या शास्त्र को न छिपाना ।

इन आठ अंगों का विचार रखकर स्वाध्याय करना सम्यक् ज्ञान है।

I E; d- pkfj = :- चारित्र मोक्षमार्ग का एक प्रधान अंग है। अभिप्राय के सम्यक् व मिथ्या होने से चरित्र भी सम्यक् व मिथ्या हो जाता है। निश्चय, व्यवहार, सराग, वीतराग, स्व, पर आदि भेदों से वह अनेक प्रकार से निर्दिष्ट किया जाता है परन्तु वास्तव में वे सब भेद-प्रभेद किसी न किसी एक वीतरागता रूप निश्चय चारित्र में समा जाते हैं।

सम्यक् चारित्र के 13 अंग हैं।

पाँच महाव्रत (अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह,) पाँच समिति (ईर्या, भाषा, एशणा, आदान-निक्षेपण, प्रतिष्ठापन) और तीन गुप्ति (मन, वचन, काय)।

pkfj = dh Hkkouk, :- चलने आदि के विषय में यत्न रखना अर्थात् इत्यादि पाँच समितियों का पालन करना मन, वचन व काय की शुद्धियों का पालन करना तथा परीशहों को सहन करना। ये चारित्र की भावनाएँ हैं।⁴

I E; d-o feF; k pkfj = :- संसारियों का चरित्र वास्तव में दो प्रकार का है – सम्यक् चारित्र और मिथ्या चारित्र। भगवान अर्हत परमेश्वर के मार्ग से प्रतिकूल मार्गाभास में मार्ग का आचरण करना मिथ्या चारित्र है। अथवा निज आत्मा के अनुष्ठान रूप से विमुखता मिथ्याचारित्र है।⁵

सम्यक् चारित्र क्योंकि समस्त पाप मुक्त मन, वचन, काय के योगों के त्याग से सम्पूर्ण कशाओं से रहित होने के कारण निर्मल परपदार्थों से विरक्तरूप चारित्र होता है अतः वह आत्मा का स्वरूप है।

I E; d- pkfj = ds y{k.k :- सम्यक्चारित्र के लक्षण निश्चय व व्यवहार या सराग व वीतराग चरित्र के रूप है। निश्चय जीव का अन्तरंग भाव चारित्र व व्यवहार जीव का बाह्य त्याग चारित्र।

fu'p; pkfj = dk y{k.k %&

1. बाह्यान्तर क्रियाओं से निवृत्ति :- पाप व पुण्य दोनों का त्याग करना चारित्र है।⁶
2. व्यवहार चारित्र से साध्य निश्चय चारित्र का निरूपण करते हैं ज्ञानी जीव के जो संसार के कारणों को नष्ट करने के लिए बाह्य और अन्तरंग क्रियाओं का विरोध होता है, वह उत्कृष्ट सम्यक् चारित्र है।⁷ योगियों का प्रमाद से होने वाले कर्मास्रव से रहित होने का नाम चारित्र है।⁸
3. चारित्र वास्तव में धर्म है, जो धर्म है वह साम्य है साम्य मोह क्षोभ रहित आत्मा का परिणाम है।⁹ इष्ट अनिष्ट पदार्थों में समता भाव धारण करने को सम्यक्चारित्र कहते हैं। वह सम्यक्चारित्र यथार्थ रूप से तृष्णा रहित मोक्ष की इच्छा करने वाले वस्त्ररहित और हिंसा का सर्वथा त्याग करने वाले मुनिराज के ही होता है।¹⁰

4. Lo: i eapj.k djuk pkfj = gS:- अपने में अर्थात् ज्ञान स्वभाव में ही निरन्तर चलना ही चारित्र है।
5. LokRek ealFkjrk pkfj = gS:- अपनी आत्मा को जानकर के उसका श्रद्धा करके जो परभाव को छोड़ता है वह निजात्मा का शुद्ध भाव चारित्र होता है।

समस्त संकल्प विकल्पों के त्याग द्वारा, उसी (वीतराग) सुख में सन्तुष्ट, तृप्त तथा एकाकार परम समता भाव से द्रवीभूत चित का पुनः स्थिर करना सम्यक्चारित्र है।

0; ogkj pkfj = dk y{k.k :- यह करने योग्य कार्य है ऐसा ज्ञान होने के अनन्तर अकर्तव्य का त्याग करना चारित्र है।¹¹

हिंसा, असत्य, चोरी तथा मैथुन और परिग्रह इन पाँचों पापों की प्रणालियों से विरक्त होना चारित्र है।¹²

अशुभ कार्यों से निवृत्त होना और शुभकार्यों में प्रवृत्त होना है उसको चारित्र जानना चाहिए। मन से, वचन से, काय से कृतकारित अनुमोदना के द्वारा जो पापरूप क्रियाओं का त्याग है उसकों सम्यक्चारित्र कहते हैं।

l jkx&ohrj kx pkfj = funk k %& सम्यक्चारित्र के अन्य प्रकार से भी दो भेद हैं – सराग व वीतराग। शुभोपयोगी साधु का व्रत, समिति, गुप्ति के विकल्पों का रूप सराग चारित्र है और शुद्धोपयोगी साधु के वीतराग संवेदनरूप ज्ञाता द्रष्टा भाव वीतराग चारित्र है।

l jkx pkfj = dk y{k.k :- जो संसार के कारणों के त्याग के प्रति उत्सुक है परन्तु जिसके मन से राग के संस्कार नष्ट नहीं हुए हैं वह सराग कहलाता है। प्राणी और इन्द्रियों के विषय में अशुभ प्रवृत्ति के त्याग को संयम कहते हैं सरागी जीव का संयम सराग है।

श्रवण जो मूल व उत्तर गुणों को धारण करता है तथा पंचाचारों का कथन करता है अर्थात् उपदेश देता है और आठ प्रकार की शुद्धियों (भाव शुद्धि, कायशुद्धि, विनय शुद्धि, ईर्थापथ शुद्धि, भिक्षा शुद्धि, प्रतिष्ठापन शुद्धि, शयनासनशुद्धि और वाक्यशुद्धि) में निष्ठ रहता है वह सराग चारित्र है।

ohrj kx pkfj = dk y{k.k %& शुभ और अशुभ दोनों प्रकार के योगों से निवृत्ति, वीतराग साधु का चारित्र है। स्वरूप में विश्रान्ति ही परम वीतराग चारित्र है।

रागादि से रहित स्वाभाविक सुख के आस्वादन से निश्चल चित होना वीतराग चारित्र है।

vk'k'kfed pkfj = %& अनन्तानुबन्धी, अप्रत्याख्यान, प्रत्याख्यान व संज्वलन के क्रोध, मान, माया, लोभ नामक कषाय और हास्य, रति, अरति, शोक, भय, जुगुप्सा, स्त्री वेद, पुरुष नपुंसक वेद, नामक नव नोकषाय इस प्रकार 25 तो चारित्र मोह की और मिथ्यात्व, सम्यग्मिथ्यात्व व सम्यक्प्रकृति ये तीन दर्शन मोहनीय की ऐसे मोहनीय की कुल 28 प्रकृतियों के उपशय से औपशमिक चारित्र होता है।¹³

{kkf; d pkfj = %& औपशमिक चारित्र की तरह ही दर्शन मोह की तीन और चारित्र मोह की 25 इस प्रकार 28 प्रकृतियों में विनाश से क्षायिक चारित्र होता है।¹⁴

{kk; ki'kfed pkfj = :- अनन्तानुबन्धी, अप्रत्याख्यान और प्रत्याख्यानवरण इन बारह कषायों के उदयाभावी क्षय होने से और इन्हीं के सदवस्त्वरूप उपशम होने से तथा चार संज्वलन कषायों में से किसी एक देशघाती प्रकृति के उदय होने पर जो त्यागरूप परिणाम होता है वह क्षायोपशमिक चारित्र है।¹⁵ सारांशतः ज्ञान और दर्शन के समायोग से चारित्र होता है।

इस प्रकार सम्यक् दर्शन, सम्यक् ज्ञान और सम्यक् चरित्र को मोक्ष का मार्ग कहा है। आचार्य समन्तभद्र स्वामी ने भी सम्यक्दर्शन, सम्यक्ज्ञान और सम्यक्चरित्र को धर्म कहा है।

l Unhkz

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Abstract

सिक्ख सम्प्रदाय में कीर्तन की आदि से परम्परा रही है। प्रायः सभी गुरुद्वारों में नित्यप्रति प्रातः एवं सायं कीर्तन की परम्परा रही है। कीर्तन का कार्य कतिपय व्यवसायिक संगीतज्ञों द्वारा किया जाता था इसमें मिरासी भाट एवं कीर्तनकार प्रमुख हैं। गुरु दरबारों में प्रचलित रचनाओं रीतों को इन्होंने जीवित रखा है। यदि यह कहा जाए कि कीर्तनकारों ने अथवा संगीतज्ञों ने संगीत को संभाल कर और संजो कर रखा है तो इसमें अतिशयोक्ति नहीं होगी। सिक्ख धर्म के कीर्तनकारों में सर्वप्रथम रबाबीयों का नाम आता है ये मिरासी जाति से सम्बन्धित होते थे। ये जाति से मुसलमान होते हैं। अधिकतर ये राजस्थान में पाए जाने थे यह कौम गाने बजाने वाली होती है यह खुद भी गाते हैं और अपनी स्त्रियों को भी गाना बजाना सिखाते हैं। प्रायः इन्हें नीची जाति का समझा जाता है। सर्वप्रथम गुरु नानक देव जी ने मीरासी जाति को प्रतिष्ठा प्रदान की। उन्होंने मरदाना नाम के मीरासी को अपने साथ कीर्तन करने के लिए लिया और उसके नाम के आगे सम्मान सूचक 'भाई' शब्द जोड़कर ऊँच नीच और जातिपाति का भेदभाव मिटा दिया था। भाई मरदाना सर्वप्रथम रबाबी हुए और उसके बाद रबाबियों को कीर्तनकार के रूप में नियुक्त करने की प्रथा सी बन गयी जो कि पांचवे गुरु अर्जुन देव जी के समय तक चलती रही। प्रस्तुत शोध पत्र में मिरासियों का परिचय एवं उनके गुरुबाणी कीर्तन के विकास में सहयोग का वर्णन किया जाएगा।

गुरु साहिबान के गुरुकाल से ही कीर्तन का प्रवाह गुरुद्वारों में निरंतर चलता आ रहा है। गुरुबाणी कीर्तन परम्परा को इसके आदि काल से वर्तमान काल तक विकसित

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करने में कीर्तनकारों का महत्वपूर्ण योगदान रहा है। गुरुबाणी कीर्तन करने वाले सभी पूर्वज कीर्तनकार संगीतकला में पारंगत कलाकार थे एवं गुरुबाणी के गेय पदों को रागानुकूल गाने में सक्षम थे। यह कीर्तनकार व्यवसायिक संगीतज्ञ थे और न केवल रागों के जानकार थे बल्कि संगीत के कलात्मक और भावात्मक पक्ष से भी भलि-भांति परिचित थे। यह कीर्तनकार गुरुबाणी गायन करने का अधिक से अधिक अभ्यास करते थे, क्योंकि गुरुमति संगीत के राग और ताल को साधने के साथ-साथ गुरुबाणी का भी गहन अध्ययन होना आवश्यक है। इन लोगों के परिश्रम व लगन के बल पर ही विश्वविख्यात सिक्ख कीर्तन परम्परा भलि-भांति विकसित हुई मध्यकाल में स्वरलिपि पद्धति विकसित नहीं थी अतः मिरासी कीर्तनकारों ने गुरुद्वारों में प्रचलित पुरातन शब्द रीतों व रचनाओं को जीवित रखा व मौखिक रूप से 'सीना-ब-सीना' प्रचलित किया।

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भारतीय समाज विभिन्न वर्गों में विभाजित है। यहाँ प्रत्येक व्यक्ति का परिचय उसकी जाति, वर्ग, वंश अथवा उससे सम्बन्धित क्षेत्र के साथ करवाया जाता है। 'मिरासी' शब्द भी जातिवाचक शब्द है। इस जाति से सम्बन्धित लोग भारत में मुख्यतः जम्मू व कश्मीर, पंजाब व राजस्थान इत्यादि राज्यों में निवास करते हैं। 'मिरासी' शब्द अरबी भाषा के शब्द 'मिरास' का अपभ्रंश रूप है जिसका अर्थ है विरासत के हक के दावेदार।¹ इन्हें मिरासी, मिराशी अथवा वराशी के नाम से भी सम्बोधित किया जाता है। इस जाति से सम्बन्धित लोगों को संगीत विरासत में प्राप्त होने के कारण 'मिरासी' कहा जाता है। संगीत द्वारा धन कमाना इनका मुख्य व्यवसाय होता है। भारत में इनका आगमन अरब से बताया जाता है।² मिरासी लोग मुख्यत इस्लाम धर्म के अनुयाई होते हैं।

डॉ. गीता पेंटल के अनुसार अरब में जो लोग काव्य रचनाएँ धुनों में पढ़ते थे उन्हें 'मिरासी' कहा जाता था।³ कुछ लोगों की धारणा है कि मिरासी परम्परा का उद्भव अरब में पैगम्बर हज़रत मुहम्मद के काल में हुआ। उसके लिए एक दंत कथा प्रचलित है कि एक बार हज़रत मुहम्मद ने अपने ताया के बेटे हज़रत उकाशा मुहसिन को किसी कारणवश कोड़े लगवाए थे। कई वर्षों बाद हज़रत मुहम्मद साहिब मदीना में जब अपने अंतिम दिनों में थे, उस समय वह शरीर त्यागने से पहले अपने जीवन में किए गए ज्ञात व अज्ञात पापों का प्रायश्चित करना चाहते थे इसलिए एक दिन उन्होंने कहा कि यदि मैंने किसी का अहित किया हो तो वह मुझसे प्रतिशोध ले सकता है। उनकी न्यायप्रियता को देखकर उकाशा का हृदय पिघल गया और वह भावुक हो उठे। उस समय अकाशा ने ऊँची हेक लगाकर मुहम्मद साहिब की प्रशंसा में स्तुति गान किया और यही से हज़रत उकाशा के वंश में स्तुति गान की प्रथा प्रारम्भ हुई।⁴ उकाशा के वंश में यह प्रथा पीढ़ी दर पीढ़ी चलती रही। सम्भवतः मिरासी परम्परा का उद्भव यही से हुआ। अरब में अध्यात्मिक संगीत को सदैव मान्यता दी गई है। डॉ. राजकुमारी के अनुसार इस्लाम के आगमन से पहले अरब के जन-जीवन में संगीत के संस्कार रोम-रोम में रम चुके थे।⁵

भारत में मिरासी परम्परा पूर्व-मध्यकाल से प्रचलित हैं। हज़रत मुहीउद्दीन चिश्ती की बारगाह में कव्वाली गायन द्वारा ईश्वर की स्तुति होती थी।⁶ ख्वाजा मुहीउद्दीन चिश्ती ने सन् 1192 ई. में भारत में चिश्ती सम्प्रदाय की स्थापना की।⁷ हज़रत उकाशा के वंश के लोग जो ईश्वर का स्तुति गान करते थे, कालांतर में अरब और ईरान से होते हुए ख्वाजा मुहीउद्दीन चिश्ती अजमेरी के साथ राजस्थान में आकर बस गए थे।⁸

मिरासी जाति से सम्बन्धित लोगों का मुख्य व्यवसाय गायन व वादन था, वह इस व्यवसाय से पर्याप्त मात्र में धन अर्जित कर लेते थे। इनसे प्रेरित होकर भारतीय समाज की अवहेलना का शिकार व आर्थिक तंगी में दिन व्यतीत कर रहे निम्न वर्ग के हिन्दू गायक भी अपने परिवारों के पालन-पोषण करने हेतु अपना धर्म परिवर्तन कर मुस्लिम बन गए व दरगाहों में गाने लगे। अतः यह लोग भी मिरासी जाति में सम्मिलित हो गए और कालांतर में अपना सम्बन्ध अरब से जोड़ने लगे।⁹

भारत में अधिकतर मिरासी लोग अपना धर्म परिवर्तन कर हिन्दू से मुस्लिम बने थे। एक विद्वान के यह शब्द भी इसी बात की पुष्टि करते हैं : DadhiMirashi were originally Hindus but became Muslims by conversion. Whole class of singers and players were called Dadhi-Mirasi.¹⁰

स्तुति गान करना मिरासियों का व्यवसाय था। यह लोग मुख्यतः दरगाहों में ईश्वर का स्तुति गान करते थे। मिरासियों के सम्मान में गिरावट उस समय आई जब उन्होंने अपने यजमानों की इच्छानुसार यश गायन शुरू कर दिया। मिरासियों ने लालच व लोभ में आकर उच्चवर्ग के लोगों में अपना सम्मान खो दिया। कालांतर में जो मिरासी जाति अस्तित्व में आई वह पूर्णतयः भिन्न थी। उनकी जीवन शैली व कार्य शैली भिन्न थी। मिरासी जाति को नीची जाति का माना जाने लगा। जिन लोगों के घरों में यह स्तुति गान करते थे, वहां पर उन्होंने गाने बजाने के साथ साथ घर के कार्यों में भी हाथ बंटाना शुरू कर दिया। संगीतकला में निपुण कुछ मिरासी वेश्याओं को संगीत की शिक्षा भी देते थे व उनके साथ सारंगी व तबले पर संगत भी करते थे।¹¹

x#ck.kh dhrz i jEi jk o fejkl h सिक्खों के प्रथम गुरु श्री गुरु नानक देव जी के काल में मिरासियों का सम्बन्ध गुरुबाणी शब्द कीर्तन परम्परा के साथ स्थापित हुआ। गुरु नानक देव जी को यह ज्ञात था कि संगीत की वास्तविक निधि मिरासी समुदाय के हाथ में है। अतः गुरु जी ने गुरुबाणी कीर्तन के प्रचार के लिए भाई मरदाना को अपने साथ रख लिया। भाई मरदाना उनका खानदानी मिरासी था।¹² गुरु नानक देव जी उनकी सांगीतिक प्रतिभा से भलिभाँति परिचित थे। भाई मरदाना गायन के साथ साथ रबाब बजाने में भी अत्यंत निपुण कलाकार थे।

गुरु नानक देव जी व भाई मरदाना दीर्घ काल तक साथ साथ कीर्तन में संगति करते रहे। गुरु नानक देव जी की इलाही बाणी व भाई मरदाने की रबाब की झंकार ने ऐसा चमत्कार उत्पन्न किया कि उनके हरि कीर्तन की प्रसिद्धी जन-जन तक पहुँची। मिरासी संगीतज्ञों की कीर्तनकार के रूप में नियुक्ति अन्य गुरुओं के काल में भी

परम्परागत रूप से चलती रही। पाँचवे गुरु अर्जुन देव जी तक कीर्तन का कार्य लगभग मिरासियों के हाथ में ही था। इस काल में सिक्ख कीर्तनकार भी थे किन्तु मुख्य कीर्तनकार मिरासी ही थे। मिरासी कलाकार कीर्तन परम्परा का अभिन्न अंग थे। कालांतर में मिरासी जाति के कलाकारों के विभिन्न वर्ग बन गए थे जिनमें से एक वर्ग ऐसा था जिसने गुरुबाणी शब्द कीर्तन गायन को व्यवसाय के रूप में अंगीकार कर लिया था, दूसरा वर्ग दरगाहों में कव्वाली गायन करता था व तीसरा वर्ग उन कलाकारों का था जो अपनी कला द्वारा समाज एवं राज दरबारों में मनोरंजन करता था।¹³ वह मिरासी कलाकार जो सिक्ख गुरुओं के दरबारों में रबाब बजाकर गुरुबाणी का रागबद्ध गायन करते थे, उन्हें सम्मानपूर्वक 'रबाबी' सम्बोधित किया जाने लगा। इस प्रकार गुरमति संगीत में रबाबी परम्परा का आरम्भ हुआ।

भारतीय संगीत के कुछ विद्वानों के अनुसार संगीत सम्राट तानसेन के शिष्य, जो कालांतर में व्यवसाय की दृष्टि से दो वर्गों में बंट गए थे प्रथम रबाबिए, जो तानसेन द्वारा आविष्कृत रबाब वाद्य को बजाते थे और द्वितीय वीनकार, जो वीणा बजाते थे। वीनकारों के प्रतिनिधि रामपुर के वज़ीर खॉ तथा रबाबियों के प्रतिनिधि मुहम्मद अली खॉ (रामपुरा रियासत वाले) माने जाते थे। भारतीय संगीत व गुरमति संगीत के इतिहास के अध्ययन से यह ज्ञात होता है कि तानसेन, बादशाह अकबर के दरबारी संगीतज्ञ थे जिनका शासन काल 1556 ई. से 1606 ई. तक था व गुरमति संगीत के रबाबियों के प्रतिनिधि भाई मरदाना थे, जो गुरु नानक देव जी के रबाबी कीर्तनकार थे। गुरु नानक जी का गुरु काल सन् 1469 से 1539 ई. तक का है व उनके गुरु काल में रबाबी परम्परा स्थापित हो चुकी थी। सिक्ख मार्गी संगीत का गायन करने वाले इन रबाबी कीर्तनकारों को अपनी संगीतकला के कारण सिक्खों में बहुत सम्मान प्राप्त था। यह कीर्तन कार सिक्ख गुरु साहिबान व गुरुबाणी के प्रति अपार श्रद्धा रखते थे एवं अत्यंत भावपूर्वक ढंग से कीर्तन करते थे। रबाबी कीर्तनकारों की नियुक्ति विभिन्न गुरुद्वारों में निरंतर पांच शताब्दियों तक चलती रही। रबाबी कीर्तनकारों का मुख्य स्थान हरमंदिर साहिब अमृतसर था इसलिए अधिकतर रबाबी अमृतसर में निवास करते थे। किन्तु भारत विभाजन के बाद यह मिरासी (रबाबी) कीर्तनकार पाकिस्तान चले गए व गुरुबाणी कीर्तन को छोड़कर अन्य व्यवसायों को अपना लिया।¹⁴ इस प्रकार मिरासी कीर्तनकार गुरुबाणी कीर्तन परम्परा से अलग हो गए।

हालांकि यह बात सत्य है कि गुरुबाणी कीर्तन करने वाले यह कीर्तनकार सिक्ख जगत में चमकते सितारे थे, जो सदा सदा के लिए गुमनामी के अंधेरे में डूब गए। इन कीर्तनकारों को 'जिन्हें सिक्खों में बहुत मान सम्मान प्राप्त था व सब सुख सुविधाएँ उपलब्ध थी और जो सुबह शाम वाह वाह बटोरते थे', कीर्तन के आनन्दमय संसार से निकलने के बाद पाकिस्तान में कठिन परिस्थितियों का सामना करना पड़ा। आर्थिक तंगी व भुखमरी के चलते पेट पालने के लिए इनको अनेक छोटे काम करने पड़े जिनकी

इन्होंने कभी कल्पना भी नहीं की होगी।¹⁵ मिरासी रबाबियों के साथ घटित घटनाएँ भयानक व दुःखद हैं किन्तु राजनैतिक मतभेदों के चलते इस विषय पर कोई उचित श्रिमन्थाय नहीं हो सका, जिसके लिए केवल खेद किया जा सकता है। मिरासियों का गुरुबाणी कीर्तन परम्परा में उनके अपूर्व योगदान के लिए सदा स्मरण किया जाता रहेगा।

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Abstract

धर्म और संस्कृति के उन्नायक, युग-पुरुष महामति श्री प्राणनाथ (1618–1694 ई.) का काल राजनैतिक, धार्मिक, सांस्कृतिक, सामाजिक, नैतिक और आर्थिक संकट और विघटन का काल था। हमारे इतिहास का मध्यकाल इस मायने में विशेष महत्व रखता है कि इस युग में अनेक संत, भक्त तथा सूफी संत व कवि हुए। इन सभी ने रूढ़िग्रस्त संकुचित समाज को उन्मुक्त आकाश देने की विराट चेष्टा की। हृदय की उदारता और आचरण की पवित्रता इन सभी के चिंतन का केन्द्र थी। इनकी एक अन्य महत्वपूर्ण विशेषता यह थी कि इन सभी ने जनता की भाषा में, जनता के साथ सीधे संवाद स्थापित किये। शायद इसीलिए इस युग के संत जन-जीवन में गहरे समा सके। संत महामति श्री प्राणनाथ जी भी इसी उदार एवं सुधारवादी आंदोलन के उत्तरार्द्ध की देन थे।

Keywords : सुन्दरसाथ = शिष्यों का समूह, प्रकरण = पाठ, जेहाद = धर्मयुद्ध, महामति = बड़ी बुद्धि, कुलजमस्वरूप = महामति द्वारा संकलित समस्त ग्रन्थों का सार धर्मग्रन्थ।

महामति श्री प्राणनाथ जी का प्रगटन सौराष्ट्र के जामनगर में वि.सं. 1675 (ई. सन् 1618, 7 अक्टूबर) (अश्विन) कृष्ण पक्ष 14 रविवार को हुआ था।

'सम्वत् सोलह सौ पचहत्तर, आसौवदी चौदस नाम ।

प्रथम जाम और वार रवी, प्रगटे धनी श्री धाम ।।¹

इनके पिता का नाम केशव ठाकुर और माता का नाम धनबाई था।² श्री केशव

Note- Research Paper Received in January 2015 and Reviewed in march 2015

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ठाकुर अपने समय में जामनगर राज्य के दीवान (प्रधानमंत्री) थे। आपके पाँच भाई थे। आपके तीन अग्रज श्री हरवंश ठाकुर, श्री श्यामलिया ठाकुर, श्री गोवर्धन ठाकुर एवं एक कनिष्ठ बन्धु श्री उद्धव ठाकुर थे। महामति प्राणनाथ जी का बचपन का नाम मिहिरराज था। उनकी जन्म कुण्डली बनाने वाले पंडितों ने कहा कि ये साधारण पुरुष नहीं, अवतारी पुरुष हैं। ये अज्ञान-रूपी अंधेरे को दूर कर ज्ञान-रूपी प्रकाश फैलायेंगे। इनका नाम "मिहिर (सूर्य)-राज" रखा गया। मिहिरराज नाम अन्वर्थक संज्ञा है, 'मिहिर' नाम सूर्य का है, और सूर्य के समान जो प्रकाश करने वाला हो उसका नाम fefgjjkt ठीक ही है। धीरे-2 मिहिरराज से मिहिरराज- मेहराज हो गया।³

- श्री प्राणनाथ नाम तो उनके शिष्यों (अनुयायियों) ने उन्हें अपनी आत्मा (प्राणों) का उद्धारकर्ता जानकर दिया। आपसी बातचीत में शिष्य उनके लिये इसी (प्राणनाथ जी) नाम का प्रयोग करते थे और उनके समक्ष अथवा प्राणनाथ जी से वार्तालाप करते समय "Jhth" अथवा "Lokh th" कहते थे।⁴

महामति श्री प्राणनाथ जी ने भी अपने शिष्यों को शिष्य की संज्ञा न देकर अनन्य आत्मीय मित्र, साथी अर्थात् "सुन्दरसाथ" की संज्ञा दी और उन्हीं शिष्यों ने अपने सद्गुरु में परमात्मा के दर्शन पाकर उन्हें "प्राणनाथ" कहा। सुन्दरसाथ की परिकल्पना इन सब से परे एक विशाल दृष्टिकोण है जिसमें मानवीय धरातल को महत्वपूर्ण आधार बनाते हुये प्रेम, सहचर्य, सहानुभूति और सेवा को आधार बनाया गया है। "हम तुम एक वतन के, अपनी रूह न दोऊ" आधुनिक राजनीतिक समाज में इस अवधारणा को यदि व्यवहारिक रूप दिया जाता है तो स्वार्थपूर्ण राजनीति की दिशा बदली जा सकती है।

महामति अपने प्रारंभिक जीवन में व्यवहारिक राजनीति से संबंधित थे। उन्हीं व्यवहारिक अनुभव के फलस्वरूप उनके राजनैतिक चिन्तन में अध्यात्मिकता को साकार रूप मिला।

jktufrd ifjlfkfr %महामति श्री प्राणनाथ जी के अवतरण के समय भारतवर्ष में औरंगजेब का शासन था। औरंगजेब एक अत्यन्त कठोर, निर्मम, निरंकुश, प्रतिक्रियावादी, कट्टरपंथी, अत्याचारी शासक था। वह अपने पिता शाहजहाँ को कैद करके तथा अपने भाई दारा शिकोह की हत्या करके गद्दी पर बैठा था।⁵ इसकी राज्य लिप्सा के कारण बराबर आक्रमण और युद्ध का वातावरण बना रहता था। देश में सदैव राजनीतिक उथल पुथल मची रहती थी। अबोध और असहाय जनता पर बार-बार युद्ध लाद दिया जाता था और बेकसूर लोग मारे जाते थे। महामति श्री प्राणनाथ जी के अनुसार धर्म का मर्म और कुरान के रहस्य को ठीक ढंग से समझने के बदले उसने शब्दार्थ को अधिक महत्व दिया था इसलिये वह तलवार के जोर पर इस्लाम का प्रचार और धर्म परिवर्तन करना चाहता था। उसकी दृष्टि में "जेहाद" का यही अर्थ था। उसने मन्दिरों को तोड़ा, मूर्तियों को भंग किया। भगवान की मूर्तियों को खंडित कराके मंदिर की सीढ़ियों में चुनवा दिया और लोगों को उन पर

चलने को विवश किया :

"प्रभु प्रतिमा रे गज पाँउ बाँध के, घसीट के खण्डित कराए।

फरसबन्दी ताकी करके, तापर खलक चलाए ॥⁶

'लसकर असुरों का चहुँ दिस फैलया, बाढयो अति विस्तार।

वन रे जंगल रे हिंदू रहे परवतों, और कर लिए सब धुधुकार ॥⁷

उसने हिन्दुओं पर अनुचित रूप से आर्थिक दबाव डाले, जिससे वे मुसलमान हो जायें। उसने फिर से जजिया टैक्स लगा दिया। हिन्दुओं को ही नहीं, वह गैर सुन्नी मुसलमानों, शिया और सूफियों को भी नास्तिक मानता था। अतएव उन लोगों को भी वह सताने से बाज नहीं आया। इस प्रकार निरीह जनता उसकी राजनीति के दमन-चक्र में पिसती रही।

'असुरें लगाया रे हिंदुओं पर जेजिया, वाको मिलें नहीं खानपान।

जो गरीब न दे सके जजिया, ताए मार करें मुसलमान ॥⁸

औरंगजेब की ऐतिहासिक भूल यह थी कि सच्चे धर्म के विश्वजनीन मूल स्वरूप को न पहचान कर उसने धर्म के बाह्य तथा संकीर्ण स्वरूप को पकड़ा अतएव उसकी धर्म परायणता धर्मान्धता में परिणित हो गई और जिसके प्रचंड ज्वालामुखी की तरह फटने के भयंकर परिणाम में समस्त जनता संतस्त हो गई। महामति श्री प्राणनाथ का आविर्भाव इसी समय एक मसीहा के रूप में हुआ। उन्होंने हिन्दुओं के लिये बुध निष्कलंक, मुसलमानों के लिये इमाम मेहदी और ईसाईयों के लिये ईसारुहअल्लाह का रूप लिया और एक अवतारी पुरुष की भाँति सबके कल्याण के लिये सक्रिय भूमिका अदा की।

' मुस्लिम को मुस्लिम की, हिंदुओं को हिंदुओं की तर।

ए समझें सब अपनी मिने, जब आयें इमाम आखर ॥⁹

महामति ने लोकहित में यह ठीक समझा कि औरंगजेब को कुरान का वास्तविक अर्थ स्पष्ट किया जाये, यदि वह कुरान के असली अर्थ के अनुसार उदारता दिखाते हुये हिन्दू धर्म और हिन्दू जाति से विद्वेष छोड़ दे, उनके मन्दिरों को धार्मिक विश्वास के अनुसार सभी को चलने दें, तो राष्ट्र में वास्तविक एकता हो सकती है। औरंगजेब पैगम्बर मुहम्मद का शान्तिदायी सन्देश समझ कर राष्ट्र के कल्याण के लिये कार्य कर सकता है इसलिये प्राणनाथ जी उसको उदारवादी धर्म का सच्चा स्वरूप समझाने के लिये अपने 12 शिष्यों (10 हिन्दू और 2 मुसलमान) को औरंगजेब के पास भेजते हैं।

"इनमें 10 तन एक खिलके और दो तन मुसलमान"¹⁰

औरंगजेब कुछ सीमा तक श्री प्राणनाथ जी के संदेश को सुनने को प्रस्तुत होता है किन्तु उसकी चौकड़ी मुल्ला, काजी और कोतवाल की प्रतिक्रियावादी नीति के कारण महामति के शिष्यों को बंदी बना लेता है। शंकालु बादशाह को उकसा दिया जाता है कि ये लोग दुश्मन के जासूस हैं, अतः उन्हें उनके हाथ सुपुर्द कर दिया जाये। इस प्रकार

महामति के शिष्यों के साथ भी बहुत अत्याचार किया गया।

श्री प्राणनाथ जी ने मध्ययुगीन राजनीति को भी एक विश्वजनीन धार्मिकता का पुट दिया क्योंकि इसी में राजनैतिक मंगल निहित था। उन्होंने राजनीति के क्षेत्र में शान्ति का संदेश दिया। उन्होंने केवल कुरान का ही नहीं, वेद वेदान्त और पुराण का भी लक्ष्यार्थ लिया और हिन्दू-मुसलमान दोनों को मिलकर जीना सिखाया। दोनों को एक ही खुदा का बंदा घोषित किया।

'वेदान्त गीता भागवत, देंया इसारतां सब खोल।' 11

'जो कछु कह्या कतेब ने, सोई कह्या वेद ।

दोऊ बन्दे एक साहेब के, पर लड़त बिना पाए भेद।' 12

औरंगजेब से निराश होकर श्री प्राणनाथ जी अपने राष्ट्रीय मिशन से निराश नहीं हुये। उस समय मराठा सरदार शिवाजी की मृत्यु हो चुकी थी। लेकिन छत्रसाल बुंदेला में विद्रोह की आग बाकी थी। छत्रसाल उस समय एक सामंत कुमार थे, धन-जनविहीन छत्रसाल औरंगजेब की चतुरंगिनी सेना का मुकाबला नहीं कर पा रहे थे। श्री प्राणनाथ जी ने सारे बुन्देलखण्ड में राजनीतिक चेतना का बिगुल बजा दिया और छत्रसाल को एक महाराजा बनाकर उनका राजतिलक किया। इस प्रकार प्राणनाथ जी सच्चे अर्थ में उनके राजगुरु बन गये। उन्होंने छत्रसाल जी की धार्मिक, राजनीतिक और आर्थिक क्षेत्र में भी सहायता की। हीरों की खान का पता बताकर अर्थात् वरदान देकर उन्होंने छत्रसाल जी को आर्थिक चिन्ता से मुक्त कर दिया।

'पहिले दाता हम भाए, गुरु को दीनों सीस ।

पीछे दाता गुरु भाए, सब कुछ कियो बकसीस ।' 13

विजयादशमी के दिन छत्रसाल जी को तलवार बाँधकर श्री प्राणनाथ जी ने राजनीतिक प्रयत्नों को आध्यात्मिक बल दिया।

'छत्रसाल छत्ता हुआ, छिपे सब सुलतान ।' 14

औरंगजेब जैसे निरंकुश और उन्मादी शासक के विरुद्ध छत्रसाल जी के संघर्ष को उन्होंने जन-आन्दोलन का रूप दिया और जनशक्ति को छत्रसाल जी का साथ देकर अन्याय और अत्याचार का विरोध करने का उन्होंने स्पष्ट और जोरदार शब्दों में आह्वान किया :-

*“राजाने मलोरे राणें राय तणो, धर्म जाता रे कोई दौड़ो ।
जागोने जोधा रे उठ खड़े रहो, नींद निगोड़ी रे छोड़ो ।।
सत न छोड़ो रे सत वादियो, जोर-बढ़यो तुरकान ।
कुलिएं छकाए रे दिलड़े जुदे किए, मोह अहं के मद माते ।
असुर माते रे असुराई करे, तो भी न मिलो रे धरम जाते ।।
त्रैलोकी में उत्तम खंड भरत को, तामें उत्तम हिंदू धरम ।*

ताके छत्रपतियों के सिर, आए रही इत सरम ।।

हरद्वार ढहाए उठाए तपसी तीरथ, गावध कैयों विघन ।

ऐसा जुलम हुआ जग में जाहेर, पर कमर न बांधी रे किन ।।

बातने सुनी रे बुंदेले छत्रसाल ने, आगे आए खड़ा ले तलवार ।

सेवा ने लई रे सारी सिर खैंच के, सांइए किया सैन्यापति सिरदार ।' 15

इस प्रकार महामति श्री प्राणनाथ जी ने छत्रसाल का राजतिलक कर उन्हें महाराजा (शासक) बनाया, और छत्रसाल जी के माध्यम से अपने राजनीतिक विचारों की नींव रखी, जिसका सम्बल पाकर छत्रसाल जी ने एक आदर्श राज्य की स्थापना की। यह काल बुन्देलखण्ड का स्वणयुग रहा है। बुन्देलखण्ड में जिस राष्ट्रीय चेतना को श्री प्राणनाथ जी ने जगाया, उसी ने 1857 में अंग्रेजों के खिलाफ स्वतंत्रता सेनानियों को जन्म दिया। झांसी की महारानी लक्ष्मीबाई तथा राजा बख्तबली का नाम विशेष रूप से उल्लेखनीय है।¹⁶

महामति श्री प्राणनाथ जी उस युग की राजनीति को आध्यात्मिकता का पुट देकर प्रभावित करते हैं। महामति ने किसी सम्प्रदाय या वर्ग की सेवा का नहीं बल्कि सम्पूर्ण राष्ट्र की सेवा का व्रत लिया महामति श्री प्राणनाथ जी के आदर्श राजनीतिक चिन्तन की नींव में स्वतंत्रता, समानता, सहिष्णुता, सह-अस्तित्व एवं विश्व बंधुत्व के मूल तत्व विद्यमान थे।

छोड़ गुमान सब मिलसी, ए जो सकल जहान ।

जांत-पांत न भांत, कोई, एक खान पान एक गान ।' 17

महामति श्री प्राणनाथ जी के "राजनीतिक विचार" तत्कालीन परिस्थितियों से प्रभावित होते हुये भी एक स्वतंत्र वैचारिक योगदान है। उनके चिन्तन में वैयक्तिक परिप्रेक्ष्य और मूल्य योजना है। इस दृष्टि से उनके विचारों को दो भागों में बांटा जा सकता है। एक तत्कालीन तथा दूसरे सर्वकालीन महत्व थे। तत्कालीन विचार, उनके समय के विविध संकटों और समस्याओं के संदर्भ में परिस्थिति सापेक्ष हैं।

I Unkz I ph

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*MKW izko no

प्रस्तुत लेख में झालावाड़ राज्य में सन् 1857 ई. के क्रांति के कारण, घटनाक्रम एवं स्वरूप को विवेचित किया गया है। तात्याटोपे की उपस्थिति, राजराणा पृथ्वीसिंह का बन्धक बनाया जाना तथापि राज्याधिकारियों का रियासत छोड़कर चले जाना, यहाँ की जनक्रांति के लिए विचारणीय है।

झालावाड़ राज्य, रियासती राजस्थान का पहला राज्य था, जिसका नामकरण उस पर राज्य करने वाले वंश के नाम पर रखा गया।¹ यद्यपि यह क्षेत्र प्राचीन काल से विविध प्रकार के सांस्कृतिक सन्दर्भों के लिए जाना जाता रहा है। मालव सिक्कों की प्राप्ति, झालारापाटन से सन् 1086 ई. के शिलालेख की प्राप्ति आदि इसके उदाहरण हैं।² झालावाड़ राज्य में सन् सत्तावन की क्रान्ति की चर्चा करने से पूर्व झालावाड़ राज्य का संक्षिप्त परिचय जानना समीचीन सिद्ध होगा।

परम्परागत रूप से झालाओं की उत्पत्ति सम्बन्धी जो कथा बताई जाती है उस पर सहमति व्यक्त करना कठिन है। यद्यपि अब झाला वंश का विस्तृत इतिहास प्राप्त होता है।³ मालवा व हाडौती की साक्षी संस्कृति को अभिव्यक्त करने वाले झालावाड़ राज्य की स्थापना 08 अप्रैल, 1838 की सन्धि द्वारा की गई। सन् 1801 ई. तक यह क्षेत्र मालवा के अधीन था, तथा 1801 ई. से सन् 1837 ई. तक यह कोटा राज्य के अधीन था। राज्य की स्थापना के बीज कोटा राज्य के फौजदार तथा मुसाहिब झाला जालिम सिंह ने उस समय बोये थे जब 26 दिसम्बर 1817 को ईस्ट इण्डिया कम्पनी ने कोटा राज्य के साथ सन्धि की थी, इस सन्धि में कोटा राज्य के सर्वेसर्वा झाला जालिम सिंह ने अपने भविष्य से सम्बन्धित कोई भी शर्त निर्धारित नहीं की थी, जिससे स्वयं कम्पनी भी आश्चर्यचकित थी।⁴ परिणाम स्वरूप सन्धि के 2 महिने बाद फरवरी सन् 1818 ई. में कोटा राज्य के साथ हुई कम्पनी की सन्धि में दो शर्तें और बढ़ा दी गई जिसमें महत्वपूर्ण यह था कि जालिम सिंह एवं उसके वंशजों के लिये सम्पूर्ण अधिकार युक्त राजमन्त्री बनने अर्थात् कोटा के वास्तविक

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*0; k[; krk bfrgk l] jkt dh; Lukrdkjkj egkfo |ky; >kykokM+ jkT-½

शासक बनने का अधिकार दे दिया गया⁶ तथा जालिम सिंह एवं उसके उत्तराधिकारियों को राजराणा की उपाधि प्रदान की गई।⁶ 'इस पूरक सन्धि से जालिम सिंह को सन्तुष्टि एवं प्रसिद्धि प्राप्त हुई। ऐसे ही अनेक कारणों से झाला जालिम सिंह को अपने समय का प्रसिद्ध कूटनीतिज्ञ माना जाता है तथा उसे राजस्थान का बिस्मार्क आदि उपाधियों से विभूषित किया जाता है। कालान्तर में कलहपूर्ण राजनैतिक वातावरण से छुटकारा पाने के लिए झालावाड़ नामक स्वतन्त्र व नवीन राज्य की स्थापना का विचार निश्चित हुआ जिसके अन्तर्गत चेंचट, सुकेत, चौमहला, (पचपहाड़, अवहोर, डग, गंगधार), झालरापाटन, रमचवा, कोटडा, भालता, सुरेरा, रखाई, मनोहरथाना, फूलबड़ौद, चाचुरणी, कंकूरणी, छीपाबड़ौद, शेरगढ़ के कुछ अंश (पूर्व की तरफ) परवन, निवाज के पूर्वांश, शाहबाद नामक 17 परगने देना निश्चित हुआ⁷ जिनकी कुल वार्षिक आय 12 लाख रुपये थी⁸ 'राजराणा मदन सिंह व ब्रिटिश सरकार ने उपरोक्त सन्धि पर 08 अप्रैल, 1838 को हस्ताक्षर किए। जिसके अनुसार ब्रिटिश सरकार ने इन परगनों को अपने संरक्षण में ले लिया तथा झालावाड़ राज्य के प्रथम शासक राजराणा मदन सिंह ने ब्रिटिश सर्वोच्चता स्वीकार कर ली। इस नवीन राज्य ने 80 हजार रुपये वार्षिक कर स्वरूप कम्पनी को देना स्वीकार किया। इस नवीन राज्य की राजधानी झालरापाटन बनाई गई। इस प्रकार झालावाड़ राज्य 23 45' से 24 52' 17'' उत्तरी अक्षांशों तथा 75 27 '35' से 76 56 '48' पूर्वी देशान्तरों के बीच स्थापित हुआ जिसे वर्तमान झालावाड़ जिले के रूप में मौटे तौर से जाना जाता है।

सन् सत्तावनकालीन झालावाड़ की स्थिति की जानकारी इन्दरमल के 'तवारीख-ए-झालावाड़' से मिलती है। जिसके आधार पर मोहिनी माथुर तथा रघुराज सिंह हाड़ा ने भी तत्कालीन झालावाड़ का विश्लेषण किया है।⁹ झालावाड़ राज्य में इस समय महाराज राणा पृथ्वीसिंह (1845-75) ई. शासन कर रहे थे। 1857 की क्रान्ति का जब सूत्रपात हुआ तब यहां के राजराणा की दिनचर्या का वर्णन इन्दरमल जिन्दाणी इस प्रकार करता हैं - दरबार दोपहर को महरबानी का लोगों के साथ चौपड़ सतरंज खेलता, पाछे मुरगां की लड़ाई होती रहती। पांचे अफीम तीन दफे दिन में आरोगता। कितने ही बरस आधी रात को कांसो (भोजन) आरोग्यो। सब कायदों मावरो (नियम, आदतें) पलटता रहया। कायमी राखी नहीं। मुलक की सुणवाई पर निगाह कम रही। जिसके सुपुर्द काम किया उसकी जबानी पर व्यवहार किया। चाकर लोगों को बिना चाकरी के ही खाने को कर दिया। सो घर बैठे खाते रहे। काम वालों ने दो रूपया खा लिया तो भी आपने समझ लिया लेकिन उसकी तहकीकात सुणवाई नहीं करी। भगतण्या (गायिकाएं) कलावंता का गाना सुणने का बहुत शोक था। पीरया लीलगर (खास मरजीपात्र था) जिसकी हत्या कूकी के दरवाजे पर हुई।¹⁰ ऐसा भी प्रतीत हो रहा है कि राजराणा पृथ्वीसिंह ने व्यापार करो की दरें एक ओर बढ़ा रखी थी तथा दूसरी ओर दरबार के कर्मचारी गोपाल बांक्या की सलाह से नई कर वसूली भी लागू कर दी। जिसका दबाव तत्कालीन प्रधान कारिन्दे हिन्दूमल सेठ को उठाना पड़ा। इस व्यवस्था से परेशान होकर झालरापाटन के बहुसंख्यक

सेठ, साहूकार नगर छोड़कर कोटा राज्य के अन्तर्गत स्थित घाटोली में चले गये। राज्य को जब व्यापार एवं व्यापारियों के प्रति अपनी कठोरता का अनुमान हुआ तो इस स्थिति के निपटारे के लिए सेठ, साहूकारों को मनाने के लिए सा हिन्दूमल जी बख्शराम जी घाभाई, मूहणराम जी तथा गणेशराम आदि घाटोली भेजे गए जो किसी प्रकार मानमनुअल कर व्यापारियों को वापस बुला लाए, परन्तु राज्य ने इन्हें आर्थिक दण्ड फिर भी दिया। समासतः यह कहा जा सकता है कि सन् सत्तावनकालीन झालावाड़ सामाजिक, आर्थिक रूप से कुव्यवस्था का शिकार था।¹¹ अतः सामन्त केन्द्रित समाज व्यवस्था तथा राज्य केन्द्रित अर्थव्यवस्था से जनता मुक्ति की आकांक्षा में कुछ नया करने की दरकार अवश्य अनुभव कर रही थी। ए.जी.जी. लॉरेन्स के आदेश की अनुपालना में राजराणा पृथ्वीसिंह ने कोटा महाराज की सहायता मतभेदों के कारण नहीं की, किन्तु अंग्रेज अफसरों को सैन्य सुरक्षा एवं सहयोग अवश्य उपलब्ध करवाया था।¹²

सन् 1857 की क्रान्ति का जब सूत्रपात हुआ तथा दिल्ली, मेरठ, नसीराबाद में विद्रोह की लहर चल निकली तब उसी समय कोटा सेना की एक टुकड़ी ने भी विद्रोह कर दिया और क्रान्तिकारियों ने मेजर बर्टन का 15 अक्टूबर, 1857 को कत्ल कर दिया। झालावाड़ भी इस विद्रोह से अछूता न रहा। यहां सेना तथा जनता ने कोटा की ओर से आने वाले क्रान्तिकारियों का स्वागत किया। सन् सत्तावन के प्रसिद्ध क्रान्तिकारी तात्या टोपे¹³ ने 18 अगस्त 1858 को चम्बल पार कर झालावाड़ सेना में प्रवेश किया¹⁴। उस समय नदी में बाढ़ आयी हुई थी इसलिए जो अंग्रेज सेनिकों की टुकड़ी तात्या का पीछा कर रही थी, वह नदी नहीं पार कर सकी।¹⁵ झालावाड़ पहुंचने पर यहां की सेना तथा जनता ने तात्या टोपे का स्वागत किया। श्यामलदास¹⁶ लिखते हैं तात्या टोपे ने छावनी को घेरकर महाराज राणा पृथ्वीसिंह को कैद कर लिया तथा तोपों, गोला बारूद एवं राज्य की प्रमुख संस्थाओं पर अधिकार कर लिया। राज राणा ने प्रतिरोध करना उचित न समझकर सुलह का प्रस्ताव तात्या टोपे के पास भिजवाया। वार्ता के दौरान तात्या ने राजराणा को अपने साथ सम्मिलित होने को कहा किन्तु राजराणा ने साथ देने से मना कर दिया। इस समय बांदा (बुन्देलखण्ड) नवाब जिसे मजबूरीवश विद्रोहियों से जुड़ना पड़ा था, उसने महाराज राणा को विद्रोहियों से न मिलने व भाग जाने की सलाह दी थी।

तात्या और राजराणा की वार्ता में तात्या ने राजराणा से 25 लाख रुपये की मांग रखी, लेकिन महाराज राणा ने लाचारी जताते हुए सिर्फ 15 लाख देने की बात कही जिसमें से केवल 5 लाख रुपये ही असल में चुकाए गए¹⁷ तथा शेष राशि देने का वायदा किया तब राणा को विद्रोहियों ने अपने कब्जे से मुक्त किया। किन्तु राणा को तात्या टोपे के चुंगल से छुटकारा पाने के लिए जमानत के तौर पर मोतीसिंह को क्रान्तिकारियों के पास छोड़ना पड़ा। अन्ततः महाराज राणा ने बांदा के नवाब की सलाह को मानकर अपनी जान बचाकर गेंदा चौबे के साथ नवनिर्मित छावनी के गढ़ से भाग जाना ठीक समझा। इस प्रकरण में यह भी मत है कि वे अर्द्ध रात्रि को अपने कुछ सैनिकों के साथ शाहाबाद के किले में चले गए जबकि सूर्यमल्ल मिश्रण¹⁸ का मत है कि राजराणा इस समय शरण

पाने के लिए राजधानी छोड़कर डग-गंगधर चले गये थे। एक अन्य मत में महाराजा राणा पृथ्वीसिंह नदी पार करके सूर्योदय से पूर्व असनावर पहुंचे। तत्पश्चात् वे ब्रिटिश सुरक्षा के तहत दिलानपुर मऊ गये जबकि झालावाड़ में जब राजराणा से वायदे के अनुसार क्रान्तिकारियों को शेष राशि प्राप्त नहीं हुई तो उन्होंने महाराज राणा के सचिव मोतीसिंह को गोली से उड़ा दिया। इसी समय ब्रिटिश सरकार ने महाराज राणा के ब्रिटिश समर्थक दृष्टिकोण से प्रभावित होकर मेजर जनरल माईकल को निर्देश दिया कि वे कर्नल लोचार्ट को झालावाड़ भेजे अन्यथा क्रान्तिकारी डग व गंगधर जिलों पर भी अधिकार कर लेंगे।¹⁹ झालावाड़ में तात्याटोपे की गतिविधियों के सन्दर्भ में मजूमदार का मानना है कि 20 अगस्त को जब तात्याटोपे ने झालावाड़ की राजधानी में प्रवेश किया तो उसने अपनी सैनिक चतुर्थाई से राज्य की सेना को अपनी ओर मिला लिया और महल को चारों ओर से घेर लिया।²⁰ झालावाड़ में तात्याटोपे की सेना 5 दिन तक रही तथा सैनिकों को प्रतिदिन का वेतन घुड़सवार को 30 रु. तथा पैदल का 12 रु. प्रतिमाह के हिसाब से दिए, लेकिन महाराज राणा ने भागने से पहले बारूद की कुछ गोलियां अपने परिवारजनों को दी ताकि वे अपमान होने पर स्वयं को समाप्त कर लें।²¹ झालावाड़ में प्राप्त राशि से तात्याटोपे ने फौज को वेतन तो दिया साथ ही साथ पुर्नगठन भी किया। अब उसकी फौज की संख्या 8 हजार से 10 हजार तक बढ़ गई। उसे राज्य शास्त्रागार से 30 से भी अधिक तोपें मिली और राज्य की बहुत सी दूध देने वाली गायें। वह अपने नियोजित कार्यक्रम को नया रूप देकर आगे बढ़ा। दूसरी ओर वर्षा के कारण नदियों में आयी बाढ़ के चलते राबर्ट एवं पिन्के जैसे ब्रिटिश सेनानी तात्या का पीछा न कर सके और तात्या ने झालरापाटन पर अधिकार कर लिया।²² झालावाड़ में तात्या का कब्जा राजनैतिक व सैनिक दृष्टि से महत्व रखता था।²³ झालावाड़ में सन सत्तावन की क्रान्ति की बिखरी हुई जानकारी 'एजेण्ट टू दी गवर्नर जनरल इन सेण्ट्रल इण्डिया' के मुख्यालय इन्दौर में पड़ोसी राज्य सीतामऊ के वकील मिर्जा बजीर वेग ने सीतामऊ राज्य के कामदार (दीवान) लाला हुलास राय को लिखे पत्रों में भी दी है। ये पत्र केशव अभिलेखागार, श्री भटनागर शोध संस्थान सीतामऊ, मन्दासौर, मध्यप्रदेश में सुरक्षित रखे हैं किन्तु इन पत्रों को सम्पादित कर प्रकाशित भी कर दिया गया है।²⁴ इन पत्रों में तत्कालीन झालावाड़ राज्य की राजनैतिक, सामाजिक व आर्थिक परिस्थितियों आदि विषयक महत्वपूर्ण सूचनायें प्राथमिक आधार सामग्री के रूप में मिलती है। इन पत्रों के सम्पादक डा. रघुवीर सिंह ने यह निष्कर्ष भी निकाला कि सर जान मालकम के सहायक के रूप में कैप्टन जॉन लो ने चम्बल नदी के पूर्वी तट पर फैले हुए सौंधवाड़ा क्षेत्र का सर्वेक्षण किया था तथापि इस क्षेत्र पर कैप्टन विलियम बोर्थिक ने राज्यों के अधीक्षक के रूप में लम्बे समय तक प्रशासन किया था। लाला चुन्नीलाल जी, जो अजमेर के वकील रहे तथा उनके साथी दानमल इन्दरमल प्रमुख हैं। झालरापाटन में ब्रिटिश समर्थक अनेक लोग थे जिनमें दानमल इन्दरमल की दुकान से क्रान्ति विषयक पत्र भी ब्रिटिश अधिकारियों को पहुंचाए जाते रहे।²⁵ झालावाड़ के वकील ने इन्दौर रेजीडेण्ट के माध्यम से सीतामऊ से भी मदद प्राप्त

करने का प्रयास किया था।²⁶ झालरापाटन में क्रान्ति की घटनाओं का उल्लेख बहुत रोचक ढंग से किया गया है। क्रान्तिकारियों द्वारा झालावाड़ को लूटने के सन्दर्भ में वजीर वेग लिखता है - 'पाटन की छावनी बिलकुल लुट गई। पाटन पर घेरा डाल रशा है। पाटन की फोज बदलकर बागी की फोज में मील गये तोपशाना सुदां, असा लीशा, सो जमाने की शुबी है। सदामत राजराना साहेब का नमक शया, आशर को ये नमक हलाली करी'।²⁷ पौष सुदि 9, 1915 वि. गुरुवार तदनुसार 13 जनवरी, 1859 ई. के पत्र में झालरापाटन के वकील लाला रामदयालजी पाटन से आते थे, रस्ते में डग गगराड़ (गंगधर) के कीसी नदी पर फसादी लोगों से मुकाबला हो गया, सो घोड़ा, असबाब लुट गया और मुश्किल से फरेब से ज्यांन बची हाल वो उदरी महलों में हेंगे। उनकी ये शबर उनके नायब पास आई, सो वास्ते ईतेला के लीशा है।²⁸ 31 अक्टूबर 1858 ई. के पत्र में वह क्रान्तिकारियों के झालावाड़ राज्य में होने की सूचना देता है।²⁹ राज्य के सिलेदार छोटूखान द्वारा क्रान्तिकारियों को सहयोग करने की भी जानकारी मिलती है।³⁰ झालावाड़ क्षेत्र में तात्या टोपे का लगभग एक सप्ताह का आवासन जनता में मुक्ति की आकांक्षा जगाने के लिये पर्याप्त था। इस बीच रलायता तथा मिलवाड़ी के भीलों ने भी तात्या को अपना पूर्ण सहयोग दिया।

समासत: झालावाड़ राज्य में सन् सत्तावन की क्रान्ति के घटनाक्रम के संक्षिप्त किन्तु प्रभावशाली परिणाम का आभास होता है। सीतामऊ राज्य के तत्कालीन वकील मिर्जा वजीर वेग का आंकलन इसके जनता पर गहरे प्रभाव की ओर संकेत करता है।³¹ समाज के विभिन्न वर्गों ने क्रान्तिकारियों को जो सहयोग दिया वह इसके जन क्रान्तिक स्वरूप को मजबूत करता है। झालरापाटन के साहूकारों ने स्वेच्छा से जो रूपया दिया वह भी क्रान्तिकारियों को परोक्ष रूप से सहयोग ही माना जायेगा।

एक जनश्रुति के अनुसार पाटन की एक सेठानी द्वारा तात्या टोपे को अपार राशि भेंट किया जाना भी तात्या की जनप्रियता को सिद्ध करता है। ख्याति प्राप्त तत्कालीन डाकू पृथ्या भील के साथ लोगों की सद्भावनायें इसलिये बनी रही क्योंकि वे ऐसा मानते थे कि यह तात्या टोपे के प्रभाव में रहा है तथापि लूट का माल जनता में बांट दिया करता था। इसी क्रम में एक अन्य महिला डाकू केशू भीलनी को भी याद किया जाता है।³² क्रान्ति का एक सामान्य प्रभाव यह रहा कि महाराज राणा पृथ्वी सिंह और उनके उत्तराधिकारियों के अंग्रेजी से सम्बन्ध और घनिष्ठ हो गये तथापि पृथ्वीसिंह झाला का झुकाव ब्रिटिश सरकार के प्रति और गहरा हो गया। विप्लव के दौरान सर आर मिल्टन और पृथ्वीसिंह की मुलाकात से इस बात को बल मिलता है।³³ वहीं दूसरी ओर आम जनता को अनेक दुष्परिणामों को भी को भी भोगना पड़ा।

विद्रोह के परिणाम स्वरूप व्यापार तथा राज्य की अर्थ व्यवस्था के साथ-साथ कानून व्यवस्था भी बहुत हद तक नष्ट भ्रष्ट हुई जिससे राज्य में डकैतियां, लूट-पाट एवं अन्य विविध प्रकार के अपराध बढ़ गये।³⁴ इस दौरान अनेक ब्रिटिश अधिकारी झालावाड़ आते रहे जिनमें मिल्टन, सी.एल. शॉवर्स, मेजर जनरल मिचेल प्रमुख हैं। मेजर जनरल

मिचेल तथा तात्या टोपे की बकानी में 15 सितम्बर सन् 1858 को एक मुठभेड़ का उल्लेख भी मिलता है।³⁵ सूर्यमल्ल मिश्रण व बांकीदास ने झालावाड़ ही नहीं अपितु सम्पूर्ण राजस्थान के नरेशों की तीव्र भर्त्सना की, तथा जनता में जागृति के बीज बोए। जिससे राजराणा व जनता के सम्बन्धों पर भी कहीं न कहीं असर पड़ा। अतः झालावाड़ में सन् सत्तावन की क्रान्ति को जनक्रान्ति एवं सैनिक क्रान्ति के रूप में देखा जाना चाहिये।

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10. राज्य इस काल में विविध प्रकार के सामाजिक अपराधों के लिए प्रायः आर्थिक दण्ड देता था तथापि तत्कालीन जनता के व्यक्तिगत जीवन में गहरा हस्तक्षेप भी करता था। उदाहरण के लिए झालरापाटन के एक ब्राह्मण को 'चामचोरी' के अपराध में देश बदर कर दिया। वापस लौटने पर ब्राह्मण ने उस स्त्री से विवाह करना चाहा तो उसे इजाजत नहीं दी गई तथापि कन्या के पिता को हुक्म मिला कि वह अपनी बेटी का विवाह दूसरे गांव में जाकर करे। (कोटा रिकॉर्ड, भण्डार नं. 4, बस्ता नं. 4/2, सम्वत् 1876 तथा बस्ता नं. 16/2 सम्वत् 1880) यहां यह भी उल्लेखनीय है कि राज्य निम्न वर्ग में विवाह सम्बन्धी मामलों तथा यौन अपराधों पर जुर्माना लेकर प्रचलित जाति नियमों को स्वीकृति दे देता था।
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23. शशि भूषण चौधरी, सिविल रिबेलियन इन दी इंडियन म्यूटनीज 1857-59 दी वर्ल्ड प्रेस प्रा.लि. सन् 1957 पृ. 234-35
24. रघुवीर सिंह(सं.) मालवा के महान विद्रोह कालीन अभिलेख, श्री नटनागर शोध संस्थान, सीतामऊ, 1986
25. पत्र सोमवार चैत्र वदि 30, 1914 मार्च 15, 1858 ई..... और दानमल इन्दरमल की दुकान पाटन की चौटी से हाल जाहर हुवा के माहाराव जी ने कोटा से शटला निकालना बीचारा, सो ये घबर बागी लोगों को लग गई सो सारा नाका-घाटा जा रोका। ईस सबब शटला नहीं निकाला गया और माहाराव जी ओर बागी लोगों के आपस में।
26. आपके लीशे परवाना मये नकल अरजी वकील झालावाड़ के वापस आपके पास भेजे जाते हैं ईस शत के सात सौ पाँचे पर रसीद लीवेंगे। रघुवीर सिंह, पूर्वोक्त पृ. 326
27. पूर्वोक्त, पृ. 353
28. पूर्वोक्त, पृ. 371-72
29. पूर्वोक्त पृ. 364-65 राज पाटन व वकील से कुछ बंदोबस्त नहीं होता है। ये दोनों से हमारी नालीस है जिसमें ये ते डोर पाये ओर येते बाकी है और चोर व डोर मोजे उनेल प्र. गगराड (गंगधार) में मौजूद है..... लाला रामदयाल जी पाटन है घरवीद हाल मोसमे कहे। और दो दस्ते-चडते कागद के सीतामऊ से भेजेंगे, लीयने कुकतई पास बिलकुल नहीं है। इस सन्दर्भ में सीतामऊ के राज्य वकील मिर्जा वजीर वेग अपने पत्र में राजराणा के सुसनेर पहुँचने की सूचना देते हैं ओर पाटन के

- राजे साहेब ज्याने कैसे उस बलवा में से नीकलकर सवार पचीसेक मुकाम सुसनेर पर राजश्री कपतान साहेब मोसुफ के लसकर में दखल हो गये।" रघुवीर सिंह पूर्वोक्त पृ. 354
30. बस्ता नं. 69, रूम नं. 17, ओल्ड रिकॉर्ड्स, फोर्ट कोटा नाथूराम खड़गावत् राजस्थान रोल इन द स्ट्रगल ऑफ 1857 जयपुर अगस्त 1957 पृ. 61 से उद्धृत।
31. रघुवीर सिंह, पूर्वोक्त पृ. 355, पाटन का दंगा सुनकर हजारों आदमियों ने सीर उठाया है। पीछे से फेरीस्त दोर असबाब की भेजेंगे असा, लीशा सो ईसकी ईतेलाई अरजी दे देउंगा। ओर....
32. इन्दरमल, पूर्वोक्त पृ. 28
33. ज्वाला सहाय: वकाया राजपूताना: मून प्रेस, आगरा 1979 पृ. 427
34. बीकानेर अभिलेखागार: झालावाड़ रिकॉर्ड्स, बस्ता नं. 39-ए फाइल नं. 51
35. दी फ्रेड ऑफ इण्डिया दिनांक 23 सितम्बर 1858, 1893 श्री रामपुर से प्रकाशित समकालीन समाचार पत्र।



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Abstract

भारतीय स्वतंत्रता संघर्ष में बिहार के मुसलमानों की अग्रणी भूमिका रही है। मुख्य रूप से वहाबी आन्दोलन जो एक धार्मिक आन्दोलन था। लेकिन उस समय के राजनीतिक और कम्पनी सरकार के अत्याचार तथा दमन के शिकार बिहार बंगाल के आम मुसलमानों ने जिस उत्साह के साथ आन्दोलन का समर्थन किया उससे उसका रूप धार्मिक, राजनीतिक और जनतांत्रिक हो गया। उस समय जब कम्पनी सरकार के आतंक से सारे देश में सन्नाटा छाया हुआ था उस समय बिहार के वहाबियों ने उस सत्ता को कड़ी चुनौती देने की हिम्मत की थी। जो आज भी वहाबियों के त्याग व बलिदान के किस्से बिहार के मुसलमानों को गर्व का एहसास दिलाता है।

भारत में जब ब्रिटिश शासन की स्थापना हुई तो इसके दरिदों का प्रकोप बिहार और बंगाल को अधिक भोगना पड़ा। कम्पनी सरकार के दरिदों की लूट-खसोट, शोषण और अत्याचार का शिकार बिहार, बंगाल के निवासियों को लम्बी अबधी तक होना पड़ा। जबकि देश के दूसरे भागों के निवासी इतने प्रताड़ित नहीं हुआ। मुख्य रूप से पलासी की लड़ाई में सिराजुद्दौला को पराजित कर क्लाइव ने 1757 ई. में ही उत्तर भारत के इन तीन राज्यों बंगाल, बिहार और उड़िसा पर कम्पनी ने अपना प्रभुत्व जमा लिया था। इस प्रकार भारत के लगभग एक तिहाई क्षेत्रों पर कम्पनी का सरकार स्थापित हो गया। जबकि पूरे भारत पर कम्पनी सरकार को स्थापित होने में लगभग एक सौ साल लग गए। भारत के अन्य क्षेत्रों के अपेक्षा बिहार एवं बंगाल के क्षेत्रों में सबसे ज्यादा उपजाऊ और प्राकृतिक सम्पदा की दौलत से मालामाल क्षेत्र था। कम्पनी सरकार के स्थापित होने के बाद इनके अधिकारियों द्वारा लूट-खसोट की प्रवृत्ति के बल पर इस क्षेत्र की आर्थिक

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व्यवस्था के अस्तित्व को तहस-नहस कर दिया। 46 वर्षों (1822-1868) तक पटना इसका बहुत महत्वपूर्ण एवं शक्तिशाली केन्द्र था, जिसे इस शहर के एक सम्पन्न परिवार के लोग, जिन्हें अपने धार्मिक अनुष्ठान और शान के कारण श्रेष्ठ स्थान प्राप्त था, चलाते रहे। इस आन्दोलन को बरेली के सैयद अहमद ने भारतीय मुसलमानों की समाजिक तथा धार्मिक सुधारों के उद्देश्य से शुरू किया था। मगर उस समय की राजनीतिक परिस्थितियों से प्रभावित होकर भारत से अंग्रेजी शक्ति को समाप्त करने के उद्देश्य से उसने एक धार्मिक-राजनीतिक रूप धारण कर लिया।¹

इस आन्दोलन के अनुयायियों को वहाबी की पदवी अंग्रेजों ने मुसलमानों में उन्हें बदनाम करने के लिए दी थी। असल में ये लोग अपने को अहले हदीस कहते हैं। वहाबी आन्दोलन की स्थापना सैयद अहमद शहीद ने की थी। जिनका जन्म उत्तर प्रदेश के बरेली शहर में 1786 में हुआ था। डॉ. कैयामुद्दीन अहमद ने अपनी पुस्तक वहाबी आन्दोलन में उनके संबंध में लिखा है। सैयद अहमद के पिता का निधन 1800 के लगभग हुआ। उसके तुरंत बाद वह रोजगार की तलाश में लखनऊ गए फिर वहाँ से दिल्ली चले गए। जहाँ शाह वलीउल्लाह के पुत्र और उत्तराधिकारी शाह अब्दुल अजीज से मिले और 1806 में उनसे दीक्षा ली। यह बात ध्यान देने योग्य है कि वहाबी आन्दोलन की बहुत सारी विशेषताएँ इसी जमाने से सम्बन्ध रखती हैं। बहुत सी प्रचलित रीति-रिवाजों उदाहरणस्वरूप औलियापरस्ती, उनके मजारों पर मन्ते माँगना और पीरों की असंतुलित श्रद्धा आदि से उनकी घृणा एवं विरोध प्रकट होता है।²

सैयद साहब ने हज यात्रा पर जाते समय अपने पटना निवास के दौरान शाह मोहम्मद हुसैन को अपना खलीफा नियुक्त करके बिहार में संगठन को सुदृढ़ बनाने और उसके प्रचार-प्रसार का कार्य भार सौंपा था। जिसे वे जीवन भर पूरी निष्ठा एवं ईमानदारी के साथ अंजाम देते रहे। फिर सैयद साहब के हज से लौटते समय मौलवी विलायत अली और इनायत अली पटना में उन्हें अपना धर्मगुरु स्वीकारने के बाद उन्हीं के साथ बरेली चले गए और साथ "वहाबी आन्दोलन के इतिहास में कम-से-कम 1831 से 1858 तक के संघर्षों की घटना सादिकपुर परिवार, पटनासिटी के विलायत अली, इनायत अली के संघर्षों पर आधारित है। उनकी निस्वार्थ सेवा और वीरगाथा की खूले दिल से सर विलियम हंटर ने भी सराहना करते हुए लिखा है कि-जुझारू प्रचारक के रूप में अपने व्यक्तिगत हितों से ऊपर उठकर पवित्र जीवन व्यतीत करते हुए अंग्रेजों की समाप्ति के प्रति कृतसंकल्प और सेना के जवान उपलब्ध कराने के लिए ठोस व्यवस्था स्थापित करने में माहिर पटना के ये छात्र इस संगठन के आदर्श उदाहरण में आते हैं"³

8 मई, 1831 ई. में बालाकोट की लड़ाई में सैयद अहमद राय बरैलवी और उनके विशिष्ट साथियों के शहीद हो जाने के बाद यह आन्दोलन कुछ समय के लिए शिथिल पड़ गया। परन्तु इसमें नया जीवन फूंकने का कार्य सादिकपुर परिवार के दो भाईयों विलायत अली और इनायत अली ने किया। विलियम हंटर ने जो भारतीय ब्रिटिश सरकार के सख्त विरोध के कारण वहाबियों का कठोर आलोचक था। इन निराशाजनक

स्थिति में भी अली भाईयों के नेतृत्व एवं उपलब्धियों की जोरदार शब्दों में सराहना की है। "धर्मांध का उद्देश्य फिर समाप्त होता जा रहा था। परन्तु पटना के खलीफाओं विलायत अली और इनायत अली के धार्मिक जोश और उनके अधीन पर्याप्त संभावनाओं एवं माध्यमों की उपलब्धता ने पवित्र झंडे को दोबारा जमीन पर खड़ा कर दिया। इन्होंने भारत को अपने कार्यकर्ताओं से भर दिया और एक विशालतम धार्मिक पूर्ण जागरण उत्पन्न किया जो कि कभी भी नहीं हुआ था।⁴

बिहार में शाह मोहम्मद हुसैन मौजूद थे। इसलिए इनायत अली ने बंगाल को अपनी कर्मभूमि बनाया। जिस समय बालाकोट की घटना और सैयद साहब की शहादत की खबर ने पूरे भारत को सक्ते में डाल दिया उसी समय मौलवी विलायत अली के पिता फतह अली का भी पटना में देहान्त हो गया। इसलिए वे पटना चले आए। उनके भाई इनायत अली पिता की बीमारी का समाचार सुनकर पहले ही बंगाल से पटना चले आए थे। मौलवी विलायत अली ने पटना आकर सबसे पहले अपने शिष्य को पुनः दीक्षा दी और आन्दोलन का केन्द्र पटना को बनाते हुए पूरी लगन और उत्साह के साथ काम शुरू किया। लेकिन जिस समय रंजीत सिंह के निधन के बाद सिखों में गृह युद्ध छिड़ा उससे लाभ उठाते हुए अंग्रेजों ने पंजाब के मामले में दमनात्मक हस्तक्षेप शुरू कर दिया। इस गृह युद्ध को देखते हुए ऐसा अनुभव होने लगा कि सिख सरकार की अंतिम घड़ी आ पहुँची है। ऐसी कठिन परिस्थिति में अस्थाना के सरदार जामिन शाह ने मौलवी विलायत अली को पटना पत्र लिखकर उनसे गुहार लगाई और सीमा पर आने का अनुरोध किया। विलायत ने तुरंत अपने छोटे भाई इनायत अली को बंगाल से बुलाया गया। इनायत अली दो हजार मुजाहिदों के साथ पटना आ गए। जिसे छोटे-छोटे टुकड़ी बनाकर सीमा पर भेजा गया। इनायत अली सबसे अंत में केवल बहादूरियों की टोली लेकर नहीं बल्कि पूरी आर्थिक सहायता के साथ सीमा पर पहुँची। सभी मुजाहिदों और पहाड़ी सरदारों ने अपना नेता इनायत अली को स्वीकार किया। इनायत अली ने सबसे पहले सिपाहियों को पूर्ण संगठित कर अंग्रेजी शासन के खिलाफ संघर्ष किया। इस संघर्ष के मुजाहिदों का पैर उखड़ गया। अंग्रेजों ने दोनों भाईयों को गिरफ्तार कर लिया। बाद में अंग्रेजों ने कुछ शर्तों पर दोनों भाईयों को घर भेज दिया। लेकिन दोनों भाई संगठन को मजबूत करने में लगे रहे। वहाबियों के धार्मिक उत्साह के बल पर अंग्रेजी शासन के विरुद्ध अपनी गतिविधियाँ उस समय तक जारी रखा।⁵

1852 ई. में पंजाब के अधिकारियों ने एक राजविद्रोहात्मक पत्रचार पकड़ा। उससे पहाड़ियों के हिन्दुस्तानी कट्टरपंथियों द्वारा रावलपिंडी स्थित नेटिव इन्फेन्ट्री के चौथे रेजीमेंट का फॉर्ड के प्रयत्न से रहस्योद्घाटन हुआ। इस षडयंत्र का मूल योजना पटना में बनाई गयी थी। पंजाब सरकार के सूचित करने पर पटना के मजिस्ट्रेट ने मौलवी अहमदुल्ला के खानकाह एवं हुसैन अली खों के घर की तलाशी का खाई जान पड़ता है कि ये पत्र अहमदुल्ला के नाम भेजे गए थे। वस्तुतः एक हकीम जो मजिस्ट्रेट द्वारा तलाशी करवाने के दो दिन पहले लाहौर से आया था। उन्हें इसकी सूचना दे दी गई थी। फलतः

पटना के शडयंत्रकारी सर्तक हो गये थे और उन्होंने अपने घर के अपातजनक कागजात विनष्ट कर दिया था। किन्तु यह मालूम हुआ कि मौलवी अहमदुल्ला ने छः-सात सौ तक हथियार बंद लोगों को अपने आहाते में जमा कर रखा था एवं मजिस्ट्रेट द्वारा और अधिक छानबिन के प्रतिरोध करने की तैयारी तथा बगावत का झंडा उठाने की तैयारी कर रहा था।⁶

विलायत अली को केवल 64 वर्ष की आयु में 1854 में कुछ दिन विश्राम करने के बाद उसकी मृत्यु हो गई।⁷ विलायत अली के मरने के बाद इनायत अली प्रमुख नेता हुआ। इनायत अली पठानों को समर्थन प्राप्त करने के लिए कठिन परिश्रम कर रहा था। उन्होंने पूरी उत्साह से अंग्रेजों के खिलाफ लड़ाई लड़ा। कई जगहों पर आक्रमण कर साजो-समान लूटा। इनायत अली ने लूट के माल को पहाड़ी कविलाइयों के मुखिया के बीच वितरित कर दिया। वह इन कविलाइयों को अपने पक्ष में लाना चाहता था। दूसरे अभियान की उसकी तैयारी चल रही थी इस बीच 1857 का भारतीय विद्रोह शुरू हो गया था। फलतः पटना केन्द्र से सम्पर्क टूट गया तथा यहाँ से साजो-समान एवं धन की आपूर्ति भी बन्द हो गई। इनायत अली चिंथाई से स्वाद चला गया। वहीं वह बीमार पड़ गया और 1858 में उसकी मृत्यु हो गई।⁸ 1868 से 1870 के बीच वहाबी नेता पर बार-बार मुकदमा चलाये जाते रहे। जिसमें अंबाला पंडयंत्र केस 1867 और पटना शंडयंत्र 1865 को सबसे ज्यादा ऐतिहासिक महत्व प्राप्त है जिसमें पटना के आंदोलन के पदाधिकारियों के परिवार के प्रायः सभी पुरुषों को उम्रकैद की सजा देकर कालापानी भेज दिया गया। उसकी तमाम सम्पत्ति जप्त कर ली गई एवं उसके भवन एवं हवेलियों मलयों में परिवर्तित कर दी गई। यहाँ तक की मकबरों को भी धवस्त कर दिया गया। लेकिन इतनी कठिनाईयों के बावजूद आंदोलनकारियों ने धैर्य का दामन नहीं छोड़ा।⁹

भारत के स्वतंत्रता की सुरक्षा के लिए कम्पनी से लोहा लेनेवाला अगर पहला वीर सपूत मीरकासीम था तो खोयी हुई स्वतंत्रता के प्राप्ति के लिए पहला जनांदोलन वास्तविक रूप से वहाबी आंदोलन था और ये दोनों का संबंध बिहार से था। कम्पनी की दामनात्मक कार्यवाही और लूट-खसोट से इन राज्यों के लोग बहुत अधिक प्रभावित हुए थे। इसलिए बिहारवासियों में दूसरे की तुलना में कम्पनी के विरुद्ध ज्यादातर आक्रोश पाया जाना स्वाभाविक था। डॉ. दत्ता ने फ्रिडम मूवमेंट इन बिहार के प्रथम भाग में उल्लेख किया गया है कि मीरकासीम के काल से ही पटना विद्रोही शहर रहा है। उस समय की आबादी 4 लाख थी जिसमें मुसलमान का अनुपात 25 प्रतिशत था।

ब्रिटिश महारानी ने सरकार के विरुद्ध युद्ध के आरोप में बड़े पैमाने पर वहाबी आंदोलनकारी को गिरफ्तार किया। इस सिलसिले में पटना का अमीर खॉँ और हसमत खॉँ के मुकदमे का प्रमुख है। उन्हें काफी दिनों तक जेल की यातनाएँ देने के बाद 1870 में उम्रकैद की सजा हुई। इतनी यातनाओं के बावजूद वहाबी आंदोलनकारियों ने अपने मिशन तथा प्रचार-प्रसार के काम को न सिर्फ जारी रखा बल्कि आंदोलन को उग्र रूप दे दिया। जिसके परिणामस्वरूप 1871 में एक आंदोलनकारियों ने जस्टिस नारमन की

हत्या कर दी। जिनकी अदालत में अमीर दादा खॉँ आदि के मुकदमों का फैसला उनके विरुद्ध हुआ था। फिर एक आंदोलनकारियों ने अंडमान के लॉर्ड म्यु को मौत के घाट उतार दिया। वहाबी आंदोलनकारियों की इन हिंसक घटनाओं ने अंग्रेज शासकों की रात की नींद हराम कर दी अंततः उन्हें अपने रवैये में परिवर्तन लाने पर विवश होना पड़ा। इस प्रकार बिहार के मुसलमानों को आज भी इस बात पर गर्व है कि उस समय जब कम्पनी की सरकार के आतंक से सारे देश में सन्नटा छाया हुआ था तो उस समय हमारे बिहार ही के बुजुर्गों ने उस सत्ता को चुनौती देने की हिम्मत की थी और आज भी मुजाहिदों के त्याग और बलिदान के किस्से बिहार के मुसलमानों को गर्व का एहसास दिलाते हैं।

I nHkz xfk

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6. डॉ. के.के. दत्ता, वही पृ. 87, 88, 89.
7. वही पृ. 87
8. वही पृ. 90
9. तकी रहीम अनुवाद सैदाई वही पृ. 21



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Abstract

आदिवासी समाज के जीवन संघर्ष और परिवर्तन की चुनौतियों पर शोध करते समय हमारे सामने पूरे विश्व में बिखरे पड़े तमाम आदिवासी समुदाय का प्रश्न था जो अपनी अस्तित्व और अस्मिता के लिए संघर्षरत हैं। तथाकथित मुख्यधारा की संस्कृति और सभ्यता ने उनके सामने दो ही रास्ते छोड़े हैं कि यह तो वे अपनी अस्मिता, अपना इतिहास, अपनी परंपरा को मिटाकर 'मुख्यधारा' की वर्चस्ववादी संस्कृति को स्वीकार कर लें या फिर भौतिक रूप से अपना अस्तित्व मिट जाने के लिए अभिशप्त हो जाएँ— जैसे पेरू के माची ग्वेकाओं या झारखण्ड के बिरहोर, शबर, कोरबा, असुर या राजस्थान के सहरिया आदिवासी जनजातियों की तरह जिनकी संख्या में लगातार गिरावट दर्ज की जा रही है। अंडमान और निकोबार द्वीप समूह के जारबा और आंजे समुदाय को पर्यटन और विस्मय की 'वस्तु' बना दिया गया है— उनको केले और बिस्कुट देकर उनके साथ फोटो खिंचवाये जाते हैं।¹ 'विकास' और बाजार का अद्भुत समन्वय है या इन दमित अस्मिताओं और राष्ट्रीयताओं को खत्म करने के लिए मानव इतिहास की सबसे बड़ी साजिशें बुनी जा रही हैं। 'मुख्यधारा' के इतिहास को अपराजेय और सार्वभौमिक बताकर इतिहास के खात्मे की घोषणा की जा रही है और इसकी आड़ में 'मुख्यधारा' की राजनीतिक और आर्थिक ताकतें आंतरिक उपनिवेश स्थापित करके आदिवासियों के संसाधनों की खुली लूट कर रही है। इस विकट स्थिति में एक ही रास्ता बचता है जिसे कभी "हूल" कहा गया तो कभी "उलगुलान" यानी कि अपने अधिकारों के

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लिए सशक्त प्रतिरोध। 'मुख्यधारा' के 'सर्वमान्य' बुद्धिजीवियों और इतिहासकारों द्वारा बार-बार नकारे जाने के बावजूद यह "उलगुलान" फीनिक्स पक्षी की तरह अपनी साख में से उठ खड़ा होता है।²

Keyword :- आदिवासी, उलगुलान, मानव-सभ्यता, दिक्कतों।

झारखण्ड की आबादी लगभग 26.90 मिलियन है जिसमें 13.86 मिलियन पुरुष एवं 13.04 मिलियन स्त्री हैं। यहाँ का लिंगानुपात 941 स्त्री पति 1000 पुरुष है। यहाँ की आबादी में 28 प्रतिशत अनुसूचित जनजाति, 12 प्रतिशत अनुसूचित जाति शामिल हैं। प्रतिवर्ग किलोमीटर जनसंख्या का घनत्व लगभग 274 है परंतु इसमें काफी विविधता है क्योंकि राज्य में कहीं कहीं काफी सघन आबादी है तो कहीं वन प्रदेश होने की वजह से घनत्व काफी कम है। गुमला जिले में जहाँ यह मात्र 148 व्यक्ति प्रतिवर्ग किमी है तो धनबाद जिले में 1167 व्यक्ति प्रतिवर्ग किमी है। झारखण्ड की अनुसूचित जनजातियों को दो श्रेणियों में है। 'जनजाति' और 'आदिम जनजाति'। झारखण्ड में 21 जनजातियाँ प्रमुख जनजाति की श्रेणी में आती है वे हैं— 1. संताल, 2. उरांव, 3 मुण्डा, 4 हो, 5, खरवार, 6 भूमिज, 7 खड़िया, 8 गोंड, 9 महली, 10 बेदिया, 11 चेरो, 12 चिक-बड़ाईक, 13 किसान, 14 बिझिया, 15 गोराइत, 16 करमाली, 17 बैगा, 18 खांड, 19 बथुड़ी, 20 बुंजारा और 21 लोहरा। बाकी 9 जनजातियाँ यानी बिरहोर, कोरबा, असुर, परहडया, बिरजिया, सौरिया पहाड़िया, माल पहाड़िया, कोरा और सावर को आदिम जाति की श्रेणी में रखा जाता है। आदिम जातियाँ अल्पसंख्यक हैं। उनकी अर्थव्यवस्था कमोवेश आज भी प्राथमिक स्तर की है। वे आज भी जंगल में शिकार करने और जंगल से ही भोजन जुटाने के आदिम संस्कारों से लैस है। हालांकि अब उनके लिए ऐसा करना आसान नहीं रहा। झारखण्ड के आदिवासियों के अस्तित्व और अस्मिता की यही भाव है। झारखण्ड के आदिवासी समुदायों का यही सच है। झारखण्ड के आदिवासी आंदोलन और अलग झारखण्ड राज्य की मांग का यही कारण था कि झारखण्ड के आदिवासी अपनी संस्कृति तथा अस्मिता, अपनी पहचान को बचा सके। भारतीय स्वतंत्रता संग्राम में झारखण्ड की जनजातियों का बहुत योगदान रहा है। कोल विद्रोह, तिलका मांडी विद्रोह तथा बिरसा मुंडा का उलगुलान आंदोलन प्रमुख था झारखण्ड के जनजातियों का एक सिरा जंगल-जमीन जैसे जीवन यापन के मुद्दों की वजह से स्थानीय और प्रजाति विशेष के नेतृत्व से जुड़ा था और दूसरा सिरा सामाजिक—सांस्कृतिक मुद्दों की वजह से आजादी के प्रादेशिक आंदोलन का अनिवार्य हिस्सा बना था। इतनी त्याग के बाद देश के संसाधन का भोग तो सभी को मिल रहा है लेकिन झारखण्ड के जनजाति को अभी भी जीविका के लिए मजदूरी करनी पड़ रही है। अपने स्मिता को बचाने के लिए लगातार प्रयत्नरत हैं। झारखण्ड एक शोषित राष्ट्रीयता का सवाल था। एक ऐसी राष्ट्रीयता जिसकी अपनी धार्मिक व्यवस्था है, जीने का अपना ढंग, परंपरा और इतिहास सत्र और साम्राज्य को स्वीकृत नहीं है इसलिए वह शोषित होने के लिए अभिशप्त है। जब हम शोषण के विरुद्ध बगावत का विरोध करते हैं तो हमारी लड़ाई "आदमी" और "आदमखोर" की बीच हो जाती है जो

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सत्ता अपने हित में बुनती है³। इस लड़ाई में ऐसा लगता है कि हम मुख्यधारा की संस्कृति के दम पर कुछ लोगों को धरती से हमेशा हमेशा के लिए खत्म करने की साजिश करते हैं। ऐसी समुदाय की संस्कृति उसके जीवन के पूरे दायरे में अर्जित मूल्य-बोध की पूंजी होती है और उसके लिए पहचान (अस्मिता) के संकट का सवाल तब आता है जब वह देखता है कि उसपर आक्रमण हो रहे हैं, जब उसके पहचान के विपरीत होने का भय उसे आतंकित करता है। झारखण्ड की द्रमित राष्ट्रीयता को लगातार कुचला और दबाया जा रहा है और उस पर मुख्यधारा की सभ्यता-संस्कृति का निरंतर हमला भी हो रहा है। इस हमले के कारण आदिवासियों की संस्कृति लगातार विकृत होती जा रही है।⁴

झारखण्ड ने अस्मिता का सौदा करके लुटेरों और शोषितों की संस्कृति में अपने लिए जगह बनाई है। आज झारखण्ड को देखने पर ऐसे चेहरे दिख जाएंगे जो आदिवासी समुदायों में जाति तंत्र विकसित कर रहे हैं और एक ही कबीले में ऊँच-नीच की भावना और सामाजिक श्रेणी विकसित कर रहे हैं। कबीलों का जनतंत्र समाप्त हो रहा है। महिलाओं की सामाजिक आर्थिक स्थिति में लगातार गिरावट हो रही है। चूंकि ब्राह्मणवाद महिलाओं की 'मर्यादासम्मत' गुलामी को वैध ठहराता है सो, उनके हमले के कारण लगातार आदिवासी समुदायों में, खासकर मुंडाओं में महिलाओं की स्वतंत्रता को हिकारत की निगाह से देखा जा रहा है और उनकी गुलामी को वैधता प्रदान की जा रही है। झारखण्ड की आदिवासी लड़कियों को दिल्ली बाजार में घर के काम करने के लिए बेचा जा रहा है।⁵

आदिवासियों को जिनकी जमीन पर कारखाने लगा रहे हैं, उन्हें पूरी तरह वंचित किया जा रहा है। इस संपत्ति में उनकी भागीदारी तो खत्म की जा रही है तथा उन्हें अपनी जमीन से भी बेदखल किया जा रहा है। मुआवजा भी अफसरों के पेट में जा रहा है। विकास के इस अमानवीय मॉडल ने आदिवासियों से उनके प्राकृतिक संसाधनों को तो छीना ही है साथ ही उनके बुनियादी अधिकारों से भी वंचित कर दिया है। कॉरपोरेट विकास यानी लूट के नाम पर झारखण्ड को बेचा जा रहा है। आदिवासियों से उनकी जीवन छीना जा रहा है और उन्हें विस्थापित होकर मरने के लिए मजबूर किया जा रहा है। मानव-सभ्यता के इतिहास में यह सबसे बड़ी लूट है।⁶ आदिवासी क्षेत्र और आदिवासी जनजातियों के विकास की योजनाओं को बनाने और लागू करने में राज्य सरकारें, आदिवासी विकास परिषदों की भागीदारी ठीक से नहीं कर रही हैं। इसका परिणाम यह है कि संविधान द्वारा परिषदों को सौंपे गये कार्यों की उपलब्धि वांछित स्तर पर नहीं पहुँच पा रही है। आजादी के बाद भारत में आदिवासियों के पिछड़ेपन पर प्रमुख कारण, सरकार की घोषित नीतियों और वर्चस्व रखने वाली जनसंख्या के हितों में निहित टकराव है। आज भी झारखण्ड इस वर्ग-संघर्ष और टकराव का साक्षी है।⁷

आदिवासी समाज की कुप्रथायें मसलन, अंधविश्वास (जैसे डायन घोषित करके महिलाओं को मार डालने की प्रथा या झाड़-फूंक) और शराबखोरी⁸ इत्यादि पिछड़ेपन का कारण है। आदिवासी समुदायों की ये कुप्रथायें समाप्त करने के लिए लगन और उनके

प्रति ईमानदारी से कार्य करने की जरूरत है न कि इनके नाम पर ब्राह्मणवाद की रूढ़ियों और अंधविश्वासों को लाद देने की। यह समस्याओं और जीवन-संघर्ष का सटीक विश्लेषण और मार्मिक चित्रण करने के साथ ही परिवर्तन की चुनौतियों की भी आवश्यकता है।

झारखण्ड की प्रमुख आदिम जनजाति असुर थे। यहीं यहाँ के सबसे पुराने वांशिदें माने जाते थे। राँची, खूँटी, लोहरदगा, हजारीबाग चाईबासा आदि के अभी भी असुर साइट मिलते हैं। लोहा गलाने की पद्धति सबसे पहले इन्होंने इजाद की थी। भारतीय पुरातत्त्व सर्वेक्षण द्वारा खुदाई के यहां से चाकू, भाला आदि लोहे के औजार मिले हैं। आज देश में लोहे के कारखानों का भरमार है। झारखण्ड में भी टाटा ने लोहे का कारखाना लगवाया है। लेकिन जिसकी खोज थी वो आज कहाँ हैं? उनकी तो अस्तित्व भी समाप्त की ओर है। खोज का कोई पारश्रमिक नहीं मिला। फायदा तो दूसरे लोग उठा रहे हैं।⁹

ट्राइबल रिसर्च एंड ट्रेनिंग इंस्टिट्यूट के स्वर्ण जयंती (Pune, 13th Dec' 2013) में राष्ट्रपति प्रणव मुखर्जी ने कहा कि आदिवासी समुदाय के विकास के लिए उपलब्ध संसाधनों का फायदा उठाने के लिए नीतिगत स्तर पर एक व्यापक समायोजन तंत्र की आवश्यकता है। उन्होंने कहा, 'आदिवासी विकास मौजूदा संस्थानों को मजबूत बनाने की आवश्यकता को रेखांकित करता है।' यह हमारी प्राथमिकताओं में से एक है। यह आदिवासी आबादी के मानव विकास मानदंडों में सुधार के लिए विकास और प्रशासनिक खाई को पाटने की माँग करता है। उन्होंने कहा, अनेक राष्ट्रीय और राज्य स्तर के संगठन हैं जो आदिवासी विकास की दिशा में काम कर रहे हैं। उपलब्ध संसाधनों का लाभ उठाने के लिए नीतिगत स्तर पर एक व्यापक समायोजन तंत्र की जरूरत है। राष्ट्रपति मुखर्जी के अनुसार आदिवासी पारंपरिक कानूनों को अवश्य संहिताबद्ध किया जाना चाहिए ताकि आदिवासी लोगों की अति संवेदनशीलता को कम करने के लिए वैधानिक प्रावधानों का कारगर तरीके से इस्तेमाल करने में सक्षम बनाया जा सके। समय-समय पर मूल्यांकन रिपोर्ट अवश्य लाई जानी चाहिए ताकि आदिवासी विकास प्रोग्राम को लागू करने पर प्रशासन को परामर्श दिया जा सके। आदिवासी मुद्दों का अध्ययन करने वाले शोध संगठनों को धन अवश्य बढ़ाया जाना चाहिए। यह व्यवस्थित और आदिवासी विकास नियोजन को प्राथमिकता देने में मदद करेगा।

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झारखण्ड का आदिवासी जनजीवन संस्कृति की जिस अवधारणा से बंधा है, वह सामाजिक, राजनीतिक और धार्मिक प्रणालियों के रूप में विकसित है। भारतीय स्वतंत्रता संग्राम में झारखण्ड की जनजातियों का अप्रतिम योगदान रहा है। पुरातन काल से ही यह प्रदेश आदिवासी जनजातियों का गृह क्षेत्र रहा है। किसी किसी जिले में तो जनजातीय आबादी ही बहुसंख्यक आबादी है। यद्यपि झारखण्ड में गरीबी पिछले कुछ सालों से 2 प्रतिशत की दर से कम हुई है लेकिन भारतीय मानक के अनुसार यह अभी भी काफी पिछड़े क्षेत्रों में गिना जा सकता है। झारखण्ड की अर्थव्यवस्था मुख्यरूप से खनिज और

वन संपदा से निर्देशित है। लोहा, कोयला, माइका, बाक्साइट, फायर-क्ले, ग्रेफाइट, कायनाइट, सेलीमाइट, चूना पत्थर, युरेनियम और दूसरी खनिज संपदाओं की प्रचुरता की वजह से यहाँ उद्योग-धंधे का जाल बिछा है। खनिज उत्पादों के खनन से झारखण्ड को सालाना तीस हजार करोड़ रुपये की आय होती है। लेकिन झारखण्ड में रहने वाले जनजातियों का शोषण लगातार हो रहा है। उनसे मजदूरी कराई जा रही है और खनिज संपदाओं का दोहन करके दूसरे राज्यों में भेज दिया जाता है। गरीब जनजाति गरीब, फटेहाल रह गये और अमीर ज्यादा अमीर होते जा रहे हैं। झारखण्ड राज्य बनने के चौदह साल बाद यह समस्या हमारे सामने और भी विकराल तरीके से मुंह बाये खड़ी है। झारखण्ड अस्मिता की खुलेआम दलाली चल रही है और साथ-ही-साथ कॉरपोरेट लूट का नंगा नाच चल रहा है। आदिवासियों की आदिम संपत्ति जल-जंगल- जमीन को सत्ता के ठेकेदार लगातार कॉरपोरेट हाथों में सौंप रहे और आदिवासियों को अ-मानवीय परिस्थितियों में उन्हीं दो विकल्पों के साथ छोड़ दिया गया है कि या तो वे खत्म हो जाएँ या दिक्कतों की वर्चस्ववादी शोषक सभ्यता और संस्कृति का हिस्सा बन जाएँ। आशा का स्रोत बस वह संघर्ष है जो आदिवासी अपने बलिदान की बिना पर लड़ रहे हैं, और अन्याय व शोषण के इस पहाड़ को हटाना असंभव भी नहीं है।

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नारी शिक्षा के प्रति स्वामी विवेकानंद के विचार आज भी प्रासंगिक हैं। उन पर अमल कर नारी शिक्षा पर विशेष ध्यान देने की जरूरत है तभी भारतीय संस्कृति और सभ्यता को अक्षुण्णरखा जा सकता है और भारत के सुंदर भविष्य की कल्पना कर सकते हैं। प्रस्तुत है नारी शिक्षा पर स्वामी विवेकानंद के दृष्टिकोण—“स्त्रियों की स्थिति में सुधार किए बिना संसार का कल्याण संभव नहीं है। स्वामी जी स्त्री पुरुष की तुलना पक्षी के दोनों पंखों से करते हैं। वे कहते हैं कि यदि पक्षी को एक पंख के सहारे उड़ने दिया जाय तो वह कभी नहीं उड़ सकता। उसी प्रकार पुरुषों के शिक्षित होने से देश का कल्याण नहीं हो सकता जबतक कि स्त्रियों को भी शिक्षित नहीं किया जाए। अतः स्त्री को भी शिक्षित करना आवश्यक है।”

स्वामी विवेकानंद की विचार-धारा पर उनकी माँ भुवनेश्वरी देवी का बहुत बड़ा प्रभाव था। उनकी माँ धर्म-परायण महिला थी। धार्मिक माहौल में रहते-रहते स्वभावतः विवेकानंद की विचार-धारा पर उनकी माँ की धार्मिक विचार-धारा का काफी प्रभाव पड़ा। धार्मिक विचार की होने के कारण उनकी माता ने विवेकानंद की शिक्षा का प्रारंभ रामायण और महाभारत की वीरतापूर्ण कहानियाँ सुनाकर किया। बचपन से ही लगातार रामायण और महाभारत सुनने-सुनते उन ग्रंथों का बहुत सा भाग उन्हें याद हो गया था।¹ आरंभ से ही रामायण की कहानियों ने विवेकानंद के मन को मोह लिया था। अतः उनपर धर्म की छाप गहरी होती गई। उनकी धार्मिक विचार-धारा का स्रोत उनकी माता थीं, जिनके सान्निध्य में रहते-रहते विवेकानंद ने धार्मिक भावना को ग्रहण किया।

“हम चाहते हैं कि भारत की स्त्रियों को ऐसी शिक्षा दी जाए जिससे वे निर्भय होकर

Note- Research paper Received in February 2014 and Reviewed in March 2015

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भारत के प्रति अपने कर्तव्यों को भली-भाँति निभा सके और संघमित्रा, लीला, अहिल्याबाई और मीराबाई आदि भारत की महान देवियों द्वारा चलाई गई महान परंपरा को आगे बढ़ा सके एवं वीर बन सके। & Lokeh foosdkun

पुरुषों की अपेक्षा स्त्रियों को हेय दृष्टि से देखने को उन्होंने अनुचित माना है। स्वामी जी ने नारी शिक्षा को अत्यन्त महत्वपूर्ण माना है। स्वाजी जी कहते हैं कि वेदांत की घोषणा है कि जब सभी प्राणियों में वही एक आत्मा विराजमान है तब भारत की स्त्रियाँ और पुरुषों के बीच इतना भेद क्यों रखा गया है? उन्होंने कहा कि स्मृतियाँ आदि लिखकर एवं स्त्रियों पर कठोर नियम का बंधन डालकर स्त्रियों को केवल सन्तानोत्पादक यंत्र बना दिया गया। स्वामी जी का कथन है कि देश की अवनति के जितने भी कारण हैं उनमें एक कारण शक्ति रूपिणी नारी का निरादर भी है। मनु ने कहा है—

*यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता।
यत्रेतास्तु न पूज्यते सर्व स्त्राफलाः त्रियाः।*

अर्थात्— जहाँ स्त्रियों का आदर होता है वहाँ देवता प्रसन्न रहते हैं और जहाँ उनका आदर नहीं होता है वहाँ सारे कार्य और अत्यन्त निष्फल हो जाते हैं।¹ स्वामी जी ने स्पष्ट कहा है कि जिस राष्ट्र में स्त्रियों का समुचित सम्मान नहीं होता वहाँ कभी भी उन्नति तथा भविष्य कभी उज्ज्वल नहीं हो सकता है। उनका कहना था कि “यथार्थ शक्ति पूजा तो वह है जो यह जानता है कि ईश्वर विश्व में सर्वव्यापी शक्ति है, और जो स्त्रियों में उस शक्ति का प्रकाश देखता है।² इसी क्रम में उन्होंने स्पष्ट किया है कि हमारे देश में इस दिशा में पतन का मुख्य कारण यह है कि हमने शक्ति की इस सजीव प्रतिमाओं के प्रति आदर—भाव नहीं रखा। उन्हीं के शब्दों में— “जहाँ ये स्त्रियाँ दुःखी और उदासीन जीवन व्यतीत करती हैं उस कुटुंब या देश की उन्नति की कोई आशा नहीं की जा सकती।³ स्त्रियों की बहुत सारी समस्याएँ होती हैं। उनकी नारी समस्याओं का निदान उनकी शिक्षा में ही निहित है। इसलिए मनु ने कहा था कि— “पुत्रियों का लालन—पालन और उनकी शिक्षा उतनी ही सावधानी से और तत्परता से होनी चाहिए जितनी पुत्रों का।⁴ मनुस्मृति के प्रसंग में स्वामी जी ने अपने क्रांतिकारी विचार इस प्रकार व्यक्त किए हैं— “जैसे पुत्रों का विवाह तीस वर्ष की आयु तक ब्रह्मचर्य पालन के पश्चात् होना चाहिए, उसी प्रकार पुत्रियों को भी ब्रह्मचर्य का पालन करना चाहिए और उन्हें भी माता—पिता द्वारा शिक्षा प्राप्त होनी चाहिए।⁵ स्त्रियों पर दुःख या भय आने पर वे अपनी आँखों में आँसू ही लाती हैं जो कि उस समय वह उस प्रतिक्रिया को ठीक से पकड़ नहीं पाते हैं और ठीक से काम नहीं कर पाता है। “हमारी भारतीय स्त्रियाँ इस कार्य में संसार की अन्य स्त्रियों के समान ही दक्ष हैं। ऐसा स्वामी जी का दृढ़ मत था। स्त्री—शिक्षा की महत्ता को प्रदर्शित करते हुए स्वामी जी कहते हैं— “स्त्रियों की स्थिति में सुधार हुए बिना संसार के कल्याण की कोई संभावना नहीं।⁶ स्वामी विवेकानंद के अनुसार स्त्रियों के लिए भी धार्मिक शिक्षा, चरित्र निर्माण तथा ब्रह्मचर्य का पालन अत्यावश्यक है। हिन्दू नारियाँ संयम और पवित्रता को

जानती हैं। अतः आवश्यकता इस बात की है कि उनके हृदय में आदर्श की भावना को तीव्र किया जाए ताकि आदर्श के अनुसार वे अपना चरित्र निर्माण कर सकें। स्वामी विवेकानंद ने सीता को भारतीय नारी के सतीत्व एवं आदर्शों का उच्चतम प्रतीक माना है।⁷ स्त्रियों की शिक्षा के संबंध में स्वामी जी अपने विचार व्यक्त करते हुए कहते हैं— “भारत की स्त्रियों को ऐसी शिक्षा दी जाए जिससे कि वे निर्भय होकर भारत के प्रति अपने कर्तव्यों को अच्छी तरह से निभा सकें। स्वामी जी के अनुसार भारत की स्त्रियाँ पवित्रता और त्याग की मूर्ति हैं।⁸

आज की युग की पुकार है कि माताएँ पवित्र और निर्भय बनें। यदि नारियाँ पवित्र, विदुषी एवं वीरांगना होंगी तो उनके द्वारा उत्पन्न पुत्र अपनी सेवा तथा कार्यों द्वारा देश का कल्याण करेंगे और देश में सभ्यता, संस्कृति, ज्ञान, शांति और भक्ति की धारा प्रवाहित करेंगे।⁹ स्त्रियों को उपनिषद् काल एवं वैदिक काल में अत्यन्त महत्वपूर्ण स्थान प्राप्त थे। वे पुरुषों की भाँति वेदों का अध्ययन करती थी। परिणाम यह हुआ कि उन्होंने ऋषियों के स्थान को भी ग्रहण कर लिया। सैकड़ों ब्राह्मणों की भरी सभा में गार्गी ने याज्ञवल्क्य को ब्रह्म के बारे में शास्त्रार्थ करने की चुनौती दी थी।¹⁰ स्त्रियों के लिए इतिहास, भूगोल, गृह—विज्ञान, कला, पारिवारिक जीवन, सिलाई, पाक—कला, पारिवारिक कार्यों के नियम तथा शिशुपालन की भी शिक्षा दी जानी चाहिए। इन सभी विषयों के बारे में उनकी आँखें खोल देने चाहिए पठन—पाठन सामग्री में ऐसा प्रबंध हो, जिससे वे वीरता एवं शौर्य के भाव ग्रहण कर सकें।¹¹ स्त्रियों की वीरता एवं शौर्य के भाव का विकास करने के साथ ही उनके लिए आत्मरक्षा की कला सीखना भी अत्यन्त आवश्यक है। इस संबंध में स्वामी जी ने झांसी की रानी की बहुत प्रशंसा की है। आज के युग की पुकार है कि भारतीय स्त्रियाँ पवित्र और निर्भय बनें जिससे वे अपनी तथा अपने देश की रक्षा कर सकें।¹² स्वामी जी का विचार है कि जिस प्रकार पुरुष के लिए शिक्षा का केन्द्र बनेगा उसी प्रकार स्त्रियों के लिए भी शिक्षा का केन्द्र बनाया जाये। इसमें सच्चरित्रता एवं ब्रह्मचारिणी बनने की शिक्षा दी जानी चाहिए। उनको ऐसी शिक्षा दी जानी चाहिए कि वे धर्मपरायणता, नीति—परायणता, सुगृहणी बन सकें। जिनकी माता धर्म—परायणा एवं नीति—परायणा होती हैं उन्हीं के घर महापुरुष का जन्म होता है।¹³ हमारी जन्मभूमि की समुन्नति के लिए अपनी कुछ संतानों को विशुद्धात्मा, ब्रह्मचारी और ब्रह्मचारिणी बनाने की आवश्यकता है।¹⁴ जब मन एक रस ब्रह्म तत्त्व में डूब जाता है तो यह स्त्री पुरुष का भेदभाव समाप्त हो जाता है। इसलिए मैं कहता हूँ कि स्त्री पुरुषों में बाह्य भेद रहने पर भी स्वरूप में कोई भेद नहीं है। अतः यदि पुरुष ब्रह्मज्ञ बन सकें तो स्त्रियाँ ब्रह्मज्ञ क्यों नहीं बन सकतीं।¹⁵ जहाँ स्त्रियों का सम्मान नहीं किया जाता वहाँ की स्त्रियाँ दुःखी रहती हैं। अतः ऐसी स्थिति में देश की उन्नति नहीं हो सकती। देश को उठाने से पहले स्त्रियों को उठाना पड़ेगा। स्त्रियों को उठाने से पहले आदर्श मठ की स्थापना आवश्यक है।¹⁶ हमारी पुण्य भूमि को उन्नति करने में सहायतार्थ अपनी कुछ सन्तानों को पवित्रतापूर्वक ब्रह्मचारी तथा ब्रह्मचारिणी बनाने की आवश्यकता है।¹⁷ यदि एक भी स्त्री ब्रह्मज्ञान को प्राप्त कर लेगी तो उसके तेज के प्रताप से अन्य सहस्रों स्त्रियाँ सत्य को जानने के लिए जागरूक हो

जाएगी।¹⁹ स्वामी जी ने स्त्रियों की शिक्षा के लिए एक योजना बना डाली है। यह योजना 'मठ' होगी। इस मठ में कुमारियों और ब्रह्मचारिणी रहेंगी। मठ के स्कूल में धर्मशास्त्र, साहित्य, संस्कृत, व्याकरण, थोड़ी बहुत अंग्रेजी की शिक्षा दी जाएगी। चरित्रशील एवं धार्मिक भाव सम्पन्न शिक्षिकाओं के द्वारा ही देश में यथार्थ स्त्री-शिक्षा का प्रचार होगा।²⁰ स्वामी जी ने व्यवहारिक बात कही है कि—'शिक्षा देकर छोड़ देना होगा। इसके पश्चात् वे स्वयं ही सोच-समझकर जो उचित होगा, करेंगी, विवाह करके गृहस्थी में लग जाने पर भी वैसी लड़कियाँ अपने पति को उच्च भाव की प्रेरणा देंगी और वीर पुत्रों की जननी बनेंगी। परंतु यह नियम रखना होगा कि स्त्री मठ की छात्राओं के अभिभावकगण पन्द्रह वर्ष की अवस्था के पूर्व उनके विवाह का नाम नहीं लेंगे।'²¹

स्वामी जी का कहना है कि धर्मपरायणता, त्याग और संयम छात्राओं के लिए अलंकार होना चाहिए, तथा दूसरों की सेवा उनके जीवन का व्रत होना चाहिए। यदि स्त्रियों का चरित्र इस आदर्श पर गठित हो जाये तो भारत में फिर से सीता, सावित्री, गार्गी का पदार्पण हो सकता है। अतः देश की स्त्रियों को फिर से जागृत करने का काम शिक्षा का है। शिक्षा प्राप्त करने के बाद स्त्रियाँ अपनी समस्याएँ अपने आप सुलझा लेंगी।²²

I nhlkz

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Xkk/kh o vEcMdj dk efgyk nf"Vdks k

*Ukkt ijohu

I kjkd k

जब-जब किसी समाज में सामाजिक विषमता चरम सीमा पर पहुँची है, तब-तब महापुरुषों ने अवतार लेकर उन विषमताओं का निर्वाहन किया है। उन्हीं महापुरुषों में राष्ट्रपिता महात्मा गांधी एवं संविधान निर्माता, दलितों के मसीहा डॉ. भीमराव अम्बेडकर भी थे। जिन्होंने भारतीय नारियों के अतीत से वर्तमान तक गहन अध्ययन कर स्पष्ट किया कि समाज में जब तक नारियों को पुरुषों के समकक्ष अधिकार प्राप्त रहें समाज उन्नतशील विकास के पथ पर अग्रसर रहा अतएव जब नारी की स्वतंत्रता,समानता के अधिकारों का हनन हुआ भारतीय समाज की दशा, दिशा में अवरोध उत्पन्न हो गया।

यद्यपि वैदिक काल में नारियों की स्थिति उत्तम थी। स्त्रियाँ वेदों का अध्ययन, गुरुकुल विद्या, वेदों का उच्चारण, धार्मिक शिक्षा में निपुण थी। शिक्षण कार्य में संलग्न स्त्रियों को 'उपाध्याया' कहा जाता था।¹ स्त्रियों और पुरुषों के मध्य शास्त्रार्थ भी होता था। स्त्रियों को उपनयन संस्कार का अधिकार प्राप्त था। अनेक विदुषी महिलायें जिनमें अपाला, घोषा, मैत्रेय, गार्गी, इत्यादि विदुषी स्त्रियों के नाम उल्लेखनीय हैं। जिन्होंने अनेक ऋचाओं की रचना भी की।² परन्तु उत्तरवैदिक काल से स्त्रियों की सामाजिक दशा परिवर्तित होना प्रारम्भ हो गयी।

प्राचीन काल में जहाँ एक ओर 'यत्र नार्यस्तु पूज्यंते रमंते तत्र देवता' स्त्री जाति को महिमामंडित किया गया है, वहीं दूसरी ओर 'पिता रक्षति यौवने, पुत्राश्चे स्थाविरे,काले नारित स्त्रीणां स्वतन्त्रता, कहकर स्त्रियों की स्वतंत्रता को संकुचित कर दिया गया। स्त्री स्वतंत्रता का हरण का चरमोत्कर्ष मध्यकाल में प्रतीत होता है अतएव तब समाज में सामांती व्यवस्था प्रचलित होने के कारण स्त्रियाँ केवल भोगविलास की वस्तु बनकर रह गयी थी। आधुनिक भारत में स्त्री मुक्ति आन्दोलन का शंखनाद राजाराम मोहन राय द्वारा माना जाता है जिन्होंने सती प्रथा की बरबस परम्परा से स्त्री जाति को मुक्ति दिलायी इसी पथ-चिन्हों में वृद्धि कर ईश्वर चन्द्र विधासागर ने विधवा विवाह के प्रति आवाज

Note- Research paper Received in February 2014 and Reviewed in March 2015

*i h, p- Mh 'kdk Nk=k ybfrgkl ½ egjRek xk/Mh xtekn; fp=clw fo-fo- I ruk e- Á**

उठाई तो वहीं पंडित रमाबाई और सावित्री बाई फूले ने भी स्त्री अधिकारों के प्रति महात्त्वपूर्ण कार्य किए।

यद्यपि गांधी का पर्दापण भारतीय नवजागरण के उफान बेला पर हुआ। बीसवीं सदी के भारतवर्ष में नारी-मुक्ति के लिए जिन लड़ाईयों का अह्वान हुआ उसमें राष्ट्रपिता महात्मा गांधी की अहम भूमिका रही है। प्रारम्भ में गांधी स्त्री जाति के अनेकानेक प्रश्नों से अपरिचित समाज की पूर्वगामी धारा में प्रवाहित थे। गांधी के स्त्री सम्बन्धी विचारों में परिवर्तन दक्षिण अफ्रीका में सन् 1898 की घटना से आया जब वे अपने परिवार के साथ वहाँ रहने लगे थे। एक दिन घर में मल-मूत्र की सफाई को लेकर पत्नी कस्तूरबा से हुए विवाद ने गांधी का ज्ञानोदय किया आगे चलकर इसी परिवर्तन के फलस्वरूप उन्होंने स्त्रियों की आर्थिक, सामाजिक, राजनीतिक क्षेत्रों में मुक्ति का प्रयास प्रारम्भ कर दिया।³

1906 में गांधी ने दक्षिण अफ्रीका की नस्लवादी नीति के विरुद्ध सत्याग्रह छेड़ दिया तभी संसदीय लोकतंत्र की भूमि कहे जाने वाले ब्रिटेन में स्त्रियों ने वयस्क मताधिकार का अधिकार न होने के विरुद्ध एक जुट होकर आन्दोलन चलाया जिस पर गांधी की निरंतर दृष्टि थी। वे दक्षिण अफ्रीका से निकलने वाले अपने पत्र "इंडियन ओपिनियन" में इन महिलाओं के पक्ष में लिखते रहते थे। गांधी इस आन्दोलन की महिलाओं से बहुत प्रभावित थे और बारम्बार उन्हें अपनी लेखनी के माध्यम से नैतिक समर्थन प्रदान करते रहते थे। 30 मार्च 1907 के 'इण्डियन ओपिनियन' (गुजराती) में 'बिलायत की बहादुर स्त्रियाँ' नामक शीर्षक से छपी उनकी टिप्पणी इस प्रकार है "ये महिलायें जो लड़ाई लड़ रही हैं उसके सम्बन्ध में अभी भी तार आते रहते हैं। उनमें से सभी महिलायें जुमाना न देकर जेल जाती हैं उन्हें अब तक अधिकार प्राप्त नहीं हुए, किन्तु इससे वे पस्त हिम्मत नहीं हैं, बल्कि मानती हैं कि स्वयं उन्हें भले अधिकार प्राप्त न हो उनकी मेहनत का फल उनकी बेटियों को मिलेगा"।⁴ गांधी इन स्त्रियों की जुझारुपन, वीरता, दृढ़निश्चय की इच्छा शक्ति से भारतीयों को भी प्रेरणा लेने को कहते थे। इंग्लैण्ड की इन महिलाओं का आन्दोलन लम्बे समय तक चला और 1920 में अंततः संसद को महिला मताधिकार प्रदान करना पड़ा। यद्यपि इस महिला आन्दोलन में बहुत कम महिलायें सम्मिलित थी परन्तु उनके दृढ़ निश्चय से गांधी को दक्षिण अफ्रीका में रहकर रंगभेद की नीति के विरुद्ध सत्याग्रह के लिए प्रेरणा प्रदान की, एवं इन महिलाओं के द्वारा प्रयोग किये गये अहिंसात्मक अस्त्र-धरना, अनशन, जेल जाना इत्यादि को आत्मसात् करके गांधी ने इसका उपयोग अंग्रजों की दासता से भारत को मुक्त कराने में किया।⁵

यद्यपि गांधी को महिला शक्ति का जो आभास इंग्लैण्ड में हुआ फलस्वरूप दक्षिण अफ्रीका से लेकर स्वाधीनता आन्दोलन तक पुरुषों के सरीखे महिला सहभागिता सुनिश्चित की उनका कहना था, कि महिलाओं में आत्मज्ञान, आत्मबलिदान, क्षमता, धैर्य, साहस पुरुषों से अधिक होता है। उनका मानना था कि महिला के बगैर पुरुष कुछ भी नहीं होता है।⁶ गांधी कहते थे कि स्त्री पुरुष की अर्द्धांगिनी समझी जाती है और यदि आधा शरीर मुर्दा हो जाए तो कहा जाता है कि शरीर को लकवा मार गया जिससे आधा शरीर बेजान

हो जाता है और बहुत से दैनिक कार्य नहीं किये जा सकते और इसी प्रकार स्त्री का सही उपयोग न किया जाएगा तो पूरे भारत को लकवा मार जाएगा और ऐसी विषम परिस्थिति में देश की उन्नति के विषय में विचार नहीं किया जा सकता देश की आधी आबादी महिलाओं की है और गांधी का मानना था कि महिला को शिक्षित किए बगैर भारत की स्थिति में सुधार असम्भव है।

जनवरी 1915 में दक्षिण अफ्रीका से लौटने के उपरान्त गांधी ने भारतवर्ष में जिसप्रकार अस्पृश्यता, शिक्षा, स्वराज, भाषा का स्वदेशीकरण आदि समस्या को साथ लेकर सम्पूर्ण देश में भ्रमण करके अशिक्षा, बालवधू, बालविवाह, जिस्मफरोशी, पर्दाप्रथा, दहेज जैसी अनेकानेक समस्याओं के विषय में जानकारी प्रशस्त करके स्त्रियों को शिक्षा स्वावलम्बन, पुरुषों के समकक्ष समानता के अधिकार दिलवाने का कार्य अपने लेखों, भाषणों आदि के माध्यम से जागृति उत्पन्न की वह अद्वितीय है। गांधी ने पर्दाप्रथा का बरबस विरोध किया। 22 जून 1924 के 'नव जीवन' (गुजराती) में पर्दा प्रथा पर टिप्पणी करते हुए उन्होंने कहा कि 'पुरुष की कृदृष्टि से बचाने का इलाज पर्दा नहीं बल्कि पुरुष की पवित्रता है.....मेरा मत है कि पर्दा सदाचार का पोषक नहीं बल्कि धातक है।'

गांधी ने बाल-विवाह का घोर विरोध करते हुए बाल-विधवाओं का पुनर्विवाह सरीखी समस्याओं से भी निजात दिलवाने की कोशिश की जिसके कारण उन्हें कई बार विरोध का सामना भी करना पड़ा। सन् 1921 की जनगणना के आधार पर 'सर गंगाराम' ने हिन्दू विधवाओं की संख्या के आँकड़े प्रस्तुत किये जो इस प्रकार थे—

5वर्ष तक की विधवाएँ	—	11,892
5से 10वर्ष की विधवाएँ	—	85,037
10से 15वर्ष तक की विधवाएँ	—	2,32,147
कुल	—	3,29,076

इन आँकड़े से उस समय के समाज में फैली रूढ़िवादिता प्रदर्शित होती है। गांधी ने 5 अगस्त, 1926 के 'यंग इण्डिया' में सर गंगाराम के आँकड़ों को प्रस्तुत करते हुए कहा "धर्म के नाम पर गोरक्षा के लिए तो हम शोर मचाते हैं, परन्तु बाल-विधवा रूपी मानव गाय की रक्षा करने से इनकार करते हैं धर्म में जोर— जबर्जस्ती का तो हम विरोध करते हैं, परन्तु धर्म के नाम पर अपने देश की तीन लाख से अधिक ऐसी बाल-विधवाओं के ऊपर हमने वैधव्य का बोझ लाद रखा है जो बेचारी विवाह संस्कार का अभिप्राय तक नहीं समझ सकती.....जब तक हमारे समाज में हजारों विधवाएँ मौजूद हैं तब तक हम ऐसी सुरंग के मुहाने पर खड़े हैं जिसमें किसी भी समय विस्फोट हो सकता है।"⁷

गांधी बाल-विधवाओं के वैधव्य से मुक्ति पाने की पहल का साहस उन लोगों के माध्यम से चाहते थे जिनके पास बाल-विधवा लड़कियाँ हैं वे इस प्रकार के विवाह का खण्डन करते थे और मानते थे कि उनका पुनः विवाह होना चाहिए क्यों कि उनका

वास्तविक रूप में विवाह हुआ ही नहीं है।⁹ गांधी समाज की दहेज प्रथा एवं उसके उन्मूलन में शिक्षा की भूमिका को महत्व देते थे उनका मानना था कि शिक्षा के माध्यम से ही युवाओं की मानसिकता में क्रान्तिकारी परिवर्तन लाया जा सकता है। वे विवाह को जाति बन्धन से मुक्ति होने का प्रसार करते थे एवं अन्तर्जातीय विवाह को प्रोत्साहन देना चाहते थे।⁹

गांधी ने महिलाओं को घर की चाहरदीवारी से बाहर निकलकर आजादी की लड़ाई में सहभागिता दर्ज करने को प्रोत्साहित किया क्योंकि उनका मानना था कि केवल पुरुषों के माध्यम से आजादी प्राप्त नहीं की जा सकती यह उनके प्रयत्नों का ही परिणाम था कि कस्तूरबा गांधी, सरोजनी नायडू, सुचेता कृपालानी, विजया लक्ष्मी पण्डित, सुशीला नायर, अरुणा आसफ अली, ऊषा मेहता आदि ने सत्याग्रह एवं आन्दोलनों में भाग लिया।¹⁰

डॉ. अम्बेडकर ने नारी को सामाजिक प्रगति का आधार माना है। उनका कथन था कि "मैं किसी समाज की प्रगति इस आधार पर मापता हूँ कि उस समाज में नारी ने किस सीमा तक प्रगति की है"।¹¹ अम्बेडकर सामाजिक बुराइयों को समाप्त करने में नारी का विशेष योगदान मानते थे इसलिए वे अपने आन्दोलनों में स्त्रियों की बराबर की सहभागिता सुनिश्चित करते थे मार्च 1920 में 'महाद सत्याग्रह' में अम्बेडकर ने पुरुषों के साथ-साथ दलित महिलाओं को भी सम्मिलित किया और उनसे कहा कि "तुम्हारी कोख से जन्म लेना आज पाप समझा जाता है तुम हमारी माँ और बहनें हो। हमें अगर हीन समझा जाता है तो क्या तुम्हें बुरा नहीं लगता.....क्यों कि संघर्ष के बिना कुछ नहीं मिल सकता है।"¹²

अम्बेडकर भारतीय नारी के पक्षधर और प्रवक्ता स्वरूप माने जाते हैं जिस प्रकार उन्होंने अस्पृश्यों की समस्याओं की ओर समाज का ध्यान आकर्षित किया उसी प्रकार स्त्री दशा के विषय में परस्पर मौलिक निष्कर्षों का विकास किया। अम्बेडकर ने स्त्रियों के सामाजिक, आर्थिक, राजनैतिक, विकास के अतीत का सम्पूर्ण इतिहास को वेदों, स्मृतियों, धर्मशास्त्र, राजनीति, आदि के माध्यम से गहन अध्ययन करके उनकी समस्याओं का निदान का मार्ग प्रशस्त किया। अम्बेडकर मनु की पूर्व की स्थिति को उत्तम मानते थे।¹³ अम्बेडकर स्त्री शक्ति से परिचित थे वे भलीभाँति जानते थे कि जिस समाज में स्त्री को सहभागिता नहीं बनाया जाएगा वह समाज क्षीण होता जाएगा। उन्होंने अपने प्रत्येक आन्दोलन में महिलाओं को सम्मिलित किया उनके 'महाद सत्याग्रह' में स्त्रियों ने बढ़ चढ़कर हिस्सा लिया इस सत्याग्रह के दौरान कई महिलाएँ और बच्चे धायल भी हो गए जिसका अम्बेडकर ने विरोध भी प्रकट किया अम्बेडकर ने 'बहिष्कृत भारत' में लिखा है कि "देवताओं के उपरान्त यदि कोई पूजनीय है तो वह महिलाएँ हैं परन्तु फिर भी 'महाद सत्याग्रह' के समय अस्पृश्य स्त्रियों को सर्वर्णों ने बेइज्जत करने के काफी कुप्रयास किए।" दलितों का अधिवेशन 1930 को नागपुर में अम्बेडकर की अध्यक्षता में सम्पन्न हुआ।¹⁴ तभी सौ: गुणाबाई गडेकर की अध्यक्षता में 'महिला परिषद' का भी आयोजन किया गया जिसमें अम्बेडकर ने महिलाओं से साफ-सफाई, शिक्षा आदि पर जोर देने की अपील की 1930 से 1940 तक के दशक में अम्बेडकर के प्रयासों का ही परिणाम था कि

अम्बेडकर के विचारों से प्रभावित होकर कई महिलाएँ निर्भीक और जुझारू प्रवृत्ति की बन गयीं। मुम्बई विधान सभा में 10 नवम्बर 1938 को अम्बेडकर द्वारा परिवार नियोजन का प्रस्ताव रखा गया।¹⁵ उनके विचारों में स्त्रियों के दैहिक एवं मानसिक स्तर का वैज्ञानिक दृष्टिकोण प्रतीत होता है जिससे स्त्री जाति का पुर्नउत्थान सम्भव था। उनका कथन था कि दलित महिलाएँ भी साफ-सुथरी रहें, एवं सुशिक्षित महिलाओं की भाँति वस्त्र आभूषण धारण करें, पिता,पति की शराब की आदत का विरोध करें, बेटी,बेटा में उचित शिक्षा समावेश करें, उन्हें अपने पैरों पर खड़े होने के उपरान्त ही विवाह बंधन में बाँधें। डॉ. अम्बेडकर ने 'रोज विड्डेस' के कथन का समर्थन किया है यह है कि-"पुरुष की छाया के रूप में उन्हें कितनी भी सुरक्षा तथा पोषण क्यों न प्राप्त हो उसका अपना कोई अस्तित्व नहीं हो सकता।"¹⁶

यद्यपि अम्बेडकर ने दलित महिलाओं के साथ-साथ सम्पूर्ण हिन्दू स्त्रियों के उद्धार के लिए 'हिन्दू कोड बिल' के माध्यम से उनके अधिकारों की वकालत की इस बिल में स्त्रियों के बाल विवाह पर प्रतिबन्ध तथा जीवन साथी के चुनाव एवं अन्तर्जातीय विवाह का अधिकार, सम्पत्ति का अधिकार, तलाक का अधिकार, गोद लेने का अधिकार तथा संरक्षकता के अधिकार का प्रावधान था।¹⁷ अतएव अम्बेडकर के कानून मंत्री के पद पर रहते हुए श्री वी.एच.राय की अध्यक्षता में 'हिन्दू कोड बिल' तैयार किया गया एवं 1947 में अम्बेडकर ने इसमें परिवर्तन किया तथापि 'हिन्दू कोड बिल' का नया स्वरूप सभी के समक्ष आया अधिकांश स्त्री विरोधी विचार धारा वाले व्यक्तियों को इस बिल पर आपत्ति होने लगी परन्तु फिर भी 11 अप्रैल 1947 को बिल सदन में प्रस्तुत किया गया इसी बारम्बारता में अम्बेडकर ने कहा था कि "चार वर्ष जीने के बाद इसकी हत्या कर दी गई (It was killed and barred, unwept and unsung after claves ware passed) जिस पर किसी ने आँसू नहीं बहाये पूरे एक वर्ष तक सरकार ने इसे सलेक्ट कमेटी को सौंपने की जरूरत महसूस नहीं की, इसे 9 अप्रैल 1948 को सौंपा गया। सन् 1949 के फरवरी सत्र तक इस प्रस्ताव पर बहस की अनुमति नहीं दी गई।"¹⁸

यद्यपि अम्बेडकर के अथक परिश्रम के पश्चात भी इस बिल का लागू न हो पाना अम्बेडकर को अत्यन्त कष्टकारी प्रतीत हुआ अतएव उन्होंने नेहरू मन्त्रिमण्डल से 27. 09.1951 को त्याग पत्र दे दिया देश के कुछ शीर्ष नेताओं ने भी अम्बेडकर का सहयोग नहीं किया। डॉ० राजेन्द्र प्रसाद इस बिल के खुले विरोध में थे, तो वहीं पं. जवाहर लाल नेहरू की राय के विषय में मधुलिमये ने लिखा है कि "नेहरू की राय में सामाजिक अन्याय की समाप्ति आर्थिक परिवर्तन का परिणाम थी। अम्बेडकर को नेहरू की इस समझ पर भी दुःख था। लेकिन सबसे ज्यादा पीड़ा इस बात से हुई कि सामाजिक सुधारों तथा हिन्दू कानून संहिताकरण के प्रति नेहरू का रवैया ढुलमुल ही रहा.....यह अम्बेडकर के लिए बहुत बड़ा सदमा था।"¹⁹ अम्बेडकर अपने समतामूलक विचारों की दृष्टि से समाज में मूलभूत परिवर्तन चाहते थे। उनके प्रयासों के फलस्वरूप ही हमारे संविधान में लिंग के आधार पर पुरुष और स्त्री के बीच सामाजिक भेदभाव

को समाप्त कर अनुच्छेद 14 और 16 के द्वारा संविधान ने स्त्री-पुरुषों को समानता का दर्जा प्रदान किया है।²⁰

अम्बेडकर ने भारत में नारी जाति को स्वतंत्रता, समानता, तलाक, विधवा विवाह, सम्पत्ति का अधिकार, बाल विवाह निषेध, गर्भवती महिलाओं को प्रसूति सम्बन्धी अधिकार प्रदान करवाये। यद्यपि सहजता से 'हिन्दू कोड बिल' पारित न हो सका परन्तु उसकी विभिन्न धाराओं का शनैः शनैः स्वीकार करके विभिन्न अधिनियम बनते गये अतएव डॉ. अम्बेडकर का समाज के आधे अंग के न्याय दिलवाने का किया गया संघर्ष के परिणाम स्वरूप भारतीय नारियों के उन्नति का मार्ग प्रशस्त किया जिसके फलस्वरूप आज की नारी सम्मान स्वरूप अपना जीवन व्यतीत करने में सक्षम हो रही है।²¹

गांधी और अम्बेडकर दोनों के महिलाओं सम्बन्धी विचार समाज में क्रान्तिकारी परिवर्तन लाने के पक्षधर रहे हैं जिसप्रकार गांधी के महिला दृष्टिकोण में परिवर्तन का आरम्भ दक्षिण अफ्रीका प्रवास के समय आया वहीं अम्बेडकर अमेरिका के कोलम्बिया विश्वविद्यालय तथा लन्दन के कैम्ब्रिज विश्वविद्यालय में रहकर समाज विज्ञान में अनुसंधान के माध्यम से सामाजिक समस्याओं के जड़ तक पहुँचने में सफल रहे।

यद्यपि गांधी का जन्म स्वर्ण जाति में हुआ था। स्वर्ण जाति में नारी समस्याओं का क्षेत्र व्यापक था गांधी ने बाल विवाह, विधवा पुनर्विवाह, तलाक, दहेज, पर्दा प्रथा, वैश्यावृत्ति आदि सभी क्षेत्रों पर अपने समाचार पत्रों, लेखों, भाषणों के माध्यम से उन सभी समस्याओं का निराकरण का प्रयास किया वहीं अम्बेडकर का जन्म एक अस्पृश्य जाति में हुआ था। अस्पृश्य जाति में ऊँची जाति की महिलाओं से समस्या भी अलग थी। उनकी प्रमुख समस्याएँ थी अशिक्षा, बाल विवाह, गन्दगी, अत्यधिक सन्तान, छुआछूत, पुरुषों की नशे, शराब इत्यादि की आदत थी अम्बेडकर ने अपने भाषणों, लेखों, सभाओं के माध्यम से समाज में, शिक्षा, स्वच्छता, रोजगार जैसी बातों से प्रेरित करके समाज में महिलाओं में जागृति का प्रसार प्रचार किया जिसप्रकार गांधी का मानना था कि देश की आधी आबादी की सक्रियता भारतीय राष्ट्रीय आन्दोलन में आवश्यक है उसी प्रकार अम्बेडकर ने नारी सहभागिता 'महाड़ आन्दोलन' मन्दिरों में प्रवेश, गाँवों में भूमिहीन श्रमिकों को कृषि योग्य भूमि का अधिकार देने में किया।²²

यद्यपि गांधी और अम्बेडकर दोनों ही धार्मिक व्यक्ति थे एवं दोनों एक दूसरे के पूरक भी थे परन्तु महिलाओं से सम्बन्धित विचार पर दोनों के विचारों में कई मामलों में एकरूपता भी थी गांधी धार्मिक होते हुए भी शास्त्रों में वर्णित नारी से सम्बन्धित कुप्रथाओं को यह कहकर खण्डित करते थे कि इन्हें ईश्वर ने नहीं बनाया है और वे इसे पुरुषों के द्वारा बनाया गया पक्षपातपूर्ण विधान बताने में भी नहीं कतराते थे। वहीं अम्बेडकर ने नारी समस्या का अतीत का सम्पूर्ण अध्ययन करके इस रुढ़िवादिता का उत्तरदायित्व मनु के काल से माना है। यद्यपि गांधी के अम्बेडकर आलोचक थे तथापि गांधी ने संविधान निर्माण के कार्य का दायित्व अम्बेडकर के ऊपर सौंपा क्योंकि उन्हें यह ज्ञान था कि अम्बेडकर ही सदियों से शोषित महिला समाज को सहज अधिकार प्राप्त कराने के लिये

प्रयत्नशील है।²³ डॉ. अम्बेडकर ने इस अवसर का सदुपयोग कर 'हिन्दू कोड बिल' के माध्यम से क्रान्तिकारी एवं वैधानिक परिवर्तन लाने का प्रयत्न किया यह उनके ही प्रयासों का फल है कि आज हमारा संविधान स्त्री जाति को पुरुषों के बराबर समानता का अधिकार प्रदान करता है।

Unhk xJFk %

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Abstract

कांकेर जिले के विकास में अनेक क्रांतिकारी और समाज सुधारक हुए, कांकेर के महान व्यक्तियों में ठाकुर रामप्रसाद पोटाई का नाम विशेष रूप से उल्लेखनीय है। उन्होंने अपने जीवन का प्रत्येक क्षण मानवता और क्षेत्र की सेवा में समर्पित कर दिया। कांकेर रियासत में जन-जागृति लाने और आदिवासियों के संगठनकर्ता के रूप में उनका नाम सदैव आदर से लिया जाता रहेगा। वे किशोरावस्था से ही देश-सेवा के कार्य में संलग्न होकर जीवन पर्यन्त लोगों की सेवा करते रहे। स्वाधीनता पश्चात काल में भानुप्रतापपुर (कांकेर) विधानसभा क्षेत्र के प्रथम विधायक बने।

Key words- आदिवासी महासभा, तेंदूपत्ता, मालिक मकबूजा, संविधान निर्मात्री सभा, खादी।

कांकेर जिला छत्तीसगढ़ के दक्षिण भाग में तथा बस्तर जिला के उत्तर में स्थित है। कांकेर अतीत में सम्यता और संस्कृति का पुनीत केन्द्र रहा है। प्रागैतिहासिक काल से लेकर अब तक इसके नाम और स्वरूप में परिवर्तन होते रहे हैं। ऐतिहासिक परिवर्तनों ने कांकेर की भौगोलिक सीमाओं में स्वभावतः परिवर्तन किया है।¹ 1 नवंबर 2000 को गठित छत्तीसगढ़ राज्य के अंतर्गत कांकेर रियासत एक जिला है। इससे अंतर्गत 5 तहसील और 7 विकासखण्ड हैं। 1947 ई. में भारत को आजादी मिली। इससे पूर्व भारत में अंग्रेजी राज था। इस अंग्रेजी राज्य में लगभग 555 देशी रियासतें थीं। संधि व इकरारनामा की शर्तों के द्वारा कांकेर रियासत अंग्रेजी भारत से जुड़ी हुई थी। सी.पी. एण्ड बरार के नाम से जो एक राज्य अंग्रेजी भारत में था उसके अंतर्गत 15 रियासतों में छत्तीसगढ़ के अन्तर्गत 14 रियासतें आती थी जिसमें एक कांकेर भी था। राजा पयूडेटरी चीफ कहलाता

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था। 1 जनवरी 1948 को कांकेर का भारतीय संघ में विलय हुआ। कांकेर और बस्तर रियासत को मिलाकर बस्तर जिला का निर्माण किया गया। वर्तमान कांकेर जिला 25 मई 1998 को अस्तित्व में आया।²

रामप्रसाद पोटाई का जन्म 1920 ई. में हुआ था। उसके पिता घनश्याम सिंह पोटाई कांकेर अंचल के सम्पन्न मालगुजार थे। इनकी माता का नाम दुलारी बाई पोटाई था। इनके बचपन का नाम फरसो था। उसने प्राथमरी शिक्षा कन्हारपुरी और कांकेर में, हाईस्कूल की शिक्षा क्राफर्ड हाईस्कूल कांकेर, बी.ए. और एल.एल.बी. की शिक्षा हेसलॉप कॉलेज नागपुर में प्राप्त की। 1944 ई. में उन्होंने एल.एल.बी. की थी। अधिवक्ता बनने के बाद उन्होंने गाँव के बच्चों को अध्ययन हेतु प्रेरित किया। वकालत पेशे से उन्हें जो आय होती थी उसका उपयोग उन्होंने गरीब बच्चों को पुस्तकें और आर्थिक मदद प्रदान की।³ 1944 ई. में उन्होंने छत्तीसगढ़ में चल रहे राष्ट्रीय आंदोलन में सक्रिय भूमिका अदा की। 1945 में कांकेर रियासत में कांग्रेस पार्टी की स्थापना की गई। स्थापना समारोह के मुख्य आतिथ्य के लिये रायपुर से दिग्गज नेता त्याग मूर्ति ठाकुर प्यारेलाल सिंह विशेष रूप से कांकेर आये। ठाकुर रामप्रसाद पोटाई कांकेर रियासत में कांग्रेस दल के प्रथम अध्यक्ष बनाये गये। 1946 ई. में वे संविधान निर्मात्री सभा का सदस्य बने। 1948 ई. में वे कांकेर जनपद के प्रथम अध्यक्ष बने। 1950 ई. में वे लोकसभा के सदस्य मनोनीत किये गये। इस पद पर वे 1950 ई. से 1952 ई. तक रहे। फरवरी 1962 ई. के विधानसभा चुनाव में भानुप्रतापपुर क्षेत्र से निर्दलीय चुनाव लड़े और विजयी रहे। अक्टूबर 1962 ई. में टी.वी. की बीमारी के कारण उनकी मृत्यु हो गयी। उन्होंने ब्रिटिश नीति और नौकरशाही की हमेशा आलोचना की। वे एक राष्ट्रभक्त व्यक्ति थे, उनके द्वारा कांकेर में चलाये गये आंदोलन के कारण राजा भानुप्रतापदेव ने उत्तरदायी सरकार की स्थापना की थी। क्षेत्रीय जनता में जनचेतना की जागृति के लिए उनके द्वारा किया गया प्रयास हमेशा याद किया जाता रहेगा। कांकेर-भानुप्रतापपुर क्षेत्र के विकास के लिये वे हमेशा प्रयत्नशील थे।⁴

ठाकुर रामप्रसाद पोटाई ने जनजातियों एवं गैर जनजातीय कृषक खेतीहरों को सामाजिक उत्थान एवं राष्ट्र सेवा में समर्पित होने हेतु प्रेरित किया। अंचल की गरीब युवतियों के विवाह भी उन्होंने करवाए। 1953 में उन्होंने आदिवासी महासभा का आयोजन किया जिसमें राजा भानुप्रतापदेव सहित अनेक लोगों ने भाग लिया। रियासतकाल में राजा ही सेठिया का मुक़र्र किया करते थे। इस आयोजन में ठाकुर रामप्रसाद पोटाई ने कहा कि अब हमें अपने मुखिया का चुनाव करने हेतु राजा पर निर्भर नहीं रहना है। हम अपना मुखिया खुद चुन सकते हैं। पोटाई जी न केवल आदिवासी समाज वरन् सामान्य लोगों के बीच भी लोकप्रिय थे। अन्य समाज के लोग भी उन्हें सम्मान देते थे। गैरआदिवासियों में रामप्रसाद पोटाई के प्रमुख सहयोगी व्यक्ति थे- रामदयाल सुरोजिया (बोदेली सरोना), सखा राम गौठिया (भिरौंद चारामा), दादू सिंह दरियाव (जैसाकर्क चारामा), रामाधर साहू (ढोकला चारामा), वैद्यराज नायक (चिनौरी चारामा), शिक्षा के विस्तार को वे सामाजिक प्रगति तथा व्यक्तिगत प्रगति का मूलाधार मानते थे। उनके मन

में जातिगत संकीर्णता बिल्कुल नहीं थी सबको साथ लेकर चलने के वे आदी थे। इसलिए आदिवासी एवं गैर आदिवासी दोनों के वे मसीहा माने जाते थे। वे दोनों वर्गों के मध्य कोई भेदभाव नहीं रखते थे। जहां गैर आदिवासियों को सम्मान मिलने की बात होती थी, उसकी पूर्ति में वे कभी पीछे नहीं रहते और इसीलिए उन्होंने बोदेली (नरहरपुर) के रामदयाल सुरोजिया को 1946 में नामजद विधायक बनवाया। भारतीय राष्ट्रीय कांग्रेस के कांग्रेस शाखा में स्वयं अध्यक्ष बने तो उनके मित्र व माझांपारा में पड़ोसी स्व. पं. गोविन्द प्रसाद शर्मा कांग्रेस के महामंत्री बने। जनपद सभा में भी उन्होंने कई गैर आदिवासियों को उपसभाओं का अध्यक्ष बनाया जिसमें नवलकिशोर सोनी, आशिक अली खान, वृंदावन बिहारीलाल श्रीवास्तव और जयन्तीलाल दवे प्रतिष्ठापूर्ण पदों पर रखे गये थे। कांग्रेस में शामिल होने के बाद वे हमेशा खादी पहनने लगे थे।⁵

jkei | kn i k/kbz dk vkfkd fopkj % ठाकुर रामप्रसाद पोटाई की आर्थिक दिशा में सोच थी कि वनों से होने वाले उपज में मजदूरों एवं कृषकों की महत्वपूर्ण भागीदारी हो। वे चाहते थे कि तेंदूपत्ता पर पूंजीपतियों का जो वर्चस्व है उसे दूर कर सारी व्यवस्था किसानों एवं मजदूरों के हाथों में दिया जाए। इस दिशा में उन्होंने काम करना भी शुरू कर दिया था। गांव-गांव में गांव के प्रमुख व्यक्तियों एवं किसानों से इस संबंध में वे कार्य करवाते थे। भिखारी राम मंडावी इस कार्य में उनका बहुत सहयोग किया करते थे। कांग्रेस स्टेट के राजा भानुप्रतापदेव एवं ठा. रामप्रसाद पोटाई दोनों चाहते थे कि कांग्रेस कर मुक्त राज्य बने। भानुप्रतापदेव ने कहा था कि मैं कांग्रेस को लगान मुक्त करूंगा और इससे होने वाली क्षति को वन से होने वाली आय में पूरा करूंगा। उस समय वनों के अतिरिक्त आय के अन्य साधन नहीं थे अतः वन से कैसे विकास का कार्य किया जाये इस संबंध में ठाकुर रामप्रसाद पोटाई अन्य लोगों से विचार विमर्श किया करते थे। उस समय वनों के विकास हेतु अनेक स्थानों पर वृक्षारोपण किया गया। वर्तमान समय में वनों से वन विभाग को जो लाभ मिल रहा है वह ठाकुर रामप्रसाद पोटाई के प्रयासों का ही परिणाम है। वे किसानों एवं मजदूरों के सदैव हितैषी रहे, उनके प्रयासों के कारण ही किसानों के खेत में लगे सागौन के पेड़ों को काटने से पूर्व मूल्यांकन किया जाता था। किसानों का पैसा भुगतान करने के बाद शासन के द्वारा ठेकेदार को वृक्ष काटने का आदेश दिया जाता था। वृक्षों का उचित मूल्य किसानों को मिले इसके लिए रामप्रसाद पोटाई ने प्रयास भी किया, जिसमें उन्हें सफलता मिली। मालिक मकबूजा में किसानों को उचित दाम मिले इसके लिए उन्होंने आंदोलन करके गरीब मजदूरों में हित कार्य किये। सम्बलपुर (भानुप्रतापपुर) उनके आन्दोलन का मुख्य केन्द्र हुआ करता था।⁶ रियासती विलय पश्चात 1948 में कांग्रेस तथा बस्तर को मिलाकर बस्तर जिला बना। बस्तर जिले के भानुप्रतापपुर विधानसभा (कांग्रेस) के वे प्रथम विधायक थे।⁷

jkei | kn i k/kbz ,oe-efgyk mRFku ds dk; | भारतीय समाज में महिलाओं की जो स्थिति थी इसे पोटाई जी अच्छी तरह से जानते थे। समाज और परिवार में महिलाओं के महत्व को भी वे जानते थे। महिलाएं जब तक जागरूक व शिक्षित

नहीं होगी, परिवार व समाज का विकास नहीं होगा, ऐसी पोटाई जी की धारणा थी। वे इस तर्क से बिलकुल सहमत नहीं थे कि समाज में महिलाओं का स्थान पुरुष से निम्न स्तर का होता है। पोटाई जी महिलाओं को पुरुष के बराबर का दर्जा देते थे। महिलाओं के बीच शिक्षा के विस्तार को वे आवश्यक मानते थे। वे हमेशा लोगों को अपनी लड़कियों को भी पाठशाला भेजने के लिए प्रोत्साहित करते रहते थे। उन्होंने अपने प्रयास से अपने निवास ग्राम कन्हारपुरी के ग्राम पंचायत भवन में सिलाई बुनाई के लिए एक प्रशिक्षण केन्द्र की स्थापना करवाई थी। महिलाओं के स्वास्थ्य सेवाओं के लिए कन्हारपुरी में ही एक स्वास्थ्य केन्द्र का उद्घाटन राजा भानुप्रतापदेव द्वारा 60 के दशक में करवाया गया था। इस केन्द्र में प्रसूति घर भी स्थापित की गई थी। महिलाएं शिक्षा से वंचित न रहें इसके लिए उन्होंने अनेक प्रयास किये। उस समय संचालित रात्रि शालाओं में अनपढ़ महिलाओं को शिक्षा प्राप्त करने हेतु पोटाई जी ने प्रेरित किया।⁸

[knh ds ipkj ea i k/kbz th dk ;ksnku %गांधीवादी विचारधारा से प्रभावित होकर पोटाई जी खादी के वस्त्र का ही प्रयोग करते थे। कांग्रेस में शामिल होने के बाद तो वे अंग्रेजी संस्कृति के पहनावों का पूर्णतः त्याग कर खादी के ही वस्त्र हमेशा पहनने लगे थे। वे एक पूर्ण कांग्रेसी के रूप में केवल खादी के वस्त्रों का उपयोग करते थे वरन्-गांव-गांव में लोगों को खादी के वस्त्र धारण करने लिए प्रोत्साहित भी करते थे।⁹ 1942-1946 के मध्य उन्होंने कांग्रेस, नरहरपुर तथा भानुप्रतापपुर में नवयुवकों के साथ गांधीवादी राष्ट्रीय वाचनालय तथा खादी प्रचारक क्लब की स्थापना करके राष्ट्रवादी गतिविधियों का संचालन किया था। उन्होंने अपने निवास ग्राम कन्हारपुरी में एक खादी केन्द्र भी खुलवाया था। यहां पर लोग चरखे से सूत कातते थे। लोगों को इसके लिए पूर्व में ही प्रशिक्षित किया जाता था। प्रशिक्षण के लिए लोगों को राजनांदगांव भेजा जाता था। राजनांदगांव में प्रशिक्षण पूर्ण करके, कन्हारपुरी आकर लोग इस केन्द्र के कार्यक्रम को संचालित करते थे।¹⁰

fu"dk% रामप्रसाद पोटाई एक त्यागी पुरुष थे। सीधा और सरल जीवन यापन करने वाले पोटाई जी बहुमुखी प्रतिभा के धनी थे वे उच्च विचारों वाले ऐसे विद्वान राजनीतिक थे, जिनमें सबको साथ लेकर चलने की एक अद्भूत क्षमता थी। वे अत्यंत संवेदनशील व्यक्ति थे। उनकी बातें मर्मस्पर्शी हुआ करती थीं, वे दूसरों के दुख को अपना मानते थे। कांग्रेस रियासत में जनजागृति लाने वाले और आदिवासियों के संगठनकर्ता के रूप में उन्हें हमेशा याद किया जावेगा। उनका निधन अक्टूबर 1962 ई. हो गया। उन्होंने आजीवन गाँधीवादी मूल्यों के विस्तार में युगयुगीन योगदान दिया।¹¹

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Hkkjrh; Lora-rk l æke ea >kj [k.M dh
tutkfr; ka dk fcfV'k gplær ds
f[kykQ ; ksxnku

*MkW ek/kg h dækj h

Abstract

भारत की जनसंख्या का एक बड़ा हिस्सा आदिवासियों का है। झारखण्ड की जनजातियों में धार्मिक विश्वास और आस्था का आधार है- "प्रकृति"। भारतीय स्वतंत्रता संग्राम में झारखण्ड की जनजातियों का अप्रतिम योगदान रहा है। 1857 के प्रथम संग्राम के करीब 26 साल पहले ही झारखण्ड की जनजातियों ने अंग्रेजी शासन के खिलाफ विद्रोह किया था। झारखण्ड की सांस्कृतिक पहचान का राजनीतिक अर्थ भी पहली बार 1831 के कोल विद्रोह से उजागर हुआ था। झारखण्ड का आदिवासी जनजीवन संस्कृति की जिस अवधारणा से बंधा है, वह सामाजिक, राजनीतिक और धार्मिक प्रणालियों के रूप में विकसित है। 1895 में बिरसा आंदोलन शुरू हुआ तो ब्रिटिश हुकूमत को मालूम हो गया कि झारखण्ड में संस्कृति, धर्म और राजनीति के सूत्र एक-दूसरे से जुड़े हुए हैं और उन सूत्रों से आदिवासी समाज में सामूहिक स्वशासन की लोकतांत्रिक प्रणालियाँ सदियों पहले विकसित हो चुकी हैं। 18वीं सदी के अंत तक इस क्षेत्र में राजस्व वसूली और कानून व्यवस्था लागू करने में अंग्रेजों को लगातार चुनौती देता रहा। 19वीं शताब्दी के पूर्वार्ध में ही 1831 में प्रथम आदिवासी आंदोलन 'कोल विद्रोह' के रूप में फूट पड़ा। ब्रिटिश हुकूमत को भी इस क्षेत्र पर कब्जा करने के लिए नाकों चने चबाने पड़े थे। अंग्रेजों के आगमन के साथ झारखण्ड क्षेत्र में सत्ता और शासन के साथ शोषण का नया क्रूरतम रूप प्रकट होने लगा। 1793 में अंग्रेजों ने परमानेंट सेटलमेंट

Note- Research paper Received in December 2014 and Reviewed in March 2015.

*I gk; d i kQd j] bfrgkl foHkx] ckcdkjs LVhy fl Vh dkklyst] ckcdkjs

का कानून लागू किया। इसके साथ ही ब्रिटिश शासन के शोषण-दमन का चक्र तेजी से चलने लगा और उसके खिलाफ आदिवासी संघर्ष का नया इतिहास बनने लगा।

frydk eka:h dk fonkg आदिविद्रोही तिलका मांझी ने 1783 में अंग्रेजी शासन के खिलाफ भीषण विद्रोह कर यह दिखा दिया कि शांत आदिवासी के अंदर आजादी के लिए मर मिटने का कैसा हौसला होता है 1771 से 1784 तक उन्होंने ब्रिटिश सत्ता के विरुद्ध लड़ाई लड़ी और उन्हें नाको चने चबाये। वह एक ऐसे योद्धा थे जिन्होंने सर्वप्रथम अंग्रेजों के विरुद्ध विद्रोह का बिगुल फूँका। उन्होंने 1772 में जमीन व फसल पर परम्परागत अधिकार के लिए संघर्ष छेड़ा। उनके नेतृत्व में संघर्ष का संदेश गाँव-गाँव में सखुआ का पत्ता घुमाकर किया जाता था। तिलका के तीरों से अंग्रेज सेना का नायक अगस्टीन क्लीवलैंड घायल हुआ। 1785 में तिलका मांझी को भागलपुर में फाँसी दी गयी। वह स्थान आज भागलपुर में तिलका मांझरी चौक के नाम से जाना जाता है।¹

dky fonkg कोल विद्रोह के नायक सिंदराय और बिंदराय मानकी थे। 1816-17 में छोटानागपुर के राजा की दण्ड-शक्ति पूरी तरह से छीन ली गयी। निरंतर जारी विद्रोहों की वजह से मजिस्ट्रेट और कलेक्टर के अधीन यहाँ प्रत्यक्ष शासन की स्थापना हुई। यह विद्रोह 11 दिसम्बर, 1831 को फूट पड़ा। कोल विद्रोह को दबाने के लिए अंग्रेजों को बड़े पैमाने पर सैनिक कार्रवाई करनी पड़ी। भीषण संघर्ष हुआ। अंग्रेज सेना को बहुत नुकसान उठाना पड़ा। 19 मार्च 1832 को कैप्टन विल्किंसन के नेतृत्व में सेना की टुकड़ियों ने इस विद्रोह को दबा दिया। कोल विद्रोह दबा और तब से छोटानागपुर क्षेत्र में अंग्रेजों का आधिपत्य हुआ।²

l rky fonkg

लार्ड कार्नवालिस द्वारा लादी गयी 'स्थायी जमींदारी प्रथा' के खिलाफ हुए उस संघर्ष को संताल विद्रोह कहा जाता है। संताल विद्रोह का मुख्य कारण था-पछाहीं महाजनों और साहूकारों के शोषण और अत्याचारों के खिलाफ संतालों का आर्थिक असंतोष। ये महाजन और साहूकार दामिमन-ई-कोह में अपने व्यापार के लिए बहुत बड़ी संख्या में बस गये थे। 13 जून से 17 अगस्त, 1855 तक चंद दिनों में ही उन्होंने अपने कुशल नेतृत्व और पराक्रम से जनता में मुक्ति का ऐसा जज्बा पैदा किया कि अंग्रेजों को संतालों के खिलाफ फौजी कानून की घोषणा करनी पड़ी थी। विद्रोह की भीषण आग बुझाने के लिए लागू सैनिक कानून को 3 जनवरी 1956 में वापस लिया गया।³

l jnkj fonkg

जमींदारों को संरक्षण और धर्मांतरण के खिलाफ 1881 में अंग्रेजों को सरदार विद्रोह के रूप में बड़ी चुनौती मिली। परम्परागत स्थानीय स्वशासन की प्रणाली के तहत चुने जाने

वाले सरदारों ने मुण्डा-उरौवों का एक राजा और राज्य स्थापित करने की घोषणा के साथ विद्रोह का बिगुल फूँका। स्वाधीन राज्य के समर्थन में विद्रोह की आग फैली। आदिवासियों ने जमींदारों को कर देना बंद कर दिया। ब्रिटिश हुकूमत ने सैनिक कार्रवाई के जरिये सरदार विद्रोह को दबाया।

1855 dk egku gny

30 जून 1855 को संताल परगना में अंग्रेजी शासन के खिलाफ विद्रोह शुरू हुआ।⁴ सिद्ध ने अंग्रेजों के खिलाफ हूल (क्रांति) की घोषणा की। उसे 'संताल हूल' या संताल विद्रोह कहा जाता है। उसमें हजारों संतालों ने अपने प्राणों की आहूति दी। उसे झारखण्ड की प्रथम आदिवासी जनक्रांति माना जाता है। अंग्रेज सरकार ने जमीन पर मालगुजारी वसूली।⁵ कानून लादा था और दिनोदिन उसकी रकम बढ़ायी जाने लगी। मालगुजारी वसूल करने वाले तहसीलदार मालगुजारी के साथ-साथ संतालों से अवैध तरीके से अतिरिक्त धन वसूल करते थे। तहसीलदारों की लूट ने संतालों के आक्रोश की आग में घी का काम किया। अंग्रेजों की न्याय व्यवस्था विद्रोह का दूसरा सबसे बड़ा कारण थी।⁶

fcj l k vknsy fcj l k dk myxyku

अंग्रेजी शासन के पूर्व ही झारखण्ड क्षेत्र में सामंती व्यवस्था जड़ जमाने लगी थी। उसके कारण आदिवासियों की परम्परागत भूमि व्यवस्था और उससे सम्बद्ध प्रशासन की स्वायत्त प्रणालियाँ टूटने-फूटने लगीं। 1850 से पूरे आदिवासी क्षेत्र में ईसाई धर्म का प्रचार भी जोरों से शुरू हुआ। मुण्डा आदिवासियों में से कई लोगों ने अपने अस्तित्व और अधिकारों की सुरक्षा की उम्मीद से ईसाई धर्म स्वीकार किया। बिरसा धार्मिक आधारों पर एकजुट बिसाइतों का संगठन जुझारू सेना की तरह मैदान में उतर गया। बकाये की माफी के लिए बिरसा ने गाँव-गाँव से रैयतों को एकजुट कर चाईबासा ले जाया गया। अंग्रेज हुकूमत ने बिरसा की मांग को टुकरा दिया। बिरसा ने भी ऐलान कर दिया-सरकार खत्म हो गयी। अब जंगल-जमीन पर आदिवासियों का राज होगा। बिरसा के नेतृत्व में बिरसाइतों के संगठन के तेवर देख शासन पहले से ही सावधान हो चुका था। 24 अगस्त 1895 को पुलिस अधीक्षक मेयर्स के नेतृत्व में पुलिस दल बिरसा के घर को घेरा और अंधेरे में उन्हें गिरफ्तार किया।⁷ उन्हें रॉची जेल ले जाया गया। बिरसा पर यह आरोप लगाया गया कि वह चलकद में लोगों को ब्रिटिश हुकूमत के खिलाफ विद्रोह करने के लिए उकसा रहे थे। वह राजद्रोही हैं।⁸ उन सब पर शासन के खिलाफ विद्रोह करने और लोगों को भड़काने के आरोप में भारतीय दण्ड संहिता की धारा 505 के तहत मुकदमा चला। बिरसा को दो साल के सश्रम कारावास और 50 रू० जुर्माना की सजा दी गयी। अनुमानतः 30 नवम्बर 1987 को बिरसा जेल से छूट।⁹ 1897 में झारखण्ड में भीषण अकाल पड़ा। उस वक्त चेचक की महामारी भी फैली। वह अकाल तथा महामारी से पीड़ित लोगों की सेवा में लग गये। 1897 के अकाल और महामारी से लोग अभी उबर भी नहीं पाये थे कि 1899 में रबी

की फसल मारी गयी।¹⁰ उसी दौर में बिरसा ने आंदोलन की पुरानी रणनीति बदलने की घोषणा की और विद्रोह की आग जंगल की आग की तरह फैल गयी। उसमें अंग्रेज शासक, ईसाई मिशनरी और जमींदारी के खिलाफ एक साथ संघर्ष करने की रणनीति बनी। बिरसा ने हथियारबंद संघर्ष की अनुमति दे दी। हुकूमत ने विद्रोह को कुचलने के लिए नंगा नाच किया। बिरसा और अन्य 482 आंदोलनकारियों को गिरफ्तार किया गया। सब पर मुकदमे की कार्रवाई हुई। उनके खिलाफ करीब 15 तरह के आरोप दर्ज किये गये थे। लेकिन मुकदमे की सुनवाई के शुरूआती दौर में ही 20 मई 1900 को जेल में बिरसा ने भोजन करने में अनिच्छा जाहिर की।¹¹ 1 जून 1900 को जेल अस्पताल के चिकित्सक की ओर से डिप्टी कमिश्नर को सूचना दी गयी कि बिरसा को हैजा हो गया है और उनके जीवित रहने की संभावना नहीं है। 9 जून 1900 की सुबह अचानक सूचना दी गयी कि बिरसा नहीं रहे। अचानक तबियत बेहद बिगड़ी और उनकी मृत्यु हो गयी।¹²

ou l R; kxg 1920 से ही झारखण्ड क्षेत्र में आजादी के आंदोलन में संघर्ष और रचना के नये-नये आयाम विकसित होने लगे। यहाँ तक कि कई इलाकों में कांग्रेस के नेतृत्व में 'वन सत्याग्रह' भी चलाये गये। आदिवासी समाज को जंगल पर पुनः वैसा अधिकार प्राप्त हो, जैसा कि अंग्रेजों के आने के पहले था, यही उन सत्याग्रहों का मुख्य उद्देश्य था। 1930 में ये सत्याग्रह खरवार आंदोलन के नाम से चर्चित हुए। 1928-29 में छोटानागपुर उन्नति समाज का गठन हुआ तो झारखण्ड क्षेत्र में आजादी के वास्तविक अर्थ को उद्घाटित करने वाले राजनीतिक चिंतन की नयी प्रक्रिया शुरू हुई। छोटानागपुर उन्नति समाज कही आगे चलकर आदिवासी महासभा बना और देश आजाद होते ही झारखण्ड क्षेत्र में झारखण्ड पार्टी का उदय हुआ, जहाँ से झारखण्ड का इतिहास की नयी यात्रा शुरू हुई।¹³

fu"d"kl %&

बहरहाल, ब्रिटिश हुकूमत के खिलाफ 1771 से लेकर 1947 तक जो विद्रोह और आंदोलन हुए, उनके दो सिरे थे। एक सिरा जंगल-जमीन जैसे जीवन यापन के मुद्दों की वजह से स्थानीय और प्रजाति विशेष के नेतृत्व से जुड़ा था और दूसरा सिरा सामाजिक-सांस्कृतिक मुद्दों की वजह से आजादी के सार्वदेशिक आंदोलन का अनिवार्य हिस्सा बना। इसीलिए किसी भी आंदोलन में विशेष प्रजाति का बाहुल्य होने के बावजूद अन्य तमाम समुदायों ने उसमें भाग लिया और स्थानीय नेतृत्व होते हुए भी हर आंदोलन ने अपनी सार्वदेशिक छवि पेश करने की कोशिश की। झारखण्ड क्षेत्र में ब्रिटिश हुकूमत के खिलाफ 150 साल में हुए विभिन्न आंदोलनों एवं विद्रोहों की एक-दूसरे से जुड़ी कड़ियों को देखे-समझे बिना भारत के स्वतंत्रता संग्राम के इतिहास की व्याख्या संभव नहीं है। इस तरह एक क्रांतिकारी जीवन का अंत हो गया। 20वीं सदी के प्रथम वर्ष में बिरसा की मृत्यु के बाद आंदोलन लगभग समाप्त हो गया लेकिन ब्रिटिश हुकूमत को यह एहसास हो गया कि झारखण्ड क्षेत्र में सांस्कृतिक स्तर पर आदिवासी चेतना का जो पुनर्जागरण हुआ है, वह आर्थिक अथवा सामाजिक कारक की छोटी सी चिनगारी को राजनीतिक विद्रोह या

आंदोलन की भीषण आग में बदल सकता है। काश्तकारी संशोधन अधिनियम¹⁴ के जरिये पहली बार मुण्डा खुंटकट्टी व्यवस्था को कानूनी मान्यता दी गयी। भूमि अधिकार के अभिलेख तैयार कर बंदोबस्त की वैधानिक प्रक्रिया चलाने और भू-स्वामित्व के अंतरण की व्यवस्था को कानूनी रूप देने के लिए अंततः छोटानागपुर काश्तकारी अधिनियम बनाया गया। यह 'छोटानागपुर काश्तकारी अधिनियम, 1908' के नाम से जाना जाता है। यह बिरसा आंदोलन का तात्कालिक और महत्वपूर्ण परिणाम था। छोटानागपुर काश्तकारी अधिनियम, 1908 में उन तमाम पुराने कानूनों का समावेश किया गया, जो पिछले 25-30 सालों में भूमि असंतोष पर काबू पाने के लिए समय-समय पर लागू किये गये थे।

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प्रकृति में जैविक तथा अजैविक घटकों का आपस में घनिष्ठ सम्बन्ध है। इस सम्बन्ध को प्राचीन भारत में ऋषि-मुनियों ने भली-भांति समझ लिया था। इसलिए प्राकृतिक सन्तुलन बनाए रखने के लिए पर्यावरण के अनेक घटकों जैसे जल, नदियाँ, पेड़, सूर्य, भूमि आदि की पूजा करने अर्थात् धार्मिक परम्पराओं के माध्यम से इनके संरक्षण पर बल दिया, परिणामस्वरूप प्राकृतिक सन्तुलन बना रहे। यह शोध पत्र वैदिक कालीन सभ्यता में पर्यावरण के प्रति सजगता तथा संरक्षण की ओर इंगित करता है।

ed; 'kln: पर्यावरण, वनस्पति, वृक्षोपासना, धर्मसिद्धि।

पर्यावरण अर्थात् परितः आवरणम् अथवा हमारे चारों ओर स्थित वह घेरा या वातावरण जिसका हम प्रत्यक्ष या अप्रत्यक्ष रूप में उपभोग करते हैं। इसके अन्तर्गत प्रकृतिजन्य सभी तत्व आकाश, जल, अग्नि, ऋतु, पर्वत, नदियाँ, वृक्ष, वनस्पति, जीव-जन्तु, ग्रह, नक्षत्र, दिशाएँ एक तरह से अखिल ब्रह्माण्ड ही सम्मिलित हो जाता है। पर्यावरण चेतना से हमारा अभिप्राय प्रकृति के इन तत्वों के महत्व को समझना, इनका सही उपयोग करना, इनकी सुरक्षा व संवर्धन के प्रयास करना पर्यावरण के प्रति चेतना के भाव को प्रकट करता है इस तरह प्रकृति और पुरुष एक दूसरे के पूरक हैं। वेदों में मानव जीवन के विभिन्न पहलुओं की मीमांसा प्रस्तुत की गई है। वैदिक ही नहीं अवैदिक, बौद्ध, जैन शास्त्रों तथा साहित्यिक ग्रन्थों में भी पर्यावरण के प्रति अति कोमल भावों तथा संरक्षण की आवश्यकताओं को प्रतिपादित किया गया है। राजनीति का अमर ग्रन्थ कौटिल्यकृत अर्थशास्त्र, महाभारत, चरक-संहिता में भी प्राचीन भारतीय पर्यावरण चेतना के स्पष्ट निर्देशन प्राप्त होते हैं।

Note- Research Paper Received in October 2014 and Reviewed in February 2015.

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वैदिक साहित्य में पर्यावरण चिन्तन का प्रतीक है उसका प्रकृतिवादी चित्रण। प्राचीन युग में प्रकृति की पूजा का विधान था और वेदमंत्रों द्वारा देवताओं को प्राकृतिक शक्तियों के रूप में प्रस्तुत करते हुए व्याख्या की गई हैं। वेद उस प्राचीनतम धर्म का प्रतीक है जहाँ प्रकृति पूजा को ही धर्म माना जाता था। यजुर्वेद में वृक्षाणां पतये नमः कहकर वृक्षों की रक्षा करने वालों के लिए सत्कार प्रकट किया गया है। अथर्ववेद में अनेक सूक्त वनस्पतियों को समर्पित है और इन अरण्यों के बल पर ही यह संस्कृति पल्लवित और पुष्पित होती है। वृक्षों में देवत्व की भावना का विकसित रूप पदमपुराण में मिलता है। पदमपुराण के अनुसार कोलाहल नामक युद्ध में दानवों से पराजित देवताओं ने प्राणरक्षा के लिए वृक्षों की शरण ली थी। तभी से वृक्षों में देवताओं के निवास के कारण वृक्षों का संरक्षण तथा पूजन पुण्य माना गया है।¹ वृक्ष पर्यावरण सन्तुलन में महत्वपूर्ण भूमिका निभाते हैं। मत्स्यपुराण में वृक्षोपासना तथा वृक्षमहोत्सव पर विचार प्रकट किया गया है।² वृक्षों की पुष्पसृष्टि और फलसम्पत्ति के लिए गुग्गुलु की धूप श्रेष्ठ मानी जाती है। तांबे के बर्तनों में जल भरकर वस्त्र, गन्धलेप आदि वृक्षों के पुष्पों का संस्कार करना चाहिए।³ वृक्षों के स्वास्थ्य और संवृद्धि के लिए उसी प्रकार यज्ञ करने चाहिए जिस प्रकार लोकपालों और इन्द्र आदि देवों के निमित्त यज्ञ किये जाते हैं।⁴ वराहपुराण में बताया गया है कि वृक्षारोपण करना किसी अन्य दान से कम नहीं है अपितु यह भूमिदान और गोदान के समान है।⁵ पुराणाचार्यों ने पादपारोपण के महत्व को दुखनिवृत्ति और सुखसमृद्धि से जोड़ते हुए जनता को वृक्ष लगाने के लिए प्रेरित किया है कि जो व्यक्ति एक पीपल, एक नीम या एक बरगद, दो नीबू या पांच आम के वृक्ष लगाता है वह कभी भी कष्ट को प्राप्त नहीं करता।⁶ वृक्ष मानव समाज को अग्निहोत्र के इंधन देते हैं, पथिकों को छाया और विश्राम, पक्षियों को निवास तथा प्राणियों को औषधियाँ प्रदान करते हैं।⁷ इसी प्रकार वृक्ष भी अपने जीवनकाल में पंचमहायज्ञ सम्पादित करते हैं। स्कन्दपुराण में पलाश को सभी देवों का आश्रय और धर्मसिद्धि का प्रमुख साधन कहा है। घर में तुलसी पादप के आरोपण से समस्त दरिद्रता विनिष्ट हो जाती है।⁸ इस प्रकार पेड़-पौधों और वनस्पतियों का महत्व प्राचीनकाल से ही स्वीकार्य रहा है।

भारतीय संस्कृति को जीवन्त बनाए रखने में सबसे बड़ी भूमिका उसकी धार्मिक परम्पराओं की है और यही बात पर्यावरण चेतना के सन्दर्भ में भी लागू होती है। अथर्ववेद के एक सूक्त में जब ऋषि देवताओं की गणना करने लगते हैं तो उन देवताओं का उल्लेख भी आता है जो यज्ञ, राक्षस, सर्प जैसे भूमि देवता भी साथ हो। इस प्रकार सम्पूर्ण चराचर जगत आस्था का विषय हो जाता है, संरक्षणीय हो जाता है। इस पूजा विधान में शास्त्रकार ने अन्तर्वेदि और बहिर्वेदि दो प्रकार की धार्मिक क्रियाएं बताते हुए बहिर्वेदि पूजा को निर्धनों द्वारा सम्भव बताया है और सामान्यजन को पर्यावरण से जोड़ा है। इन समस्त प्राकृतिक देव देवताओं के प्रति जन चेतना बनाए रखने के लिए इनके मेले और उत्सव

आयोजित करने की प्रथा रही है। प्राचीनकाल में ऐसे मेलों को मह कहते थे। काशिकावृत्ति के उदाहरण में गंगामह का उल्लेख है। वस्तुतः उच्चवर्ग के जीवन में जो स्थान वैदिक यज्ञों का था, लोकजीवन में वही स्थान मह नामक उत्सवों का था।⁹ इस प्रकार भारतीय उत्सव परम्पराओं ने पर्यावरण चेतना जाग्रत रखने में जनजीवन की भागीदारी को बड़ी सहजता से सम्भव बनाया है।

प्रकृति एवं पृथ्वी के जीवधारियों के प्रति भारतीय दृष्टिकोण का संसार में कोई सानी नहीं है। पारम्परिक रूप में भारतीय चिन्तन जीव-जन्तुओं के प्रति चेतना का विषय रहा है तथा जीव-जगत को न केवल ईश्वर की सृष्टि मानकार अपितु समस्त जीवों को अपनी सन्तान की तरह मानकार सामान व्यवहार की सलाह देता है याज्ञवल्क्य स्मृति में उस व्यक्ति को 'घोर नरक' की चेतावनी दी गई है। जो पालतू तथा संरक्षित जानवरों को मारता है।¹⁰ मनुस्मृति के अनुसार मांस खाना एक पाप है, जो सो वर्ष तक अश्वमेध यज्ञ करके भी नहीं धोया जा सकता।¹¹ प्राचीनकाल में चतुश्पाद पशुओं का महत्व न केवल आर्थिक दृष्टि से था अपितु उनका धार्मिक तथा लाक्षणिक महत्व भी था। वैदिककाल में 'शुद्धिकरण' के लिए गाय के गोबर तथा घी के द्वारा धार्मिक संस्कार सम्पन्न किए जाते थे। अनेक धर्मों तथा उपनिषदों में (छान्दोग्य उपनिषद) में "अहिंसा परमो धर्म" कहकर इस सिद्धान्त को ओर भी महत्वपूर्ण स्थान दिया गया।¹²

अथर्ववेद का अध्ययन करने पर ऐसे अनेक स्थल मिलते हैं जहाँ जल, वायु, अग्नि, वनस्पति व सूर्य की महिमा का वर्णन किया गया है। वैदिक ऋषियों ने इनके कल्याण की जो मीमांसा प्रस्तुत की है तथा जो दर्शन प्रस्तुत किया उसे आयुर्वेद ने समझकर रोग-निवारण के लिए इनका उपयोग किया है। चिकित्सा के क्षेत्र में सूर्य, जल, मिट्टी व वायु की उपयोगिता असन्दिग्ध है। सूर्य से रोग नाश और कीटाणु नाश दोनों की प्रार्थना की गई है। प्रातःकाल और सायंकाल में सूर्य की कोमल किरणें तथा शीतल मन्द सुगन्ध वायु के सेवन से शारीरिक रोग नष्ट होकर मन को दृष्ट तथा शरीर को पुष्ट बनाते हैं। वनस्पति पृथ्वी से जल व लवण, सूर्य से रश्मि तथा वायु से कज्जल की प्राप्ति कर मनुष्य के शरीर में भिन्न-भिन्न प्रकार की शक्ति प्रदान करती है। चरक एक दार्शनिक तत्व का प्रकाशन करते हैं। वे कहते हैं कि वायु आदि में जो वैगुण उत्पन्न होता है, वह अधर्म के कारण होता है।

वैदिक ऋषियों ने प्रकृति के संरक्षणार्थ एवं मानव के कल्याणार्थ मानव को अग्निहोत्र करने का सन्देश दिया है। प्रत्येक कार्य तथा संस्कारों का प्रारम्भ यज्ञ से होता है। अथर्ववेद में बताया गया है कि यज्ञ करने वाले का घर मनोहर तथा धन धान्य से परिपूर्ण होता है।¹³ यज्ञ के द्वारा मानव के लिए सुखद भविष्य की कल्पना हमारे ऋषियों ने की थी। शतपथ ब्राह्मण में यज्ञ को श्रेष्ठतम कर्म कहा गया है। मनुस्मृति ने यज्ञीय पदार्थ के लाभों पर लिखा है— "अग्नि में जाली हुई हवि सूर्य की किरणों में पहुंचती है और सूर्य की किरणों से वृष्टि होती है और बरसात से अन्न तथा अन्न से प्रजा उत्पन्न होती है।"¹⁴

उपर्युक्त विवेचन से हम इस निष्कर्ष पर पहुंचते हैं कि पुरातन युग में प्रकृति का एक सन्तुलन बना हुआ था। हर वस्तु स्वच्छ व पवित्र मिलती थी। प्रकृति नियमितता के साथ सम्पूर्ण कार्य करती थी। प्राचीन भारत के ऋषियों की पर्यावरण की अवधारणा, वर्तमान वैज्ञानिकों की तरह विज्ञान के तथ्यों पर आधारित थी। उस समय पर्यावरण का प्रदूषण नहीं के बराबर था। अतः प्राचीन भारत में ऋषिगण पर्यावरण सन्तुलन के प्रति बहुत सजग थे तथा शुद्ध पर्यावरण के प्रति प्रयत्नशील थे।

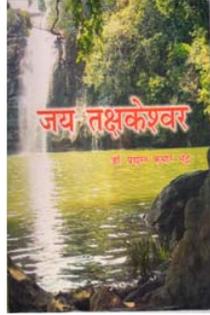
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म.प्र. के मालवांचल में (मंदसौर जिले में) भानपुरा तहसील मुख्यालय से 23 किमी. दूर अप्रतिम तीर्थ स्थल तक्षकेश्वर हैं। यह विशिष्ट स्थल प्राकृतिक सौन्दर्य कला, इतिहास, संस्कृति व पुरातत्व की अनेक विशेषताओं को अपने क्रोड़ में समेटे मालवा, हाड़ौती, मेवाड़ के लाखों श्रद्धालुओं के लिए कंठहार हैं। यह तीर्थ प्राग्युगीन मानव की क्रीड़ा स्थली रहा हैं। द्वापर काल व पौराणिक युगीन साक्ष्यों से सम्पन्न हैं। इस स्थल का पुरेतिहासिक वैभव, प्राकृतिक सौन्दर्य यहाँ स्थित राष्ट्र कूट व परमार युगीन कलात्मक प्रतिमाएँ, लोक आस्था का उपाम आवेग, उफनती ताखली से बना प्रपात अनिर्वचनीय आनंद की सृष्टि करते हैं।

यहाँ परदिव्य संतो की उपस्थिति इस ऐतिहासिक स्थल को लोक आस्था का समेरु बना देती हैं। नगराज तक्षक की मालवांचल की एक मात्र मानवाकृति अलौकिक सुन्दर जीवंत प्रतिमा, देव वैद्य, विष्णु के अवतार धनवंतरी की गुप्त कालीन प्रतिमा, दिव्य वनौषधि यौ, धनवंतरी धाम नागमणियों के प्रकाश से दमकती गुफाएँ, संशोधकों व श्रद्धालुओं को समान रूप से रोमांचित करती हैं।

जन्मेजय के सर्प सत्र से जुड़े आख्यान, धनवंतरी की मोक्ष स्थली के रूप में विशेष पहचान रखने वाले इस तीर्थ के बारे में अंचल में लोक आस्था से जुड़ी अनेक किवदंतिया व लोकगाथाएँ प्रचलित हैं इनमें से इतिहास के मणिमुक्ता चुनने का अवसर शोधकों को प्राप्त हो जाता हैं। जैव विविधता से सम्पन्न, प्रकृति की गोद में बसे इस महान ऐतिहासिक

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तीर्थ स्थल का महत्व एवं विशेषताओं का उल्लेख प्रथम बार, प्रकृति प्रेमी, इतिहास विद् डॉ. प्रद्युम्न भट्ट द्वारा विवेच्य जय तक्षकेश्वर कृति में प्रस्तुत किया गया हैं।

इस कृति में अध्यात्म, दर्शन, इतिहास, पुरातत्वकला, प्राकृतिक सौन्दर्य और जैव विविधता के मनोमुग्धकारी समन्वय का दर्शन एक साथ देख विस्मय भी होता हैं और प्रसन्नता भी।

प्रस्तुत ग्रंथ की भूमि का मालवांचल के लोक साहित्य मर्मज्ञ डॉ. पूरन सहगल ने लिखी हैं। जिसमें विशाल प्रपात से बने कुण्ड के पास स्थित 'तक्षक' और धनवंतरी के मंदिरों की कलात्मकता, ऐतिहासिकता व नाग तथा आर्य संस्कृतियों के समन्वय को रेखांकित किया गया हैं। सर्पटोटम वाद को भी स्थान दिया गया हैं। भागवद् महापुराण में शेष जहाँ धरणीधर हैं, वहीं वह महाविषधर तक्षक व अनंत रूप भी हैं। डॉ. सहगल ने कृति की सशक्त भूमिका को गुरुत्वमयी रखते हुए जय तक्षकेश्वर की ऐतिहासिकता को मौलिक माना हैं।

कृति के लेखकडॉ. प्रद्युम्नभट्ट ने इस महत्वपूर्ण ग्रंथ के आरम्भ में लिखा हैं "नागराज तक्षक देव की विषाग्नि का सौन्दर्य मयी रूप प्रकट होता हैं। जन्मेजय प्रतिशोध की अग्नि में नागकुलों का क्षय करते हैं। प्रकृति विषाक्त धूम्र से असंतुलित हो जाती हैं पारितंत्रिय संतुलन बिगड़ जाता हैं.....अमृत तत्व से भरी रसवंती वनस्पतियाँ, पल्लव, प्रसून, मंजरियां व्याकुल मानवता की सेवा में, धनवंतरी के सानिध्य में प्रस्फुटित होती हैं।" अर्थात् मृत्योर्मा अमृतम् गमय का सूक्त चरितार्थ होता हैं। कृति में तक्षकेश्वर स्थल की अवस्थिति बताते हुए प्राकृतिक सौन्दर्य को बहुत सुन्दर तरीके से अभिव्यक्त किया हैं। इतिहास के अध्येताओं द्वारा ऐसा मार्मिक चित्रण मन को परितोष देता हैं।

तक्षकेश्वर स्थल को लोकभाषा में ताखाजी के नाम से जाना जाता हैं ताखाजी के पुरातत्वीय महत्व को रेखांकित किया हैं। प्रपात के पास से शुरू हुई ताखली के दोनों किनारों पर चित्रित शैलाश्रयों की श्रृंखला हैं इस में प्राग मानव द्वारा बनाये हजारों वर्ष प्राचीन चित्र हैं। मध्याश्म युगीन चित्रों से लेकर इस ताखली नदी की घाटी में ईसा पूर्व 5वीं सदी के अंकन भी मौजूद हैं। स्वास्तिक प्रतीकों के साथ सर्पों और नागों का अंकन इस स्थल पर नागमयी संस्कृति की प्राचीनता को पुष्ट करते हैं।

देश विदेश के अध्येता इन शैल चित्रों का अध्ययन करने आये हैं जिनमें आस्ट्रेलिया के न्यूमेयर, आस्ट्रेलिया के रॉबर्ट बेडनारिक, फ्रांस के जीनक्लाट, नीदरलैंड के टियोक्ले, अरेबिया की मेडम बुखारी, रॉकआर्ट सोसायटी ऑफ इण्डिया के डॉ. गिरिराज कुमार व अधीक्षक पुराविद् डॉ. नारायण व्यास सम्मिलित हैं। इस कृति में बताया गया हैं कि अंचल में एन.वी.पी. अवशेष भी मिले हैं। पास के चिब्ड शैला श्रयों में बौद्ध प्रतीकों का अंकन भी हैं। ताखाजी की उपासक जातियों में तंबोली, कुमरावत, समाज के लोग बड़ी संख्या में पान की खेती करते हैं, निवासरत हैं जो नाना देवी को मानते हैं और नाना देवी नागदेवी ही हैं।

डॉ. भट्ट ने इस कृति में मानव विकास के बिन्दुओं को भी छूने का प्रयास किया है विभिन्न कल्पों में नागों व मानव की उत्पत्ति व विकास कैसे हुआ है यह भी बताने का प्रयास किया है । नाग संस्कृति के चिह्न व प्रतीक व परम्पराओं का प्रचलन अद्यतन इस क्षेत्र में विद्यमान हैं ।

भारत में नाग संस्कृति के अनुपालकों के अधिवासन स्थलों में विवेच्य तक्ष केश्वर तीर्थ शामिल हैं पुराणों में चर्चित वरुण और युधिष्ठिर की दिव्य सभाओं से प्राप्त संदर्भों का श्रेष्ठ उपयोग इस कृति में किया गया है । भगवद् गीता और हड़प्पा संस्कृति में नागों के महत्व को यहाँ प्रदर्शित किया है ।

इस कृतिका केन्द्रीय कथ्य नागराज तक्षक का कार्य एवं परीक्षित महाराज की परम गति को लोक में जिस प्रकार महत्व मिला है व देव वैद्य धनवंतरी द्वारा परीक्षित को दंश से बचाने के लिए किये जाने वाले प्रयास को रेखांकित किया है वह पठनीय है ।

कृति के अन्तिम अध्याय में तक्षकेश्वर तीर्थ की महिमा व शुचिता को अभुण्ण रखने के आग्रह के साथ यहाँ विद्यमान दिव्य वनौषधियों की उपस्थिति उनका संरक्षण एवं संरक्षण के लिए किये जाने वाले शासकीय व स्वयं सेवी स्तर पर होने वाले प्रयासों व उपायों को उल्लेखित कर अंचल में इतिहास, पुरातत्व, कला, संस्कृति व प्राकृतिक स्थल के महत्व को उद्घाटित कर, इस स्थल की पवित्रता व प्राकृतिक सौन्दर्य को अभुण्ण रखने का पुरजोर प्रयास किया गया है ।

डॉ. भट्ट ने इस कृति के सृजन में दुर्लभ आधार ग्रंथों, औषधि विज्ञानियों, आयुर्वेद के जानकारों और अंचल में रहने वाले घुमन्तों कबीलों तथा आदिवासियों से जो जानकारी प्राप्त की उसे स्थान देने से यह एक श्रेष्ठ मौलिक कृति सृजित हुई है, जो मन्दसौर जिले व खास कर मालवांचल के इतिहास, पुरातत्व, संस्कृति व कला के अद्येताओं के महत्वपूर्ण उपहार के रूप में प्रस्तुत है । प्रकाशान्तर से यह कृति तक्षकेश्वर के पर्यटन के लिये भी मार्ग दर्शन है ।

पुस्तक जगत गुरु शंकराचार्य भान पुरापीठ स्वामी दिव्या नन्द तीर्थ को समर्पित है, कव्हर व साज सज्जा भी ठीक है । लेकिन इस का मूल्य सामान्य पाठक को अधिक प्रतीत होगा ।

कृति में औपन्यासिक शैली के साथ काव्यात्मकता का संगम इसे प्रभावशाली बनाता है । यदि इस कृति में प्रत्यक्ष दर्शियों और पुराविदों के अनुभवों को भी शामिल किया जाता तो इसकी उपादेयता में और अधिक वृद्धि हो जाती ।

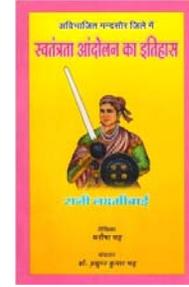
पुस्तक राही प्रकाशन दिल्ली द्वारा प्रकाशित हुई है ।

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अविभाजित मन्दसौर जिले में स्वतंत्रता आन्दोलन का इतिहास—मनीषा भट्ट—प्रतिभा प्रकाशन भानपुरा (मन्दसौर), मूल्य—120 पृ. 124

इस अध्ययन में इतिहास के सिद्धान्तों का पालन करते हुए भारतीय स्वतंत्रता प्राप्ति के लिए अविभाजित मन्दसौर जिले में 19वीं सदी के आरंभ से 20वीं सदी के मध्य तक प्रकाश में आये विभिन्न तथ्यों को प्रस्तुत कर अविभाजित मन्दसौर जिले के योगदान को रेखांकित किया गया है । अविभाजित मन्दसौर जिले में वर्तमान नीमच जिला शामिल रहा है ।

इतिहासकार लाल बहादुर का कथन कि 'परदेशी शासन की उपस्थिति परतंत्रता की पीड़ा को धनी भूत कर देती है और स्वतंत्रता की कामनाको उद्देलित, उत्प्रेरित और संकेन्द्रित करती है ' यह कथन अविभाजित मन्दसौर जिले के स्वतंत्रता संग्राम के इतिहास के अध्ययन के लिए चरितार्थ होता है ।

शाहजादा फिरोज के प्रयासों का जिक्र, अंग्रेजों का दमन चक्र, तिलकजी, महात्मा गांधी के आन्दोलनों का प्रभाव क्रांति वीरों के बलिदानों का महत्व, महायुद्धों के दौरान बदलते हालातों का प्रभाव, इस कृति में बहुत ही रोचक रूप में प्रस्तुत है ।

स्वतंत्रता आन्दोलन के इतिहास में लोक साहित्य के स्त्रोतों का भी उपयोग कर इसे ज्यादा प्रभावी व मौलिक बनाया गया है । अविभाजित मन्दसौर जिले में स्वतंत्रता आन्दोलन का इतिहास यहाँ के जन के उत्स का, भावी भारत के सपनों का व आकांक्षाओं के साथ उस जन के आँसुओं, पीड़ाओं, सहन की गई यातनाओं, संघर्षों व विपरीत परिस्थिति में भी ऊँचे मनोबल का इतिहास है । जिस पर आधुनिक भारत के निर्माण की संकल्पना साकार हुई है ।

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प्रजामण्डल के सदस्यों की क्रियाशीलता के प्रभाव का इसमें यथा स्थान उल्लेख हुआ है। मन्दसौर जिला, मेवाड़, मालवा व हाड़ौती के संदर्भ में केन्द्रीय स्थिति रखता है इसलिए इसका विशेष महत्व रहा है। प्रस्तुत कृति में 8 अध्याय हैं प्रथम अध्याय में मन्दसौर जिले के भौगोलिक व ऐतिहासिक परिचय को स्थान दिया है।

nl js v/; k; e& अविभाजित मन्दसौर जिले में 1857 के प्रथम स्वाधीनता संग्राम के समय की परिस्थितियों की विवेचना की है।

rhl js v/; k; e& मन्दसौर अंचल में 1857 के समर की प्रकृति, प्रमुख घटनाओं व स्वरूप पर प्रकाश डाला गया है।

pkfs v/; k; e& 1857 से 1905 तक के परिदृश्य की विवेचना है।

ikpoa v/; k; e& 1905 से 1920 तक यानि तिलक युग में स्वतंत्रता प्राप्ति के लिए मन्दसौर के लोगों के प्रयासों का विवरण है।

NBoa v/; k; e& गांधी युग के पूर्वार्द्ध में 1920-1930 तक किये जाने वाले प्रयासों को रेखांकित किया गया है।

l kroa v/; k; e& 1931 से 1947 तक की परिस्थितियों व यहाँ के स्वतंत्रता प्रेमियों द्वारा किये जाने वाले त्याग व साहसिक कार्यों की विवेचना है।

vkBoa v/; k; e& उपसंहार है जिसमें समग्र मूल्यांकन किया गया है।

यह कृति आकार में यद्यपि 124 पृष्ठों में सिमट रही है। लेकिन इस में गागर में सागर भरने का प्रयास किया गया है आधार स्त्रोतों को देखें तो ज्ञात होता है कि स्वतंत्रता आन्दोलन जैसे संवेदनशील मुद्दे के लिए आधार सामग्री के चयन में पूरी सतर्कता बरती गई है। सामग्री मौलिक होकर आंचलिक रूप से लोक से प्राप्त की गई जाकर यथा स्थान उसे संदर्भ के रूप में उपयोग किया है। पत्रिकाओं विशेषांकों व समाचार पत्रों, स्वतंत्रता आन्दोलन के प्रमाण तथा वृद्ध हो चुके स्वतंत्रता सैनानियों के सामुख्यों व उनसे व्यक्तिगत साक्षात्कारों को स्थान देकर इसे प्रभावी बनाया गया है।

अंतमें 150 से अधिक स्वतंत्रता सैनानियों के नामों की सूची का उल्लेख कर प्रामाणिकता को पुष्ट करने का प्रयास किया है। अविभाजित मन्दसौर जिले में स्वतंत्रता संग्राम का इतिहास एक महत्वपूर्ण कृति है इसकी तीव्र आवश्यकता थी। इतिहास के शोधार्थी इस से अवश्य ही लाभान्वित होंगे। नवीन शोध के लिए इस कृति से स्वतंत्रता आन्दोलन के छात्रों को पर्याप्त सहायता मिलेगी। आंचलिक इतिहास लेखन की दृष्टि से यह कृति एक उपलब्धि मानी जा सकती है। यह कृति मूलतः एक अधिनिबंध है जो जिज्ञासुओं की मांग के आधार पर पुस्तक रूप में शोधार्थियों के लिए प्रस्तुत है। ।

प्रकाशन से पूर्व इस की पाण्डुलिपि को वरिष्ठ इतिहासकारों को दिखाया जाने पर मिले सुझावों को स्थान देने की आवश्यकता बनी हुई है। भावी संस्करण में उन सुझावों को शामिल करने से यह कृति मार्ग दर्शक के रूप में स्थान प्राप्त कर सकेगी।

