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Representation of Saivism In Indian Culture And Archaeology

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Abstract

Saivism has been a dominant religion in India from ancient times. This has led to the popularization of this religion which in turn produced a huge Saiva literature whereby the stories of siva became popular. This attracted the attention of the architects and sculptors to a great extent and from this developed a Saiva tradition in Indian art. In fact by the sheer number of temples alone, one would easily be impressed by the array of beautiful Siva temples, sculptural panels of Siva and Lingas. The archaeological vestiges are preserved in various forms in India. They indicate wide spread of Saivism in this vast region during the ancient and medieval periods.

Saivism is perhaps the oldest known religion in India. Archaeologists have tried to trace its antiquity from the Indus civilization. Sir John Marshall has identified the human figure seated in 'kurmasana' pose surrounded by animals with Siva-Pasupati.¹The Vedic deity "rudra" represented the elements of irresistible force. Yaska and some other early Vedic commentators have identified Rudra with Agni, the destructive force.² In the Rig-Vedais mentioning "sisnadeva". Saivism through the ages forms an essential part of the cultural history of India while religion has been the continuing framework and urge of her daily life. Religious ecstasy and urge has been behind the efflorescence of the variegated art styles of central India. Tryambaka, used for Siva in the later texts, originally stood for Parmatma, the supreme deity. Goddess Ambika, who is later on recognized as the consort of Siva, is mentioned as the sister of Rudra.³ Depiction of lord Siva in art tradition is age old. We find his representation in Indian art both in anthropomorphic and

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symbolic form. In other words, Lord Shiva is represented in the Indian art tradition of any particular period, age or epoch both in human and Linga forms.



(Mukha-Linga, Nilkanteswar (Lalitpur), Siva-Linga (Eran), Mukha-Linga (Udaygiri), Siva-Linga (Bhojpur))

The Later conceptions, that Siva has three eyes, that he drank poison (which made him Nilagriva), that he wears tiger-skin and garlands of snakes, are not mentioned in the vedic literature. This was the basis of making the Kailas mountain the abode of a Siva. Similarly, *Vrisabha* came to be associated with Rudra Siva as his vahana. Worship of Siva represented in his phallic form being based on fertility cult or worship of Siva-icon with *Trisula* and bull as his animal attribute may have some conceptual association with agriculture which started since Neolithic revolution signifying scientific achievement of early man. One of the popular forms of Shiva-worship is the *linga-puja*. The flames of burning fire go up horizontally resembling *Sisna* or *linga*. This basic concept gave rise to the cult image resembling *Jyotirlinga*. The Aryans originally did not adhere to the linga-worship. They rather abhorred the idea, as can be inferred from their contemptuous attitude towards the *Sisnadevas*.⁴

The phallic cult is now well known to have been of wide prevalence in diverse religious traditions of the ancient world. In India it seems to have assumed particular significance and popularity of mainly in close association of Saivism. As it is believed by several scholars, it may have been a trait originally connected with the Dravidian and other aboriginal races of India. At any rate, we do not have much evidence of it in the early Vedic literature; at one time some authorities even thought that the Linga worship in saivism is not older than the Christian era. However, a large number of an iconic objects of various sizes and materials, mostly of stone, and as a rule carefully made and finished, was unearthed at the Harappan sites, that goes to afford important evidence showing the popularity emblems in the Proto-historic religion.⁵

It is with the Puranas that Shaivism spread rapidly, eventually throughout the subcontinent, through the singers and composers of the Puranic narratives. The Puranic literature has its origins in the later Gupta period (4th century) and develops during

the 8th to 11th centuries. Along with Smirti, Brahmin forms of worship.⁶

The convergence of various Shaiva and Vaishnava trends, as well as their growing popularity, may have been partly the outcome of dominant dynasties like the Guptas assimilating the resources and cultural elements of their conquered territories. The bulk of the material contained in the Puranas was established during the reign of the Guptas, with incremental additions taking place to the texts up to later medieval times.⁷ There are eighteen major Puranas, and these are traditionally classified into three groups of six each, with Shiva considered to be the central deity in the Shiva Purana, Linga Purana, Matsya Purana, Kurmapurana, Skanda Purana, and Agni Purana. However this traditional grouping is inexact, for while the Shiva Purana is strongly sectarian in its focus on Shiva, others are not so clearly sectarian and include material about other deities as well, particularly Vishnu.⁸

Saivism is one of the four most widely followed sects of Hinduism, which reveres the God Shiva as the Supreme Being. It is also known as *œaivapantha* ("pantha associated with Shiva") and Saivism Followers of Shaivism are called "Shaivas" (also "Saivas", "Shaivites" or "Saivarkal"). They believe that Shiva is All and in all, the creator, preserver, destroyer, revealer and concealed of all that is. Shaivism, like some of the other forms of Hinduism, spread to other parts of Southeast Asia, including Java, Bali, and parts of the Southeast Asian continent, including Cambodia. Shiva is sometimes depicted as the fierce God Bhairava. Saivists are more attracted to asceticism than adherents of other Hindu sects, and may be found wandering India with ashen faces performing self-purification rituals.⁹ They worship in the temple and practice yoga, striving to be one with Shiva within. It is very difficult to determine the early history of Shaivism. Shaivism is the oldest worship of Hinduism. Pashupata was the first Lord worshipped.¹⁰

Scholars have tried to interpret the term Om namah Shivah allegorically. In the syllable Om, a represents Brahma, U represents Vishnu and m stand for Rudra. The syllables stand for cause of creation, illusion and bliss. Here m is sower, a is seed and U is womb. All the above stand for the nada of Shiva. Again in the term Rudra rustand for cry, and dra to move. Further interpretation of it is found in Lingapurana where Siva has been regarded as Purusa and Siva for prakriti, Siva is meaning and Siva explains the meanings, while Siva is day Siva is night. The physical forms of Siva are earth, waters, fire, wind, sun and moon.¹¹ The Linga Purana refers that actual form of Siva was presented by means of Lingas of which God Siva was substratum. According to mythology, the Linga proved his superiority in the controversy between Vishnu and Brahma. Explaining the omnipotence of Siva Linga the Linga Purana records that it had thousands of clusters of flames and was comparable to hundreds of consuming fires and was stable.¹²

The Development of the iconography of Siva found expression even in the art of Indian coinage in the beginning of Christian Era. On the bullion coin of Gondapharnes, Siva has been depicted with his left, clasping a leg slightly advanced, head bent a little towards his left, clasping a long trident in his right hand and palm

branch to his left hand resting on his hip. This portrayal beautifully reminds of the typical influence of Greek iconography. Similarly on the copper coins of Indian rulers of second century A.D., he has been figured with trident-battle axe, tiger skin (Vaghavar) hanging on his hips, head adorned with *jata-mukuta* and legend *bhagavatachatrasvaramahatmanah* has also been given. Another example of Indian iconography is found on other coin of the same period describing him as *Vatuka-Bhairava*. In the period of iconographic development he has been portrayed with various appellations known in Sanskrit texts. On the gold coins of *WemaKadphises*, Siva has been shown standing with trident, palm branch and Vaghambara. In course of an excavation at *sirkap*, in 1915, he appears with trident and club with a legend *Sivarakshitain* in Brami and Kharosthi. On the coins of *Maues*, Siva has been represented with elephant goad.¹³



Sadasivaimage in Indian Art(Nilkanteswar Lalitpur and Bhopal Museum)

The iconography text *Rupamandana* writes about the *mukhalingamurti* of Siva. According to it one face of Siva should be in front and others on the back and sides. In the four faced sculptures of Siva, the Western face should be painted in white northern face should be red, southern in black in terrific mood and eastern face should be well kindled with fire like colour. In the five faced *mukhalinga* sculpture of Siva his faces stand for five aspects of Siva *Sadyojata, Vamadevi, Aghora, Tatpurasana* and *Isana* which is beyond the comprehension of even the Yogis. Earliest *mukhalinga* cannot be taken beyond the Gupta period. The *dvimukhalinga* in Mathura museum ascribed to late Kusana period by *coomaraswamyis* in bold relief. His natural hands are shown in *abhaya* and *Katyavalambita mudra*- the other two hands are raised and placed on his *Jata*. In the monolithic shrines of Ellora, there are very interesting panels showing *Siva* with *Parvati* seated on his left side. *Siva* has been depicted caressing her with one hand, and then respective *vahanas*, bull and lion are carved on the pedestal. The feet of both are resting on their respective *vahanas*.¹⁴

With the development of iconography of Siva, India witnessed an advancement of knowledge during the ancient period of Indian history. This fact is well known in Indian tradition through the ages. In sculptures Siva has been depicted as dancing that is why he is called *Nataraja* in Indian Iconography.¹⁵



Siva in Indian Art (Harihar, Kalayan Sundar. Uma-maheswar, Bhopal Museum)

Thus it is evident that Indian art has surpassed in sculpturing the images of Siva from the ancient period of Indian History. The Siva Agamas described many varieties of Siva as *dakshinamurti, nrityamurti* which personifies the god as Master of Arts such as dancing, playing on musical instruments, expounding the *sastras* and practicing Yoga. Siva *Nataraja* represents different forms of dance, *nadanta, tandava, lalitalalatilaka, Katisama, talasamsphotasata*. The *karanas* of these dances are described in the *Natyasastra* of *Bharata*. In the *sastras*, he has been described as the teacher of *Yoga, Veda, Mridanga, Jnana, Surgery* and *Vyakarana*. In Indian art, he has been shown as pervading aspects of life to represent *purusa* and *prakriti* in the form of *ardhanarisvara*. He is shown in compassionate and terrible mood on the form of *Harihara*. The *Sadasivamurti* of Siva represent the grant of boon of life to the devotee. Thus, the most primitive sense of a higher unseen controlling power was illustrated in the term of Saivism. It is well evident by the ancient findings that *Pasupat* sect opted Saiva tradition was the most primitive one. Certainly the phallic conception behind God's symbolic form developed considerably later. Originally, he was the single, highest divine authority as *Mahadeva*. As a composite of male, female and animal, he is materialistic and as yogi un-materialistic. A sculpture from *Kalugumalai* and *Bahgarhna* (Amarkantak) shows Siva playing with *dundubhi*, *Veena* or *mrdanga* and is known as *Dundubhi* and *Veenadakshinamurti*. In this sculpture Siva is shown as *Kapardi*.



Siva Image (MridangBadak Siva, Yogi Siva, Ardhyanariswar, Bhopal Museum, Veenadarisiva, Amarkantak)

Siva is conceived as the first preeminent physician in the *Satarudriya text*. A physician in the ancient world perhaps carries the snake as his symbol; Mercury has a hand entwined by snake. Siva as a physician control snakes and uses poison as internal medicine meant for intake. It is signified in his epithet, *Nilagriva* that poison discoloured his throat but cannot do any harm to life because Siva can control its bad effect. Siva appellation, Soma in the *Satarudriya text* also signifies Siva as a scientist. It is true that many popular religion Centers of Hinduism such as Banaras, Ujjain, Amarnath, Amarkantak and some most frequented temples of India such as jyotrilingas and the temples of Tanjore and Bhojpur associated with lord Siva only, many ancient temples of India are also Saiva Temple only.

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2

Some Exquisite Mithuna Figures Preserved In The Archaeological Museum, Nagarjunakonda

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Abstract

From ancient times the Mithuna motif was adapted by the Indian artists as a fitting member of almost all the decorative masterpieces of Indian art. The word Mithuna actually signify a couple or a pair who may or may not be involved in an erotic relationship. The word actually indicates a human couple unless specifically stated as a Naga Mithuna, Hamsa Mithuna and so on. Two passages in the Samarangana Sutradhara (ch 31-126, 134) clearly point to the monkey couples and elephants.¹ Considered to be an elementary erotic motif it may be stated that to enjoy the pleasures of love woman formed a sexual and auto-erotic relationship with man. Woman, who is considered to be prakriti, the nature, the blissful female energy activated the creative process, stirred the male principle, the purusha, the man to form a pair with him. This pair is known as Mithuna.² Like several other important art centres of India, Nagarjunakonda (16031'N 79°15'E ancient Vijayapuri Andhra Pradesh) also had several representations of the Mithuna.³ In this paper an attempt has been made to locate the Mithuna motifs in the art of Nagarjunakonda, analyse it and assess its stylistic and socio-religious significance.

Several reliefs of the Nagarjunakonda art illustrate the *Mithuna* motif in a variety of postures and gestures. Usually the *Mithuna* motif in Nagarjunakonda is placed on an *ayaka* platform inside the panel to separate several episodes of an

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event.⁴ The couple is usually depicted in close conversations, confrontations, loving words and displays, teasing each other in love.

On the eastern wing of the key gallery of Nagarjunakonda Archaeological Museum is the *Kumaranandin* panel depicting the main episodes of Buddha's life alternating with the *Mithuna* figure.⁵ This panel is found at the site 106 of Nagarjunakonda. It is dated in the 24th regnal year of Ehuvala Chamtamula, when a member of a merchant community, *Kumaranadi*, donated the frieze to the monastery at site 106. In its elegant style of execution as well as in the portrayal of human moods the relief ranks as one of the best specimens of Nagarjunakonda art. The slab depicts five *Mithunas* expressing *nayaka- nayika bhava*.

The posture of the first couple of the extreme left shows a female holding a mirror trying to give a stylish look to her hair. She is bejewelled with ornaments and presented attractively. Her lover is standing near her moving the fan calmly.

In the next *Mithuna* depiction both the figures touch each other's shoulder and waist. It gives the impression that they are enjoying the company of each other. Viewing from the left the third *Mithuna* couple is highly ornamented. The relief portrays the male lover touching the palms of his beloved intensely. Interestingly the concurrent toes and hips of both companions are touching each other. The facial expression of the couple indicates that they are enjoying the glorious moments of close association. The headdress, earring and other ornaments points to the couple's prosperous background.

In the next *Mithuna* depiction the male is carved appeasing his offended lover. The sullen woman is carved turning her body away from her lover. The lady has placed her chin over her forefinger in anguish and her other hand is turned above her belly. The male counterpart is carved making every effort to appease her lover. He has placed one hand restlessly on his waist and is trying to argue over his clarification by raising his other hand.

The fifth *Mithuna* depictions on the extreme right illustrate a woman standing near her lover in a seductive way. She is ornamented with an impressive coiffure. The panel depicting conversion of *Nanda*, the cousin of Buddha is considered as one of the first specimen of Nagarjunakonda art.⁶ Observing from right to left the scenes illustrate the meeting of *Nanda* and his wife *Sundari* with Buddha, tonsure ceremony for *Nanda*'s ordination, Buddha flying to heaven with *Nanda* and the final conversion. These panels are alternated with lively portrayals of *Mithuna* couples. Like many other cornice beams from Nagarjunakonda, the present one also ends in a charming figure of a tree nymph.

This panel illustrates three attractive *Mithunas*. In the first specimen the female is standing possibly with a mirror and the male is giving her company. In the second representation the *Mithuna* is carved playing with a house parrot. The female in cross-legged position has rested the bird on her left palm. The male partner is watching his partner's action lovingly.

In the third *Mithuna* sculpture one can observe the mischievous prank of a beautiful woman trying to snatch the drapery of her male counterpart. The male is

carved struggling half heartedly to stop her by putting one hand on her shoulder from behind.

An *ayaka* panel from *stupa* 3 of Nagarjunakonda preserved in the Archaeological Museum, Nagarjunakonda illustrate several scenes from the life of Buddha. Each scene is separated by a *Mithuna* figure.⁷ Viewing from the right to left, the first *Mithuna* representation showcases a *Naga* couple. Here the male *Naga* king with five hoods has rested one leg on a coil and one hand on the hood of the serpent. His right hand is folded while his wife is carved questioning him and forgetting about the mirror in her hand.

In the second *Mithuna* motif on the panel the lady is carved elegantly dressed with heavy armlets and anklets looking at her in the mirror. She has rested her right hand graciously on her waist and touched it with the other holding the mirror. The male lover is standing near her resting one leg on the pedestal and helping her to dress. The male is carved in such a way that it seems that he is involved in offering some ornaments to his beloved. In the third illustration a female is presented folding her hands over her head in a manner of paying respect possibly to Buddha. The male figure is resting one hand on his waist and raising the other upwards.

In the next *Mithuna* motif the lady is presented possessively seeking assistance from her counterpart. The female is holding the drapery of the male and male is arranging the headdress of the female by holding her chin gently.

In another panel in the Nagarjunakonda Archaeological Museum narrating the life stories of Buddha several *Mithuna* figures can be found. In this panel the bracket figures can be identified as a *Mithuna* figure where the couple is seen standing under a dense tree enjoying their close association.⁸ The male figure has grabbed the edge of his drapery by one hand and raised the other in a manner of giving explanation.

In the same panel another *Mithuna* motif can be seen. Here the lady is carved squeezing her hair gently to get it dried in the company of her lover.⁹ The twist of her body shows expertise of the artists in handling feminine beauty. The male is sculpted grabbing her waist enchanted by the extreme beauty of his beloved. A *hamsa* placed before the feet of the female in watching the *Mithuna*.

The other two couples on the panel are not clearly identifiable as both of them are badly damaged. On the extreme left one can see a couple involved in *Madhupana* or *Surapana*.¹⁰

The beautiful depictions of *Mithuna* in the art of Nagarjunakonda undoubtedly call for appreciation. Now the question arises why the *Mithuna* motif was represented as an icono-plastic embellishment to the religious monuments of Nagarjunakonda? Was it used simply as a decorative element or was there other factor external to the sphere of inner logic of art? In order to resolve the first question it is required to look into the contemporary socio-economic and cultural scenario. In this respect it may be said that the coastal Andhra became the hub of Buddhist activities.¹¹ Hence Buddhist art and culture got tremendous impetus in that region. Monks from different places visited Amaravati and Nagarjunakonda

and thus the region became culturally connected with different parts of India and South-East Asia. Being situated near coastal port the region enjoyed the benefits of rich Indo-Roman trade. Infact many Buddhists of the region belonged to the commercial classes. Since this merchantile social group had preference for transient pleasures, exuberant expression of joy and passion and courtly elegance, besides religious values, the art reflected sensuality along with religious themes. Thus scenes in the life of Buddha prior to Enlightenment, specially his life in *samsara*, the *antahpur* scene, the luxuries of court etc gained prominence in the Andhra art. In the case of *Mithuna* depiction the increasing cultivation of secular *sringara* and sensualization present in the social climate prompted its making. The donors coming from royal and noble families, monks and nuns and the merchantile groups nurtured the taste for sensuous decoration and thus *Mithunas* were frequently chiseled in the art of Nagarjunakonda.

Erotic depiction was permitted in religious art because it was considered auspicious (*mangala*). *Mithuna* was no exception to this general pattern. Here it may be recollected that the motif signified the union of *purusha* and *prakriti*, the driving force behind creativity. It had the attributes of fertility and fruitfulness. Hence it stood for prosperity and continuity of life. This magico-religious element reasserted itself in the ritualistic themes in the art.

The treatment of the *Mithuna* figure in the art of Nagarjunakonda is undoubtedly artistic and poetic. Instead by simple portrayals of couples we come across *Mithuna* motifs in various postures showing *nayaka nayika bhava*. The figures reveal an increasing sense of modeling and an advance in the artist's conception of human figure. Moreover the sensuous *Mithuna* figures at Nagarjunakonda are presented with an aesthetic taste and sophistication. This surely evokes admiration for the creators of the Nagarjunakonda art.

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3

Zoomorphism In Arms

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Abstract

Human being has always kept himself engaged in one chore or the other. He hates to sit idle. His curiosity has always kept him employed and his curiosity combined with his skills has transformed him from being a mere hunter-gatherer to being one of the most advanced species created on earth. The earliest humans kept themselves busy in finding their prey to feed themselves and their family. With the things he invented, such as, the weapons for hunting, fire, the cart and the wheel, irrigation, agriculture, pottery, cultivation of the land, the domestication of animals etc. This 'beautifying everything' instinct in him has contributed a lot for art which begins with the primitive man's cave paintings and continues till date and will prosper furthermore.

Keywords: *Beautification; Zoomorphism; Arms.*

Objective: The objective of my paper is to trace back a brief history of the development of weapons of attack as well as defense, the changes which came about with time, assimilations of foreign influences and consequently culminating as pieces of art while referring to the zoomorphic forms that have been either used for simply beautifying the objects or their association with the magico-religious beliefs.

Body: Weapons have been an integral part of man's life since time immemorial. From the time when the human being was only a hunter-gatherer, man has come a long way from the thought of protecting himself and his family from animals and enemies. There was a time when man just hunted for animals, killed them, savored them and began the next day with the same routine. Furthermore,

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with the greed for more, man began to organize himself in groups to attack on the belongings of others. For this purpose, he now needed something which could shield him in case of counter-attack. So, along with the weapons and arms which could be used to attack he now began creating means for defense too. With the passage of time these mediums of attack and counter-attack started to transform into masterpieces of art. Just as he decorated his surroundings to beautify them, he also started prettifying weapons which always accompanied him. The weapons and arms were now meant to serve two purposes; primarily they were manufactured to be used in wars and battlefields and secondarily they were fashioned for the sake of visual delight along with the utilitarian purpose it served.¹ The warfare had now turned spectacular even though the efficiency in performance remained the fundamental requisite.

The earliest weapons were in the form of wooden sticks or spears, the effectiveness of which was increased later by hardening the tips by holding them over flames, one of the earliest technologies in weapon development. Later on they began to attach flint stones to the tip of the sticks after polishing and adding grooves to it.² Further these stones began to be attached at the apex of the arrows and spears and later came to be used as axes which were more of a tool rather than a weapon. With the advent of copper in around 4000 B.C., swords and dagger blades began to be casted but copper as a reliable metal for wars was not as strong. Then, in about 3000 B.C. Bronze was invented by creating an alloy of copper and tin or lead which proved to be a more useful and durable metal than copper. By around 1500 B.C. iron was found which changed the scene of warfare.³ The development of these weapons from being mere sticks to bows and arrows, from clubs to catapults, from javelins to bows and arrows, from knives to swords and daggers can be seen from the very beginning of the civilizations in the form of cave paintings, reliefs, sculptures, mural paintings, miniature paintings and so on. In India which is a country of multiple religions and diverse cultures one can see weapons and arms been shown in all forms of visual arts. These deities have been shown with multiple arms holding weapons in each one of them which is an "Indianized way" to depict the power of the deity. For example, the *Mahishasuramardini* panel from the Mahishasuramardini cave at *Mahabalipuram* (fig. 1), the goddess is shown with multiple arms and each of her arms holding an attribute. Similarly, in the *Vishnuanantsyana* panel from the Dasavatara temple from Deogarh, all the attributes of God Vishnu have been shown in a personified form, the mace, the sword, the chakra and the bow respectively. Lord Shiva has been shown with his attribute, the Trident or the *Trishula* numerous times in Indian Art. For instance, the statue of *Vimadevika* from Mathura shows the king in a standing form holding a mace in his right hand. It emphasizes on his muscularity and masculine power. Likewise a Greek warrior from the railing of the *Bharut Stupa* shows a foreigner holding his sword and standing in an erect position. In addition to the development of arms and armor that can be traced through various forms of art, one can also see the changes and assimilations that begin to come and

be a part of the particular civilization with invasions and various other foreign influences.



Fig.1. Mahisasuramardini panel from the *Mahisasura Cave, Mahabalipuram, Pallava Dynasty, mid-seventh century.*

The power of weapons has been felt by human being ever since it was first made. In the primal society, anything that a man thought was powerful than him, he began to associate it with the supernatural or the divine power. For this reason, they had an imaginative deity for every natural phenomenon on which he had no control. His fears made him believe in that supernatural and when he realized that the supernatural power could not be overcome, he started worshipping it as God. Even the animals which were more powerful than him and inflicted a sense of fear in him were viewed as deities' worth of worship. The primitive man believed that specific animals had supernatural powers can be testified with the fact that he wore animal skin on his body because he thought that the power of the particular animal would transfer into his body due to its divine affiliation and this would further invoke a sense of fear on the enemy.⁴ Hence the crests with horsetails, helmets with horns, the masks with terrifying faces followed on the same lines of belief which infused aggressive force in them. Lingering with this belief for a long time made them worship their arms and armor and gave it a religious and devotional character. There are also similar depictions in paintings also. Goddess Kali, who has been shown with multiple arms and each of her arms holding a weapon, is slaying Shiva, several times in Indian paintings. The paintings of many Rajput Kings have been shown holding well decorated swords and Mughal and Pahari kings mounted on horsebacks holding their swords covered with decorative sheaths. In addition to all these themes there are many battle scenes depicted in Indian painting which throw considerable light into the kinds of arms and weapons being used during that particular period.

Zoomorphism is a term which can be used in various contexts: It can be defined as shaping something in an animal form; creating deities in animal forms or creating creative patterns using animal imagery.⁵ Here, I am concerned with the

third aspect of zoomorphism, i.e., using animal imagery to create beautiful decorative visuals. Zoomorphic forms have been a part of Indian art for a long time. The reliefs from the caves of *Elephanta*, *Ellora*, and Sun Temple from *Konark*, *Laxman* and *Kandariya Mahadev Temple* from Khajuraho display a wide range of Zoomorphic forms for the sake of visual pleasure. Many winged animals have been depicted ranging from bulls, rhinoceros, horse, lions etc.. Along with these, there are also zoomorphic elements that can be seen in the inlay work such as *PietraDura* and mosaic work done in the world famous architectural marvel Taj Mahal and other mausoleums and pieces of architecture built by the Mughals where these zoomorphic forms other than just being a decorative element becomes a part of the architecture as a whole.

Auxiliary to the sculptures, reliefs, and paintings these animal forms have been used to embellish arms and armor. The most exquisite form of such adornments can be seen in the dagger hilts of the Mughals. These dagger hilts have been made of precious and semi-precious stone in the first place, such as Jades, popularly known as *yashm* in Persian and then inlaid with precious metals and gems such as gold, rubies, diamonds and emeralds etc..⁶The primary reason for Jades being used for such purpose was that it was considered as a "Victory stone" and secondarily jades if worn in the form of a pendent or worn around the arm could cure digestive ailments. The jades were found from *Yarkand*, *Khotan* and *Kashkem* valley in Central Asia. The earliest surviving jades trace their lineage to Timur's grandson, Ulugh Beg son of Shah Rukh. The jade carving continued in the time of Shah Ismail (1501-24), the founder of *Safavid* dynasty. It was also during his period that the inlaying of the incised decoration with gold was innovated. The gold inlay work continued under the Ottomans and they went one step ahead in gold inlay work where the final inlay was flushed with the jade surface.⁷The craftsmen from the *Timurid* and the *Safavid* dynasty further migrated to the Mughal courts. It was during the reign of Akbar that for the first time such jade weapons and utensils could be seen.⁸Various animal forms have been chiseled out of jade, for example, the horse head, the *Nilgai* (fig. 2.), the lion head and so on. However there have been differences in the tastes of rulers. For instance, the emperor Akbar (1556-1605) got stylistic lion head in dark green jade chiseled as the dagger heads, whereas Jahangir (1605-1627) his son and successor favored light green jade over the dark ones and Shah Jahan (1628-1658) preferred white jade over the other two. Shah Jahan also liked to get the dagger hilts inlaid further with gold, diamonds and rubies (fig. 3).⁹

Fig. 2. Nephrite Dagger hilt in the form of a blue bull (*Nilgai*), Mughal Period (1526-1858), ca. 1640.

This tradition was further taken down by the Sikhs, although ardent enemies with the Mughals, during the reign of Maharaja Ranjit Singh many weapons were made on the same lines as the Maharaja was a keen collector of the artifacts of the *Mughals*. Susan Stronge, a noted Art Historian notes that "On 18 March 1837 Fane was invited to see Ranjit Singh's entire collection of treasures". Fane says "The swords many of them of great value, their blades alone being on some instances

valued at 1000 pounds and the gold and jewels upon their hilts and scabbards at five times the sum. Many of them had been squeezed out of Shah *Shuja*, the ex-king of *Caboul*."¹⁰



Fig. . Dagger hilt of Shah Jahan, 1675-1700, white Nephrite jade.

To conclude with, I can say that the animal forms have been used as motifs since the very beginning of art, be it in the cave paintings where they have been depicted in the hunting scenes or on the pillar base of various rock cut and free-standing architecture and in the relief and sculptures. Animal representations have come a long way until it came to be used as a decorative form and various examples from art history showcase these animal forms underlying its importance.

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4

Peace And Evolution of The Idea of A 'Just War'

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Abstract

The article seeks to trace the evolution of the ideas behind the justification of war by the state. Since nature and violence are synonymous with each other and one of the reasons of civilization is to reduce such violence, it may seem ironical that violence has increased with human progress. However, states are but individual actors in an anarchist order just as a man would be in nature. For the first time in history an international society is evolving and offering a chance to reduce the inter-state violence which has plagued the world for so long. For that chance to succeed, it is nevertheless necessary to understand the philosophy behind the justification of war and its implications.

Key words: Peace, Idea, Just War

Conflict is older than human civilization, probably older than humanity itself as sentient creatures fight for resources and mates. As the state evolved, the question of establishing a code and standards of behavior, which would define inter-state relations arose. Codes were defined, yet international peace eludes human beings to this date. The question of legality of war is central to the issue of peace.

The origins of the idea of a 'Just War' can be traced back to antiquity where '*Jus Naturale*' literally meaning natural law - was considered to govern human nature and behavior. The idea of '*Jus Gentium*' or law of nations is directly derived from *Jus Naturale* and formed the basis of the Ancient Roman legal system. *Jus Gentium* was not codified but was instead a customary law based on the understanding of natural law held in common by all.

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The International relations theory of Realism is an extension of the idea of system of anarchy. The theory of realism is a 'spectrum of ideas'¹ that revolve around the four central propositions of Political Groupism, Egoism, International anarchy and Power politics. The theory of realism is relatively new but can find its roots in Thucydides' work, Peloponnesian Wars which is an account of a conflict between the Greek City states contains the famous Melian dialogue which beautifully debates the moral dilemma of a larger power subjugating a smaller power and the extent to which force can be used to justify action.²The Melian Dialogue is an account of a dialogue between the Athenians, a major power among the Greek city states and the Melians, who were a minor power before the outbreak of hostilities between the two during the course of the Peloponnesian War.

The Greek philosophy is rooted in the Hellenistic Stoicism School.³The Greek idea of justice dates to the age of Aristotle and his logic of justice was expressed in arithmetic terms in his famous work Nichomachean Ethics. The idea of justice as equality was symbolized by the numbers 4 and 9, which are the squares of an even and an odd number, respectively as shown by the following excerpt from Nichomachean Ethics:

"Now the judge restores equality; it is as though there were a line divided into unequal parts, and he took away that by which the greater segment exceeds the half, and added it to the smaller segment. And when the whole has been equally divided, then they say they have 'their own'-i.e. when they have got what is equal. The equal is intermediate between the greater and the lesser line according to arithmetical proportion. It is for this reason also that it is called just (*sikaion*), because it is a division into two equal parts (*sicha*), just as if one were to call it *sichaion*; and the judge (*sikastes*) is one who bisects (*sichastes*). For when something is subtracted from one of two equals and added to the other, the other is in excess by these two; since if what was taken from the one had not been added to the other, the latter would have been in excess by one only. It therefore exceeds the intermediate by one, and the intermediate exceeds by one that from which something was taken."⁴

This philosophy demonstrates the Greek idea of the relationship between justice, equality, the comparison of people's actions, the reciprocation of benefits, and the correlation between infraction and punishment.⁵The Greek philosophical conviction was that nature (*physis*) transcends human will⁶ and has an action of limiting the latter is the basis for certain universal norms (*nomos*) which are applicable to all people at any time by the common virtue of their humanity. The contrasting *physis* and *nomos* over time became complements of Hellenic customary law or (*hellenikanomina*) concerning prisoners of war which Thucydides describes in The Peloponnesian Wars.

Greek thought, like no other, recognizes a limit on free will imposed by nature, custom, reason, law, or religion. Sophocles' famous tragedy (442 B.C.), based on the myth of Antigone, is well known. In disobedience of Creon, the King of Thebes, Antigone fulfilled the religious mandate to bury her brother Polynikes,

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for whom the king had denied funeral rites. Ultimately, Greek philosophy provided a permanent substratum on which Roman law could be built; its principles continue to influence the most developed legal systems of our day.⁷

The first instance of natural law in Roman philosophy can be found in the famous Roman philosopher Marcus Tullius Cicero's *De Legibus* that nature is the origin of both justice and law, and therefore the latter is essentially Natural law. Cicero thus provides the first clear instance of Natural Law. The democratic idea of 'greatest good of the greatest number' is also has its roots in Cicero's philosophy as underlined in *De Legibus* because according to him natural law obliges us to contribute to the 'greater good of the larger society'.⁸

The first example of the case for a 'just war' in Christian philosophy is to be found in St. Augustine of Hippo. He states that to remain peaceful in the face of a grave wrong doing that could only be stopped by violence would be a sin; and though he urges Christians themselves to be pacifists, he also points out that it may sometimes be necessary to act violently in defense of others.⁹ He also reiterated that war should not be pre-emptive but defensive. Further evolution of this philosophy of a 'just war' took place in the 13th century during the time of St. Thomas Aquinas. St Aquinas laid down the conditions which could define a war as just. His monumental work, the *Summa Theologica* which he started nine years before his death was intended as a guide for moderate theologians of the Catholic Church and clearly lays down his views on natural law as well as 'just war'. The Christian philosophy of natural law from St Augustine to St Aquinas was heavily based on morality rather than on logic;¹⁰ this was a major difference between the classical theory of natural law with its roots in Stoicism and the Christian development of the same theory.

Thus the justifications which states have used since antiquity for war have evolved with the through the times. The ability to declare war has been an integral element of a state's sovereignty; however all the above philosophies have a common element – that they assume an anarchist world order. However, in a modern society of nations an international body exists to resolve inter-state affairs. Until some sovereign rights are surrendered and a new social contract between the international organization and the nation state drawn up, international peace shall remain a distant dream.

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Gurudwara Bari Sangat - A Great Congregational Worship Shrine of Central India

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Abstract

During the fifteenth century Sikhism, appearing in the India. It is youngest among other world religions. It's played a great revolutionary role in social, cultural and political levels with its new conceptions of man, society and state. Sikhism contained the seeds of a new civilization in Indian History.

Sikhism, a unique revealed religion organized with Guru Nanak (1469-1539). Who was succeeded by nine other prophet- Guru Gobind Singh (1666-1708A.D.) being the last and tenth prophet.

Guru Nanak had left for his Successors the legacy not only of a set of ideas but also of a concrete institutions consisting of three distinct but inter-related activities; a place for worship (Dharmsal), congregational worship (Sangat) and community meal (Langar). This institution was maintained by his entire Successor not only at the places of their residence but, in due course, also at other places.

One congregational worship institute situated in Burhanpur Town in Khandwa district Madhya Pradesh. This place is counted as an important pilgrimage of Khalsa Sect. The first and the last Guru, Guru Nanak Dev. Ji. Guru Gobind Singh Ji Maharaj of Khalsa sect had visited the place. There are two historical Sikh Shrines in the town. Gurudwara Sangat Rajghat Patshahi Pahili (I), situated on the bank of the Tapti, perpetuates the memory of the Sangat established in the wake of Guru Nanak's visit in the early sixteenth Century.

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In later times, with the coming into prominence of Bari Sangat. Where Guru Gobind Singh stayed in route to Nanded (1708 A.D.), the Rajghat site was neglected and became almost extinct. The site came to be designated as Gurudwara Bari Sangat. It has a copy of the Adi Granth with an inscription which is believed to be the signature of Guru Gobind Singh. The Gurudwara Bari Sangat is approx. four hundred years old and counted with the Anandpur (Punjab), Patna (Bihar) and Nanded (Maharashtra) pilgrimage of Sikhs.

I

All through the centuries the Punjab has played a very significant role in the history of our country. The most important was the birth of the Sikh movement in the latter half of the fifteenth century. One the foundation laid down by Guru Nanak and his eight Successors, Guru Gobind Singh, the last of the line, raised the revolutionary organization of the Khalsa. This Khalsa, as is well known now, valiantly faced all the terrible ordeals into which the hostility of the Mughal Government of the Punjab and the Afghan invaders from the North-West had thrown them, and ultimately came out successful and set up their independent rule which is commonly termed the rule of the twelve Sikh *Misals*.¹ In this paper, I can re discuss the importance of Sangat and the Cultural significance of Bari Sangat Gurudwara in Medieval period. The place is counted as an important pilgrimage of Khalsa sect.

Importance of ten Gurus- The palace of the Lord God is so beautiful with in it, there are gems, rubies, Pearls, and flawless diamonds. A fortress of gold surrounds this source of Nectar. How can I climb up to the fortress without a ladder? By meditating on the Lord, through the Guru.

I am blessed and exalted. The Guru is the Ladder, the Guru is the Boat, and the Guru is the Raft to take me to the Lord's name. The Guru is the Boat to carry me across the world ocean; the Guru is the sacred Shrine of pilgrimage, the Guru is the Holy River. If it pleases him, I bathe in the pool of truth, and become radiant and pure."²

The word Guru" In Sanskrit means teacher, honoured person, religious person or Saint, Sikhism though has a very specific definition of the word Guru. It means the descent of divine Guidance to mankind provided through ten Enlightened masters. This honour of being called a Sikh Guru applies only to the ten Gurus who founded the religion starting with Guru Nanak in 1469 A.D. and ending with Guru Gobind Singh in 1708 A.D.; thereafter it refers to the Sikh Holy Scriptures the Guru Granth sahib. The divine spirit was passed from one Guru to the next as "*The light of a lamp which lights another does not abate. Similarly a spiritual leader and his disciple become equal, Nanak says the Truth.*"

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II

The etymology of the term Gurudwara is from the words 'Gur' (A reference to the Sikh Gurus) and 'Dwara' (Gateway in Gurumukhi) together meaning "The gateway through which the guru could be reached. "Therefore, all Sikh places of worship come to be known as 'Gurudwara'.

Sikhism was created by Guru Nanak, a religious leader and a social reformer during the fifteenth century in the Punjab region. The history of Sikhism is closely associated with the history of Punjab and the socio-Political situation in medieval India. The descent of the spirit in history is visualized in Sikhism in two forms- spiritual and temporal. Though the Guru person, God, qua spirit, descends is historical time. The historical Sovereignty of the Godhead is envisioned in the word (Bari) with the formal bestowal word by the Guru Gobind Singh, the Granth becomes Guru Granth enshrining the spiritual Sovereignty of the spirit. The temporal Sovereignty of the spirit is vested into the 'Khalsa' created by Guru Gobind Singh on the Baisakhi day of the year 1699 A.D. at Shri Anandpur Sahib through the Sacrament of Baptismal Amrit-"*The Khalsa is my determinate form, I am immanent in the Khalsa*" - Guru Gobind Singh.³

The first two Successors of Babur remained on good terms with the Successors of Guru Nanak but Jahangir, Shah Jahan and Aurangzeb gravely deviated from this position.⁴ Generally Sikhism has had amicable relations with other religions. However during the Mughal rule of India (1556-1707), the emerging religion had strained relation with the ruling Mughals. Prominent Sikh Guru was martyred by Mughals, for opposing some Mughals emperors' persecution of Sikhs and Hindus.⁵ Sikhism militarized to oppose Mughal hegemony.

Although there had some clashes between the Sikh Guru and the Mughals under Shah Jahan, there was no clash between the Sikhs and Aurangzeb till 1675 A.D.⁶ An atmosphere of heightened religious tensions had been brought about in large measure by Aurangzeb's emphasis on the 'Sharia' his destruction of newly built temples, and even of some temples of old standing at Mathura, Varanasi etc.; as punishment for local rebellions or complaints by the 'qazis' of opening their doors and teaching to Muslims also.⁷ In such a situation, any conflict with a distinguished religious leader was bound to have larger repercussions.⁸

In these situations Bhakti idiom grow up in the medieval age, this meant self-assimilation of the individual (Soul) into the undifferentiated oneness of the Absolute; the same proclivity indirectly strengthens the trend of submission and surrender to the state as the Absolute on the sociological level, which then only prescribes directive principles for the citizens to follow, without conceding them their fundamental rights.⁹ The Unitarian approach on the social level becomes into learnt of the distinctive group identities of various social units and seeks homogenization into a uniform mass of citizenry so as to facilitate political conformism.¹⁰ To realize this end both religious and secular ideologies have been employed in different times and at places.

Aurangzeb used the instrumentality of political Islam in forgoing out his 'Darul Islam' the result was the forcible removal of tilak and Janeo.¹¹ On the other hand, the Pluralistic approach accepts the individuality of man in his relationship with both God and State; correlatively, the corporate identity of a group, expressed in its symbols and Signs, its institutions and structures, is equally accepted in its relationship with the society- the group being treated as a Constituent unit of the society taken as an organic whole Guru Nanak exhorted a Musalman to be a good Muslim and Hindu to be a good Hindu, without discarding his identity or Substituting it for another identity.¹² Guru Gobind Singh gave Bhai Kanhehya the option to have or not to have baptismal 'Amrit'; the Bhai remained dear to the Guru even without the 'Amrit'. Guru Teg Bahadur defended at the cost of his life 'tilak' and Janeo deemed not only as symbols of individual religious freedom but also as signs of corporate identity of the Brahmins, thereby up holding the value in principle of religious pluralism.¹³

III

Guru Nanak had left for his Successors the legacy not only of a set of ideas but also of a concrete institutions consisting of three distinct but inter-related activities; a place for worship (Dharmsal), congregational worship (Sangat) and community meal (Langar). This institution was maintained by his entire Successor not only at the places of their residence but, in due course, also at other places.¹⁴

The early Sikhism, the place used for congregational prayers was called a Dharamshala. In the time of Guru Har Gobind (1595-1644) Dharmshallas had become to be called Gurudwaras. The change of nomenclature was significant. Guru Arjun had compiled in 1604 a book, Pothi or Granth of Holy hymns.¹⁵ Ending the line of living Gurus, Guru Gobind Singh, and the tenth Nanak had installed the sacred volume in 1708 as his Successor or to spread Sikhism.¹⁶

The holy book has since been the Guru for the Sikhs and it must reign over all Sikh places of worship, where religious ceremony focuses around it. The basic condition for a Sikh place to be so known is the installation in it of the Guru Granth Sahib. Every Sikh place by that taken in the house of the Guru, hence the name Gurudwara. In early period Gurudwara setting up a Visible Center of pilgrimage and recording in a visible scripture. The original Sikhs had joined the Panth from personal conviction little organization to hold them together.¹⁷ Now the Panth consisted to many who had born into it, and it was also extending its geographical bounds as Sikhs engaged in trade carried their faith to distant places.

Guru Nanak established the true Community of believers (Sat- Sangat). Sangat is a Sikh term with its Origin in the Sanskrit word 'Sangh' which means company, fellowship and association. In Sikh vocabulary, the word has a special connotation. It stands for the body of men and women who meet religiously, especially in the presence of the Guru Granth Sahib. The word Sangat has been in use since the time of Guru Nanak (1469-1539 A.D.). In his days and those of his Nine Successors Sangat referred

to the Sikh brotherhood established in or belonging to a particular locality.¹⁸

In Sikh faith, the highest merit is assigned to meeting of the followers in 'Sangat'. This is considered essential for the spiritual edification and progress of individuals. It is a means of religious and ethical training. Worship and prayer in Sangat count for more than isolated religious practice. The holy fellowship is morally elevating. Here the seeker learns to make himself useful to others by engaging in acts of 'Seva' or self-giving service, so highly prized in Sikhism. The Seva can take the form of looking after the assembly's shoes for all must enter the presence of the Guru Granth Sahib barefoot, preparing and serving food in 'Guru Ka Langar' and relieving the regular of a hot summer day by swinging over the heads of the devotees large hand-fans. It is in the company of pious man that true religious discipline ripens. That intent on spiritual advantage must seek it.¹⁹

These Sangat played an important role in the evolution of the Sikh Community. The social implications of the institutions were far-reaching. It united the Sikh in a particular locality or region into a brotherhood or fraternity. A member of the Sangat, every Sikh was known as Bhai, lit brother, signifying one of Holy living. The Sangat brought together men not only in spiritual pursuit but also in worldly affairs, forging Community of purpose as well as of action based on mutual equality and brotherhood. Though Sangats were spread over widely separated localities, they formed a single entity owing loyalty to the word of Guru Nanak. Sangats were thus the Sikh Community information.²⁰ Sangats were knit into organized system by Guru Amar das, who established 'manjis' or preaching districts, each comprising a number of Sangats. Guru Arjun appointed masands, Community leaders, to look after Sangats in different regions. Sangat was the precursor to the Khalsa manifested by Guru Gobind Singh as in 1699 A.D. That was the highest point in the evolution of the caste less Sikh, commonwealth originating in the institution of Sangat.²¹ Guru Nanak established the true Community of believers (Sat-Sangat). The members of this Sangat were invited by Guru Gobind Singh to taste the baptism of the double-edged sword. The Khalsa Sangat is synonymous with Sikh Sangat. The Gurmukh is found in the true Congregation, Where the praises of God are sung.²²

The doctrine of Guru Granth is a well-established doctrine in which the 'Adi Granth' is the Guru. There is no mention of the 'Dasam Granth' but the composition attributed to Guru Gobind Singh is as sacred as the Bani of the other Gurus. The doctrine of Guru Panth is well articulated by equating the Guru with the Khalsa, and the Khalsa with the Guru. The 'Sarbat Khalsa' and its resolutions are intimately linked with the doctrine of Guru Panth. The authority of the Sangat is emphasized by equating it with the Guru. The importance and the sanctity of 'the five are well recognizes. No personal Guru is recognized except the ten Gurus of the line of Succession from Guru Nanak to Guru Gobind Singh. The ideal Singh is equated with the Sant.²³

Places associated with the Gurus are sacred for the Khalsa. By far the most sacred place is the Harmandir with its pool of Nectar (Amritsar). The martyrs had

a special significance for the Khalsa. They put a seal on their faith. They promote the transfer of power from the Mughals (and Afghans) to the Khalsa; like the Sangat, and the five Sikhs, they became a source of boons and fulfillment of wishes. Therefore, the Gurudwara associated with the martyrs are next in importance to the Gurudwara associated with the Guru.²⁴ Guru Gobind Singh molded the Sikh religion into its present shape, with the formation of the Khalsa fraternity and completion of the Guru Granth Sahib as we find it today. His teaching is very scientific and most suitable for all times. Guru Gobind Singh infused the spirit of both sainthood and soldier in the minds and hearts of his followers to fight oppression in order to restore justice, peace, righteousness (Dharma) and to uplift the down-trodden people in this world.²⁵ In 1698, Guru Gobind Singh issued direction to Sikh Sangats or communities in different parts of India not to acknowledge masands, the local ministers against whom he had heard complaints. Sikhs he instructed, should come to Anandpur straight without any intermediary and bring their offerings personally. The Guru thus established direct relationship with his Sikhs and addressed them as his Khalsa Persian term used for crown-lands as distinguish had from feudal chiefs. The institution of the Khalsa was given concrete form on 30 March 1699. When Sikhs had gathered at Anandpur in large numbers for the annual festival of Baisakhi.²⁶

IV

an atmosphere of heightened religious tensions had been brought about in large measure by Aurangzeb's emphasis on the *sharia* his destruction of newly built temples, and even of some temple of old standing at Mathura, Varanasi etc., as punishment for local rebellions or complaints by the qazis of opening their doors and teachings to Muslims also. In such a situation any conflict with a distinguished religious leader was bound to have larger repercussions.²⁷

A major contribution in this sphere was made by Guru Gobind Singh. He showed considerable organizational ability and founded the military brotherhood or the Khalsa in 1699. The organization of the Khalsa further strengthened the hands of the Guru in this conflict.²⁸ However an open breach between the Guru and the hill Rajas took place only in 1704, when the combined force of a number of hill Rajas attacked the guru at Anandpur. The Rajas had again to retreat and they pressed the Mughal government to intervene against the Guru on their behalf.²⁹

After spending some time in the Lakkhi Jungle country Guru Gobind Singh arrived at Talvandi Sabo, now called, Dandama sahib on 20 Jan 1706 A.D. During his stay there of over nine months, a number of Sikhs rejoined him. He prepared a fresh recension of Sikh scripture, the Guru Granth Sahib, with the celebrated scholar, Bhai Mani Singh, as his amanuensis, from the number of scholars who had rallied round Guru Gobind Singh and from the literary activity initiated, the place came to be known as the Guru/s Kashi or seat of learning like Varanasi.

The epistle Zafarnama³⁰ sent by Guru Gobind Singh to for Emperor Aurangzeb. He forthwith invited him for a meeting. According to Ahkam-i-Alamgiri,

the emperor had a letter written to the deputy governor of Lahore, Munim Khan, to conciliate the Guru and make the required arrangement for his journey to the Deccan.³¹ Guru Gobind Singh had, however, already left for the south on 30 Oct. 1706 A.D.³² He was in the neighbourhood of Baghor³³, in Rajasthan, when the news arrived of the death of the Emperor at Ahmadnagar on 20 Feb. 1707 A.D.;³⁴ The Guru there upon decided to return to the Punjab via Shahajahanabad (Delhi).³⁵ That was the time when the sons of the deceased emperor were preparing to contest secession. Guru Gobind Singh dispatched for the help of the eldest claimant, the liberal prince Muazzam,³⁶ a taken, contingent of Sikhs which took part in the battle of Jajau (8 June 1707 A.D.), decisively won by the Prince who ascended the throne with the title of Bahadurshah.³⁷ The new Emperor invited Guru Gobind Singh from a meeting which took place at Agra on 23 July 1707 A.D.³⁸ Emperor Bahadur Shah had at this time to move against the Kachhaha Rajputs of Amber (Jaipur) and then to the Deccan where his youngest brother, Kam Baksh³⁹ had raised the standard of revolt. The Guru accompanied him and as says Tarikh-i-Bahadurshah, he addressed assemblies of people on the way preaching the word of Guru Nanak. The two camps crossed the river Tapti between 11 and 14 June 1708 and the Banganga on 14 Aug. arriving at Nandad, on the Godavari,⁴⁰ towards the end of August. While Bahadur Shah proceeded further south, Guru Gobind Singh decided to stay awhile at Nandad. Here he met a Bairagi (Banda Singh)⁴¹ recluse, Madho Das,⁴² whom he converted a Sikh administering to him Khande-di-Pahul, renaming him Gurbaksh Singh (popular name Banda Singh). Guru Gobind Singh gave Banda Singh five arrows from his own quiver and on escort, including five of his chosen Sikhs, and directed him to go to the Punjab and carry on the campaign against the tyranny of the provincial overlords.

V

Gurudwara Bari Sangat-Burhanpur-is counted as an important pilgrimage of Khalsa sect. About two furlong northwest of the walled city is much more flourishing and frequented. It makes the site where Guru Gobind Singh travelling to the south with Emperor Bahadur Shah stayed in May-June 1708 A.D.

(21°A'18N, 76°A'014'E) a medieval walled town on the banks of the river Tapti,⁴³ is in east Nimar (Khandwa) district of Madhya Pradesh. There are two historical Sikh shrines in the town. Gurudwara Sangat Rajghat Patshahi Pahili (I) situated on the bank of the Tapti, perpetuates the memory of the Sangat established in the wake of Guru Nanak's visit in the early sixteenth century.⁴⁴ The Guru is said to have stayed at Burhanpur with one Bhai Bhagwan Das, who became a Sikh and who lived up to the time of Guru Har Gobind (6th Guru). Bhai Gurudas, who, in his varan, XI, 30 mentions the name of Bhai Bhagwan Das, also testifies to the existence of the flourishing Sikh Sangat at Burhanpur. In later times with the coming into prominence of Bari Sangat, where Guru Gobind Singh stayed in route to Nandad, the Rajghat site was neglected and became almost extinct.⁴⁵

It was re-established by one Bhai Sadhu Singh in 1938 A.D. The present building, a modest single room was opened for pilgrims on kartik Purnima 2014 BK/ 7 November 1957 A.D. Gurudwara Bari Sangat, Guru Gobind Singh, while travelling to the Deccan in company with emperor Bahadur Shah (I), arrived at Burhanpur on 13 May 1708 A.D. and stayed there till the crossing of the Tapti between 11 and 14 June 1708 into the Deccan.⁴⁶ He completed outside the town, and local Sikhs attended on him daily and continued to assemble on the spot even after his departure.⁴⁷

The site became the venue of the Burhanpur Sangat or fellowship, and came to be designated Bari Sangat. After the Sack of Mathura by Ahmad Shah Durrani in 1757, Hathi Singh, son of Ajit Singh, adopted son of Mata Sundari, settled at Burhanpur. Hathi Singh died leaving no male heir, but the Sangat continued under the guidance of Nirmala and Vdasi priests. Some Sikh immigrants come to Burhanpur from the Punjab in the 1947 A.D. upheaval and they rebuilt the Shrine.⁴⁸

The present building complex consists of a divine hall, rooms for pilgrims, the Guru ka Langar and some farm houses.⁴⁹ This Gurudwara has sixteen acres of land attached to it. Guru Granth Sahib is seated on a canopied seat in the middle of a spacious high – ceilinged, rectangular hall, which has a gallery at mid – height on three sides. Above the hall, over the sanctum, are two floors of square rooms with a domed pavilion on top.⁵⁰ Two old Samadhi's or tombs, one of Hathi Singh and other of his spouses still at the back of the divan hall. A small room behind these Samadhi's, called Niwas-Esthan Patshahi tenth, is inscribed to Guru Gobind Singh, who is believed to have stayed there at the time of his visit to Burhanpur. In the Gurudwara is kept an old handwritten copy of the Guru Granth Sahib with an inscription which is believed to be Guru Gobind Singh's autograph. Each page is decorated with exquisitely wrought border in gold, red, green and blue colours and with floral designs.⁵¹ Sikh religious based on the belief in one god. The Sikh religion recognizes the equality of all human beings, and is marked by rejection of idolatry Ritualism, caste and asceticism.

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6

Martyrdom And Its Impact: The Case of Bhai Mani Singh

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Abstract

The present attempt has been made to place Bhai Mani Singh's martyrdom in historical perspective. It is recorded fact of history that during the eighteenth century, many a Sikhs selflessly forced to onslaughts of the Mughal state and scarified their lives for the sake of their religion. Bhai Mani Singh is one of them, who is a great martyr and scholar of Sikh history. Social and political milieu of Bhai Mani Singh's martyrdom as well as conflicting views of historians and scholars regarding the year of his martyrdom have been discussed.

Bhai Mani Singh is remembered by the Sikhs as one of their most prominent martyrs of the 18th century. As regards Bhai Mani Singh's identity, status, birth and birth place, such issues are a matter of deep research. Mani Singh is said to have been brought in the presence of Guru Teg Bahadur at Anandpur in his early years of childhood. He accompanied Guru Teg Bahadur to the seclusions of Paonta where Guru Gobind Singh spent some three years exclusively given to literary work.¹ He transcribed some compositions of Sikh Gurus and *shabads* for distribution. When Guru Gobind Singh inaugurated the *Khalsa*, Bhai Mani Singh was among those who took the vows. Soon thereafter he was sent by the Guru to Amritsar to take charge of the Harimandar Sahib which had been without a custodian since the death of Sodhi Harji in 1696, one of the descendents of the Prithi Chand the elder son of Guru Ram Das. At Talwandi Sabo also called Damdama Sahib, Mani Singh prepared the final recession of the Sikh scripture, *The Guru Granth Sahib*.²

Soon, after Guru Gobind Singh's departure for the South, Bhai Mani Singh

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resumed his duties at Amritsar. As dissensions broke out in the Sikh *Panth* after the capture and martyrdom of Banda Singh Bahadur, Bhai Mani Singh used his influence to bring about peace between the warring groups of the *Bandais* and the *Tat Khalsa*. Bhai Mani Singh was a great scholar and theologian. His achievement in the literary sphere is his compilation of the *Dasam Granth*, ascribed to Guru Gobind Singh. Two other works of Bhai Mani Singh in prose are *Gian Ratnavali*, an account in traditional style of the life of Guru Nanak, and *Bhagat Ratnavali*, better known as *Sikhan Di Bhagatmala*, which is an illustrative commentary, in anecdotal style, on Bhai Gurdas's *Var XI*. The author of *Gur Bilas Chhevi Patshahi* also claims that his work is based upon discourse given by Bhai Mani Singh.³

He occupies a special place in Sikh and Punjab history perhaps due to the unique historical circumstances of his martyrdom. But most crucial fact having bearing on the identity of Bhai Mani Singh Shahid is the year of his martyrdom.

Kavi Seva Singh in, *Shahid Bilas* gives the year as *Har Sudi Panchami, Samat 1791 BK, 1734 AD*.⁴ Koer Singh in *Gur Bilas Patshahi* Daswin, also of the same opinion about the martyrdom of Bhai Mani Singh:⁵ It is against the year 1737 A.D., given by Rattan Singh Bhangu as the year of Bhai Mani Singh's Martyrdom in his *Prachin Panth Prakash*, a much quoted source on post-Banda Singh Bahadur period in Sikh history.⁶

The historians of the later period choose either one of above or they have their own opinion about the year of martyrdom of Bhai Mani Singh. Historians and scholars such as Giani Thakur Singh (*Sri Gurdware Darshan*),⁷ Hari Ram Gupta (*History of the Sikhs*)⁸ Rattan Singh Jaggi (*Bhai Mani Singh: Jiwani Ate Rachna*),⁹ Trilochan Singh (*The Sikhs*),¹⁰ O.P. Ralhan (*The Encyclopedia of Sikhism-Vol. I*),¹¹ Harjinder Singh Dilgeer (*Sikh Reference Book*)¹² etc. has followed Kavi Seva Singh's *Shahid Bilas*. Harbans Singh in *Encyclopedia of Sikhism*¹³ has followed Rattan Singh Bhangu. Many a historians and writers like M.A. Macauliffe, J.S. Grewal, Teja Singh and Ganda Singh, Khushwant Singh, Santokh Singh Jagdev etc. mention the year of 1738 A.D. as the year of Bhai Mani Singh's martyrdom. Thus, there are different opinions about the year of martyrdom. To test the veracity of these contentions, let us use the tools of probability and plausibility.

The governor of Lahore, Khan Bahadur Zakariya Khan was very strict disciplinarian. He believed in the benevolent rule of government. His efforts to make the Sikhs peaceful citizens had failed. He could not allow disorder and confusion in the country under him.¹⁴ Early in the decade, however, he decided to adopt conciliatory measures, to kill the *Singhs* with 'sugar' instead of 'poison'. Amritsar became a converging centre for the scattered *Singhs*.¹⁵ Sensing a favorable climate and expecting the guarantee of the security of the pilgrims. Bhai Mani Singh and some prominent Sikhs sought the permission of the state to celebrate the Diwali festival (1790 BK/AD 1733) at Amritsar.¹⁶ The permission was negotiated through Subeg Singh and Surat Singh, both of Lahore. The celebrations were to go on for ten days and the Sikhs were to pay rupees 10,000 *by way of *jazia* to the

state exchequer.¹⁷ Bhai Mani Singh extended invitation to the Sikhs in general to visit Amritsar and attend the fair. Just then the government changed its mind and planned to trap the *Khalsa* on this gathering, Bhai Mani Singh got a secret dispatch from the Sikhs of Lahore about the evil intentions of the rulers. He therefore, thought it fit to postpone the fair.¹⁸

After some time Bhai Mani Singh again sought permission from the government to hold the Baisakhi** festival in the vicinity of the Temple in A.D. 1734. The permission was granted on the similar conditions. Bhai Mani Singh sent fresh invitations to the Sikh *sangatto* attend the festival and make it a great success.¹⁹ The Governor of Lahore, Zakariya Khan again changed his mind before the actual festival could take place. This was simply a ruse, because on the other hand, the Zakariya Khan sent a strong force under Diwan Lakhpat Rai to annihilate the Sikhs collected for the festival.²⁰ Secondly, he thought, "all the Sikh chiefs will gather at the fair. He will besiege and capture them and get prizes from the king by sending them to Delhi." He sent army with the excuse of making arrangements for the fair.²¹ Bhai Mani Singh got wind for the Governor's plan and forbade the Sikhs who had been living in exile in forests and hills etc., to assemble at Amritsar. The state confiscated the *jagir* granted earlier to the Sikhs and also moved to punitive detachment stationed at Ram Tirath to Amritsar to suppress the Sikhs.²² The city of Amritsar was besieged by the Mughal forces. The area around Harimandar was taken hold of and all approaches to the temple were sealed.²³ The movement of the Mughal troops frightened the Sikh pilgrims. The few Sikhs, who had gathered, dispersed without celebrating the festival.²⁴ As a result no congregation could be held. Therefore, there were no collections from offerings. Bhai Mani Singh was thus not able to deposit the stipulated amount into the state treasury. As the Governor did not receive the contract money he decided to take stern action against Bhai Mani Singh and the Sikhs.²⁵ He ordered that Bhai Mani Singh and his companions be arrested and sent to Lahore.²⁶ Bhai Mani Singh was prosecuted on charges of treason and for not paying the stipulated sum. He was awarded the capital punishment but was given the option by *Qazi** to accept *Islam*. He refused to bargain his faith.²⁷ The viceroy adjudged the barbarous punishment, nominally on account of his victim's non-payment of the tax, but in reality on account of his influence as a learned and holy man in maintaining the Sikh religion.²⁸ There is no doubt that the number of Sikhs increased rapidly under his influence and this may have been another additional factor against him.²⁹ Accordingly, he was executed on Har Sudi Panchmi, Sambat 1791 BK (24 June, 1734) at *Chowk Nakas (Ghora Mandi)* in Lahore.³⁰ Mani Singh manifested no pain on the occasion of his execution. He continued to his last breath to recite the *Japji* of Guru Nanak and the *Sukhmani* of Guru Arjan.³¹

A monument in honor of Bhai Mani Singh's martyrdom was later on erected on the spot of his execution behind the Lahore fort.³² Giani Thakur Singh remarked, "If a woman is to give birth, she should bear generous and brave men, otherwise

the woman should remain barren to save her honor"³³. This saying is fully applicable to Bhai Mani Singh. He was indeed great in Sikh lore and learning as well as in service and sacrifice.³⁴ This did not deter the *Singhs* from paralyzing Zakariya Khan's administration.³⁵ The execution of the pious and venerable head priest caused deep resentment among the Sikhs. But before they could retaliate, the situation changed with dramatic suddenness with the news of a Persian invasion from the north-west.³⁶

In a nutshell, Bhai Mani Singh's martyrdom is exemplary. He occupies unique place in the history of the Sikh martyrs of the 18th century. Though there are conflicting views regarding the year of martyrdom of Bhai Mani Singh. This, however does not in any way, diminish the significance of his martyrdom as well as his place in Sikh and Punjab history.

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Donors For Family Welfare During Hoysala Period

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Abstract

An attempt is made in this paper to explain Donors for Family Welfare during Hoysala Period. The tradition of regarding motherhood as divinity was a living one. The records makes clear that persons belonging to all social strata kept this tradition alive by showing their grateful affection to their mothers in variety of ways. Some built temples, basadis, tanks etc., and some offered varieties of gifts to gods and some established agraharas in the name of honour of their mothers. For instance, during the time of Narasimha Hoysala Deva, a certain Panduya Gavunda in 1088 A.D. set up the ling of God Cholesvara in the name of his mother.

¹ In memory of their mother, the Hoysala generals like Hangapayy in 1118 A.D.² and Chatteraja with his brother in 1124 A.D.³ erected basadis. A Setti by name Kesavayyasetti on April 14, 1119 A.D. constructed a well and a basadi with image of Lokapalas in the latter and gave land gifts and hoses for their maintainance for the merit of his mother Jatikabbe⁴, while a Havunda called Hoysala Gavunda in 1160 A.D. built a basadi, when his mother Chattave – Cavundi died.⁵ In A.D. 1272, Nonabi Setti, the head merchant established the agrahara of Brahmalaपुरa, otherwise called Heradigatta in order to bring fame to his mother Bommale Nayakiti.⁶ In the name of their mother Manchavve, Hiriya Hadivara Alala-Dava, the subordinate of Hoysala Vira-Narasimha-Devarasa and his younger brother named Hadivara Sevanna in 1285 and 1286 A.D., set up Siva linga in Gatti or Gattaganakere called the Gd Manchesvara after their mother, built a tank and gave

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grants of land for the daily worship and decoration of God and for illumination, temple repairs and gifts of food to the head of the matha and other ascetics.⁷ The record assigned to 1287 A.D. explains that the great minister of Ramanatha, Kambaya- Dannayaka granted some land to Honnasigere Honna Maragauda's son Honna Maragowda who built the Kachisamudra tank in the name of his mother Kachi-Gaudi at Heralur in Maragalnad.⁸

An inscription found on the left side of the stone at Ramesvara temple at Mosale refers to the temple of Gaurisvara erected in Maleyanahalli by Vaidya Devapillyanna in the name of the Mother of Narasimhadevarasa.⁹ Honna-Mara-Gauda in 1287 A.D. constructed the Kachisamudra tank at Haralur in Marungalnad in the name of his mother Kachi-Gaudi on the land granted to him by the Minister Kambaya-Dannayaka,¹⁰ while an inscription of 1296 A.D. states that a certain Somanna had a well dug up and groves planted for the merit of his deceased mother by name Katagavundi.¹¹ The Hoysalaesvara temple at Kannanur built by Somesvara for the merit of his mother Kalaladevi.¹² The great Hoysala general Gangaraja, raised the Kattale basadi for his mother Pochave.¹³

Women as Daughters Even the daughters were well cared for and their death was mourned in various ways. For instance, the virtuous Jakkiyabbe was the wife of Keteya Nayaka, a subordinate of Vira-Ganga-Vishnu-Vradhana-Deva. She was a great devotee of God Siva. Her daughter was Santala Devi and granddaughter Chikka Santale. Unfortunately when both of them died, Jakkiyabbe in their memory installed the idols of Gods Satalesvara and Boppesvara in the temple of Siva at Elegunda in Nirgundanad and offered her three Vrittis or shares to those Gods in 1155 A.D.¹⁴ Women as daughters too, had free opportunities to set up memorials and donate grants, to express their love and affection for their parents. A highly praised daughter named Chamale or Chamiyakka erected a Jinalaya at Tagadur and presented because the epigraphs show that though the sister on marriage belonged to another family, this affection she displayed for her brother was remarkable. Perhaps she also got the consent of her husband other in-laws. For instance, the year 1120 A.D. witnessed the offering of some grants to the pious Sivayogi Bhatta by Yalavala devi, the avve of the famous Hoysala ruler Vishnuvardhana when her elder brother embraced death.¹⁵ A Siva temple was built in 1142 A.D. by a sister called Jakkavve with the pious wish that her younger brother Ajjama who was no more, might get great spiritual merit.¹⁶ The brave Bira, took part in the battle between Bammrasa-deva and Annamaveggade near the Halata stream and courted death after displaying remarkable bravery. Then his younger sister set up a memorial stone in 1269 A.D. for him.¹⁷ Women as Wives Women as wives and daughter-in-law belonging to all strata of society, too enjoyed freedom to express their love to their departed husbands through building basadis, setting up memorial stones and undertaking other types of construction work in their name or in their memory. For instance, when the position of Vira-Gnaga-Hoysala Bitti-deva was critical, a gauda Machanna collected a force, fought and succeeded in

destroying the village of Jalahalli. But he died while fighting like a hero. Then in 1116 A.D. his wife Basagavudi with her son Bamma-gavuda and a trader put up a memorial stone in her husband's memory.¹⁸ A record interestingly states that a lady set up a viragal in memory of not only he husband, but also her brother-in-law. She was Chagave. At the command of king Ballala, her husband Arahall and brother-in-law Madda who was embraced by death. Then his wife set up a Viragal to commemorate his glorious death in 1193 A.D.¹⁹

Chattayya-nayaka was a great subordinate of Vira Ballaladeva. When he died, his wife Chandavve with her daughter Kachvee-nayakiti and son-in-law Mallayana-nayaka undertook some religious and social works as Parokshavinaya in his memory. In 1187 A.D. a Siva temple was built at Okkalagere, a linga named Vira-Chattasvara after Chattayanayaka, was installed and land grants were offered for the worship of God and also for the feeding of the ascetics.²⁰ On the death of her husband, the pious Nalikabbe built a basadi called Chatta-Jinalaya as Parokshavinaya in 1081 A.D.²¹ Similarly, when Malli Setti who was called Chaladankarava-Hoysala Setti embraced death, his wife Chattikabbe in 1130 A.D. engraved an epitaph as an act of reverence for him.²² Thus, the epigraphical evidences throw light on the respectable position accorded to women, mother, daughter, sister and wife. Women as mother were given a position of great veneration. Accordingly the majority of women offered gifts to temples and basadis with a view of achieving merit.

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8

Assimilation of Devotion & Devoutness- The Sri Ranga Natha Swamy Tempe of Sri Ranga Pattana

*Dr. Puttaraju.K.

Abstract

The town Srirangapattana takes its name from god Sri Ranganatha which is the dominating deity of this town, making Srirangapattana one of the most significant South Indian Sri Vaishnava centers of pilgrimage. The original temple is said to have been built during Ganga period who ruled this area during 9th century. The structure was strengthened and improved upon architecturally from time to time. The temple though has amalgamated structural designs basically it projects an incorporation of Hoysala architectural designs as well as Vijayanagara style of construction. This paper looks into the march of this Srirangapattana city as a Sri Vaishnava Center & its culmination into the spiritual expanse prevailing upon tumultuous political developments. Key words; Srirangapattana, architecture, Sri Vaishnava religion, temple complex

Introduction- - The town Srirangapattana takes its name from god Sri Ranganatha which is the dominating deity of this town, making Srirangapattana one of the most significant South Indian Sri Vaishnavacenters of pilgrimage. The structure was strengthened and improved upon architecturally from time to time.¹The temple though has amalgamated structural designs basically it projects an incorporation of Hoysala architectural designs as well as Vijayanagara style of construction.²A new look into the march of this Srirangapattana city as a Sri Vaishnava religious Center & its culmination into the spiritual expanse prevailing upon tumultuous political developments.³

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Tradition of River Cauvery : Tradition holds that all the islands formed in the Kaveri River are consecrated to god Sri *Ranganathaswamy* in a sacred form of Sri Vishnu. Large temples have been built in very ancient times dedicated to this deity on the three largest islands formed in River Cauvery.

1. AdiRanga - At Srirangapattana (State of Karnataka)
2. Madhya Ranga - At Shivanasamudra (State of Karnataka)
3. AntyaRanga - At Srirangam (State of Tamilnadu)

Spiritual Significance of Vishnu Forms : Lord Vishnu is seen in many avatars & many forms Ranganatha is one of them. In Ranganatha, 'Ranga' means "stage" and which in the broadest sense refers to "the Universe, while Ranganatha rests on the planetary Milky Way which is a metaphysical concept⁴this is the form in which he is open to listening to all of his devotee's despair, and blesses them. Lord Vishnu is often portrayed resting on the huge serpent of Shesha. We see that the thousand heads of Shesha are all turned inward, representing a tranquil mind, and looking toward the Absolute Truth of Lord Vishnu. Lord Vishnu is also seen in the yogic sleep called yoga-nidra. The yoga-nidra (yoga or the root yuj meaning to connect or join) is a cosmic sleep wherein the Lord is focused on the Infinite Reality of His own identity. At other times Lord Vishnu is seen resting on the coils of the serpent Shesha, also called Anantha.⁵ Sheshanaga is the expansion of Lord Balarama, Lord Krishna's brother, and serves the Lord in this way as the Lord's support and paraphernalia. Shesha has a thousand heads swinging to and fro over the form of Lord Vishnu, creating a shelter and couch for the Lord. Anantha means endless, and Ananta is endlessly singing the praises and glories of the Lord from His thousand hoods without ever reaching the end. Anantha also means endless in terms of the endlessness of cosmic time. This is also represented by His thousand hoods as divisions of time.⁶

The material worlds are created within the element of time, and are thus sustained by time. During the process of the universal annihilation, time ceases to exist, in which case the material planets are also forced into obliteration.⁷ At other times Lord Vishnu is seen resting on the coils of the serpent Shesha, also called Anantha. Sheshanaga is the expansion of Lord Balarama, Lord Krishna's brother, and serves the Lord in this way as the Lord's support and paraphernalia.⁸ Shesha has a thousand heads swinging to and fro over the form of Lord Vishnu, creating a shelter and couch for the Lord. Anantha means endless, and Anantha is endlessly singing the praises and glories of the Lord from His thousand hoods without ever reaching the end.⁹ His hoods are also supporting the many planetary systems in the cosmic creation that are orbiting throughout the universe above His heads. Anantha also means endless in terms of the endlessness of cosmic time. This is also represented by His thousand hoods as divisions of time. The material worlds are created within the element of time, and are thus sustained by time. During the process of the universal annihilation, time ceases to exist, in which case the material planets are also forced into obliteration.¹⁰

The Geographic Affinity : The entire town of Srirangapattana is enclosed by river Cauvery thus forming an Island. While the main river flows on the eastern side of the island, a segment of the same river flows to its west popularly called as PaschimaVaahini. As per mythology, river Cauvery on her way forms three big islands. These islands are the Shivanasamudra of Karnataka, Srirangapatna and Srirangam. It is believed that devotees who visit these three temples, all in one day will surely attain salvation.¹¹

The Architecture : This temple is a very important Sri Vaishnavite shrine of South India. The temple's beautiful and exquisite architecture surely takes us way back to the Hoysala rule. The brilliant and beautiful architecture of the Vijayanagara style and the exclusive carvings are indeed a delight to the eyes. The temple is dedicated to Lord Ranganatha. The temple has a Navaranga mantapa which surrounds the sanctum sanctorum. The principal deity is Sri Ranganatha in the sleeping posture with the Adi Shesha the serpent God, the serpent with seven heads. Goddess Lakshmi is at Lord Ranganatha's foot. Goddess Ranganayaki is the principal goddess of this beautiful temple.

The temple has four well-built pillars with twenty four beautifully sculpted Vishnu forms reflecting exclusive Hoysala style of architecture. The entire prakara of the temple is beautifully painted with mythological stories. The credit of building the Sri Ranganathaswamy temple goes to the rulers of the Hoysala kings. Later, Vijayanagara Empire and Hyder Ali made additional expansions to the temple.¹² The Hoysala kings, Mysore Wodeyar kings and the kings of Vijayanagara have contributed a lot towards the expansion of the temple structure. Other shrines within the temple complex are those of Lord Srinivasa, Sri Krishna, Vaishnava Acharyas and Vaishnavite Gurus. This idol is supposed to be the biggest statue of Vishnu in the reclining form. The temple's main entrance has huge pillars with twenty four different Vishnu forms.¹³

The Pancharanga Kshetras In South India : The Pancharanga Kshetras are the five most sacred Ranganatha temples which are located on the banks of the Cauvery River.

1. The Srirangam Temple, Trichy in Tamil Nadu known as AdyaRanga
2. The Sri Appalarangam temple or Koviladi at Tirupperanagara in Tamil Nadu, and
3. The Sri Vataranganatha temple at Seerkali
4. The Saaaranganatha temple at Kumbhakonam
5. Sri Ranganatha temple in Srirangapattana in Karnataka

The Royal Patronage : All dynasties extended support for its renovation & restoration from time to time irrespective of religion bias. Ganga kings paved the way through building temple, the Hoysala kings added to the enhancement of the architecture & encouraged the artisans to magnify the beauty of the temple¹⁴, Vijayanagara kings added to its momentous enlargement. Wodeyar Kings of Mysore supported with patronage¹⁵ Tipu sultan extended imperial benefits through regulations & ordinances. All these have culminated in the projection of this temple

as a center of attraction in Srirangapattana.¹⁶The dedicated & intricate work of the skilled artisans hailing from different parts of the empire is clearly reflected in the temple. This was evident in all medieval & late medieval temples construction in Karnataka.¹⁷

Conclusion : This temple is of particular interest for scholars in the south because of the vast history attached to it in shaping the religion in the south. Sri Vaishnava sect became popular in these areas & great temples were consecrated for Sri Rangnatha. The revival of Agamas texts also added to the greatness of these temples. Extreme carved designs, big halls, Monumental gopurams, full-size enclosures, and gleaming fixtures, added to the pious beauty of these temples. Srirangapattana being one such great Sri Vaishnava temple acted as a promotional extension of Sri Vaishnava cult in this region. All dynasties extended support for its renovation & restoration from time to time irrespective of religion bias. The very temple has survived the onslaught of Muslim armies itself speaks about its spiritual sanctity & engineering significance.

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9

An Analysis On Sikh Society Under Guru Mardas

***Dr. Anmoldeep Kaur**

Abstract

Dr. Anmoldeep Kaur presented paper 'An Analysis on Sikh Society under Guru Amardas Ji' that Sikhism had flourished under Guru Amardas Ji's command. Guru Amardas Ji, the second spiritual successor of Guru Nanak was installed as the third Guru in A.D. 1552. There is new creed of his illustrious predecessors was facing a number of internal and external problems. Guru Amardas Ji took various steps to destroy inequalities he reiterated one ness of God made the people realize their real relationship of universal brotherhood through a network of institutions. He established new centers for conveying to the people the message of Guru Nanak. They also establish pilgrimage centre. The Guru was zealous preacher who preached that men and women before God the same light erodes were given social and religious lights.

Sri Guru Amardasji, though born in 1479, became the Guru in 1552 when he was in his seventies. Guru Amardas ji were born as Bhalla Khatri at Village Basarke about 13 Kms South-West of Amritsar. His father was Tej Bhan Bhalla, a local petty trader. They were all staunch sanatanists and vegetarians. Guru Amardas has a wife, two sons and two daughters. He often went to Haridwar and Jawalamukhi on pilgrimages and strictly observed all religious rites and ceremonies. Before coming into contact with sikhism Guru Amardas had crossed sixty years of age. His brother Manak Chand lived near by his house, Manak Chand wife Bibe Amro use to sing Guru Nanak's hymns Bhai Amar Das (Later Guru) must have heard her singing many times before. At the time of his pontification the new creed of his illustrious predecessors was facing a number of internal and external problems.

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Datu, the son of Guru Angad, who had declared himself as the Guru, was exerting for recognition and Baba Siri Chand, the eldest son of Guru Nanak and the founder of Udasi sect, was also attracting the people towards his religious fold..

Distinct Entity- It was more so because the people held Baba Siri Chand, the founder of Udasi sect, in high esteems for being son of Guru Nanak as also for his own piety. The tide was turning his favour and it required all the power and statesmanship of Guru Amar Das to save the infant Church from its adversaries.¹

Guru Amar Das insisted on the adoption of a middle path, rejecting alike the asceticism and the luxurious frivolities of the world. He rejected renunciation of family life and advised the people to remain pure amidst the worldly impurities as the lotus flower does in the midst of impurities of mud and water.² The people need not go to the jungles for realizing God, who dwells in the heart and can be realized while residing at home and discharging social responsibilities.³ The Guru found no incompatibility between worldly life and spiritual concerns. Rather family life was emphasized again and again as being superior to asceticism. That is why he looked upon renunciation of life and asceticism as irreligious.⁴ He enjoined upon his Sikhs that asceticism was foreign to the creed of Guru Nanak. He declared that the active and domestic Sikhs were wholly separate and distinct from the inert and recluse Udasis.⁵ This is how the door to renunciation was barred and Sikhism became essentially a religion of the house holder.⁶ He wanted his Sikhs to be householders as well as saints in their disposition.

Sangat and Pangat-The institution of Langar (free kitchen) was started by Guru Nanak the Pilgrims, the devotees and the needy could take free food in the Langar irrespective of their caste, creed and sex. The Sikhs contributed to the Langar either by donating in cash and kind or by rendering such services as bringing fuel, cooking, serving meals to the visitors and cleaning their utensils. In Guru Amar Das's Langar at Goindwal, the traveller, the stranger, the beggar as well as the follower of the Guru could gratify his palate with the six physical tastes—sweet, salt, sour, bitter, pungent and astringent—of Indian cookery.⁷ Guru Amar Das took special pains in organizing and strengthening the unifying institution of *langar*. He used it as a device for translating the theoretical notion of equality into practice. Guru's injunction was first dining in the Guru's kitchen and afterwards has the Guru's Darshan (holy association).⁸

Later on when they laid aside their caste distinction, rigid customs of cooking and separation at meals, they were allowed to have Darshan (holy association) of the Guru after they took meals in the Guru's kitchen. As such all the visitors rich or poor, Brahmin or untouchable, Emperor or beggar, Hindu or Muslim had to eat simultaneously in the Langar the same food, while sitting in common pangat (row). NO distinction was made between man and man, between Sikh and non-Sikh, between caste man and out caste when making seating arrangement of preparing and serving meals in the Guru's kitchen.⁹

Impressed by the functioning of the community kitchen, Emperor Akbar offered to confer a Jagir of some villages for running the kitchen but the Guru

declined the offer¹⁰. He wanted to finance the Langar out of the offerings made by the Sikhs. It became a custom among the Sikhs to spend as little as possible on them and bring all that was saved as a contribution to the free kitchen established by the Guru.¹¹ The institution of Langar also proved a powerful aid to publicity for Sikhism, besides being a noble field of charity and a bond of union among the disciples, so they were gradually welded in a distinct community.¹²

Manjis-Guru Nanak during his missionary tours had visited most of the important socio-religious centers in India and abroad. During his itinerary he had established sangats at several places and appointed devoted Sikhs in charge of these sangats. After undertaking extensive touring he set up his headquarters at Kartarpur. Guru Angad during his pontification could not visit these sangats. Guru Amar Das after being installed as the Third Guru could also not pay visit to most of these sangats, for his continuous presence at Goindwal was considered to be necessary, and expedient. So he could visit only a few sangats in the Punjab. Guru Amar Das thought of organising the sangats for accelerating the preaching work and taking care of their local needs. With these ends in view the Guru created the institution of manjis, the seats of delegated authority. He also established piris and deputed sincere and zealous Sikh women for the propagation of the faith among the women. He also trained and sent out 94 men and 52 women¹³ The establishment provided the Sikhs an organization of their own in which role of the Guru was pivotal and he provided a strong binding force.

Pilgrimage Centre-One of the important innovations of Guru Amar Das was developing Goindwal as a seat of religion and pilgrimage for the Sikh so that it might not be necessary for them to get to the tiraths (holy places) of the Hindus.¹⁴ He constructed a boot a well with descending steps reaching the surface of the water. Sarup Das Bhalla in his *Mehima Prakash* unambiguously states that Guru Amar Das as a token of favour to the manking revealed the baoli tirath.¹⁵ McAuliffe has recorded that one morning while Asa di Var was being chanted, Guru Amar Das fell into a trance and received orders from Guru Nanak to make a place of pilgrimage where God alone should be worshipped and thus confer the Guru decreed that whoever should attentively and reverently repeat the Japji on every step, should escape from wandering in the wombs of the eighty four lakhs of living creatures.¹⁶

Varna and Caste-The Hindu considered the Muslims to be *malechhas* and avoided their touch or company as much as they could. The Muslim on the other hand regarded all the non-Muslims as *kafirs*. The distinction between man and man, between the Brahmin and the Sudra and between the *momin* and the *kafir*, and wrangles and strifes resulting from them were the living demonstration of the absence of realization of the Unity of God in actual practice in day-to-day life. Guru Amar Das following the path of his predecessors unreservedly repudiates the caste system. In very unambiguous words he says that none should be proud of his caste as from such pride emanate many sins.¹⁷ Everyone says that there are four varnas, but all of them are born from the God's sperm. All are of the same clay but

the great Potter has fashioned from into vessels of many kinds. Each body is made up of five elements who can say that he has less or more in his composition.¹⁸ Since all are the sonso f the same Father, so accident of birth in this or that caste cannot exalt or degrade a man. It is the action on the basis of which one is to 'be graded high or low.

Festivals-These assemblies of the Sikh on fixed occasions at Goindwal were instrumental in rubbing of their angularities and removing their long harbored prejudices based upon caste, creed, sex etc. Here they cam closer to one another as brother in faith. The Sikhs were thus provided with the opportunities of coming in contact and fraternizing with one another and it resulted in strengthening of their sense of brotherhood'¹⁹

Status of Women- Women were held to be inferior to men and they were considered to be sensual, natural tempters and spoilers of men's spiritual life.²⁰ Guru Nanak had earlier taken exception to the view and asked, how can the women be called inferior when they give birth to kings and prophets.²¹ . It led to restoration of equal status for women. As wearing of veil by the women was indicative of inferiority of women folk and denial of equality to them, Guru Amar Das did not approve of it. The Guru gave clear cut injunction for women not are veil specifically in the Sangat.²²

Guru Amar Das denounced vehemently the cruel and inhuman practice of sati. On the death of her husband, a woman had to immolate herself on the burning pyre of her husband. It was argued that if a widow loves her husband Sher undergoes sufficient pain after his death and if she loves him not why should she be burnt as his life or death; is unconcern to her.²³ In both the cases cremating a widow either by force or for the sake of custom was maintained to be utterly useless.²⁴ The Guru also gave new connotation to the very concept of suti. According to him such women are not satis as burn themselves with the corpses of their husband rather satis are those who die by the mere shock of separation of their husbands.²⁵ He also included those women in the concept of sati, who abide in modesty and content and embellish themselves with good conduct and cherish the Lord and call on him.²⁶ In this way the Guru was the 'first reformer who condemned the prevailing Hindu practice of satil and is chiefly remembered for his vigorous crusade against the practice of sati'²⁷ The Guru was thus a zealous preacher who preached that men and women were equal before God. the same light ervades in all. The women were given social and religious rights.

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The History of Haridasa Literature

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Abstract

In the history of Kannada literature which has more than a thousand years of documentation three main streams are recognized. They are the Jaina, the Virasaiva and the Vaisnava traditions. In the early periods of Kannada literature the Jaina poets created a 'classical' tradition, most of who were nourished by the kings as 'royal poets'. The Virasaiva literature which flourished in the 12th century AD is considered to be a revolutionary stage for more than one reason. The Vachanas, which are a unique form of expression, a kind of poetic prose, gave different dimension to the Kannada literary tradition. The Vachanakaras, as they are called, were basically mystics who lead a socio-religious movement which threw open the doors of devotion and spirituality to all castes and creeds. The next stage which we come across is Haridasa literature or popularly the Dasa literature¹ shaped by the followers of Vaisnava tradition.

Origin and Development:

The main source for Haridasa literature was the *Dvaita* or the dualistic form of Vedanta propounded by Sri *Madhavacharya* or *Anandatirtha*. The monastic tradition established by Sri Madhva continued the preaching and practice of this philosophy. Many Madhva monks and scholars wrote commentaries on Madhva's works in Sanskrit. But interestingly, some of these very monks were responsible for the origin and evolution of another form of expression in the vernacular or the language of the common people to spread the message of Madhva philosophy. Sri Naraharitirtha a direct disciple of Madhvacharya, is said to be the promoter of this kind of literature in Kannada. But only one or two compositions of Naraharitirtha

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are available today. However, we may firmly state that it was *Sripadaraya* or *Laksminarayana muni* who laid the foundation for Haridasa Movement. In spite of the opposition from Sanskrit scholars he composed songs in Kannada and arranged them to be sung by a team of devotional singers at the time of worship in the math. Though the compositions of Sripadaraya are not much in number, we can find in them the representative features of this form of expression.

It is *Vyasaraya* or *Vyasatirtha*, a disciple of *Sripadaraya*, who gave a definite shape to the Haridasa movement. He commanded great respect from the rulers of Vijayanagara Empire, especially from *Krisnadevaraya*. Though he was the author of several Sanskrit works pertaining to Madhva philosophy, he was very much attracted towards the beauty of Kannada compositions. Not only did he compose the songs, but encouraged others also in this regard. Tradition has it that during his period two distinct divisions took shape among the followers of the Madhva cult. One was the '*Vyasakuta*' and the other '*Dasakuta*'. While the former gave preference to the study of Sanskrit works, scholastic achievements and philosophical debates, the latter mainly adhered to devotion in practice and renunciation, along with composing *Devara Namas* in Kannada. Though both the divisions shared a common philosophical background, there were differences at the practical level.² Be that as it may, it should be noted here that it is at this stage that the Haridasa movement took a definite form both from the literary and conceptual standpoints.

Conceptual background:

It has already been mentioned that the main source of Haridasa tradition is the philosophy of Sri Madhavacharya. Madhva divides all existence into two basic entities: one is *independent existence* and the other, *dependent existence*.³ One more distinctive feature of the Haridasas is that, more than anything else; they adhered firmly to the concept of *Bimbopasana* expounded by Madhvacharya. According to this, when the all-pervading Lord (Visnu) resides in the heart of the souls as indwelling spirit, he is called Hari. This Hari is the bimba or the source of reflection. The individual soul is the '*reflection*' (*pratibimba*) of this bimba. This *pratibimba* is always subordinate to and controlled by the bimba. The ignorant soul by constantly contemplating on the concept of *bimba* attains freedom. It is to be noted here that even the term 'Haridasa' has its conceptual connotation in this context.⁴ Exposition of this concept of *bimbopasana* forms one of the main traits of Haridasa literature.

Major Haridasas :

Even after Sripadaraya and Vyasaraya some monks composed songs in Kannada. But the majority of the Haridasas are householders. They were in the world, yet not of the world. Though some were engaged in the worldly activity earlier, unexpected turns transformed their lives and they took the path of *dasatva*. Self surrender became the breath of their lives. The name of Purandaradasa stands at the top of the Haridasa tradition. Like in the literary field he brought about significant

changes in the field of music as well and became a source of inspiration for the future composers. He is even regarded as the 'father of Carnatic or South Indian form of Music'. Since no authentic material is available regarding his earlier life it has become inevitable to depend upon some legends to reconstruct his life. He relinquishes all his riches and comes to Vijayanagara with wife and children and takes dasadiksa (initiation into dasatva) from Vyasaraya, as also the name Purandaradasa. He has emotionally acknowledged the part played by his wife in his transformation.

The contribution of Purandaradasa to the Haridasa literature is immeasurable. He gave new dimensions to *Devaranamas* as a form of literary expression. By his mastery over the language and the medium and by his unique craftsmanship he has become a household name in Karnataka through the centuries. Thematically, the compositions of Purandaradasa are multidimensional. A majority of his compositions recreate the episodes from Ramayana, Mahabharata and Bhagavata. Especially those dealing with Krisna, Yashoda and Gopis of Brindavan have varied dramatic narrations. Compositions with a social message are also many in numbers. Purandaradasa is known for his craftsmanship.⁵In a song he equates the name of the Lord with sugar candy and this is how he urges people to get a taste of it. 'O, buy sugar candy, my candy so good! For those who have tasted say naught is so sweet My candy, you see, is the name of Vishnu, So sweet to the tongue that gives praise as is due.'⁶

In the Haridasa literature a name which stands on par with that of Purandaradasa is of *Kanakadasa*, his contemporary. He was born in a village called *Bada* in northern Karnataka. It is said that he was born and brought up in a family of shepherds and later became an army chief. It is contended that during a battle he renounced the worldly life responding to a divine call and became a Haridasa. He built a temple for Lord Adikesava, his chosen deity, at *Kaginele*. Later he came to Vijayanagara and got initiation from Vyasaraya. Though he had the support and encouragement of Vyasaraya who had recognized his inner mettle, he had to face many challenges from the narrow minded Brahmin pundits of the math. Kanakadasa has strongly criticized this practice of judging a person by one's caste: *They talk of kula, times without number. Pray tell me what is the kula of men who have felt real bliss? What is the caste of Atman and the Jiva? Why talk of kula when God has blessed you?*⁷. This 'caste dialogue' has found expression in one of his unique and distinct poetical works, *Ramadhanya Charite*, or the 'Story of the cereal Ragi, [named after Lord Ramachandra]'.⁷

Here a special mention should be made of Vaikunthadasa of Beluru and Vadirajatirtha of the Sode Math, Sri *Raghavendra tirtha* of Mantralaya Math, Sri *Mahipatidasa*, Vijayadasa. Another Haridasa who made significant contribution to the dasa literature is *Prasannavenkatadasa*, a contemporary of Vijayadasa. It is recorded that Lord Venkatesvara appeared to him in a dream and gave Haridasa initiation with Ankita '*Prasannavenkata*'. Though he did not have much of formal learning and was ignorant of the scriptures, he showed remarkable talent in

composing songs after his initiation as Haridasa. The continuation of the second phase of Haridasa movement may be mainly attributed to the disciples of Vijayadasa. The chief among them was Bhaganna or Gopaladasa. The chief among the disciples of Gopaladasa is Jagannathadasa. He composed hundreds of songs under the ankita '*Jagannatha Vitthala*'. In one of his famous songs he describes the cosmic worship of the Lord thus: The worship of the Lord is so easy for those who understand. the lightning that shines is the Arati of camphor.⁸ Another distinct work of Jagannathadasa is *Harikathamrtasara*, a treatise on the theory and practical aspects of devotion in the form of a poetical work. It is written in '*Satpadi*' metre, each stanza containing six lines. In this work one can find a rare harmony of scholastic achievements with deep devotional feelings.

This Dasatva of the Haridasas have other dimensions as well. At the spiritual level the Dasa actually becomes a master of his own senses, while those who claim themselves to be masters are slaves to desires. At the socio-political level the Haridasas may be considered as free souls who declined to be ruled by any human superiors. They virtually challenged the kingship with their spiritual courage. This stand taken by guru Vyasaraya when he was being greatly honored by the kings of Vijayanagara Empire for his spiritual attainments. A similar stand has been expressed by the other Haridasas also. Completely surrendering oneself to the lord and desiring nothing has been the main feature of their spiritual discipline. In fact, one cannot draw a line of distinction between what constitutes Sadhana and what does not. The very existence, in all its totality, becomes spiritual practice. The culmination of this idea may be found in one of the songs of Kanakadasa.⁹

The nature of Haridasa literature is twofold. One is philosophical and the other is literary. The main compositions of the Haridasas are in the forms of *Kirtanas* (songs), *Ugabhogas* (non-metrical short renderings) and *Suladis* (a rendering set to seven different beats or Talas). *Kirtanas* are also known as *Padas* or *Devaranamas*. Normally they begin with a refrain (Pallavi) followed by three to five stanzas which elaborate the idea or the emotion expressed in the refrain. The last stanza contains the '*Ankita*' which is the identity of the composer. Majority of the Ankitas are some kind of prefixes to the name Vitthala, like *Purandara Vitthala*, *Vijaya Vitthala*, *Gopala Vitthala*. This is because the Haridasas are traditionally devotees of *Panduranga* or *Vitthala* of *Pandharpur* in Maharashtra. As a form literary expression the *Kirtanas* exhibit two aspects. One is the '*text*' or the linguistic content; the other one is its '*performance*' or the traditional rendering. It is at the stage of performance that many shades of its expression unfold. The development of this form to its fullest artistic capability is the unique contribution of Haridasas to the Kannada literature.

One of the main features of the compositions is its spontaneity. It takes its shapes according to the needs of particular moments of its expression. Though musical rendering is its main form of expression it is not composed to demonstrate any features of a raga. In this aspect the Haridasas differ from '*Vaggeyakaras*' or '*Composers*' like Tyagaraja. The compositions are more of '*Bhaavapradhana*' than

'Ragapradhana' and this can be found in the very nature of linguistic and prosodial nature of the compositions. The features which the compositions of Haridasas exhibit can be traced to a few select patterns the possibilities of which each composition tries to explore in its distinct way. These compositions are not 'tuned' to music. Though the compositions have both 'Raga' and 'Tala' content in them, these are not extrinsic but intrinsic to their structure. Even their metrical patterns and Tala forms differ from the 'classical' tradition and they are more akin to 'Desi' (local) structures.

Conclusion

The study of the Haridasa Literature amply demonstrates how a devotional movement can take people nearer to God. Even today, we have thousands of bhajana mandalis (singing troupes) across the State which sings Haridasa compositions in chorus, and a majority of these troupes are of women. Moreover, it is not just singing but a sort of ritualistic performance wherein a definite system is followed in the rendering process.

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11

The Hoysala Temples of Dharmapura: A Study

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Abstract

Channakeshava temple:- Channakeshava temple of Hoysala period is found in Dharmapura village which is 12 kms away from Hunsur taluk.¹ There is a reference about it in the (1162 A.D) inscription by Narashima-I. It is also recorded in the same inscription that the Togaravadi and Bhuvanahalli were made as "agraharas" and offered them as endowment to the god keshava by receiving the title "Dharmapura". In another inscription of 1115 A.D, It is recorded that Kethegowda of Dharmapura built a Kalyana (pond/mantapa) as an endowment to the god. There are three important villages can be found here which were earlier the prominent agraharas. They were built after the old agraharas. They are Aridavalke, Bhuvanahalli and Togaravadi. This village had been named as Dharmapura by Bittaiiah in 1162A.D.²

There is a factual reference about this temple in the inscription; it has been built by the provincial officer of Bittaiiah of Narshima I of Hoysala period. There were many renovations and endowments to this temple taken during the Hoysala administrative period. This temple is in simple Dravidian style having Garbhagriha, Sukhanasi, Navaranga and Mukhamantapa. This is an Ekakuta temple which has 5 feet height foundation in a vertical design. It is full of scroll which is in forward and backward movement consisting upana, kapotha the sharp projecting padma and the beautiful scroll. There are a few projections in the outer design which are extended with 'bodige' upto the kapotha. There is a doorway on the east of temple. The sopanas adjoining the mukhamantapa on its two sides have the design of palm structure which resembles hoysala architectural style.

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Garbhagriha:-

It is about the size of 4 x 4 feet length and breadth where in a 7 feet height image of *Narayana* standing in a equal posture, holding shanka chakra, padma on the both side can be seen the beautiful carvings of Sridevi and Bhudevi. The picture of Vishnu dhasavathara is engraved on the prabavali (matsya, koorma, varaha, narashima, vamana, parashurama, rama, balarama, Krishna and kalki).

Photographs

The Channakeshava Temples in Dharmapura

Sukhanasi:-

The doorways of sukhanasi are spacious and large as garbhagriha, finely decorated and ornamented with pilasters and scrollers. The lintel has a gajalakshmi flanked by lotus buds on the either sides. There is also the image of lakshminarayana in the makara torana of sukhanasa posture on the either sides of it are found gandarva yakshas and musicians sculptures. The makara torana giving imposing appearance has been finely engraved. The sculptures of Kodanda rama Sitha and Hayagriva are found on the right and left side of doorway.

Navaranga:-

The navaranga is a hall about 8x8 feet length and breadth with well ornamented 4 pillars. These pillars have all the features of Hoysala style having wheel pillar (gali kamba), bodige, pada and Pitha. The doorway of navaranga has the carvings of padma and ornamental cornice on the left and right side of the temple are found the image of Dwarapalakas holding in their hands the shanka, chakra, padma abaya and varada positions. All the pillars of navaranga are similar shape and each one having the rectangular shaped circular decorations can be seen. In the middle of the ceiling the petals of lotus are carved on the two stones which seem to be standing. There is also a square shaped bhuvaneswari image is carved like the buds of lotus in the middle of navaranga.³ Which does not has any decorations there is also a 7 feet height inscription can be found in the navaranga. This temple has an open mantapa without any pillars. The present condition of the temple is very dilapidated one and at the verge of collapse. It is very important to bring the

present condition of the temple to the state and central archaeological department which will take some precautionary measures to restore to normal condition.

Ishwara temple:-

This temple is found in Dharmapura village which is 12 km away from Hunsuru taluk. This temple is built on the east direction during the period of hoysala kingdom. There is no inscriptional evidence available about this temple which has normally Garbhagriha, Sukhanasi, Navaranga and Mukhamantapa but when we consider and observe the architectural style and the parts of navaranga we can say that it belongs to hoysala period.

Garbhagriha:- The Garbhagriha is about 3x3 feet length and breadth where in 3 feet height star shaped "*panipeetha*" can be seen. The shivalinga is installed on the star shaped panipeetha and the prabhavali is placed on its upper part. The image of Gajalakshmi and pillars on the either side of the wall are magnificiently carved on the doorway of Garbhagriha these pillars resemble the Hoysala style and tradition.

Sukhanasi:- Sukhanasi is about 3x3 feet length and breadth having 2 feet height the image of Ganesha on its right side. The idol of nandi about 2 feet height is placed in front of shivalinga. But there are no decorations found in the Sukhanasi.

Navaranga:- The navaranga is made up of granite stones which is about 8x8 feet length and breadth having 4 imposing pillars. These pillars are of hoysala style and period having no decorations in it. The image of bhuvaneswari is carved along with lotus buds in the middle of the navaranga. It has square shaped image on its four corners carved the petals of lotus. The ceiling of navaranga is covered with stone slabs. There is nothing remarkable about the sukhanasi its lintel and the spaces meant for the sculptured band are empty.⁴

Mukhamantapa:- It is about 5x5 feet length and breadth having 4 pillars of recent model. When we take the outer view of the temple it is built using the granites stones and cement. There are niches carved in the traingular shape on the front wall of the temple. These niches are used to put lamps during the festival days as observed by the village people. There are 4 sculptures of nandi placed on all the four corners in the outer side of the temple. Totally the temple is used for various festivals in the villages and all the religious festivals go smoothly. At present it is stated that the temple has been renovated in its outer part recently.

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12

Trade In medieval Karnataka During Vijayanagara Period

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Abstract:

An attempt is made in this paper to explain Trade in medieval Karnataka during Vijayanagara Period. Evidence of the existence of a large trade in towns is found in plenty in contemporary sources; from them it appears that the foreign merchants like Jews, Moors and Christians in the town contributed largely to the growth of trade.

Keywords: *samanvayah-partnership is an agreement, Labhalabhau-profit or loss, Santeya-fairs.*

From the concurrent testimony of Nicolo Conti, Peas and *Barbosa*, we know that *Vijayanagara* was a centre of trade. The evidence of the last may be quoted – “There is great traffic and an endless number of merchants and wealthy men, as well among the natives of the city who abide therein as among those who came..... from outside, to whom the king allows such freedom that every man may come and go and live according to his own creed, without suffering any annoyance and without enquiry whether he is a Christian, Jew, Moor or *Heathen*.¹ The gate of entrance to *Vijayanagara* was rented out for 12000 parades a year.² In *Vijayanagara*, from the third to the seventh fortress shops and bazaars were closely crowded together; the bazaars were very broad and long, the tradesman of each separate guild or craft having their shops close to one another.³ Again “you have there every evening a fair where they see” many common horses and bullocks and also many citrus, and limes, and oranges, and grapes and every other kind of garden stuff.⁴ In other streets there were weekly fairs, so that a fair was held every day in different parts of the city; in fact the town must have borne out the outward aspect of one large market. Some have even the prefix of *santeya*⁵ evidently to denote their importance as a fair.

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Modes of Trade Now we shall examine agencies and conditions which favoured the growth of internal trade in Karnataka during the period under consideration. The records of medieval fairs and wandering merchants show that there were at least some commodities which were localized and were not widely distributed, but it may safely be said that the wares whose production and localized and which traveled far were almost always of high price and small bulk, salt excepted, the cheaper and bulky goods being supplied by each district for itself.

Again the centre of interest in the medieval period consist of retailing. Even the merchant who brought in goods from a distance centred his interest in selling directly to the consumers. The risk was less, the gain more steady, and security greater. Hence comes the importance of hawking, of weekly markets and the occasional fairs. The poor man who was unable to make provision for any length of time was of course supplied by the retail trader, of the bazaar or shop.

The importance of hawking is well brought out in the description at the famous Ayyavole merchants. They were a class of wandering merchants, born to wanderers as they call themselves, visiting all countries, *gramas, nagaras, kedas, pattanas* and *dronamukhas* with valuable articles in their bags. They hawked about with the articles on their *shoulders*⁶ or where they did not hawk, they usually accompanied their goods which they carried on assess, buffalos or in carts.

This undifferentiated character of medieval trade is noteworthy. There is scarcely any division of function between merchant and carried the merchant more frequently owns than hires his beasts of burden. Again the merchant was not a specialist – he was a jack of all traders. He might be wholesaler and retailer, transporter and *pedlar* and often an artisan too. Every merchant was sure to be something of a soldier too, as he was thrown largely on his own resources for self defense – or he took care to join a party. It is easily to understand how in the middle ages cooperation of a certain kind among traders was a necessity forced upon them by the insecurity of the times; often having long distances and not quite secure roads to traverse. While they could individually be no match for robbers or hostile tribes, they could when united in a body oppose a successful resistance to the latter.

Partnership in Trade It is also conceivable that partnership in trade was promoted by the habit of merchants journeying together. At any rate following the *Mitaksara*, we may well believe that partnership in trade was fairly well developed, and rules governing them found a place in the Jurist’s system of law. The essence of the system consisted in the transaction of business for the purpose of gain jointly by a number of persons, each of whom contributed towards a common fund, that served as the capital of the company: partnership (*Samanvayah*) is an agreement by which several persons agree to do any business together; under such an agreement for such work as is done by each of the people, such as traders, doctors, dancers, and others working with a view to gain, the share of profit or loss (*labhalabhau*) i.e., of an increase or decrease, will be determined by regard to the contribution of

each, i.e., according to the quantity of stock supplied by each; or, the shares (in the profit and loss) shall be determined as fixed upon by any agreement or compact (between the parties), such as having regard to the chief qualities and capacity in each, such a one should be entitled to two shares, such another one share, and the like.⁷

A man of crooked ways, i.e., a cheat, however, was not entitled to any profit, but was to be expelled;⁸ he, moreover, among partners carrying on a joint trading business who is unable to supervise the vessels of merchandise and do other like acts, such a one any cause his own duty, such as that of conveying the goods of trade, or supervising the accounts of the receipts and debits relating thereto and like other acts, to be performed by another.⁹

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13 Diaspora of Kabirpanthis In The Carribean Countries

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Abstract

Diaspora of the Kabirpanth followers for the first time began during the early eighteenth century as part of the immigrant labour forces recruited under the colonial indentured system. Kabirpanth as a religious community, unevenly spread over more than 18 Indian provinces, has witnessed recurring instances of Diasporas of its sizeable followers particularly during its growth over the last 200 years. Named after Kabir, a 15th century devotional mystic saint, the Kabirpanth, has been divided into several branches and sub-branches in the process of expansion. It has simultaneously distanced itself from a number of apparently similar looking devotional sects developed in the period. Surprisingly there is, till date, no specific work written in India that dwells on the compelling factors leading to the particular Diasporas of the Kabirpanth followers in more than a dozen countries of the African, American and the European continents.

Key Words: Kabirpanth, Mauritius, British Gyana, Fiji, Diaspora, Bihar, Uttar Pradesh, USA, Canada

The present paper is based primarily on my ongoing research work among the Kabirpanth followers living in India as well as abroad.¹ I make use of the findings I have obtained from a few relatives of the indentured families who had then left India, and several others to whom I had occasions to interview face-to-face in the USA and Canada and still others through e-mails and audio-visual communications. I also consult some of the contemporary scholarly works available on indentured labourers once living outside India. ² Based on these sources, the paper also addresses some of the key issues commonly associated with the cases of

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Diaspora; such as, the impact and invisibility of the Diasporas on the receiving countries and their respective homes left behind.

The Diaspora of the Kabirpanth followers is said to have begun initially during the pre-colonial time when a sizeable number of them had migrated from *Saurashtra* and Kutch regions to the African countries.³ However we do not have any definitive account of these followers who formed part of the larger trading communities that had left their homeland for overseas having better prospect of monetary benefits. But the reliable account available to us relates to the subsequent phase of their Diaspora beginning from the mid-19th century onwards till 1917 when indenture system was finally abolished by the British rule.⁴ The second phase had been the period during which a huge number of the Kabir's followers seem to have settled on foreign lands. The indenture system, as is widely known to us, had been a system of hiring manual and skilled labours for placing them as substitute cheap labour forces in foreign enterprises of the colonial establishments, where, for various reasons, labour forces were in short supply soon after the end of the slavery system in African and the Caribbean countries in 1832.⁵

Most of these labour forces were recruited from the eastern and western parts of the British India, covering roughly present parts of Uttar Pradesh, Bihar and Gujarat. Significantly enough, these two parts have also been traditional stronghold of Kabir followers for centuries as my findings suggest.⁶ It is said that most of the immigrants from the Gujarat region settled in different parts of the British colonies in Africa; whereas those of Uttar Pradesh and Bihar were shipped mostly to Mauritius, the Caribbean countries, British Guyana, Dutch Guyana and Fiji.⁷ Kabirpanth Diaspora seems to have made its first homes in Mauritius and British Guyana, which were the earliest countries to have indentured labourers from British India way back in 1838. It is believed that the largest number of Kabirpanth is among all the recipient countries have been living in Mauritius. According to my informants⁸, the numerical strength of the Kabir devotees in Mauritius came down sharply from about 20,000 in 1901 to 6000 in the present, as many of them gradually got converted by the Arya Samaj from 1910 onwards. Presently the country has about six Kabir centres and most famous of these are situated in Vacoas and Grand Boi. Pura Das, one of the Mahants in Mauritius, apprises us that they have been running an organization called the Kabirpanth Federation in order to consolidate devotees spread in its different parts since 1941.

Roughly around the same time, another batch of these followers, among many others, began to settle in the Caribbean countries at least from 1840 onwards. Out of the total 2.4 lakh indentured labourers, there had at least been 40 thousand Kabir followers. One of my informants, Jagessar Das¹⁰, the oldest survivors among them, recalls that his parents were shipped there in 1912, the year which also gets mention in his parents' Emigration Pass. As a youngster in early 1940s, he would often find himself in the religious gatherings of his 150-200 co-religionists, but in the present, he does not hear of anyone following Kabirpanth's principles there. It

is said that these followers failed to develop any specific Kabir centre there as all the *panth* activities used to be organized at their own houses. Some interesting piece of information about the *panth* in Trinidad and Tobago, is also available in a memorandum which was submitted before the British officials by Philip Ramkissun, a converted Christian, in 1893.¹¹ He points out that the Kabeer-Phunt (sic) was introduced in Trinidad and Tobago by one Meethoodass, who was a Chamar by caste. He is said to have come there from Demerara (British Guyana). Apart from Kabirpanth, there also existed three other religious panths; namely Ramanund, Owghur, and Sewnarain(sic). According to Haridas¹², an informant from Trinidad, one of the earliest batches of the indentured labourers being shipped to Trinidad in 1845 comprised of 225 persons, which included some Kabir followers too.

As per the prevailing tradition, the first centre of the *panth* in Trinidad was opened at Arima in 1880. By 1891, the total number of these followers reached 150. According to a rough estimate, about 1.5 lakh Indian labourers, in all, had been brought there on contract of 5 to 10 years.¹³ Most of the Kabir devotees, among them, who had opted to stay put in Trinidad and Tobago, formed an umbrella organization being called the Kabir Panth Association. At present we do not have exact idea about the numerical strength of these followers but my informants estimate it to be not less than 20,000 out of the total Hindu population of about 2 lakh 50 thousand in Trinidad.

During early 1860s, another group of the Kabirpanth followers known as the 'Ram-Kabirs' inhabiting in most parts of the present southern Gujarat of India, had begun to migrate as indentured labourers to different parts of the British colonies in the mainland African continent. Between 1860 and 1911 the Colony of Natal imported 152 184 Indians to work primarily on the sugar plantations.¹⁴ They gradually came to settle in areas presently known as South Africa, East Africa, Ghana, Nigeria, Kenya and Rhodesia. A very miniscule number of the followers are still said to be living in these countries. According to the Mahant of Jamnagar math, the total number of Kabir's followers presently in these African must not be less than 10,000.¹⁵

Surinam has been one of those countries where first batch of the Kabirpanthis, among many others, had begun to settle in 1883. Recalling the predicament of their predecessors, Chand Sitaram,¹⁶ one of the Kabirpanthis in Holland, informs us that the very eagerness of their forefathers to work in Surinam first emerged out of a verbal confusion over the name of Surinam; they mistook it as Sri Ram, implying the land of Sri Ram, one of the popular Hindu Gods in India, where they were then being shipped to. Till 1916, the total number of such indentured labourers reached 35,000, and a sizeable number among them belonged to the Kabirpanth. As per the prevailing tradition, the first Kabirpanth Guru who arrived there was Bhagawan Das. They succeeded in forming their first Kabir Mandir of Surinam in 1958. Most of these followers were forced to stay there till Surinam's independence in 1975. It took them another five years to regroup together as Kabir followers when they organized a national level Kabir-Satsang in 1980.

Fiji is one of those countries about which we have interesting contemporary accounts of their activities. A Kabirpanth diaspora, in Fiji, began immediately after the introduction of the indenture system in 1879. Totaram Sandhyay, an indentured labourer, who had lived there almost 20 years in between 1893-1914, offers us valuable details on the origin and internal feuds arising within the *panth*. He writes that “In December 1894, Baba Oridas founded this *akhada* in Manipatu. Every fortnight, *bhajans* and prayer meetings were held at this place... Eventually, he left for India, entrusting his sect to Baba Dalbhanjandas, his favourite disciple.”

Significantly enough, Kabirpanth's chequered expansion took an interesting turn in the mid-20th century particularly, a period during which a number of these colonies hitherto having indentured labours either became independent or were to gain it. They later formed a pan-Canada association called the Canada Association of Kabir, having its headquarters in Surrey, Vancouver in 1884, under the capable leadership of Dr. Jagessar Das, a retired medical practitioner, and its sister organization called the Kabir Association of Toronto, Toronto under Mahant Jay Juggesur, an immigrant from Mauritius. They have been running an exclusive Kabir Mandir in Surrey, Vancouver since 1996.

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3. Acute labour shortage had crippling effects on the emerging sugar plants being run in almost all these colonies where slavery system was abolished in 1827. Local labour forces were found reluctant to work at these sites forcing colonial powers to procure these from vast colonies such as British India.
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5. The description of regional pattern of the Kabirpanth diasporas is based on my interviews with the related informants coming from the USA, Canada, Trinidad, Mauritius and frequent visitors from India to the overseas devotees.
6. I have based my account of Mauritius mainly on the Sudhakar Das Shastri (Dharmadhikari) , interviewed, Varanasi, 3 January, 2014, Mahant Puran Das, interviewed, Delhi, 5 Feb, 2014. Puran Das belongs to the fourth generation of the Kabirpanth family who had migrated to Mauritius from present Bihar in India. Dharmadhikari Sahib who is successor designate of the Acharya Gaddi, Dharamdasi Kharsiya Gaddi, Chhattisgarh, has visited Kabirpanth centres in Mauritius twice in 1998 and 2002.

7. Puran Daas recalls the year as it is mentioned in the registration certificate of the Federation. I succeeded in tracing the kinsmen of Puran Daas at village Dhanauti, district-Saran, Bihar; most of his kinsmen still profess Kabirpanth.
8. Mahant Dr. J. Das was born in British Guyana in 1931. His father was an assistant (*Dewan*) of a Mahant famous all over the country during 1930s. As a young student, he however emigrated to Canada in search of livelihood in 1957 and since then has continued there as a medical practitioner. He also provided for me a copy of the Emigration Pass of his parents issued in 1912. Dr. Jagessur Das, interviewed, Surrey, Vancouver, Canada, 3 Feb, 2012.
9. Ramkissun's memorandum was sent to India by Surgeon Major D.W.D. Comins working in Trinidad; See, 'Note on the Emigration from India to Trinidad', Home Department File, Bengal Secretariat Press, Calcutta, 1893, pp 38-39. I found this file preserved in the National Archives, New Delhi.
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11. Contract for indentured labourers were usually given for 5 years renewable maximum for 10 years, but very small number of them could come back from the complex system to India. These details are mainly based on interviews of Acharya Vivek Das, Varanasi, interviewed, 16 March 2014, and Haridas, op.cit.
12. David Northrup, op.cit., p.61.
13. Sudhakar Das Shastri, interviewed, Bangalore, 13 October, 2013.
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15. Brij V Lal and Yogender Yadav (eds.), *Bhut Len Ki Katha, Totaram Sanadhya Ka Fiji* (The Story of the Haunted Lane: Totaram Sanadhya's Fiji), Saraswati Press, New Delhi, 1994, p.247. Totaram had been one of the prominent indentured labourers in Fiji who had succeeded in returning to India. Later, he spent most of his life in Gandhi's Sabarmati Ashram, Ahmedabad, to whom he knew since his days in Fiji.
16. Dr. Jagessur Das, op.cit.



14

Sada Kaur: A Brave And Capable Woman

*Karamjit Singh

Abstract

The Sikh community is known for its daring adventures, a spirited and devotional courage, not only among its men-folk but among its women-folk as well. Not only a few instances are known where women girded up their lions and accomplished wonders where their men had been failed by destiny.

Sada Kaur is one of such blessed souls who have studded the pages of the Sikh history.¹ Sada Kaur was the daughter of Sardar Dasaundha Singh Alkol, who came from a family of old traditions in courage and bravery. Sada Kaur was born in 1762, thus inherited these qualities. She was married to Sardar Gurbakhash Singh son of Sardar Jai Singh the famous chief of the Kanhaiya Misl² but she was not destined to enjoy her married life for long. When Mahan Singh Sukarchakia, Jassa Singh Ramgarhia and Sansar Chand Katoch jointly attacked Jai Singh at Achal, two miles south of Batala. Jai Singh sent his son Gurbakhash Singh against their enemies. The fight started and continued for six hours. Gurbakhash Singh while fighting died in the battle-field.³ Among the three sons of Jai Singh, Gurbakhash Singh alone was a capable man. Therefore his death led to the dissolution of this Misl.⁴ The death of his son and the loss of his territories made Jai Singh very disappointed. Sada Kaur widow of Gurbakhash Singh was an intelligent and far-sighted woman. She found it in the interest of the Kanhaiya Misl to bring about reconciliation with the Sukarchakia Misl. Her only child Mehtab Kaur betrothed to Mahan Singh's only son, Ranjit Singh. She prevailed upon Jai Singh to approve of her proposal. Sada Kaur had met Ranjit Singh's mother Raj Kaur at the Jawalamukhi temple and she offered her daughter's hand to Ranjit Singh. Mahan Singh also welcomed the proposal. The ceremony of mangni

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(engagement) took place in 1785. Therefore friendly relations between the two Misls were re-established.⁵ in 1796; Mehtab Kaur was married to Ranjit Singh.⁶ This alliance laid the foundation of the power of Ranjit Singh under the able leadership of Mai Sada Kaur.⁷ Shortly after when the father-in-law of Sada Kaur also bid farewell to this world, he was survived by his two sons, but none of them was fit enough to succeed to the Kanhaiya chiefship. Sada Kaur was, therefore left alone to lead the 8,000 soldiers of her Misl.⁸

Mahan Singh at his death-bed had handed over the charge of his young son Ranjit Singh to Sada Kaur.⁹ Ranjit Singh was only twelve years of age when his father breathed his last. The conduct of the Sukarchakia Misl fell in the hands of his mother. Dewan Lakhat Rai helped her to manage the affairs of the Misl. Sada Kaur had a great influence on the affairs of the Misl. In fact, all the affairs passed into the hands of Sada Kaur.¹⁰ For about six or seven years Sada Kaur conducted the affairs of the two Misls.¹¹ Sada Kaur was a woman of extraordinary ability and her considerable talents enabled her to play a prominent part in Ranjit Singh's affairs and the most powerful instrument of his early triumphs.¹² Sada Kaur became the real power behind the young Ranjit Singh.

In 1796, when Zaman Shah of Kabul invaded Punjab and occupied Lahore, most of the Sikh Misls sank their differences and assembled at Amritsar to face and repel the invader jointly. Here, Sada Kaur persuaded Ranjit Singh to take up arms against the Afghans when the majority of the chiefs were against such a step. She delivered a fiery speech to the chiefs and to have made the bold statement that, if they ran away, she though a woman, yet would fight the invader alone. Thereupon, all the chiefs joined hands to fight the invader. Ranjit Singh was chosen as their leader.¹³ Ranjit Singh taking the lead ravaged the countryside and also harassed the Afghans. He even went to the Suman Burj and challenged Zaman Shah. The Shah could not accept such a brave challenge. The Shah, however, because of the domestic problems had to retreat to Kabul. Thus, Ranjit Singh came out a hero among the Sikh chiefs. As soon as Zaman Shah turned his back then the Bhangi Sardars, the tyrant rulers of Lahore who had fled at the advent of the Zaman Shah, re-occupied the city.¹⁴

The citizens were disliked with the Bhangi Sardars. So, they invited Ranjit Singh to occupy the Lahore. A similar message was sent by the Lahore citizens to Sada Kaur, inviting her co-operation and requesting her to join in the enterprise. Ranjit Singh personally went to Batala to have detailed discussions with Sada Kaur. Sada Kaur encouraged him to accept the invitation. She joined her son-in-law with all her available troops. The united forces then marched to Amritsar, headed by Ranjit Singh and Sada Kaur. From Amritsar, he proceeded to Lahore.¹⁵

Sada Kaur was in command of large contingent. She led the attack from Delhi Gate, whereas Ranjit Singh launched his offensive from Lahori Gate. On hearing this news two of the Bhangi Sardars-Sahib Singh and Mohar Singh fled and left the town in panic, leaving behind Chet Singh to fend for himself.¹⁶ Sada Kaur advised Ranjit Singh to compel Chet Singh to surrender by the simple device

of denying him provisions instead of storming Lahore fort.¹⁷ It was a very easy conquest but of great value. Occupation of Lahore was the first important achievement of Ranjit Singh. He could succeed in this venture because of the assistance of his mother-in-law, Sada Kaur.¹⁸

This achievement aroused bitter jealousy amongst the Sikh Sardars, and a coalition, headed by the Bhangis and Ramgarhias was formed to wrest Lahore from Ranjit Singh and to check his growing power.¹⁹ Ranjit Singh went out to meet them, taking with him as large a force as he could collect from Lahore, as also the contingent furnished by his active mother-in-law, Sada Kaur. The troops of both parties lay encamped opposite each other in Bhasin, for a period of two months, without either party gaining the advantage. Hard drinking proved fatal to Golab Singh Bhangi who died suddenly because of the heavy drinking one night, so the army of the confederate Sardars broke up, and Lahore was then left in the undisturbed possession of Ranjit Singh.²⁰ Near Batala a battle was fought between Sada Kaur and Jodh Singh which resulted in total discomfiture of the Ramgarhia. Now Ranjit Singh became the undisputed master of Lahore.²¹ Supported by Sada Kaur, Ranjit Singh made further acquisitions and assumed the title of Maharaja on April 1801.²²

In the month of December 1802, Maharaja Ranjit Singh gathered his own as well as Sada Kaur's forces and being joined by the forces of Fateh Singh Ahluwalia; thus the three jointly Misls fell suddenly on the family of Gulab Singh.²³ Sada Kaur played an important role in getting the city peacefully vacated. She made every effort to see the things settled without any violation of the sanctity of Amritsar.²⁴ When Sansar Chand sent frantic appeal to Maharaja Ranjit Singh, for help against the Gorkhas leader, who was looking forward for an opportunity to take possession of the fort of Kangra. He demanded the cession of the fort as the price of driving the Gorkhas out of Katoch country. Sansar Chand agreed to this, and as a guarantee of his loyalty delivered his son Anirudh Chand as hostage. At the same time, he entered into negotiations with Amar Singh Thapa, promising him the surrender of the fort. Hoping that the Sikhs and the Gorkhas would destroy each other in the ensuing clash of arms, he shut himself up in the well-provisioned fortress, ready for a long siege.²⁵

On hearing of the duplicity of Sansar Chand, Maharaja Ranjit Singh mustered a large army at Jawalamukhi which included that of his mother-in-law, Sada Kaur and other Sardars.²⁶ Sada Kaur, with Anirudh Chand seated on an elephant reached the fort and demanded its keys. But when her demand was refused, she told the boy to order the key, which were handed over and the fort occupied.²⁷

In 1819 Makhan Singh the Sikh governor of Rawalpindi, appeared on the strength of his master's successes to have pressed the uprisings in Hazara. As a result of it the people of Hazara attacked the Sikh Governor and a fight took place at Shah Muhammad, in which Makhan Singh was slain. While getting this news the Governor of Attock, Hukma Singh Chimni, marched out to punish the rebels, but after some skirmishing at Mota and Sultanpur, on the Harroh, he realized that

his force was too weak for the purpose. So he marched back to Attock. He also wrote to Lahore for reinforcements.²⁸ After a few days, the Maharaja sent Sada Kaur with Sher Singh, Sham Singh Attriwala, Ram Dyal along with 6000 soldiers to Hazara.²⁹ A bloody battle was fought with the rebellious elements on the Gandgir-hills. Sada Kaur herself is said to have led her soldiers with a naked sword in her hand which inspired her followers. Just when the battle was at its hottest she all of a sudden ordered her troops to move a few steps back. This gave an impression to the enemy as if the Khalsa forces were on their flight; they came out to pursue them then to their astonishment the Khalsa fell on them slaughtering a good number within a few moments. The enemy surrendered, but some fled, pursued by youthful Dewan Ram Dyal who was killed by them just when he turned to come back.³⁰

Sada Kaur decided that befitting punishment should be given to the culprits. She called all the important persons of the place at a gathering, and read out a warning that unless they behaved themselves properly they would be seriously dealt with. Her way of dealing with them impressed the people and thus peace was restored and Sada Kaur came back.³¹

Sada Kaur died in December 1832 at Amritsar, funeral ceremonies were performed by Prince Nau-Nihal Singh (son of Maharaja Kharak Singh). Maharaja Ranjit Singh came to Amritsar to condole her death. She is remembered as one of the most high-spirited and capable women in the Sikh history. Sada Kaur was the first and foremost personality among those who helped Maharaja Ranjit Singh in his endeavors. This energetic and intelligent woman was well versed in the art of war. She had often fought against her enemies and helped Ranjit Singh in a number of battles.

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15

Changing Social Scenario of Bhils In Southern Rajasthan During British Paramouncy

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Abstract

*Since continuity is the key note of Indian life hence the division into historical periods is largely a matter of convenience. This is especially true of the country's social life. The political vicissitudes of empires and states made little impact on the social system which was grounded in village communities and virtually frozen into castes," The main principles of government, observed Rapson, have remained unchanged through out the ages. All Governments have been obliged to recognize an infinite variety among the governed of social customs and religious beliefs, too firmly grounded to admit of interference."*¹

The political situation during the 18th century facilitated various social changes specially through three different instruments-the British administrative system, Christian missionaries and English education. The first of these had a direct effect since, in time, the British administration of India adopted more and more the characteristics of foreign rule and shed those of an indigenous power. There were numerous persons in military services, linked with the military establishment. In the civil services were an array of clerks, revenue assessors etc. At one end, there were the high officials, military chiefs and courtiers, at the other, professional and religious men who were maintained by the courts. A notable feature of the economy was the employment of large number of local persons in domestic service, which had greater influence on the factors affecting social changes of a particular region.

The Bhil populated states of Banswara, Dungarpur and Sunth Rampura were considered sensitive areas. In view of maintaining peace and tranquility in any circumstances in these princely states the British government in their treaties with

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the princely states reserved the right of advising them in running the internal administration. According to V.K. Vashishtha it also adopted a deliberate policy to reclaim the tribal's by recruiting them as soldiers in political corps and by introducing socio-economic changes in southern Rajputana states to modernize their administration.²

The Mewar Hill tracts, inhabited by Bhils and Grassias, was taken under the control of the British Political Superintendent (1828) with his headquarters at the central position of Khewara for exercising control over the Bhil population sprawling in the southern Rajputana states. In 1841 the Mewar Bhil Corps was raised in Kherwara under the command of a British officer with a cantonment and a branch at Koyra in 1845. This policy was adopted with the express purpose of maintaining peace in the region stretching from the frontier of Sirohi to the extreme limits of Banswara state and for recruiting Bhils, Minas and Grassias as soldiers from hilly tracts of Mewar and the adjacent states of southern Rajputana with the aim of reclaiming them from their predatory habits.³ This was in pursuance of the British policy of raising the Mewar Battalion Agency Foot police. The discipline of these forces created a distinct class of Bhil soldiers loyal to the British Government. The retired sepoy of these corps appeared better clothed, disciplined and more prosperous than the average Bhil in these areas.⁴ This policy of the British created social disparity and division among the Bhil population for their being indifferently housed, poorly clad and having insufficient and inferior maize and coarse rice as food.⁵ In addition, the Church Missionary Society established at Kherwara in 1881 and at other places in the early part of the twentieth century by its social work made the Bhils susceptible to the teachings and preaching of Hindu religion.⁶ According to V.K. Vashishtha the British tribal policy created division among the Bhils while the evangelical and philanthropic activities of the Christian missionaries made them conscious of their socio-religious disabilities and infused among them a desire for 'sanskritisation'.⁷

In pursuance of its policy to reclaim the tribal the British government also tried to apply axe to their superstitious belief in witchcraft. The persecution of women as witches was indicative of the lower position of women among the Bhils. This animistic belief of the Bhils in witchcraft was inhuman and barbarous. In April, 1853 Captain J.C. Brook, the Political Superintendent and Commandant of the Mewar Bhil Corps in a regimental parade of the Mewar Bhil Corps at Kherwara proclaimed this practice as illegal and dismissed or sentenced to imprisonment those Bhil sepoys who were found guilty of torturing women on the pretext of their being witches. Similarly, on the persuasion of the British government, the torturing, swinging or murdering women on being suspected or acting as witches.⁸

However the introduction of the new agrarian, excise and forest policies in the states of Banswara, Dungarpur and Sunth Rampur at the instance of the British deprived the Bhils of several of their ancient rights. The exaction of 'Begar' (forced labor) by the petty officials of these states and the feudal lords was an effective instrument of oppression and exploitation of the Bhils.

Despite many similarities in social and cultural values, the tribal society was also facing internal stratification. Garassias considered themselves above all other tribes where as Meenas put themselves above Bhils in social hierarchy. In the opinion of Dr.H.V. Trivedi the cause of social stratification among various tribes was the impact of Hinduism and the economic status of a particular tribe.⁹ The Bhagat movement can be regarded as the most significant phenomenon among the life of Bhils in southern Rajasthan. Deliege Robert notes, a large section of the Bhil society has been converted to Bhagat cults belonging to various sects. Alcoholism and meat eating, they claim a higher status they spread Hindu values around them.¹⁰ In the later half of nineteenth century Sant Surmal Das and beginning of twentieth century Govind Giri were the chief propagators of Bhagat movement among Bhils of Dungarpur and Banswara in southern Rajputana. Govind Giri preached monotheism and moral precepts to the Bhil adivasis to wean them away from their traditional way of life. This socio-religious movement popularly known as the Bhagat movement won a large number of followers within a short period. These Bhil followers styled themselves as Bhagats. They joined the Bhagat movement under Govind Giri primarily for seeking deliverance from the sufferings and oppression at the hands of their Rajput rulers. However, it helped them in raising their self esteem, and assured them emancipation from the shackles of superstitions. At that time they did not indicate any sign of conflict with the non-Bhagat Bhils.¹¹ In 1908, Major K.D. Erskine¹² recorded that "In Dungarpur an order of priesthood is said to have been recently started, the priest is styled Bhagat, abstains from flesh and wine, and declines to take food from the hand of Bhil unless he too is a Bhagat, his house can be recognized by the flag which is fixed to it"

Remarkably to same extent the British were quite sympathetic to the Bhagat movement. They appreciated that the social transformation of the Bhils would have helped them in adjusting to the modernisation of the administrative and judicial set up of the states. But the rulers of the southern Rajputana states and their authorities did not take them in right stride. The Rajput rulers wanted the Bhils to continue as backward and liquor addicts for their own benefit. In the opinion of Capt. J.P. Stockley, Commandant of Mewar Bhil Corps, in the serfdom the Bhil were an important factor in the social system of the area and efforts for their emancipation and betterment were bound to lead to a collision between the Guru's followers and the state authorities.¹³ The followers of Bhagat movement in Banswara adopted an indifferent attitude towards the non-Bhagat Bhil. They did not partake food with the non-Bhagat Bhils nor they smoked tobacco. They did not allow them to use their cattle, nor they permitted them to draw water from their wells out of the fear of their being polluted by their using them. They washed the cot with water when it was used by a non-Bhagat Bhil. They threatened the non-Bhagat Bhils in case they tried to defile their places of worship, and urged them to force their women to discard 'Paijania' and to use 'Kade'. They tried in several other ways to bring them closer to the cult of the Bhagats. This created considerable unrest amongst the non-Bhagat Bhils¹⁴ Bhagat Bhils demonstrated their superiority

over the non-Bhagats by refusing performance of Beth-Begar (forced labor) for the states. They imitated the ideas of untouchability from the Hindus and enforced them on the non-Bhagats. This resulted in distancing them away from their ethnic loyalty and even initiated the fear of disintegration of the social organization of the Bhils.

After the death of Govind Giri in 1931 the Bhagat Bhils were bifurcated in the Shaiva and Vasishnava sects. But despite their sectarian and other differences, the Bhagat Bhils uniformly followed moral preaching's of their Guru. Their women proved unifying force for the brotherhood of the Bhagat Bhils by maintaining similarity in their attire. Mnoji Maharaj of Dungarpur and saints of Nath sects also preached moral ethics in the area and transformed Bhil society at large. The works of Christian missionaries also gave them impetus. In the beginning of the twentieth century organisations like Bhil Sewa Sangh, Adim Jati Sewa Sangh and prominent personalities like Thakkar Bapa, Moti Lal Tejawat, Vijay Singh Pathik, Bhogi Lal Pandya etc. accelerated the process of social reforms among the Bhils, educating and assimilating them into the national main stream.

The social rivalry between the Bhagat Bhils and the non-Bhagat Bhils ended in 1940 with the recognition of the tribal sects have adjusted themselves with the Bhagat cult of Govind Giri with a view to maintain uniformity in their culture. It was essential for the survival of their identity in the changing scenario of the modern times. Therefore, the impact of British tribal and military policy, large presence of Christian missionaries in the area and specially the Bhagat movement ultimately led to the initiation of the process of 'sanskritization' and political mobilization of the Bhils of southern Rajputana and the tribal's began to gear themselves to merge in the main stream of national life during the struggle against the colonial and feudal set up. They had taken an initiative in organizing political protests against a mass base to the "Praja mandals" for attaining the objects of freedom struggle by mobilizing the support of the whole of the Bhil community in the rural areas.

The emergence of Bhil as socio-political elite among the tribal's negates the views of R.S. Mann and M.S. Bedi that social transformation among the Bhils of Rajasthan through the Bhagat movement caused alienation from their substantive groups¹⁵ and served as a depressant in building up a tribal movement against exploitation.¹⁶ The positive role of the Bhils, especially Bhagat Bhils during the national movement, was not only confined to southern Rajputana but was also perceptible in other tribal of India.¹⁷

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16

Paper on The Navy of Tipu Sultan And His Hukhnamah (Ordinance) On Regulations of Navy

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Abstract

In this paper an attempt has been made to throw light on the serious efforts of Tipu Sultan to regulate the navy of Mysore through his Hukhnamas, in order to give resistance to British aggression in Southren part of Karnataka. In 1796 Tippu Sultan issued a Hukhnamah which laid down the regulations for the naval building programme which he had undertaken, it has been addressed to the Mirs Yam or Lords of admiralty who were 11 in number. The programme contained in Hukhnamah visualized a naval force of 40 ships which was to be placed under the care and superintendence of the Mirs Yam as soon as they were ready. The admiralty board was supplied with a model of ship with a Tiger figure head according to which all vessels were to be built. But it is pity that the navel programme could not be completed before Tipu Sultan met. It is glorious end in 1799 A.D.

Tipu Sultan was one of the few indigenous rulers who recognized the importance of naval power. Indeed his father Hyder Ali himself had attempted to build-up a navy, but his attempts had proved abortive. In 1768 the desertion of his naval commander, Stannet, caused the loss of many ships. This loss, however, did not deter him from undertaking the task once more. But unfortunately the navy he built for the second time was almost completely destroyed through British action at Mangalore in 1780. Tipu Sultan, on succeeding his father, first turned his attention to the building up of his army; but even so, he possessed from the beginning a

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number of war vessels, the chief function of these ships where to protect merchant ships from piracy. Administratively they were place under the Malik-al-Tujar or the board of trade. The 3rd Anglo-Mysore war convinced Tipu Sultan of the necessity of a strong navy and during the last few years of his life he showed keen interest in this connection. By 1794 the Sulthan had decided upon the construction of Forty war vessels.

Tipu Sultan's Hukhnamah for Naval bulidingprogram : In 1796 Tipu Sultan issued a Hukhnamah or ordinance which laid down the regulations for the naval building program which he had undertaken.¹This hukhnamah is addressed to the Mirsyam or Lords of the admiralty who were Eleven in number and were called as board of admiralty with their headquarters at Srirangapattanam. The board was established in the Jafari month of the Mauludi year 1224, reckoned from the birth of the holy prophet, corresponding to Sept. 1796.²The program contained in hukhnamah visualized a naval force of Forty ships which was to be place under the superintendence of the Miryam as soon as they were ready. The names given to them all ended with the word 'Baksh'.

eg:- Mohammed Baksh, Ali Baksh, Sulthan Baksh etc. signifying 'bestowed by' or 'gift of' Mohammed Ali and Sulthan respectively.³

The ships were divided into three Kachehris or divisions namely :-

1. The Kachehris of Jamalabad or Mangalore.
2. The Kachehris of Vajidabad or Boscoraja.
3. The Kachehris of Majidabad or Sadsheogarh.

The first of these Kachehris was to consist of twelve ships and the last two of fourteen ships each. With the completion of this project, Tippu planned to appoint Miryam assisted by Mirza-i-daftar (office superintend) and a Mutasaddi (Accountant) to each divisions.⁴The admiralty board was supplied with a model ship with a Tiger figure head according to which all vessels were to be built. The timber of the ships was to be procured from the state forests on then floated down various rivers to be respective dockyards of the ships to be built. Twenty were to be line-of-battle and twenty frigates divided among the three stations as follows:

1. **Jamalabad** – were intended 6 line-of-battle ships and 6 frigates. Of this line-of-battle ships 3 were to be of 72 guns and rest of the 62 guns each. Of the 72 guns 30 were to be 24 pounders. 30 were 18 pounders, 6 were 12 pounders and 6 were 9 pounders. Of the 62 guns, 4 were to be 24 pounders, 24 were 18 pounders, 24 were 12 pounders and 10 were 6 pounders.
2. **Wajidabad** – 14 ships were to be assigned, 7 of line-of-battle ships and 7 frigates.
3. **Majidabad** – was to have 14 ships.⁵

Hukhnamah regarding the number of officers for the fleet, land establishment, ship of the line :-

There were to be in all 11 Miryam, all stationed at the capital on 30 Mirsbhar, of whom 20 were stationed on ships, 2 were assigned to each squadrin; and 10 were to remain at the capital for instruction. The salary of the Mir yam and such MirsBhar as attended the court was to be fixed according to the qualification. The 10 MirsBhar serving on the ships were to receive a monthly salary of 150 Inamis or Rupees.

Land Establishment : The land establishment of each Kachehris was to consist of 3 officsuperintendents, 3 writers, 12 clerks (gumasthas), 1 judge (qazi), 2 proclaimers (naqib), 11 attendants (hazirbashi), 11 literate scouts (sharbasharan) and 1 chamberlain (farrash) who had charge of camp equipments and carpets, 1 torch bearer or link-boy (mash'alchi) and 1 camel driver (sarban). Their salaries ranged from 20 rahatis or pagodas in the case of the office superintendents and 2 rahatis or pagodas in case of the torch bearer.

Ship For The Line : Each ship of the line was to have the establishment of officers; force sardars (officers) denominated first, second, third and fourth, 2 tipdars and 6 yuzdars, along with a number of subordinate officers. The first sardar was to have overall command. The second sardar, with tipdar and 2 yuzdar under him, was place in charge of the guns and gunners, the powder magazine and everything else appertaining to the guns as well as the provisions. The third sardar, with one tipdar and 2 yuzdar under him, was in charge of the marines and small arms. He was also look after the spare tools, implements and stores. The fourth sardar was to have particular charge of the khalasis or sailors. And of the artificers belonging to the ships such as blacksmiths, Carpenters etc. He was expected to superintend the cooking of food and its distribution among the crew. The navigation of the ship was also entrusted to him. Any damage cause to the ship during war was to receive his immediate attention. Hukmnamah regarding payment of Emoluments to be paid to the different classes of men:-

Emoluments And Men on Shore : The emoluments ranged from 24 pagodas in case of 3rd and 4th sardars to 3 pagodas and 6 fanams for blacksmiths, fifers and trumpeters, and 3 pagodas to privates. In between these were the salaries of tipdars who got 7 pagodas and 6 fanams and sarkhils who received 4 pagodas and 8 fanams. Apart from the regular salary there was also the institution of a subsistence allowance. The total monthly expenses of a line-of-battle ship, while in port, came to 1471 pagodas and 5½ fanams, for the 20 such ships, the sum comes to 29431 pagodas.⁶

Emoluments Received by Officers At Sea : At sea they were also to receive rations which were fixed in the hukmnamah. As a Mir yam might occasionally be employed with the fleet-normally he was stationed at the capital-he was in such cases to be provided with decent meals at the expense of the state. Officers, including Mirs Yam, MirsBhar, Sardars, Mirza-i-dafter, pilots, daroghas and physicians and surgeons were to eat together. Daily ration were to be served out to them on the following basis; rice ¾ seer, dal ½ seer, ghee 8 jauz or tolas, meat ½ chota seer, salt 3 jauz, tamarind 2 jauz, turmeric ½ jauz, dry garlic ½ jauz, coriander seed ¾ jauz and black pepper 1 jauz.

Musketeers And Gunners : both officers and men, were to eat the following daily ration : Rice 1 seer, dal 6 jauz, ghee 4 jauz, salt 2 jauz, dry garlic ½ jauz, onions) jauz, coriander seed 1 ¼ jauz, and black pepper 1 jauz, with kababs or roasted meats once in 15 days at the rate of a quarter of a chota seer per head.

Sea Men : were to be allowed daily ¾ seer of rice, ¼ seer of dal, 2 jauz of ghee and 2 jauz of salt.

Hukmnamas Related To Prayers : It says that every day at a five appointed hours of the day, the first officer or commander was to lead the prayers and deliver the Friday sermon and the daroghas were to recite the 5 daily calls to prayers.

Hukmnamas Regarding Erection of Fortifications At Hafiz-hisar or Batkal And Dismantling of Ships : Regarding the fortifications of Hafiz-hisar or Bhatkalsulthan directs the Mirs Yam to examine carefully the ground in the vicinity of Hafiz-hisar, to make a thorough survey of it and select sites, and to forward the complete plans and drawings to the sulthan. They were particularly asked to make use of the 2 hills which perhaps formed the entrance to the harbour.

Dismantling of Ships : 2 old ships which were beyond repair, namely the fakhru-ul-marakib and fatha-i-mubharak lying in Mir Jam and onore respectively were to be dismantled and the steel and the other materials obtained from them used in the construction of new ships.

Recruitment And Training of Naval Crew : The men recruited for the service with the navy were to be sworn in at Srirangapattanam in the presence of Tipu Sultan himself and then sent to their respective destinations. 12 ships were delivered to Mirs yam. Of this 10 were cargo boats, 5 of them at Mangalore and 5 at Onore. And others 2 were called Asadullahis. All these smaller vessels were to be used for training the naval crew for the ships which were being built.

Establishment of Business houses : 4 kothis or business houses, called 'factories' in those times, to at Muscat and 2 at Kutch, were place under Mirs Yam for the purpose of protection. At each of these factories 2 yazaks of the regular troops were to be stationed. These guards were to be paid by the superintendents of the factories and the Mirs Yam were to make the necessary remittances to them for the purpose. The guards in question were to be relieved annually.

Accounts of Receipts And Disbursements : The Mirs Yam, MirsBhar and Sarishatadars (keepers of records) attached to the 3 naval stations were to appear personally before the sulthan 10 days before each Id-al-adha. They were on this occasion to deliver on account of receipts and disbursements and to report on the progress of the work on construction of the ships. Officers of certain other categories such as tipdars, Mirza-i-daftars and daroghas were in like manner to appear before sulthan 10 days before each Id-al-fitr for the purpose of giving their respective accounts and reporting generally on the state of affairs in their departments.

Hukmnamas Regarding Modes of Salutations And Greetings : The sulthan abhorred the elaborate modes of salutation and greeting that had become all too common among the Muslims of India such as adab, Kurnishat, etc., which he considered undesirable and degrading in the extreme. In this Hukmnama,

therefore, he prohibited the practice of raising for the purpose of receiving or greeting anyone, shaking and kissing hands, embarrassing each other upon meeting, all of which were declared to be odious customs and contrary to Islam. He directed that all Muslims were brethren and equal and as such they should desist from all these undesirable practices and confine their mutual salutations to Asalam-u-alaikum, 'peace be with you' with the response wa'alaikumus-salam, 'and with you be peace'.

Epilogue : It is a pity that the naval program could not be completed before Tipu Sultan met with his glorious end in 1799. What would have happened if he had had the opportunity of building his navy before the final war with the British is one of the ifs of history on which it is not worth speculating. But one may here refer to Kirkpatrick's remark on the subject: 'it may be contended that in proportion as the sultan might have been able to realize his alarming plan of a marine establishment, we should, as a measure of necessary precaution, have to be compelled to augment at a heavy expense, our naval force in India, for the purpose of duly watching his armaments, and keeping them in constant check. This evil... was averted by the issue of the war of 1799'.

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17

Ekki Movement: Path To The National Mainstream For The Bhil And Girassia Tribes

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Abstract

India has many primitive tribes as its inhabitants apart from the people living in the main stream. The Bhils and Girassias were the two major tribes which were residing in many parts of India from ancient times. These tribes were leading isolated life in the terms that their social, economic and political structure differed from the rest of the people. Later, with the advent of the British colonial rule in India, the administration by the colonial rule adversely affected India. The Bhil and Girassia tribes, residing in the southern Rajputana States of Mewar and Sirohi suffered due to the dual tyranny of the Princely administration and British colonial policies. Thus in 1921, these tribes started the Ekki movement for the redressal of their grievances. In this research paper the origin of these tribes, difficulties faced by them, the Ekki movement and the consequence of the movement has been discussed.

Key words- Tribes, Colonial, Bhomats, ethnicity, inhabitants, non-cooperation movement, monetization, agrarian.

The Colonial regime of the British began in India from later eighteenth century. Thus the British Imperial power acquired the position of the central power in India. The vastness and other diversities in India and the far sighted approach of the British rule divided India into two parts for administration. The native Princely States were not taken into direct control by the British power. These Princely States were governed by their rulers on their own but they were not sovereigns. Another part of India was under the direct control of the British power as British India.¹

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The British colonial rule in India was challenged by the people of India from the mid of nineteenth century. Gradually the flourishing feeling of nationalism in Indians made it difficult for the foreign power to rule India. On other hand, the condition in the native Princely States were not the same as Mahatma Gandhi himself had withheld the idea of engaging the people of the native states in the struggle for freedom as he did not considered it right to fight with the own native Princes.² On the contrary Gandhi opined that the Indian Princes would do welfare of their people.

Ironically, the truth was contrary to this approach of Gandhi. The people residing in the Princely States of India were suffering under the dual tyranny as not only their rulers but also the policies of the British colonial rule, which were implemented in the Princely States also and were aimed basically for the safety and financial benefits of the imperial power, were creating great difficulties for the people. Apart from the common people of the States, the tribes living in these States became the greatest sufferers.³ The two major tribes, Bhil and Girassia, residing in the Southern Rajputana Princely States, namely Mewar and Sirohi arise against the suppression by the state in 1921 which culminated in granting them space in the national stream.

Apparently tribals were the peace loving people. The origin of the Bhil and Girassia tribes was ambiguous. According to the Puranas, ancient literature and the epics, there are various versions of their origin.⁴ Some clans of Bhils claim that they originated from the Rajputs. Their ethnological origin has also been a controversial issue as some scholars believe them to be of Dravidian stock whereas other set of scholars claim that they entered India from north-west.⁵ The Bhils believe they share affinity with the Rajputs.⁶ The Girassia tribe had been described in the Gazetteer of Sirohi by Erskine as allies of the Bhils but ranking just above them. They also claimed their association with the Rajputs.⁷

Despite the controversies related to their origin, the scholars unanimously stands for the fact that these tribes were living in the areas of Rajputana, Madhya Pradesh, Gujarat and Maharashtra “at the time of the advent of Aryans”. These aboriginals were driven into the interiors of the forests by Aryans and began “leading a secluded life in inaccessible areas thereby redefining its own world view.”⁸ Later on, they came out of the seclusion and established control on the land. During the time of the advent of the Rajputs, these tribes assisted them. With the strengthening of the Rajput power, the Bhils lost their areas but in Mewar for instance, where the areas were geographically divided into three parts- the plains, the foothills and the highlands which were called *bhomats*, the Bhils exercised independent sway on *bhomat* areas.⁹

Initially the Bhils were depended upon the forest gatherings, hunting and cattle grazing rather than the settled agriculture. Later by the end of the nineteenth century, the Bhils moved towards settled or semi-settled life. They became agriculturists through shifting cultivation (slash and burn known as walar, dajia). While the Girassias held the *bhum* rights in the area of Bhakar on the land which

was either free of rent or reduced rates in the lieu of providing watch and ward services in their villages, the Bhils of the Mewar hilly tracts paid tributes to the Mewar state. The holdings of the Bhils were patchy and marginal in comparison to the land of the peasants of the Princely states.¹⁰ The tribes enjoyed some considerations by the state while exacting the agrarian taxes in respect of different services rendered by them as *dewali-band* or the protectors of the villages.¹¹ Still the Bhils depended on the forests prominently for cutting of wood and grass, collection of fruit, roots and leaves of mahua trees.¹²

Though these tribes were the inhabitants of the Mewar state and made contribution in their capacity to the state but stood apart from the rest of the people due to their ethnicity and culture. They resided majorly in the forests and the hilly tracts. The Bhils and Girassias were animists. They maintained their indigenous form of worship and “the objects of the worship intact.”¹³

The tribes were encountering problems from the state authorities which exploited them on various pretext. These problems became severe due to the monetization of the agrarian economy which was “the outcome of the colonial hegemony on the Indian states.”¹⁴ Due to the impact of the British colonial power on the economy and social structure, the otherwise unaffected by the regional or national politics, the Bhils and Girassias became responsive to the movements on national line. The Ekki movement of 1921 by Bhils and Girassias in the states of Mewar and Sirohi presents an appropriate example of this phenomenon.

Mahatma Gandhi began the Non-Cooperation movement in 1920 against the British colonial government. During the same time, the Bhils and Girassias had got a dynamic leader in Motilal Tejawat who was a *bania* of *Jhadol thikana* in the *bhomat* of Mewar State. Motilal was motivating the Bhils for their social mobility. He was preaching among the Bhils those teachings regarding leading a respectful life by giving up non-vegetarianism, non-violence and protection of cows. Motilal claimed himself a disciple of Gandhi¹⁵ and the Bhils and the Girassias considered him as the emissary of Gandhi.¹⁶ Owing inspiration from the Non-Cooperation movement, Motilal launched the no-rent campaign by the Bhils and Girassias in *thikana* of *Jhadol* of Mewar State in July 1921. Though it began as a no-rent campaign but got popularised as *Ekki* movement due to the unity of the Bhils and Girassia tribes for the cause. The movement spread swiftly and the Mewar darbar declared the reward of Rs. 500/- for the arrest of Motilal.¹⁷

The severity of the *Ekki* movement due to its violent nature paralyzed the state administration which found it difficult to control it. Though the *Ekki* movement began as being inspired by the Non-Cooperation movement of Gandhi but it was in total contradiction of that due to its violence. Gandhi sent messages and his representatives to Motilal to give up the violent ways. Gandhi advised him for the social reforms among the tribes. After receiving no concrete adherence to his advices, Gandhi disowned Motilal.¹⁸ This strengthened the State of Mewar and the British authorities which were doubtful regarding the role of Gandhi in the movement. The forces of Princely states attacked the Bhil *pals*. Motilal absconded

to avoid the arrest. Subsequently the state of Mewar ended the movement by granting some nominal concessions to the Bhils. In Sirohi, the authorities suppressed the movement by the use of force.¹⁹ Thus the *Ekki* movement ended by the mid of 1922.

Though the *Ekki* movement was aimed to get the grievance of the Bhils and Girassia address by the authorities, the movement itself brought the pathetic condition of these tribes on national front. Gandhi had disowned the *Ekki* movement due to its violent character but he had advised Motilal to bring social reforms among them. These tribes were very poor and were exploited by the state authorities as well as the money lenders, *zamindars* etc.²⁰ Advice by Gandhi of the social reforms among the tribes was taken seriously by some followers of Gandhi. These Gandhian workers taught the Bhils and Girassias temperance, vegetarianism and non-violence through the constructive programme of Gandhi. Consequently the establishment of the *vanvasi sewa sangh* in Udaipur²¹ was an example of these efforts made by the followers of Gandhi. They made their sincere endeavour to bring these tribes in the national mainstream and achieved success as would be obvious by the words of the Prime Minister of Mewar in 1941-42. He stated that:

*“The Bhils have ceased to be a primitive tribe. They have now passed from the pastoral stage into the agricultural stage. Many of them are domestic servants in the towns, particularly in Udaipur and they are certainly not lacking in mental shrewdness or alertness.”*²²

Conclusion- The Bhil and Girassia tribes had been mentioned in the ancient Indian literature which affirms their presence from the ancient times. These tribes, residing in the territory of southern Rajputana states remained out of the mainstream of the society and hence, from the national mainstream too. Though they had the control on some territories of these areas before the advent of the Rajputs but later lost it to them and retreated in the deeper forests. The *Ekki* movement, which was aimed to bring their grievances before the government and to get solution for them, turned out to be a path to the national mainstream of the society and nation for the Bhil and Girassia tribes. The attention which the *Ekki* movement attracted from even Gandhi as it got the inspiration from the non-cooperation movement led by Gandhi made the followers of Gandhi who not only noticed the problems of these tribes but through the idea of constructive programme of Gandhi brought the social reforms among them which helped them come in national mainstream.

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18

The Roll of Kittur Rani Chennamma In Freedom Movement

*Malage Baswant Dattu

Abstract

Kittur Rani Chennamma was the first women freedom fighters of India. She stood all alone with vibrant fiery eye against the British Empire. Rani Chennamma not succeeds in driving them away from India but she provoke many women to rise against the British rule. She was a queen of the small princely state of Kittur in Karnataka, taught a lesson of defeat to the British with her bravery; patriotism and political maturity are noteworthy. Hence, Chennamma remains in the minds of people as a symbol of brave women of India and she is identified as "Silver star" (Morning Star) in the war of Independence against the British

Key words - Kindle, Kittur, Doctrine of lapse, Pretext, Budge, Cannon, Traitors

The Freedom moment of India is an interesting Phase of our history. It narrates the courage, sacrifice, and selfless struggle of Indians to achieve the freedom from the clutches of British imperialism and Karnataka is one of the early states to kindle the fire of patriotism among the people to achieve freedom. Though people of India resisted the British against their treacherous attitude of invading India, the bravery exhibited by Tippu Sultan in south, Rani Chennamma in the central part and Surpur Venkatappa Nayak in northern part of Karnataka is outstanding in the history of India. Kittur a small kingdom(princely state) taught a lesson of defeat. For this reason, Kittur stands first in the history of India's struggle for independence bravery patriotism and political maturity demonstrated by Rani Chennamma against the British are note worthy. Kittur is situated in the north western part of Karnataka is blessed with rich and fertile land.¹

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Brief History of Kittur- Kittur was fortunate enough to be governed by two brothers HiremallaShetty and Chikkamallashetty from Sagar(Karnataka) and known for valour, administrative skill, love for culture and fine arts. These two brothers blessed by Adilshahis of Bijapur (Karnataka) of their royal services granted the Sardeshmukhi of the area of Mugutkhan Hubli in the year 1585 and later they came down to Sampagaon making it as a capital place. Later during the reign of Allappagouda Sardesai Kittur became the capital, then Mudimallappagouda Sardesai from 1691 to 1696. He was succeeded by Sivanagouda Sardesai who received a number of Sanads from Mughal emperor Aurangazeb. He was succeeded by Fakir Rudrasarja 1734-49. Later Marathas and Peshwas, Hyder Ali in south and slowly spread influence of the British. Finally Kittur became a dominant state during the glorious reign of Mallsarja 1782-1816.²

Rani Chennamma- Rudramma the first wife of Mallasarja (daughter of Tallur Desai) and Chennamma the second wife of Mallasarja was a daughter of Kakati Dhoolappa Gouda Desai. She was known for her beauty, bravery and adventure from her childhood. It was a historical event when Mallasarja married Chennamma and brought to her Kittur. Chennamma respected Rudramma as her elder sister, she looked after Shivalingrudrasarja (Bapusaheb) Veerarudrasarja (Babasaheb) the two sons of Rudramma as her own son Shivabasavaraj. When both Shivabasavaraj and Veerarudrasarja met with untimely death, she made Shivalingrudrasarja as a successor to Kittur province and administered it on his behalf while Rudramma inclined towards spirituality, Channamma began to rule with prudence. She loved her people and the province immensely she was a very good administration.³

Problem of adoption (doctrine of lapse)- Shivalingrudrasarja who was suffering from serious illness and had no issues. There fore a few boys from the families of his relatives were called. Among them Shivalingappa, son of Mastamardi Basappa was chosen and adopted as his son. The process was completed in the presence of important persons and the fact was informed through a letter to the British political agent Thackarey who was in Dharwad (Karnataka) this became a pretext to the British who were eager to conquer Kittur. Channamma did not like their interference in her internal affairs. She summoned leaders of the town and requested their allegiance to the province. Shivalingrudrasarja died on 12th September 1824. The letter drafted on 10th July about adoption when Rudrasarja was seriously ill, was sent to Thackarey on 12th September through Khannuru Mallappa. Thackarey suspected the date of death and that of the letter. He alleged that the adoption was not in order as it must have taken place either after the death of Shivalingrudrasarja or when he was unconscious. Thackarey wanted to take over Kittur treating it as a province without a legal heir. A report to this effect was sent to Chaplin the commissioner of Deccan at Pune. In the letter he had stated that Kittur has no male successor and that he had taken action to safeguard its treasure. He deputed his army to safeguard the treasury and he appointed his men to look after day today administration. His unrule actions were opposed by Chennamma

and Veeramma and a letter was sent to Chaplin explaining the humiliation caused by Thackarey towards the officials of the province.

They also said that they were expecting from him the restoration of the province. But Chaplin was not deferent from Thackarey. As there was no reply, Chennamma decided to face the situation boldly. Thackarey started interfering in everything and took treasury under his control and appointed his men for the security of fort and began issuing orders. ⁴Chennamma became furious with the humiliation meted out to her. When diplomatic measures failed Chennamma addressed her generals and other officers after narrating the story in detail. i.e. “ Kittur is ours, we are the rulers of our land. The people of Kittur love freedom more than their lives.... We will not budge whatever be the situation.... Kittur fights till its last breath. People of Kittur are aware that it is better to die rather than to live as slaves of British.” These encouraging words aroused a sense of patriotism among soldiers and people. Then they raised slogans such as victory to Kittur, victory to Rani Chennamma. ⁵

Victory of Kittur- Chennamma had a dream that her deceased husband Mallasarja asking her to fight in the war wearing a male's dress and safeguard the freedom and honour of Kittur. It is said that she promised to do so. She discussed with Sardar Gurusiddappa the commander - in - chief and others about the strategies of war. Then she asked Subedars, Saradars, Killedars and sheth, Sanadis to Kittur and asked them to be prepared for war. Kittur had a good number of elephants, camels, horses and artillery. Learning about this, Thackarey reached Kittur with his army. He sent his agents into the fort on October 21st and forced the people there to sign an agreement on the protection of treasury. But nobody agreed to sign telling that permission of Chennamma was required to do so. Thackeray became angry and sent 100 soldiers to imprison commanders. Expecting this Sardar Gurusiddappa ordered his soldiers to retreat them. The army of Kittur made a sudden attack and caused British army to suffer a lot. It was difficult for them even to escape and some of them were arrested. Chennamma treated the arrested ladies and children with respect and arranged for their stay. It was day of Mahanavami festivals, preparations were on in the palace. Thackarey threatened to open the gates within 24 minutes or it would be blasted by cannons, but this was in vain. Contrary to his expectations, the gates of Kittur fort were opened and the army of Kittur with a lightning speed attacked the British army. Thus Kittur won the battle. The traitors and rebels were killed under the feet of elephants. Some British officers who were hiding were also imprisoned. This defeat put the British in a dilemma. The news of defeat reached Pune and Bombay. A grand celebration was held on that day in Kittur. Lamps were lit on fort walls. It was a memorable day of victory over British and Kittur Chennamma honoured all soldiers with clothes and gifts. ⁶

Defeat of Kittur After the victory Chennamma had discussion with the Swamiji of Chowkimutt, Sardar Gurusiddappa, Sangolli Rayanna, Avaradi Veerappa, Sardar Himmat Singh, Sri Narasinga and others faithful to her. All of them pledged to

fight, if the British failed to recognise Kittur's Independence. She was aware that the British would not remain quiet after this defeat. Therefore, She tried to negotiate with them through captured officers like Eliot, Stevenson and the ladies. The internal independence of Kittur should be recognized, failing which Kittur people will fight till their last breath. The British also started preparation for war and sent to Kittur soldiers from Pune, Belgaum, Solapur, Bellary, Mysore and Vengurla. They also tried to divide people by threatening of punitive action.

Rani Chennamma and her associates sensed the futility of war against the British and waited for positive response from them. As a friendly gesture, she released forty Europeans who were kept in prison. She was in correspondence with the British and tried to retain sovereignty till the army was collected. As soon as war preparations were over, Munroe, the acting collector at Dharwad sent a report to Chaplin, the commissioner of Deccan on 14th November 1824. A big contingency of allied forces surrounded Kittur. Chennamma was expecting military assistance from Marathas of Kolhapur. But it was not possible at the last moment. Chaplin agreed to this and the two officers were released by Chennamma. But Chaplin did not keep up his promise and took pretext of the death of two soldiers in cross fire 10'O clock of 3rd December to be the dead line of surrender, meanwhile, there was exchange of fire between two sides for one reason or the other. Chennamma behaved patiently and wrote to Chaplin to allow her to rule the province as per the sannad issued and to act as deemed fit when the deadline was over, Chaplin ordered Col. Dicken to continue war till the fort was seized when all efforts of compromise failed, Chennamma decided to go for war. Her faithful generals pledged to fight till the death of the last soldier. British army was headed by Lt.Col. Meclويد, Lt.col.Munro, Lt. Trevenson, Col.Dicken and Col. Walker, where as the army of Kittur was led by Gen. Gurusiddappa, Avaradi Veerappa, Himmat Singh, Narashima Rao, Guruputrappa, Sangolli Rayanna, Bichchugatti Channabasappa and Gajaveera.

There was heavy loss on both sides, in the fierce battle that took place on 3rd, 4th and 5th of December. Ammunitions were spoiled. Chennamma decided to die happily while fighting for the land, but death deceived her. Though the traitors like Kannura Veerasangappa and Hurakaddi Mallappa were traced and killed, Britishers took hold of the fort on the morning of 5th December. Both sides incurred heavy loss. Collector of Dharwad Munro was wounded in battle and he died on 11th December 1824. ⁷

Effect of the war- Sardar Gurusiddappa, Sangolli Rayanna and others were kept in prison by Chaplin. The treasury was looted. Chaplin took into his custody Rs. 16 lakhs and jewels worth Rs. Four lakhs and a large quantity of arms, ammunition, horses, camels and elephants.

Rani Chennamma, Veeravva (Shivalingarudrasarja's widowed wife) and her daughter in law Janakibai (Shivabasavaraja's widowed wife) were kept in house arrest for a week in Kittur palace and later shifted to Bailhongal fort. Annual pension of Rs. 40,000/- was fixed to these three women.

Though grave silence engulfed Kittur, the palace and fort continued to keep alive the flame of independence, in the minds of people. People did not lose faith and affection in Chennamma. Permission was given to plunder the palace freely. Chennamma was in Bailhongal prison for five and a half years dreaming about independence. Revolutionaries like Sangolli Rayanna were meeting her secretly. She became weak day by day because of agony and breathed her last on 2nd February 1829. ⁸

Conclusion- Later, in 1833 Shankaranna and in 1836 a group of people under Nagappa Gajapati and Savai Rudrappa tried to revolt against the British. In 1837 adopted son Shivalingappa by name Mallasarja revolted against the British and it failed. Therefore, aptly She is recognized as a “Silver star” of Indian Independence. There is a lot of folk literature on Chennamma and Kittur rulers. Many folk songs, songs and folklore praise the Kittur battle, King Mallasarja, Queen Rani Chennamma. Contemporary literature describe the memorable history of Kittur in an appealing way.

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19

A Brief History of Tea Garden In Darjeeling

*Sangita Rai

Abstract

Darjeeling tea is famous for its finest tea in the world due to its flavour which cannot be matched anywhere in the world. The credit of Tea plantation in Darjeeling goes to the European Planters. After the end of East India Company trade monopoly in China, attempts have been made to plant the tea gardens in India. Before the successful tea plantation, a lot of experiments and measures were taken. After the discovery of tea plants in Assam by Robert Bruce, East India Company wanted to cultivate tea in India.

Keywords - European planters, Tea gardens, Darjeeling, Contribution

Introduction : Darjeeling is one of the principal town and a hill station of West Bengal. Darjeeling District is situated between 26°30'50" and 27°13'5" North latitude and between 88°13'5" and 88°56'35" east longitude. The word Darjeeling is a combination of ‘dorjee’ meaning ‘place’ i.e. land of thunderbolt. Darjeeling is closely connected with the story of tea gardens in India. Through this article an attempt was made to throw light on how the tea plantation started in India how the European Planters faced the difficulties and became the pioneers of the tea plantation in Darjeeling. Darjeeling under British government was a place chosen mainly for two purposes - as a sanatorium where the Europeans wanted to come to enjoy cool weather during the summer to escape from the heat and a place chosen for the tea cultivation to promote their trade and commerce. They (Britishers) tried to counterbalance it with the Opium trade with China but the trade was quite expensive so the Britishers decided to cultivate in India. According to Key in ‘History of India’, Harper Collins 2001 “Tea of the most expensive green variety had first been imported as a medicine and digestive in the 1600s....by 1700 it was the single

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most important item in the company's portfolio and the value of the China trade had come to rival that of all its Indian settlements combined".

Before the arrival of Dr. Arthur Campbell to Darjeeling various measures were taken for the possibility of tea cultivation by the East India Company. In 1794 H.T Colebrook spoke about the possibility of tea plantation in Sibpur Botanical Garden. At first a Scottish explorer Robert Bruce in 1823 started an experiment with Assamese noblemen, Maniram Dewan and a tea sample was taken to Calcutta and the first 12 samples of tea chest were taken to England.

Before the tea plantation in Darjeeling there were a lot of difficulties and problems. Firstly knowledge of cultivating tea and also Chinese men to be imported to teach the practices of tea plantation and secondly labourers required. In 1834 G.J. Gordon, Secretary of State was sent to China to bring seeds and the Chinese men to grow the tea which was grown at Calcutta botanical garden and then distributed in different parts in India. By 1838 tea was successfully manufactured from indigenous tea plants in Assam¹. Few Lepchas living in Darjeeling refused to work as they were happy with their simple life with nature and the Sikkim Raja also refused his workforce from joining the British. The Britishers thought to bring the men from Chhota Nagpur area to work in the plantation but they could not sustain the cold weather and most of them ran away. Now the only option left was to turn towards Nepal hills for Nepali workers. Thousands of Nepali started to flock towards Darjeeling for working in the tea garden and in the Terai areas they were drawn from both from Nepal and Chhota Nagpur.

Dr. Campbell, the initiator of tea plantation in Darjeeling was transferred from Kathmandu to Darjeeling as a Superintendent in 1840. He started experimenting on the planting of the tea sampling sent to him and it was proved that tea can be grown but not as an industry. In 1839, Captain Samler, a British army officer left East India Company army and raided the armory at Titaltaand and came to take shelter in Darjeeling. Samler stole the samples of Dr. Campbell's garden and started tea plantation in Makaibari. During 1857 Revolt Samler because of his pro-British attitude and helping the Company to search and kill the suspects. All this led to Britishers to appoint him as an agent of Darjeeling Tea Company and to be a legal owner of Makaibari Tea Estate². But no credit has been given for his contribution in tea plantation. In 1841 Dr. Campbell who successfully experimented tea plantation in his Beachwood Estate below Capital Hill and proved that Darjeeling is very much suitable for tea plantation and for commercial purposes too. Their success encouraged others to experiment with seeds distributed by Government³. In most of the areas of Darjeeling, China variety has been planted and it was considered only suitable for production of fine tea. Of late years Assam variety has been planted and was much in favour and produced finest tea. Later a hybrid of both variety i.e Chinese and Assam variety has been proved much suitable for the area concerned. Some 'Manipur indigenous' was also planted but tea produced was of bad coarse and flavour.

By 1856, development had advanced from experimental to a more extensive and commercial stage⁴. In 1857 tea has been raised by Captain Masson at Takvar, Pankhabari by Captain Samler, at Kurseong by Mr. Smith at Hope Town by a Company, Kurseong by Mr. Martin. Gradually tea plantation proceeded at a high rate in Darjeeling. In 1856 Alubari tea garden was opened by Kurseong and Darjeeling Tea Company, in 1859 Dhutaria garden by Dr. Brougham, in 1860 at Ging. At Lebong Lower valley tea plantation succeeds here admirably according to the report of Dr. Hooker⁵. Apart from Darjeeling hill areas, the tea planters also began to turn their attention to the Terai areas. In 1862 the first garden at the lower planes of Darjeeling District was opened at Champta near Khapraail in 1862 by Sir James White and gradually by 1866 the number of tea gardens started opening to a great extent. In 1881 with the establishment of Darjeeling Himalayan Railway (HMI) owned by a private company was opened between Siliguri and Darjeeling. The main advantage of the introduction of railway in Darjeeling was that it facilitated mostly the tea industry- easy availability of labour, export of tea at cheap rate and increase in trade and commerce.

According to the Field Newspaper, reprinted in the Bengal Statistical Reporter for December 1875 states about the tea plantation "Having selected a site as regards labour facilities, soil, means of transport, good lay of land, forest that can be cured, water facilities, healthy environment and an arrangement for tea seeds for years planting, a temporary bungalow is erected of bamboos and grass and a number of sheds run up for the coolies". With the years passing the tea industry started growing rapidly owing to soil suitability, sunshine, rainfall and climate and also land given by the government on favourable terms. As Darjeeling being a mountainous region, it contains many varieties of soil i.e a loamy soil with high quantity of nitrogen. From 1866, there was not less than 39 gardens with 1000 acres under cultivation yielding 433000lbs of tea. In 1874 the number of gardens increased to 113 with 18888 acres of cultivation yielding 3928000lbs. Between 1866 and 1874 there considerable was increase of tea garden almost trebled, cultivation area increased by 82% and the tea cultivation multiplied nearly ten times.

The development of tea industry in Darjeeling started increasing.. The table below shows the advancement of tea cultivation.

Year	No. of gardens	Area under cultivation in acres	Out burn of tea in lbs
1874	113	18888	3927911
1885	175	38499	9090298
1895	186	48692	11714551
1905	148	50618	12447471

Tea cultivation in Darjeeling has not only benefitted to the Company but also for the local people like the employment opportunities, steady livelihood and facilities like housing, incentives, children education, allowances, medical facilities, statutory benefits etc. and the above all the development of the area concerned.

The labourers were free and were not controlled by any enactment and they were directly employed by Sardars. They are no agreements, labourers being free to come and go as they like. A coolie earning Rs6 a month usually spends about Rs50 upon his weeding and occasionally a similar amount upon a funeral, all borrowed money. The coolie looks to the Sardar for an advance and Sardars to the manager. The latter lends without interest and if he will not coolie and Sardars turns towards the local moneylenders who charges 75% interest⁶. Almost all of the managers and assistants of the estates were Europeans except in the Terai areas. After the tea plantation attention is paid to erect the buildings, which consists of a bungalow for the manager. In those days the only qualification to become a manager in Darjeeling tea industry was to have a white skin imposing laws and orders. As far as the living standards of tea manager is concerned their living standard was quite high. The garden being thus planted, attention is paid to erect more substantial buildings, which generally consists of a bungalow for the manager, with stables, cook-house and all necessary out buildings attached and a number of comfortable houses for the coolies⁷.

Conclusion : Darjeeling tea occupies a place of pride for whole of India. It is famous worldwide for its aroma favour. The reason for the setting up of tea plantation is manifold but whatever might be the reason it must be pointed out that the contribution of the Britishers in tea plantation is mention worthy. They also have improved the life and condition of the workers, and became the pioneers of Darjeeling tea. Still today there is the existence of Darjeeling tea garden and is running successful in the hands of Marwari's and Bengali babus following the legacies of the Europeans based tea plantation system. If the tea plantation had not been introduced, history of Darjeeling area would have been different. Tea garden is one of the heritages of Darjeeling and the people of Darjeeling should preserve and feel proud of it.

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20

A History of Jagir Forests Taken Over By The Himachal Pradesh Government

*Raj Kumar

Abstract

In the recent years the people are more awoken for environment protection. Numbers of historians has researched various issues related to the environmental history. In South Asia Environmental history is barley two decades old. Many monographs were written after 1990. It was Ramchandra Guha who begun the field of environmental history in India. Imperialism and globalization laid foundation of modern forestry in the world. In the present issue I am writing briefly on the introduction of modern forestry in India, however the study is focused on Jagir forests of Himachal Pradesh.

Colonial Forestry and Jagir Forests - Colonialism in India initiated fundamental changes in pattern of use of forest resources. A lot has been written on the need and objectives of introduction of modern forestry in India. During the early period of East India Company, the forests were not taken seriously for its management. But after 1850's the demand of timber and other forest produce created the need of management of forests.¹ Guha and Dherendra Dutt Dangwal provided that the forests of Western Himalayas were exploited by the British in the beginning.² Skaria argues that introduction of modern forestry in India was aimed of meeting Imperial needs.³ Rawat argue that about the middle of 19th century large scale felling of forests were carried out mainly for ship- building and railways sleepers without any efforts for forest conservation. He concluded that when the British realized that the forests in the country were not so extensive as to continue to meet the uninterrupted requirements of the empire, they thought of conservation. So this was one of the reasons of the creation of the forest department in 1864.⁴

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Dr. Detrich Brandis a trained German forester who was appointed the first Superintendent of Indian forests in 1864 laid sound foundation of modern forestry in India. The Forest Act of 1865 and 1878 were passed. In forest Act of 1878 all the forests of the country were brought under forest department.

In this way the universal pattern of forest management was initiated in the country. Here I want to highlight the management of Jagir forests of Punjab Hill States of Kangra (Kutlehar, Goler, Dadsiba and Nadaun) now situated in Himachal Pradesh. **Jagir Forests: Kutlehar, Goler, Dadsiba and Nadaun**

Prior to colonial rule Kangra region was a group of small principalities but after 1849 when Punjab was annexed by the British, the status of old principalities was converted into Jagirs. The powers of Rajas were reduced.⁵ Although the majority of the forests resources were put under the supervision of Forest Department but in new changes the Jagirs of Kutlehar, Goler, Dadasiba and Nadaun were assigned to the Rajas of concerned Jagirs. In Kangra district the first settlement operations was conducted by Mr. James Lyall in 1868 and he recommended to the colonial government that the management of forests of Kutlehar, Goler, Dadasiba and Nadaun Jagir be granted to the Rajas resulting the rights of management to Rajas were granted.⁶

In 1884 the new terms were settled with the Rajas of Goler, Dadasiba and Nadaun and the Punjab government handed over the management to them. In 1897 the forests of Goler, Dadsiba and Nadaun Jagir were covered under demarcation during Anderson settlement. Now the people of Jagir regions become dependable on Raja's permission for the use of their forest rights. For many years rights of people of Jagir areas were not settled properly and due to grievances of people, a special report was prepared by Sheep Shank in 1915 in which he defined the a detail summary of the rights of people.⁷

In the post-colonial period it was hoped that all forests of the country would come under the control of forest department. But in four Jagirs the management of forests was left to its Rajas. It was happened because the matter of some Jagirs was not settled properly. The Punjab government passed an Act of Resumption of Jagir in 1957, but the question of management of forests remained debatable. During the period (1950-55) the voice against the miss-management in Jagir forests was echoed in Punjab. It was first in Dadasiba where after long enquiry the forests of the Jagir were taken over by the forest department on 12th April, 1956.⁸ In Nadaun the management of forests was withdrawn by the Punjab government from Rajinder Chand, Raja of Nadaun, w.e.f 18th July, 1958.⁹

Resistance to Management in Kutlehar Jagir

The question of Kutlehar Jagir has always been controversial in post-independence period. The issue became more important because Kutlehar Jagir was the only region in the country where the management of the forests remained in the hands of ex-ruler up to 1995. The forest management to the Raja of Kutlehar was granted in 1868 by the British to Raja Ram Pal. In 1937, the last Raja of Kutlehar, Briz Mohan Pal was died.¹⁰ At this time the successor of the Jagir, Raja

Mohinder Pal was a minor and the management was entrusted to the court of wards under the chairmanship of Deputy Commissioner of Kangra. After independence (1947) the temporary arrangement remained continue in the Jagir. In 1954, Raja Mohinder Pal demanded his ancestral rights of forest management from the government. According to prominent people of the region the management of Kutlehar forests was found good and the forests of the Jagir were in good conditions. So the Punjab government continued the forest management rights to the ex-ruler and appointed him the Superintendent of Kutlehar Forests in the year of 1958.¹¹

Here he was appointed as forest officer under the provision of Indian Forest Act, 1927. This research point out the legal validity of management assigned to the ex-ruler of the Jagir because the Superintendent of Kutlehar Forests got powers of management as per colonial term and conditions. We found that the people of Kutlehar were unhappy against the management of ex-ruler. At the first stage the local public and representatives questioned on the powers ex-Raja and they awakened the people of the region about the demerits of the system. The landlords or Zamidars and Numberdars also joined the campaign against the Raja because they were demanding their 'Chouharm' right from the Raja. Chouharam was the one-fourth part of income of sale of grass of forest areas which was given to the landlords and Numberdars in the colonial period. Within short span the anti-Jagir campaign became slow down due to reorganization of Punjab. On 1st November, 1966, the hill areas of Punjab: Kangra, Kullu, Lahul & Spiti and other in which Kutlehar was included were merged to Himachal Pradesh. On 1-09-1972 the State of Himachal Pradesh formed new district i.e., Hamirpur, Una and Solan. In new changes the area of Kutlehar Jagir was placed under Una district.¹²

New administration did not bring any change in the pattern of forest management in Kutlehar. However the income right Chouharam which was being demanded by the zamidars and shareholders, abolished on 22-08-1976.¹³ The leaders of Chouhram movement got disappointment from the government as well as from the Raja but this resistance inspired the forest employees of the Raja. In the beginning of 1980, the differences between Raja and his employees were increased on the salary issue. The employees started a general movement for their demands but the Raja could not dispose the resistance and soon it was converted into a violent nature which laid the foundation of agitation of employees. They formed their union and elected the office bearers on 15-05-1980 at Una.¹⁴

The leaders of forest employees presented a written memorandum regarding their demands to the Raja in May, 1980. But after no suitable action, the employees started a 'dharna' on 18th June against the Raja's administration.¹⁵ On 20 June, 1980 the Sangathan demanded salary and Allowances as per government pattern.¹⁶ The issue became so critical, then the M.L.A of Kutlehar Pt. Ram Nath Sharma called a meeting of leaders of employees sangathan at Dhundla. The M.L.A suggested the Raja for settlement and ended hunger strike of the employees on 22-06-1980 at Bangana resulting a written agreement was signed by the Raja and employees in which the Raja accepted the demand of his staff.¹⁷ After no action the

employees decided to start a huge agitation against the Raja. The employees union got registered along with 73 workers to HP Labour Department at Shimla in the name of 'Kutlehar Janglat Karamchari Sangathan' (KJKS) on 23-07-1980.¹⁸

The KJKS decided to re-start the strike on 24-07-1980 and the same was started on 25-07-1980 near Tehsil headquarter Bangana. The sangthan stressed on new demand that the status of Kutlehar Jagir be ended and all the forests belonging to the Jagir must be taken over by the HP government and it was urged to the government for nationalization of Kutlehar forests.¹⁹ From 25-07-1980, the strike was started in a tent camp.²⁰ The Local leaders showed their sympathy in favor of employees. Public meetings were organized on the issue. After aggressive memorandum of leaders of various political and non-political groups, the State Government ordered to the Superintendent of Kutlehar Forests for immediate settlement with the forest employees. On the 88th day of strike the agitation was ended on 16 October, 1980²¹ and a peace settlement was signed between Raja and his employees on 17-10-1980 at Raipur Maidan²² but after 1980 several employees were taken away from the services by the Raja. Now the KJKS failed to reorganize the employees.

During this period the Kutlehar Jagir issue was raised by two leaders of the region in public interest. They were: Thakur Ranjit Singh and Pt. Ram Nath Sharma. A resolution was presented for taking over of Kutlehar Jagir in HP Vidhansabha 11-09-1980 by Ranjit Singh (M.L.A) but failed due to lack of majority²³ on 5th March, 1987, the M.L.A. of Kutlehar Pt. Ram Nath Sharma raised Jagir issue in the Assembly and urged the government for acquisition of Kutlehar Forests. Then the matter was taken seriously by the government and the case was send to the Attorney General of India for legal opinion.²⁴

Acquisition of Management of Kutlehar Forest After long resistance of Kutlehar Janglat Karamchari Sangathan and public pressure, local public representatives of Kutlehar Constituency raised voice against the management of Kutlehar forests by Ex-ruler of Kutlehar and demanded acquisition of management by State Government.

The State government ordered for acquisition of management of Kutlehar forests on January 20, 1990²⁵ but they said notification and action of Divisional Forest Officer Una was challenged by the ex.-Ruler. After a long debate the Himachal Pradesh Government sincerely took interest and in public interest Himachal Pradesh Kutlehar Forests (Acquisition of Management) Bill, 1992 was passed in the Assembly which culminated into H.P Kutlehar Forest (Acquisition of Management) Act, 1992 with the assent of President of India on September 6, 1992.²⁶

President assent to the amended Act was given on 22-02-1995.²⁷ In the pursuance of which State Government launched "Follow-up-Action" fixing 11-03-1995 as the appointed day of acquisition. The Divisional Forest Officer Una was empowered to take over management of Kutlehar forests from the ex-ruler. The DFO Una, Hoshiar Singh Kanvar resumed the management of Kutlehar forests

on 11-03-1995 and issued notice No. 13147 to SKF.²⁸ Notices were also served to all the offices concerned to Rajas administration and widely published in the various newspapers.²⁹

Conclusion- As result of long agitation the Himachal Pradesh government resumed the management of Kutlehar forests. The study provided that whereas management of forests of Jagir of Goler, Dadasiba and Nadaun was resumed by the then Punjab government in 1956-57 but the situation was not very similar in Kutlehar Jagir. The Kutlehar region was merged with Himachal Pradesh from Punjab on 1st November, 1966 but the management of forests remained continues in the hands of former Raja. This situation was converted into an agitation.

At the first stage the agitation was started by the numberdars and zamindars on the question of chouharam right. In the second stage the Kutlehar Janglat Karamchari Sangthan gave permanent and sound platform to the agitation. When no serious action was taken by the Himachal Pradesh government regarding the nationalization of forests, the local leaders raised the issue at large level. At the third stage the efforts of Ranjit Singh Thakur, Pt. Ram Nath Sharma and others remained very appreciable. After mass public pressure acquisition of Kutlehar forest management became possible. This is how the similar pattern of forest management in the state of Himachal Pradesh was started.

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21

Vaikom Satyagraha And The Roll of Sree Narayana Guru

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Abstract

Vaikom Satyagraha (1924-25) was a Satyagrah in Travancore, Kerala in India against untouchability in Hindu society. The movement was centred at the Shiva temple at Vaikom near Kottayam. The Satyagraha aimed at securing freedom of movement for all section of society through the public roads leading to the Sree Mahadeva temple at Vaikom. The Vaikom Satyagraha was the first systematically organised agitation in Kerala against orthodoxy to secure the rights of the depressed classes. Vaikom is a small temple town in central Travancore on the eastern banks of the backwaters of Vembanad Lake. The town is famous for its Shiva temple, which in the early 20th century was the citadel of orthodoxy and casteism.

Sree Narayana Guru (1855-1928)-also known as Narayana Guru Swami was a Hindu saint and social reformer of India. The Guru was born into an Ezhava family. In an era when people from backward communities like the Ezhavas faced much social injustices in the cast-ridden Kerala society. Guru Devan, as he was fondly known to his followers, led reform movement in Kerala revolted against casteism and worked on propagating new values of freedom in spirituality and of social equality. Sree Narayana Guru, who had never shown any interest in the activities at the Indian National Congress, involved himself with the Vaikom Satyagraha and extended much co-operation. The reason is quite evident. The Vaikom Satyagraha was not an agitation for political freedom; it was a movement to purify the Hindu society of its blemishes, About two hundred years ago at Vaikom, there was an attempt at temple entry and a gruesome end to it. Balarama Varma

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was the king of Travancore and Kunchukutti Pillai was the Diwan (Dalawa). About two hundred Ezhava young men, in and around Vaikom decided to enter the temple and worship. They wondered how this single man would stop 200 able-bodied young men. The young men organized themselves in to a procession from Iruvelikkunnu on Kottayam Road. Their plan was to enter the temple from the eastern road. As they were nearing the temple the King's messenger along with a large number of armed personnel's started attacking the unarmed civilians. The dead bodies were collected and buried in the pond at the northeastern side of the temple. It seems Dalawa Kunchukutti Pillai had ordered the massacre; hence the pond came to be known as Dalawa Kulam¹ The pond is no longer there. It is filled in and the present private bus stand is constructed there. Ezhavas first took up issue in 1905. The authorities remained adamant and refused to take up the matter even for discussion as it was considered a religious question. In 1920-21, representative Asan sect also raised the question and it was decided to shift the notice boards a little, so that some parts of the roads would be accessible to the avarnas.

T. K. Madhavan, the organizing secretary of the SNDP, became a member of the Travancore Legislature, and felt that Asan and the others have accepted a humiliating compromise. Madhavan wanted to demand outright temple entry, but he was denied permission to even introduce the resolution in the Legislature². Madhavan met the then Divan Raghaviah at his residence and requested him to reconsider his decision. The Divan refused; Madhavan then requested for permission to make a representation to the Maharaja himself which was denied. Frustrated and enraged, Madhavan raised his voice of protest before the Divan, proclaiming. T. K. Madhavan met Mahatma Gandhi at Tirunelveli on 23 rd September 1921, and apprised him of the conditions of the Ezhavas and their achievements through the SNDP.³

Madhavan attended the Kakinada AICC meet (1923) in the company of Sardar Panikkar and K. P. Kesava Menon. Madhavan got a pamphlet printed A request to the Indian National Congress on behalf of the untouchables of India. Madhavan tried with all his might to convince the members, of the need to eradicate untouchability.⁴ The Congress agreed to include the eradication of untouchability in their constructive programs and resolved to lend full support to the Vaikom Movement, and authorized the Kerala Provincial Congress Committee (KPCC) to undertake the task.

In accordance with the Kakinada Congress resolution, the KPCC met at Ernakulum on 24 January 1924, and formed an untouchability Abolition Committee (UAC) consisting of K. Kelappan (convener), T.K. Madhavan, Kurur Nilakantan Namboothiri, T.R. Krishna Swami Iyer, and K. Velayudha Menon.⁵ The KPCC, the UAC and the Publicity Committee reached Vaikom on 28 February 1924. There was a huge public meeting. T. K. Madhavan made a public request to the UAC to get the prohibition notice boards removed from the roads around the temple⁶. The news of the decision reached far and wide. It evoked mixed reactions. The caste Hindus who tolerated the speeches at the meeting could not digest the idea of a

procession as proposed by the KPCC and the UAC. They along with the local Magistrate, the Police Inspector, and the Tahasildar, met the congress leaders at their camp, and suggested a postponement. They promised that they would try to prevent communal tensions, and make the procession a success, if they were given time. The congress also realized the situation. They could also make use of the time to plan and prepare properly for launching the agitation. The date was fixed as 30 March 1924,⁷ and the idea was to take out a procession. Meanwhile, the local Magistrate fearing communal tensions issued prohibition orders against the procession. Hence the UAC changed its tactics. It was decided to send only three volunteers every day instead of a procession. Volunteers were selected from all castes. A Satyagraha Ashram was set up about one furlong south of the temple. The Ashram was packed with volunteers who came from different parts of the Ezhavas and other mentions this in the golden Jubilee Souvenir of Neyyattinkara S N D P Union. The editorial of the Malayala Manorama on 29 March 1924 (the day before the starting of the Satyagraha) mentions, If a venerable sage like Sree Narayana Guru and his disciple Mahakavi Kumaran Asan were driven away from the road around the temple by a drunken upper caste buffoon in the name of caste, can their people take it lying down?⁸

There was another crucial incident, which triggered the action. Sree Narayana Guru himself was prohibited from passing through the roads around the temple. Sri Bhargavan Vaidyar E. V. Ramasami Naicker (affectionately called Periyar by the Tamilians)⁹ came with his wife Nagamma and a group of followers and offered Satyagraha on April 14. As the head of the Satyagraha, Periyar was imprisoned twice. Gandhi, who was also present on the Vaikom scene, was disturbed about the whole affair but seemingly unable to stop it. His concern grew when other religious groups became involved. Thus the Sikh community offered to meet expenses. Money was also said to have come in from Burma, Singapore, and Malaysia, from non-Brahmin immigrants, Muslims and Christians. Gandhi tried under the circumstances to keep the whole thing an inter-Hindu affair.¹⁰

Vaikom had been chosen as a place for Satyagraha organized by the heads of the Congress Party. Periyar who was touring Madurai district received "a private letter" asking him to join in the Satyagraha.¹¹ He immediately proceeded to Vaikom where he violated the order not to address public meetings and was imprisoned for one month. a light punishment on order of the Raja. Gandhi became more and more troubled as the Satyagraha took a turn of communal riot because of conversions to Islam taking place.¹² Vain efforts were made to return Periyar to Madras state. After his first release from prison Periyar was advised to stay away from Vaikom which he did not do. His second imprisonment was more severe, six months in the Central Jail Trivandrum. Meanwhile Nakammai, Periyar's first wife, organized women's campaigning On November 13, 1924, a delegation headed by Changanasseril Parameswaran Pillai waited on the Regent Maharani Sethu Lakshmi Bayi and submitted a memorandum signed by more than 25,000 Savarnas.¹³

Though the memorandum was submitted with much optimism, reaction was not that favourable. The Maharani expressed that the issue had to be decided in the legislature.¹⁴ The resolution was moved in the legislature on February 7, 1925, by the then SNDP Secretary N. Kumaran (Later he became High Court Judge). The text of the resolution was allroads around the temple at Vaikom, and similar roads all over the state of Travancore must be open for travelling for people of all castes and creeds .The resolution was defeated by 22 votes against 21. (It is understood that Dr.Palpu's brother who was expecting favours from the Government voted against the resolution. He was a close associate of the Narayana Guru at Aruvippuram, but he turned Judas. He was haunted by the community and he fled from places to place to save his life.¹⁵ He became a social outcaste and met with an ignoble death.)

The defeat of the resolution severely affected the morale of the Satyagrahis and boosted the high-handedness of the Orthodox Hindus. While Gandhiji tried to lift the sinking morale through exhortations to remain patient and peaceful, IndanthuruthilNamboothiri, the leader of orthodoxy, arranged for hirelings to beat up the Satyagrahis. Gandhiji wrote in Young India, the Travancore authorities may, however, be respectfully told that Congress cannot watch barbarity with indifference. The letting loose of the goodness on the devoted heads of the Satyagrahis, is bound to gather the Satyagrahis, the full weight of all-India public opinion.

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22

English Education InPrincely Mysore

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Abstract

An attempt is made in this paper to explain about the English Education in Princely Mysore. The Spread of English education on Made the Non-Brahmins realize how they had been relegated to play a secondary role in the Socio economic life of the country which infact created a sense of deprivation among them. The Brahmins by virtue of which got into the state services not only enjoyed. Political power but also appropriated to themselves the benefit that accrued from the state.

Key words- Zilla Schools, Wood's Despatch

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.¹

When the Marathas were finally crushed in 1817 and the British grip on India became unassailable, the British could afford to relax. The Governor General Lord Hastings loftily announced that the government of India did not consider it necessary to keep the natives in a state of ignorance in order to retain its own power. As a matter of fact, the services of Indians were now required in running the administration. India was already a thickly populated country where Permanent white settlements were not possible. Bringing in staff from Britain would not only have been killingly expensive, but also detrimental to manufacturing capabilities

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back home. And finally after the disastrous Portuguese experiment, producing a sub-nation of half- castes was not even an option. Additionally, there was an underlying element of cultural conquest. To the British, their control of an ancient fabled country was a proof of the superiority of western way of thinking. Indeed, a constant theme in the European scheme of things was improving the natives.² As befits cautions and clever ruler, the transition from the Moonshree phase to the Baboo phase was to be effected in an unobtrusive manner, and with the full and active support of the native leadership. Charles Grant's (1746-1823) well meaning treatise "Observations on the state of society among the Asiatic subjects of Great Britain, particularly with respect to morals, and on the means of improving it" advocating the cause of missions and education and written during 1792-97 was ahead of its time and anticipatory. It was only in 1830 that the Court of Directors wrote "We learn with extreme pleasure that the time has arrived when English tuition will be widely acceptable to the natives in the upper provinces".³ It is tempting to reduce history to glorification or condemnation of individuals and events. Lord Thomas Babington Macaulay's (1800-59) flamboyant minute of February 2, 1835 belongs to this category. Crediting Macaulay, with introducing English education in India will be like crediting victory in a cricket match to the batsman who scores the winning run. Even though there were institutions and colleges on western model by 1834 the most influential factor was Macaulay's Minute, which threw open the government patronage to western Education.

Advantages of Macaulay's Minute.

1. English was introduced has a medium of instruction.
2. A large number of English medium schools were established.
3. A clear cut and well defined policy of Education was formulated.

Disadvantages of Macaulay's Minute.

1. Severeset back to Oriental Learning.
2. Vernacular education was neglected.
3. Led to the opposition of Indian religions.

His Minute brought a drastic change in the policy of the company which hitherto was best upon reviving ancient learning. This minute once for all decided the aim, content and medium of instruction. Lord William Bentick announced his resolution on March 7 1835 which implemented the Minute of Macaulay. In the year 1852 the parliament decided to renew the charter of the East India Company, and appointed a parliamentary enquiry committee. Several Englishmen like Alexander Duff, Sir Charles Travelyan, J.C.Marsham etc., were behind the appointment of the committee. The president of the Board of Control of the company was aware of the disparity in the growth of secondary education and higher education. He devised to develop a system of education which would provide for primary education leading to Indian universities. This resulted with the announcement of Sir Charles wood's Despatch in 1854.⁴ This act provided a strong foundation for English education in India particularly with reference to Mysore state.

The spread of English education, the introduction of the printing press and the criticism of the preventing social system by Christian missionaries helped to make the society more flexible. The rise of modern nationalism throughout India also had its impact on Mysore. With the advent of British Power, English education gained prominence in addition to traditional education in local languages.⁵

These changes were orchestrated by Lord Elphinstone, the Governor of the Madras presidency. His plan became the constitution of the central collegiate institution in 1840. Accordingly, a high school department of the university was established. For imparting education in the interior regions, schools were raised in principal towns which eventually were elevated to college level, with each college becoming central to many Zilla schools. The earliest English-Medium schools appeared in 1833, in Mysore and spread across the region. In 1858, the Department of Education was founded in Mysore and by 1881, there were an estimated 2,087 English Medium schools in the kingdom of Mysore. Higher education became available with the formation of Central College in Bangalore (1870), Maharaja's college in Mysore (1879), Maharani's college in Mysore (1901), and Mysore University (1916) in Mysore.⁶ The native initiative for English education came from Raja Ram Mohan Roy. The Hindu college was established mainly due to the enthusiasm of Raja Ram Mohan Roy. David Hare and Sir Hyde East were the men behind this project being executed. The main objective of this college was to instruct the students in the European and Asiatic languages and Science. The Indians preferred learning of English than oriental languages.⁷

The British Government realized the mistake of the past and in order to avoid the mistake from the earlier unsuccessful experiment in indirect rule in Mysore, the British this time took full responsibility for the education of the young prince. This was one obvious way to minimize the potential frictions between the court in Mysore and the superior power. A special, modeled on the public schools of England, was established in Mysore and later the young Maharaja Chamaraja Wodeyar X was given an English tutor, who exercised supervision also over his private life.⁸ By the time we come to the middle of the last decade of the 19th century there were 7,808 students who preferred English language of them 7225 students were boys and 583 were girls. There were three Arts colleges in the state, the college at Bangalore, the Maharaja's college at Mysore and Shimoga College. The Central College was during the period of report, a first grade college and Shimoga College a second grade one. The Maharaja's college, Mysore was a second grade college till February 1894, and then it was raised to the first grade.

The most important measure adopted during the year 1916 was the establishment of Mysore University. A Vice chancellor and a council of 9 members had been appointed to control the affairs of the university. University entrances classes had been opened in the Government high schools at Bangalore, Mysore. The entrance class sanctioned to Shimoga was not opened for want of students. English education got a great impetus with the establishment of Mysore University. The spread of English education made the non- Brahmins realize how they had

been relegated to play a secondary role in the socio-economic life of the country which in fact created a sense of deprivation among them.

Being the first ever to take advantage of modern education, particularly the English education, and by virtue of which to get into state services the Brahmins not only enjoyed political power but also appropriated to themselves the benefit that accrued from the state. The non- Brahmins who missed the bus looked on as a bunch of deprived class. In consequence, they nursed a sense of deprivation which appeared to be in a much greater degree in the economic and political life than in social life. The stronger sense of deprivation in the politico- economic life prompted the non-Brahmins to start the Backward Class Movement whose aim it was to seek a due share in the benefits flowing from the state including seats in colleges and jobs in Government. Education was introduced by the British with the twin purpose of impressing upon the natives the value of western thought and of preparing them for taking up jobs to assist in the administration of the country. The first protégés were Hindus and there developed a Hindu middle class which began to demand concession from the government without offering sub service in return. The British then began to encourage the Muslims to adopt English education in order to develop a counterpoise to Hindu middle class assertiveness. But among both communities' English educations was strictly an upper class affair in which the lower castes had no role.

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23

Exchange Rate Regime Beginning From The Early Days To Present One

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Abstract

The International Monetary System Refers To The International Arrangements That Govern Exchange Rates. In This Paper Special Stress Is Given On The Working Of International Monetary System And Its Implications. Centuries Ago, Gold Standard Was Used For Exchange Purpose. After That 1944 Bretton Woods Conference Came. This Established The Basic Framework For Post World War2 International Monetary System. The Bretton Woods System Called For Fixed Exchange Rate Against U.S Dollar. In This System, The Value Of Most Currencies Is Determined In Terms Of U.S Dollar And Allowed To Change Under Specific Set Of Circumstances. The Bretton Woods Conference Also Created Two Major International Institutions That Play A Role In International Monetary System –Imf And World Bank. The Imf Was Given The Task Of Maintaining Order In International Monetary System And The World Bank Role Was To Promote Development.

Introduction- During the late 19th and 20th century, most of trading nations adopted gold standard. In gold standard, international payments were settled in gold currency or currency directly or indirectly convertible into gold. Gold Standard worked reasonably well between 1871 to 1914. Gold Standard was suspended during world war.¹ By 1930 most of the countries suspended gold standard. During the closing years of world war2, different countries realized that there must be a common international forum for economic cooperation, promoting international trade and providing help to needy nations during emergency. World war2 had its

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adverse effect on the global economy. To remedy the situation, an international monetary conference was convened in 1944, at Bretton woods in America. It was attended by the representatives of 44 countries. India also participated in it. It was decided in the conference that two institutions be setup for the economic development of all countries: IMF and IBRD. Consequently IMF and IBRD was founded. After this in 1947, the general agreement on trade and tariffs was signed by 23 nations. In 1964 United Nations Conference on Trade and Development (UNCTAD) was set up to promote trade and development in underdeveloped nations.²

Early System- Centuries ago, when there was no established system and when the coins were made of valuable metal, the exchange rate was determined on the basis of value of metal contained in two currencies. This system was known as the commodity specific standard. The commodity specific standard was followed by gold standard which was considered of vital importance between 1870s and 1944.³

Gold Standard- A gold standard is a monetary system in which the unit of value in which prices and wages are expressed and in which the debts are usually contracted consist of the value of a fixed quantity of gold in an essentially free market.⁴ In other words, we can say that it is a monetary system wherein government holds gold coins in reserve against bank currency notes that are in circulation. The bank notes can be exchanged for gold on demand. The form of gold standard was not essentially the same in the different countries adopt it. In the gold specific standard gold coins were minted. Bank notes were exchanged for gold in demand. The price of gold was officially set, at which it was bought and sold. Individual bank notes were convertible into gold only through the purchase of gold bars at fixed rates. The gold exchange standard was even more liberal as the currency was convertible into gold only through a currency being on gold specie standard. Russia had adopted the gold exchange standard and so the RUBAL was convertible into the British pound which was convertible into gold.⁵ Gold standard had its origin in the use of gold coins as a medium of exchange in ancient times. When international trade was limited in volume, payment for goods purchased from another country was typically made in gold or silver. However as the volume of international trade expanded due to industrial revolution, a more convenient medium was needed. Shipping large quantity of gold and silver around the world to finance international trade seemed impractical. The solution adopted was to arrange for payment in paper currency and for government to agree to convert the paper currency into gold on demand at a fixed rate.

Mechanics- By 1880s most of the world's major trading nations including Great Britain, Germany, Japan and United States had adopted the gold standard. The 1870s until the start of world war1 in 1914 when it was abandoned. During war several governments financed part of their military expenditure by printing money. This resulted in inflation and by the war's end in 1918, price level were

higher. The United States returned to the gold standard in 1919, Great Britain in 1925 and France in 1928. By the start of world war2 in 1939, the gold standard was dead.⁶

Bretton Woods System- The Bretton woods system is commonly understood to refer to the international monetary regime that prevailed from the end of world war2 until the early 1970s. In 1944, at the height of World War 2, representatives from 44 countries met at Bretton woods, New Hampshire, to design a new international monetary system. With the collapse of the gold standard and the great depression of the 1930s fresh in their minds, these statesman were determined to build an enduring economic order that would facilitate postwar economic growth. The conference participants wanted to avoid the senseless competitive devaluations of the 1930s and they recognized that the gold standard would not assure this. The major problem with the gold standard was that no multinational institution could stop countries from engaging in competitive devaluations. The agreement reached at Bretton woods established two multinational institutions- the international monetary fund (IMF), and the world bank (IBRD). Since this new system was the aftermath of the Bretton woods conference, it was known as the Bretton woods system of exchange rates. In Bretton woods system each member country was to set a fixed value called the par value, of its currency in terms of gold. It was the par value that determined the exchange rate between any two currencies.⁷ Under the agreement; all countries were to fix the value of their currency in terms of gold but were not required to exchange their currencies for gold. Only the dollar remained convertible into gold at a price of \$35 per ounce. All participating countries agreed to try to maintain the value of their currencies within 1% of the par value by buying or selling currencies as needed. For example if the foreign exchange dollars were selling more of a country's currency than demanded, that country's government would intervene in the foreign exchange markets, buying its currency in an attempt to increase demand and maintain its gold par value. Another aspect of the Bretton woods agreement was a commitment not to use devaluation as a weapon of competitive trade policy. However, if a currency became too weak to defend, a devaluation of up to 10% would be allowed without any formal approval by the IMF. Larger devaluations required IMF approval.⁸

Role of IMF- One of the reasons of world war1 and 2 was economic rivalry of different nations. During the closing years of world war2, different countries realized that there must be common international forum for achieving economic cooperation, promoting international trade and providing help to needy nations during emergency. IMF was formed for this purpose.⁹ Main function of IMF is to manage international liquidity and finance short term balance of payment problems of member nations so that need for devaluation of foreign currency is decreased. Member countries subscribe by lending their currencies to the fund. These funds are then used by IMF to lend to member countries who are facing deficit in the balance of payment. The IMF makes conditional loans requiring debtor countries to implement Macro Economic policies or structural reforms that will alleviate

balance of payment problems. Due to high rate of growth of world economy, international liquidity could not keep pace. In order to improve international liquidity position, IMF created SPECIAL DRAWING RIGHTS (SDR). Under the Second Amendment of the fund's Article of Agreement in 1978, SDR became the principal reserve asset in the international monetary system. Many countries have pegged their currencies to the SDR's.

World Bank - The World Bank was created at the Bretton woods conference in 1944. Other name of World Bank is IBRD (International bank for reconstruction and development).¹⁰ It was set up in 1945 with the objective of reconstruction of war ravaged economies during world war 2 and provision of necessary capital for economic development of underdeveloped nations. When the Bretton woods participants established the World Bank, the need to reconstruct the war torn economies of Europe was foremost in their minds. The bank's initial mission was to help finance the building of Europe's economy by providing low interest loans. As it turned out, states lent money directly to European nations to help them rebuild. So the bank turned its attention to "development" and began lending money to third world nations. In the 1950's the bank concentrated on public sector projects. Power stations, road building and other transportation investments were much in favor. During the 1960's, the bank also began to lend heavily in support of agriculture, education, population control and urban development.¹¹

Unctad - The CAIRO conference of the developing countries held in 1962 on the problems of economic development passed the 'Cairo Declaration' on developing countries calling for the convening of the United Conference on Trade and Development. Its main objective was to promote speedy development of the under developed countries by expanding their export, reduce their deficit in the balance of payment and help in reducing the excessive burden of foreign debt. UNCTAD succeeded in increasing the interest in developed countries regarding the problem of the developed countries. Countries with free market economies and the centrally planned economies came together and cooperated in examination of the problems of the developing countries. UNCTAD helped in introducing Generalized System of Preference in GATT. This gave additional benefit to developed countries to export products to developed countries.

Gatt - The General Agreement on Tariff and Trade is not an organization but just a multilateral treaty which was signed by 92 countries in 1948. It was a forum where the contracting parties met from time to time to discuss and solve the trade problems. Objectives of the GATT included expansion of world trade and to enable full use of world's resources. Most successful round of GATT was the 8th round of GATT held in Uruguay in 1986, when Arthur Dunkel Draft was the director general of GATT. He submitted a comprehensive document known as Dunkel Draft in December 1991. Dunkel Draft apart from covering traditional subjects of discussion such as tariff and nontariff measures, subsidies, etc. also covered new areas such as TRIP'S and TRIM'S.¹²

WTO - WTO replaced GATT in 1995. It works to promote multilateral trade in goods and services by eliminating tariff and nontariff barriers. The WTO is a permanent body with its own dispute settlement mechanism. Scope of WTO has been broadened by inclusion of services, intellectual property rights and investment measures into it, which were not the case with GATT.¹³

Conclusion - In short we can say that in today time both these institutions continue to play major roles in world economy and in the international monetary system. In the long run, the kind of policies imposed by the IMF can promote economic growth and an expansion of demand, which create opportunities for international business.

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Folk Dance And Music - A Case Study of The Kondhas In South Odisha

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Abstract

South Odisha occupies a prominent place in the History of Folk Dance in India. Its Geographical location, topographic feature, natural beauty, religious background have played measure role for the growth and development of number of folk dances.¹ Most of the tribal community particularly the Kondhas of South Odisha have retained the rich and varied heritage of colorful dance and music developed over centuries.² Dance was a part and parcel of the life of the Kandhas in South Odisha. It was the most important source of recreation which all men and women alike were most passionately fond of. No festival or ceremony was considered complete without the performance of a dance in which both men and women participated. Most of the communal dances of this wild tribe were connected with a function or worship of a deity. During the seasonal fairs and festivals colourful folk dances were enjoyed by the people, who had developed this art since the time immemorial.³

Key words - Folk Dance, Festival Dhangada, Dhangidi, Kandhuni, Bala, Dhap, Ghumura, Ghagudi, Ghoonguru, Purana, Mythology, Nuakhai, Chait, Margasira, Bana Durga, Dhol, Mahuri, Nishan, Changu, Changu,

There are as many as seven kinds of dances performed by the Kandhas and they are: Dhangada-Dhangidi Dance, Dhap Dance, Ghumura Dance, Dalkhai Dance, Graha Dance, Hunting Dance and War Dance Dhangada-Dhangidi Dance was one of the most important dances of the Kandhas. It is also known as Kandhuni Dance. They dance with the Dhangidi of other villages. The grown of girls and

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boys of Kondha society never sleep in their own house. The grown of girls sleep in a separate common house known as Dhangidi Idu and youth sleep in another house called as Dhangada Idu. Such dance generally formed a prelude to love making and marriage between the young girls and boys.⁴ The Dhangadas wear their usual dress and Dhangidis wear a piece of beautiful cloth known as Kabta, which covered the lower parts of their body from the waist. They wear chains of silver coins (Rupees) on the waist and bangles (bala) around the feet. The balas produce a typical sound during the dance as they join and disjoin their feet rhythmically while dancing. The male and female stand in lines opposite to each group. The male members sing and play the musical instrument known as khanjani which is held by the left hand and played on by the right hand. The girls do not sing. They perform the dance by moving forward and backward. When the male participants move forward, the girl move backward and dance. Sometimes they dance in sitting position and make circling movement in position. Sometimes the girls hold small places of cloth in their hands and wave them this and that side.⁵ The Dhangadas sing songs in kui language. Love, beauties of nature, devotion to tribal Gods and Goddesses are usual themes of these songs. The Tal of the songs is generally dadra and the tunes are confined to only four to five notes.⁶

Dhap Dance- The Dhap dance is another dance of the Kondhas in South Odisha. The word Dhap has been derived its name from the musical instrument Dhap. It is otherwise known as khanjani. he dancers do not use any special dress for the purpose. The men and women stand face to face in rows and dance. They move forward and backward and sing mostly amorous songs.⁷

Ghumura Dance- Ghumura Dance is in vogue among the Kandhas of Kalahandi only. This dance was named after a typical earthen drum called "Ghumura". It is a clay pitcher with long neck and its mouth cover with the skin of godhi (iguana, monitor lizard). The dancers tie the Ghumuras on their shoulders and hang them on their chest. The dance is performed by 15 to 20 male members. The dancers dress themselves in coloured clothes and jackets. They use turbans on which peacock feather are attached. During the dance the dancers sing devotional songs relating to stories of Puranas. Sometimes love and humorous songs in local area are also recite to amuse the audience. Generally Ghumura dancers recite different types of songs to suit different occasions. The dance is performed during festivals like Deshara, Pousa Purnima, Nuakhai and Chait Parab. It is also performed during marriage ceremony and other functions.⁸

Dalkhai Dance- The Dalkhai dance is another important dance of the Kondhas. This dance is not the original dance of the Kandhas of the hill tracts of South Odisha. This might have been imported from the districts like Kalahandi, Balangir and Sambalpur of Odisha. The Kandhas had not succeeded in acquiring the real Dalkhai Dance and songs. The Dalkhai Dances are made on the occasion of Dalkhai festivals. Steps and movements of this dance were like other kandha dances. Dhol, Mahuri are the accompanying musical instruments. This dance is generally observed in the month of Margasira.⁹ But in Boud area this function

takes place in the month of Aswin. The Dalkhai dance is performed in honour of their forest Goddess, "Bana Durga". Both men and women dance, sing songs of love, humour, sexual and vulgar. They also invite friends and relatives to this function, Dhol, Mahuri and Nishan are the instruments played on in this dance.¹⁰

Graha Dance- Graha dance is performed during the Kedu Jatra, which is done to please the Goddess of land by killing buffaloes. Everybody irrespective of age and sex take part in such performances where the instruments like Changu, Dhol, Tamaka and Mahuri are used. The girls join hands and form a circle after binding some bright coloured piece of cloth round their waist. The whole party swaying their bodies move slowly round in a circle, keeping time by clapping their hands and beating their anklets.¹¹

Hunting Dance- Hunting dance or Kraheendra dance is also performed by the Kandhas. It shows the martial character of the people. They use Ghagudi or Ghungura on their legs and hold either axe or bow and arrow in their hands. They also put horns or small branch of trees on their turbans. This dance is generally done by the male members.¹²

War Dance- The Kandhas also perform the war dance. While this dance is in operation they decorate with red cloth and feathers; they divide themselves into two parties and a mimic fight takes place, one side gave way, the other get pursued. When a man falls, he is set on by the opposite party, and carry off in triumph as a fallen foe.¹³ Like Dance Music has played an important role in the Kandha society and it is an integral part of their day to day life. It is associated not only with the dance and song but also with the rituals, customs, wedding and other ceremonies.¹⁴ The musical instruments used by the Kandhas are 1. Dhol, 2. Pleka, 3. Ramakathi, 4. Ghagudi, 5. Ghoonguras, 6. Gini and 7. tal.

These instruments are kept in the dhangora ghar and every youngman learn to play them under the guidance of a senior. The Dhol or the two sided drums are the principal musical instruments. The Pleka is a three stringed instrument, made of two guards fixed to a round piece of wood about 12 inches long. This instrument is used to accompany the love songs of the young men. The bamboo flute is called 'hurudi'.¹⁵ The Ramakathi is a musical instrument made of two pieces of polished wood with little symbols fitted to them. During Dhap dance the women dancers play a ramakathi.¹⁶ The Ghagudi (a chain of brass bells) and Ghoonguras (a chain of small brass bells) are the versatile musical instruments used by the ladies during Dhangada Dhangidi, Ghumura and Dalkhai dance only. Besides they use other instruments such as Mahuri, Khanjani, Gini, Changu and Nisana. Regarding Kandha music, John Campbell wrote:

"They are not without musical instruments, of a rude kind, with which they contrive to make a good deal of noise at their festivals, drums and trumpets being most in request.....The poet chants rather than sings, accompanied by a player on two stringed, lutes, something after Jashim of penillion singing in Wales, only that the Walish Lard is much better off for music. Nevertheless, the effect is wild and not unpleasing, even to retain European ears."

"Probably these, performances have degenerated like the people who flock to them, and are vestiges of musical and poetical excellence that flourished in the ancient kingdoms-the ruins of a lost civilization, that distinguished Orissa in a far distant age. Nothing however, is very flattering to either Oryah or khond can be made out either of the melodies or of the verification. They are as barbarous as the country and the people".¹⁷

Thus these folk dances and music's as an integral part of the Kandhas bear enormous ethical and social relevance. The triumphs of truth over evil, the cardinal maxim are presented in a lucid and imperative manner in most of the folk dances which have profound impact on the tribal society.

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A Critical Investigation In To The Journey of Sri Aurobindo From Calcutta To Pondicherry

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Abstract

Sri Aurobindo is a personality with an eventful life. Though his political life is smaller, it has a great impact on Indian freedom struggle. In a crucial time of his political career he has to shift from the British India to the French India. About this incident there are so many misconception going on. With the writings of Sri Aurobindo and his fellow associates we will try to find out the real facts behind the myths. The government reports will also strengthen to investigate the matter.

Key Words: *Myth, Disappearance, Facts, spiritualism, Shelter.*

One of the rarest personalities in Indian politics is Sri Aurobindo. It is very interesting to all about the entrance and exit of his political life. The controversies regarding his *political sanyas* are still going on. But we are very fortunate that Sri Aurobindo himself and some of his followers has revealed the truth behind the myth in later days. In this article we will try to present the writings of Sri Aurobindo and his contemporary writers about the matter. Not only that, the reports of the British Intelligence Department will also be followed to investigate the matter. Through these writing and report we will try to locate the controversial episode of his life.

During the anti-partition movement Aurobindo Ghosh came to Bengal and he brought the new impulse from Maharashtra. With the connection of Muzffaarpur Bomb outrage incident ‘the revolutionary centers in Calcutta came under bureaucratic fire and thunder.’¹ The British Police searched the different secret

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places in Calcutta and arrest a group of revolutionary workers and their leaders. Aurobindo Ghosh has been arrested from 48 Grey Street (Presently Aurobindo Sarani) at the same charges.² The Alipore Bomb Conspiracy Case (first political case in India) was rigorously set on foot by the Government. Although Aurobindo Ghosh was ultimately acquitted by the British Judge as the prosecution could not prove his guilt, yet the fact remains that he was the master brain behind the whole revolutionary campaign in Bengal.

After being released from the jail Sri Aurobindo found that the whole political situation of country has changed. But he was determined to continue the struggle by the other way, especially to use his literary and vocal arms. At this time he went to places in the districts to speak and *uttarpara speech*³ is one of them where he spoke first time publicly of his Yoga and spiritual experiences. He also started two weeklies, the *karmoyogin* and *Dharma*, the former in English and the later in Bengali. The chance came to them when Sri Aurobindo published in the *karmoyogin* the author -signed article ‘To My Countrymen’⁴ in which he was reviewing the political situation. The article was sufficiently moderate in its tone and later on the High Court refused to regard it as seditious and acquitted the printer.⁵ Meanwhile Samsul Alam, the Deputy Superintendent of the Intelligence Department was assassinated at the Calcutta High Court on 24th January by some revolutionary activists. *Karmoyogin* wrote about the murder that, ‘The victim was the right –hand man of Mr. Norton in Alipore Bomb Case.’⁶ Sri Aurobindo wrote after five days of the murder of Alam, “ Boldest of the many bold acts of violence. They (the terrorist) prefer public places and crowded buildings –Nasik-London-Calcutta; Goswami in jail – these are remarkable features.”⁷ After a few days Sri Aurobindo seems to disappear. The British Government did not have any trace of him. It has been open on future that he took shelter at the French Chandernagore. About his departure from Calcutta different myths have been published. The most propagandist conception about the matter has been popularised by the writings of Girija Shankar Roy Chowdhury.⁸

- i). Sister Nivedita at first warn about the plan of British Government to arrest Sri Aurobindo.
- ii). Sri Aurobindo left Calcutta as per the advice of Sister Nivedita.
- iii). Sri Aurobindo met Saroda Devi before leaving Calcutta to take her blessings.
- iv). Sister Nivedita and Ganen Maharaj were present at the *Ghat* to see him off.

When the above statements became published, that was brought to Sri Aurobindo. Then he wrote the following comments in a letter to Charu Chandra Dutt. Here the relevant points are quoted. “I did not go to the Bagbazar Math on my way to Chandernagore or make *pronnama* to Sri Saradesweri Devi. Neither Ganen Maharaj nor Nivedita saw me off at the *Ghat*. Neither of them knew anything about my going. Nivedita learned of it only afterwards when I sent a message to her asking her to conduct the *karmoyogin* in my absence.

Here are the facts of that departure. I was in the *karmoyogin* office when I received the word on information given by a high-placed police official, that the office would be searched the next day and myself arrested. While I was listening to animated comments from those around on the approaching event. I suddenly received a command from above, in a voice well-known to me in the three words; 'Go To Chandernagore'. We reached our destination while it was still dark, they returned in the morning to Calcutta. I remained in secret entirely engaged in *Sadhana* and my active connection with the two newspapers ceased from that time. Afterwards, under the same 'sailing orders' I left Chandernagore and reached Pondicherry on April 4, 1910. You can on the strength of this letter cite my authority for your statements on these points to the editor of the *Udbodhan*"⁹

The arrival of Sri Aurobindo at Chandernagore was a sudden incident. It has been revealed by the writings of Motilal Roy.¹⁰ This journey was carried out rapidly and secretly without consulting with anybody. The situation was also narrated by Suresh Chandra Chakraborty, the co-passenger of the boat.¹¹ The uncertain future of Sri Aurobindo has also depicted by the writings of Motilal Roy. There he said, "The two escorts, who had accompanied Sri Aurobindo, took their leave. One of them must have been Nalinikanto or Vijoy; the other was Suresh alias Moni. I picked up acquaintance with them subsequently. I had no notion that they would leave the whole care of Aurobindo Babu in my hand....."¹²

Motilal Roy had arranged the best of his corner to secure the secret shelter of Sri Aurobindo at Chandernagore. During this period Moti Babu became closer to Sri Aurobindo and has taken the idea of yoga from him. This relation was carried forward for long time by many letters between them.¹³ The contents of the letters were political and spiritual exchange of ideas. The British intelligence Department were also noticed the relation and made report about it.¹⁴ Aurobindo Ghosh wrote many letters from Pondicherry to Motilal Roy where he used 'k' or 'Kali' as the sender name. There was a story behind it that we can learn from the writings of Motilal Roy.¹⁵

After a few months stay at Chandernagore the same call came to Sri Aurobindo to proceed to Pondicherry. Nagendra Kumar Guha Roy (No-1073 of Blue List #) wrote the incident," In March [1910] Aurobindo sent a letter from Chandernagore to his maternal cousin, Sri Sukumar Mitra, telling him that arrangements would have to be made soon to send him out of British India....."¹⁶ Motilal Roy wrote that, on 31st March, 1910 Sri Aurobindo had started his journey to Pondicherry.¹⁷ Actually on 31st March it was started from Chandernagore and the next day from Calcutta. The arrangement of Sri Aurobindo's journey to Pondicherry was vividly narrated by Nagendra Kumar Guha Roy in his writings.¹⁸ In response to the request of Nagendra Kumar Guha Roy Amarendranath Chatterjee, the revolutionary activists and follower of Sri Aurobindo, wrote a letter about Sri Aurobindo's departure from Calcutta, though some of the statements in the above letter were differing by Nagendra Kumar Guha Roy in his book.¹⁹ Sri Aurobindo reached Pondicherry on April 4, 1910.²⁰

The British Intelligence Department was also investigating the matter of Sri Aurobindo's departure from Calcutta. The extracts of the report has been quoted here, "In regard to the reported arrival of Arabindo Ghose at Pondicherry, he probably left by the S.S. *Dupleix* of the Messageries Maritimes Company, on the 1st of April. The *Dupleix* is the only passenger boat from Calcutta which calls regularly at Pondicherry. On the 31st of March the Special Branch Officer of the Calcutta Police who supervises arrivals and departures of Indians by sea reported that two native passengers who gave their names as J.N. Mitter of Uluberia, and Bankim Chandra Bhowmik of Nilphamari, Rungpore, had reserved berths on this steamer for Pondicherry. Enquiries at Uluberia show that there is such a person as It is believed that the second person Bankim Chandra Bhowmik, may be Nolini Kanto Sen Gupta, of Nilphamari, an acquitted accused in the Alipore Bomb case who was known to be an intimate friend and admirer of Arabindo Ghose, and who disappeared about the same time as Arabindo."²¹ After analyzing and investigating the above journey it seems to be that Sri Aurobindo escaped from direct political life. The critics of Sri Aurobindo always try to emphasize the matter of his departure. But it was not a narrow escape, rather the ideology behind that, 'We live to fight for another day.' In fact it was a political strategy what Sri Aurobindo applied in Indian politics that followed in future by the other political leaders, like Rasbehari Bose, Netaji Subhas Chandra Bose etc. We can conclude the article by the words of Sri Aurobindo, "I may also say that I did not leave politics because I felt I could do nothing more there;"²²

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Economic And Political Change Among The Agricultural Caste of The Princely State of Mysore-19th And 20th Century

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Abstract

India from the very early period of her history was primarily an agricultural country with a rural economy. During the ancient and medieval times, particularly, land formed the stronghold of her people and was the very basis of the economy of the country i.e., the economic life of the people largely depended upon land. The majority of the people, in the past as at present, lived in villages and earned their living directly from land, which was the major means of production and on which largely depended also the trade and the industry of the country. Indeed played a very important role in the economic as well as social life of our people in ways more than one. That is why it's private, social or state ownership has been of great importance.

During the ancient period land grants given to Brahmans, nobles, military officers and wealthy merchants who settled down in villages and became an intermediary landlord class exploiting a subject peasantry. There were different kinds of land grants i.e., Brahmadeya, Devadana and Mathapuraetc, had its economic dimensions.

- Brahmadeyaland tenure refers to land held by Brahmanas and their settlements were known as Agraharas.
- Devadana land tenure refers to the land held by temples. The temples had received huge landed property through donations, endowments and mortgages.

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- Mathapura land tenure refers to the land held by Mathas or religious or charitable institutions.

These land grants were generally free from land revenue and all other taxes. Since the Brahmanas of the Brahmadeya village could not cultivate land by themselves, leasing out their lands was inevitable, this led to *geni*, *guttige*, *vara*, *siddaya* and other kinds of tenures in land. They became landed intermediaries between peasants and the state.¹

Since Brahmadeya and Devadana grants were most of the time, given on Sarvamanya basis, (land held free of all demands) the state incurred, to that extent loss of revenue. In time of political trouble and unsettled conditions there was possibility of encroachment by these intermediaries. In order to eliminate such evils in the system, Tipu Sultan to some extent and the Inam Commission during the commissioner's rule in Mysore, introduced suitable reforms in a systematic way. In 1792 Tipu Sultan introduced land reform, according to which, whoever may be any caste, religion etc., only the tiller should be the owner of the land.

When the British became the masters of the Princely State of Mysore (1831-1881) they faced a crucial problem with regard to the ownership of the land. For this purpose they introduced the Ryotwari Land Settlement. It has been rightly observed that the land settlement was done with ryot elite, whom the British considered as the "Natural Leaders" of the village. The settlement is liable to revision every thirty years. The holder of the land generally is directly responsible to the government for payment of revenue tax. With the introduction of Ryotwari Land Settlement, along with the Brahmanas, two new agrarian classes came into prominence. They were the Vokkaligas and Lingayats. Before discussing anything about this, it is very necessary to understand the background of the agrarian social structure of Princely Mysore. The Census Report of 1881, 1891 and 1901 would throw a light on the agrarian structure. According to 1891 Census Report, the agrarian society has been classified into three groups.

1. Those having interest in agriculture, representing 96% of the population, formed the first group which was further divided into Proprietors of the soil and mere cultivators.
2. The second group consisted of agricultural labourers who formed more than 3% of the agrarian society.
3. The third group consisted of growers of special products, who formed a little over 1% of the population.²

The Census Report of 1901 offers varied classifications of agrarian society. The first group representing landed interest, has been classified into two classes namely –

1. Rent Receivers
2. Rent Payers.

The Rent Receivers has been divided into two sub-groups so as to distinguish those-

- i) Owning and cultivating land and those
- ii) Owning but not cultivating land.

The Rent Payers has been sub-divided into-

- i) Payers of fixed rent
- ii) Shares in produce and
- iii) Those whose payments are of an indefinite character.³

As per 1891 Census data, 56% of the agrarian population came under tenancy cultivation and about 9% under land labourers, this is to say, that the aggregate working force in agrarian society was about 65%. The remaining percentage roughly formed the land owning segment of the rural society. The Wargadars, Planters, Inamdars, Jodidars, (land held on light assessment) Kayamguttadars, (owes its origin as Mr Rice observes, "to a time when many villages were depopulated and when the government found it advantages to rent them on a fixed but very moderate lease, the renter undertaking to restore them to their former prosperous condition⁴) Sahukars, Traders and Village Headman like Patels (Headman of the village) and Shandhogs (Accountant), all these people formed the rural landed elite in their respective localities of the agrarian society.

The subordinate class in rural Mysore can be identified with inferior cultivators, fixed rent payers, equal shares of the produce, coolialu and jeethadalu, all of whom formed the backbone of the agrarian economy of the state. The subordinate class was certainly heterogeneous in its social composition. It was composed of various castes and sub-castes, mostly from Vokkaligas, Lingayats, Tigalas, HaluKurubas etc. According to 1881 Census Report, there are nearly 17 agricultural castes. Among them the two major communities involved in the agricultural activities were Vokkaligas and Lingayats to some extent Kurubas. Vokkaliga means peasants and the Vokkaligas were the land owning dominant caste in Southern district of Mysore.⁵

From 1900 onwards, the Vokkaligas and the Lingayats dominated the rural scene by way of a combination of factors. Their land holdings, though usually rather modest, were in most cases more substantial than those in their neighbours. This gave them superior wealth which enabled many of them to engage in small scale agricultural entrepreneurship and money lending.⁶ They were thus able to develop patron-client relationships with members of other castes. These patron-client ties made it possible for leading Lingayats and Vokkaligas to insert them into position of influence on village councils which resolved disputes, punished local criminals and passed judgment on questions of ritual and caste violations which arose within many of the castes. The secular authority of these dominant castes very often extended over groups who stood higher in the ritual hierarchy. What is more, Vokkaligas and Lingayats had held the very powerful hereditary village headships in a large proportion of villages at least since the early 19th

century. What of the Brahmana's who stood at the top of the traditional ritual hierarchy? The secular authority of the powerful landed castes extended over those of higher ritual status in areas where these ritually higher groups lacked secular power. In most rural areas of Mysore, Brahmanas possessed little material influence⁷ The hereditary post of village accounted did not give him great power over daily affairs within the village. This tendency from the 19th century onwards, for Brahmanas to migrate from the village to the towns and cities in search of education and employment in the westernized idiom,⁸ to finance these migrations, Brahmanas very often sold rural land holdings and special tax privileges which they had enjoyed in 10.9% of Mysore villages since from 1881⁹ to Lingayats and Vokkaligas, it further enhanced the power of these groups in local level rural areas.

In the year 1881 the Representative Assembly was established by His Highness Sri Chamarajendra Wodeyar Bahadur. It is quite interesting to note that there was no revolt or rebellion against the existing agrarian order. It does not mean that the subordinate peasantry was happy and contented. There were some obvious reasons for the absence of any outbreak or protest. Firstly, the Princely regime had taken extra-ordinary precaution by creating an elitist institution Representative Assembly or Dasara Assembly. Most of the rural elite were recruited and given a political status, as "Representatives of the Ryots" in the Assembly.

- Secondly, there was no independent middle peasantry which could take up the cause of the oppressed peasantry against the high taxation and other problems. The subordinate agrarian classes either toed the line of their bosses or kept themselves aloof, while bearing the burden of their masters.
- Thirdly, the social status of the landlord which was based on ritual superiority and economic power was one of the subtle means of controlling the peasantry. In spite of the changes brought about by the British rule, subordinate classes in the agrarian society continued to owe their traditional allegiance to the "Dhanis" (Lord). In such an agro-social situation, it was out of question to entertain any idea of open revolt against the existing agrarian order; therefore, there was neither a separate tenancy act nor an open revolt.

During the first few years the interests of the landed classes were represented in the Assembly by one or two cultivating landholders being sent from each Taluk, and there are four leading merchants generally from each of the district. It must be distinctly understood that there was no election at this time, and the members were nominated by the Taluk Officers, the only qualification being that the landholders and the merchants must be "possessed of general information and influence among the people". The members of this Assembly provided the political leadership in the state. However, the voice of peasants who were mostly landless or have small plots of land was seldom heard in the Assembly consisted of disproportionately more members belonging to upper caste, the discussions relating to land reforms were confined to Inamdari, Jodidars, Devadaya and Brahmadaaya holdings. The founding of the PrajaMithraMandali (1917), the first Non-Brahmin party in Mysore, was

one of the important mile stone in improving their social, economic and political life. ¹⁰ This larger category was in the beginning artificial and without much social content, but slowly and in response to the development of supra-local political arenas like the Representative Assembly and the Legislative Council, the Vokkaliga and Lingayat category became a handy base for mobilization. ¹¹

Thus, in the early years of the 20th century, there were a number of Lingayats and Vokkaligas who claimed to represent and felt that they had a right to put forward various demands to the government. In 1905 the Mysore Lingayat Education Fund Association (MLEFA) and in 1906 The VokkaligaSangha were founded in Bangalore. These organizations were to work for the general betterment of their categories especially in the rural areas. In the early years both Associations had difficulties in raising funds but in the twenties the Non-Brahmin Movement i.e., Backward Class Movement (1918) added strength to them and also provided an issue that could keep them together and with the new constitution the electorate was expanded considerably and more representatives belonging to major communities, particularly Vokkaligas and Lingayats were elected.

The new landed class, which was politically awakened because of Backward Class Movement and economically rich because of increase in the value of land, dominated the political life. They even represented some of the problems of their respective communities in the Assembly Proceedings and worked for the betterment of their community people in the rural area. H.K.VeerennaGowda, V.Venkatappa, H.C.Dasappa, K.C.Reddi, S.C.Mallaiah and others were the active members of the PrajaMithraMandali and strived hard for the upliftment of their people in the Princely State of Mysore.

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History of Tribal Superstitions And, Myths In Odisha

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Abstract

Odisha is the homeland of sixty two tribal communities. Every dimension of their life, connected with religion, believes superstition, myths, festivals and rituals. The origin of the superstitions and beliefs of the tribal people can be traced to the fear of the environment. When they faced natural calamities, they considered these to be the manifestations of spirits i.e. like sunshine, rain and food crops. So myth developed among tribal to ask for rain, good crops and good health in their prayer. There were many superstitions of the Tribal people. However so long as these hill people remained isolated they developed their own manners of life without any interference from outsiders.

Key words: Tribal; Odisha; Superstition; Myths

Odisha is the homeland of sixty two tribal communities among them thirteen are identified as primitive. They are always treated as an inseparable part of our civilization. Mountains, hills, dense forest, streams play an important role in their lives. Every dimension of their life, connected with religion, believes superstition, myths, festivals and rituals. The origin of the superstitions and beliefs of the tribal people can be traced to the fear of the environment. Men were afraid when he felt insecure, helpless and powerless. The tribal people had many queer myths. The tribal had to depend, for their living, on the power of nature and the Supreme Being. When they faced natural calamities, they considered these to be the manifestations of spirits i.e. like sunshine, rain and food crops.¹

1) They developed a myth that offering human sacrifice would bring rain. And the tears rolling down from the victim's eyes and the blood gushing

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forth from his wound would bring it about.² Bura Pennu was regarded as a Creator, who reduced the heat of the moon, created lightning by throwing his sacred thread into the sky and gave grain to men. He made the sky; the moon was his eldest daughter, and the stars were his children.

2) The whole world was made from excreta of a swarm of ants.³

3) There was an interesting myth among the Khonds of Koraput about how darkness came to the world. In the old days the sun in the form of a black cow used to go round and round the world during the night. Once a Khond tried to steal something and he caught the cow and took it home. After that there was nothing but darkness until he let it go. Thereafter if the Khonds saw a black cow at night, they used to leave it alone.

4) Referring to the origin of the earthquakes, Khond myths of Ganjam says that whenever any God came out, and opened the door, the earth shook and when he went back and shut the door, the shaking stopped. This was what an earthquake was.⁴

5) There was a myth among the Khonds that after creating the world Bura Pennu turned his mind to the creation of animals and men. He made a small bit of scorpion's bone into a living leaf-scorpion and threw it into water, where upon all beings at once created.⁵

6) Another myth was that a Khond was born from the belly of a she goat.⁶

7) There was an interesting myth about the elephant's small tail and its inability to fly. When Mukman (S.C. Macpherson) Saheb ordered the Khonds to stop offering human sacrifice, his brother, Kirmal (John Campbell) Saheb heard about it and was very angry. He said to Mukman Saheb, Why have you stopped this practice? And there was a violent quarrel between them. Now Mukman Saheb had an elephant and Kirmal Saheb had a horse. Kirmal Saheb drew his sword and cut off the wings of the brother's elephant and the great creature fell to the ground. Then he caught hold of his brother, but during the struggle Mukman Saheb managed to get free and jumped on to the horse and escaped. The Kirmal Saheb cut off the elephant's tail and wings and threw them away.⁷

The tribal people were very superstitious and timid and ready to offer sacrifice to every evil. To avert it.⁸ Fear of animals led to the development of superstitious beliefs, among them.

8) If a child, catching a flock was killed by a tiger then they think that the deity had angry eyes on the house of the child belonged. The earth Goddess was believed to have manifested as a tiger and was propitiated immediately.

9) The tribal people were in the habit of attributing to every unusual occurrence of the nature i.e. thunder, the drought, the murrain among cattle, the epidemic or the pestilence etc. To avert such evils or mitigating their rage, all manner of superstitious, usages had been practised.⁹

Fever, Cholera, Small-pox, Beriberi, Leprosy, Diarrhea, Dysentery, Rheumatism, Veneral Diseases, Ulcers, Malaria etc were the principal diseases among the tribals.¹⁰

10) They did not know that there was any physical cause of diseases like germs or bacteria. They believed that all those were caused by the deities. Hence for the treatment they had to appease the deities by human sacrifices.¹¹

11) When Cholera broke out in a village, all males and females smeared their bodies from head to foot with pig's fat liquefied by heat, and continued to do so until a few days after the disappearance of this dreadful disease. During this period, they did not bath, lest the smell of the fat might be washed away.¹²

12) F.Faweett describes a Khond tribal ceremony in which the ground under a tree was cleared in the form of a square; within they drew a circle of saffron turmeric charcoal, rice and some yellow powder as well as an egg or a small chicken. When a certain Khond tribe had an attack of fever caused by the evil spirit, a ceremony was performed.

13) The Khonds used to keep Small pox away by placing thorns and brush wood in the paths leading to places decimated by the disease. They did it with a hope that the demon of the disease might not retrace its steps.¹³

14) In case of sickness the medicine man was summoned. He divined the cause of the disaster and prescribed the remedy, which was mostly an animal sacrifice made with offerings of grain and liquor.

15) Every year, they used to perform a ceremony in June and worshiped Dharme Penu, the Goddess of Small-pox.¹⁴

16) Another superstition was practiced by the tribal was the periodic expulsion of the evils. They used to expel the devils at seed time. They worshiped Pitteri Penu, the God of increase the grain. On the first day, of the festival a car was made of a basket set upon a few sticks, tied upon the bamboo rollers for wheels. The priest used to take this car first to the house of the lineal head of the tripe, to which precedence was given in all ceremonies connected with agriculture. He received a little kind of each seed and some feathers, then took the car to all the houses in the village. Lastly, the car was conducted to a field, attended by all the young men who beat each other and struck the air violently with long sticks. The seed carried out was called the share of the evil spirits, spoilers of the seed. These were considered to be driven out with the car; and its contents were abandoned to them, they were held to have no excuse for interfering with the rest of the seed.¹⁵

17) Among the Kutia Khonds, when a women became pregnant, she had to observe many rigid taboos and constantly on the alert for inauspicious omens. If she looked a snake by accident, She was convinced that an evil spirit dangerous to the unborn child and now entered her. She run to the medicine man, he attempted to remove the evil spirit either by using an arrow as it ere a tube to suck out the evil spirit from her womb, or by direct means. He expectorated into a leaf bowl and showed this to all those present, explaining that he had removed the evil spirit. The bowl was then taken away to a distant place and burnt.¹⁶

18) In Khond society, When a man died, the relatives, on their return from the funeral, left a plate of rice out on the road side at some distance from their house. If the rice disappeared by the next morning, it was a sign that the departed

spirit would at some future time revisit the family. The ceremony was repeated every evening till the propitiatory sacrifice had been performed.¹⁷

19) The Khonds in some places were not to kill a tiger though it had proved itself a man-eater. The Khonds regarded the tiger with reverence. 388 In the northern Maliahs, leopard was looked as a sacred beast. They used to object, to a dead leopard being carried through their villages.¹⁸ Jayaram Moodaliar: has recrded some superstitions

20) "When a Kondh starts out on a shooting expedition, if he first meets an adult female, married or unmarried, he will return home, and asks a child to tell the female to keep out of his way. He will then make a fresh start, and, if he meets a female, will waive his hand to her as a sign that she must keep clear of him.¹⁹

21) Before, a party starts out for shooting, they warn the females not to come on their way. The Kondh believes that, if he sees a female, he will not come across animals in the jungle to shoot.

22) If a woman is in her menses, her husband, brothers, and sons living under the same roof, will not go out shooting for the same reason.

23) "A Kondh will not leave his village when a Jathra (festival) is being celebrated, lest the god Pennu should visit and wrath on him.

24) They will not cut trees, which yield products suitable for human consumption, such as the mango, jak, jambul (*Eugenia Jambolana*), or iluppai (*Bassia*) from which they distil spirituous liquor. Even though these trees prevent the growth of a crop in the fields, they will not cut them down.²⁰

25) Accordingly to S.C.Roy "The Mundas are great believers in the power of evil-eye, and in cases of repeated sickness in a family or among the cattle of a family a witch-finder: The Sokha, Mati or Bhagat was appealed for detecting the witch.²¹" Thus, the Mundas have a doctrine concerning sickness and functioning groups of curers.²² They also attribute a few diseases to particular deity as for instance, epidemic diseases like cholera, smallpox etc., are attributed to "Sitals"²³ With an effort to avert the diseases, they annually worship the deity.²⁴ The belief of the interference of supernatural agency in diseases, the attribution of some diseases to certain deities and the belief in evil eye, spirit possession or sorcery indicate that the Mundas have clung to their traditional modes of beliefs and practices.²⁵

They were worshipping different gods for cure from different diseases like 'amadi soom' for gastro-enteritis, 'Olaraba Soom' for Malaria fever. 'Jarada Soom' for intermittent fever, 'Panchal Soom' for suffering of young girls, 'loba Soom' for safe delivery, 'Lurini Soom' for small-pox, 'Jana Soom' for better offspring. Previously they were worshipping the small-pox vaccines as Thakurani. After arrival of the Vaccinator with small-pox vaccine, they were allowing him to vaccinate only after the worship was over

Of course, all those believe were nothing more than superstitions. In all such beliefs, the geography of the Khond territories and its environment played a conspicuous role Placed beyond the pale of communication with the plains, the Khonds remained buried in ignorance, superstition and prejudice.

The amazing conglomeration of traditions, beliefs and philosophies that together constitute and vitalize the society of the Khond tribes has descended from antiquity and this was preserved unimpaired to the end of the nineteenth century. It is this aspect of their culture, odd and even fantastic though it may appear to us, that gives meaning and depth to their lives and solidarity to their social structure.

However so long as these hill people remained isolated they developed their own manners of life without any interference from outsiders. With the march of times and the development of means of communication and transport, even the most remote parts were made accessible for social development. Gradually, the tribal came in contact with the more civilized men of the plains, which brought a few changes in their social structure and paved the way for social development.

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28

Environmental Pollution; Facts And Summary

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Abstract

"There is a sufficiency in the world for man's need, but not for the man's greed"

Environmental problems are really social problems. These begin with the people as a cause and end with the people as a victim. Human activities are affecting the sustainability of biosphere in lots of ways .Recourses are declining due to over fishing, loss of forests and biodiversity. Biomedical waste generated in hospitals ,nursing homes,clinics,medical laboratories, blood bank and at home in the form of chemical waste ,infectious solid waste, waste sharps etc.create risk to environment in the form of air, water and soil pollution. People face health hazards from biological, chemicals,physical and cultural factors and from the life style choices they make.

Introduction : Environment is the sum total of external factors,conditions,and circumstances that directly or indirectly affects the growth and well being of organism. Population growth and economic development are contributing too many serious environmental calamities in India. Environmental issues are one of the primary causes of diseases, health issues and long term livelihood impact for india. Due to pressure of population and technology ,the biophysical environment is being degraded sometimes permanently. At present there are many environmental issues, which are grown in size and complexity increases day by day.

When the life starts, the most friendly and safe fabric for a new born skin comes from the nature (cotton). And the first touch to the outside food to a new born like jaggery and honey also comes from nature. Milk, the basic nutrition for

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children is obtained from cattle which need plants, grasses as food for their survival. And the first few things which we carry to school like pencils, erasers also come from nature. For all the nutrition, we have to depend upon the nature like cereal, pulses and vegetables etc. But we no more think about it. And continuously we are playing with nature without considering its impact on future. ¹

It's interesting to note that *natural resources* had been *stored* virtually untouched in the Earth for millions of years. But since the start of the industrial revolution vast amounts of these resources had been *exploited* within a period of just a couple of hundred of years *at unimaginable rates*, with all the *waste* from this exploitation going straight in to the environment (air, water, land) and seriously damaging its natural processes.

Review: Mitchell, R.B. (2003), Many of the earth's resources are especially vulnerable because they are influenced by human impacts across many countries. As a result of this, many attempts are made by countries to develop agreements that are signed by multiple governments to prevent damage or manage the impacts of human activity on natural resources. This can include agreements that impact factors such as climate, oceans, rivers and air pollution. These agreements have a long history with some multinational agreements being in place from as early as 1910 in Europe, America and Africa. Some of the most well-known multinational agreements include: the Kyoto protocol, Vienna convention on the protection of ozone layer, and Rio Declaration on Environment and Development.²

Nigel Bruce (2009), in his study defines that, Around 50% of people, almost all in developing countries, rely on coal and biomass in the form of wood, dung and crop residues for domestic energy. These materials are typically burnt in simple stoves with very incomplete combustion. Consequently, women and young children are exposed to high levels of indoor air pollution every day. Evidence also exists of associations with low birth weight, increased infant and prenatal mortality, pulmonary tuberculosis, nasopharyngeal and laryngeal cancer, cataract, and, specifically in respect of the use of coal, with lung cancer. Conflicting evidence exists with regard to asthma.³ All studies are observational and very few have measured exposure directly, while a substantial proportion has not dealt with confounding. As a result, risk estimates are poorly quantified and may be biased. Exposure to indoor air pollution may be responsible for nearly 2 million excess deaths in developing countries and for some 4% of the global burden of disease. Indoor air pollution is a major global public health threat requiring greatly increased efforts in the areas of research and policy-making.

According to U.N. development programme, 2011, Australia ranks second place on the UN 2010, human development index and one of the lowest debt to GDP ratios of the developed economies. This could be seen as coming at the cost of the environment, with Australia being the world leader in coal exportation and species extinctions. Since 1969, the United States Environmental Protection Agency (EPA) has been working to protect the environment and human health. All U.S. states have their own state departments of environmental protection.⁴

The EPA has drafted "Seven Priorities for EPA's Future", which are:

- Taking Action on climate change
- Improving air quality
- Assuring the Safety of chemicals
- Cleaning Up Our Communities
- Protecting America's Waters
- Expanding the Conversation on Environmentalism and Working for environmental justice
- Building Strong State and tribal Partnership.

According to U.N. study, more than one billion people on earth already lack access to fresh drinking water i.e. (water poverty). and 40% of the people live in countries, where water is scarce and by 2025 it is expected to rise 66% and India which has 16% of the world population, 2.45% of the world's land area and 4% of the world's water resources is already heading towards a state of water crises. International water management institute has predicted that the use of water worldwide will increase by 50% over next 30 years and 4 billion people (half of the world's population) will live under the condition of severe water stress by 2025.

Pallangyo, D.M. (2007), states that, African governments face several challenges in implementing environmental protection mechanisms. In Tanzania for example these include lack of financial resources to manage protected areas, poor governance and corruption and significant illegal logging and hunting.⁵ Rashmi Sehgal (2013), in her study defines air pollution as 5th largest killer in India. outdoor air pollution caused 627000 deaths and 17.7 millions healthy years of life lost in 2010. Saritha Rai (2014), in her article states that, if there is a city for Indians to learn civic duty from, it has to be Tokyo. In Japan waste is not seen as dirty or disgusting. In the 1960's and 70's Tokyo's government raised the status of its waste collectors. Various acts have been passed in India for the support of environmental protection like:

- 'Destructive Insects & Pests Act, 1914
- River board act 1956
- Atomic energy act 1962
- Insecticide act 1968
- Wildlife protection act 1972
- Water prevention and control of pollution act
- Forest conservation act 1980
- Environment protection act 1986

There is no dearth of laws but there is a need of proper implementation of laws.

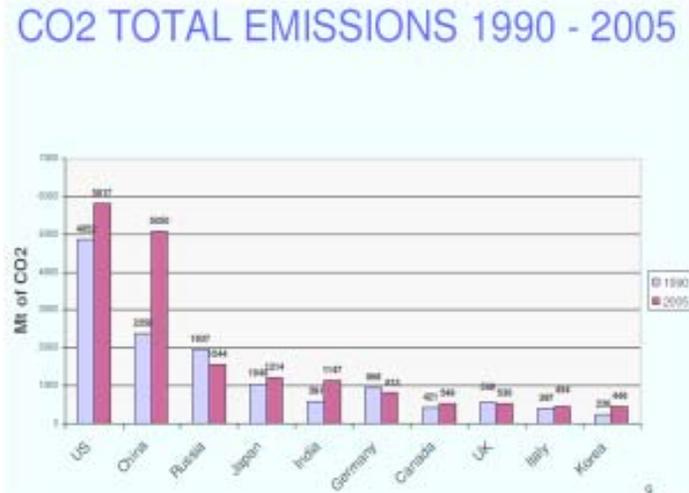
Objectives of The Study

1. To review the various environmental issues
2. To suggest policy framework

Secondary data Collected from various sources is used to analyse the study.

Analyses

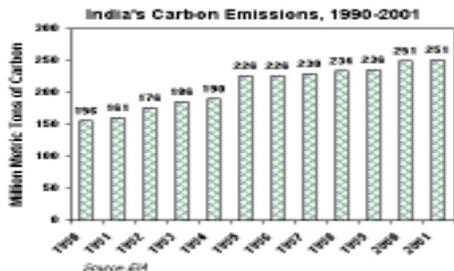
Table 1



Source: EIA

As shown in the table 1 CO2 emission is highest in U.S .but in China it has increased from 2358 mt in 1990 to 5050 mt in 2005.in all the countries there is an increase in the CO2 emission except Russia, Germany, and little bit in U.K., in India there is an increases in the carbon emission from 156 mt in 1990 to 251 mt in 2001.There is a continuous increase in carbon emissionin india but it remained constant from 1995 to 1998.(table 2).

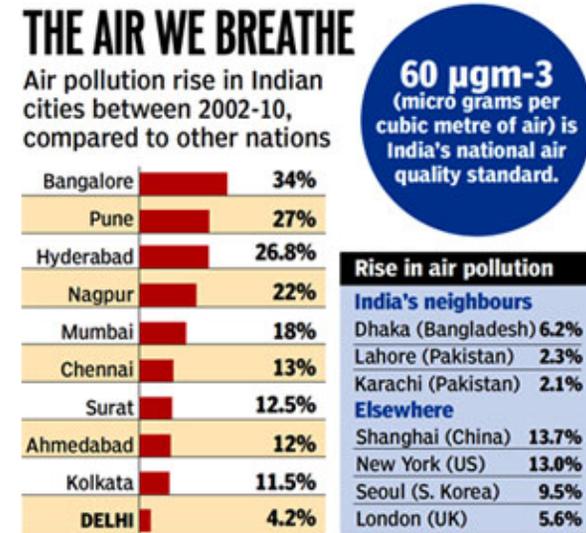
Table 2



The rise in air pollution levels in Indian megacities between 2002 and 2010 has been much more than Chinese urban centres. It was also the highest among 189 cities analysed by the Tel Aviv University, using NASA’s high-tech aerosol monitoring satellites. The study, using data from three different satellites, showed that particulate matter - caused by dust and vehicular emissions - increased by more than 10% in most Indian cities whereas the maximum increase of 5 to 10% was witnessed only in northern Chinese cities. Bangalore, the ‘Indian Silicon Valley’, earned the dubious distinction of witnessing the second-highest increase (34%) in air pollution levels among 189 cities, after Portland in the US. Other Indian cities that recorded a high increase in air pollution levels were Pune at 27%, Nagpur at 22%, Mumbai at 18%, Bhilai at 17.7%, Surat at 12.5% and Ahmedabad at 12%. However, the usual culprits - Delhi and Kanpur - recorded just 4.2% and 6.5% increase in particulate matter.⁶

Table 3

Percentage of Rise In Air Pollution-⁷



Today in the era of technology lots of e- waste is generated in the form of medical devises,lightning equipments or household appliances like microwave, cds, T.V sets, mobiles, laptops, toys, fax machines, glass, plastics, etc. and the various toxins present in these e- waste like mercury and lead can cause damage to brain and nervous system ,and slow growth in children.⁸

Various acts have been passed in India for the support of environmental protection like⁹:

- ‘Destructive Insects & Pests Act, 1914
- River board act 1956
- Atomic energy act 1962
- Insecticide act 1968
- Wildlife protection act 1972
- Water prevention and control of pollution act
- Forest conservation act 1980
- Environment protection act 1986

There is no dearth of laws but there is a need of proper implementation of laws.

Conclusion - Everything on our planet is *interconnected*, and while the nature supplies us with valuable environmental services without which we cannot exist, we all *depend on each other's actions* and the way we treat natural resources. Though India has made one of the fastest progress in the world, in addressing its environmental issues and improving its environmental quality, still India has a long way to go to reach environmental quality similar to those enjoyed in developed economies.

It's widely recognised that we are hugely *overspending* our current budget of natural resources – at the existing rates of its exploitation, there is no way for the environment to recover in good time and continue “performing” well in the future. Perhaps we should adopt a *holistic view* of nature. This is *not* an entity that exists separately from us; the nature is us, we are an *inalienable* part of it, and we should care for it in the most appropriate manner. Only then can we possibly solve the problem of *environmental pollution*.

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Art And Technology; The New Media In Indian Art

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Abstract

Visual art of the twenty first century is dominated by the ‘New Media’. Artists are incorporating various technologies and technical tools in their works. It’s a period of experimentation and artists are open to new ideas in this regard. Although, compared to America where artists have been involved in the new media art since 1960s, in India its history is only few decades old. Despite its recent incorporation in the world of India art, new media today has become a regular feature of contemporary art exhibitions around the country. In this paper my aim is to view the growth and incorporation of new media technology in works of some leading contemporary artists of the country. I would also be exploring different expressions in which contemporary Indian artists have utilised this medium in their works.

Artists live in future, as far as their ideas are concerned. They are sensitive to new ideas, philosophies and also new technologies. Right from the use of printing press by Albrecht Dürer in the sixteenth century to incorporation of video by Nam June Paik in the 1960s, artists have shown a tendency towards being early adopters of emerging technologies. Today definition of visual art has exceeded the formal demarcation of Painting, Sculpture and Architecture, and has emerged encompassing with installation, performance, digital art, virtual art and many more genres. Growth of art in various directions has given birth to various new genres like Land Art, Installation Art, and New Media Art. Continuous quest of artists to find better mediums to express themselves have resulted in incorporation of new technologies

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and ideas. When we see use of new technologies in an art work we label it as a works of the 'New Media Art'. It is comparatively a new genre in which artworks are created with new media technologies, including digital art, computer graphics, computer animation, virtual art, Internet art, interactive art, video games, computer robotics, 3D printing, cyborg art and art as biotechnology. New media often involves appropriation, collaboration, and the sharing of ideas and expressions, and frequently addresses issues of identity, commercialization, privacy, and the public domain. Foundation of the new media was laid in the 1960s with the film projection performance art of Robert Whitman (who was one of the key contributors of *18 Happenings*, a piece formed by Allan Kaprow in New York, 1959)¹. Robert Whitman is known as one of the most innovative artists of performance art genre, especially with his use of film projection in his 'American Moon' as a radical feature.² Due to rapidly increasing communication technologies, world opened up to new ideas and ideologies emerging from various parts of the world. Art too was accepting this globalism and domination of the west starting to give way to world as one. Art was moving towards post-modernism, in which artists were not compelled to bind themselves to one style and often shifted from one medium to another according to the demand of their theme or idea. Artists from various parts of the world were now celebrated due to their works irrespective of their nationality or style. Art world was opening up to numerous possibilities and connected as one giving art a global platform enriched with cultural diversity.³ Artists were not only breaking away from the individual styles but also collaborated with other artists for certain works. Many had also formed groups of likeminded artists to create collective works of art. Diverse ideologies were mushrooming around the world. Working on a similar ideologies another artist from New York, Nam June Paik, created installation based art works by using television sets and video.⁴ Korean-born Paik was musician and a performance artist who refused to limit himself to one medium of expression. He called television the 'electronic superhighway', declaring it as the medium of the future. While living in New York he increasingly stated using videos in his works. His works took shape also due to launching of first affordable video camera by Sony. His works became complex with time and latter on he created 'Electronic Superhighway: Continental U.S.' in 1995, in which, along with using television like before he, ran videos fed by numerous computers-controlled video channels. In this work dozens of monitors were inserted in a neon map of the forty eight continental states. Each monitor telecasted rapidly changing images related to the respective state. The one from New York had a live telecast from Holly Solomon Gallery, where the work was installed. The aim of this work was to restate the profound presence of television and the neon culture in the lives of the Americans, who viewed the world through this medium. It was not his intention to criticise the medium but he was just representing the vernacular culture of America in this work. Another mentionable work with neon light was of Bruce Nauman's 'Punch & Judy (Kick in the Gorin/ Slap in the Face)' created in 1985. Nauman referred to the politics of gender in this work by outlining life-size figures in

alternating blue and red neon.⁵ It was a social issue which was addressed in this work which speaks for variety of themes that the artists of new media art were open to. Similarly artists like Jenny Holzer, incorporated feminist works in this genre as well. Her work titled, 'Truisms, Inflammatory Essays, The living Series, The Surviva Series, Under a Rock, Laments and Child Text', done in 1989 is one such example. She used extended helical tricolour LED electronic-display signboard on which texts like "what it is like to be a mother" was continuously running along with other texts.⁶



Nam June Paik, 'Electronic Superhighway: Continental U.S.', 1995.

In 1980s video installation art started gaining popularity. Bill Viola took forward the video art of Whitman's film projection to another level. He had been working in the medium since 1970s but it was in the 80s that he started incorporating it in installations works. He was known to work with a theme, usually an unsettling, intense questioning of the meaning of existence.⁷ He used tall film screens for ten minutes projections displayed on either side of the screen in one of his mentionable works titled the 'The Crossing' created in 1996. In this a man is seen walking from an empty dark distance and comes to a stands when his frame fills the screen. Then water starts dripping on him gradually turning into a deluge which washes him away. In the other screen instead of water fire consumes him. The work had water falling and fire burning sound as part of the piece. Artists around the world were continuously experimenting with various new technologies by 1990s. This was also the time when new media in art entered Indian art scene.



Nalini Malani, 'Transgressions III', 2001/2014.

New Media was first used by the Indian artists as a medium of giving a social message. The infamous Bombay-Blast (in 1992-93) had just occurred and India's secular foundation was shaken from this incidence. Artists felt the need to reach a wider audience and just painting was not enough for the purpose. The need was felt to use a new medium to achieve their goal and video art was incorporated with installation and performance art in the works of Indian artists. Nalini Malani was one of the first Indian artists from Bombay who incorporated video art in her works.⁸ She, since 1985 has been working on theme such as religious conflict, war, oppression of women and environmental destruction. Her experiment with the video started as an instrument of recording a performance in the early 1990s. Her work 'City of Desire' was a live performance of continuous drawing on the walls of Gallery Chemould (Bombay). The drawing was destroyed as a sympathetic gesture to the neglect and vandalism of a 19th century fresco painting in Nathdwara (a place of pilgrimage for Hindus in Rajasthan). The recorded video remains the only recorded evidence of the work. Her concern for preservation of Indian heritage is clearly visible in this work. She has also created installations with video projections and sound recording. One such work is 'Transgressions III' (2001/2014), in which she uses the 18th-century Chinese technique of reverse painting to create images of moving deities and animals on the inner side of four revolving cylinders made with Mylar, a clear, durable plastic. The technique entails applying layers of paint in reverse (starting with the finishing touches) on a see-through surface and flipping it over to view the final product. The shadows of these paintings fall on the walls in an elaborate light sequence and, along with video projections and a seven-minute sound recording, create an ever-shifting and overwhelming environment for the viewer.

In the works of Subodh Gupta we encounter combination of technology and sculpture, sometimes presented in an installation form. Subodh Gupta is an internationally acclaimed artist based in Delhi, who was trained as a painter but he uses multiple media, like sculpture, installation, painting, photography, performance and video in his works. One of the recent series of works Subodh Gupta has created is titled 'Aura' in which he records his journeys around the world and various kinds of food tasted during these journeys. In one of his works he created a large installation like a chandelier made up of stainless steel buckets and other utensils, bulbs and tube lights. Gupta uses the work as a celebration of life, love and food coming together in the intoxicating spirit of a shared meal. The work has a global appeal but yet the key elements used by Gupta in this work are Indian, like steel 'dolu' and buckets. This reinstates the profound connection of contemporary Indian artists with their culture and surroundings and representing their country by the medium of a global genre. Subodh has created many other works in the new media art besides this and he continues to explore this medium in his works.



Subodh Gupta, 'Aura', 2014. (Photo by IndiaArtFair on Flickr)

Many other contemporary artists too are experimenting with this new medium of expression. Sheba Chhachhi is another prominent contemporary Indian artist who works in this genre to create both site-specific public art and independent works that explore the question of history, experience as a women, ecology, violence and personal and collective memory. Sheba is a women's right activist, photographer, writer, installation artists and a film maker from Delhi. She has exhibited her works in India and abroad. Sheba started her career as a documentary photographer in the late 1980s and gradually incorporated installation, sculpture, text and found objects in her works. Her work, 'Winged Pilgrims: A Chronicle' was hosted by Bose Pacia gallery, New York in 2007. It is an installation work which includes sculptures, light boxes, and recorded soundtrack that present various iconographies like birds, landscapes, and robed figures. In this work she is making reference to the language of migration and a response to globalization. Through a moving image light box, Sheba shows a series of imaginary landscapes and digital props combined with references from Indian sculpture, Persian/Mughal miniature, Chinese brush painting and documentary photography. The moving image light box is her unique artistic medium, which is seen in many of her works. She creates a cinematic effect by layering still and moving images. Her work portrays the movement of ideas, objects and forms across Asia, especially between India and China, by using three key elements that are simultaneously material and metaphoric: Birds, the robes of Buddhist Pilgrims and the 'Plasma Action' Electronic T.V. toy. Likewise she has done many such works on various themes in the new media art and she continues to use these technologies in her works. Her works are rooted in Indian culture and yet are global in nature, truly contemporary to their time.



Sheba Chhachhi, 'Winged Pilgrims: A Chronicle', 2007.

Many artists working in this new media have formed groups to execute various art works. One of the prominent groups of three artists is the *Raqs Media Collective*. Jeebesh Bagchi, Monica and Shuddhabrata Sengupta formed in the group in 1992, after they graduated together from the prestigious Mass Communications Research Centre at the Jamia Milia Islamia University in Delhi, they initially made documentary films, including *In the Eye of the Fish* (1997), *Present Imperfect, Future Tense* (1999) and a thirteen-part television series, *Growing Up* (1995). Gradually, essentially after the Sarai Program (which they had co-founded and worked at the Centre for the Study of Developing Societies with Prof. Rvai Vasudevan and Prof. Ravi Sundaram as Directors of the program), their focus shifted towards visual arts. In 2002 they were invited to participate in Documenta 11, in Kassel, Germany. The outcome of this participation was creation of many installation works, most of them multi-disciplinary. One of their works, 'The Ecliptic' was created in 2014 with aluminium, acrylic and LED lights.⁹

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30

E-Governance In India: Challenges And Suggestions

*Dr. Chanda Keswani

Abstract

The Government of India is transcending from traditional modus operandi of governance towards technological involvement in the process of governance. Currently, the Government of India is in the transition phase and seamlessly unleashing the power of ICT in governance. The government is spending an enormous amount of finances in deployment of e-governance, but are these efforts are going in the appropriate direction and leads towards intended results? What do the people percept from the concept of e-governance? What is the global perspective about perception of e-governance? What are the major challenges confronting the deployment of e-governance? In this attempt the author have made an attempt to riposte aforesaid issues. Moreover, the author has also suggested some plausible suggestions which may help in successful and sustainable deployment of e-governance in India

Keywords ICT, E-Government, Interoperability, Cloud computing, Rural

Introduction- With the advent of government websites in the early 1990s, the concept of e-governance started. The web is dynamic, flat and unregulated. Whereas the system of government is fixed, static hierarchical regulated. Government functions like mammoth, where one hand does not know what the right hand is doing. The government websites soon developed into a highly potential channel for supporting a frontend and backend applications with the development of Information Technology and increased dependence on the internet as a transaction medium and the development of adequate infrastructure and regulations. Besides fast delivery of services, internet technology brings more transparency to the

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governance and many benefits to the e-governance community. With the advent of internet and related technology, the government services can be extended to all geographical segments in the country round the clock, all days in a year. In addition to better and fast monitoring of government tasks, e-governance generates more revenue through online delivery of services. It is not limited to the public sector only but also includes the management and administration of policies and procedures in private sector as well. The use of internet not only delivers the services faster but also brings more transparency between the government and the citizen. Proper use of e-governance is helpful to run the democracy smoothly. But it has many issues and challenges which are to be faced by the government and people as well.

Defining E-Governance

The U.S.e-government Act, 2002 delineates e-government¹ as “The use by the Government of web-based Internet application and other information technologies, combined with processes that implement these technologies, to enhance the access to and delivery of Government information and services to the public, other agencies and other Government entities or bring about improvements in Government operations that may include effectiveness, efficiency, service quality, or transformation;”² Whereas the European Union defines it as “e-government is the use of information and communication technologies in public administration combined with organisational change and new skills in order to improve public services and democratic processes”.³ Further ⁴defined e-governance as a tool for leveraging the potential of Information and Communication Technology(ICT) for improving effectiveness of government activities, Strengthening democratic process which led to more empowered citizens and more transparent government offices. In the current era e-government has transformed from being “just another office tool” to a powerful utility for innovation, change and a tool for rejuvenating public sector.⁵ It is pertinently mentioned that e-governance and e-government are being used as a synonym in Indian perspective.⁶ E-Governance can be defined as: use of ICT in government in ways that either alters governance structures or processes in ways that are not feasible without ICT and/or create new governance structures or processes that were heretofore not possible without ICT and/or reify, heretofore theoretical ideas or issues in normative governance. It’s a form of e-business in governance which encompasses the processes and structures tangled in delivery of electronic services to the public.⁷ Further, defines that, e-government is the modernization of processes and functions of the government by inculcating ICT tools whereas citizens are treated as passive recipients of digital information and services. Nevertheless e-governance is a decisional process which involves ICT in governance with the objectives of wider participation and deeper involvement of citizens, institutions, NGOs and other companies.⁸ It has been also visualized that⁹ “A transparent smart e-governance with seamless access, secure and authentic flow of information crossing the interdepartmental barrier and providing a fair and unbiased service to the citizen.”

Advantages of E-Governance

Following are the advantages of E-governance

1. Speed – Technology makes communication speedier. Internet, Phones, Cell Phones have reduced the time taken in normal communication.
2. Cost Reduction – Most of the Government expenditure is appropriated towards the cost of stationary. Paper-based communication needs lots of stationary, printers, computers etc. which calls for continuous heavy expenditure. Internet and Phones makes communications cheaper saving valuable money for the Government.
3. Transparency – Use of ICT makes governing process transparent. All the information of the Government would be made available on the internet. The citizen can see the information whenever they want to see. But this is only possible when every piece of information of the government is uploaded on the internet and is available for the public to peruse. Current governing process leaves many ways to conceal the information from all the people. ICT helps make the information available online eliminating all the possibilities of concealing of information.
4. Accountability – Once the governing process is made transparent the Government is automatically made accountable. Accountability is answerability of the Government to the people. It is the answerability for the deeds of the Government. An Accountable Government is a responsible Government.

Major Challenges

The government is expanding an enormous amount on cultivating the culture of e-governance through NeGP but despite of that results are not overwhelming. Although there are islands of success in the area of e-governance but still there are certain areas which are unexplored or inadequately explored. E-Governance projects may fail due to multiple reasons.¹⁰ Thereasons usually listed are neither comprehensive nor complete. Some of these reasons are as under.

1. Planning to fail or Failing to plan: The first step in any project is planning. The success of the project will depend on the skill and expertise with which it is planned and conceptualized. The plans are finalized without clear objectives, unclear roles and responsibilities. There are no parameters for financial controls. Areas like risk assessment feasibility assessment, prioritization and strategy are not even thought about. Whereas no plan exists in some projects, in others, the plan is doomed for failure.
2. Focus on ‘e’ rather than ‘governance’: Every seminar, every author, every government officer stresses that e-governance is more about governance than ‘e’. However the implementers in the government have not realized the importance of same. The team for this program management unit must comprise individuals with experience in diverse government background. Focus on IT and electronics is the most important cause of failure of e-governance.
3. Bottleneck is at the top of the bottle always: The various departments in the government of India are mostly headed by individuals who are nearing their retirement. The top officials are lovers of status quo and develop resistance to

change. With no support from top leadership, the e-governance projects do not get any encouragement.

4. Procedural loops: The procedural loops are another hindrance in the e-governance project implementation. All projects need to go through a competitive bidding process which may take even more than the implementation of the project. Sometimes even, the project approval time is more than the implementation time. The project files keep on moving from one department to another and from one table to another. This causes to failure.
5. From office vs. back office e-governance: unless the backend integration of systems takes place, the frontend efforts may not lead to any success. The true e-governance applications will be achieved only when the front office is integrated with the backend application. Creating front offices without any back office integration is another cause of e-governance failure.

Suggestions for Success

For success of an e-governance and superior service delivery, it is imperative that the government agency focuses on whole citizen experience. The e-governance applications that are emerging as islands of success have to be interoperable. Following are some suggestions for the successful transformation.

1. Create literacy and commitment to e-governance at high level: The most important requirement in e-governance is training programmed for policy makers, politicians and programmed and IT task force members. The training programmed needs to be focused according to the requirements of policy makers at the top.
2. Conduct usability surveys for assessment of existing e-governance projects: There is a varying degree of development of e-governance among the different states. Therefore an e-awareness exercise should be carried out in all state government departments, to understand their level of acceptability of the e-governance.
3. Cloud computing enhance delivery of services related to e-governance: The Cloud computing is not only a tool for cost reduction but also it helps in enabling new services, improving education system and creating new jobs/opportunities.¹¹ The government of Japan has established “Kasumigaseki cloud” to deliver public services to its citizens and according to government of Singapore; it is a major source of economic development.
4. The e-governance initiatives in the rural areas should be taken by analysing the grass root realities: The e-governance initiatives in the rural areas should be taken by identifying and analysing the grass root realities. The states that the strategy devised for the implementation of e-governance should be comprehensive; an approach should be citizen centric and should follow multiple channels of communication for dissemination of e-services.¹²
5. Manage and update content on government websites efficiently and regularly: Content is the ‘heart’ of any IT project. The process of content development encompasses a whole range of activities starting with a comprehensive study of the system and identification of the objectives.

Conclusion- Although, the Government of India is acclaiming its success in the area of e-governance but the scenario at the grass root level is not overwhelming and seamless efforts of the government seems to go in vain. Therefore it's the high time to adopt and imbibe mentioned preventive measures in order to conquer intended objectives of e-governance. Some of the requirements for implementing successful e-governance across the nation are as under.

1. E-Governance and interoperability standards for the exchange of secure information with non-repudiation across the state and the central government seamlessly.
2. Connectivity framework for making the services reaches rural areas of the country or development of alternative means of services such as e-governance kiosks in regional language.
3. National citizen's database which is the primary unit of data for all governance vertical and horizontal applications across the state and central governments.
4. A secure delivery framework by means of virtual private network connecting across the state and the central government departments.

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Modern Indian History Jharkhand : The Coal Mining Industries And Its Impact On Society, Culture And Environment of Tribal People

*Supriya Sonali

Abstract

This paper deals with the impact of coal mining on the society culture and environment of the tribal people where the insures are located. To meet its over achieve higher productivity in coal production to do this it is seeking from various countries assistance in both finance and technology. This may improve the productivity of the country's coal fields, but on the other hand it has completely destroyed their identity in every manner. One can say "life of the Indigenous people have become even darker than the coal."¹

Keywords: Tribal, Industrialization, Adivasi, Schedule Tribes, Indigenous, Sadan, Coalfield, Opencast, Underground, Coking Coal, Non-Coacking Coal, Exploitation, North Karanpura Valley, Damodar Valley, Hazards, Archeological Heritage, TISCO, ISLO, DVC, Piperawar, Rock Art, Megalithic, Indus Valley Civilization, Buddhhist Relics.

Introduction : Beginning of The Coal Mining And Mining Based Industries : Chotanagpur in Bihar along with the adjoining districts of Burdwan in West Bengal and Sundergarh in Orissa forms India's basic industrial region. The region has three complexes namely, minerals, power and steel and heavy engineering. The indigenous people living in this region are mostly Adivasi's (schedule tribes) and Sandan's the non-tribes living here since centuries.²Very few areas of the country are developing as fast as the Jharkhand region. Industrialization

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began with the establishment of the first coal mining industry in Raniganj in the year 1774. In the year 1843 the first joint stock company M/s Bengal Coal Company was formed. After this a chain of collieries were established on the left bank of the Damodar river. The working of Jharia, Bokaro and Karanpura coalfields started in 1856.³ The central Dhanbad has the biggest colliery of India at Jharia and a contiguous coalmine belt important among which are the mines of Kenduadih, Sijua, Kerkend, Mahuadih etc.⁴ The industrial urbanity begin in Chotanagpur with the exploitation of mineral resources and establishment of industrial based on these minerals.

Basic Issues And Problems Related To The Coal Mining Industries :

Coal is the biggest mining industry of Jharkhand. Prior to 1970-71 coal was mined in a haphazard manner by private mine owners. After three nationalisation of coal (coking in 1973) the entire coal industry of the region is entrusted to Coal India Ltd. (CIL) and its subsidiary companies such as, Bharat Coking Coal Ltd. (BCCL), Eastern Coalfields Ltd. (ECL) and Central Coalfield (CLL), excepting a few captive mines of TISCO, IISCO and DVAC. At present massive programmes in collaboration with multinational companies are going on for the exploitation of the coal wealth of Jharkhand. The Piparar Coal Project, located in the north Karanpura valley, is being jointly run by coal India through its subsidiary Central Coalfields Ltd. and white industries of Australia. The Piparwar open pit mine started in January 1990. The Rajmahal coal mining project of Eastern Coalfields Ltd. is the largest single pit open cast mine in Asia.⁵ Twenty three new mines will follow Piperwar in the valley and Ashoka, the next time, has already started.⁶



In Opencast And Underground Coal Production : At the time of nationalisation of coal industry, underground coal mining, accounted for 80% of total coal production and the balance 20% was from opencast mines. Over the years,

continuing thrust on opencast mining resulted in total reversal i.e. today hardly 30% of coal production is from underground of total coal production. In Ranchi, Hazaribagh and Chatra also, opencast mining accounts, for over 80% of total coal production.⁷ Over the years, the situation would worsen. The bulk of coal mining today is by the opencast method which is the most destructive kind of mining. Opencast mining destroys 4 ha per million tonnes of coal and we can work out the devastation being done to sensitive environments in the name of development.⁸

Through coal mining had positive gains and contribution in the national development efforts, negative effect of coal mining over the years has brought into focus (as early as 1973) :-

- a) 651 (352 in ECL, 299 in BCCL) abandoned opencast mines.
- b) 6898 (4343 in ECKL, 2031 in BCCL, 524 in CCL) subsided areas, due to past underground mining operations.
- c) 1 01 (370 in ECL, 631 in BCCL, 100 in CCL) abandoned external reject dumps.
- d) 70 mines fires covering an area of 17.32 sq.kms. in Jharia Coalfields; Raniganj (8 mine fire); East Bokaro (8 mine fires); Karanpura Coalfield (8 mine fires).

Through tangible steps are afoot to control mine fires, environmental restoration of worked out mines and costs involved therein are more formidable than past mining.⁹

Impact of Mining On Society, Culture And Environment Socio-economic

Impacts : The coal mining industries operated with a limited labour force which was required from outside the region and as well as from the tribal community living in or adjoining areas of the coalfields.¹⁰ In the mining area nothing seems to be permanent neither the mines nor the workers. The workers seem to be perpetually casual, they come to earn money and then return home. There is no limit to their stay, but they are not going to make it their life work, nor do they seem to adopt it even as a more comfortable way of life.¹¹ Economically these miners are very weak. A miner is paid so less an amount that he cannot even fulfill his basic needs. The time and energy being so little at his disposal that he can neither engage into household work nor he can produce something to bring him some extra income.¹² One of the important reason or the cause responsible for this condition has been found as a practice to change the names in the colliery register of the works after every two months to save bonus, as according to regulations, every workers who has worked regularly for more than 90 days is entitled to bonus.¹³

Large Scale Land Alienation : The planning commission was set up in March, 1950 by a resolution of the government of India which defined the objective to promote a rapid rise in the standard of living of the people by efficient exploitation of the resources of the country, increasing production, and offering opportunities to all for employment in the service of the community.¹⁴ With a launching of five year plan began further industrialization and urban expansion now through the governments, both central and state in and around Ranchi, Rourkela and Bokaro. These industrial centre needed power supply. Thus came the construction of the big power projects under the Damodar Valley Corporation and the Patratu Thermal Power Projects.¹⁵

The total installation power generating capacity in the Damodar valley exclusive of the area between the Damodar and Hoogly rivers amounts about 137,100 kilowatts, fully 99 percent of which are coal-fired stations and the remainder are diesel electric set.¹⁶ These projects engulfed thousands and thousands of acres of land, both tribal and non-tribal without systematic and appropriate compensation to the owners, resulting in large scale land alienation.

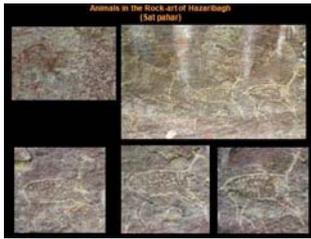
Cultural Degradation Among The Tribals : Maintenance of cultural pluralism has been one of our cherished national goals. But this culture is facing a crisis of identity at this time. We see a large scale devastation of nature in the form of deforestation of nature in the form of deforestation and unscientific mining, the hierarchical nations of caste and class creeping in place of egalitarianism; exploitation by the incoming population in return of the accommodativeness of the local people. business and industry taking over and making agriculture subservient; fundamentalism setting in the dividing the population on communal lines and the literary and artistic pursuits losing their participatory nature and becoming more passive and observation-oriented.¹⁷ The tribal life has undergone due to urbanization and industrialization. The tribal people are being catapulted out of the natural pastoral past into the complex urban and industrial present.¹⁸ Infact, the Adivasi, out of sheer, frustration and unable to cope with the external pressures, is developing at an alarming increasing rate marks of a negative identity for himself. He is being branded as a lazy bum, good for nothing, drunk and criminal. The nations of a noble savage and a healthy tribes are fast becoming a myth. These are sign of cultural degradation. This submergence of a potential modern culture must stop if we as a nation are to look forward to a better future for our people.¹⁹

Impact of Mining On The Health The Health Hazards : The health hazards, degeneration of the health conditions of the people especially tribal women and children and water contamination is one of the most serious impact of coal mining in Jharkhand. Due to extensive coal mining and vigorous growth of industries in this area water resources have been badly contaminated. Heavy metal like manganese, chromium lead, arsenic, mercury, fluoride, cadmium and copper are also found in the sediments and water of Damodar river and its tributary like Safi river. Presence of lead is high above the alarming level i.e., 300 ppm (parts per million) in the coals of north Karanpura Coalfields. The study warned that long terms exposure to the lead present in that area might result in general weakness, anorexia, dyspepsia, metallic in the mouth, headache, drowsiness, high blood pressure and anemia etc. ²⁰ On the other hand it does not need any expert to see or feel the coal-dust in the air of the mining area. One also does not need to wait to test charges in levels of bronchial and pulmonary diseases, before one starts preventive measures. Apparently watering trucks are used in the mining area but is not sufficient.²¹ The villagers of east Parej and north Karanpura are not very confident about their life span. Study reveals that average longevity of women in east Parej coalfield was found to be 45 and in most of the villages only one or two women had crossed the age of 60. In north Karanpura

coalfield average longevity of male is 50 years and that of female is 45 years. There is always a threat of displacement due to expansion of coal mining, which finally affected their longevity.²²

Graft :The “environment” of high level graft, the quantum of which is inestimable or unbelievable. One must however, come to grips with this problem because it is central to forces that will buy off and totally destroy all the above factors of a sustainable environment and the peace and equanimity of this green valley. Graft is fuelled by black money and the coal mafia, which bribes officials of all departments and public agencies. It also buys off political and the other protest groups and all cops and robbers. Hence the root cause of environmental destruction is not the trees, rice fields or ground water, but the black money in coal mining.²³

Destruction of The Cultural And Archeological Heritage



The north Karanpura valley contains evidence of paleo-neolithic stone tool culture and numerous painted rock shelters whose iconic traditions are an expression of a continuous living culture whose traditions thrive in the ritual mural iconography of tribal village. Large opencast mining called the north Karanpura coalfields projects, has already destroyed two-dozen village and their surrounding landscapes, it is stated to destroy the sacred sites listed below :-



a) **ISCO Rock Art Site** - Rock art is considered to have sacred ritualistic significance and this site, dating from 7000 to 5000 years before the present era, is one of the finest example in Eastern India. It is threatened by the noise and disturbance of the Rautpara Opencast coal project.

(b) **Barwadi Punkhri Megalith** – This three acre site contains a large circle of megaliths with a large circular mound dating from 7000-5000 years before the present era. The site sits in the middle of the proposed Barkagon Opencast Project.



(c) **Barwadi Punkhri Buddhist site** – This site, 1 kilometer east of the Barwadi Punkhri Megalith, contain numerous Buddhist relics from the Mauryan period including a number of stone reliefs of Bodhisttavas, motive stupas and other stone relics dating to approximately 250 years before the present era. This site also comes in the middle of the poposed Barkagaon opencast project.²⁴

(d) **The ‘Mud’ House (Traditional Vernacular Architecture)** - According to the international council on monuments and its (ICOMOS)²⁵. In the karanpura there are around 200 “mud houses” in each village which are of historical value. If the report is to be believed, then the villages have little factors that point to a similarity with the Indus valley civilization. Once the mining activity destroys these villages, this heritage will also disappears forever.²⁵



Conclusion:

Tribal territories are rich in forests and minerals and river valleys in forests and minerals ad river valley where Thermal has and hydel projects can be set up. In fact the first by experiment of industrial development in India was in Jharkhand’s lower Damodar valley in 1949 and that as a result the region was destroyed though beg dams and coal mines. Today the threat is on the upper valley of river Damodar. One can say that the whole of India targets the tribals lands for its own gain irrespective of the fate of the tribals themselves.

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The Plantation Capitalism And Peasant Life In Java, At The End of Nineteenth Century To The Beginning of Twentieth Century

*Professor Wasino

Abstract

Western Privat Capitalism in Java was deeply influenced since 1870 when the Netherland India officially started Liberal Colonial. The western private enterprises operated in Java on plantation enterprise, especially sugar industry until the early of Indonesian Independence. At that time the crop areas belonging to farmers in Java coincided with commercial plant areas which were developed by the plantation capitalists. Most sugar cane plantations in Java were run and belonged to the western businessmen, especially Dutch and the minority was belonged to the local businessmen, especially the sugar cane plantation belonging by indigenous people and Chinese. This article studies theoretically the impacts of the existence of the sugar cane plantation in Java to the peasant life of Java.

Keywords: Plantation capitalism, Java, liberal colonial politics, indigenous, peasant life.

A. Introduction

The economy condition of most South-East Asia countries have a historical root in the Colonial period. Those heritage is called Boeke (1953) as dualistic economy. The economy is indicated by a state of being separated between modern economy and traditional economy. The modern economy is indicated by the development of a strong capital (a dense capital), the economical workers, modern production method, and international-market oriented. The traditional economy is indicated

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by the labor intensive with a few capital, inefficient workers, traditional production method, and local-market oriented. Most of the first economy group is dominated by conglomerate and the second one is dominated by the farmers. Based on those circumstance, the economy condition for farmers always become an ignored side. All this time, the point of departure for History- Economy study in the South- East Asia, especially Indonesia, is more in the modern economy of South-East Asia which is dominated by a foreign capital. Kartodirdjo dan Djoko Suryo (1991) analyze the history of plantation in Indonesia. This study discusses the plantation economy, such as sugar cane, coffee and tobacco during the Dutch colonization in Indonesia. It is same with the previous writer, Mubyarto, at.all. (1992) who also nearly write a similar study to the Sartono's study, that is about land and plantation labor (Wasino, 2013).

One of the main important study of capitalist economy is analysis of the impact toward native or local economy. The appearance of Western Capitalism, especially the sugar cane, has caused a direct effect to a system in the rural community in Java because a sugar cane is planted together with the rice in the same land (van Niel 2002:29). The rice becomes the main plant for Javanese people for centuries, which is needed as food source for both rural community's necessity and urban community's necessity, which has to be planted alternates with the sugar cane.

The economy condition for the farmers must be observed from their perspective. The study of traditional economy from the farmers related in the modern capitalism has begun. Wasino's study (1996) is a path concerning about the historical writing of food crops comparing between Colonial period and The New Order. Furthermore, Wasino's study (in Margono, ed.2010: 26-125)) also observes in the endurance of foods in the Dutch Colonialism. The same way is also observed by Wasino (2007) concerning about the development of "*Lumbung Desa*" (rice barn in the village) institute as an effort of food endurance for farmers in Java.

B. Conceptual Limitation

Capitalism becomes a political discussion in Indonesia from the past till now. A capitalism has become a hateful term for nationalism fighter, such as Sukarno, Hatta, Tjipto Mangun Kusumo, etc. At the moment, capitalism is made identical as colonialism taking wealth of Indonesian people for colonial's necessity. However, at this moment, capitalism is interpreted as capital properties to some rich people which causes social-economy gap in the society (Wasino, 2005: 59).

The reality which occurs in South-east Asia describes that capitalism has become a dominant concept in the economy world. The most hateful capitalism in the national movement has spread in Indonesian people nowadays. Mass media has a role for those spread, especially electronic media which becomes a daily funnel for the capital owners. Furthermore, communication routes for capitalism products completely achieve some villages in Indonesia, especially the isolated villages in the past.

Max Weber (2010) assumes that capitalism is determined by orientation of economy activity marked by the pursuit of economy advantage rationally (sistematic

and full of calculation) by using merely economy facility. Besides, Karl Marx says that capitalism is determined by motive or orientation from capitalists. No matter what the motive that they realize, actually, they are motivated by logical economy system for fostering the capital.

Finally, Ruth Mc Vey (2008: 3) defines a capitalism concept by simpler method, that is a system which uses production equipments is private sectors to create profit and almost of those profit is invested again to increase a capability of profit earning.

C. Capitalism Production Method

This capitalism system firstly develops in Europe, such as France, England, Netherland, etc. The system replaces feudalism system. The difference between two systems comes from their method mode of production. According to Hamza Alavi (1987: 205-230), there are five characteristics distinguishing between the relationship of feudal production and capitalist production relationship, namely : (1) In feudal method of production, the laborers' condition are not free and the producer owns their production equipment directly, such as agricultural land. Related to capitalist production, the laborers' status is free from feudal duties, possession right is taken and there is a separation of producers from their equipments (2) In feudal method of production, there is an extra economy pressure for getting surplus. However, in capitalist method of production, there is an economy "force" from producer which is taken their possession right. (3) in feudal method of production, there is a combination between a political and economy power for increasing the production. In capitalist method of production, there is a separation between economy power (class) and political power (state), state forming and bourgeois law. (4) In feudal method of production, there is a limited self-support economy which is supported by circulation of a simple commodities. In capitalist method of production, it produces general commodities, commodities which will be sold in the market, and even the laborers' energy is considered as commodity. (5) In feudal method of production, reproduction has a simple characteristic and almost of its consumed surplus. Besides, in capitalist method of production, there is a capital reproduction which is wider and occurs in form of organic capital composition. Capitalism firstly developed in the West Europe, then spreads in Asia- Africa and Latin America countries together with colonization process. Because of running along with colonialism, the relationship which is built with the local society is a colonial relationship. In Netherlands-India case, based on Sartono Kartodirdjo and Djoko Suryo, the colonial relationship originates in domination, exploitation and extraction, discrimination, and dependencies. (Kartodirdjo, dan Djoko Suryo, 1994: 7).

D. The Capitalism Impact toward The Peasant Economy

Although those attention is less superficial toward the peasant economy, Marx proposes than in the capitalism system, the rural farmers will experience a death top. Farmers originally producing goods using their own production equipments,

change gradually into small capitalists on one side and become casual workers on the other side. During this capitalism journey, the majority of the farmers will change into proletariat, that is a class suffering due to production method for capitalism. (Hashim, 1988:20-21). This Marx's conception is clarified by Lenin who is called it as differentiatonal process of farmers. The differentiation occurs because of the development of the rural middle class on one side, and rural proletariat class on the other side. The proletariat class has not a land and just works as a casual worker. (Lenin, in John Harris (ed.): 130-138). Because there is a production activity in the household production form, Bernstein suggests the last class as *disguised proletarians*. Kautzky does not agree with both Marx and Lenin's conceptions. For him, a rural capitalism actually can increase an agricultural, but it should not remove the little farmers. In the West Europe, the agricultural industry automatically destroys the agriculture of common people (*small holder*). Both of those production exactly support each other. (Henry Bernstein, in John Harris: 169-171).

Earnesto Laclau, Marxism structural follower from France, refuses Lenin's theory which assumes that capitalist production contradicts pre-capitalist method of production. The result of his research in Latin America shows that the development of capitalism still preserves pre-capitalist method of production. Among two methods of production are interrelated called "subordination", that is pre capitalist method of production into subordination capitalist method of production. Farmer society does not crush because of the development of colonial capitalism, but even intergrated in subordination relation. Farmer society becomes source of a cheap workers for the plantation and it also produces commodity for colonial markets. (Hashim: 29-30).

In colonized countries, there are some theories concerning about the impact of capitalism towards the peasant economy. J.H. Boeke (1953) says that the impact of capitalism towards Asian society is a change of society into dualism in economy aspect. On one side, there is a development of capitalist economy and there is an existence of pre-capitalist economy. The capitalist economy has some characteristics, namely capital intensive, focusing on modern sector, in agriculture aspect, focusing on the development of export plants (plantation form). On the other hand, the pre-capitalist economy has some characteristics, namely labor intensive and focusing on substitution plant sector. If the major capitalist method of production is dominated by the western people (colonizers), on the other hand, the pre-capitalist method of production is done by indigenous people. According to Boeke, both of those system are run by themselves and live together. The first system more is developed in the colonial cities, but the second one is developed in Javanese villages.

Boeke's conception, about the society dualism has been completed by Furnivall (2010). Based on him, in Netherlands- ndia society, it is not just separated into two parts, but multi-separated called plural society. The plural society is reflected in political and economy aspects. In economy aspect, their motivation is not

coordinated by different cultural values. Emphasizing in production aspect rather than social life is a special characteristic of a plural society. Some big problems faced in those society is the similarity of chances, social mobility, and wealth distribution.

D.H. Burger (1983), also agrees with Boeke about economy dualism in the society which is under the command of colonial capitalism. However, he assumes that between modern sector and traditional sector must not be separated firmly as Boeke's said, but there is a relationship between capitalist method of production and pre-capitalist method of production. Next, Burger says that colonialism has a wider impact toward Javanese people, that is called as a structural change.

The impact of capitalism towards the peasant economy is also reflected in controversial work from Clifford Geertz, "*Agricultural involution*". Based on title of his book, the impact of capitalism is agricultural involution and shared poverty. Involution refers to a technical changing pattern that the agricultural production is increased just by increasing income of workers for each track of field. The involution actually has had a root long time before colonialism, but it is sped by the existence of sugar cane plantation during cultivation system (*Kultur Stelsel*) period and it is more sped during the Liberal Colonialial period. The involution process based on Geertz has caused particular phenomena in Javanese society, namely: (1) post traditional character and social structure of rural area, (2) communal ownership of land is stronger, (3) the development of *palawija* production, (4) the equal poverty aggravately in the work chance and for earning income. (Geertz, 1963).

In contrast with Geertz, Elson and Husken find a fact that the impact of capitalism toward the rural peasant economy does not cause involution, but differentiation. If involution is like the sharing of cake in Javanese people as cultivated land, on the other hand, in the differentiation concept, the rural community is classified into some stratified classes or strata, so there are a rich farmer, a half-rich farmer and a poor farmer. In the agricultural aspect, the differentiation is signed by lack of distribution in land property for every farmer in the village. In the different society, there is people having a good luck in their life which means that they have a prosperous life, and there is a group of people who is not lucky in economy life or poor. Elson also adds that in Pasuruan society, people do not live from agriculture, but there is other work such as opening a store, becoming a coachman, etc. Then, Husken emphasizes that the role of elite group in the village from generation to generation who enjoys economy profits and becoming a small capitalism in the vilage. (Husken, 1998:16-55; Elson, 1984:218).

If almost theories of the impact of capitalism towards the rural community have negative characteristics, so it is different from "linkage" theory. "Linkage" theory is suggested by Thee Kianwie and John Mellor. Thee suggestd that the industry of plantation can also support the development of an area through some appeared chances. The industry of plantation enables to create some new work fields for many people. The other important contribution is the appearance of stimulation for the improvement of various infrastructures. The development of

industry can also give chances for causing some economy activities which is related by the various necessity for industry and the fulfillment of daily necessity for the workers. Then, for knowing the impact of sugar cane plantation must know related in “backward linkage” and “forward linkage”. (Thee Kianwie,2010). John Mellor who takes capitalism of agriculture case in India says that the development of agriculture, through “linkage” to no- agriculture can support the expansion of production and intensive workers , and a small-scale industrialization in the rural areas.(Mellor, 1974: 100). Wasino (2008) also supported this theory that was linked between sugar plantation and peasant economy.

Except social aspects, the impact of capitalism in industrial form also changes the physical environment. Kuntowijoyo says that the opening plantation (coffee, tobacco, sugar) in the Javanese areas in nineteenth century has caused a biological change. The existence of sugar plantation in the village can be changed. Rural area or village can be reorganization , so a village which firstly is fragmented can be a clustered village. The opening of sugar cane plantation is usually followed by the opening of communication path such as train and road. The opening of communication path all together changes the social economy structure of fund. (Kuntowijoyo, 1994: 70).

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Indo-China Relations In Colonial Times

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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 interaction between these two countries in colonial times.

Keywords: *India, China, friendship, colonial, revolutionary, movement, nationalist, support*

The versatile cultural contacts between India and China centered around the dissemination of Buddhism in ancient times, were interrupted after the 15th or 16th century because of the drastic changes within the two nations and the gradual eastward expansion of Western colonialism. The nationalists and revolutionaries of the two countries developed deep mutual contacts and friendship amidst their anti-imperialist struggles in modern times.

The first responses came from reformists, intellectuals and political thinkers. The writings and speeches of leading reformists-like Wang Tao (1828-97), Ma Jianzhong (1844-1900), Kang Youwei (1858-1927) and Liang Qichao (1873-1929) in China, and of Keshub Chandra Sen, Rabindranath Tagore, and early nationalists like Dadabhai Naoroji in India.

During a five-month stay in the UK in 1870, Keshub Chandra Sen, at a meeting in London in May 1870, spoke out against the opium trade and called upon the British government to 'take measures instantaneously to obliterate the slur that has been cast upon it, and to abolish that iniquitous opium which kills thousands of the poor Chinese people.'¹

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The Indian literary figure and Nobel laureate Rabindranath Tagore deeply felt the plight of the Chinese people. When he was all but 20 in 1881, wrote an essay "*Chine Maraner Byabasay*" or the Commerce of Killing people in China, in which he vehemently denouncing the opium trade which had been imposed on China since that opium was mostly being grown in British India.²

The writings of Dadabhai Naoroji and R C Dutt around 1901-02 raised the twin issues of the opium trade with China and the use of Indian troops in China as part of the economic critique of the British rule in India. Dadabhai Naoroji, in highlighting the theory of the 'drain' of Indian wealth to Britain, significantly linked it to the British drain of China.³

The Ghadar party had their branch in China as early as the World War I. They systematically began to collect money, men, arms and material for this purpose. A key aspect of their work was propaganda, aimed at undermining the loyalty to the British crown of the Indian armed forces. Various channels were used to send copies of their journal, *Ghadar*, to different regiments of the Indian Army. Much of the literature destined for India was routed via China and via the Indian regiments stationed in China and Hong Kong. The Ghadar Party's conspiracy to overthrow British rule in India by armed force during World War I was detected and defeated before it could do much actual damage.⁴

In 1913, Sun Yat-sen (1866–1925, leader of Nationalist Revolution of 1911 in China), went to Japan and Barkatullah with other local Indian revolutionaries came in contact with Sun with the hope that Sun and his followers would sympathize with the Indian demand and provide assistance on various fronts. With the pressure building up on Japan by the British authorities, Barkatullah was denied tenure and forced to leave Japan in 1914.⁵ Sun Yat-sen had elaborated in length the importance of India for the British in an article entitled 'The Question of China's survival' (*Zhongguo cunwang wenti*) in which he exposed and condemned the rapacious exploitation of India by despotic British colonialists and held them responsible for the impoverishment of India. He maintained that the entire British trade would collapse if India were to be lost.⁶ Like Sun Yat Sen, Zhang Taiyan (1869- 1936) put forward the idea of unity between China and India. In 1906, he propounded this idea in his articles on '*Zhina Yindu lianhe fangfa*' (The way of unity between China & India). Writing in 1906, Zhang argued that "unless China and India embrace each other and support each other, Asia will not become secure". "When they become independent," Zhang wrote, "China and India must form a holy alliance."⁷

During the World War I, secret societies in Bengal and Punjab were gaining momentum where Rash Behari Bose was an active member. R. B. Bose failed in his attempt to assassinate the Governor General Hardinge, thus to avoid arrest, R. B. Bose escaped to Shanghai and sought the protection of Sun Yat-Sen at a time when China too was busy with the war of liberation and British intelligence spies were alert on all fronts. Sun Yat-Sen took R. B. Bose under his wings and it was from here that R. B. Bose tried to supply arms to India for further revolutionary activities. However since surveillance was extremely strict R. B. Bose's activities

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were short-lived in China.⁸ According to some important Chinese journals of the period like the *Eastern Miscellany (Dongfang zazhi)* as well as *New Asia (Xinyaxiya)*, the Chinese press covered rather largely the Non-Cooperation Movement and the Civil Disobedience Movement which developed in India during the twenties and the thirties.⁹

At its annual session in 1927 in Madras, the Congress Party of India had protested against “the dispatch of Indian soldiers by the Government of India to suppress the Chinese nationalist movement of freedom.” The Congress Party demanded the recall of Indian troops from China and called upon Indians never to go as soldiers to China. The party was responding to the British policy of sending two contingents of Indian troops to China in 1927, under the guise of protecting Indian interests. The Congress leaders claimed that the troops were sent to protect British interests, not Indian interests.¹⁰ This was followed by meetings held at various places in India, voicing a wide spread demand for the withdrawal of Indian

Troops from China. The nationalist press in China quickly reported the news of Indian people’s support with expressions of gratitude.

Following an anti-imperialist meeting held in Brussels in 1927, which was attended by Nehru and representatives of the Kuomintang among others, there began a phase of lending moral support to each other’s struggles, based in their own countries. Plans were made for closer coordination between the anti-imperialist movements in both countries. At the end a joint manifesto was issued and KMT representatives were invited to visit India. China planned to send Song Qingling, the widow of Sun Yat-sen: however, British authorities strongly opposed at the end to such a visit which did not materialize. Similar difficulties occurred when again Song Qingling was invited, in 1928, to the INC’s annual session in Calcutta and when an Indian delegation to a Labour Conference to be held in China was denied the permission to travel to China.¹¹

The years of World War II were crucial for modern India-China relations. The leaders of the INC quite immediately expressed their sympathy to China after the war broke out during summer 1937 and decided to observe many China Days against Japanese aggression and to boycott Japanese goods. In 1938, the most memorable event was the Congress decision to send a medical team to China. Netaji Subhash Chandra Bose made arrangements to send a team of volunteer doctors and an ambulance by collecting a fund of Rs 22,000. A medical team of five doctors, including Drs M. Atal, B.K. Basu, M. Cholkar, D. Mukherji and Dwarkanath Kotnis was sent as a part of the Indian Medical Mission Team in 1938.¹² The Chinese people greatly admired and praised the work of this medical team and extended a heartily gratitude for the Indian people.

Nehru made the bonds of friendship even stronger when he visited China in 1939. President Chiang Kai-Shek visited India in 1940 specially to break the deadlock between the British and the Congress, and met Mahatma Gandhi.¹³ The colonial period was the period when both the peoples of India and China rendered support and sympathy to each other in their common struggle. Politically also, it

was believed the two countries would unite against any outside aggression and play an important role in world affairs. India was the first country in the non-communist block to recognise China and establish diplomatic relations.

It is unfortunate that both India and China did not handle their relations well during the 1950s and for many years later on due to various misconceptions and misunderstandings. However, it has been a different story for a few years when economic and trade relations have not been allowed to get affected by the border disputes. The need of the hour is to build mutual trust, resurrect our centuries’ old sentiments with a new zeal, exploit our potential and usher in a new era of economic cooperation and friendly relations.

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Indian In Thailand: A Study of The Colonial Period

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Abstract

The migration of Indians in South-East Asia is closely related to colonial history. British colonial dominance of the Indian subcontinent facilitated the movement of Indians to Burma, Malaya, Singapore, Thailand, Japan etc. The movement and settlement of people from the India into Thailand began on large scale with the expansion of western colonialism and capitalism during the 19th and 20th centuries and ethnic Indians had established communities in Thailand. The primary motive of the Indians to migrate was economic. Indians migrated as labourer to work in various fields and trades.

Key Words: DawoodiBhoras, WatKo, A.T.E. Maskate, Mon

The presence of Indians in Thailand can be traced back to more than 100 years ago. Situated in South-East Asia, Thailand had largest number of Indians in 18th and 19th century. Indian migration is an old and well known phenomenon in Thailand. The links between the Indian sub-continent and Thailand have been documented by historians. Evidence of the presence of a sizeable number of Indians during the Sukhothai and Ayutthaya period has been described by a number of Western travellers to the Thai court.¹ After the Anglo-Thai treaty of 1856, the traditional role of Indians at the Thai court and in the trading sector declined, and the new British Indian subjects, who arrived later came to increasingly play a role in expanding the world capitalist economic mode of trading for the Europeans.

Indian in Thailand constituted a small percentage of the total population. In 1921 Indians in Thailand were numbered 20,764.² According to the 1931 census of Thailand, Indians numbers roughly 38825.³ Before the outbreak of Second World War Thailand had 55000⁴ Indians. The earliest largest group of Indians in Thailand was Tamil merchants from South India followed by Telugus, Sikhs and

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Bengali. The largest number of Indian males was between the ages of 25-35.⁵The largest component of the Indian community was that of Sikhs followed by Hindus. They were followed by immigrants from UP, Gujarati, Marwari, Sindhis and South Indians. The migration of Indians in Thailand had varied according to the different linguistic groups among them. The pattern of Indian migration to Thailand was unlike that of Malaya. The migration and settlement of Indians in Thailand had varied according to the different linguistic groups among them. Punjabis, Sindhis, Parsees, Gujarati Sunnis, DawoodiBhoras, Tamils, Pathans and Bengalis all have different migrational history.

Until 1914, the Bohras and Tamil Muslim merchants from Pondicherry and Karikal were the only important businessmen in Thailand. After the first wave of Tamils and Bohra Muslims, the Punjabis and Hindi speaking Uttar Pradeshis came in Thailand. Though it is possible for some amongst them to have arrived earlier, available evidence shows them to have arrived in recognizable numbers after World War I. The early decade of the 20th century was economically the worst periods for the Punjab peasantry with drought and unemployment in the villages of the Punjab. Those with kinsmen in Burma first attracted there and then to Thailand. By 1911 many Punjabi (Sikh) families settled in Thailand. By 1913 the Sikh population in Bangkok had grown too sizeable enough number to warrant a gurudwara (temple) being built for them.⁶

Generally from 300 to 500 Indians per year entered Thailand during 1918 to 1933. In 1931-32 the number of Indian arrivals in Bangkok was 1,333; in 1932-33 was 1195. Of 1333 Indian arriving in Bangkok during the year 1931-32, 894 were married males, 284 were unmarried, adult males. The largest number of Indian males were between the ages of 25-35 followed by between the ages of 15 and 25.⁷The average Indian immigrant were male at the age of 25.

Most Punjabis in Thailand were from western Punjab, associated with Sikhism and Hinduism. Sikhs outnumber all the other Indian groups put together. They formed the dominant group and were often equated with being Indian more than any other group. Hindi speakers were largely from Uttar Pradesh. A sizeable number of Indian from Uttar Pradesh working in Burma began to trickle into Thailand as watchmen and dairy farmers. Bengali migration to Thailand was largely a post-war phenomenon.

Indians in Thailand were largely urban dwellers. Their migration and settlement in Thailand was due to their own initiative and in response to economic opportunities and varied according to the different linguistic groups among them. The early settlement pattern of Indians in Bangkok was closely related to the economic niche each group occupied. A similar pattern was discernible in most of the urban centers in Thailand.

In the late nineteenth, the Indian settlement pattern was discernible only in three different areas of Bangkok.⁸TheDawadiBohra Muslims and other trading groups lived mainly on the eastern side of the Menam Chao-Phraya. Most of the large-scale trading groups followed the change and moved directly across the river

to Ratchawongse Road. The Tamils, especially Hindus, were settled near the Sri Mariamman Temple in Silom Road. The Temple was established in 1870, commonly referred to as WatKark, meaning Indian temple by Bangkok residents. The area around was referred to as WatKark area, where south Indians were to be found. Similarly there were other Indian areas in Bangkok. A similar pattern was followed by Tamil Muslims in settling near Silom road and in the adjoining New Road, opposite the General Post Office. Another region where Tamil Muslims were settled was the WatKo area. The Punjabis, mainly Sikhs, were settled in area adjoin Pahurat Road, especially the area adjoining the Gurudwara. As their population size increased they spread into the area known as Sampeng, lying between Pahurat Road and Ratchawongse Road.

The migration and occupation of Indians in Thailand had varied according to the different linguistic groups among them. The Indian migration into Thailand was voluntary and in search of economic advancement. The majority of the Indians in Thailand were merchants. A few, Sikhs, were employed in the Bangkok police forces, others served as watchmen and messenger boys. The pattern of Indian migration to Thailand was unlike that of Malaya. Most of Indians came because of their own free will and very few could have been said to have come to work. Most of Indians came to work in labour-intensive occupations. The great majority engaged in commerce.⁹ Earlier Tamil Indian came Phuket in Thailand to participate in the cattle trade and precious-stone mining, with service groups like the Chettiars following them. From Phuket they moved on to other parts of Thailand. During the nineteenth century modernizing of Thailand had been started and many British engineers and enterprises entered the country along with their Indian subordinates.¹⁰ Most of them were Tamils. They were engaged primarily in various development projects like irrigation, waterworks, railways, and banking. As Bangkok grew in commercial importance during the nineteenth century, Tamils also moved to Bangkok from Phuket, Penang, and Singapore. Their pattern of movement closely coincided with the trade they pursued. A similar pattern was followed by those who operated quarries for precious-stone mining. These were largely Hindus. The Muslim Tamil traders had established their businesses in the country.

The Indians enjoyed absolute monopoly in the export of cattle and meat from Thailand. Indian enjoyed monopoly in the export of cattle and meet from Thailand. In 1897, for instance, as many as 28,000 head of cattle were shipped from Bangkok.¹¹ The Bohra Muslims were also early migrants to Bangkok. They came as wealthy traders to import British goods and export local goods. Bohra and Tamil Muslim merchants were the only important businessmen in Thailand. The Bohra Muslims established a company, the A.T.E. Maskate Company in 1856 in Bangkok.¹² It was professionally managed company with head office in India. After them, the Punjabis and Hindi-speaking from Uttar Pradesh came in the country. By 1913, the Punjabi (particularly Sikhs) population in Thailand had grown to a sizable number. Many Punjabi immigrants were associated with the textile industries.

Some Sikhs took jobs in Thai Police Force. The Thai Government took benefit of the experience of Indians in the British police¹³ and drawn the considerable British Indian population in Bangkok.

The Uttar Pradeshi Hindus set up their trading firms in Bangkok and many worked as watchmen. By the beginning of the twentieth century, many Uttar Pradeshi shifted from Burma and worked as watchmen and dairy farming. Brahmins and a few Rajputs from U.P came as labourers and peons to work in the British and DawoodiBohra firms. Bengali migrated in Thailand engaged in service-oriented trades and businesses.

Indians had established a closer relationship with Thai people. Civic and social activities were among the major avenues through which Indian community interacts with Thai Society. The Muslims, demographically smaller in size, formed separate groups which interacted closely with indigenous Muslim groups, and for many integration with Thai Muslim Society became easy through marriage. The involvement of Punjabis in the activities of Ghadar Party had made all Punjabis especially Sikhs suspect in the eyes of Thailand Society.¹⁴

Generally, the stereotyped view of Indians developed by Thais was rather unpleasant. Most Thais felt that Indians were stingy. Indian money lenders had been described as the cruelest, charging exorbitant interest. Most of the indigenous Thais living in the same area described their relationship with Indians as superficial, mainly for economic purposes. The major area of interaction between Indian and Thais was the market-place and shops. The social history of the Indian community in Thailand was largely centred in three areas-namely Phuket, Chiang Mai, and Bangkok. The social history of Indian community was bound by linguistic and religious affinities in relation to indigenous society.

Tamil Hindus, Tamil Muslims and Bohra Muslims appear to have assimilated into Thai Community. The female population among these groups was negligible to the extent that men in these groups married local women. The Muslim could easily marry into the pre-existing Muslim population of Bangkok. Among the Tamil, Hindus, marrying local women was a decision made on the threshold of becoming absorbed into Thai Society.¹⁵ All the early marriages of Indian men to indigenous women appeared to have been with Mon Women. This was possible partly due the fact that Mons were refugees to the Bangkok area and as such was economically depressed. There is doubt as to the extent the Thai society recognized these marriages as a process to integration into Thai society. Tamil Muslims who intermarried with indigenous Muslims groups tended to be more assimilated into Thai society than maintain links with fellow Tamil Muslims.¹⁶

In conclusion, Indians in Thailand were largely urban dwellers. Their migration and settlement in Thailand was due to their own initiative and in response to economic opportunities.

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गुप्तकालीन एवं हर्षकालीन समाज में विवाह प्रथा एक अध्ययन

*डॉ. राजेन्द्र कुमार शर्मा

सारांश

प्रस्तुत शोध पत्र में गुप्तकालीन एवं हर्षकालीन समाज में विवाह प्रथा एक अध्ययन को प्रस्तुत करने का प्रयास किया गया है। तत्कालीन समाज में विवाह प्रथा का प्रचलन था। वंश को आगे चलाने के लिए विवाह अति जरूरी माना जाता है। स्त्री एवं पुरुष के मिलन से पुत्र की प्राप्ति होती है। हिन्दू समाज के विवाह एक धार्मिक संस्कार है। इसका उद्देश्य विभिन्न पुरुषार्थ को पूरा करना है। गुप्त काल में 8 प्रकार के विवाह दैव, आर्ष, ब्रह्म, प्रजापत्य, आसुर, गन्धर्व, राक्षस, और पैशाच प्रचलित थे। अनुलोम व प्रतिलोम विवाह भी होते थे। कन्या के विवाह में वर पक्ष को दहेज देते थे। दहेज अधिक या कम देना उस समय कन्या के माता-पिता की क्षमता पर निर्भर रहता था। प्रत्येक समाज एवं काल में विवाह एक पवित्र बन्धन माना जाता है।

विवाह का शाब्दिक अर्थ है। मानव समाज में नर-नारी का मिलन तथा माता पिता के द्वारा वर-वधू को प्रणय सूत्र में बांधने। प्रस्तुत शोध गुप्तकालीन एवं हर्षकालीन समाज में विवाह प्रथा एक अध्ययन को प्रस्तुत करने का प्रयास किया गया है। बिना विवाह के पुत्र की प्राप्ति संभव नहीं है। कुल या वंश को आगे चलाने के लिए भी विवाह अति जरूरी माना जाता है।¹ अमरकोष नामक ग्रंथ से विदित होता है कि विवाह के लिए परिणय उद्वाह आदि शब्दों का प्रयोग किया जाता था। स्त्री पुरुष के मिलन से पुत्र की प्राप्ति होती है। यह वंश परम्परा को चलाने के लिए भी विवाह आवश्यक है। विवाह एक सर्वव्यापी संस्था है, जो सभी प्रकार के समाज में विद्यमान है। व्यक्ति की यौन और सन्तानोत्पत्ति की मूल प्रवृत्तियों की प्राप्ति विवाह के माध्यम से ही संभव है। वंश कुल और परिवार की निरन्तरता भी विवाह संस्था से ही बनती है। वंश कुल और परिवार को निरन्तरता भी विवाह संस्था से ही बनती रही है। विवाह परिवार को प्रधान आधार माना गया है। जिससे पुत्र की प्राप्ति के साथ-साथ उसका विकास क्रम भी अभिन्यक्त होता है। इसका धार्मिक और समाजिक आधार

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*अध्यक्ष इतिहास विभाग, महाराजा रणजीत सिंह कालेज, मलोट जिला मुक्तसार पंजाब

भी रहा है।¹² याज्ञवल्क्य स्मृति में उल्लेख है कि हिन्दू समाज में विवाह एक धार्मिक संस्कार के रूप में ग्रहण किया गया है। यह एक विधि का विधान है तथा धार्मिक बंधन है, जिसे अलग-अलग करना हिन्दू मूल्यों के विरुद्ध कार्य करना है। इसका उद्देश्य उन विभिन्न पुरुषार्थ को पूरा करना है, जिनकी प्राप्ति से पति पत्नी दोनों का सहयोग होता¹³ कालिदास ने अपने ग्रंथों में वर्णन किया है कि विवाह नर-नारी का एक समाजिक कल्याण हेतु मिलन है, यह मिलन केवल शारीरिक ही नहीं है बल्कि दोनों का धर्म चरण में सहधर्म चरिणी का आवश्यकता तथा वंश वृद्धि के लिए एवं स्वर्गय पितरों की आत्म तुष्टि के लिए है।

विवाह के उद्देश्य :- हिन्दू समाज में विवाह एक अति अनिवार्य एवं पवित्र संस्कार है। इसके माध्यम से मनुष्य अपने सम्पूर्ण कर्तव्यों और उत्तरदायित्वों का निर्वाह करता है।¹⁴ मनु के अनुसार धर्म का पालन पुत्र की प्राप्ति एवं रति का सुख विवाह के प्रधान उद्देश्य है। याज्ञवल्क्य ने भी मनु के इस मत का समर्थन किया है। प्रत्येक धार्मिक कार्य में भी पत्नी की आवश्यकता पड़ती है इस लिए विवाह का बन्धन आवश्यक माना गया है।¹⁵ रघुवंश ग्रंथ से ज्ञात होता है कि उस काल में पुत्र का ना होना सबसे बड़ा दुर्भाग्य समझा जाता था। राजा दिलीप के पास सुख-भोग के साधन थे, फिर भी वे पुत्र के बिना बहुत दुःखी रहते थे। पुत्र ही वंश और क्रीति को चलाने वाला तथा उसे वंश का बीज भी समझा जाता था।

वर-वधू के विवाह योग्य गुण :- सफल वैवाहिक जीवन के लिए वर-वधू में अच्छे गुणों का होना आवश्यक है। विवाह करते समय माता-पिता को वर-वधू के गुणों की जांच करने के पश्चात ही विवाह सम्पन्न करना चाहिए। वर के चुनाव में उसकी योग्यता तथा उसके गुणों का आंकलन किया जाता है।¹⁶ मनु के अनुसार अच्छे वर परिवार से होना आवश्यक है।¹⁷ याज्ञवल्क्य ने परिवार की समृद्धि और रोगों से मुक्ति पर बल दिया है।¹⁸ कात्यायन का कथन है कि पिता को पागल, कोढ़ी, अन्धे तथा मिरगी रोग से पीड़ित युवक से अपनी पुत्र का विवाह नहीं करना चाहिए। इस मत का भी समर्थन नारद ने किया। उन्होंने आगे वर्णन किया है कि पापी अंधा, रोग मुक्त वर विवाह के लिए वर्जित है। जिस प्रकार विवाह के लिए वर को चुनने में उसके गुणों की प्रधानता थी, उसी प्रकार वधू के चुनने में भी उसके गुण, शील और सौन्दर्य आदि प्रमुख गुण माने गए हैं।¹⁹ याज्ञवल्क्य का कथन है कि कन्या की आयु वर से छोटी होनी चाहिए।²⁰ कामसूत्र में वर्णन है कि उस कन्या से विवाह करना चाहिए जो अच्छे कुल और रोगी न हो। ऐसी कन्यायें विवाह के योग्य मानी जाती हैं।

विवाह के प्रकार :-धर्म शास्त्र में 8 प्रकार के विवाह की चर्चा की गई है। वह है - दैव, आर्ष, प्रजापत्य, आसुर, गन्धर्व, राक्षस, और पैशाच, गुप्तकाल में यह विवाह किसी न किसी रूप में प्रचलित थे। बह्म विवाह जिसमें वधू के माता-पिता वर तथा उसके पक्ष के लोगो को बुलाकार अलकृत करके विधि विधान से वर का कन्यादान कर देते थे।²¹ कालिदास के इसका आदर्श उदाहरण शंकर पार्वती के विवाह का दिया। इस प्रकार के विवाह का उल्लेख रघुवंश नामक ग्रंथ में अज और इन्दुमती के बीच देखने को मिलता है। प्रजापत्य विवाह में वर तथा कन्या को धर्म अर्थ तथा काम का समान अधिकार था। गान्धर्व विवाह का भी गुप्तकालीन समाज में प्रचलित था।²² अभिज्ञानशाकुन्तलम में उल्लेख है कि शकुन्तला दुष्यन्त पुरूखा उर्वशी इसके सर्वश्रेष्ठ

उदाहरण है यह एक स्वतन्त्र विवाह माना गया है जो कि युवक और युवती के आपसी स्नेह से आरम्भ होकर बिना किसी की आज्ञा के उनके आपसी सहमति से ही सम्पन्न होता था। तत्कालीन समाज में आसुर विवाह की भी जानकारी²³ रघुवंश में प्रयुक्त 'दुहितशुल्कसम्यथा' नामक वाक्य से मिलती है। इसका अभिप्राय है कि कन्या के बदले में धन ग्रहण किया जाता था। बह्म विवाह तथा असुर विवाह में अन्तर यही है कि असुर विवाह के लिए धन जरूरी है, किन्तु बह्म विवाह के लिए नहीं। गन्धर्व और आसुर विवाहों को भी गुप्त कालीन समाज में मान्यता दी। किन्तु इस काल में इन विवाहों का आदर नहीं था। इसके अतिरिक्त राक्षस और पैशच विवाह भी समाज में प्रचलित किन्तु निन्दनीय थे। हर्षवर्धन कालीन समाज में भी उपयुक्त विवाह प्रचलित थे। ऐसा प्रतीत होता है कि इस काल में गन्धर्व और बह्म विवाह की प्रवृत्तियाँ भी प्रचलित थी।²⁴ नागानन्द से ज्ञात होता है कि हर्ष ने जीमूत वाहन तथा मलयवती के गन्धर्व विवाह का उल्लेख किया है।

इसके अलावा एवं प्रतिलोम विवाह का भी समाज में प्रचलन था। अनुलोम विवाह का अर्थ है कि जब कोई उच्च वर्ग का पुरुष निम्न वर्ग की कन्या से विवाह करता है। प्रतिलोभ विवाह का अर्थ है कि जब निम्न वर्ग का पुरुष उच्च वर्ग की कन्या से विवाह करता है ऐसा विवाह प्रतिलोभ विवाह कहा जाता था। गुप्तकालीन समाज में दोनों प्रकार के विवाहों के उदाहरण मिलते हैं।²⁵ गुप्तवंश की राजकुमारी प्रभावतीगुप्ता का विवाह वाकाटक वंशीय नरेश रुद्रसेन से हुआ था। इसी प्रकार चन्द्रगुप्त द्वितीय की पत्नी कुबेरनाग (नागवंशीय कन्या) भी कदंब शासक ब्राह्मण होते हुए भी अपनी पुत्री का विवाह वैश्य वंशीय गुप्तनरेश से किया था।²⁶ मृच्छकटिक नाटक के अध्ययन से ज्ञात होता है कि ब्राह्मण चारुदत्त ने वसन्तसेना जो वैश्या थी से विवाह किया था। इसी प्रकार से ब्राह्मण शाविलक ने वसन्त सेना की दासी मदनिका से विवाह किया।²⁷ हेनसांग के यात्रा विवरण से ज्ञात होता है कि अनुलोम-प्रतिलोम विवाह भी इस काल में प्रचलित थे। ध्रुवभट्ट ब्राह्मण था। वह हर्षवर्धन का दामाद था, जो वैश्य वर्ण का था। इसी प्रकार राज्यश्री वैश्य वर्ण की थी, किन्तु उस का विवाह मौखरि गृहवर्मा (क्षत्रिय) के साथ सम्पन्न हुआ। अभिलेख से भी अनुलोम विवाह के बारे में जानकारी मिलती है।²⁸ रविकीर्ति उच्च कोटि का ब्राह्मण था जो वेदों का ज्ञाता था। वह कभी भी स्मृति मार्ग से विचलित नहीं हुआ, किन्तु उसने भनगुप्ता नामक वैश्या से विवाह किया। गुप्तकालीन समाज में विवाह में दहेज देने की प्रथा प्रचलित थी।²⁹ कालिदास ने अज और इन्दुमती के विवाह संस्कार के बाद कन्या के माता पिता अपनी क्षमता एवं उत्साह के अनुसार दहेज (हरण) देने की बात कही है।³⁰ अमर सिंह ने अपने ग्रंथ अमरकोश में भी दहेज (हरण) के बारे में विवरण दिया है।³¹ कालिदास के ग्रंथों के अध्ययन से ज्ञात होता है कि कन्या के माता-पिता विवाह में कन्या को यथाशक्ति धन दिया करते थे। अज को अपनी पत्नी इन्दुमती के यहां से बहुत धन दहेज के रूप में मिला था। कुमारसंभव से ज्ञात होता है कि विवाह से पूर्व पार्वती माता जी को सुन्दर रत्नों और आभूषणों से सुसज्जित किया गया। दहेज अधिक था। कम देना उस समय कन्या के माता-पिता की क्षमता पर निर्भर रहता था।³² वाण ने हर्षचरित में उल्लेख किया है कि राज्यश्री के विवाह के शुभ अवसर पर दहेज दिया गया। कादम्बरी के पिता ने अन्य वस्तुओं के अलावा राज्य को दहेज के रूप में दान कर दिया था। जबकि साधारण परिवारों में माता-पिता क्षमता के अनुसार दहेज दिया करते थे। सम्भवतः समाज में कन्या के विवाह के

शुभ अवसर पर पिता को कुछ उपहार देने पड़ते थे। इसकी मात्रा कन्या पक्ष की इच्छा पर निर्भर थी। ऐसा प्रतीत होता है कि दहेज प्रथा इस काल में प्रचलित रही होगी। तत्कालीन समाज में कन्या पक्ष, वर पक्ष को धन सम्पत्ति दहेज के रूप में प्रदान करते थे। तत्कालीन गुप्त एवं हर्ष कालीन समाज में विवाह प्रथा प्रचलित थी। इसी काल में अनुलोम व प्रतिलोम विवाह का भी प्रचलन था। विवाह के शुभ अवसर पर कन्या पक्ष की ओर से वर पक्ष को कुछ उपहार स्वर्ण आभूषण आदि दहेज के रूप में दिये जाते थे। जो उस समय एक रीति या रिवाज था। उच्च परिवारों की कन्या के माता-पिता अधिक दहेज दान में देते थे जबकि गरीब परिवार अपनी क्षमता के अनुसार दहेज वर पक्ष के सगे सम्बन्धियों को देता था।

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*डॉ. हेमबाला शुक्ला

सारांश

वेद हमारी भारतीय संस्कृति के मूल स्रोत है। संस्कृति शब्द का सर्वप्रथम प्रयोग वेद में किया गया है। किसी भी राष्ट्र की पहचान उसकी संस्कृति, किये जाने वाला उसका व्यवहार जिससे सामान्य लोग और अन्त में सम्पूर्ण राष्ट्र प्रभावित होता है। सभ्यता और संस्कृति मानव विकास के दो पक्ष हैं। निःसन्देह वेदों की ऋचाएँ संसार की जीवन पद्धति सम्बन्धी आध्यत्मिक अनुभूतियों एवं नैतिक नियमों की आदि स्रोत हैं। ऋचा का मूल अर्थ 'स्तुति' है। वेदों द्वारा प्रतिपाद्य ज्ञान त्रिकाल अबाधित हैं। वह काल भेद से परिवर्तित नहीं हैं अर्थात् उससे परे हैं। वेद अपरिमित ज्ञानराशि के अमूल्य एवं अक्षय के भण्डार हैं। वे आर्यों के उदात्त, धर्म, दर्शन, संस्कृति एवं सभ्यता के मुख्य आधार हैं। वैदिक जीवन का मुख्य लक्ष्य है सत्य प्रकाश तथा अमरत्व की खोज। मानवीय जीवन पद्धति एवं जीवन की व्याख्या सम्बन्धी पूर्ण ज्ञान-विज्ञान तथा सत्प्रेरणायें वैदिक ऋचाओं में निहित हैं। वैदिक ऋषियों ने मानव जीवन को सफल तथा श्रेष्ठ बनाने के लिए अपनी उग्र तपस्या, ऋतम्भरा प्रज्ञा, सहज बोध तथा ध्यान द्वारा प्राप्त निर्मल चेतना और अनुभव के द्वारा अनेक मौलिक तत्त्वों का वैदिक मन्त्रों द्वारा साक्षात्कार किया है।

इन मन्त्र द्रष्टा ऋषियों की शृंखला में महर्षि वसिष्ठ अग्रगण्य स्थान रखते हैं। त्याग, तपस्या, ज्ञान, तप, सदाचार, धर्माचरण एवं क्षमा की पूर्ति महर्षि वसिष्ठ का नाम सर्वश्रुत है। वेद तथा पुराणेतिहास में इनका अलौकिक तथा पावन चरित्र वर्णित है। महर्षि वसिष्ठ ब्रह्मा के मानस पुत्र हैं। महर्षि वसिष्ठ के क्षमा, करुणा, परोपकार एवं धर्मोपदेश सम्बन्धी आख्यान पुराणों में विस्तार से वर्णित हैं। महर्षि वसिष्ठ गृहस्थ आश्रम के आदर्श हैं। देवी अरुन्धती इनकी धर्मपत्नी हैं। जिनका पतिव्रता धर्म भारतीय नारियों के लिये अनुकरणीय है। सप्तर्षि मण्डल ने महर्षि वसिष्ठ जी के साथ वे सदा विराजमान रहती हैं। अखण्ड सौभाग्य और उच्चतम श्रेष्ठ

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दास्य सुख के लिए महर्षि वसिष्ठ तथा देवी अरुन्धती की अराधना की जाती हैं। जो कि उनके श्रेष्ठ दाम्पत्य प्रेम तथा सुख का प्रतीक है। महर्षि वसिष्ठ जी ने अपने तपोबल एवं ऋतम्भरा प्रज्ञा से वैदिक मन्त्रों का साक्षात्कार किया इसलिये वे मन्त्रद्रष्टा ऋषि कहलाये। वेदों के अनेक सूक्त एवं मन्त्रों के दर्शन महर्षि वसिष्ठ को प्राप्त हुए। ऋग्वेद के सप्तम मण्डल को 'वसिष्ठ मण्डल' के नाम से जाना जाता है। ऋग्वेद के सप्तम मण्डल में अग्नि, इन्द्र आदि देवताओं की स्तुतियाँ हैं तथा उन देवताओं से महर्षि के बार-बार यही प्रार्थना की है कि आप सब देव हम सभी का सदा कल्याण करें

“यूयं पात स्वस्तिभिः सदा नः” (ऋक् 7/1/20)

उपरोक्त वर्णित मन्त्र से स्पष्ट है कि सबका कल्याण तथा सबा परमार्थिक कल्याण करना ही महर्षि वसिष्ठ जी का मुख्य उद्देश्य रहा है। मृत्यु भय निवारक महामृत्युमूजय मन्त्र भी हमें महर्षि वसिष्ठ जी के कृपा से प्राप्त है

“त्रयम्बकं यजामहे सुगन्धित पुष्टिवर्धनम्” (ऋक् 7/59/12)

ऋग्वेद के सप्तम मण्डल में महर्षि वसिष्ठ को हर प्रकार के विष के प्रभाव को दूर करने की रहस्यमयी शक्तियों से युक्त कहा गया है। चाहे वह विष किसी पौधे, खनिज, कीट या सरीसृप के हो। ये सत्त्वं अनिद्रा के रोग को अपनी दिव्य शक्तियों से नियन्त्रित करने में सक्षम हैं जिनके द्वारा ये मनुष्यों व पशुओं को उनकी इच्छा के विरुद्ध भी शयन हेतु बाध्य कर सकते हैं। महर्षि वसिष्ठ भगवान श्री राम के गुरु हैं। वसिष्ठ गोत्र भी इन्हीं के नाम से प्रचलित हैं। इनकी विद्या-बुद्धि, योग-ज्ञान, सर्वज्ञता तथा आचार निष्ठता के सम्मुख समस्त मानव जाति नतमस्तक हैं। महर्षि वसिष्ठ तथा उनकी परम्परा का भारतीय संस्कृति को अक्षुण्ण बनाये रखने के लिये योगदान सराहनीय है। “वेदोऽखिलो धर्ममूलम्” इसके रक्षार्थ महर्षि वसिष्ठ ने धर्म तथा सत्य की रक्षा के लिये धर्मशास्त्र सम्बन्धी ग्रन्थों का प्रतिपादन किया है। इन धर्मसूत्रों के माध्यम से समाज को एक अभिन्न सूत्र में बांधने के लिये सामाजिक व्यवस्था अर्थात् वर्ण व्यवस्था आदि की धर्म व्यवस्था एवं मर्यादा निरूपित है। जिसके द्वारा प्रत्येक परस्पर सौहार्द, प्रेम एवं “वसुधैव कुटुम्बकम्” आदि उदात्त एवं पवित्र भावनाओं को अंगीकार करता हुआ वह स्वयं अपना तथा समाज, राष्ट्र एवं सम्पूर्ण विश्व का कल्याण कर सकता है।

महर्षि वसिष्ठ ने भारतीय संस्कृति की अक्षुण्णता को बनाये रखने के लिये प्रत्येक मानव को उत्तम एवं सर्वश्रेष्ठ जीवन यापन हेतु धर्माचरण, आश्रम व्यवस्था, वर्ण व्यवस्था, संस्कारों आदि का श्रेष्ठ वचनों द्वारा प्रसार किया है वही राष्ट्र की उन्नति के लिये राजा के कर्तव्यों का भी उल्लेख किया है। महर्षि वसिष्ठ ने मानव जीवन के सभी पक्षों को व्यवस्थित करते हुये, नैतिक मूल्यों पर बल दिया है, इसी क्रम में आचरण की श्रेष्ठता पर बल देते हैं तथा आचरण की पवित्रता को ही धर्म की पदवी मानते हैं क्योंकि आचारहीन व्यक्ति को वेद भी पवित्र नहीं कर सकते हैं।¹ महर्षि वसिष्ठ ने सम्पूर्ण समाज को एकता के सूत्र में बाँधने के लिये आश्रम व्यवस्था एवं वर्ण व्यवस्था को भारतीय संस्कृति की महत्वपूर्ण विशेषता कहा है। इस व्यवस्था के आधार पर सम्पूर्ण मानव जीवन को चार वर्णों में बाँटा जाता है। (1) ब्रह्मचर्य आश्रम, (2) गृहस्थ आश्रम, (3) वानप्रस्थ आश्रम, (4) संन्यास आश्रम। मनुष्य को अपने जीवन में अनेकानेक कर्तव्यों को पूरा करना होता है।

कर्तव्यों के सुचारु रूप से पूर्ति हेतु उन चार आश्रमों की व्यवस्था की गयी है।² मानव के अपने जीवन का परम लक्ष्य अर्थात् मोक्ष प्राप्त कराना, आश्रम व्यवस्था का उद्देश्य है। महर्षि वसिष्ठ ने वर्ण व्यवस्था को भी बहुत ही व्यवस्थित एवं संगठित रूप में अपने धर्म सूत्रों में निरूपित किया है। महर्षि वसिष्ठ ने सम्पूर्ण समाज को चार वर्णों में विभक्त करके (ब्राह्मण, क्षत्रिय, वैश्य एवं शूद्र) इनके भिन्न-भिन्न कर्तव्यों एवं नियमों का बहुत ही स्पष्ट वर्णन किया है।³ इन सभी वर्णों को सत्य का पालन, अहिंसा, दान और सन्तानोत्पत्ति आवश्यक कर्तव्य बताये हैं।⁴

महर्षि वसिष्ठ ने मनुष्य के वैयक्तिक और सामाजिक विकास एवं उसके शारीरिक और भौतिक जीवन को व्यवस्थित करने के लिये संस्कारों को महत्वपूर्ण माना है। संस्कारों के द्वारा मनुष्य का आध्यात्मिक एवं सांस्कृतिक जीवन प्रभावित होता है। इन संस्कारों का मूल आधार धर्म ही है। इन संस्कारों की दिव्यता से मनुष्य का जीवन उन्नत, सुसंस्कृत एवं परिष्कृत बनता है। संस्कारों में महर्षि वसिष्ठ ने विवाह संस्कार को श्रेष्ठ माना है, क्योंकि गृहस्थ आश्रम का प्रवेश द्वार विवाह संस्कार ही है। अतः गृहस्थी को गुरु से आज्ञा लेकर ऐसी कन्या से विवाह करें जो उसकी गोत्र की न हो, श्रेष्ठ हो तथा आयु में छोटी अथवा समान हो।⁵ महर्षि वसिष्ठ ने जीवन की उदत्ता, धर्माचरण, सामाजिक व्यवस्था की मर्यादा को निरूपित करते हुये राष्ट्र की उन्नति के लिये राजा के कर्तव्यों का भी उल्लेख किया है। महर्षि वसिष्ठ ने किसी भी राष्ट्र उन्नति के लिये उसकी न्याय व्यवस्था को विशेष महत्व दिया है। दण्ड न्याय व्यवस्था का अभिन्न अंग है। महर्षि वसिष्ठ ने धर्म, देश, जाति और कुल धर्म की रक्षा के लिये उचित 'दण्ड' व्यवस्था का पालन करना राजा का मुख्य धर्म माना है।⁶ उपरोक्त वर्णन से स्पष्ट है कि महर्षि वसिष्ठ का जीवन दर्शन उदात्त, कर्मनिष्ठ तथा पूर्णरूप से आध्यात्मिक है। वे हमें एक शिष्ट तथा सदाचारी गुरु के रूप में उच्चकोटि का जीवन यापन करने के लिये उपदेश देते हैं। महर्षि वसिष्ठ ने ही नहीं अपितु उनकी परम्परा ने भी लोकपकार तथा धर्माचरण के लिये श्रेष्ठ वचनों का प्रसार अपने धर्मशास्त्रों के द्वारा सम्पूर्ण मानव जाति के लिये प्रेषित किये हैं। इन धर्मसूत्रों के अध्ययन से जहाँ समाज को व्यवस्थित किया जाता है वहीं जीवन जीने का मार्ग भी प्रशस्त होता है। मानव जीवन का उद्देश्य है मोक्ष प्राप्त करना।

सन्दर्भ ग्रंथ सूची :-

1. आचारहीन न पुनन्ति वेदाः।। वसिष्ठ धर्म सूत्र-6/3
2. चत्वार आश्रमः।। ब्रह्मचरि गृहस्थवानप्रस्थ परिव्राजकाः।। तेषां वेदमधीत्य वेदो वेदान्वाविशीर्णं ब्रह्मचार्यां यमिच्छेत् तमावसेत्।। वसिष्ठ धर्मसूत्र-7/1-3)
3. चत्वारो वर्णा ब्राह्मण क्षत्रिय वैश्य शूद्राः।। वसिष्ठ धर्म सूत्र-2/1
4. सर्वेषांसत्यमक्रोधोदानमहिंसाप्रजनन।। वसिष्ठ धर्म सूत्र-4/4
5. गृहस्थो विनीत क्रोधहर्षो गुरुणानुज्ञातः स्नात्वा समानर्षेयीम् अस्पृष्ट मैथुनाम् अवरवयसी सादृशी भार्या विन्देत।। वसिष्ठ धर्म सूत्र-8/1
6. देशधर्मजातिकुलधर्मान् सर्वान्वैतानुप्रविश्य राजा चतुरो वर्णान्वधर्मं स्थापयते।। वसिष्ठ धर्म सूत्र-19/7



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*मधुलिका सिन्हा

सारांश

प्राचीन भारतीय विचारकों ने जीवन को नैतिक कर्तव्यों या धर्म का गूठर मात्र ही नहीं माना अपितु उसके व्यावहारिक पक्ष अर्थात् भौतिक पक्ष को भी मान्यता प्रदान की है। वार्ता के अन्तर्गत कृषि, पशुपालन, वाणिज्य जैसे विषयों को समाहित करते हुए इसे विभिन्न शास्त्रकारों द्वारा कई सन्दर्भों में धर्म की अपेक्षा अधिक व्यापक माना गया है। प्राचीन काल के अधिकांश विचारकों ने अर्थ की आवश्यकता और उपादेयता सिद्ध की है। अर्थ को धर्म और काम का आधार माना गया है। धर्म स्थापन के लिए अर्थ अनिवार्य है क्योंकि इसी से प्राप्त सुविधा द्वारा धार्मिक कृत्य सम्पन्न किए जा सकते हैं। कौटिल्य भी सहमत हैं कि धर्म का मूल 'अर्थ' है और अर्थ सांसारिक जीवन का मूल है। याज्ञवल्क्य, नारद आदि विचारकों ने भी धर्मशास्त्र के व्यवहार में अर्थशास्त्र की भी प्रतिष्ठा की है।

प्राचीन काल से समाज का उत्कर्ष मनुष्य के आर्थिक जीवन की सम्पन्नता और समुन्नति पर निर्भर करता रहा है। व्यक्ति का भौतिक और सांसारिक सुख भी उसके आर्थिक विकास से प्रभावित होता रहा है।

प्राचीन भारतीय विचारकों ने मनुष्य के जीवन को आध्यात्मिक, भौतिक और नैतिक दृष्टि से उन्नत करने के लिए 'पुरुषार्थ' की नियोजना की थी। वास्तव में भारतीय समाज का आर्थिक विकास पुरुषार्थ के जीवन दर्शन के माध्यम से हुआ है, जिसमें अर्थ भी एक प्रधान तत्व माना गया है। जीवन के भौतिक सुखों की पूर्ति अर्थ के द्वारा ही सम्भव मानी गई है। अतः अर्थ मनुष्य में विभिन्न भौतिक वस्तुओं के संचय की उत्कंठा और उसमें प्राप्त सन्तुष्टि का प्रतीक है। अर्थोपार्जन के साथ-साथ उसके सम्यक् दान की भी अपेक्षा की गई है। महाभारत के अनुसार ऐसा न करने वाला धन के समुचित उपयोग से वंचित सेवक की भांति होता है।¹

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भारतीय विचारकों ने जीवन को नैतिक कर्तव्यों या धर्म का गूठर मात्र ही नहीं माना है अपितु उसके व्यावहारिक पक्ष अर्थात् भौतिक पक्ष को भी मान्यता प्रदान की है। वास्तव में धर्म के पालनार्थ अर्थ की भी आवश्यकता होती है। उदाहरणार्थ पंच महायज्ञों के अन्तर्गत पितरों का पिण्डदान करने, प्राणी मात्र को खाना खिलाकर फिर स्वयं खाने तथा अतिथि सत्कार करने के लिए अर्थ आवश्यक है। अतः अर्थ को जीवन के प्रमुख उद्देश्यों में से एक माना गया है।

धर्म की अपेक्षा अर्थ का क्षेत्र अधिक व्यापक माना गया है। अर्थ के महत्व पर प्रकाश डालते हुए बताया गया है कि जिस प्रकार आत्मा के लिए मोक्ष, बुद्धि के लिए धर्म और मन के लिए काम की आवश्यकता होती है उसी प्रकार शरीर के लिए अर्थ की आवश्यकता होती है। कौटिल्य के अनुसार धर्म का मूल 'अर्थ' है और अर्थ सांसारिक जीवन का मूल है। अतः अर्थ के अभाव में जीवन व्यर्थ हो जाता है। जिसके जीवन में अर्थ नहीं है वह अपने कर्तव्यों का उचित ढंग से पालन करने में पूर्णतया सफल नहीं हो सकता। इसलिए अर्थहीनता को अभिशाप माना गया है। मोक्ष प्राप्ति के लिए भी अर्थ आवश्यक माना गया है। महाभारत तथा स्मृतियों के अनुसार अर्थ का पुरुषार्थ पूरा किए बिना वानप्रस्थ और संन्यास ग्रहण करने वाले व्यक्ति को मोक्ष प्राप्त नहीं हो सकता। अर्थ की महत्ता पर बल देते हुए महाभारत में कहा गया है कि अर्थ उच्चतम धर्म है। प्रत्येक वस्तु उसी पर निर्भर करती है। अर्थ सम्पन्न लोग सुख से रहते हैं तथा अर्थरहित लोग मृतक के समान हैं।² अर्थ को धर्म और काम का भी आधार माना गया है। धर्म स्थापन के लिए भी अर्थ अनिवार्य है क्योंकि इसी से प्राप्त सुविधा द्वारा धार्मिक कृत्य सम्पन्न किए जाते हैं।³ अर्थविहीन व्यक्ति को ग्रीष्म की शुष्क सरिता के समान माना गया है।⁴ वृहस्पति के अनुसार अर्थ सम्पन्न व्यक्ति के पास मित्र, धर्म, विद्या, गुण क्या नहीं होता? दूसरी ओर अर्थविहीन व्यक्ति मृतक या चाण्डाल के समान है। इस प्रकार अर्थ ही जगत् का मूल है।⁵ आर्थिक अभिलाषाएं और आकांक्षाएं पूर्णतः धन पर आश्रित हैं। मनुष्य के जीवन की अर्थ सम्बन्धी मनः तृष्णा और भौतिक आनन्द के प्रति उन्मुख होने वाली प्रवृत्ति व्यक्ति को अर्थ की ओर उत्प्रेरित करती है। प्राचीन काल के अधिकांश विचारकों ने अर्थ की आवश्यकता और उपादेयता सिद्ध की है। कौटिल्य ने भी अर्थ को धर्म जितना ही महत्वपूर्ण माना है।

कुछ शास्त्रकारों ने अर्थ को जीवन का प्रधान साधन माना है तथा किसी भी स्थिति में इससे अलगाव को स्वीकार नहीं किया है, क्योंकि बिना धन के व्यक्ति निरर्थक और प्रभावहीन हो जाता है।⁶ नीतिशतक के अनुसार धनी व्यक्ति अच्छे कुल और उच्च स्थिति का माना जाता है। वह पंडित, वेदज्ञ, वक्ता, गुणज्ञ और दर्शनीय माना जाता है। अतः धन में सभी गुण समाहित हो जाते हैं।⁷ परन्तु मनु के अनुसार अगर धन धर्म विरुद्ध है तो उसे त्याग देना चाहिए।⁸ इस आधार पर धन संचय धार्मिक आधार पर होना चाहिए। अधर्म से अर्जित धन को दुःखद और निन्दनीय माना गया है। स्पष्ट है कि मनुष्य के जीवन में अर्थ का बहुत ही महत्वपूर्ण स्थान है। धनार्जन उपभोग्य वस्तुओं के प्रति उत्कंठा और खान-पान की विविध वस्तुओं के प्रति मोह जाग्रत करता है। अधिकांश व्यक्ति भौतिक वस्तुओं के प्रति प्रवृत्त रहते हैं, किन्तु धन संग्रह का आधार धार्मिक ही होना चाहिए। अधर्म और अन्याय से अर्जित धन-सम्पत्ति का परिणाम दुःखद होता है। धर्म विरुद्ध कार्यों में धन व्यय करना भी निन्दनीय माना गया है। अतः अर्थ के निमित्त किए जाने

वाले प्रयास में धर्म की संस्तुति अवश्य होनी चाहिए। कौटिल्य, याज्ञवल्क्य⁹, नारद¹⁰ आदि विचारकों ने धर्मशास्त्र के व्यवहार में अर्थशास्त्र की भी प्रतिष्ठा की है। स्पष्ट है अर्थार्जन में धनम् का महत्वपूर्ण स्थान रहा है, जिसके अन्तर्गत द्रव्य, वित्त, स्वापतेयम् तथा हिरण्य आदि को भी गृहीत किया गया है।¹¹

प्राचीन काल में अर्थ अथवा धन के अर्जन से सम्बन्धित विषय के लिए वार्ता शब्द का व्यवहार किया जाता था। अतः वार्ता शब्द मनुष्य के आर्थिक जीवन के कार्य-कलापों से सम्बन्धित था। सैद्धान्तिक विवेचन की दृष्टि से कौटिल्य के पूर्व अर्थव्यवस्था का विश्लेषण करने वाले अर्थशास्त्र सम्बन्धी ग्रंथ की प्राप्ति नहीं होती। परन्तु कौटिल्य ने विद्याओं का वर्गीकरण करते समय स्पष्टतया अर्थ से सम्बन्धित वार्ता का उल्लेख किया है।¹² वार्ता के अन्तर्गत कृषि, पशुपालन एवं वाणिज्य का व्यवहार होता है। वार्ता शब्द 'वृत्ति' से निकला है जिसका अर्थ है व्यवसाय। इस हेतु इस शास्त्र में व्यवसायों की विवेचना की गई है।¹³ प्राचीन भारतीय मनीषियों ने वार्ता के अन्तर्गत श्रमिक, उत्पादन, वितरण और विनियम के विषय में अध्ययन किया और इस शास्त्र को लोक व्यवहार कहा। वार्ता का अभिप्राय है राष्ट्रीय अर्थव्यवस्था, जो जीवन का मूल है।¹⁴ कौटिल्य ने इस बात पर जोर दिया है कि राष्ट्र के नवनिर्माण में वार्ता के व्यावहारिक उपयोग का अध्ययन आवश्यक है। यह विद्या की एक शाखा के रूप में प्रस्फुटित हुई और इसका काम था प्रजा के भौतिक हित, आर्थिक कल्याण और इसकी रक्षा और अभ्युदय का क्रमबद्ध अध्ययन करना। प्राचीन भारत में यह मानव के ज्ञान का एक महत्वपूर्ण अंग था, इसलिए रामायण, महाभारत और अर्थशास्त्र में इसका अनेक स्थानों पर उल्लेख मिलता है।¹⁵

कौटिल्य ने वार्ता की महत्ता को स्वीकार करते हुए लिखा है कि कृषि, पशुपालन और वाणिज्य वार्ता के विषय थे। धान्य, पशु, सुवर्ण, कुप्य, विष्टि जैसे वार्ता के साधन से राजा अपने कोष और सेना को बलशाली करके शत्रु को अपने अधीन कर लेता था।¹⁶ महाभारत में उल्लेख है कि वार्ता से संसार का पोषण होता है, इसलिए यह लोक का मूल है।¹⁷ मनु ने भी वार्ता के महत्व को स्वीकार किया है तथा व्यावहारिक ज्ञान के लिए उसे अनिवार्य माना है।¹⁸ कौटिल्य ने राजा के लिए भी वार्ता के अध्ययन को अनिवार्य माना है।¹⁹ अमरसिंह ने वार्ता को जीविका का पर्यायवाची माना है।²⁰

रामायण में तो इसे लोक में सुख प्राप्ति का साधन स्वीकार किया गया है।²¹ वार्ता की प्रतिष्ठापना के विषय में मत्स्य पुराण में कहा गया है कि जब द्वारपर बोधित युग भेद के साथ मति भेद उत्पन्न हुआ तब मनसा, वाचा, कर्मणा कृच्छतापूर्वक (कठिनता से) वार्ता की व्यवस्था की गई।²² पुराणों के अनुसार बीजों को उत्पन्न करने के लिए वार्ता की नियोजना की गई।²³ विष्णु पुराण में इसे एक विद्या मानकर कृषि, पशुपालन और वाणिज्य को इसमें समाविष्ट किया गया।²⁴ बारहवीं सदी के लेखक हेमचन्द्र ने वार्ता को 'वृत्ति' से सम्बन्धित माना है।²⁵ अतः स्पष्ट है कि वार्ता का सम्बन्ध वृत्ति से था और वृत्ति के अन्तर्गत कृषि, पशुपालन तथा वाणिज्य का सम्मिलन था। क्रमशः वार्ता के अन्तर्गत आने वाले विषयों में भी वृद्धि होती गई और ऋण तथा गोरक्षा आदि विषय भी अर्थशास्त्र में सम्मिलित कर लिए गए।²⁶ निश्चय ही आर्थिक जीवन के विकास में कृषि, पशुपालन और वाणिज्य जैसी वृत्तियों का प्रमुख योग था तथा व्यक्ति, समाज और राष्ट्र के उत्थान में इसका

उल्लेखनीय महत्व था। वार्ता विद्या की एक प्रमुख शाखा थी। बहुत से शिक्षक छात्रों को यह शास्त्र पढ़ाते थे, जिनमें से कुछ को राजकीय सहायता भी मिलती थी। कामन्दक पर टीका लिखने वाले शंकराचार्य ने गौतम और शालिहोत्र प्रणीत पशुपालन एवं पशु चिकित्सा विषयक ग्रन्थ का उल्लेख किया है। अपने राज्य में वार्ता के सिद्धान्तों का प्रयोग कराना राजा का कर्तव्य होता था। इसलिए राजा वार्ता का व्यावहारिक ज्ञान रखने के लिए इसका अध्ययन भी किया करता था।

ऐसा लगता है कि वार्ता का उद्भव समाज में उस समय हुआ होगा जब समाज में शिल्पों और कलाओं की भूमिका नहीं थी। क्योंकि वार्ता में शिल्प और कला का कोई स्थान नहीं है। कौटिल्य के अर्थशास्त्र में सुरक्षा संबंधी विवेचन के अतिरिक्त वार्ता पर भी काफी जोर दिया गया है। यहां तक कि कम्बोज और सौराष्ट्र जैसे लड़ाकू गणसंघ भी शांति के दौर में वार्ता में संलग्न रहते थे। प्राचीन काल के लोगों के जीवन का मूल मंत्र कृषि, उद्योग और व्यापार का सर्वांगीण विकास था। इस विकास में अंशतः निजी उद्यम और अंशतः राजकीय प्रबंध और नियंत्रण की बड़ी भूमिका थी। आमतौर से राजनीतिक संकट के समय भी आर्थिक कार्यकलापों में कोई बाधा नहीं पहुंचती थी। ग्रामवासी कई तरह के गृह उद्योग भी चलाया करते थे और ये ग्राम संगठन के आर्थिक आधार का काम करते थे।²⁷

प्राचीन काल में मुख्य वृत्तियां वे मानी जाती थी जो मनुष्य को जीविका का सहारा दे सके जैसे कृषि, पशुपालन, वाणिज्य और महाजनी। जातकों और विनयपिटक में कहा गया है कि कृषि, व्यापार, अन्न संग्रह और महाजनी ये चार महत्वपूर्ण सद्व्यवसाय हैं।²⁸ रामायण और महाभारत में पशुपालन को उतना ही महत्वपूर्ण माना गया है जितना कृषि को। स्पष्ट है कि इन चार प्रतिष्ठित वृत्तियों में लोगों के सभी कार्य शामिल नहीं थे। इन चारों के अतिरिक्त भी लोग अपने कार्य की तलाश कर सकते थे। जीवन की बहुविध आवश्यकताओं की पूर्ति के लिए कई स्वतंत्र व्यवसाय भी स्थापित हुए। महाजनपद काल में मकखालि गोशाल ने 4900 प्रकार के कार्य बताए हैं। उनका कहना है कि वार्ता से ही राज्य को अन्न, पशु, धन और विविध प्रकार के उत्पादन प्राप्त होते हैं। नारद के अनुसार वार्ता के उचित विकास पर ही प्रजा का सुख निर्भर करता है। वार्ता की विविध शाखाओं को प्रोत्साहन देना तथा इसके कार्य कलापों में लगे वर्गों की सहायता करना राजा का अनिवार्य कर्तव्य माना गया था। वार्ता का लक्ष्य नितान्त व्यावहारिक था। इसका काम या व्यापारियों, कृषकों, पशुपालकों, शिल्पियों उद्यमियों, राजपुरुषों और खेतिहरों को रास्ता दिखाना।²⁹ इस अर्थ में यह सर्वांगपूर्ण अर्थशास्त्र थी और प्राचीन भारत में इसका एक महत्वपूर्ण स्थान था। यह स्वाभाविक भी था क्योंकि वार्ता ही जगत का मूल आधार और मानव जाति का पालक है।

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सामाजिक धार्मिक चेतना के जननायक - कबीर

*डॉ. पुष्पा सिन्हा

सारांश

भारतीय इतिहास के विभिन्न काल खण्ड में कई ऐसे युगपुरुष हुए हैं, जिन्होंने समाज के दायित्व का पूर्ण निर्वहन किया। मानवता के कल्याण में ही अपना जीवन लगाया, उन्हें किसी जाति, वंश या क्षेत्र में सिमित नहीं किया जा सकता है। वस्तुतः ऐसे लोग समस्त समाज के प्रतिनिधि होते हैं और जननायक कहलाते हैं। भारतीय इतिहास के मध्यकाल में हम एक ऐसे ही जननायक के रूप में कबीर को पाते हैं। कबीर का युग सांस्कृतिक टकराव का युग था, धर्म और जाति के संघर्ष का युग था, पहली बार कबीर ने धर्म को अकर्मण्यता से हटा कर कर्म योग की भूमि पर टिकाया और उसे सहज बनाकर जन साधारण के लिए ग्रहणयोग बनाया। कबीर का वैचारिक विश्लेषण, उनकी व्यंग्यात्मक कृतियों में कभी पानी बनकर बहता है, तो कभी आग बनकर धधकता है।

प्राचीन भारतीय हिन्दू दर्शन के अनुसार मुक्ति अथवा जीवन-मरण के बंधन से छुटकारा पाना ही जीवन का लक्ष्य है। मुक्ति प्राप्त करने के तीन मार्ग हैं ज्ञान, कर्म और भक्ति। पूर्व मध्यकाल में दिल्ली सुल्तानों के काल (1206-1526) में कई सन्तों एवं सुधारकों ने एक आन्दोलन का सूत्रपात किया। यह आन्दोलन भक्ति पर जोर देता था, इसलिए इसे भक्ति आन्दोलन कहा गया। कबीर दास भक्ति आन्दोलन के प्रमुख संत थे। जो अपनी अलग पहचान रखते हैं। कबीर सदा निडर, निर्भिक एवं आत्मविश्वास से लबरेज रहे। मानवता की सेवा ही उनका धर्म था। वे किसी ग्रन्थ, मन्दिर, मस्जिद में ईश्वर की खोज नहीं करते थे।¹

वास्तव में कबीर एक व्यक्ति नहीं, विचार हैं, जिसने मध्यकालीन समाज में हिन्दू और मुसलमान के बीच विभेद की खाई को अपने विचारों से बहुत हद तक भरा। संत कबीर का व्यक्तित्व बड़ा विलक्षण रहा है। उन्होंने अपने आप को युग की आग में तपाया। समाज का पन्ना पन्ना पढ़ा। उनका हर व्यंग्य और व्यंग्यात्मक शैली रामबाण सिद्ध हुआ। कबीर का अर्थ

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ही होता है सब के लिए कल्याणकारी हृदयवाला, सबको सनमार्ग दिखाने वाला, सत्यधर्म का उपदेश देनेवाला महानविभूति । अरबी में कबीर का अर्थ महान होता है।² कबीर की जन्म तिथि के बारे में इतिहासकारों में मतभेद है। उनका जन्म 1455 ई0 में एक विधवा ब्राह्मणी के यहाँ हुआ था, लोक लज्जा के भय से उसने नवजात शिशु को वाराणासी में लहरतारा के पास एक तालाब के किनारे छोड़ दिया। निःसंतान जुलाहा नीरू तथा उनकी पत्नी नीमा उसे उठा ले गये एवं उनका नाम कबीर रखा। 'कबीर चरितबोध' में कबीर का जन्म स्थान वाराणासी और जन्म तिथि ज्येष्ठ पूर्णिमा सन् 1455 बताई गई है। बनारस गजेटियर में कहा गया है कि कबीर का जन्म वाराणासी या उसके आसपास के पास न होकर आजमगढ़ जिले मुहल्ला बेलहर में हुआ था। जो आज भी वहाँ के पटवारी कागजों में बेलहर पोखर के रूप में लिखा मिलता है। चन्द्रबली पाण्डेय ने इसे पक्की खोज मानते हुए लिखा है कि यही लोगो द्वारा लहर तालाब कहा जाने लगा।³

अपने नाम को चरितार्थ करते हुए कबीर एक मुस्लिम परिवार में पल बढ कर बडे हुए। लेकिन कबीर ने स्वयं को हिन्दू मुस्लिम से परे एक योगी कहा। कबीर की शिक्षा किसी संस्था में नहीं हुई। वे रामानन्द के शिष्य थे उनकी भाषा में खड़ी बोली, ब्रज, राजस्थानी, पंजाबी, अरबी, फारसी आदि शब्दों का अधिक प्रयोग हुआ है। निरक्षर होते हुए भी इतनी भाषाओं की जानकारी उनकी पर्यटनशीलता एवं संगति का परिचायक है।⁴

कुछ प्रामाणिक ग्रन्थों में कबीर के सम्बन्ध में कई घटनाएँ पाई जाती हैं। नाभादास ने भक्तमल में जो 1585 में लिखा है, कबीर के दृष्टिकोण का वर्णन है। अबुलफजल लिखित आइन-ए-अकबरी जो 1598 में लिखी गई थी, कबीर के बारे में दो स्थानों पृष्ठ 129 तथा 171 पर जिक्र मिलता है इसमें कबीर को मुवाहिद अर्थात् अद्वैतवादी कहा गया है। अन्य प्रामाणिक ग्रन्थ जैसे संत तुका राम के गाथा अभंग 3241, अनंद दास लिखित 'कबीर साहब की परचई' सन् 1604 में पांचवे गुरु अर्जुन देव द्वारा संग्रहित गुरु ग्रंथ साहब में संत कबीर के विचारों का उल्लेख मिलता है।⁵ कबीर के जीवन के विभिन्न आयाम हैं एक सामाज सुधारक के रूप में लोगों में सामाजिक चेतना जागृत करने हेतु उन्होंने हिन्दू समाज में व्याप्त जाति प्रथा, छुआछूत, शकुन अपशकुन, जीव हिंसा जादू टोना, अंध विश्वास आदि का घोर विरोध किया। कबीर मध्यकालीन संत सुधारकों में पहले ऐसे व्यक्ति थे, जिन्होंने समाज के आर्थिक ढाँचे को समझने का प्रयास किया। उन्होंने कहा धन ऐसा साधन है जो समाज को छोटी- छोटी इकाईयों में विभक्त करता है और भाई-भाई में वैमनस्य उत्पन्न करता है। कबीर निर्गुण भक्ति के साधक थे। हिन्दू और मुसलमान दोनों उसे कर्कश मानते थे परन्तु दोनों उन्हें अपना चाहते थे, यही उनके मानवतावाद की विजय थी।⁶ कबीर तात्विक दृष्टि से अद्वैतवादी नहीं थे। उनके निर्गुण राम में और वैदान्तियों के ब्रह्म में मौलिक भेद है। कबीर कहते थे जब तक भाव, श्रद्धा नहीं तब तक, जप, तप, त्याग, संयम, स्नान और ध्यान सभी व्यर्थ है। कबीर मानवतावादी विचारधारा के प्रति आस्थावान थे। वे वर्ग संघर्ष कि विरोधी थे। समाज के शोषक-शोषित का भेद मिटा कर साम्य स्थापित करना चाहते थे। उन्होंने दोनों धर्मों के दोषों की निष्पक्ष आलोचना की। कुरान और पुराण दोनों को उन्होंने अस्वीकार किया क्योंकि दोनों अंतर बढ़ाने वाले थे।⁷

कबीर का व्यक्तित्व बहुत ही रहस्यमय है आचार्य रजनिश, कवि हजारीप्रसाद दिवेदी आदि ने कबीर को अद्भुतो में अद्भुत कहा है। कबीर का देहावसान भी रहस्यमय है। मगहर में उन्होंने सम्भवतः 1510 में देह त्यागा। मगहर का नवाब बिजली खॉ और काशी के राजा वीर देव सिंह बदहेल दोनों पार्थिव देह के लिए दावा कर रहे थे। एक हिन्दू पद्धति से समाधि देना चाहता था तो दूसरा मुस्लिम तरीके से कब्र देना चाहता था। जब पर्णकुटि का द्वारा खोला गया, तब वहाँ चादर के नीचे कुछ फूल पड़े थे। उस चादर और फूलों को अंततः दोनों ने अपनी-अपनी पद्धति के अनुसार समाधि और कब्र दी। राजा वीर देव सिंह ने फूलों को जो समाधि दी वहीं आज कबीर चौरा कहलाता है। नवाब बिजली खॉ ने चादर को जो कब्र दिया उस पर एक सुन्दर रौजा बना हुआ है, यह कबीर रोजे के नाम से प्रसिद्ध है।⁸ इस तरह कबीर का अवतरण और अंत दोनों ही रहस्यमय हैं। कबीर ने कोई नया धर्म नहीं चलाया परन्तु उनके अनुआर्यों ने कबीरपंथी संप्रदाय को जन्म दिया जिसके समर्थक और अनुआयी हिन्दू और मुसलमान दोनों हैं। कबीर का युग जो सांस्कृतिक टकराव का युग था। धर्म और जाति के संघर्ष का युग था। पहली बार कबीर ने हिन्दुओं और मुसलमानों के बीच समानता का प्रतिपादन करने तथा पारस्परिक विरोध को समाप्त कर उन्हें एकता के सूत्र में बांधने का प्रयास किया था।⁹

अतः मध्ययुगीन सुधारकों में कबीर का व्यक्तित्व और कृतित्व अप्रतिम है। वे मात्र संत ही नहीं, वरन् एक भविष्यदृष्टा, युगदृष्टा एवं महान और उच्च गुणों से सम्पन्न एक महामानव थे। बिना कागज कलम के उन्होंने वह सब कर डाला, जो समाज को सोचने पर विवश करता है। वे सदैव समाज के संशोधन और सुधार के पक्षधर रहे उनके शब्द जहाँ फटकार लगाते वहीं उपदेश भी देते। अपने विचारों और वाणियों द्वारा आज से लगभग 500 वर्ष पहले उन्होंने एक धर्मनिरपेक्ष समाज की कल्पना ही नहीं की वरन् नींव भी रखी। जिनके विद्रोही स्वर ने भारतीय हिन्दू-मुस्लिम संस्कृति में लोक जागरण के बीज बो कर दोनों समुदायों में सद्भाव उत्पन्न कर उन्हें निकट लाने का प्रयास किया। सही मायने में वे जननायक थे।

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39 सातवी सदी से तेरहवी सदी के उत्तर भारत में शूद्र जाति का ऐतिहासिक अध्ययन

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सारांश

पूर्व मध्यकाल में जाति व्यवस्था का सबसे अधिक प्रभाव शूद्रों पर पड़ा। शूद्रों में अनेक संकर जातियों, किसानों शिल्पियों की गणना की गई है। इस काल में अभिलेखों में कुम्हारों, मालियों, तमोलियों, संगतराशों, शराब बनाने वालों और तेलियों को शूद्र कहा गया है।¹ इस काल के साहित्य में सुनारों, बढईयों, कसेरों, नाईयों, गडरियों, दर्जियों, कहारों और अहीरों को भी शूद्र कहा गया है। बंगाल में सत्शूद्रों और असत्शूद्रों की सामाजिक स्थिति में बहुत अन्तर हो गया।

पूर्व मध्यकाल में कुछ शूद्र भी शासक हुए हैं। ह्वेनसांग के अनुसार सिन्ध और मतिपुर के शासक शूद्र थे।² तित्वेरा का राजा लोकनाथ का पिता पारशव था अतः सम्भव है कि वह शूद्र था। 'मंजुश्रीमूलकल्प' में पाल वंश का 'दास जीविनः' कहा गया है, जिससे अनुमान होता है कि यह राजवंश भी सम्भवतः शूद्र था।³ स्मिथ भी मानते हैं कि पूर्व मध्यकाल के महत्वपूर्ण राजवंशों में से कुछ शूद्र थे। इस काल में शूद्रों की आर्थिक स्थिति में उल्लेखनीय सुधार आया। अनेक वैश्यों द्वारा कृषि कार्य छोड़ने के कारण यह कार्य शूद्रों के हस्तान्तरित हो गया। बृहस्पति स्मृति, पराशर स्मृति, भु लक्ष्मीधर, देवल, कालिकापुराण आदि द्वारा शूद्रों को कृषि, पशुपालन, शिल्प व्यापार, वाणिज्य की कुछ निषेधों के साथ अनुमति दी गई। मेधातिथि शूद्रों को निजी सम्पत्ति का अधिकार देता है तथा उसे इस संदर्भ में कोई आपत्ति नहीं है कि यदि किसी शूद्र की आर्थिक स्थिति अच्छी है तो वह उच्च जातियों की सेवा किए बिना भी जीवन यापन कर सकता है।⁴ अन्यत्र मेधातिथि उल्लेख करता है कि शूद्र व्याकरण तथा विज्ञान पढ़ाते हैं और वे सैनिक भी हैं। नारद शूद्रों को वैश्य एवं क्षत्रियों के व्यवसाय अपने की स्वीकृति देता है। इस काल में शूद्रों के द्वारा मंदिरों के प्रबन्ध एवं व्यवस्था में भागीदार तथा निरीक्षण समिति का सदस्य होने के संकेत मिलते हैं। इस काल के शूद्रों में नैतिक स्तर उठने लगा था। "स्मृति चन्द्रिका" में स्पष्ट लिखा

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है कि राजा को किसी अमीर पुरुष या स्त्री को व्यभिचार के लिए दण्ड नहीं देना चाहिए। सम्भवतः शूद्रों में विधवा विवाह पर कोई प्रतिबंध न था। शैव, शाक्त और तांत्रिक-सम्प्रदायों के अनुयायीयों की ब्राह्मणों और क्षत्रियों के समान ही प्रतिष्ठा थी।

स्कन्द पुराण के छठे खण्ड में शूद्रों की निम्नलिखित 18 उपजातियों का उल्लेख है। शिल्पी, नर्तक, बढई, कुम्हार, वार्धिक, चित्रक, सूत्रक, धोबी, गच्छक, जुलाहा, तेली, शिकारी, बाजेवाला, कौलिक, मधुवा, औनाभिक और चाण्डाल। इन 18 उपजातियों में से 6 को इस पुराण ने उत्तम, पाँच को अधम, और सात को अत्यज कहा है। इन शूद्रों में से कुछ की अपनी श्रेणियाँ थी। इस काल के अभिलेखों में तेलियों, मालियों, तमोलियों और संगतराशों की श्रेणियों का उल्लेख मिलता है जो पूर्वधर्म का अनुसरण करके पुण्य लाभ करती थी। परमार अभिलेखों में हमें निम्नलिखित के उल्लेख प्राप्त होते हैं - स्वर्णकार, स्थपति, सूत्रधार, काष्ठकार, तैलिक, घड़ा बनाने वाले, माला गूँथने वाले, शक्कर बनाने वाले, रथकार एवं रूपकार। शृंगारमंजरी कथा में वैद्यों, कृषकों, लोहकारों आदि के उल्लेख भी मिलते हैं। इनके अतिरिक्त भाग्य बतलाने वाले शकुनिक, इन्द्रजाल विद्या एवं सम्मोहन विद्या में प्रवणी लोगों के उल्लेख भी हैं।

लेकिन स्मृति ग्रन्थकारों ने शूद्रों को वेद अध्ययन की अनुमति नहीं दी है। शूद्र वर्णाश्रम के नियमों के अनुरूप आचरण भी नहीं कर सकता था। वह केवल गृहस्थ आश्रम का ही पालन कर सकता था।⁵ स्मृतिकारों ने शूद्रों का एक वर्ण के रूप में उल्लेख कर दिया है, परन्तु वास्तव शूद्र लोग विभिन्न जातियों तथा कबीलों में विभाजित थे। वास्तव में शूद्रों में इतनी अधिक जातियाँ मिश्रित हो गई थी कि इनको तीनों उच्च जातियों में नहीं गिना जा सकता था। इनमें बहुसंख्यक खेतीहर कार्यकर्ता, किसान एवं दस्तकारी के धन्धों में संलग्न ऐसे व्यक्ति सम्मिलित थे जिनको अन्त्यज व मलेच्छ नहीं कहा जा सकता था।⁶ कृषि, दस्तकारी तथा पशुपालन अभी भी शूद्रों के अधिकार क्षेत्र में आते थे, परन्तु आर्थिक रूप से ये सारी समाज के महत्वपूर्ण अंग बन गये थे। वस्तुतः यही लोग सच्चे अर्थों में वैश्य कहलाने के अधिकारी थे। अतएव उनकी आर्थिक स्थिति में सुधार होने से उनकी सामाजिक स्थिति में भी परिवर्तन होने लग गए। जैन धर्म तथा शैव धर्म के सुधारवादी आन्दोलनों ने शूद्र लोगों का खुलकर आत्मीयता के साथ स्वागत किया तो इन लोगों के सम्मान में वृद्धि होने लग गई। इस नयी परिस्थिति की झलक नवीं शताब्दी में मेधातिथि के टिप्पणीकारों में साफ दिखलाई देती हैं, जब वह शूद्र को निजी सम्पत्ति का अधिकार, तीनों उच्च वर्णों की सेवा से मुक्ति, वैदिक मन्त्रों के बगैर संस्कारों का सम्पादन आदि के करवाने का उल्लेख करता है।⁷ इन जातियों के सामाजिक एवं आर्थिक कार्य उनके संघों के माध्यम से, जो श्रेणी भी कहे जाते थे, के माध्यम से क्रियान्वित होते थे।

पेशेवर जातियाँ: पूर्व मध्यकाल में अनेक पेशेवर जातियों के भी विवरण मिलते हैं जो अपने विभिन्न प्रकार के पेशे अथवा व्यवसाय से समाज की आवश्यकता की पूर्ति करते थे। 108 पेशेवर जातियों के विवरण मिलते हैं* सोनी, पारीख, जवहरी, गांधी, दोसी, नेस्ती, कणसारा, मापारा, मणियारा, सोनार, कुम्भार, ठंठार, लोहार, वलन् (तलन्) पटउलिया, पटसूत्रिया, माली, तंबोली, हरथेवलिया, जोगी, भोगी, वइरागी, नट, विट, खूंट, खरड, लाठा, माठा (मठ), रंगाचार्य, उचितबोला, साहसोला, मोटाबोला, मेलगर, मामगर, कडतिगिया, कुलरिया, नटावा, गांछा, छीपा, परीयट, सुई, तार्ई,

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तेली, मोची, सतूआरा, बंधारा, चीत्रारा, तूनारा, कोली, पंचउली, डबागर, बाबर, फोफलिया, फडहटिया, फडिया, वेगडिया, सींगडिया, भोई, कंदोई, देसाली, कलाली, गोली, ग्वाल, पसूयाल, राजपात्र, विद्यापात्र, विनोदपात्र आदि। इसके अतिरिक्त अनेक निम्न पेशेवाली जातियों के नाम मिलते हैं धाँची, छाँछा, सुतार, चित्रगर, नीलगर, तेरमा, वैश्या, लूणगर, कंसारा, चूड़ीगर, भील, काठी आदि।¹⁰

अंत्यजः पूर्व मध्यकाल के स्मृतिकारों ने धोबियों, नर्तकों, वरुड़ों, मछुओं, मेड़ो, और भीलों की गणना अंत्यजों में की है।¹⁰ “कुवलयमाला” में चांडालों, भीलों, डोमों सूअर पालने वाले और मछुओं की गणना अंत्यजों में की गई है। इस ग्रंथ में लेखक का मत है कि इन लोगों के जीवन में धर्म, अर्थ और काम का कोई महत्व नहीं है। इसका अर्थ है कि सांस्कृतिक दृष्टि से उनका स्तर बहुत नीचा था। “समरैचकहा” में धोबियों और बहेलियों को भी अंत्यज कहा गया है।

अलबीरूनी ने लिखा है कि धोबियों, नटों, टोकरी और ढाल बनाने वालों, मल्लाहों, मछुओं और शिकारियों की गणना अंत्यजों में की जाती है ये सभी जातियाँ एक दूसरे से वैवाहिक सम्बन्ध रखती थी किन्तु धोबी और जुलाहे ऐसा नहीं करते। अंत्यज गाँवों या शहरों के बाहर रहते थे। उनकी अलग-अलग श्रेणियाँ सम्भवतः इसी कारण उनकी आर्थिक दशा अच्छी हो गई थी।

हाडी, डोम, चांडाल और बधतौ की अपनी श्रेणियाँ नहीं थी। ये गाँव में झाड़ू लगाते, सांप पालते या दण्डित व्यक्तियों को मारते थे।¹¹ इनकी दशा अन्य अंत्यजों से नीची थी। “बधतौ” अपराधियों को प्राणदण्ड देते थे। उच्च वर्णों की बस्तियों के पास रहने वाली शबर, भील किरात और पुलिंद आदि आदिम जातियों के व्यक्तियों की गणना अंत्यजों में की जाती थी क्योंकि इनका सांस्कृतिक स्तर भी उच्च वर्णों के सांस्कृतिक स्तर से बहुत नीचा था।¹²

परमार कालीन अभिलेखों से ज्ञात होता है कि अन्त्यजों को दो श्रेणियों में विभाजित किया गया था। प्रथम श्रेणी में किरात, बर्बर तथा भील आते थे जो वनों में निवास करते थे।¹³ सभी वन शबर जाति के लोगों से परिपूर्ण थे। इन शबरों की नासिका चपटी होती थी। गालों की हड्डी उभरी होती थी। ठोड़ी नुकीली तथा कान छोटे होते थे। उनकी आँखें लाल होती थी। ये लोग प्रायः समूहों में घूमते थे। इनके पास जानवरों की सींग होते थे जिनसे वे बड़ी ऊँची ध्वनि करते थे। सींगों की इस ध्वनि से जंगली पशु तथा पथिक सभी भयभीत हो जाते थे।¹⁴ शबर लोग वनों में स्वतंत्र रूप से घूमते थे। ये लोग समाज में सबसे निकृष्ट माने जाते थे। कुवलयमाला ग्रन्थ में चाण्डालों, भीलों, डोमों, शिकारियों तथा मत्स्यबंधों को शबर जाति का निरूपित किया है। ये ऐसे व्यक्ति थे जिनका कोई धर्म नहीं था तथा ये म्लेच्छों के समान थे।

दूसरी श्रेणी के लोगों में अन्त्यज आते थे। इनका उल्लेख अलबीरूनी ने इनके धन्धों के आधार पर किया है। इनके धन्धों में मदारी, टोकरी बनाने वाले, ढाल बनाने वाले, केवट, मछली पकड़ने वाले, जंगली पशुओं एवं पक्षियों का शिकार करने वाले, कपड़ा बुनने वाले, कपड़ा साफ करने वाले, मोची, हाड़ी, डोम, चाण्डाल तथा बधिक थे। इनमें से प्रथम छः कुछ उच्च स्थिति के थे। जुलाहे, कपड़ा साफ करने वाले, मोची एक ही श्रेणी के थे। ये लोग आपस में रोटी बेटी का व्यवहार रखते थे। परन्तु अन्तिम चार समाज से पूर्णतः बहिष्कृत थे। अन्य श्रेणी के लोगों से उनका किसी प्रकार का व्यवहार नहीं था।¹⁵ इस प्रकार इस समय तक अन्त्यजों में भी अनेक श्रेणियाँ बन गई थीं जिनमें से कुछ उच्च थे परन्तु अन्य पूर्णतः तिरस्कृत थे।

अतः इस काल में धोबी, नट, टोकरी या ढाल बनाने वाले, मल्लाह, मछुए, शिकारी, चिडिमर और जुलाहे अस्पृश्य नहीं समझे जाते थे। तेली और माली भी मंदिरों को दान देते थे। उत्तर प्रदेश में माली और तमोली मंदिरों को बिना मूल्य लिए देवपूजा के लिए फूल और पान देते थे। तेली दीपक जलाने के लिए मंदिरों को तेल देते थे। कुछ बड़ईयों ने जमीन दान में दी, कुछ तेलियों ने मंदिर भी बनवाए। इस प्रकार इन सभी अंत्यजों के व्यक्तियों को पूर्तधर्म का अनुसरण करके पुण्य कमाने का अवसर मिला। उत्तर भारत में मछुओं, मालियों और कुम्हारों की स्थिति में भी इस काल में सुधार हुआ। उन्हें सत्शूद्र कहा गया है।

अतः पूर्व मध्यकाल में जाति व्यवस्था जटिल हो गई थी। अनेक वर्ण, स्थान, व्यवसाय व राजकीय सम्मान के कारण जातियों और उपजातियों में विभक्त हो गये थे। इस प्रकार जातियों व उपजातियों में वृद्धि होती जा रही थी। यह स्थिति सम्भवतः मुसलमानों के आक्रमणों के कारण उत्पन्न हुई थी। इस परिस्थिति के कारण लोगों में आपसी मेल मिलाप तथा स्वतंत्र भ्रमण में अवधान पैदा होने लगा था। अब ये प्रयत्न किये जाने लगे कि हिन्दू संस्कृति को पवित्र बनाये रखा जावे। परन्तु इस प्रयत्न में ब्राह्मणों ने हिन्दू धर्म के सिद्धान्तों में सुधार करने तथा हिन्दू धर्म को सरल बनाने के स्थान पर धार्मिक रीतियों, जन्म तथा रक्त की शुद्धता पर अधिक बल देना प्रारम्भ कर दिया। अन्तर्जातीय विवाहों को प्रतिबन्धित कर दिया। अब शूद्र के हाथ का भोजन वर्जित कर दिया गया।¹⁶ ऐसी परिस्थितियों में समय व्यतीत होने के साथ-साथ उपजातियों में वृद्धि होना स्वाभाविक था।

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सामाजिक इतिहास लेखन : दशा एवं दिशा

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सारांश

प्राचीन काल से ही भारतीय इतिहास में इतिहास लेखन की विधा चली आ रही है। इतिहास के अन्तर्गत हम इतिहास लेखन से सम्बन्धित अनेक शाखाओं का अध्ययन करते हैं इन्हीं में से एक शाखा सामाजिक इतिहास लेखन की है। वैसे सामाजिक इतिहास एक बड़ा ही दुर्लभ विषय है, सामाजिक इतिहास हमेशा से ही अवहेलना का पात्र रहा है। क्योंकि प्राचीन काल में राजनीतिक इतिहास लिखने के बाद बची-कुची जगह पर सामाजिक, आर्थिक व सांस्कृतिक इतिहास लिख दिया जाता था परन्तु 20वीं शताब्दी में आकर इतिहासकारों का ध्यान सामाजिक इतिहास की तरफ उभर कर सामने आया। इस शोध पत्र में हम सामाजिक इतिहास लेखन के बारे प्राचीन काल से लेकर आधुनिक काल तक के इतिहासकारों के विचारों का अध्ययन करेंगे और साथ ही सामाजिक इतिहास लेखन कि वर्तमान दशा एवं दिशा के बारे में जानने का प्रयास करेंगे।

Key Words : इतिहास, इतिहास लेखन, अनाल दृष्टिकोण, मार्क्सवादी सोच, सामाजिक इतिहास, संपूर्ण इतिहास, सूक्ष्म इतिहास

इतिहास एवं सामाजिक इतिहास लेखन :

मानव सभ्यता व चेतना के विकास के साथ ही इतिहास का क्षितिज भी लगातार विस्तार की तरफ बढ़ रहा है। इससे इतिहास में नये-नये आयाम जुड़ते जा रहे हैं। इनके कारण इतिहास लेखन में चुनौतियाँ भी निरंतर बढ़ती जा रही हैं। अगर हम इतिहास की बात करें तो इतिहास अतीत के अध्ययन से संबंधित है तो इतिहास लेखन अतीत की व्याख्या के अध्ययन से संबंधित है। इस प्रकार दुर्भाग्य से सामाजिक इतिहास भारत में आज भी अवहेलना का पात्र बना हुआ है और इसे प्रायः सामाजिक सुधार आन्दोलनों के समकक्ष माना जाता है। वर्गों की संरचना एवं वर्ग

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चेतना पर कार्य अभी आरम्भ ही हो रहा है। देसी भाषाओं में साहित्य का विकास स्पष्टतः आधुनिक भारतीय इतिहास का एक अत्यन्त महत्त्वपूर्ण तत्त्व है, किन्तु अभी तक इसके संकेत नहीं हैं कि ये बातें वैज्ञानिक, ऐतिहासिक अथवा समाजशास्त्रीय गवेषणा का विषय बनी हो। फिर भी अधिकांशतः

निरक्षर लोगों के देश में लिखित साहित्य देश के केवल एक अल्पसंख्यक भाग के विचारों एवं मूल्यों का ही सूचक हो सकता है। हाल ही में एक फ्रांसीसी इतिहासकार ने इस बात की आवश्यकता पर बल दिया है कि, “ग्रामीण लोगों के गीतों, नृत्यों, कहावतों, कथाओं एवं चित्रों का भी अध्ययन किया जाए ताकि कृषकों के मन को समझा जा सके।”¹ फ्रांस में 20वीं शताब्दी के मध्य में एक अधिक मूलगामी प्रयास किया गया जिस के द्वारा राजनैतिक इतिहास को ऐतिहासिक अध्ययन के केन्द्र से हटा दिया गया। हेनरी बेर (1863-1934) ने उनसे पहले रिच्यू ऑफ हिस्टोरिकल सिथेसिस (1900) नामक शोध पत्रिका की स्थापना कर दी थी और उन्होंने सौ खण्डों में इवॉल्यूशन ऑफ ह्यूमेनिटी की योजना बनाई थी जिसका उद्देश्य समाज में मनुष्य की सभी गतिविधियों का एक व्यापक संश्लेषण प्रस्तुत करना था। इस महान परियोजना के अन्तर्गत समाज शास्त्र और अन्य विज्ञानों की पद्धतियों तथा अन्तर्दृष्टियों को अपनाया जाना था।²

सामाजिक इतिहास का अभिप्राय :

‘सामाजिक इतिहास’ से तात्पर्य एक नए तरफ के ‘संपूर्ण इतिहास’ से है जो मानव अतीत के सभी आयामों को अधिकाधिक पूर्णता के साथ इतिहास के पृष्ठों में उतारने के लिए प्रयत्नशील है। यह इतिहास को ‘महान’ व्यक्तियों के क्रियाकलापों के वर्णन तक ही सीमित रखना नहीं चाहता, बल्कि आम आदमी का इतिहास भी लिखना चाहता है।³ संपूर्ण इतिहास मात्र इतिहास के कुछ प्रमुख घटनाओं पर ही अपने अध्ययन को केन्द्रित नहीं करना चाहता, अपितु दिन प्रतिदिन की प्रत्येक बात का इतिहास बनाना चाहता है। संपूर्ण समाज की मानसिकता, दिनचर्या, आपसी सम्बन्ध आदि का समग्र अध्ययन करना चाहता है। वह संपूर्ण समाज को इतिहास में लाना चाहता है।⁴ अतीत के सामाजिक इतिहास सर्वेक्षण से पता चलता है कि इसके बेहतर विद्वानों को हमेशा इसके नाम से परेशानी रही है या तो उन्होंने अपने आपको केवल इतिहासकार कहा और अपना लक्ष्य ‘संपूर्ण’ या ‘भूमंडलीय’ इतिहास लिखना तय किया। मार्क ब्लाख, फर्नान्ड, ब्रादेल, जार्ज लफेव्र जैसे इतिहासकारों को इसी अर्थ में सामाजिक इतिहासकार कहा जा सकता है कि उन्होंने फुस्ते द कूलाज के इस कथन को स्वीकार किया : “इतिहास अतीत में घटित सभी तरह की घटनाओं का जमा जोड़ मात्र नहीं है। यह मानव समाजों का विज्ञान है।”⁵

यह सच है कि एक मायने में ‘संपूर्ण’ इतिहास कभी लिखा जा ही नहीं सकता, क्योंकि अतीत के सभी तथ्य कभी इतिहास की पुस्तकों में समा नहीं पाएंगे। यह समग्रता दो कारणों से महत्त्वपूर्ण है पहले तो इतिहास को नयी रोचकता और गहराई देने के लिए तथा दूसरे, इतिहास का संतुलित नजरिया बनाने के उद्देश्य से भी। जब हम ऐतिहासिक वर्णन में किसी पहलू को नजरअंदाज करते हैं तो अपने वर्णन को अपूर्ण ही नहीं छोड़ देते बल्कि, कई बार जाने-माने पहलुओं को ही कारण और परिणाम की व्याख्या में घसीट कर सैद्धान्तिक गलतियाँ भी कर सकते हैं।⁶ शायद यही कारण है कि

फ्रांस में 'अनाल्स' (Annales) परम्परा के नाम से तथा अमेरिका में 'नया इतिहास' (New History) के नाम से एवं ब्रिटेन में 'सामाजिक इतिहास' (Social History) के नाम से शुरू किए गए सभी प्रयोगों का मुख्य उद्देश्य एवं विशेषता अन्य असमानताओं के बावजूद ऐसी ही सम्पूर्ण इतिहास की रचना की रही है। इन विवाद परक ऐतिहासिक प्रयोगों पर इतिहास के विद्यार्थी का ध्यान जाना जरूरी है, जिससे कि वह समाज के सही इतिहास (True History) का ज्ञान प्राप्त कर सके।⁷

आधुनिक भारत के इतिहास लेखन में इस प्रयोग को आम तौर पर 'सामाजिक इतिहास' का ही नाम दिया गया है। परन्तु इसकी स्वतंत्र व्याख्या से पहले सामाजिक इतिहास के अपने जन्म और वृद्धि के इतिहास पर एक नजर डाल लेना शायद उचित होगा।⁸ राजनीतिक चक्र पर ही मुख्यतः केन्द्रित रहने वाले इतिहास लेखन के प्रति गंभीर इतिहासकारों को असंतोष हमेशा से रहा है। इस सुलभ दायरे के बाहर आकर, आम आदमी के हालातों के बारे में लिखने की कोशिश, हेरादोतस से लेकर गिबन्स तक कई विख्यात इतिहासकारों के ग्रन्थों में यदा-कदा देखने को मिलती है। इन चेष्टाओं में अन्य कमजोरी यह थी कि, इन अंतिम अध्यायों में काल्पनिक साहित्य तथा मिथकों एवं किवदंतियों को प्रामाणिक तथ्यों से पृथक करने का प्रयास वांछनीय ढंग से पूरा नहीं किया गया।⁹

उल्लेखनीय है कि इतिहास के सामान्य अध्ययन से हमें इतिहास का वास्तविक ज्ञान नहीं मिलेगा। हमें इतिहास के वास्तविक ज्ञान के लिए इतिहास के सूक्ष्म अध्ययन (Micro Study of History) करना होगा। अतीत का सूक्ष्म अध्ययन माइक्रो हिस्ट्री का मुख्य उद्देश्य है। इतिहास के इस सूक्ष्म ज्ञान के लिए अनेक ऐतिहासिक विवाद भी खड़े हो गये हैं। इतिहास का कोई भी अंग हो, उसके सूक्ष्म अध्ययन से इतिहास का सम्यक ज्ञान होता है।¹⁰ वृहत इतिहास का एक अन्य रूप मार्क्सवादी इतिहासकारों द्वारा भी बताया गया है। जैसे कार्ल मार्क्स ने वर्ग सम्बन्धों और समाज की उत्पादन पद्धति की तरह ध्यान आकृष्ट कराया। मार्क्सवादी इतिहासकारों ने जहाँ एक ओर आर्थिक इतिहास की तरफ ध्यान दिया वहीं दूसरी तरफ समाज के विभिन्न बदलते स्वरूपों और शोषित वर्गों के आन्दोलनों पर ध्यान देते हुए समाज का इतिहास लिखने की चेष्टा की। ब्रिटेन के ई. जे. हॉब्सबॉम तथा क्रिस्टोफर हिल एवं फ्रांस के जॉर्ज लेफ़ेब्रे तथा जॉर्ज ड्यूबी इत्यादि ने इस परंपरा के प्रमुख कर्णधार रहे हैं। आधुनिक भारत के संदर्भ में किसानों, मजदूरों और कबीलों के संघर्षों का इतिहास आज ए. आर. देसाई कैथलिन गफ, कुमार सुरेश सिंह तथा दीपेश चक्रवर्ती जैसे इतिहासकारों द्वारा लिखा जा रहा है।¹¹

ब्रिटेन के मार्क्सवादी सोच के इतिहासकार ई. जे. हॉब्सबॉम, ई. पी. थामसन और हिल्टन आदि ने सम्पूर्ण इतिहास की एक अलग ही धारा विकसित की। उनकी इस धारा में सामाजिक इतिहास के लेखन में जहाँ वर्ग-सम्बन्ध, शोषण, प्रभुत्व तथा विरोध जैसे सांस्कृतिक आयामों को समझने का प्रयास किया गया है। वहीं सांस्कृतिक मानसिकताओं, दैनिक जीवन क्रमों को भी लेखन में ढालने का प्रयास किया गया। समाज के सम्पूर्ण इतिहास लेखन में उनकी धुरी मार्क्सवादी सोच पर घूमती है।¹² सुमित सरकार, और शाहिद अमीन ने औपनिवेशिक आधुनिक भारत के इतिहास को सम्पूर्णता प्रदान करने का प्रयास किया है।

सामाजिक इतिहास लेखन की प्रारम्भिक अवस्था :

सर्वप्रथम सामाजिक इतिहास पर ध्यान जर्मन विद्वान रीह और फ्रेटांग गया इन्होंने मध्यकालीन व आधुनिक जर्मनी के सामाजिक जीवन और रीति-रिवाजों का वर्णन किया। वैसे देखा जायें तो सामाजिक इतिहास को लोकप्रिय बनाने का पूरा श्रेय ट्रेवेलियन को जाता है। अंग्रेजी इतिहासकार जी. एम. ट्रेवेलियन का कहना है कि राजनीतिक और आर्थिक इतिहास के बीच सामाजिक इतिहास सेतु का काम करता है और उन्हें प्रभावित करता है "सामाजिक इतिहास के अभाव में आर्थिक इतिहास मरुस्थल तथा राजनीतिक इतिहास अवर्णनीय है।"¹³ रेनियर के अनुसार, "सामाजिक इतिहास आर्थिक इतिहास की पृष्ठभूमि तथा राजनीतिक इतिहास की कसौटी है।" कोन्ते के अनुसार इतिहास सामाजिक भौतिक शास्त्र है। इसके अन्तर्गत मानवीय व्यवहार के सामान्य नियमों का अध्ययन किया जाता है। सामाजिक इतिहास की पूर्णता तब ही संभव है, जब इसमें समाज के सभी वर्गों की इतिवृत्ति आये।¹⁴

अंग्रेजी जनजीवन के अधिकांश पक्षों का एली हार्वे द्वारा प्रस्तुत उत्कृष्ट चित्रण 'दी इंग्लिश पीपल इन' 1815 सामाजिक इतिहास में एक अन्य महत्त्वपूर्ण प्रयास है। आर. एच. टाउने, सिडनी और बिएट्रिस वेब, आइलीन पॉवर और एच. एन. ब्रेल्सफोर्ड के लेखनों ने इतिहास की इस शाखा की निरंतर अक्षुण्ण अस्मिता को आकार दिया। जी. डी. एच. कोल और रेमंड पोस्टगोट की कृति 'द कॉमन पीपल' (1938) इस दिशा में एक महत्त्वपूर्ण प्रयास है तथा ई. पी. थॉमसन की पुस्तक 'द मेकिंग ऑफ दी इंग्लिश वर्किंग क्लास' इस सरोकार की सबसे मुखर अभिव्यक्तियों में से एक है। "राजनीति को अलग रख कर लिखे गए लोगों के इतिहास" के रूप में ट्रेवेलियन द्वारा अपने विषय के वर्णन ने काफी गलतफहमी को जन्म दिया और कुछ लोगों को यह सोचने के लिए प्रेरित किया कि उनकी पुस्तक 'अतीत के बारे में एक भद्रतापूर्ण बातचीत' है।¹⁵

किन्तु यह पुस्तक स्वयं ऐसी नहीं है जैसा कि इसे 'अतीत के बारे में विनम्र बातचीत' कहकर कुछ लोगों ने इसके प्रति उपेक्षापूर्ण दृष्टिकोण का परिचय दिया है; वस्तुतः यह चाउसर से रानी विक्टोरिया तक अंग्रेजी समाज के चरणबद्ध विकास का एक जीवंत सर्वेक्षण है।¹⁶ जी. एम. ट्रेवेलियन ने सामाजिक इतिहास को अपनी सुन्दर शैली द्वारा काफी लोकप्रिय बनाया और इसे अपने ढंग से परिभाषित करते हुए कहा कि राजनीति के बाद जो इतिहास में शेष रह जाता है, वही सामाजिक इतिहास है। यह परिभाषा इतिहास में काफी विवादास्पद रही है और इसके विरुद्ध दो महत्त्वपूर्ण आपत्तियाँ उठाई गई हैं : (1) क्या अतीत के वर्णन में राजनीति को शेष पहलुओं से इतनी सरलता से पृथक किया जा सकता है ? (2) क्या राजनीति के अलावा बाकी सब जानकारी एक ही बंडल में यों बेतरतीब बांध देने से ऐतिहासिक व्याख्या में सहायता मिल सकेगी ?¹⁷

यद्यपि इस तरह के इतिहास लेखन में जनसंस्कृति और सामाजिक असमानता दोनों की सम्मिलित व्याख्या हुई है। परन्तु समय के साथ इतिहास लेखन के इस मोड़ की कुछ सीमाएँ भी स्पष्ट होने लगी हैं। जहाँ एक ओर इस धारा के अनेकानेक लेखों में संस्कृति के एक ही तरह के विरोधाभासों एवं तनावों को अपेक्षित ढंग से प्रस्तुत करने की प्रवृत्ति दृष्टिगोचर हुई है वहीं, दूसरी ओर, सामाजिक इतिहास की यह परियोजना कोई व्यापक ऐतिहासिक संश्लेषण आज तक प्रस्तुत

नहीं कर पाई है। परिणामस्वरूप इस धारा का इतिहास लेखन छिन्न-भिन्न जानकारी के रूप में ही हमारे सामने आ रहा है।¹⁸

इस सूक्ष्म घटना-केन्द्रित शोध के बचाव में किया गया यह तर्क शायद इतिहास के सभी छात्रों को आश्चर्य नहीं कर पाएगा कि फ्रांस की तरह हिन्दुस्तान के इतिहासकारों के पास व्यापक इतिहास लिखने के लिए सामग्री एवं स्रोतों का अभाव है। यह बात पार्था चटर्जी, क्रिस बेली तथा प्रो. सुमित सरकार के कुछ महत्वपूर्ण लेख पर्याप्त रूप में प्रमाणित करते हैं। आधुनिक भारत के इतिहासकारों के लिए यह शायद विचारणीय प्रश्न है कि जब प्राचीन काल के इतिहासकार भी अतीत की संस्कृति, रोजमर्रा के हालातों, रहन-सहन इत्यादि पर प्रकाश डाल सकते हैं। तो आधुनिक काल के इतिहास को इस व्यापक दृष्टिकोण से 'स्रोतों के अभाव' के कारण क्यों वंचित रखा जाए।¹⁹

उल्लेखनीय है कि हमारे देश में सामाजिक इतिहास लेखन के स्रोतों का अभाव नहीं है, पर लेखन दृष्टि का अभाव अवश्य है। किसी भी काल के सामाजिक इतिहास का लेखन, उस काल के समग्र आंकलन पर ही लिखा जा सकता है, अन्यथा वह आधा अधूरा रह जायेगा। सामाजिक इतिहास लेखन पूर्वाग्रह से परे सूक्ष्म परक दृष्टि से होना चाहिए।²⁰

सामाजिक इतिहास के सूक्ष्म लेखन के पक्ष में यह जरूर कहा जा सकता है कि इसकी प्रणाली सम्बन्धी अपनी समस्याएँ हैं। मानसिकताओं तथा सामान्य जन की रोजमर्रा की जिन्दगी एवं उनके तनावों को समझने के लिए इतिहास को स्वभावतः सूक्ष्म संदर्भ ही अपनाना पड़ता है; किसी एक शहर या बस्ती, यहाँ तक कि कुछ भूले हुए व्यक्तियों के अंतरतम विचारों एवं उनकी निजी अथवा सार्वजनिक जीवन की विलक्षणताओं को बारीकी से समझने की चेष्टा करनी होती है। ऐसे में इतिहास लेखन को सूक्ष्मता एवं व्यापकता एक साथ प्रदान करना वास्तव में मुश्किल कार्य है।²¹

निष्कर्ष इस प्रकार सामाजिक इतिहास लेखन की अपनी कुछ समस्याएं होती हैं और समाज का इतिहास लिखना जहाँ रोचक होता है वही चुनौतिपूर्ण भी होता है क्योंकि इसके लिए हमें समाज का सूक्ष्म अध्ययन करना होता है। सामाजिक इतिहास को हम समाज शास्त्र के माध्यम से भी समझ सकते हैं। क्योंकि सामाजिक विकास और निरन्तरता व परिवर्तन का अध्ययन सबसे अधिक समाजशास्त्रीयों ने ही किया है। उपरोक्त वर्णन से यह कहा जा सकता है कि इतिहासकारों के निरंतर प्रयासों के कारण ही आज इतिहास में सामाजिक इतिहास लेखन की विधा अपना सही स्थान प्राप्त करती जा रही है। इस प्रकार सामाजिक इतिहास की धारा आज अपनी सही दिशा की तरफ अग्रसर हो रही है और सामाजिक इतिहास लेखन की दशा में पहले के मुकाबले सुधार हो रहा है और साथ में ही इस का क्षेत्र विस्तारित होता जा रहा है।

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41 सियाडोनी :

पूर्व मध्यकालीन उत्तर भारत में एक व्यापारिक केन्द्र

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सरांश

किसी भी सभ्यता का आधार उसके व्यापार-वाणिज्य पर निर्भर करता है, जो अर्थव्यवस्था का महत्वपूर्ण पहलू है। प्राचीनकाल से ही भारत ने व्यापार के क्षेत्र में बहुत प्रगति की जिसके कारण वह विश्व का प्रमुख राष्ट्र बन गया। पूर्वमध्यकाल को संक्रमण का काल माना गया है जिसमें राजनैतिक, सामाजिक तथा आर्थिक अव्यवस्था एक नये ढांचे में ढली। इसी संदर्भ में मार्क्सवादी इतिहासकार जैसे डी. डी. कौशांबी, रामशरण शर्मा, डी. एन. झा, बी. एन. एस यादव इत्यादि ने पूर्वमध्यकाल को आर्थिक पतन का काल माना है इनके अनुसार केंद्रीय सत्ता के विखण्डन के साथ-साथ सामन्तवाद सशक्त होता गया परिणामस्वरूप व्यापार भी कम होता गया व कृषि का विकास हुआ। इसी प्रकार अर्थव्यवस्था व व्यापारिक गतिविधियाँ एक नए स्वरूप में उभरी जो केंद्रीकृत बड़े नगरों तथा कुछ बड़े राज्य संरक्षित व्यापारियों ने बदलकर छोटे-छोटे ग्रामीण व्यापारियों व छोटे केंद्रों जैसे मण्डपिकाओं पर आधारित हो गई।

पूर्वमध्यकालीन उत्तर भारत में व्यापार का एक स्वतंत्र विषय के रूप में अध्ययन रणवीर चक्रवर्ती, बी डी चट्टोपाध्याय, ब्रजेश कृष्ण आदि इतिहासकारों के अध्ययनों से निष्कर्ष निकला है कि इस काल के दौरान उत्तर भारत में व्यापार का पतन न होकर व्यापारिक गतिविधियों के स्वरूप में बदलाव हुआ था। पूर्वमध्यकालीन उत्तरभारत में 600 ई. सन् के 1200 ई. सन् के मध्य नये संघों का उदय हुआ तथा उत्तर भारत में सियाडोनी, कन्नौज, कपिशा, अतरंजीखेड़ा, सरहिंद, जालंधर, कश्मीर, सिंध नये व्यापारिक केंद्र थे जिन्हें मण्डपिकाएँ कहा जाता था। इस स्थान से प्राप्त गुर्जर - प्रतिहारकालीन अभिलेख (907 ई. सन्) से सियाडोनी व्यापारिक केन्द्र की पुष्टि होती है। सियाडोनी व्यापारिक केन्द्र अकेले दसवीं शताब्दी के मध्य में द्रम्म मुद्राओं की विशेषताओं को

दर्शाता है। प्रस्तुत शोध-पत्र 'सियाडोनी : पूर्वमध्यकालीन उत्तर भारत में एक व्यापारिक केन्द्र' का लिखने का उद्देश्य भारत के पूर्वमध्यकालीन उत्तर भारत के आंतरिक केन्द्र पर प्रकाश डालना है।

भूमिका : किसी भी देश की प्रगति उसकी अर्थव्यवस्था से निर्धारित होती है। इसमें विभिन्न आर्थिक संस्थाएँ और उनकी स्थिति प्रगति अथवा अवनति को सुनिश्चित करती है। ऐसी आर्थिक संस्थाओं में कृषि के बाद व्यापार-वाणिज्य का महत्वपूर्ण स्थान होता है।¹ बौद्धकाल से ही भारत ने व्यापार के क्षेत्र में बहुत प्रगति की जिसके कारण वह विश्व की अर्थव्यवस्थाओं में प्रमुख राष्ट्र के रूप में उभरा।

इसी सन्दर्भ में मार्क्सवादी इतिहासकारों ने नगरों का पतन, सिक्कों का अभाव, केन्द्रीकृत राजनीतिक व्यवस्था का अभाव आदि को अर्थव्यवस्था में पतन को जिम्मेदार माना। उनके अनुसार अब नगरीय अर्थव्यवस्था के स्थान पर आत्मनिर्भर ग्रामीण अर्थव्यवस्था मजबूत होकर उभरी। व्यापार की कमी से नगरों का भी पतन होने लगा।² क्योंकि शिल्पियों तथा उद्यमियों का गाँवों की ओर पलायन होने लगा।³ नगरों की बाजार आधारित विनिमयपरक अर्थव्यवस्था के स्थान पर ग्रामीण कृषि आधारित आत्मनिर्भर अर्थव्यवस्था का विकास पलायन व नगरों के पतन का कारण बनी।⁴ इस काल में मुद्रा का प्रचलन भी कम था इसलिए सामंती व्यवस्था में राज्य के कर्मचारियों को नकद वेतन के स्थान पर भू-अनुदान राजघरानों से सम्बन्धित अथवा बड़े अधिकाारियों एवम् प्रभावशाली व्यक्तियों को भू-अनुदान प्रदान किए जाते थे।⁵ धार्मिक व धर्मतर दोनों प्रकार की अधिसेवाओं का प्रतिदान भूमि अनुदानों के रूप में ही देना था।

दूसरी तरफ कुछ महत्वपूर्ण गैर-मार्क्सवादी इतिहासकारों जैसे - रणवीर चक्रवर्ती, ब्रजेश कृष्ण, बी.डी. चट्टोपाध्याय के अध्ययनों के निष्कर्ष उपरोक्त मार्क्सवादी इतिहासकारों की उपलब्धियों से भिन्न दिखाई देते हैं। उनके अनुसार गुप्त साम्राज्य के विखण्डन के बाद एक नई व्यवस्था का जन्म हुआ था। प्राचीन बड़े व्यापारिक केन्द्रों की जगह छोटे नगरों तथा व्यापारिक केन्द्रों का उदय हुआ जिन्हें मंडीपिकाएँ कहा गया। सातवीं से दसवीं शताब्दी तक 44 भारतीय राजदूतों को विभिन्न भारतीय राजाओं द्वारा चीन भेजने का उल्लेख मिलता है।⁶ इससे प्रमाणित होता है रोमन साम्राज्य के पतन के बाद चीन के साथ व्यापार में वृद्धि हुई।⁷ इस काल में ग्वालियर, सियाडोनी, जबलपुर, नाडोल, अहाड़, कांगडा, जालौर, भरतपुर प्रमुख व्यापारिक मण्डपिकाएँ थी। इससे इंगित होता है कि पूर्वमध्यकाल में व्यापार का हास न होकर व्यापार का स्वरूप बदला तथा केन्द्र बदले थे जिनके साक्ष्यों का पूर्ण अध्ययन मार्क्सवादी इतिहास लेखन में नहीं है। 600 ई. सन् - 1000 ई. सन् के मध्य नए व्यापारिक संघों का उदय हुआ तथा नये व्यापारिक केंद्र विकसित हुए जिन्हें उत्तरी भारत में मण्डपिकाएँ कहा जाता था।⁸ समराइचकहा में हट्ट शब्द का उल्लेख आया है। जिसका प्रयोग हाट या बाजार के रूप में किया जाता है।⁹ प्रस्तुत शोध-पत्र 'सियाडोनी : पूर्वमध्यकालीन उत्तर भारत में एक व्यापारिक केन्द्र का लिखने का उद्देश्य भारत के पूर्वमध्यकालीन उत्तर भारत के आंतरिक केन्द्र पर प्रकाश डालना है।

मण्डपिकाओं का महत्त्व : पूर्वमध्यकालीन उत्तर भारत में गाँव को आत्मनिर्भर बनने और स्थानीय दैनिक आवश्यकताओं की पूर्ति के लिए माल को खरीदने-बेचने के लिए व्यापारिक केन्द्रों अर्थात् मण्डपिकाओं की आवश्यकता थी। इस काल के अंतर्गत नए व्यापारिक केन्द्रों में कांगडा, ग्वालियर, भरतपुर, जबलपुर, नाडोल, गुजरात, राजस्थान, ततान्दपुर (अहाड़), पेहोवा, सियाडोनी

प्रमुख व्यापारिक *मण्डिका* थी। छोटे स्तर के केन्द्रों को *मण्डिका* और बड़े केन्द्रों को *महामण्डिका* कहा जाता था।¹⁰ इन मण्डिकाओं में सियाडोनी पूर्वमध्यकालीन उत्तर भारत में एक ऐसा ही प्रमुख व्यापारिक केन्द्र था।

सियाडोनी : एक व्यापारिक केन्द्र : सियाडोनी उत्तर प्रदेश के झाँसी जिले में ललितपुर के पास स्थित है पूर्वमध्यकाल में इस केन्द्र को सिरोन-खुर्द के नाम से जाना जाता था। इस केन्द्र से मिले 900 ई. सन् के अभिलेख में सियाडोनी को (सी-यू-डो-नी) दिखाया गया है। इस स्थान से गुर्जर-प्रतिहारकालीन (907 ई. सन् 968 ई. सन्) कई अभिलेख प्राप्त हुए हैं। इस व्यापारिक नगर में व्यापारियों के अलग-अलग क्षेत्र बने हुए थे। इस व्यापारिक केन्द्र के 907 ई. के एक अभिलेख में उल्लेख मिलता है कि नमक के व्यापारी एक दिन में 5 द्रम इकट्ठा कर लेते थे।¹¹ इस काल में 'हट्टपति', 'शौल्किक', 'तारिक' विभिन्न राजपदाधिकारियों के भी उल्लेख मिलते हैं कि सियाडोनी व्यापारिक केंद्र रहा है। समकालीन अभिलेखों में 'हट्टपति' को बाजार का मालिक के रूप में उल्लेख मिलता है। 'शौल्किक' अधिकारी चुंगी लेने वाले कर्मचारी के रूप में नियुक्त था।¹² *मण्डिका* की नियमित आय के लिए वस्तुओं का मूल्य निर्धारित किया जाता था 906 ई सन् के अभिलेख में उल्लेख मिलता है कि सियाडोनी में महाप्रतिहार, महासामंतधिपति प्रमुख व्यापारी थे जो व्यापार के लिए नारायण भट्ट मंदिर के पास शिल्पशाला *मण्डिका* में सिक्कों का भी उपयोग करते थे।¹³ यहाँ पर नमक, तेल, पान, लत्ता के पत्ते, फसलें, फल, चीनी, कालीमिर्च, हरी सब्जियाँ, सुखा हुआ अदरक आदि कृषि उत्पादों का भी व्यापार होता था। जिससे ज्ञात होता है, सियाडोनी एक व्यापारिक केन्द्र था। सियाडोनी के दक्षिण भाग में नारायण भट्टारक का प्रसिद्ध मंदिर था यहाँ पर व्यापारी मंदिर में धूप, दीपक, भोजन व तेल की भी व्यवस्था करते थे। इस व्यापारिक केन्द्र में व्यापारी सांगट का पुत्र चण्डूक प्रमुख नमक व्यापारी था इसका उल्लेख सियाडोनी अभिलेख (906 ई. सन्) में भी मिलता है।¹⁴

व्यापारिक वस्तुएँ : पूर्वमध्यकाल में उत्तर भारत के अन्दर विभिन्न व्यापारिक केन्द्रों का आपसी व्यापार होता था। पूर्वमध्यकाल में समाज सामंतवादी ढाँचे में ढला हुआ था, जिसमें एक ओर तो अत्याधिक सम्पन्न लोग थे दूसरी ओर ग्रामीण क्षेत्र के निर्धन लोग थे। दैनिक उपयोग की वस्तुएँ नमक, मसाले, धान, लोहा, कपड़े, हाथी दाँत, लाख, चँवर, कुम्हारों द्वारा निर्मित बर्तन एवम् दूसरी वस्तुएँ एक स्थान से दूसरे स्थान पर ले जाई जाती थी। इस काल के अंतर्गत 907 ई. सन् के अभिलेख में उल्लेख मिलता है कि सियाडोनी मुख्यतः चीनी बनाने वालों का केन्द्र था।¹⁵ बंगाल मखमल, पान, सुपारी के लिए प्रसिद्ध था।¹⁶ पेहोवा व अहाड़ घोड़ों के व्यापार के लिए प्रसिद्ध केन्द्र थे। सियाडोनी व्यापारिक केन्द्र में भिन्न-भिन्न भागों के व्यापारी व्यापार के लिए नियमित आते जाते रहते थे।¹⁷ और यहाँ से छोटे व्यापारी माल लेकर आसपास के क्षेत्रों में भेजते थे।

यातायात के साधन : *मनुस्मृति* के भाष्यकार मेधातिथि के विवरण से ज्ञात होता है कि बैल, खच्चर, भैंस और अन्य पशुओं को सामान लादकर एक स्थान से दूसरे स्थान पर ले जाया जाता था।¹⁸ गुर्जर - प्रतिहारकालीन अभिलेखों से इस बात की पुष्टि होती है कि सरकार के पास अपनी नावें होती थी जिन्हें नाविकों और व्यापारियों को किराए पर दिया जाता था। पूर्वमध्यकाल में सियाडोनी व्यापारिक केन्द्र में अन्न मापने के लिए खारि नामक मापक का उल्लेख मिलता है। 'गोणी' नामक मापक का भी वर्णन मिलता है जो चार 'खारि' के बराबर होता था। इस काल में

नमक मापने के लिए 'खण्डिका' नामक मापक का उल्लेख मिलता है।¹⁹ *राजतरंगिणी* और *कथासरितसागर* में सुवर्ण रूपक के साक्ष्य से प्रदर्शित होता है कि रूपक सिक्कों के रूप में प्रयोग किया गया है।²⁰ रूप्य-रूपक का प्रयोग चाँदी के सिक्कों के रूप में भी हुआ है। सियाडोनी अभिलेख (900 ई. सन्) में मिहिरभोज प्रथम द्वारा चलाए गए चाँदी के 'द्रम्म' सिक्कों का भी उल्लेख मिलता है।²¹

पूर्वमध्यकाल में सियाडोनी अभिलेख से हमें द्रम्म से संबंधित नाम जैसे - पंचीयद्रम्म, विग्रहपालद्रम्म मिलता है, इन नामों की सूची के साथ-साथ काकिणी, विशोपक, पाद, रूपक शब्द भी मिलते हैं।²² इस काल में प्रतिहार अभिलेखों में द्रम्म, पाद, रूपक, विशोपक, पण और काकिणी का भी उल्लेख मिलता है।²³ सियाडोनी अभिलेख में पंचीयक द्रम्म का उल्लेख मिलता है।²⁴ पंचीयक द्रम्म को पाँच वोदिक के भार के बराबर बताया गया है, जिसको पादिक से जोड़ा गया है। जिसका भार 11.2 ग्रेन माना गया है। पंचीयक द्रम्म को 11.2 थ 5 त्र 56 ग्रेन माना गया है। दसवीं शताब्दी के बाद सिक्कों का प्रचलन बढ़ा जो बढ़ती हुई व्यापारिक गतिविधियों का प्रतीक है।²⁵ पूर्वमध्यकाल में श्रेणियाँ प्रतिष्ठित शक्तिशाली व्यापारियों के संगठन थे, श्रेणियों की जातियों को पर्याप्तता में स्वामित्व का अधिकार प्राप्त हो गया था।²⁶ जब उद्योग और व्यापार में लगे व्यक्ति, संगठित होकर अपने हितों की रक्षा के लिए संस्था बनाते थे तो श्रेणी की उत्पत्ति होती है।²⁷ इन श्रेणियों का प्रमुख कार्य अपने उद्योग व व्यवसाय को भलीभाँति संगठित होकर उनको उन्नतशील बनाना था। श्रेणियों के पास धनी व्यक्ति निश्चित धनराशि अक्षयनीवि (स्थायी पूंजी) के रूप में जमा करते थे। इसी के सन्दर्भ में 912 ई. सन् के सियाडोनी अभिलेख में उल्लेख मिलता है। नागाक नाम के व्यापारी ने शराब बनाने वाली श्रेणियों के पास 1350 वराहद्रम्म जमा किए थे।²⁸ इस काल में श्रेणियों का पतन न होकर श्रेणी संघों का अस्तित्व बना रहा।

इस काल के अन्तर्गत एक राज्य से दूसरे राज्य में व्यापार करने वाले व्यापारी काफिलों में रहकर व्यापार करते थे। सियाडोनी अभिलेख से ज्ञात होता है सार्थवाह व्यापारियों का नेतृत्व करता था, वह कुशल-पथप्रदर्शक होता था। वर्षाकाल में व्यापारिक काफिलों के कच्ची सड़कों पर चलना काफी मुश्किल हो जाता था।²⁹

पूर्वमध्यकालीन उत्तर भारत में अनेक प्रमुख क्षेत्रों की पुष्टि होती है जिनमें कन्नौज, अहिच्छत्र, अतरंजीखेड़ा, कश्मीर, थानेश्वर, मथुरा, सरहिन्द, पेहोवा, सियाडोनी, गोपगिरी, तत्तान्दपुर आदि प्रमुख व्यापारिक केन्द्र थे। कहा जा सकता है पूर्ववत् कालों की तरह व्यापार-वाणिज्य निरंतर चलता रहा। नये छोटे व्यापारिक केन्द्रों को *मण्डिका* और बड़े व्यापारिक केन्द्र को *महामण्डिका* कहा गया। इस काल के समकालीन स्रोतों के अनुसार सियाडोनी व्यापारिक केन्द्र में व्यापार हो रहा था। इसका प्रमाण 912 ई. सन् के अभिलेख में मिलता है। इस *मण्डिका* में व्यापारी यातायात के लिए बैल, खच्चर, भैंसे, ऊँट, घोड़ों का प्रयोग माल ढोने के लिए करते थे।

प्रस्तुत शोध-पत्र में यह बात उभरकर सामने आती है कि इस काल में व्यापार का पूर्णतः पतन नहीं हुआ था, परंतु सत्ता के बिखराव के कारण और केन्द्रीकृत राजव्यवस्था न होने के कारण इसके लिखित प्रमाण कम मिलते हैं। इसके अतिरिक्त स्थानीय ग्रामीण अर्थव्यवस्था का स्वरूप, व्यापारिक केन्द्र (मण्डिकाओं का महत्त्व), बढ़ते श्रेणी-संगठन, मुद्रा व वस्तु-विनिमय

आधारित स्थानीय व्यापार का व्यापारिक गतिविधियों के रूप में सहसम्बन्धात्मक अध्ययन से ही निष्कर्ष निकाला जा सकता है कि पूर्वमध्यकालीन उत्तर भारत में सियाडोनी प्रमुख व्यापारिक केन्द्र था।

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लोकचेतनावादी सबाल्टर्न इतिहास- लेखन

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सारांश

बीसवीं शताब्दी में इतिहास लेखन की एक नई धारा विकसित हुई जिसे सबाल्टर्न इतिहास लेखन कहा गया। सबाल्टर्न इतिहास परम्परागत लेखन से भिन्न था। इसका मुख्य कार्य इतिहास में उन लोगों को स्थान दिलाना है जो अब तक उपेक्षित रहे हैं। आम व्यक्ति भी इतिहास का अंग है। आम व्यक्ति या जन को इतिहास में स्थान न देने के कारण एक अधूरे इतिहास का निर्माण हुआ है। इसलिए भारतीय इतिहास की सही व्याख्या के लिए सबाल्टर्न इतिहास लेखन व इसका अध्ययन जरूरी है। प्रस्तुत शोध अध्याय में मैंने सबाल्टर्न इतिहास लेखन की धारा को उजागर करने का प्रयास किया है।

मुख्य शब्द: सबाल्टर्न, इतिहास लेखन, दलित, अनुसंधान, राष्ट्रीय आन्दोलन

आधुनिक वैज्ञानिक, अर्थप्रधान एवं भौतिकतावादी आयामों के मध्य संचरणशील काल खण्ड में जातीय संघर्ष, वर्ग विद्वेष एवं धार्मिक अस्थिरता का भाव सभी जगह फैलता जा रहा है। ऐसे समय में मात्र भारत भूमि ही नहीं अपितु समस्त संसार अपने बीते हुए परिदृश्य पर उत्सुकता से दृष्टिपात करने की ओर अग्रसरित है। भारत में इतिहास शब्द का सर्वप्रथम प्रयोग (उल्लेख) अथर्ववेद में मिलता है और भारतीय इतिहास लेखन का प्रारम्भ वैदिक साहित्य की वंश और गोत्र-प्रवर तालिकाओं में मिलता है।

स्वतंत्रता प्राप्ति के बाद इतिहास लेखन के स्वरों में भी परिवर्तन होने लगा। आधुनिक भारत में इतिहास लेखन ने नए आयामों तक पहुंचने की जो चेष्टा की है, वह अपने आप में विलक्षण बात है। अब तक साम्राज्यवादी, राष्ट्रवादी और मार्क्सवादी इतिहास लेखन के दृष्टिकोण से भारतीय इतिहास और राष्ट्रवाद को समझा जा रहा था। इस प्रकार इतिहास लेखन के ये विभिन्न दृष्टिकोण, भारत का एक राष्ट्र के रूप में निर्माण, राष्ट्रीय चेतना का विकास और पूर्ण रूप से अभिजात उपलब्धियाँ बताते हैं। इन सभी इतिहास लेखनों से अलग एक नया इतिहास

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*शोधार्थी, इतिहास विभाग महर्षि दयानन्द विश्वविद्यालय, रोहतक (हरियाणा)

लेखन भी है जिसका नाम है 'सबाल्टर्न'। सबाल्टर्न लेखकों का मानना है कि ये सभी लेखन अब तक भारतीय इतिहास तथा भारतीय राष्ट्रवाद की सही व्याख्या नहीं कर पाए हैं क्योंकि इनकी इतिहास दृष्टि में आम जनता एवं उपाश्रित वर्ग को स्थान नहीं मिल पाया है¹ और इन लेखकों ने नारा दिया है कि "इतिहास का निर्माण एवं राष्ट्रवाद का विकास उपेक्षितों से है।"² सबाल्टर्न शब्द का सर्वप्रथम प्रयोग इतालवी दार्शनिक तथा राजनीतिज्ञ 'अंतोनो ग्राम्शी' (1881-1937) ने किया।³ काफी लम्बे समय से इतिहास वही माना जाता था जो शक्तिशाली, प्रसिद्ध, धनवाद लोग सोचते और करते थे। "नीचे से इतिहास" सामाजिक इतिहास में इतिहास वृत्त की अवधारणा है जो राजनैतिक और अन्य नेताओं के नहीं बल्कि साधारण लोगों के परिप्रेक्ष्य पर फोकस करती है। "नीचे से इतिहास" शब्दों को फ्रांसीसी इतिहासकार ज्यांच लेफेब्रे ने गढ़ा और उसने फ्रांसीसी क्रांति (1789 ई.) के दौरान किसानों की भूमिका को उजागर किया। "नीचे से इतिहास" या "साधारण लोगों का इतिहास" का श्रेय काफी मात्रा में जार्ज रड, ई.पी. थापसन, ई.जे. हाब्सबाम और ब्रिटेन में दूसरे लोगों को जाता है। भारत में 1970 के दशक से "नीचे से इतिहास" का भारी प्रभाव पड़ा है।⁴

अब आधुनिक युग में इतिहासकारों का एक वर्ग सबाल्टर्न स्टडीज नाम से भारतीय इतिहास और समाज पर लेख प्रकाशित कर रहा है। 1982 से अब तक इसके आठ भाग प्रकाशित हो चुके हैं और इनमें 45 से अधिक लेख सम्मिलित हैं। इसका पहला खण्ड जाने माने बंगाली इतिहासकार रणजीत गुहा ने सम्पादित किया और उन्हें इस अध्ययन के दृष्टिकोण का जनक भी कहा जाता है। सबाल्टर्न स्टडीज (निम्नवर्गीय प्रसंग) के लेखन का कार्य "आम जनता" गरीब किसान, चरवाहा, कामगार, मजदूर, दलित जातियाँ, स्त्री, समाज आदि की उदारवास्था तक सीमित न रहकर उसके सोच विचार तक पहुंचने का रहा है। इसी परिप्रेक्ष्य में रणजीत गुहा ने 1983 में अपनी पुस्तक "औपनिवेशिक भारत में कृषक विद्रोह के मूल पहलू" में कृषक को स्वतः अपने इतिहास का कर्ता स्वीकार किया है। सबाल्टर्न स्टडीज में निम्न जन की चेतना और उस चेतना की स्वायत्तता को मूल स्तम्भ माना गया है। इटली के मार्क्सवादी चिन्तक आन्तोनिको ग्राम्शी ने 'सबाल्टर्न' शब्द समाज के गौण, दलित, उत्पीड़ित लोगों के लिए प्रयोग किया था। भारतीय इतिहास अध्ययन के लिए भी इस नजरिये को अपनाना प्रासंगिक तथा आवश्यक प्रतीत हुआ क्योंकि प्रभुत्व केवल आर्थिक दबाव के आधार पर ही स्थापित नहीं होता अपितु निम्नजन को उनकी गौणता का अहसास विविध प्रसंगों के अन्तर्गत कराया जाता है। ऐसा इतिहास जिसके पृष्ठों पर कृषकजन अथवा कामगार तो होंगे परन्तु राष्ट्रीय नेताओं के संकेत पर कठपुतली की भांति क्रियाशील होंगे अथवा भूख से संतृप्त समूह के रूप में उपद्रव करके उस अतीत में लुप्त हो जाएंगे जो इतिहास हीन होगा। यह याद रखना चाहिए कि इतिहास हीन समाज का कोई भविष्य नहीं होता और भविष्य हीन समाज का कोई इतिहास नहीं होता।⁵

सबाल्टर्न स्टडीज के लेखकों का कथन है कि निम्न जन की स्वावलम्बी चेतना पर बल देने का यह तात्पर्य नहीं है कि हम केवल निम्न जन का इतिहास लिखना चाहते हैं अपितु हमारा प्रयत्न एक नये प्रकार का इतिहास लेखन है जो अभिजन के दायरे से बाहर जाकर निम्न वर्ग की

ऐतिहासिक प्रक्रियाओं को भी परखे और उसके साथ अभिजन और इसलिए निम्न वर्गीय प्रसंग में निम्नजन की परिस्थितियों और प्रयासों के अतिरिक्त अभिजात वर्ग की परिस्थितियों और प्रयासों पर भी लेखन करे। इसलिए सबाल्टर्न स्टडीज के लेखकों की धारणा है कि इन दोनों पहलुओं को बिना अपनाए हुए, निम्नवर्गीय परिवेश को अपनाए बिना भारत का अथवा कहीं का भी इतिहास नहीं लिखा जा सकता।⁶

सबाल्टर्न शब्द के प्रयोगकर्ता ग्राम्शी ने इसका प्रयोग असैनिक अर्थ में किया था। यह वर्ग, जाति, उम्र, लिंग में से कुछ भी हो सकता है। ग्राम्शी ने इस शब्द का प्रयोग सर्वहारा (मजदूर) के पर्यायवाची के रूप में किया। यह शब्द सेना में स्थित एक विशेष रैंक का सूचक था जो सबसे कम वेतन के बदले सबसे हीन प्रकार के सुरक्षा कर्तव्य पूरा करते थे।⁷ "आक्सफोर्ड डिक्शनरी" में सबाल्टर्न का अर्थ "इन्फ्रीरियर रैंक" (निम्न स्तर) बताया गया है।⁸ स्वीपाक का तर्क है कि "दलित" शब्द दलित वर्ग के लिए नहीं है, न ही उसके लिए है जिसके पास एक भी पैसा नहीं है। यह उस प्रत्येक व्यक्ति के लिए है जिसकी सांस्कृतिक साम्राज्यवाद तक बिल्कुल पहुंच नहीं है। कौन कहेगा सबाल्टर्न दलित है, दबाया हुआ है, काम करने वाला है, वास्तव में ऐसा नहीं है। इसी परिप्रेक्ष्य में सुमित सरकार ने "हिस्ट्री फ्रॉम बिलो" (इतिहास को नीचे से देखना) की अवधारणा प्रस्तुत की थी।⁹ भारत में राष्ट्रवाद के विकास में सबाल्टर्न इतिहास लेखन ने मुख्य धारा में उपाश्रित वर्ग या अधीनस्थ वर्ग को जोड़ने का प्रयास किया। इसमें आगे चलकर किसान, मजदूर, स्त्री, आम जनता सभी शामिल हुए। 20वीं शताब्दी के अन्तिम दो दशकों में प्रकाशित सबाल्टर्न स्टडीज की श्रृंखलाओं ने भारत के इतिहास और भारतीय राष्ट्रवाद पर एक नए तरीके से इतिहास लेखन की शुरुआत की।

सिद्धान्त रूप में रणजीत गुहा मानते हैं कि समाज की जैसी संरचना है, उसमें लोक चेतना की गुणवत्ता और सघनता एक समान नहीं रह सकती, इसलिए भद्र और सामान्य लोक में कुछ न कुछ घोलमेल चलता ही रहता है। भारतीय इतिहास लेखन में सबाल्टर्न इतिहास दृष्टि ने निश्चय ही एक नया आधार जोड़ा है तथा उसकी लोकपरक धारणा को निरूपित किया है जो अब तक शेष था। इस प्रकार स्पष्ट है कि "सबाल्टर्न स्टडीज" विभिन्न असंबद्ध विषयों पर लिखे गए प्रबन्धों का संग्रह है। सबाल्टर्न स्टडीज भारतीय समाज के निम्न वर्ग के लोगों को प्रकाश में लाती है जो अब तक इतिहास लेखन में उपेक्षित रहे हैं।¹⁰ प्रथम स्वतंत्रता संग्राम के बारे में देशी-विदेशी इतिहासकारों द्वारा इतना अधिक लिखे जाने तथा सामग्री की प्रचुरता के बावजूद किसानों, पिछड़ों और दलितों की भूमिका को लेकर भ्रामक निष्कर्ष प्रस्तुत किए गए हैं तथा यह कहना कि सन् 1857 में दलित इतने परिपक्व नहीं थे कि विद्रोह कर सकें। मार्क्सवादी एवं दलित इतिहास लेखन जो मूल पण्डित्य के सुन्दर उदाहरण है, ऐतिहासिक गवेषणा को भारतीय समाज के धरातल पर ले जा रहे हैं। मजदूर, किसान एवं आदिवासियों के संघर्ष को उजागर करने की उत्सुकता में दलित इतिहास लेखन ने परम्परावादी इतिहास लेखन यहां तक की मार्क्सवादी शैली को भी झकझोर कर रख दिया है। दलित इतिहास लेखन सार रूप में उप इतिहास या स्थानीय गल्प से सम्बन्धित है, जो इतिहास की मुख्य धारा को पूरा करती है एवं स्पृष्ट बनाती है तथा उसकी कमी को दूर करती

है। अब तक हुआ इतिहास लेखन, औपनिवेशिक काल की अनगिनत राष्ट्रवादी गतिविधियों, विचारधाराओं और विद्रोहों में भारतीय जनता की व्यापक भागीदारी को देख भी नहीं पाता, विश्लेषण की बात तो दूर रहें।¹¹

निष्कर्ष: इस प्रकार सबाल्टर्न इतिहास लेखन ने बहुत पहले से निर्धारित मुद्दों का फिर से परिक्षण शुरू कर दिया है। सबाल्टर्न शृंखला के बहुत से इतिहासकार आज संरचनावाद, उतरसंरचनावाद, सामाजिक इतिहास, जैसे कई नए ऐतिहासिक प्रयोगों की ओर उन्मुख हुए हैं। इन नवीनतम शोध, प्रयोगों से भारतीय राष्ट्रवाद से सम्बन्धित इतिहास दृष्टि को नया आयाम मिलेगा।

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महारानी अवन्ती बाई लोधी का देबहरगढ़ का संग्राम

*डॉ. अशोक सिंह नरवरिया

सारांश

वीरांगना महारानी अवन्तीबाई का जन्म 16 अगस्त 1831 ई. को सिवनी के मनखेड़ी नामक गांव में जमींदार राव जुझार सिंह लोधी के यहाँ हुआ था। इनकी माता का नाम नर्मदा बाई था। महारानी अवन्तीबाई रामगढ़ की महारानी थी। उनके पति विक्रमादित्य सिंह को अंग्रेजों ने पागल घोषित कर दिया था। महारानी के पति की मृत्यु के पश्चात अंग्रेजों ने उनके पुत्र अमान सिंह और शेर सिंह को नाबालिग होने के कारण गद्दी पर उत्तराधिकारी नहीं माना और रियासत को कोर्ट ऑफ वार्ड्स घोषित करके वहाँ अपना प्रशासक नियुक्त किया, महारानी अवन्तीबाई ने उस प्रशासक को निकाल कर बाहर किया और अंग्रेजों के विरुद्ध युद्ध की घोषणा कर दी।

रानी अवन्तीबाई रामगढ़ की पहाड़ी छिन जाने के पश्चात् नया मोर्चा तैयार कर रही थी कि 2 अप्रैल 1858 को ही लेफ्टिनेंट कॉकबर्न के नेतृत्व में जो सैनिक दल का अफसर था अचानक तेजी से रामगढ़ नगर पर दो ओर से आक्रमण करता हुआ आगे बढ़ा।¹ महारानी अवन्तीबाई युद्ध के लिए तैयार थी, वह किले से बाहर निकल आई और उन्होंने स्वयं सेना का संचालन किया।² महारानी के सैनिक अपनी तोड़ेदार बन्दूकों से निरन्तर गोलियाँ दागे जा रहे थे। महारानी को आशा थी कि रीवा उनकी सहायता करेगा, परन्तु वह रियासत अंग्रेजों से मिल गयी।³

रीवा नरेश ने देश व क्रान्तिकारियों के साथ विश्वासघात कर अपना मस्तिष्क हमेशा-हमेशा के लिए कलंकित कर लिया। रीवा नरेश के इस अक्षम्य अपराध को इतिहास स्मरण रखेगा। अब बाहर से महारानी अवन्तीबाई को किसी तरह की सहायता की कोई आशा न थी, क्योंकि सभी क्रान्तिकारी-सैनानी पराजित होकर या तो मौत के घाट उतारे जा चुके थे या तितर-बितर हो गये थे।⁴ इस विषम परिस्थिति में महारानी ने रामगढ़ नगर छोड़ने का निश्चय किया। केप्टेन

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वाडिंगटन ने इसका वर्णन इस प्रकार किया है कि-द्वय लेफिटेनेन्ट बार्टन एवं कॉकबर्न ने अपना सामान शत्रु की गोलियों की मार से बाहर मैदान में ही छोड़ दिया और एक शक्तिशाली सुरक्षा गार्ड के संरक्षण में नगर पर आक्रमण करने के लिए आगे बढ़े, हमारा लक्ष्य पीछे से ढलान पर पहुंचकर उस ओर से विद्रोहियों की गति को रोकना था। इस लक्ष्य को प्राप्त करने के लिए लेफिटेनेन्ट कॉकबर्न नागपुर इन्फैंट्री के सैनिकों तथा आधे दर्जन पुलिस घुड़सवारों सहित दाहिनी ओर से चले और मैं 52 वीं पल्टन तथा पुलिस के साथ बायीं ओर से बढ़ा। जब मेरा दल नगर के पास पहुँचा तो मैंने विद्रोहियों को तेजी से ढलान पर से गुजरते पहाड़ी की ओर भागते हुए देखा।⁵

महारानी अवन्तीबाई ने पहले तो रामगढ़ में ही सैनिक दल बल के साथ शत्रु का डटकर मुकाबला किया, बाद में रीवा राज्य की ओर से अंग्रेजों को सैनिक सहायता मिल जाने के कारण महारानी ने स्थिति की गंभीरता और भयानकता को समझा और रणनीति के तहत नया मोर्चा तैयार करने के इरादे से रामगढ़ के किले को छोड़कर वह गुप्त रास्ते से बाहर निकल गई। उन्होंने अब देवहरगढ़ के पहाड़ी-जंगल में मोर्चाबन्दी कर ली।⁶ महारानी अवन्तीबाई के किला छोड़ने पर भी कई इतिहासकारों एवं विद्वानों ने विचार व्यक्त किए हैं। रामगढ़ में एक जनश्रुति है कि महारानी ने रामगढ़ का किला अपने एक ब्राह्मण सामंत के सुझाव के फलस्वरूप खाली किया था, जो कि गुप्त रूप से अंग्रेजों के सम्पर्क में था, परन्तु ऐसा प्रतीत होता है कि महारानी ने किला सैन्य कूटनीति के कारण खाली किया था, क्योंकि एक जगह घेरे में पड़कर लड़ना उचित नहीं था। अंग्रेजों के पास अत्याधुनिक हथियार थे, जबकि रामगढ़ के सैनिकों के पास परम्परागत हाथ की बनाई हुई तोड़ेदार बन्दूकें थी, जिससे आमने सामने के संघर्ष में रामगढ़ राज्य के सैनिकों के हताहत होने की सम्भावना ज्यादा थी। अतः इस स्थिति में महारानी ने सघन जंगलों और पहाड़ों के बीच छापामार युद्ध लड़ने का निर्णय लिया, क्योंकि इस प्रकार का युद्ध सीमित साधनों से बहुत समय तक लड़ा जा सकता था। ब्रिटिश हुकुमत ने अपनी सारी सामर्थ्य रामगढ़ में झोंक दी थी, अब बहुत समय तक शक्ति सम्पन्न अंग्रेजों से मुकाबला करना कठिन हो रहा था और अन्ततः महारानी अवन्तीबाई ने देशभक्त क्रान्तिकारियों के साथ छापामार युद्ध लड़ना ही मुनासिब समझा। महारानी अवन्तीबाई जब अपने सैनिकों सहित रामगढ़ नगर को छोड़कर पहाड़ों की ओर जा रही थी, तब लेफिटेनेन्ट कॉक बर्न ने कुछ सवार लेकर उनका पीछा किया, जिसमें वह विद्रोहियों द्वारा मारे जाने से बाल-बाल बचा।⁷

डिप्टी कमिश्नर केप्टेन वाडिंगटन ने तुरन्त रामगढ़ के राजमहल पर अधिकार कर लिया और वहां अपना मुख्यालय स्थापित कर लिया।⁸ अब महल के कौने-कौने को खोजा। एक जगह रद्दी कागजों में कुछ पुड़िया मिली वे ही पुड़िया उन्हें खोला गया एक-एक कांच की चूड़ी और पर्चा निकला। पर्चे को उसने पढ़वाया देष और धर्म की रक्षा करो, नहीं तो चूड़ी पहिनकर घर में बन्द हो जाओ। ओह सब तरफ क्रान्ति की आग सुलगाने, फैलाने में हाथ इसी महिला का रहा है। चूड़ी की यही पुड़िया शंकर शाह की हवेली में पाई गयी थी। विकट औरत है। गजब की हिम्मत वाली। आगे कभी इस तरफ आई तो रामगढ़ इस हालत में उसे नहीं मिलना चाहिए, वरना हमें फिर से घेरा डालने में दिक्कत पड़ेगी, वाडिंगटन ने सोचा और सेना को आदेश दिया कि सफर

मैना (Sappers and miners) रिसाले के लोग इस घड़ी महल परकोटा, घर जमीन में मिला देने पर चिपट जाये,⁹ केप्टेन वाडिंगटन को राजमहल से महारानी अवन्तीबाई की एक हजार तोड़ेदार बन्दूकें तीस ऊँट की पीठ पर बांधने की छोटी तोपे (Zamboorks) तथा जिन्जल्स प्राप्त हुई।¹⁰

इस तरह रामगढ़ के किले को लूटकर तथा उसको ध्वस्त करके अंग्रेज अपने पूरे सैनिक दल के साथ, रानी के आगे के आन्दोलन को पूर्णरूपेण कुचलने के लिए देवहरगढ़ की पहाड़ी की ओर बढ़े। महारानी अवन्तीबाई जंगलों में छुपी रहती थी और बार-बार अंग्रेजों के शिविर पर आक्रमण करती थी।¹¹ महारानी के सैनिक भी जंगल की झाड़ियों में छिपे रहते थे और मौका पाकर अंग्रेजों पर आक्रमण करते रहते थे। एक सप्ताह तक 2 अप्रैल 1858 से 9 अप्रैल 1858 के मध्य महारानी अवन्तीबाई और अंग्रेज सैनिकों के मध्य छापामार युद्ध चलता रहा। चूंकि महारानी अवन्तीबाई ने रामगढ़ के किले से इतनी शीघ्रता से पलायन किया था कि उनकी तमाम आयुध सामग्री वहीं रह गयी थी, जो बाद में अंग्रेजों ने रामगढ़ को लूटकर अपने कब्जे में कर लिया था। अतः इन विपरीत परिस्थितियों में अब रानी के पास सैनिक और आयुध सामग्री दोनों का अभाव था, इसलिए महारानी ने शहपुरा और दूसरे क्षेत्रों में सहायता के लिए दूत भेजे।

रामगढ़ के विद्रोहियों को अब कई स्थानों से सहायता प्राप्त हो गई थी। शहपुरा का ठाकुर बलभद्र सिंह लोधी जो कि मंडला जिले का सर्वाधिक वीर योद्धा बतलाया जाता था, उसने विद्रोहियों का नेतृत्व सम्भाला। तत्पश्चात् 9 अप्रैल 1858 को विद्रोही रामगढ़ नगर की उत्तर दिशा में स्थित पहाड़ी पर एकत्रित हुए।¹² ठा. बलभद्र सिंह के साथ धमनगांव के गोपाल सिंह भी थे।¹³ इन तालुकदारों के आ जाने से महारानी के सैनिक शक्ति दूनी हो गयी थी। अब अपनी सैनिक शक्ति को संचित कर महारानी अवन्तीबाई की सेना अंग्रेजों की सेना के सम्मुख आकर देवहरगढ़ के मैदान में आ डटी। इनका इरादा पहले लेफिटेनेन्ट बार्टन के दल पर तीन ओर से आक्रमण करने का था, परन्तु इसके पूर्व ही अंग्रेज सेना ने धावा बोल दिया।¹⁴ दोनों पक्षों में धमासान युद्ध हुआ। इसी समय रीवा नरेश की सेना भी अंग्रेजों की सहायता के लिए आ पहुँची। रीवा नरेश की गद्दारी महारानी अवन्तीबाई के लिए घातक सिद्ध हुई। महारानी अवन्तीबाई घोड़े पर सवार अपनी सेना का संचालन कर रही थी। वह सिंहनी की भाँति जिधर से निकल जाती थी, उधर ही अंग्रेज सेना में हाहाकार मच जाता था। युद्ध चलता रहा अंग्रेजों की सैनिक संख्या अधिक थी तथा उनके हथियार अत्याधुनिक एवं परिष्कृत थे, उन्हें कई मोर्चों पर देश एवं विदेश में लड़े गये भीषण युद्धों का समुचित अनुभव था। इसके विपरीत महारानी के सैनिकों के पास मात्र कुछ ऊँट पर लदने वाली छोटी तोपें तोड़ेदार बन्दूकें व जिन्जल्स थी, शेष लोगों के पास तलवारें थीं। ये लोग योजना बद्ध प्रशिक्षण भी अधिक समय तक नहीं ले पाए थे। युद्ध का अनुभव भी कोई विशेष नहीं था। परन्तु इन अभावों के बीच भी उनमें अदम्य साहस एवं असीम उत्साह था। इन लोगों के हृदय में हथियारों से बढ़कर अपने हाथों पर भरोसा था। महारानी तथा उनके साथियों में असीम उत्साह तथा स्वतंत्रता के लिए प्राण न्यौछावर करने को उत्कट अभिलाशा थी। रामगढ़ के सैनिक वीरता में अनुपम थे उनका हृदय शौर्य एवं साहस से परिपूर्ण था। वे लड़ते-लड़ते अपने प्राण न्यौछावर करते रहे और इस प्रकार महारानी के सैनिकों की संख्या घटने लगी। महारानी अवन्तीबाई साक्षात् रणचण्डी के रूप में शत्रु सेना का संहार कर रही थी। वह जिधर भी जाती

शत्रु सेना की लाशें बिछा देती। फिरंगी सेना में हाहाकार मचा दिया। महारानी किसी को निशाना बना ही रही थी कि बांये हाथ में गोली लगी और बन्दूक छूट कर गिर गई।¹⁵ महारानी अवन्तीबाई ने मृत्यु को अवश्यभावी मानकर राजगोंड घराने की सुप्रसिद्ध महारानी दुर्गावती का अनुशरण करते हुए अपने सेनापति ठा. उमराव सिंह लोधी से तलवार ली और उसे अपने पेट में धोप लिया। उसने अपनी मिट्टी की देह को पंचतत्व में विलीन कर दिया। मरणासन्न अवस्था में अंग्रेजों के शिविर में ले जाया गया, जहां एक सर्जन ने उसका उपचार किया, परन्तु उसमें कोई लाभ नहीं हुआ, और उसकी मृत्यु हो गयी।¹⁶ महारानी अवन्तीबाई जब मरणासन्न स्थिति में थी, तब उससे पूछा गया था कि तुम किसकी प्रेरणा से क्रान्ति कर रही थी, तब महारानी अवन्तीबाई ने यह चमत्कारपूर्ण कीर्ति को अमर बनाने वाली बात कही थी कि रामगढ़ राज्य (देश) के लोगों को मैंने ही विद्रोह के लिए उकसाया भड़काया था वे स्वयं निर्दोष हैं।¹⁷ इस महाकथन के बाद सबको क्षमा करने की घोषणा की गयी और सबको क्षमा भी कर दिया, परन्तु महाराजा विक्रमादित्य के उत्तराधिकारी अमान सिंह (अमरसिंह)¹⁸ और शेर सिंह का राज्य जप्त कर लिया, परन्तु उनकी परवरिस के लिए उन गांवों पर जो विद्रोह में शामिल हुए थे, बीस प्रतिशत लगान बढ़ाकर जो रुपया आया, उससे उन्हें पेंशन दी गई। यही राशि अब “हक परिवरिश” के नाम से जानी जाती है।¹⁹

9 अप्रैल, 1858 ई0 को देवहरगढ़ के युद्ध में महारानी अवन्तीबाई की मृत्यु के पश्चात् क्रान्तिकारी ठा. बलभद्र सिंह लोधी के नेतृत्व में शहपुरा की ओर बढ़ गये। देवहरगढ़ के युद्ध में महारानी अवन्ती बाई की मृत्यु से आन्दोलन यकायक समाप्त हो गया, इस युद्ध में रामगढ़ की ओर से 25 सैनिक मारे गये, जबकि अंग्रेजों की ओर एक मात्र सैनिक घायल हुआ इस युद्ध से विद्रोहियों का मनोबल बिल्कुल समाप्त हो गया।²⁰ अब मंडला में रामगढ़ के विद्रोहियों को अंतिम रूप से पराजित कर दिया गया।²¹ शत्रु पक्ष का यह वर्णन एक पक्षीय है। यह निष्पक्ष वर्णन नहीं है कि शत्रु पक्ष का केवल एक ही सैनिक मरा, जबकि युद्ध धमासान हुआ था, जबकि लड़ो मरो की स्थिति थी।

मण्डला की एक अन्य तहसील शहपुरा पर लेफ्टिनेंट वार्टन की टुकड़ी ने बिना किसी संघर्ष के 24 अप्रैल, 1858 को अपने अधिकार में ले लिया।²² अब केवल सोहागपुर ही बचा था, जिस पर मण्डला के विद्रोहियों ने काफी बड़ी संख्या में एकत्रित होकर अपना अधिपत्य जमा रखा था। यह एक छोटा परन्तु बड़ा मजबूत किला है। इस पर आक्रमण नहीं किया जा सका, क्योंकि अंग्रेज सैनिक दल के पास कोई तोप नहीं थी²³, सोहागपुर द्वारा कई दिनों तक कड़ा प्रतिरोध किया गया, जहां पर कई क्रान्तिकारी एकत्रित थे। अतः कनिश्नर इरस्कन को सोहागपुर पर आक्रमण कराने के लिए पर्याप्त सैन्य दल की आवश्यकता थी। इस संबंध में वह लिखता है कि-तब मैंने नागपुर के कमिश्नर से रायपुर से अधिक सेना भेजकर लेफ्टिनेंट वार्टन की सहायता करने के लिए निवेदन किया। उसे मेरे निवेदन को स्वीकार कर केप्टेन मेयरन को तृतीय नागपुर इन्फेन्ट्री के 250 सैनिक तथा इर्रेगुलर केवेलरी के 80 सिपाहियों सहित सोहागपुर के घेराबन्दी के लिए भेजा। रीवा से तोपे ठीक समय पर पहुँची और तुरन्त किले पर गोलाबारी की जाने लगी। यद्यपि केप्टेन मेयरन के सैनिक दल ने किले को घेर लिया था, लेकिन फिर भी शत्रु को 18 जून, 1858 से पूर्व किले को खाली करने से न रोक सके।²⁴

जबलपुर संभाग के मंडला जिले में रामगढ़, शहपुरा और सोहागपुर क्रान्ति के प्रमुख केन्द्र थे और उनके द्वारा कई दिनों तक प्रतिरोध किया गया। रामगढ़ जो अब डिंडौरी जिले में है 1857 में क्रान्ति की धुरी बन गया था। महारानी अवन्तीबाई का रामगढ़ से मंडला तक का साहसिक अभियान भी सम्मिलित था, किन्तु देवहर गढ़ के युद्ध में 9 अप्रैल 1858 को रामगढ़ क्रान्तिकारियों के हाथों से निकल गया, जिसमें उनकी सबसे बड़ी पराजय तब हुई, जब उनके इस आन्दोलन की नेत्री महारानी अवन्तीबाई को विपरीत परिस्थितियों में मौत का वरण करना पड़ा। महारानी अवन्तीबाई की मृत्यु के बाद शीघ्र ही 24 अप्रैल 1858 को शहपुरा तथा 18 जून 1858 को सोहागपुर अंग्रेजों के हाथों में चला गया और इस प्रकार क्रान्तिकारियों की रही सही ताकत भी समाप्त हो गयी।

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राजस्थान की लोक चित्रकला मांडणे के पुरातात्विक संदर्भ

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सारांश

राजस्थान की चित्रकला के दो स्वरूप मिलते हैं एक लोक कलात्मक और दूसरा दरबारी। प्रथम लोक कलात्मक स्वरूप धर्म स्थानों एवं विभिन्न जाति समाजों में प्रचलित रहा एवं दूसरा सामन्ती परिवेश में। आदिकाल से लेकर आज तक राजस्थान में लोक चित्रकला की एक समृद्धशाली परम्परा रही है। चित्रकला सहित समस्त लोक कलाएं लोक जीवन के उत्सव, उल्लास एवं मनोविज्ञान का परिपक्व प्रतिबिम्ब कही जा सकती हैं। ये कलाएँ आदिमकाल से आज तक सांस्कृतिक एवं धार्मिक विकास यात्रा में लोक मानस का प्रतिबिम्ब पहचानने में सदैव सहायक रही हैं। इसी दृष्टि से प्रस्तुत शोध पत्र में राजस्थान की लोक चित्रकला मांडणे के विभिन्न स्वरूपों एवं उनके अतीत के पुरातात्विक संदर्भों की चर्चा की जा रही है। यद्यपि राजस्थानी लोक चित्रकला की जो समृद्धशाली परम्परा रही है, उनमें भूमि-भित्ति एवं छतों पर चित्रण, कपड़े पर निर्मित पटचित्र-फड़, पिछवाई, लकड़ी पर निर्मित चित्र-काबड़, खिलौने, पक्की मिट्टी पर निर्मित चित्र- मृदभाण्डो पर अंकन, लोक देवता, देवियों व खिलौने, मानव एवं पशु शरीरों पर चित्र-गुदना, मेंहदी, आदि उल्लेखनीय हैं।

भूमि एवं भित्ति चित्रों को अध्ययन की सुविधा के लिये निम्नांकित भागों में विभाजित कर सकते हैं

1. अमूर्त,सांकेतिक, ज्यामितीय, मांडणा, सांझी आदि।
2. आकारादि चित्र-भित्ति, देवरा, पथवारी आदि।

राजस्थान में भित्ति चित्रण की परम्परा आदिमकाल से रही है। भरतपुर के दर, कोटा के आलनिया, झालावाड़, बारों, बूंदी जिले के विभिन्न स्थलों में स्थित चम्बल के शैलाश्रयों के

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रेखांकनों में सहज आदिम सुगन्ध मिलती है, जो राजस्थान के विभिन्न जाति जनजाति समाजों में आज भी दर्शनीय है। बांसवाड़ा, डूंगरपुर, आबू पर्वत के कांठे में भील, गिरासिया, सेटरिया, बागरिया और सवाईमाधोपुर के मीणा जाति के विभिन्न गांवों जैसे -जीनापुर, कुशतला, गंभीरा, बेगमपुरा, मुई, एकड़ा आदि में मांडणे देखते ही बनते हैं। यद्यपि राजस्थान ही नहीं अपितु अन्य प्रदेशों में भी इन ज्यामितीय, आकारादि चित्रण की परम्परा मिलती है। बंगाल में अल्पना, गुजरात में सातिया, बिहार में अहपन, महाराष्ट्र में रंगोली, भोजपुरी में थापा, तेलगु में मोगु, केरल में अत्तापु, तमिल में कोलम, उत्तर प्रदेश में सोन या चौक पूरणा कहलाता है। यद्यपि उत्तर प्रदेश के विभिन्न अंचलो जैसे बुन्देलखण्ड, ब्रज, पूर्वी क्षेत्र में पुनः इसके नामकरण में भिन्नता मिलती है। तात्पर्य यह है कि यह लोक चित्रकला आदिमकाल से नाम-स्थान या देशकाल के अनुरूप विभिन्न नाम-अभिधानों के साथ आज भी लोक जीवन में जीवन्त है।

संस्कृत के मण्डन शब्द का अपभ्रंश है मांडणा। इसका शाब्दिक अर्थ है- अलंकृत करना, जो कि मांडणा बनाने के प्रयोजन को व्यक्त करता है। मांडणे का रूढ़ अर्थ होता है चित्रित अथवा लिखित चित्रांकन। वस्तुतः यह मांगलिक चित्र हैं जो त्योंहारों एवं विविध मंगल उत्सवों पर ग्रामीण भारत में अवश्य बनाये जाते हैं।¹ अभिजात्य संस्कृति से अनजान ग्रामीण लोकजन अपनी आंचलिकता एवं नैसर्गिक सौन्दर्यबोध को समेटे हुए प्रकृति एवं पशु पक्षियों के प्रति गहरी संवेदना एवं स्नेह को मांडणे के माध्यम से अपने उत्सव अंक में समाहित किये हुए हैं। कठोर श्रममय जीवन की दिनचर्या की थकान को, लोकसंगीत, नृत्य एवं मांडणे की लयात्मकता से दूर करते हैं। मांडणों को विभिन्न त्योंहारो, ऋतुओं और संस्कार संबंधी मंगल उत्सवों के आधार पर वर्गीकृत किया जा सकता है। संक्षेप में मांडणों का वर्गीकरण इस प्रकार किया जा सकता है²

1. त्योंहारो के मांडणे लोकजीवन के प्रत्येक क्रिया-कलाप में रसिकता एवं संस्कृतिबोध सदैव समाया रहा है। राजस्थान की लोक कहावत “आंगणियाँ जद डूब सी जद आसी त्योंहार” इसी को चरितार्थ करती है। भावार्थ यह है जब जब त्योंहार आयेंगे, तब-तब हमारी अंगुलियां रंग में डूबेगी। लीपा हुआ चौक या आँगन अथवा दीवार या भित्ति कभी भी खाली नहीं छोड़ी जाती। आशय यह है कि उस पर कुछ न कुछ मण्डन कर उसे सुशोभित अवश्य किया जाता है। इस अलंकरण के पीछे धार्मिक व सांस्कृतिक भावबोध की कई धारणाएँ समाहित होती हैं। जिनके अनुरूप मांडणे बनाये जाते हैं। घर की देहरी, चौखट, चौक-आँगन, चबूतरा, पराण्डी (घड़ा रखने की जगह इसे कहीं-कहीं घडौची या धिनौची कहते हैं।), ठाकुरजी का पूजा का आला आदि को गोबर से लीपते समय मांडणे अवश्य बनाये जाते हैं। इस लोक चित्रकला का कोई शास्त्रीय विधान नहीं होता है। यही इसकी विशेषता है। यद्यपि कुछ मांडणे अपने-अपने लोक जीवन में अर्थ ग्रहण कर चुके हैं। आवश्यक नहीं कि मांडणा अत्यधिक बड़ा व जटिल हो। सबसे छोटा मांडणा स्वास्तिक चिन्ह होता है। यह अधिसंख्य जगह गणेशजी का प्रतीक है।³ इसका प्रयोग स्वतंत्र रूप से अथवा अन्य मांडणों के साथ किया जाता है। स्वास्तिक के अतिरिक्त जिस मांडणे का सर्वाधिक प्रयोग किया जाता है-वह है पदचिह्न। यह लक्ष्मीजी के चरण कमल है। यह पदचिह्न घर की तरफ आते हुए प्रदर्शित किये जाते हैं। कभी-कभी केवल बिन्दु एवं स्वास्तिक

ही प्रयोजन की पूर्ति कर देते हैं। हरियाली तीज पर तरह-तरह के पुष्प (फलणिया मांडणा), संक्रांति पर फीणी, दीपावली पर दीपक का चौक, सातिया का जोड़, लक्ष्मीजी के पगल्ये, तरह-तरह के पँखे (बिजणी मांडणे), पान सुपारी, मिठाईयां (लड्डू, शक्कर पारा, फेनी, जलेबी आदि) बनाये जाते हैं। दीपावली के तत्काल बाद भाई-दौज के दिन भाई-बहिन के चित्र, होली पर चंग, ढपली, ढोलक, स्वास्तिक, चैत्र नवरात्रा पर माता शीतला, बनाये जाते हैं। इसी प्रकार गणगौर, धींगा गवर, सूरज रोठ, आसमाता की पूजा, गोगा पंचमी, नागपंचमी, शीतलाष्टमी, ऋषि पंचमी, करवा चौथ, अहोई अष्टमी, गोवर्धन पूजा, देवउठनी एकादशी, माघी सप्तमी आदि त्योंहारो पर राजस्थान सहित सम्पूर्ण देश का लोकजीवन अपनी-अपनी आस्था एवं परम्परा के अनुरूप मांडणे बनाता है।

2. व्रतों के मांडणे प्रायः इन त्योंहारो में अनेक त्योंहारो पर महिलाएँ व्रत भी रखती हैं। जिसमें मांडणा या अन्य लोक चित्रकला का बनाना अपरिहार हो जाता है। करवा चौथ, गणगौर, मकरसंक्रांति, वट सावित्री आदि व्रतों के अवसर पर महिलाएँ मांडणे बनाती हैं। गणगौर के व्रत में महिलाएँ एवं लड़कियाँ षिव पार्वती (ईसर और गौर) से परिवार के मंगल की कामना करती हैं और परिवार के मुखिया अपने पति की दीर्घ आयु की कामना करती हैं। गणगौर पर क्योंकि विशेष मिठाई घेवर और गुड़े बनाये जाते हैं तो फर्श पर मांडणों की आकृतियों में चौक के अन्दर इन्हीं वस्तुओं को प्रदर्शित किया जाता है। इस अवसर पर बनाई जाने वाली मांडणों की आकृति को गौर का वेसणा कहा जाता है। यह मांडणा ईसर गौर की मूर्त स्थापना के स्थान पर मुख्यतः बनाया जाता है। गणगौर के अवसर पर गाये जाने वाले लोकगीतों में भी मांडणों की सज्जा का उल्लेख मिलता है

*रंगीला ईसर गौरां ले पधारो म्हारे पावणा
अजी हां जी प्यारा पावणा
घिस-घिस चंदन आंगना लिपावां
मोतियां रा चौक पुरावणां।*

गौबर की पृष्ठ भूमि सफेद चुना या खडियां से बनाये गये बिन्दु या डॉट ऐसे लगते हैं मानो मोती सजाए गये हो। गणगौर के लोकगीतों में मिठाई, परिधान, आभूषण एवं चौक मांडणे का उल्लेख मिलता है। जिसका बड़ा ही सुन्दर वर्णन इस गीत में मिलता है

*हरा-भरा गोबरा आंगना लिपावां
मोतियां रा चौक पुरावणां
भाई आज सुदिन कराणा बधावणा*

जिस तरह से गणगौर पर महिलाएँ रखडी, हंसली, झालज, चूड़ा, झांझरिया-पायल, पहनकर श्रृंगार करती हैं, उसी तरह वे इस अवसर पर बनाये जाने वाले मांडणों में इन आभूषणों को प्रतीकात्मक रूप में बनाकर धरती को भी अलंकृत करती हैं।

3. ऋतुओं से जुड़े मांडणे ऋतुओं से संबंधित मांडणों में वर्गाकार अथवा वृताकार चौक में ऋतु को दर्शाने वाले विशेष नमूने बनाये जाते हैं जैसे गर्मियों में बीजणी (पंखा) वर्षा ऋतु में

लहरियां। त्योंहारो में होली, गणगौर, बड़ पूजनी अमावस्या ग्रीष्म ऋतु में आते हैं। अतः बीजणी, बावड़ी, बड़ एवं केरी मांडणों में माण्डे जाते हैं। ऋतुओं से जुड़े मांडणों से स्वतः ही मौसमी फसल, फल एवं सब्जियों के साथ ऋतु परिवर्तन की सूचना मिल जाती है। अतः मांडणों में विभिन्न फलो, सब्जियों एवं फसलों को बनाकर ऋतु परिवर्तन का स्वागत अथवा मंगल गान किया जाता है।

4. संस्कार संबंधी मांडणे भारतीय लोक संस्कृति में जन्म यज्ञोपवीत विवाह आदि संस्कारों के उत्सव पर भी मांडणे मांडना एक रीति रिवाज बन चुका है। बच्चे के जन्म से लेकर छठी, सूरज पूजन, कुँआ पूजन, नामकरण, यज्ञोपवीत जैसे संस्कार किये जाते हैं। इन अवसरों पर घर की चौकट पर सातियां, सूरज चन्द्रमा एवं अन्य मांगलिक चिन्ह बनाये जाते हैं। इन अवसरों पर मांडणे बनाने का उद्देश्य उत्सव मनाने के साथ-साथ नवजात बच्चे और प्रसूता को बुरी नजर से बचाना भी होता है। इन अवसरों पर सभी मांडणों में शुभ चिन्हों के साथ-साथ हल्दी एवं काजल की बिन्दियां या टिपकियां भी बनाते हैं। राजस्थान के लोकजीवन में संस्कारों का प्रारम्भ जन्म से पूर्व हो जाता है। गर्भावस्था के आठवे महिने में अठमासा संस्कार किया जाता है। जिसके अन्तर्गत महिला के गोद में फल, मेवे, आभूषण वस्त्र आदि स्वजन रखते हैं और आने वाली संतान के लिये मंगल कामना करते हैं। अतः इस संस्कार के समय बनाये जाने वाले मांडणा को अठमासा के चौक नाम से जाना जाता है। यह मांडणा प्रायः घर की लड़की बनाती है और बदले में अपनी भाभी से नेग मांगती है। इन संस्कारों एवं नेगों को जायज ठहराने के लिए इन्हें आर्ष लोक कथाओं से जोड़ दिया गया है। जैसे इन अवसरों का वर्णन लोकगीतों में भी मिलता है। एक गीत में राम के जन्म पर सातियां बनाने पर नन्द कौशल्या से नेग मांगती है

*नंदल अवई सातिया धरवाई
सातिया धराई नेग मंगई
रानी कौशल्या से*

विवाहोत्सव पर गणेशजी, लक्ष्मीजी के पैर (पगल्या मांडणा), स्वास्तिक (सातिया मांडणा) आदि शुभ प्रतीकों के साथ ही गलीचा, गमले, मोर-मोरनी, शेर-शेरनी, कलियाँ, बन्धनवार वाले माण्डणे मांडे जाते हैं। इस प्रकार मांडणे का विस्तार लोक संस्कृति के फलक पर अमिट रूप से अंकित हुआ है। इतना ही नहीं कुछ विशेषज्ञों ने अपने अध्ययन एवं संग्रह के आधार पर मांडणों को तीन भागों में विभाजित किया है आकृति प्रधान मांडणे, बल्लरी प्रधान मांडणे तथा आकृति बल्लरी प्रधान मांडणे। राजस्थान, आन्ध्रप्रदेश, उत्तरप्रदेश और महाराष्ट्र में आकृति प्रधान (ज्यामिति), बंगाल, बिहार में बल्लरी प्रधान (पुष्पालंकरण) और दक्षिण में इनके मिश्रित आकृति बल्लरी प्रधान मांडणे देखने को मिलते हैं।

मांडणे बनाने की कला लोक जीवन के अनुसार अत्यन्त सरल है। जिसके लिए साधन सामग्री भी सहज मिल जाती है। घर को विभिन्न मांगलिक अवसरों पर गोबर से लीपने के बाद सफेद खडिया, गेरू या हिरमिच (हिरमिगी), चूना को पानी में घोलकर जलरंग तैयार कर लिया जाता है और उसी से यह मांडणे सुसज्जित कर विभिन्न अवसर एवं स्थानों के अनुरूप घर की

महिलाओं द्वारा बनाये जाते हैं। वात्सायन कृत्य कामसूत्र में भी महिलाओं के लिए जिन 64 कलाओं का वर्णन है, उसमें भी भूमि को नाना रंग के पत्थर खण्डों से सजाने का उल्लेख तथा आलेखन है। राजस्थान की ग्रामीण महिलाएँ मांडणों के लिए किसी बुश या कूंची का प्रयोग नहीं करती वरन् हाथ में अंगुलियों के मध्य कपड़ा या रूई का टुकड़ा उक्त खड़िया या गेरू में डुबो अंगूठे से हल्का-हल्का दबाते हुए भूमि या भित्ति पर मांडण करती जाती है। प्रतीत होता है कि उनकी अंगुलियों के स्पर्श से हृदय में डूबती उतराती उनकी कोमल भावनाएं आँगन में नये लयात्मक रूपाकार ग्रहण करती हैं। यही नये रूप हमें ज्यामितीय आधार व उनके घर परिवार की अनादिकाल से गतिशील आस्था व संस्कार के दर्शन कराती है। यह ग्रामीण महिला इन सब गोथ विश्लेषणों से तो अनभिज्ञ होती है किन्तु घर परिवार की पीढ़ी दर पीढ़ी आस्था एवं संस्कारबोध के साथ अपनी लोक संस्कृति का बखूबी बोध रखते हुए मांडणों में अभिव्यक्त करती है। कभी-कभी इन मांडणों में प्राचीन परम्परा एवं आधुनिकता के अद्भुत दर्शन होते हैं।

मांडणों बनाने की प्रथा के अनेक पुरातात्विक संदर्भ विश्व संस्कृतियों में मिलते हैं। प्राचीन मिस्र में भी कुछ ऐसी आकृतियाँ बनाई जाती थी। हजारीबाग के जनजातीय क्षेत्रों में मिट्टी की दीवारों पर बनाये जाने वाले द्विविमीय माण्डणों और आस्ट्रेलियाई आदिवासियों की वार्क पेन्टिंग भी काफी मिलती जुलती है।⁴ भारत के प्रागैतिहासिक काल के शैलाश्रितों ने मांडणों के माध्यम से अपने सूने निवास स्थान को सुसज्जित करने की शुरुआत की थी। जब वह गुफाओं और कन्दराओं में रहता था, तब भी वह वहाँ अपनी भावनाओं को फर्श अथवा दीवारों पर चित्रित करता था।⁵ भीमबेटका की गुफाएँ जिसने भी देखी है वह आदिवासियों के चित्रात्मक कौशल की प्रशंसा किये बिना नहीं रह सकता। वनों में विचरण करते पशु-पक्षी, भोजन के लिये जाने वाले शिकार के दृश्य एवं विश्राम के क्षणों में मनोरंजन के लिये किये जाने वाले नृत्य, आदि इन माण्डणों के विषय थे। यद्यपि ऐसे चित्र विश्व के अनेक शैलाश्रितों में मिलते हैं। अपने देश के उत्तर भारतीय क्षेत्र में मध्य प्रदेश, उत्तर प्रदेश का विन्ध्य क्षेत्र, राजस्थान के अरावली एवं हाड़ोती क्षेत्रों में इनकी बहुलता है। प्रसिद्ध पुरातत्ववेत्ता स्व. विष्णु वाकणकर, डॉ. जगतनारायण, डॉ. मुरारीलाल शर्मा, डॉ. मोहन लाल साहू,⁶ ओमप्रकाश कूकी बूँदी आदि विद्वानों ने राजस्थान के गागरोन, दरा, झालावाड़, बूँदी, बाँरा, कोटा आदि जिलों में शैल चित्रित माण्डणों की खोज कर इस लोककला के अतीत को प्रागैतिहासिक काल तक पहुंचाया है। आलनिया कोटा जिले केशल चित्रों में माण्डणों जैसे अनेक अलंकरणों को पहचाना जा सकता है। राजस्थान के नागरवाल क्षेत्र (टोंक एवं सवाईमाधोपुर जिला) में दीवारों पर उकेरे जाने वाले माण्डणों को देखें तो जाहिर होता है कि उनमें पक्षियों को आड़े और सीधे दोनों प्रकार से उड़ते हुए चित्रित करने का प्रयास किया गया है। सवाईमाधोपुर में माण्डणों को में वन्यजीवों को भी अंकित किया जाता है, जो आदिमकाल में इन माण्डणों की विशेषता रही है। मीणा, भील और श्रीमाली ब्राह्मणों के माण्डणों की कुछ अपनी-अपनी विशेषताएँ होती हैं।

इस प्रकार राजस्थान की यह लोक चित्रकला आदिकाल से यात्रा करती हुई अब महानगरों में भी प्रवेश कर चुकी है।

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बाँरा जिले के कुछ शैलचित्रों में मांडणों का अंकन



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*डॉ. जानकी प्रसाद

सारांश

नगर संश्लिष्ट संरचना वाले विस्तृत अधिवास होते हैं जो सामाजिक एवं आर्थिक दृष्टि से अधिक विकसित होते हैं। उद्योग, परिवहन, वाणिज्य, व्यापार, शिक्षा एवं प्रौद्योगिकीय विकास आदि के केन्द्र होने के नाते नगरों का मनुष्य के सांस्कृतिक विकास में प्रमुख योगदान रहा है। 20वीं शताब्दी का औद्योगिक और प्रौद्योगिक विकास भी नगरों से संबद्ध रहा है। झांसी का विकास एक छोटी सी बस्ती बलबन्त नगर के रूप में बंगरा पहाड़ी के पादस्थल पर हुआ था, कालान्तर में सन् 1613 में इसी पहाड़ी पर किले का निर्माण हुआ।

सन् 1858 में झांसी ब्रिटिश शासन का कमिश्नरी बना तथा इसके बाद नगर का विस्तार दीवाल के बाहर हुआ। वर्तमान नगर 1695 वर्ग कि.मी. क्षेत्रफल पर विस्तृत है।¹ जिसमें आसपास के 15 गाँवों की सीमा सम्मिलित है। सन् 2011 की जनगणना अनुसार नगर निगम की जनसंख्या 505,693 है। इसके अलावा छावनी परिषद एवं रेलवे नोटीफाइड ऐरिया की जनसंख्या क्रमशः 28,343 और 13,602 अलग से है। झांसी नगर वर्तमान में झांसी जनपद एवं सम्भाग का मुख्यालय है। नगर, पहूज तथा बेतवा नदियों के मध्य उत्तर प्रदेश के दक्षिण पश्चिम भाग में स्थित है। नगर 25° 26' उत्तरी अक्षांश तथा 78° 35' पूर्वी देशान्तर पर अवस्थित है एवं समुद्र तल से 935 फीट ऊँचाई पर है।² नगर की ऊँचाई उत्तर से दक्षिण की ओर बढ़ने से सामान्य ढाल उत्तर एवं उत्तर-पूर्व की ओर है तथा प्रवाह तन्त्र इसका अनुसरण करता है। नगर के मध्य भाग में बंगरा पहाड़ी के होने से केन्द्र पसारी अपवाह देखा गया है। झांसी प्राचीन काल से ही चेदी राष्ट्र, जोजाकभुक्ति तथा बुन्देलखण्ड का प्रमुख अंग रही है। 'बुन्देलखण्ड एक अलग भौगोलिक प्रदेश है जो न केवल संरचनात्मक एकता, प्राकृतिक समरूपता तथा जलवायवीय एकरूपता के आधार पर बल्कि एक जैसा इतिहास, अर्थव्यवस्था तथा समाज भी है'³

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प्रारम्भ से सन् 1857 तक ओरछा से 6 मील पश्चिम में बंगरा पहाड़ी के पादस्थल पर बसा बलबन्त नगर ओरछा रियासत के अधिकार क्षेत्र में था इसलिए वीरसिंह देव ने इस पहाड़ी पर उत्तर के विशाल मैदान तथा दक्षिण के पठारी प्रदेश के मध्य रणनीतिक एवं सामरिक दृष्टिकोण से सन् 1613 में किले का निर्माण कराया तथा झांसी की स्थापना थी। जिसका नामकरण भी वीरसिंह देव द्वारा ही किया गया जब अपने मित्र जैतपुर के राजा को ओरछा किले से अपने द्वारा कराये गये निर्माण कार्य बताया तो पूछे जाने पर दूरी के कारण धुंधला दिखायी देने के कारण "झाँई" कहा और बाद में धीरे-धीरे "झाँई" शब्द झांसी के रूप प्रचलित हो गया।⁴

17 वीं शताब्दी के पूर्व झांसी घने जंगलों से ढका हुआ था। सन् 1553 में दो अहीर भाईओं द्वारा बंगरा पहाड़ी के पादस्थल पर एक बस्ती बसायी गयी थी जिसे बलबन्त नगर के नाम से जाना जाता था।⁵ बस्ती सन् 1742 तक ग्रामीण स्वरूप में ही थी जिसका कुछ भाग किले के आंतरिक भाग में अवशेष के रूप में है।⁶ सन् 1742 में मराठा जनरल नारुशंकर झांसी का गवर्नर बना और अपने शासन काल (1742-1757) में उसने किले का विस्तार कराया तथा शंकरगढ़ किले के नाम से वर्तमान स्वरूप प्रदान किया। अन्य स्थानों से लोगों को लाकर बसाया जिससे झांसी ग्राम से कस्बा के रूप में विकसित हुई।⁷ इस प्रकार झांसी नगर की स्थापना का वास्तविक श्रेय नारुशंकर को जाता है। जबकि नगर के परकोटे का निर्माण गंगाधर राव के पिता शिवराज हरी (सन् 1794-1814) ने कराया था जिसमें दस दरवाजे व चार खिड़कियाँ हैं।⁸

किला, पुराने शहर के पश्चिम में स्थित है जिसके चारों ओर पानी की खाई थी अंदर जाने का रास्ता केवल एक ओर था।⁹ किले के पूर्व में एक छोटा सा मैदान था जिसके बाद शहर प्रारंभ होता था। शहर की बस्ती खूब घनी थी जो आज भी है। पोस्टीपुरा व हलवाईपुरा जैसे मुख्य भाग ऊंची-ऊंची हवेलियों से भरे थे। शहर के मध्य भाग में भिण्डे बाग था।¹⁰ शहर में एक सरकारी हवेली थी। शहर में अधिकतर मकान एक मंजिले थे तथा छवाई खपरैलों से की गई थी। जलस्तर उथला होने के कारण घर-घर में कुँए थे। लक्ष्मी दरवाजे के सामने एक बड़ा तालाब है जहाँ झांसी वालों की कुलस्वामिनी लक्ष्मी जी का मंदिर है। नगर के मध्य पुरानी बजरिया में एक विशाल गणपति का मंदिर था।¹¹

नगर विकास व किला : नगर के व्यवस्थित विकास में किले ने नाभिक की भूमिका निभायी। किले का मुख्य द्वार उत्तर दिशा में वर्तमान कोतवाली के पास था इससे प्रमाणित होता है कि प्रमुख सड़क (राजमार्ग) के सहारे व्यापारिक एवं वाणिज्यिक क्रिया-कलापों का विकास हुआ। इसी से वर्तमान केन्द्रीय व्यापारिक क्षेत्र का विकसित हुआ जहाँ बड़े पैमाने पर फुटकर व्यापारिक दुकानें हैं। रानी महल के पूर्व में सब्जी मंडी तथा हाड़ीगंज (वर्तमान सुभाषगंज) गल्लामंडी थोक बाजार थे। हाड़ीगंज के पूर्व में घास मण्डी थी जहाँ वर्तमान में सुबह कुछ लोग घास बेचने आते हैं और वहीं उत्तरार्ध में कबाड़ी बाजार लगता है। उपर्युक्त के अलावा कुछ विशेषीकृत बाजार थे यथा बिसाती बाजार, सुनरयाई छिड़िया (स्वर्ण आभूषणों का बाजार), कुमरयाई छिड़िया (मिट्टी के बर्तनों का बाजार), चमरयाई छिड़िया (चमड़ा सामग्री का बाजार), मिठयाई छिड़िया, गंधीगर टपरा, आदि। ये सब वर्तमान केन्द्रीय व्यापारिक क्षेत्र के चारों ओर स्थित थे। इन बाजारों का वर्तमान स्वरूप बदल चुका है। किले का प्रारंभिक प्रभाव रिहाइसी क्षेत्र

पर इस प्रकार पड़ा कि किले के पास राजपरिवार के सदस्य, मंत्रीगण, सेना के अधिकारी तथा पुरोहित रहते थे। बस्ती के मध्य में उत्कृष्ट, व्यापारिक एवं धनिक लोगों का निवास था जबकि परकोटे के पास कामगार एवं मजदूर वर्ग के लोगों का निवास था। नगर की संरचना पर राजपूत व मराठा दोनों की विशेषताओं का प्रभाव स्पष्ट दृष्टिगत है। विशेषकर मकानों के दरवाजे की स्ट्राइल, खिड़कियाँ, छप्पर तथा मकान के आगन, ड्योढ़ी, बरामदा, कमरे आदि बुन्देला आर्किटेक्चर को जबकि शंकरगढ़ नामक किला व नगर का परकोटा मराठा पद्धति को प्रदर्शित करता है। नगर घना बसा था। सुरक्षा की दृष्टि से गलियाँ एवं सड़के बहुत संकरी एवं टेढ़ी-मेढ़ी बनायी गयी थी। गंगाधर राव के समय तक झांसी मराठों की राजधानी रही तथा सन् 1857 तक नगर दीवाल के अन्दर ही पुष्पित एवं पल्लवित हुआ। केवल वर्तमान नयी बस्ती की जरी हवेली एवं एक मस्जिद तथा ओरछा गेट, लक्ष्मी गेट तथा खण्डेराव के पास आश्रम व अखाड़े थे। रानी लक्ष्मीबाई के समय तक नगर दीवाल के अंदर ही विकसित था जिसमें कुछ स्थानों को छोड़कर अधिकांश निर्मित हो चुके थे।

सन् 1857 से 1901 के मध्य नगर : भारत में सन् 1857 के प्रथम स्वतंत्रता संग्राम में झांसी भी एक केन्द्र था तथा इस विद्रोह में महारानी लक्ष्मीबाई ने वीरता पूर्वक अंग्रेजों का सामना किया तथा वीरगति को प्राप्त हुई। सन् 1857 के विद्रोह ने नगर को दो तरह से प्रभावित किया। **प्रथम**, नगर विकास की दृष्टि से बहुत पीछे चला गया क्योंकि युद्ध के दौरान बस्ती, दीवाल एवं किला बड़े पैमाने पर क्षतिग्रस्त हो गये थे और खण्डहर प्रतीत हो रहे थे इस दौरान नगर अपनी दुर्दशा को कराह रहा था क्योंकि बहुत से लोगों को या तो मार दिया गया था या उन्हें बलात् प्रवास कराया गया था। 5 अप्रैल 1858 को झांसी किले पर अंग्रेजों का कब्जा हो गया था।¹² तथा सम्पूर्ण नगर उनके अधिकार क्षेत्र में आ गया था। अंग्रेजों द्वारा झांसी पर विजय प्राप्त के बाद चार दिन भयंकर लूट तक चली। जिसमें सोना, चांदी, रुपयों तांबा, पीतल, वस्त्रों से कुण्डी कुलक तक लूटे गये।¹³ इस घटना ने शहर का दृश्य और भयानक बना दिया था। **दूसरा**, नगर ब्रिटिश शासन के अधिकार में आ जाने पर सन् 1858 में कमिश्नरी बना तथा दीवार के बाहर सड़कों व रेलवे लाइनों का निर्माण करवाया गया फलस्वरूप नगर का चारों ओर विस्तार एवं विकास होना प्रारंभ हुआ। महाराजा सिंधिया (सन् 1866) के शासन तक नगर अपनी पुरानी सीमा दीवाल के बाहर तक विस्तार कर चुका था।¹⁴ कुछ नये रिहायसी क्षेत्र अस्तित्व में आ चुके थे जो मुख्यतः दीवाल के दरवाजों से बाहर जाने वाली प्रमुख सड़कों के किनारे विकसित हुए। इसी समयवधि में सन् 1867 में झांसी नगरपालिका की स्थापना की गई।¹⁵ इस प्रकार ब्रिटिश शासन काल में नगर का तेजी से विकास हुआ तथा अनेक प्रकार के संस्थान अस्तित्व में आये। इस प्रावस्था के अंतिम चरण में न्यायालय, जेल, सिविल लाइन्स, परेड ग्राऊन्ड आदि की स्थापना के कारण इसको ब्रितानियों द्वारा निर्माण की अवधि कहा जा सकता है। नगर की संरचना व विकास पर उपर्युक्त निर्माण कार्यों का वृहद प्रभाव पड़ा।¹⁶

सन् 1901 से 1947 तक झांसी नगर : 20वीं शताब्दी के प्रारम्भ से नगर अपनी पुरानी दीवाल वाली सीमा को लांघकर दूर-दूर तक नयी लोकेलटीज के विकास के साथ विस्तृत हुआ। दीवाल की पश्चिमी सीमा से लगी नयी बस्ती तथा दक्षिण में खुशीपुरा, तालपुरा, उत्तर में बाहर बड़ागाँव गेट, पूर्व में बाहर लक्ष्मी दरवाजा, बाहर ओरछा गेट आदि रिहायसी क्षेत्र विकसित हुये।

मिशन कम्पाऊण्ड, मसीहागंज तथा सिविल लाइन्स के भाग विकसित हुये।¹⁷ सार्वजनिक निर्माण विभाग का निरीक्षण भवन सन् 1904 में निर्मित हुआ तथा इसी क्रम में सन् 1905 में सर्किट हाऊस बना।¹⁸ नगरा व सीपरी दो क्षेत्र अलग अधिवासीय इकाइयों के रूप में रेलवे कर्मचारियों के द्वारा विकसित किये गये। रेलवे वर्कशॉप के ठीक बगल में नगरा तथा रेलवे सेटलमैन्ट नोटीफाइड एरिया (सन् 1928) व उत्तर में सीपरी विकसित हुए। नगर विकास के इस क्रम में झांसी विद्युत आपूर्ति कम्पनी 1931 और बाम्बे-झांसी-दिल्ली तथा झांसी-लखनऊ रेल पथों का निर्माण आदि महत्वपूर्ण कार्य सम्पादित हुए।¹⁹

सन् 1947 से 2000 तक नगर : रेलवे नोटीफाइड एरिया के पश्चिम में नगरा, नैनागढ़, गढ़िया फाटक तथा दक्षिण में पुलिया नं. 9 एवं उत्तर में सीपरी आदि क्षेत्रों का तेजी से विकास हुआ। सीपरी पाँच बड़े मोहल्लों : चमनगंज, आजादगंज, नानकगंज, प्रेमगंज तथा रायगंज के साथ उभरा।²⁰ सदर, रेलवे सेटलमैन्ट तथा सीपरी प्रारम्भ में अलग-अलग विकसित हुए तथा सड़कों और आवागमन के साधनों द्वारा इस प्रावस्था में आपस में सम्बद्ध हो गये। सदर में बाजार का विकास छावनी क्षेत्र तथा सिविल लाइन के लोगों की दैनिक आवश्यकताओं की पूर्ति हेतु हुआ। इस अवस्था में नगर का विस्तार बाहर की ओर मुख्य सड़कों के किनारे होना एक प्रमुख भौगोलिक घटना रही है। इन मार्गों के सहारे अनेक संस्थान, औद्योगिक इकाइयाँ अस्तित्व में आयी। झांसी-कानपुर मार्ग पर नया अंतर्राज्यीय बस अड्डा, कृषि मंडी समिति, गल्ला, सब्जी, एवं फल मण्डियाँ, आरटीओ ऑफिस, महारानी लक्ष्मीबाई मेडीकल कॉलेज, बुन्देलखण्ड विश्वविद्यालय आदि की स्थापनाओं ने ग्वालियर बाईपास तक विकास को प्रोत्साहित किया। मेडीकल कॉलेज एवं बुन्देलखण्ड विश्वविद्यालय ने रिहायसी कॉलोनियों के विकास में बड़ा योगदान दिया। परिणामस्वरूप विश्वविद्यालय आवासीय परिसर, शिवाजी, वीरगंगा व कैमासन नगर तथा बजरंग कालोनी विकसित हुई। इन दोनों संस्थाओं वाले क्षेत्र, सन् 1991 की जनगणना में झांसी नगर समूह का अंग बने।²¹ झांसी-ललितपुर मार्ग के सहारे हंसारी के आगे अनेक औद्योगिक इकाइयाँ स्थापित हुई। जिसमें खैलार के पास बीएचईएल की स्थापना तथा बिजौली के पास स्टील एवं रोलिंग मिल्स विकसित हुए। राजगढ़ के पास पीएसी बटालियन की स्थापना आदि ने विभिन्न व्यवसायिक कार्य-कलापों एवं रिहायसी कालोनियों को आकर्षित किया। हंसारीगिर्द को सन् 1981 में जनगणना नगर घोषित किया गया²² और 1991 में नगर समूह में सम्मिलित हुआ²³ तथा 2001 में नगरपालिका का हिस्सा बन गया

सन् 2000 से अब तक : वर्तमान नगर विकास में अनेक नये महत्वपूर्ण तथ्यों का समावेश हुआ तथा नगर का वर्तमान भूदृश्य तेजी से बदला।

निष्कर्ष झांसी का विकास देशज विशेषताओं के साथ बुन्देला व मराठा पद्धतियों से हुआ। सन् 1857 के बाद नगर का विकास यूरोपीय पद्धति से हुआ। प्रारंभ में नगर के संकेन्द्रीय विकास तथा संरचना, आकारिकी व कार्यों में किले तथा दीवाल की भूमिका रही है जबकी छोटे-छोटे नाभिकों के प्रभाव से नगर सघन हुआ। किले के मुख्य द्वार से गुजरने वाले राजपथ ने व्यवसायिक एवं वाणिज्यिक गतिविधियों को अपनी ओर आकर्षित कर नगर का केन्द्रीय व्यवसायिक क्षेत्र विकसित किया नियोजित भूमि उपयोग के आभाव में नगर का अनियमित विकास हुआ तथा

इसके स्वतंत्र विस्तार को असमान धरातलीय विशेषताओं ने नियंत्रित किया है। सामान्य ढाल एवं मैदानी क्षेत्रों में सबसे पहले बसाव हुआ जबकि वर्तमान में उबड़-खाबड़ पहाड़ी क्षेत्रों तथा पहूज नदी की रेवाइन् भूमि का विकास हो रहा है।

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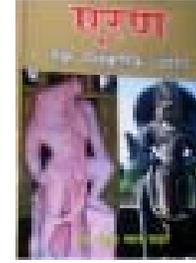


Book Review

एरण : एक सांस्कृतिक धरोहर: मध्य भारत के सांस्कृतिक इतिहास की अनुपम कृति

*डॉ. विनय श्रीवास्तव

लेखक: डॉ. मोहन लाल चढार: *Aayu Publications, D'134, Agar Nagar, Prem Nagar'III, New Delhi'110086, Price'Rs.1295è'*



मध्यप्रदेश के सागर जिले की बीना तहसील में स्थित सांस्कृतिक एवं पुरातात्विक, सम्पदा से परिपूर्ण 'एरण' जिला मुख्यालय से 78 कि.मी. उत्तर-पश्चिम दिशा में बीना नदी के तट पर स्थित है। एरण मध्यप्रदेश का साँची के पश्चात कला व प्रतिमाओं की विशालताओं प्रारम्भिक मंदिरों व प्राकृतिक सौन्दर्य से परिपूर्ण दूसरा महत्वपूर्ण स्थान है किन्तु आज तक यह स्थान पर्यटकों की पहुँच से दूर है। यह स्थान साँची से लगभग 90 किलोमीटर व बीना तहसील मुख्यालय से 10 किलोमीटर की दूरी पर है।

एरण पुरास्थल ने अनेक संस्कृतियों व सभ्यताओं के उत्थान व पतन का काल देखा है। इसकी जानकारी हमें एरण से प्राप्त अनेक पुरावशेषों से होती है। एरण से प्राप्त दूसरी व प्रथम शताब्दी ई. पू. की ताम्रमुद्राओं पर इस नगर का तत्कालीन नाम 'एरिकिण', 'एरकण्य' अभिलिखित है। गुप्तकालीन अभिलेखों में भी नगर की यही संज्ञा मिलती है। एरण की जीवनदायनी बीना नदी अर्द्धचन्द्राकार रूप में प्रवाहित होती हुई ग्राम को तीन ओर से सुरक्षा प्रदान करती है। चौथी ओर दक्षिण दिशा में लगभग 1750 ई.पू. की ताम्रपाषाणकालीन विशाल सुरक्षा प्राचीर व खाई का निर्माण किया गया है। एरण की भौगोलिक आकृति को दृष्टि में रखते हुए यहाँ नवपाषाण, कायथा और ताम्रपाषाण संस्कृति (मालवा संस्कृति) के निर्माताओं ने इस सुरक्षित स्थल को निवास का केन्द्र बनाया। परवर्तीकाल में मौर्यों, शुंगों, सातवाहनों, शकों, नागों गुप्तों, हूणों, गुर्जर-प्रतिहारों, परमारों, चंदेलों व कलचूरियों तथा उत्तर मध्यकाल में क्षेत्रीय दांगी शासकों, सल्तनतकालीन, व मुगलकालीन शासकों का भी एरण पर आधिपत्य रहा। ताम्रपाषाणयुगीन, शक, नाग और गुप्तकालीन इतिहास के पुनर्निर्माण में एरण की विशिष्ट भूमिका रही है। 1838 ई. में भारत के प्रसिद्ध पुरातत्त्वविद् टी.एस. बर्ट ने एरण की सर्वप्रथम खोज की। उन्हीं का अनुकरण करते हुए भारतीय पुरातत्त्व के प्रथम

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*इतिहास विभाग शासकीय छत्रसाल स्नातकोत्तर महाविद्यालय पन्ना (म.प्र.)

महानिदेशक जनरल अलेक्जेंडर कनिंघम ने 1874-75 ई. में इस क्षेत्र का सर्वेक्षण किया और यहाँ से प्राप्त प्राचीन प्रतिमाओं, अभिलेखों तथा मुद्राओं का विवरण आर्क्योलॉजिकल सर्वे आफ इंडिया रिपोर्ट (जिल्द 9-10) में प्रकाशित करवाया। कालान्तर में एरण को प्रकाश में लाने का कार्य सागर विश्वविद्यालय के पुरातत्त्व विभाग के विभागाध्यक्ष व भारत के प्रसिद्ध पुरातत्ववेत्ता प्रो. के.डी. वाजपेयी ने किया। एरण में 1960-61 ई. से 1964-65 ई. तक प्रो. के.डी. वाजपेयी एवं डॉ. उदयवीर सिंह के निर्देशन में सागर विश्वविद्यालय के पुरातत्त्व विभाग द्वारा उत्खनन कार्य सम्पन्न हुआ। इसके उपरान्त 1984-85 ई. से 1987-88 व 1998 ई. के दौरान प्रो. सुधाकर पाण्डेय एवं डॉ. विवेकदत्त झा के निर्देशन में उत्खनन कार्य किया गया।

एरण उत्खनन में ताम्रपाषाणकालीन स्तरों से स्वर्ण वस्तुएँ, ताम्रवस्तुएँ, हाथी दांत, शंख, पत्थर, पकी मिट्टी और अस्थि पर निर्मित दैनिक जीवन की उपयोगी वस्तुएँ, मनोरंजन की सामग्री, शतरंज के मोहरे, चौपड़ के पासा, खिलौना गाड़ियों के पहिये, अंजन-शलाका, पत्थर के उपकरण, पकी मिट्टी की छोटी गोलियाँ, आभूषण और अस्त्र-शस्त्र प्राप्त हुए हैं जो तत्कालीन मानव जीवन के विविध पक्षों पर व्यापक प्रकाश डालते हैं। एरण के गुप्तकालीन मंदिर विश्व की कला में अद्वितीय प्रतिमान प्रतिस्थापित करते हैं। एरण की गुप्तकालीन कला में भारतीय वास्तविक कला का स्वरूप देखने को मिलता है। एरण में विद्यमान गुप्तकालीन विशालकाय विष्णु प्रतिमा, वराह प्रतिमा व गरुणस्तम्भ भारत के एकमात्र उदाहरण हैं। एरण के इतिहास व संस्कृति का समग्र विवेचन अब तक नहीं किया गया था।

यह ग्रन्थ सात ईकाईयों में विभाजित है। अंतिम ईकाई में निष्कर्ष दिये गये हैं। प्रथम ईकाई में, एरण की भौगोलिक स्थिति, नामकरण, आवागमन के साधन व एरण के महत्व की चर्चा की गई है। द्वितीय ईकाई में, एरण का प्रारंभ से लेकर अठारहवीं शताब्दी ई. तक का इतिहास लिखा गया है। इसमें पाषाणकालीन संस्कृति, कायथा संस्कृति, ताम्रपाषाणयुगीन संस्कृति, प्रारंभिक लौह संस्कृति, मौर्य, शुंग, शक, सातवाहन, नाग, गुप्त, हूण, कल्चुरी, परमार वंश व स्थानीय राजवंशों का राजनीतिक इतिहास का विवेचन प्रस्तुत किया गया है। तृतीय ईकाई में एरण की मूर्तिकला का परिचय दिया गया है। इसमें मृण्मूर्तिकला, पाषाण मूर्तिकला का अध्ययन किया गया है। ईकाई चतुर्थ में, एरण उत्खनन से प्राप्त पुरावशेषों की सामान्य जानकारी का विवरण प्रस्तुत किया गया है। ईकाई पंचम में, एरण से प्राप्त अभिलेखों का विस्तृत विवेचन किया गया है। ईकाई षष्ठम में, एरण से प्राप्त सिक्कों, साँचों व ठप्पों का विवरण दिया गया है। ईकाई सप्तम में एरण की ताम्रपाषाण संस्कृति के विश्लेषणात्मक अध्ययन से प्राप्त निष्कर्ष प्रस्तुत किये गये हैं। निष्कर्ष के तहत एरण की सामाजिक, आर्थिक, धार्मिक एवं राजनीतिक अवस्था की व्याख्या की गई है। साथ ही साथ मृण्मूर्तिकला, मट्टभाण्ड कला व कला के परिपेक्ष्य में निष्कर्ष दिये गये हैं। विस्तृत सन्दर्भ ग्रन्थ सूचि ग्रन्थ के अंतिम में उल्लेखित है। प्रस्तुत पुस्तक में एरण की सम्पूर्ण कला व इतिहास का चित्रण हुआ है। छायाचित्रों ने ग्रंथ की उपादेयता में वृद्धि की है। प्राचीन भारतीय इतिहास के अध्येता एवं जनमानस इस ग्रंथ द्वारा लाभान्वित होंगे ऐसी मेरी शुभकामनाएँ हैं। पुस्तक के लेखक डॉ. मोहन लाल चदर बधाई के पात्र हैं।

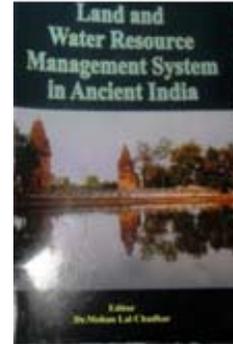
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Book Review

Land and Water Resource Management System in Ancient India: A Pioneer Work of Dr. Mohan Lal Chadhar

*Dr. Vinay Shrivastava

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The history of Man-Land-Water relationship begins with the origin of human being on the earth. At the early stage, man was totally depended upon his surrounding environment. From Neolithic period, man started exploiting the land resources and water bodies for various purposes. At least from the Pre-Harappan period, Man started to control the natural resources- Land and Water. Thus, Land and Water resource management are two significant aspects for the development of Man and the State.

The Land resource management would have started from the period when settled agriculture was started. The early literature of India, archaeological sources do indicate that for state formation Land resource management played a very important role. The Dynastic history of Central India, including that of Mauryas, Saka, Satavahanas, Panduvanshis, Sarvapurias, Kalturies, Paramaras, Pratiharas, Chanellas, Kachhapghatas and others (from early times to 13th century) provide various references about land system, land revenue and different types of land of the state. No doubt, the land system gave rise to feudatory system in early medieval history of India. In the medieval period various regional states ruled in different parts of Central India.

The history of Water resource management goes back to prehistoric period. The small dams constructed during Early Harappan period and the findings of various irrigation canals, ponds, tanks etc. reveal the system of water management during Harappan period. In the early historical period there are various references

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regarding the construction of tanks, wells, ponds and dams on small rivers and streams along with irrigation canals as known from epigraphs and excavated sites. The benevolent rulers made every possible effort for the management of water resources particularly in those areas where there were scanty rainfall. The regional state of Central India also contributed in this regard for example, the Nawab of Bhopal and Raja Bhoj of Parmar dynasty made elaborate arrangement for conservation of water. The Present Work is an important of Land and Water resource Management in Ancient India. The study is mainly on primary and good secondary sources.

Land and Water resources are fundamental for beginning and sustainability of any civilization. Increasing population has limited the availability of these precious resources. Conservation, management and wise-use of soil and water are now related with the existence of the planet. Environmental pollution and diminishing natural resource has raised the question of survival towards humanity. Educating people regarding conservation and management of these vital resources is also a significant venture in the direction of protecting our planet. This book is an endeavor to aware people for the safeguarding of treasured reserves of earth. The renewed interest aroused the curiosity of academicians as well as general readers in history of natural resources. This book covers many articles on the ancient efforts of conservation and management of water and land. Spiritual and material needs of a civilization and thought and life of its people through the ages are reflected in the contents. I hope and trust that this book will help to open people's eyes to the urgent need for systematic use, recycling and managing of nature's gifts-Land and Water. The present volume is a modest effort to meet this growing fascination with the early beginnings of the field. The book elucidates long history of human efforts to conserve natural resources with indigenous techniques. Contribution of early dwellers and tribal's is highlighted in the book. Articles also provide an opportunity to develop a new conceptual framework for practitioners, policy makers and governments. Scholars as well as general readers will find this book useful.

The thirty one Research Papers contributors of this book are from different subjects and areas of specializations, the methodology adopted for their research. Each Paper is substantiated with extensive footnotes and illustrated with table, figures, maps and old photographs, helping in the better understanding of the theme. Some rare pictures in the edit research papers in the book. The research Paper author has culled the factual information by digging out various libraries and achieves. The research paper content of the book is of great value to the historian, researcher of archaeology and those who interested in studying the growth and development of Land and Water resource Management in Ancient India.

It is an important and sincere piece of research largely based on hitherto unexplored archival data. This book provides new facts and ideas regarding the main theme of the book. This book is a very good collection of research papers in the field of water resources. Our sincere congratulations to Dr Mohan Lal Chadhar for his outstanding contribution in the Land and Water resource Management in Ancient India.

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