1. Chalcolithic Communities Of Central India In Terms Of Technological And Economic Aspects

Abstract

Man passed from Paleolithic, Mesolithic savagery to the barbarism of Neolithic and reached the early urban culture sitting of Chalcolithic-Bronze Age, living in what were, for that age, well-appointed villages using characteristic ceramics for their daily and ritual use, and given to many crafts such as pottery, metallurgy, bead making, toys and playthings on terracotta for children and cult usage, ornaments and decorative jewellery for the demanding women folk, in well ordered community life, practicing productive agriculture which yielded a surplus of food grains, etc. contributed to the emergence of well settled agricultural communities during chalcolithic period. This research paper is based on the tools implemented by the chalcolithic communities for the establishment of technical and economical aspects.

It is interesting to note that from considerably early times; human mind visualized art and craft as a homogeneous concept and had never dissected or divorced one from the other. By art, we mean the end product of a technical operation which has, aside of its application, an aesthetic aspect that appeals to the senses; and by the craft we signify the very technological basis and medium of such economic operation. The main occupation of chalcolithic people was based on agriculture, hunting, fishing and also on animal husbandry and other productive occupation. At the same time, they were the bearers and

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transmitters of technology and culture acquired by the contemporary society. Following are the discussion:

Tools and weapons are broadly observed in forms like chisels, hammers, daggers, spearheads, arrowheads, sickles and points. Many of them have handles of bone or ivory reflecting the mode of their use, quality and the technical advancement of the periods (chalcolithic) concerned. On the basis of their use and functional aspects the objects have been classified in different pattern. A few of them continued and survived right up to the later times and even used these days. The objects recovered from various sites of Central India during chalcolithic times have been classified in Tools, Implements, and Weapons etc.

In the category of tools, chisel has played an important role for daily purpose. This sharp edged tool is used for cutting metal, wood or stone. The chalco chisel has been found at Navdatoli which differs from the Indus Valley chisels. The Navdatoli chisel’s upper portion is with a convex top showing that it was not much hammered over as is evident from its rectangular section. Chisels have also been found at Nagda, Ujjain, Awra, Sooron and Kakrahtra. Bare metal chisels are known from early levels at Ujjain. Another implement is wedges with wide splayed blade were used for splitting out the rock and levering up the slabs after loosening them possibly by means of fire. The early wedges are reported from Nagda during circa 600 B.C. to 200 B.C. Similar objects have been reported from many other sites (chalcolithic levels) of .. Anvil is useful tool consists of a mass of stone on which material is supported, while being shaped under the hammer. Anvils have been reported from many of the sites of Central India like Ujjain, which one of the most significant sites is from where the early evidence of a blacksmith’s forge has been reported. The evidence of a blacksmiths forge is also from found at Jaderua.

Likewise agricultural implements were used for agricultural purposes and have been found from various sites of Central India. Among the group Axe is an important agricultural tool which have been recovered from various chalcolithic sites in central India. The early specimens of copper axes have been recovered at Kayatha. Of these, one is complete, though small, and the other which is bigger was found broken into two fragments. This is a distinct advancement so far as the copper technology of the protohistoric period is concerned. Here, it may be noted that they bear indentation marks similar to those that were found on chalcolithic copper axes from other sites. The axes flat and having a convex cutting edge have been found at Navdatoli. One of them, however, is a shouldered axe. Some specimens have shallow groups of circles which were deliberately made; their significance, however, is uncertain.

At Nagda, the only specimen of axe is represented by a socket, with a protruding end, being suggestively the base of an axe. Similar objects occur at many other chalcolithic sites.

Chalcolithic Communities Of Central India In Terms.....

The hoe is another tool which is made of iron was used to dig the earth. Chalcolithic sites Nagda and Jaderua have been found hoes from the early historic levels. Similar hoes have been reported from various sites of Madhya Pradesh. A unique type of hoe was found at Navdatoli from period IV. It is very difficult to say whether the top ring is formed by bending the flanges at the top, because it was rusted. One of the most important aspects in any community is weapons which were used both for offence and defense purposes and has been found from various sites of Central India. Among predominant weapons, knives have important place which have been discovered in various forms. They are known with thin tags, socketed knives and knives with the sharp edges. Knives basically used for cutting & tearing skin, meat etc as well as used for defense to prevent the aggressor getting too close. From Navdatoli, one complete and one fragmentary knife blades were found. The intact one had a tang and blade with pointed tip. Inseparable parts of Chalcolithic communities in defensive purpose are swords and daggers which are offensive weapons. A sword is always long with a thin blade, while daggers commonly have short blades with or without a medium ridge. Such daggers are reported from Nagda. One with near parallel edges and another with broken edges and a Sword like weapon made of iron found at Jaderua.

Spear is a weapon used by hunters and warriors of different races. This weapon was used for thrusting and throwing purposes. Spearheads are also reported from Kayatha, Tumain and Jaderua. Spearheads with sockets have been reported from Kayatha and Jaderua. Tumain has reported a long broken spearhead with its upper edge thin and of leaf like formation. Likewise an arrowhead is a small pointed implement always used along with a shaft to which it is attached. It is not a complete weapon by itself as it also needs a Bow. The arrowheads have been reported from Navdatoli, Maheshwar, Kayatha, Mandsor, Awra, Manoti, Nagda, Jaderua, Sooron and Tripuri in Madhya Pradesh.

Ornaments of various types are found from the chalcolithic sites in central India. They are found either intact in jewellary form or in pieces of an ornament. Some display distinctive type, whereas some others are examples of special techniques. Beads are the important among ornaments but when pieced together become bead necklaces. Beads made of materials have been found including semiprecious and other stones, terracotta, faience, shell, bone and ivory, coral, glass, copper, gold etc. Generally the beads are of simple shapes but in addition to these some of them are of typical shapes such as pendants, amulets, spacer, beads, button beads etc. A few others were prepared by special techniques representing either decorative or symbolic features. They are cemented and stratified eye- beads and the etched carnelian and agate beads. All these are classified and analyzed on the basis of geographical, chronological, socio-cultural and economic importance.
The socio-economic study of the chalcolithic communities of Central India, shows that a large number of artistic objects have been found which were made of a variety of materials such as metal, stone, bone and ivory, shell and terracotta.

At chalcolithic site Nagda, Period I have yielded a disc fashioned on a pot sherd which was discarded or thrown away. Pd. II and III have also yielded discs made on pot sherds for amusements. These discs were found in different sizes. Discs of terracotta from period II at Tumain have been found. Discs of ivory from Tumain were also reported from period II. Discs of terracotta have been reported at Awra in the period II and III. Discs of terracotta, ivory and pottery with single or double perforations represented the objects of games and amusements.

Also the stone balls of various sizes have been unearthed from all chalcolithic levels of Kayatha. At Nagda, from period I, some of the stone balls, described as sling stones, must have served the purpose of the game. Period III of Nagda also yielded the terracotta balls. Stone balls at Tumain from period IB were reported. Terracotta balls were reported from period I of Eran. Balls of terracotta at Awra are known from period I. At Ujjain both the kinds of balls, made of terracotta and stones, which were used for games and amusement have been reported from pd II. Stone balls from pd I and an iron ball from pd II are known from Kakratha. Terracotta balls at Besnagar were discovered from the period II. Balls made of terracotta and stones have been reported at Navdatoli from sub-period D. In artistic forms dancing human figures have been found painted on pottery of period I at Maheshwar. These figures are reported from the two pots, a lota and a dish.

Conclusion - The chalcolithic period of Central India, provides evidence of many crafts, on the basis of which the divisions of society must have been constructed. During this period several aspects of technological and economical found in Chalcolithic period of central India are found which indicates that the people were rich in making of pottery, tools & weapons, ornaments etc.

Throughout the ancient period, India has remained one cultural unit despite political and geographical diversities. Religions, castes and languages did not come in the way of its cultural unity. The evolution of special organizations during proto-historic Central India is an outcome of the basic needs, their fulfillment, adjustment of human behaviour, cultural and economic understanding. The technology and industrial economy during chalcolithic period prove quite a mature stage of rural life wherein they were kept to the best use viz., for agriculture, animal domestication, constructional works of public utility, manufacture of arms and weapons, metal objects, ornaments and jewellery, terracotta objects and so on. It suggests an advanced stage of industrial economy, workmanship and growth of manufacturing centers at Chalcolithic sites of Central India.
2. Pre Historic Terracotta Art

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Abstract

Art expression is an outward manifestation of human emotions that takes a concrete form through some material such as stone, clay, metal, wood, ivory etc. of these, clay is the most easily available material. Its plasticity not only helps quick modeling by hand but also provides opportunity to create myriads of forms and shapes both human and divine as well as those of animals and plants. Since time immemorial, clay has been utilized almost universally throughout the Indian sub-continent as an important medium for giving expressions to the artistic ideas as also for creating utilitarian objects of everyday use. Thus ideas transformed into definite forms also serve as valuable documents of a society.

Key Words: Pre-historic, terracotta, art, Harappa, Thar Desert

Introduction: Art is a creative process which goes through different stages of evolution and reflects the type of society and its culture. Archaeological field work has brought to light the cultural milieu that manifested in India after the fall of the Indus civilization and before the rise of the Mauryan Empire. Terracotta of baked clay has served as an important material and has been used since time immemorial for giving manifold expression to creativity. The tiny figurines in terracotta, supply enormous information regarding the customs and habits of those days. Terracotta figurines help in reconstructing various aspects about Socio-economic condition, religious rites and ritual of a society, both urban and rural. Archaeological evidence of terracotta finds indicates a wide vogue of the craft in India. It was found associated with almost all periods. These comprise a variety of items for domestic use, household decoration; children’s toys, religious and magical practices as well as those used in worship and rituals. An almost all the regions, clay is fashioned in a variety of forms by the potter by his own hands.

Harappan sites: Majority of Harappan sites are located on the plains of Indus and its tributaries or on the now dry bed of the Hakra or Ghaggar river which once flowed to the east of the Indus with the Thar desert on its left bank. The sites on the Indian side have provided ample evidence of Harappan occupation and also its intrusion into the upper Ganga-Yamuna doab.

The terracotta human figurines from the Harappan sites are solid and coarse; there are a few figurines where the women have been shown standing on short tabular legs, with a bulging belly, supported by curved arms and a face with prominent nose bulging round eyes and a turban-like head dress. Few model figurines are described as portraying women kneeling down in a shallow rectangular trough. A woman is shown carrying loaves in a platter, or in a basket kept on her head.

Portrait of a yogi: The bust is exceptionally smooth with almost a polished surface, a contemplative look, and above, all a shawl with its trefoil decoration, the orb of which matches with that of the circular (ornament) on forehead and on the armlet.

Animal Forms: Animal forms occur in abundance in almost all the Harappan sites. The most commonly represented animal is the bull majority of these animals are handmade, solid and realistically treated. They are elemental in conception and successfully made which show that the artists were quite familiar with the subject.

Bull: of all the animals depicted in terracotta, faience, and steatite, stone or on seals, the bull has been after rendered faithfully and artistically. Its various specimens unearthed at Mohenjo-Daro, Harappa and Chanhu-daro, and those few published from Rangpur, Lothal, and Kalibangan enable us to say that the two main species of the short-horned and humpless, and the long, curved horned, and humped bulls existed in the whole of North-west and western India, from Baluchistan to Saurashtra. They were domesticated and well-known to the popular.

Goat: This animal was rarely represented in pottery and the one from the excavations at Harappa is interesting for the characteristic beard.

Squirrel: This animal is shown in its characteristic pose, seated on its haunches with its forepaws to its mouth, as if eating three violet coloured lines down the back represent the three dark stripes sometimes seen on this species of the animal.

Birds: Large number of toy birds has been found at Mohenjan-Daro, Harappa, Chanhu-daro and other sites. There figurines are usually hollow inside, being of combustible material, had been burnt. Doves were found at Mohenjan-Daro in all levels- the early as well as late levels and are well executed. They are represented with open wings and tail, and mounted on a pedestal with a floored base. A fighting cock 1.65 inches high very carefully made in a mold. The bird has aggressive look of the three holes in the base, two were meant for the legs, and the third as support.
for a pedestal. A parrot in faience from Harappa has been reported. It is 6 inches long and has a horizontal hole at the back for separate insertion of the lower feather which is missing. For the feet, there is a hole on the underside and hole across the head for indicating the eyes. At the wings there are two impressions, seemingly for inlay, as they show traces of red colour when found.  

Female forms: Harappan female forms are less stylized and better expressed. They represent a variety of poses. Such as doing household job, kneading dough, making breads, carrying basket full of breads, nursing and crawling her child Female forms are the most common, modeled very rudely with their ornaments, head-dresses, eyes, belts or waist bands, all depicted in appliqué style. Head-dresses and ornaments of these figurines are more ornate and elaborate. These have turban or a cloth to wrap around. It appears that convening of head was a common feature among them.

These representations are usually uncovered in their upper portions. The lower portion of their body is however, covered by a girdle round their waist fastened with a clasp or belt in order to support their lower garments. They are adorned with multiple necklaces made of plain strips, long chains and beaded pendants which are of various shapes. There are three broad classifications of female figurines. The first and the most elaborate one is the mother goddess. To, the second category belongs the pregnant women. The last group consists of female forms probably without having any religious association or affiliation. These forms are shown in a variety of poses, engaged in various household works.

Seal and Sealings: Sir John Marshall remarked forty years ago “such art, worthy of the name, as has survived at Mohenjo-Daro or Harappa, is chiefly to be found on engraved seals, amulets and other small objects”. Though introduced only in the execution of such small objects, this was no ordinary art. The artist has tempered realism with a breadth of treatment and restraint and thus brought out the dignity of the animal, which only the eye of a true artist could have done.

All the classes of the society had the occasion to use three beautifully engraved seals and sealings, either for religious or for trade purposes, or both. Either due to convention or tradition, or a deliberate desire, they wanted the artist to produce faithful representations of the animals such as the unicorn (one horned bull), the short horned bull, and the bison, Buffalo, Elephant, Tiger, Crocodile and Antelope. Whatever be the exact reason behind the production of these seals and sealings both the artists as well as the users of these seals were aware of the need of an artistic piece—a piece that was different from so many other mundane things.

Unicorn or Urus Bull: The animals so faithfully and vigorously portrayed on seals is the “Unicorn” or the “one horned” animal. The animal has been portrayed on seal more than 388 times; it seems to have been the most favourite animal either with the merchants, priests or the people in Harappa. The animal has been, for some reasons intentionally shown with one horn only, for there are a few seals and two terracotta sealings from Harappa where on the Contrary, the animal has been shown with two short horns. In all the seals, the side view of the animal is shown, and in doing so, the engraver has taken great care in truthfully showing the powerful hind muscles as well as those of the not too long legs.

Short-horned Bull: This is normally portrays in a belligerent mood with its head lowered, as if about to charge on anyone one reason why this bull is so frequently portrayed on seals is said to be that the bulls in combat were a familiar scene in the Indus cities. The bull shown in combat is also found in one of the specimen from Mohenjodaro.

Male forms: The Male forms, though not very well represented, illustrate a variety, they are found in greater number at Harappa which form about one third of the total finds. The male forms are shown usually seated with the arms either on or around the knees or joined in front in devotion. Standing forms of male are extremely rare. For dresses, these exhibit a scanty girdle fashioned round the waist. They demonstrate rough workmanship, vitality in expression bare body, either clean shaven or bearded. The figurines from Moenjo-Daro and Harappa have short square curled beard. At Lothal, it is oblong in shape with sharp nose and sunken eyes.

The male figurines from Chanhu-daro are solid, found seated with rudimentary depiction of legs. A few figurines from Moenjo-Daro have been fashioned like bear showing face with pricked ears and pierced shoulders. One example has legs apart on a shallow plinth probably for mounting on some animals, as it is having holesin the soles of feet and naval, while the example from Chanhu-daro has fragmentary split legs. All these have holes through the shoulders for inserting movable arms. Besides these, masks have also been recovered from Moenjo-Daro. They are almost feat and made of single mold usually depicted with oblique eyes, horned head-dress and perforated ears. 

Conclusion- The Harappan period witnessed a new stage in the history of modeling in backed clay. At is marked by a qualitative change and advancement in the material culture. The Harappa culture indicates a change from the hills to the plains, from the isolated little peasant communities to the very organized vast urban communities. Harappanterracotta’s are primitive in appearance and are of handmade variety although a few mould-made figurines have also been reported. These hand-modeled figurines suggest a greater freedom of monument. It is evident from the fact that, there emerged a culture exhibiting further development and refinement in style, marked by changes and transformation by introducing greater details and elaboration in depicting their terracotta art forms. These figurines are characterized by a variety and maturity in expression, and high artistic merit which gradually earned high popularity in the society both with the elites as well as among the common people. The presence of elaborate and ornate hairstyle is another notable feature of...
the Harappan figurines. The terracotta figurines during the Harappan period also mark a quantitative and qualitative change from the earlier art traditions. The stylistic variations might suggest the existence of different groups of people in the Harappan society. The abundant production of these figurines in the metropolitan centers was due to the affluence and urban character of the society which provides necessary patronage and stimulus to the artists for creation of art forms in clay. Thus male, female and animal figurine was abundantly produced by the Harappan delineating their changing moods and variety of poses. It is not certain whether their purpose in producing terracotta figurines was ritualistic or commercial. The Harappan art unmistakably established a conception which continued though the entire range of Indian terracotta art forms.

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3. Pre and Protohistoric Background of Bundelkhand

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Abstract

The Major part of present Bundelkhand was comprised within the Chedi Janapada during the 6th century B.C. According to Bhandarkar, Chetiya (Chedi) roughly corresponds with Modern Bundelkhand. Bundelkhand is comprising modern states of Madhya Pradesh is one of the few region of which is well-known prehistoric and Protohistoric wealth. In the survey of the different river valley conducted by Some Scholar and Prehistoric tools and Protohistoric sites were found in Narmada river, Betwa river, Sonar river, Bebas river and Bina river valley etc.

Key words:- Prehistoric Tools, Rockpaintings, Fossils, Protohistoric sites, Excavatin and Exploratin.

Bundelkhand region between 24°,00’ to 26°,30’N and 78°,10’ to 81°,30’E. The region as bounded by Yamuna in the North, escarped ranges of Vindhyan plateau often termed as vindhyan Escarpment in the south, The Chambel in the North-West and Panna Ajaygarh ranges in the South East. Five districts of Uttarpradesh (Lalitpur, Jalaun, Jhansi, Hamirpur and Banda) and Seven districts of Madhyapradesh (Datia, Tikamgarh, Chhatarpur, panna, Sagar, Damoh and Narsingpur). Bundelkhand region between 24°,00’ to 26°,30’N and 78°,10’ to 81°,30’E. The region as bounded by Yamuna in the North, escarped ranges of Vindhyan plateau often termed as vindhyan Escarpment in the south, The Chambel in the North-West and Panna Ajaygarh ranges in the South East. Five districts of Uttarpradesh (Lalitpur, Jalaun, Jhansi, Hamirpur and Banda) and Seven districts of Madhyapradesh (Datia, Tikamgarh, Chhatarpur, panna, Sagar, Damoh and Narsingpur).

Vagisha Shastri hold that, Bundelkhand drove its name from Bolindadesa of the Pulinda tribe. Bundelkhand is one of the few region of India which is well-known for its archaeological wealth. Geographically the present region of Bundelkhand occupies the central position in the Madhya pradesh. The Major part of present Bundelkhand was comprised within the Chedi Janapada during the 6th century B.C. According to Bhandarkar, Chetiya (Chedi) roughly corresponds with

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Prehistoric Culture in Bundelkhand: Bundelkhand is comprising modern states of Madhya Pradesh is one of the few regions of India which is well-known prehistorical wealth. Archaeological exploration and excavations conducted in various parts of Bundelkhand. Have brought to light various stone age culture viz. Lower Palaeolithic, Middle Palaeolithic, Upper Palaeolithic, Mesolithic and Neolithic cultures. The arranging unhewn stone blocks. Evidently, this arrangement by the prehistoric cave-man exhibits his possessive attitude and inclination towards settled life.

Lower Palaeolithic Cultures:

Narmada Valley: In an effort to determine the stratigraphy of the Narmada Valley and to trace the remains of the Early man. Repeated archaeological explorations have been conducted by the prehistorians during more than hundred years in the past. In 1935 the valley was surveyed by De Terra and Peterson and attempt was made to correlate the evidences furnished by fossils, tools and stratigraphy. Subsequently scholars like H.D. Sankaliya, G.L. Badam, V.N. Mishra, S. K. Pandey, Prof. K.D. Bajpai, Prof. V.S. Vakankar, Prof. V.D. Jha, Prof. R. K. Sharma and number of other scholars surveyed the Narmada Valley Bundelkhand area and arrived at different conclusions. The middle Narmada Valley between Bina, Betwa and Narmada river Valley. In the Dhasan river Valley Bundelkhand area Middle palaeolithic tools have been found at Dhamoni Village. At Sihora on the Dhasan River, a rich Middle palaeolithic site has located. At Gonchi on the Betwa, 230 tools were collected by some scholars.

Upper Palaeolithic Cultures: The while conducting explorations in the Bina river, Betwa river, Dhan river and Bevas river valley, Department of Ancient Indian History, Culture and Archaeology, Dr. H.S. Gour University, Sagar (M.P.) from number of sites in the Dhasan river Valley Banda and Dhamoni villages.

Middle Palaeolithic Cultures: The Number of Site in Bundelkhand have yielded stone tools of Middle palaeolithic period. Have been found at Sagar, Damoh, Chhatarpur, Tikangarh, Orchha Baramanghat, Eran and Bhipsonghat in the Bina, Betwa and Narmada river Valley. In the Dhasan river Valley Bundelkhand area Middle palaeolithic tools have been found at Dhamoni Village. At Sihora on the Dhasan River, a rich Middle palaeolithic site has located. At Gonchi on the Betwa, 230 tools were collected by some scholars.

Rock Paintings: Bundelkhand is the richest area in Madhya Pradesh for its treasure of painted rock shelters. The Bundelkhand rock-paintings have a long history. They depict human activities of varied nature. They cover along range of time extending from the Mesolithic Period to the historical times. Site of early Stone Age were discovered in the district of Jhansi. Gravel deposits of shanzad at Lalitpur yielded about 50 tools of early Stone Age. An Early stone factory site yielding Stone Age tools was located on the flat top of Ramchandra Hills about 402 in North of Narini town in Banda district. Relics of middle palaeolithic culture were discovered near Pandav Falls. Other evidences of human habitation in this area include the Rock-shelters. Although the region is not as rich as the neighboring Bundelkhand Region. Still some rock-shelters in Panna district with diverse rock-paintings confirm the early existence of human culture. Bundelkhand is the richest region in India for its treasure of painted rock shelters. These rock shelters running to two hundred are stretched from one end of the state to another covering the districts of Bina, Betwa, Dhan, Bevas, and Damoh. These shelters have been referred to in the Astadhyayi, Mahabharata, Padam Purana and the Anguttara Nikaya. A large part of Bundelkhand was included within the Dasarna Janapada during the 4th cent. B.C. chedi and Dasarna have been mentioned as two separate kingdoms in the Mahabharata. Vidisha has been mentioned as the capital of Dasarna in the Meghaduta. Bundelkhand was inhabited by the early man and in due course of time various human cultures flourished in this land. According to local tradition, Gahadavala ruler Vira Pancham Accquired a region by the blessings of goddess Vindhyavasini. Another view is that, as it is located in Vindhyaka region, It came to be known as Vindyleakhand and later as Bundelkhand. According to Haqiquat-Ul-Aliya, the land between the river Betwa and Dhasan was conquered by Gahadavala Haradeva, who named it as Bundelkhand after his son Bundela.

Betwa River Valley: In the survey of the Betwa valley conducted by Prof. V.D. Jhapa, palaeolithic tools were found in Lalitpur area. Tools were located in the...
This region has a large number of prehistoric rock-paintings and engravings. Naryabali, Jerai-jarara, Godoli-molali, Dhamoni, khanpur, Rangir, Pagara, Goridat, Patharikot, pajnari, Barodiya, Hirapur, Jaruakheda, Bhapel, Bilabhand, Madiya-gond and Abchand in Sagar district and Bhimgarh Hills area, Jatasankar, Dhonara, Bhimgund area, sidhababa area (Devra), Suruj-seliya, kasera (Baksavaha), Jetpur, Hathitor and Tikdi-chanpura (Bijavar area) in Chhatarpur district and Fatapur village, Ajanibirkhedi, Silapari (Battyagarh area) in Damoh district and Kundesayar, Mohangarh, and Betva river area in Tikamgarh district and Brahmapatrikund, Lalputariya, Majhapaharh, Hathitoh and putaryau Khati aria in Panna district are the main centers. The paintings throw ample light on the flora, fauna, hunting methods, tools, weapons, ornament and costumes of the prehistoric period. Of the stone encircled painted shelters, some have roughly flat floor made by arranging uneven stone blocks. Evidently, this arrangement by the prehistoric caveman exhibits his possessive attitude and inclination towards settled life.14

The painted rock shelter in Sagar, Chhatarpur, Panna, Narsingpur, Lalitpur, Tikamgarh district throw ample light on the art, technology, religion, rituals, hunting, methods and economy of Proto-historic culture. According to Indian mythology, not only man, but the deities also resided in rock-shelter. The needs of the prehistoric people were rather scanty. When the use of metal was unknown people had to depend upon stone implements alone. There effort to obtain food was normally collective. Food was obtained by hunting wild animals and birds. When the paintings are examined it is found that in the first stage of their civilization the prehistoric people used only wooden sticks as there weapons. This fact can be confirmed from the painted roc-shelters of Abchand in the Sagar district and the Bhimgarh aria shelters at Chhatarpur.

They contain innumerable superimposed paintings in green, red, white, black, yellow etc. depicting various aspects of daily life of the stone Age man. The Bundelkhand Rock-paintings represent another aspect of the prehistoric man’s activities. These paintings can be called ‘prehistoric’ in the sense that even in the historical period. Some of the aboriginal authors of them have been leading a sort of ‘prehistoric life’. Bundelkhand Rock-paintings regard as the subjects, we notice several of the pre-historic human beings portrayed in interesting way. The hunting scenes represent individuals or group-hunters. They are equipped with bows and arrows, spears and other weapons. The game animals, shown in these painting, are bison’s, bulls, deer, antelopes, tigers, boars etc. The fighting-scenes show human beings, individuals or in groups, and the animals engaged in scuffles. Bundelkhand Rock-paintings the red colour used shows different shades: dark ochre and pink.

Neolithic Tools: Neolithic culture represents the period of transition of human culture from hunting and nomadic life to an organized community or social life. Well grounded and polished stone tools which are representative of this period have been found in Bundelkhan at Eran, Kundam, GarhMadiya, Jatkara, Damoh, Hatta, Sagar and Tikamgarh. 17

Other colours used are yellow, green, black and white. Generally the paintings drawn in the white colour appear to be the latest and those in the dark-red seem to be the oldest. We also get some symbolic representations, such as the swastika, taurine, cross and the tree-within-railing symbols. The aboriginal painters tried to depict various aspects of their daily life in the most natural way. These rock-paintings give us interesting information about the dresses, amusements, food-habits and other features of daily life of men and women who dwelt here and, in their leisure hours, used to paint their dwellings. Bundelkhand area rock-paintings date assigned so for to the paintings, which ranges between 7th cent. B.C. and 1000 A.D., is not based on scientific analysis. In fact the earliest date in the present state of our knowledge goes as far back as the Mesolithic period, if not earlier, i.e. at least the 6th or 5th millennium B.C. 15

Mesolithic Cultures: The number of microlith sites has been located in the exploration by Department of Ancient Indian History, Culture and Archaeology, Dr. H.S. Gour University, Sagar MP of the valley of betwa, Bina, Bevas and Dhasan districts of Sagar, Chhatarpur, Damoh, Narsinghpur have also yielded several microlithic sites. As regards the microliths, the Sagar district is very rich. These are the tiny flint tools and indicate a developed stage of human civilization. These were fixed into the bone-objects or sticts and were givin the forms of Knives, sickles etc. several river banks in bundelkhand are full of Mesolithic tools. Various types of flints and quartz, known as chaledony, agate, carnelian and jasper, were used to prepare these tools. 18

Neolithic Cultures: Neolithic culture represents the period of transition of human culture from hunting and nomadic life to an organized community or social life. Well grounded and polished stone tools which are representative of this period have been found in Bundelkhan at Eran, Kundam, GarhMadiya, Jatkara, Damoh, Hatta, Sagar and Tikamgarh. 17

Neolithic Tools of found from Eran, District Sagar (2200 B.C.)
Protohistoric Culture in Bundelkhand: A considerable number of sites bearing the remains of Kayatha, Ahar and Malwa cultures have been noticed in Bundelkhand area. The Chalcolithic Mud and burnt brick structures noticed at Eran, the moat at Eran are the special features of Chalcolithic cultures of Bundelkhand. Such features have not been noticed anywhere in the country. Besides the well known site of Gungeria, Dabkia Jabalpur District and Kesali in Sagar District also yielded copper celts. No stratified deposit of copper Hoard culture and painted Grey ware culture has been encountered in Bundelkhand so far. The Grey ware, with few painted sherd, unearthed from chalcolithic phase in Eran is altogether different in shape, fabirc and paintings with that of the well known painted Grey ware. The painted rock shelters in Sagar, Jabalpur, Chhatarpur, Panna, Damoh, Narsingpur, Lalitpur and Tikamgarh districts throw ample light on the art, technology, religion, rituals, hunting methods and economy of Protohistoric culture.18

Protohistoric Site Eran: Eran is a small village in the Bina sub-division of Sagar District. The village stands on an ancient Protohistorical mound on the left bank of the river Bina (Ancient Venna), a tributary of the Betwa (Ancient Vetravati). Excavation carried here by the Department of Ancient Indian History, Culture and Archaeology, Dr. H. S. Gour University, Sagar MP. The find of an important Chalcolithic settlement at this place. The Chalcolithic characteristics—the use of beautifully painted and wheel made pottery, stone implements in the form of microliths and a few Neolithic tools and of copper in meager quantity are all noticed here.19

Chalcolithic Painted Pottery found from Eran Excavation (1750 B.C.)

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Celebration of Lohdhi Festival in Chamba Himalaya (Himachal Pradesh)

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Abstract

The festival of Lohdhi is celebrated by various names throughout the country, e.g., Lohdhi in northern India, makara-sankranti in Central part of the country and pongal-sankranti in south India. The Lohdhi festival reflects the celebration of the harvesting of rabi (winter) crops through relaxation and enjoyment of the people in the northern Indian States. The people celebrate Lohdhi during the slack period of January before the cutting and gathering the crops.

According to Hindu calendar, Lohdhi, falls in mid January (13th January) followed by makara-sankranti, which is celebrated every year on the 14th of January signalling the end of coldest month Pausha, of the year and onset of the month of Magha, which signifies the auspicious period of Uttarayan.1

The ‘Lohdhi’ means much more than just a festival for the people of Chamba. It is celebrated for the full one month, commencing from the first of Poh (Pausha = December-January) and is concluded on the last day of the month. The people of Chamba town on that day descend to the river Ravi (Irawati) to take holy bath. The householders give rice, pulse, (mash ki dal) ghee and money to the persons5 who take upon themselves the task of going around the town singing devotional songs at the wee-hours (braham mahurat) for full one month of Poh with a song Ram raja Ram praja Ram ahakar hai.... The married daughters are also invited by their parents to relish khichdi. On this occasion the housewives prepare haar (necklace, garland) and janjeeri (chain) of beautiful designs by sewing in a thread a variety of dry fruits, such as, almond, coconut, groundnut, walnut, currant, etc. presented to the children in the family.

In Chamba the celebration of Lohdhi commences from the first day of the month of Poh and hailed by burning of pile of wood at night in every mohallas of the town. Young boys of different mohallas go from door to door singing songs especially on the episode of Dulla-Bhatti and demanding the fire wood and grains especially maize, the staple food of the people of Chamba. The fire wood so collected is lit like camp fire on a marked spot at the cross-roads of every mohallas known as madhi. On the beat of nagaras (Kettle drums) young lads gathering round it for full month making merry and singing songs Sander mundersye tera kaun bechara, Dalha-Bhattiwala..... and another song kamsari be kamsari neem neem..... Ek ghadi bich parbat lana gherni, chadiyan da chaj paraana gherni, jalaha galanda jhuthi madhi, gherni...in the end young boys ask for fire-wood by saying tut-tuta lakdi ri dali satta..... They collect fire-wood for madhi and maize etc. If house holder refuses to do so they said these words jandre par jandra eh ghar Chandra....

The brains behind this tantric establishment of Chamba town were the party of tantric Pt. Suranand Sharma and his son Ramapati, who came from Benaras in AD 1558, during the rule of Raja Ganesh Varman (AD 1513 – 1566).5 They planned the town on Shakti (Kali) yantra (mystic diagram).

According to strong oral tradition handed down to us by our forefathers, that, the Lohdhi festival is based on tantric concept and was introduced by Pt. Suranand and Pt. Ramapati in Chamba town, who turned it into a unique festival in the country. In the preceding years the architects Suranand and Ramapati installed the emblem of ‘Bir Bhan’6 (Bir-Brahm) at sandhi-sthala, the cross-roads, of the town. The seat par excellence of the ‘Bir Bhan’ was Nichintpura (present Surada matha). Here, he was given the title of ‘Raja’ and was hailed ‘Raja Bir Bhan’ and others were named as ‘Sandhe-re-Bir-Bhan’ or ‘Chobate-re-Bir-Bhan’. In local dictum they are called ‘Chobate-re-Jakh.’1 Being Kotwal (police officer) they are supposed to guard the cross-roads under the command of Raja Bir Bhan. The sandhi-sthala is analogous to marm-sthala8 and is considered sensitive point in any architectural site. It is also believed that Bir Bhan being ‘Kotwal’ possesses prowess to devour any evil spirit or demon trespassing his domain.

Bir Bhan is represented by an elliptical stone, smeared with ghee and vermillion, placed on end down on a small platform. Bir Bhan thus assigned prowess to devour any evil spirit or demon trespassing his domain. Bir Bhan was placed in the niche pierced in the wall. But, now the emblem of Bir Bhan was installed a stone, smeared with ghee and placed on end down on a small platform. Bir Bhan thus assigned prowess to devour any evil spirit or demon trespassing his domain.

The Bir Bhan was represented by an elliptical stone, smeared with ghee and vermillion, placed on end down on a small platform. They collect fire-wood for madhi and maize etc. If house holder refuses to do so they said these words. They sing a song ‘Mandal mira...’

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them. The Vedic fire god, Agni, has one of its epithets ‘Rakshohan’, the slayer of the rakshasas, the demons. The oldest function of the fire is the purging by burning and dispelling evil spirits and hostile magic. In the month of Poh an annual festival of fire is arranged at every madhis by setting fire to a pile of wood in the night, followed by songs sung on high pitch for full one month and is concluded on the night of Lohdhi festival. The young lads jump over the fire with joy and emit shouts of laughter. It is believed that the fire lit in every madhis and the loud din drives away the goblins and demons, who are supposed to be especially active on the cross-roads in the month of Poh, because of the long nights of harsh winter.

In Chamba town the last three days of the month of Poh are considered prominent for the celebrations of the Lohdhi. The first two nights of the festival are observed as jagras or the night vigil. The first night is known as chhota-jagra and the second as buda-jagra, which is dedicated to Bir Bhan. On the night of bada jagra the Bir Bhan is invoked by offering the flowers, pasting vermillion and burning incense. The khadda (pop-corn), roodi made of til (sesame) and gud (jaggery) and other sweetmeats of the season are also offered, and are distributed in the crowd.

In the month of Lohdhi it is believed that the fire lit in every madhis is spared and left unmolested. After resistance the musharas are dipped in the fire. Whatever is remained of the torches is carried back to their parent madhis unless they are entirely lost in struggle at madhis. From Chobhatda the Raj mushara is carried in succession through the remaining madhis of Bansigopal, Hatnala, Jansali, Ramgadh, Kharuda, Chauntda mohallas and back to Surada, thus completing the circuit of the town. There (at Surada mohalla) remaining part of the Raj mushara is burnt up in the fire.

Here, the mention may be made for a lost madhis of Taragadh, which was located at the foot of Chamunda hill adjoining the Senior Secondary School for boys, Surada mohalla. To complete the circuit of Agni, in the present days a burning torch having a single arm is carried from the Nand-madhis to the lost madhis of Taragadh. There the fire is lit by visiting lads accompanying the mushara, then mushara is dipped in the fire and brought back to the Nand-madhis.

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4. On the copper plate charter issued by Raja Pratap Singh Varman in the Vik.
8. In Chambiyali dialect, sandh connotes sandhi sthal, and chobata (bat= path) means crossroads and the chobate means of crossroads.
9. ‘Mum’ means vital and ‘s’thala’ means place.

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Celebration of Lohdhi Festival in Chamba Himalaya (Himachal Pradesh)
5. Customs and tradition during Hoysala period with Special reference to Food Offering

Abstract

An attempt is made in this paper to explain about the customs and tradition during Hoysala period with special reference to food offering like Annadana (gift of food) Santarpana (distributing sumptuous meal on large scale) Vanabhojana and Bhakshyas.

Annadana And Santarpana: Rendering food service to the people irrespective of caste or creed has been considered as an act of meritorious service by the Hoysala rulers. Offering Annadana or Santarpana under various circumstances to the people, by the ‘royal authority and the other special agencies became an established custom in this period. Of the sixteen great Mahadanas, it is the gift of food i.e., Annadana which has occupied and achieved a special significant place even to this day was treated as a highly divine gift. In fact, the rulers took pride in granting the power of authority to their subordinates to sanction land grants, money grants, Village grants, Choultries for feeding food to the ascetics in the Mathas, Brahmins of Agraharas, Pilgrims, unexpected guests, invitees, the poor, hungry, the needy, old women and children etc. Many Hoysala epigraphs record the terms like Annadana, Aharadana, Tapodhanara Grasa, Brahmanara Grasa, Santarpana, Nitya Umbadana Nityaumba Brahmanas, Bhojana, as such. Hence some of the examples are given below.

For instance, for feeding the guests, students and ascetics of a Saiva Matha at Haranahalli, a land grant was sanctioned by the Mahaprabhu Eraka Gavunda during the time of Vishnuvardhana in the year 1138 A.D. A record from Arasikere taluk mentions that land and money grants were given by the senior officials.

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Heggade Ballanna for the feeding of guests and unexpected visitors in the Jagatesvara temple at Kalikatte. The recipient was Siva Sakti Pandita. For the feeding of Jaina ascetics and others at Bekka, the village grant of Bekka, Kaggere and Savaneru was given as royal gift by the king Narasimha I at the instance of the Senior treasurer General Hulla. Again a land grant for feeding the Brahmins and ascetics was sanctioned by Samantha Chattayya at the time of constructing a temple namely Bhuvana mandira for the God Chatteswara.

For the feeding of ascetics at Jaihanna, a land grant was made by one Mahadevanna of Chamavat at the time of installing the deity Tailesvara in his son’s name Talalasetti in the year 1189 A.D. In a contemporary literary source Basavarajadevara Ragale the poet Hariraha mentions some special dishes along with usual preparation of food to the invitees at home. Once Basavanna was very much pleased to serve sweetmeats along with rice like Mandage, Garige, Hurige, Ladduge, Halunde, Halavuga, Savige (Noodles) like Sanna Saravalige (Thread like noodles) Mani Saravalige (Beans like noodles) with Ghee, Butter, sugar along with creamy curds to the guests namely Saranas.

Again for the distribution of food to the ascetics, dasas and Vaishnavas, a stone charter states that one Mahasamantha Vira Rajendra gave some gifts during the time of Narasimha II in the year 1224 A.D. An inscription from Nagamangala Taluk mentions Brahmins of Bellur and states that a land grant was given by Dandanayaka Perumale to one Heggade in order to provide food to the Brahmins who ate regularly in the chhatra (Choultry) to the pilgrims in the year 1271 A.D. An epigraph of Tamil charter from Malur taluk, Hassan District states that a daily allowance of cooked rice was given to the dancing girls by one manager by name Sokka Perumale of the temple of Tekkal.

Besides offering food to the people on regular days “santarpane” was celebrated on a grand scale to the masses. Some of the titles reveal their generous tendency towards gifts. For example, among the Hoysala rulers it was Narasimha I and Ballala II who very proudly to be called “Santarpana Samartha Vitarana Chitta santarpana.” Thus cited examples clearly reveal that the Hoysala rulers and other special agencies sanctioned some land, money and village grants for the cause of the feeding of ascetics, Brahmins, pilgrims, poor and hungry children at Choultries, Mathas, Temples and Basadis irrespective of caste, colour or creed.

Vana Bhojana - Curd Rice and Pickels: Eating the rich and the delicious food by the rich and the royalties accompanied by all sorts of group along with musical instruments, on full moon days was a sort of traditional practice in this period. In this regard, some of the Kannada literary works bestow lavish praise on the
preparation items like curd rice and pickles that were deliciously used in Vanabhojana. It is unfortunate that such social and traditional practice references are not found in the Hoysala epigraphs.

However, use of curd rice along with pickles in Vanabhojana was a regular feature to be met with. In fact, Kannada poets of the Hoysala period have given a special attention and attachment to the preparation of curd rice. Suktisudharnavam a Kannada literary work has given a graphic description with regard to the preparation of curd rice and states that curd rice with the smell of scented flower fragrance of Surayi along with white anion camphor would provide delicious taste. It would be still more soothing if it is prepared with other ingredients like pepper.

A reference has been made in Lilavathi prabandham with regard to the term “Panchamrita” and mentions that money grant of gadayana 6 has given by a merchant in the name of Varahemi. An epigraph from Navalagunda taluk records the term like Halumandage money grant of 1234 A.D. Likewise references are found in Hoysala epigraphs with regard to the Bhakshyas like Huggi, Phalavalige, akkuli, Khajaya in the Ganesha temple in the year 1234 A.D. Likewise references are found in Hoysala Epigraphs with regard to the Bhakshyas like Huggi, Phalavalige, akkuli, Khajaya in the Ganesha temple in the year 1234 A.D.

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It is for this reason perhaps sweet-meats or Bhakshyas are rarely recorded in epigraphs. An inscription from Gadag taluk records the term like Halumandage and states that for the preparation of Halumandage money grant of 1234 A.D. Likewise references are found in Hoysala Epigraphs with regard to the Bhakshyas like Huggi, Phalavalige, akkuli, Khajaya in the Ganesha temple, Payasa mandage and Kalasugulu and cooked rice. Sometimes sweet-meats were also prepared in the name of the guests. Once Basavanna was very much pleased to serve the sweetmeats like Mandage, Halogara, Sevage of different varieties along with ghee, butter, sugar. In fact, Mangarasa in Supasastra has mentioned in the Vanabhojana.

Bhakshyasor Special Dishes : It was a custom to prepare special dishes or Bhakshyas on particular days as prescribed by the religio-social functions during Hoysala period. They were prepared and offered and served to the guests, invitees and others on some specific days like festivals. Most of the Bhakshyas otherwise called sweet-meats were prepared out of milk. The Bhakshyas would not be prepared as an when they liked. In orthodox circles there was restriction on the preparation and eating of special dishes. Hemadri the author of ‘ Chaturvarga Chintamani’ states that Paramanna and Pakvanna should not be eaten without any cause. He even prescribed a prayaschitta for this act. (“Karanam viva paramanna bhojanam”) Vishnu Dharmottara Puranam suggests that Chigali (Sweet ball made out of Gingilloil seed with jaggery) obbattu for this act. (“Karanam viva paramanna bhojanam”) Vishnu Dharmottara Puranam suggests that Chigali (Sweet ball made out of Gingilloil seed with jaggery) obbattu for this act.

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Customs of Food Habits : Regarding this aspect, normally the upper classes were purely vegetarians, particularly the Brahmins. But a rare customary habit has been referred by the poet Janna. The king Yashomati offered Lohita Matsya (Red fish) to the Mahajanans in his father’s ceremony (i.e., on the day of Sradha) in Yashodhara Charite. Alberuni while discussing the customs of food habit says that five vegetables are forbidden by the code from the Brahmins namely Onion, Garlic, a kind of gourd, the root of a plant like carrots and other vegetables like Nali. Meat diet seems to have been popular among the royal household and rich men. Even the bulk of the population supplemented its diet by the use of meat, pork and even fish. Certain lower sections and society seem to have used the flesh of lamb, hen, small fish and beef. The tribal folk especially the hunters used bidirakki (bamboo rice) along with deer mutton and spices in the form of palavas as in modern times. In fact, Vachana Literature advocates abandoning meat eating. Usually amballi (Porridge) was the common food of all. Besides rice and jowar were ground into flour and made into cakes. A detailed description of the wheat sweet cakes like Chuchurotti, Muchularotti, Amritinpadarottl, Bhojanadhika rotti, Jihvaamritarotti, Kivurchurotti and Udururotti are referred in Supasastra. Thus, gift of food, whether in the form Annadana or Santarapana was considered as one of the greatest gift of the sixteen general gifts.

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6.

Courtesan Culture — As Depicted In the Source Material of Early Medieval Kashmir

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Abstract

The present paper attempts to study the courtesan culture — as is known to us through the primary source material of early medieval Kashmir. While no stigma was attached to the courtesans described in the Nilmata Purana, it is observed that their socio-political status gradually declined. The works of Damodaragupta and Kshemendra depict the common place ganikas ’as beautiful but vile, cunning, immoral and greedy young women who used the ’sixty four arts of deception’ in order to fleece their clients. Kalhana does not speak about the common prostitutes but those concubines who were associated with the royalty. Surprisingly, few were loyal to their royal lovers. Damodaragupta and Kshemendra (through his satirical writings) denounce the courtesans and advise the youth to beware of their snares.

Key words : Devadasi, ganika, kuttani, vita, duti, satire.

The valley of Kashmir has been blessed with an abundance of literary sources which enlighten us about different aspects of her past. These diverse source materials inform us about the political history, socio-economic conditions, the cultural and the religious history of the bygone age. Significantly, it also informs us about the not-so-complimentary aspects of her contemporary Kashmiri society. In the present context, we are concerned with the latter aspect. Texts such as the Nilmata Purana1 tell us about the conditions in the sixth-seventh centuries AD. Kuttanimatam2 of Damodaragupta and Samayamatra3 of Kshemendra tell us about the subsequent period. Kshemendra mentions the courtesan culture in few other satirical works as well. The study of these primary source materials suggest that the courtesan culture had early beginnings in Kashmir. The Nilmata tells us that on each and every festive occasion, whether religious, semi-religious, seasonal or agricultural the prime focus of the celebrations was music, vocal as well as instrumental.4 And dancing, went hand in hand with music. In fact, this text mentions dances performed on religious occasions5, in social gatherings where people assembled to celebrate the advent of a new season6 and on the occasion of agricultural festivals. The study of the verses nowhere indicates that the performers of music-dance were looked down upon by the people of the society. In fact, a reference in the Nilmata, wherein prominent courtesans visit the King along with the prominent citizens and chief of the ganas on the occasion of the anniversary of his coronation suggests the high socio-political status of the courtesans.7 The well dressed leading courtesans were also supposed to anoint the King with sacred water.8 Thus, the mentioned references clearly suggest the respectable social status of courtesans in early Kashmir. In the opinion of Ved Kumari, the use of a simile comparing Kashmiri to a temple due to the presence of tender ladies, suggests the popularity of the institution of devadasis9 or temple dancers in contemporary Kashmir.10 The contention of Ved Cumari gets strength from certain references found in the fourth taranga of the Rajtarangini of Kalhana.11 King Durlabhaka Pratapaditya II accepts the wife of the merchant Nona as his chief queen after she had been put in a temple as a dancing girl. Another reference pertains to the reign of King Lalitaditya Muktapida. Here, reference is made to two gazelle eyed beautiful girls who were ‘dancing girls belonging to a temple’. They performed dancing at the desolate spot, since it was a custom handed down to them from the elders in the family. On the instructions of Lalitaditya, excavations were carried out and the two decayed temples dedicated to Kesava Visnu were discovered.12 The above reference clearly indicates the deep roots that the devadasi custom had taken in Kashmir of the seventh-eighth centuries AD.

The courtesan culture continued to flourish in the subsequent time period in Kashmir. Two authors, Damodaragupta and Kshemendra talk about it at length in their respective works. Although Damodaragupta talks about courtesan culture prevalent in Varanasi of his times (8th Century AD), the information may be taken to reflect the courtesan culture in Kashmir as well. Damodaragupta, a kashmiri poet talks about the common place ganikas13, who were witty and keen observers of human behavior. They had mastered the sixty four arts in order to keep their clients captivated.14 The morals of the Kashmiris were obviously sliding down since the prostitutes described in this text not only gave song and dance performances but also gratified the sexual instincts of men seeking pleasures. In return they also managed to be paid handsomely for their services.15 Kuttanimata describes the bawd, also called the Kuttani and Sambhali. She was usually an elderly lady, an ex-prostitute herself who guided the young and naive ganikas.2

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the tricks of this age-old profession. In this text, Vikrala is the guide of Malati.\textsuperscript{15} The author then talks about the important role of the duiti at several places.\textsuperscript{16} The Vita is described as a messenger who was a link between the ganikas\textsuperscript{17} and their clients.\textsuperscript{18} The comparison of the verses of the Kuttanimata with similar other texts such as the Kamasutra of Vatsyayana, Dasakumaracarita of Dandin, Chaturabhanai of Vararuchi and the Kathasaritsagara of Somadeva Bhatta by a renowned scholar leads him to say that the description in the Kuttanimata is very conventional. It may apply not only to contemporary Varanasi but to other places in India as well.\textsuperscript{19} The description of the aides of the courtesan, her tricks to fleece her clients and her reluctance to entertain him when he had nothing more to offer, are almost alike in the mentioned texts.\textsuperscript{20} Thus, on the basis of the above mentioned analysis, we may easily infer that the tricks of this age-old profession were similar in different cities of the country. The courtesans could hope to earn well only in their prime youth, when their persons were beautiful, youthful and hence desirable. So, they did their utmost to fleece their clients when they could. Later in life, they lived off their savings. The fortunate amongst them managed to become the keepers of the courtesans and trained the naive ganikas\textsuperscript{21} the tricks of their trade. At this point, it would be worthy to mention that the purpose of Damodaragupta in writing about the misdoings of the courtesans was to make the reader aware about the tricks of this class of women so that they may never be duped by these courtesans, the rogues associated with them as well as the procurers. This lesson giving part of this important source on prostitution is given in the concluding stanza of the text.\textsuperscript{22}

The perusal of the works of the eleventh century Kashmiri poet — Kshemendra has given us a somewhat similar depiction (as is given by Damodaragupta) as regards the courtesan culture which was prevalent in Kashmir of his times. We are informed about a young and pretty courtesan Kalavati who resided in Pravarapura, the present day Srinagar. She is upset since her grandmother who was also her guardian had expired. As a result in the absence of a guide, her ‘business’ was suffering.\textsuperscript{23} She shares her worries with the barber Kanka who advises her to get a replacement. This replacement is the experienced ex-courtesan — Kankali.\textsuperscript{24} Thereafter the story unfolds and the world of ganikas\textsuperscript{25} is laid bare before the reader. The snares of the courtesans who have the capability of ‘reducing rich lovers to mere bones’, who have ‘no reservations about outcasts, only about those who lack money’ and ‘who cheat customers’ is again referred to by Kshemendra in his Narmamala.\textsuperscript{26} These courtesans are extremely cunning women, who swindle people by pretending to be in love. In their hearts are reposed the sixty four arts of deception.\textsuperscript{27} Thereafter, Kshemendra mentions these sixty four arts which enables us to infer that the courtesan culture was flourishing, rather was in full bloom during the early medieval Kashmir i.e when Kshemendra composed the Kalavilasa. In his Desopadesa, Kshemendra sounds even more critical regarding the falsehood, the trickery and the debauchery of a ganika. The courtesan has the expertise to fool an intelligent man, to transform a rich person into a pauper, the honest into a thief and the respectable to the one who deserves contempt.\textsuperscript{28}

The class of courtesans who may be referred to as concubines or kepts of the rich and the affluent are also mentioned by Kalhana in his Rajtarangini. However, the description here is not that of a common place ganika who did her utmost to earn her livelihood by exhibiting her bodily charms. Here, the concubines are the ones who are associated with the royalty. One such concubine, Jayamati was so loyal to her lover i.e King Kalasa that she committed ‘sati’ after the latter’s death.\textsuperscript{29} This appears to be strange keeping in light the behaviour of this class of women which are mentioned by Damodaragupta and Kshemendra. Common place prostitution does not find mention in Kalhana’s chronicle.

Conclusion: The study of the various source materials belonging to early and early medieval period of Kashmir enables us to arrive at the following conclusions:

- The Courtesan culture had early beginnings in Kashmir. However, as per the evidence provided by the Nilamata Purana, the courtesans in the sixth-seventh centuries AD only gave song and dance performance on various happy occasions — religious, semi-religious, social, agricultural etc. Sexual gratification is not mentioned anywhere. Infact, the courtesans enjoyed a good socio-political status in the contemporary society.

- By the eighth century AD, the courtesan culture had evolved considerably throughout Northern India, including Varanasi and Kashmir. Damodaragupta talks about the snares of common place ganikas\textsuperscript{30} in his work. In the same work, he also expresses his disapproval of the misdoings of the prostitutes. He exposes their tricks with the objective of saving the youth of contemporary society from falling in their traps.

- By the eleventh century, the courtesan culture was in full bloom in Kashmir. The way Kshemendra talks about the courtesans in his works viz in the Samayamatrka Narmamala, Kalavilasa and Desopadesa, we may easily infer that they were cunning women who knew the art of fleecing their customers dry as long as he visited them. They had no moral values, no loyalty, no love and affection for anyone. Only self interest and self promotion was of paramount importance. Infact, through his satirical works, Kshemendra bewares the youth of his times from falling into their clutches and losing their wealth as well as sanity.

- Kalhana too mentions this section of women in his Rajtarangini. However, these belonged to the higher strata of society. They were associated with the royalty and few even exhibited their fidelity towards their lovers i.e to the reigning Kings by performing ‘Sati’ on their death.
Ranjit Singh’s Polity – A fresh look

Dr. R.S. Gurna

Abstract

A critical review of Ranjit Singh’s polity reveals that he transformed the whole constitution of Sikhs from an irregular theocratic commonwealth of a loose federal type into a military monarchy. He established his authority over the province at such a time when the region was in confusion and anarchy resulting from foreign invasion and mutual warfare of the chiefs. He treated his subjects equally without any distinction of caste and creed. He made merit as his yardstick for recruiting state functionaries in his kingdom. Undertaking new initiations like introduction of cash salaries and revival of trade and cultivation, he tried to establish a well-organized state flourishing in peace and prosperity. Allowing the Gurmata to decay coupled with destruction of misls and restrictions over his chieftains; Ranjit Singh was successful in establishing a single temporal authority as a benevolent despot. The article is aimed at such unique features of Ranjit Singh’s polity.

Keywords: Ranjit Singh, Gurmata, chieftain, Punjab, misl, despot, polity.

Ranjit Singh established in Punjab a pure and unmitigated despotism. By destroying the Misls and allowing Gurmata to decay, hehad, in reality, transformed the whole constitution of the Sikhs from an irregular theocratic commonwealth of a loose federal type into a military monarchy based on personal rule. The Gurmata had lost much of its importance after Ahmad Shah Abdali’s death; and lastly held in 1805, only a few attended it. Born in the circumstance of comparative affluence, and brought up in an atmosphere of mutual hostility and aggression, the Sikh chieftains of Ranjit Singh’s days had lost all sense of common brotherhood. They had imbibed personal ambitions and selfish aims which did not allow them to get together. This was one major cause of the decay of Gurmata. Thus, the Gurmata from its verycomposition, was also in compatible with the growing power of

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Under Ranjit Singh’s personal despotism, Punjab was governed in a manner, which generally suited to the existing state of society. Kingship means protection of the realm and guardianship of the people; Maharaja treated his subjects equally without any distinction of caste and creed. The Maharaja was simply dressed in white muslin in summer and plain silk of pashmina in winter. Though he had richest collection of jewels and ornaments including Koh-I-Noor, he was modest in wearing jewellery.

Ranjit Singh, however, cannot be said to have bestowed any constitution on Punjab. He reduced every Sikh chieftain to a subordinate semi-feudal position. It was at such time that Ranjit Singh established his authority over the province. It may be pointed out that this aspect of Ranjit Singh’s polity has not received adequate attention of the historians. Ranjit Singh’s concept of suzerainty, with all its political implications, must be seen not merely as an expression of his imperial pretensions, but also as the acceptance of an old institution. On the whole, Ranjit Singh’s position as a sovereign was very close to that of Akbar.

The British characterized Ranjit Singh’s kingdom a Khalsa and theocratic in nature. This view was challenged by a trio of brilliant historians, i.e. G.L.Chopra, N.K.Sinha and Sitaram Kohli, who described Ranjit Singh as one of the most brilliant figures of the nineteenth century India. According to them, he was a creative genius who created a well-organized state based on the support of the Hindus, Sikhs and Muslims.

Without giving up the title of Sarkar-i-Khalsa, he did his best to win over the diverse elements constituting the covering increasing people in the kingdom. In Darbar, he gave prominent place to the Dogras, the Syeds and the Khatis of Punjab. He retained the Khalsa irregualrs in the cavalry but built up a regular infantry with a sizeable number of Hindus in it. He raised an artillery dominated by Muslims. Ranjit Singh extended his patronage to all ‘holy places’ irrespective of the religion of the individuals or institutions controlling these places. He made conscious efforts to associate Punjabi Muslims with the administration of the State. He made merit as his chief yardstick for recruitment and promotion of the state functionaries in his kingdom. Dharmarth grants were given as much as to the Gurudwaras as to the Mandirs and Masjids. Ranjit Singh, however, appeared to soon realize that the acquisition of power was not the same thing as the exercise of power.

The ideology of ‘Raj Karega Khalsa’, which had pulled the Sikhs through a crisis and led to the establishment of their rule, was likely to be awkward and dangerous for its stability. Thus Ranjit Singh had to create balance among the conflicting interests by a combination of political accommodation and social control.

From the point of view of his own subjects, the despotism of Ranjit Singh, on the whole, may be described as benevolent. He was no alien ruler in the point of view of the race and religion. Village life throughout the country was little interfered with. Its local affairs were mostly subjected to Panchayat which provided tolerably effective and sufficient agencies for safeguarding the collective rights of the people and in imparting justiceto the people. The Punjab enjoyed forty years peace and freedom from religious bigotry, fanaticism and persecution for the first time after the demise of Mughal Emperor Akbar. Under his authority, the economic resource of the state, though unevenly distributed, was wholly utilised within the kingdom. No part of it was drained out of the country. Through the blessings of his rule, the people of Punjab evolved a degree of law and order, and benefited upon a period of internal peace and prosperity, which they had not enjoyed for several generations.

Ranjit Singh’s political success would have been impossible without an efficient Army. Apart from his own cavalry, which went on increasing with his early conquests, he was helped by the cavalry of the chiefs who allied with him. Although cavalry held great fascination for Ranjit Singh and his nobles, yet the real strength of Ranjit Singh’s army lay in its infantry and artillery. Towards the end of Ranjit Singh’s reign, nearly half of his army in the terms of numbers consisted of men and officers trained on European lines, with a large number of Punjab among them. Though Ranjit Singh introduced cash salaries in his battalions, regiments and batteries of artillery, Jagirs remained the most important mode of payment to those who served the state. Remuneration to state functionaries was made on two accounts, ‘for personal service and for the maintenance of troops’. Since all the functionaries of the state did not maintain troops, a large number of them received remuneration only for their personal services. However, revenue from land was alienated not only in favour of those who served the state, but also in favour of several other categories of persons. Hereditary Jagirs and many other Jagirs of small amount were also given. A much larger amount revenue was alienated in favour of persons and institutions connected with religion.

The revival of cultivation and trade, which had begun in the late Eighteenth century, reached a high water mark in the reign of Ranjit Singh. He was keen to extend cultivation on the waste and virgin land, and gave a general instruction to the effect to Nazims and Kardars. The state policy of ensuring larger and larger revenues through increased agricultural production were favourable to the actual cultivators of the land. Increase in the agricultural production was paralleled by an increase in manufacturing and volume of the trade. Ranjit Singh’s captaincy over Punjab would remain incomplete without having a close look on the presence of the British East India Company in Sikh Polity. While studying Anglo-Sikh relations, welcome to know how difficult it had become in the later days of Maharaja’s rule to reconcile the commercial aspirations of the English with his own military ambitions. "The Maharaja was aware of this. That’s why he resented the interferences beyond the Sutlej. Irrespective of all the sources and resources at his command, why did he choose the policy of ‘yielding, yielding and yielding’?\(^{14}\) This is an area that wants further investigation. The various documents that have come down to us, establish beyond dispute the fact that Persian was the language employed in all kinds of official transactions. The Sikhs, indeed, had a script of Perso-Punjabi, which had come down to us, establish beyond dispute the fact that Persian was the language employed in all kinds of official transactions.

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Jaina Festivals

Abstract

Jainism is a non-brahminical religion originated in the Ganges valley of India during 6th century B.C. Jainism survives in almost all parts of India especially in the western states and the Deccan. Jainism is recognizable as an Indian religion. Exposing the doctrine of Samsara, Jainism has a very rich life of festivals. Festivals play a prominent part in Jainism. Festivals occur on designated days of the year. Festivals are occasions of collective ritual activity that play a vital part in the identity of community. Mahavirjayanti, Aksaya-trtiya, Sruta-pancamy, Paryusanaparva, Viranarvana, Kartika-purnima, Dushdamisi, Maum-agiyaras, Navapadoliv, Bahubali-mastaka-abhiseka etc., are some of the important festivals of Jainism.

Key Words: Jainism, Festivals, Tirthankaras, Monks, Nuns, Rituals, Feast, Kalpasutra, Vira-Nirvana, Bahubali.

Jainism today is a religion whose followers are few in number, only about four million throughout India. It was an important or most prominent Sramana or nonbrahmanical religion that originated in the Ganges valley during the sixth century BCE. Jainism survives in almost all parts of India, especially in the western states (Punjab, Rajasthan, Gujarat) and the Deccan (Maharashtra and Karnataka). Jainism is recognizable as an Indian religion, espousing the doctrine of Samsara. Jainism has a very rich life of festivals. Festivals play a prominent part in Jainism. Festivals occur on designated days of the year. Festivals are occasions of collective ritual activity that play a vital part in the identity of community. Mahavirjayanti, Aksaya-trtiya, Sruta-pancamy, Paryusanaparva, Viranarvana, Kartika-purnima, Dushdamisi, Maum-agiyaras, Navapadoliv, Bahubali-mastaka-abhiseka etc., are some of the important festivals of Jainism.

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Jainism has a very rich life of festivals. Festivals play a prominent part in Jainism. Festivals occur on designated days of the year. It is important to remember that these are not simply empty shows but for the benefit of the participant as well as viewers. Festivals are occasions of collective ritual activity that play a vital part in the identity of a community. Participation in a specifically Jain Milieu reaffirms the individual in his or her identity as a Jain. Public display of the community’s identity through events such as a procession of festivals helps to define the religious community within the large social sphere. Participation in festivals also provides a scale by which to measure the depth and extent of religious commitment.

Some of the important festivals Jains performed and celebrated can be studied as follows.

3. Sruta- Pancami (May/ June)
10. Bahubali- Mastaka- Abhiseh a (Every Twelve years, February).

Mahavira- Jayanti (April) : The festival to commemorate the Mahavira’s birth day known as Mahavira- Jayanti. Mahavira- Jayanti or the celebration of Mahavira’s birth takes place on the thirteenth day of the waxing moon of Caitra. Although the annual festival of confession, the last day of the paryusana- parva is the holiest, Mahavira-jayanti is the most important festival in social terms. All Jainas, regardless, of sectarian affiliations, come together to celebrate this occasion publicly, taking leave from work and school to participate in the activities. The Jaina myths say that five events in the life of a Jina are the most auspicious occasions (Kalyanas), on which the Gods come down to earth and attend upon him. His descent from heaven into his mothers womb (garbha) is the first occasion. At this time his mother has sixteen dreams, in which she sees sixteen auspicious objects, such as a white elephant, lion, the full moon, the rising sun, an ocean of milk and so on. During the Mahavira-Jayanti, these two auspicious events are celebrated with great pomp by the Jaina Laity in the form of a ritual which may strike an outsider as a dramatic re-enactment. The festival begins in the early part of the morning with the arrival of the Jainas at their local temple on this day. Gold and outsider as a dramatic re-enactment. The festival begins in the early part of the morning with the arrival of the Jainas at their local temple on this day. Gold and silver images, which represent the objects in Trisalas dreams, are prominently displayed in order to suggest the conception of Mahavira. If a monk or a nun happens to be in residence at that time, he or she will add to the occasion by reading the Kalpasutra, the biography of Mahavira and describe the three remaining Kalyanas of his spiritual career; Mahavira’s renunciation of house hold life (Diksa- Kalyana) at the age of 30, his severe austerities for a period of twelve and a half years culminating in his enlightenment (Kevalajnana- Kalyana) and finally his death (nirvanakalyana) at the age of 72 years. The ceremony concludes with the chanting of the holy Jaina hymns in the praise of Mahavira and lay people returning to their homes to enjoy a feast in honour of Mahavira’s birth.

Varshi Tapa or Akshay Tritiya Tapa (April/ May) : noble people who perform the austerity of varshita (fast) complete the austerity on this day by taking sugarcane juice in the cool shadow of shatrunjay. Jain first Tirthankara Rishabha performed the parana (completion of an austerity) on this day after fasting for 13 months and 13 days continuously. This day falls on the third day of the waxing moon of Vaishak month of Hindu calendar. This day is considered to be very auspicious for making a pilgrimage to shatrunjay (Palitana).

Sruta- Pancami (May/ June) : Srutu- pancami (scripture) is celebrated on the fifth day of the waxing moon of Jyestha. It commemorates the day on which the Jaina scriptures (struta) were first committed to writing. At first the teaching of Mahavira were handed down orally. Since they were sacred Jaina teachers were not willing to commit them to writing. It was however, not easy to maintain this oral tradition. Since those monks who had committed the teachings to memory gradually died off, and, because of adverse conditions few new monks were trained.

The Digambara tradition maintains that round 150 CE, two Jaina monks, Bhutabali and puspadanta, compiled those teachings that were available and wrote them down on palm leaves. The ‘Scripture- Fifth’ is said to be the day on which this scripture, entitled Satkhandaagama (scripture in six parts), was completed. The Svetambaras, however, have a different set of scriptures called Dvadasa-ang sutra (scripture in twelve parts). These were compiled under the supervision of their pontiff (acharya) Devarddhigani Ksamasramana, C.450 CE. This event occurred at a different time of the year and hence it is celebrated on the fifth day of the waxing moon of Karttika (October /November). The actual celebrations, nevertheless, are almost identical. The ceremony concludes with as sermon by a monk or a nun about the importance of reading scriptures in the search for knowledge. The public then recites a formula in veneration of the teachers. For this reason this day is also known as Jnana- pancami (knowledge- fifth) or Gunapancami (Teacher- fifth).

Paryusana- Parva or Dasa-Laksana- Parva (August) : Paryusana- parva or Dasalaksana- Parva is the most important festival for the Jains. Paryusana, which means passing the rainy season; is dedicated to the cultivation of certain religious practice of a longer duration. This period falls in the months of Shravana and Bhadra (August or September). During the rainy season in India Jain monks stop walking from one town to another and settle in a fixed location with the purpose of reducing the injury to the living things now springing to life. Often a township invites respected monks to stay in its vicinity during the rainy season and the people receive them with great pomp and rituals. A course of lectures or sermons by a monk or other respected person is a regular feature of the paryusana parva. It is a period of repentance for the acts of the previous year and austerities to help shed the accumulated Karmas. It should be remembered that the austerity is not just to...
shed karmas, but to control the desire for sensual pleasures as a part of the spiritual training to prevent the accumulation of the new karmas. Therefore this annual occasion of repentance and forgiveness is very important shortly after paryushana it is the custom to organize a Swami Vastyalaya dinner when all the Jains get together and renew their friendship with each other regardless of their socio-economic status.

Vira-nirvana festival (November): The festival of vira-nirvana, or the anniversary of the death of Mahavira, occurs on the fifteenth day of the waning moon of Asvina. On this night in the year 527 BCE Mahavira, at the age of 72, entered nirvana (the state of immortality that is freedom forever from the cycle of birth and death) in a place called Pavapuri, near modern Patna. Towards the dawn, his chief apostle (gadadhara) Indrabhuti Gautama, a monk of long standing, is said to have attained to enlightenment (Kevala jnana), the supreme goal of a Jaina mendicant. Tradition has it that Mahavirasa eighteen contemporary kings celebrated both these auspicious events by lighting rows of lamps. This act of illumination is claimed by the Jains as the true origin of Diwali or Deepawali, the Hindu festival of lights, which falls on the same day. The Hindus, of course, have a different legend associated with Diwali and their festival probably antedates Mahavira’s nirvana. Devout Jain lay people observe vira-nirvana by undertaking a twenty-four hour fast, and spend this time in meditation. This solemn service take place early in the morning of the next day. The first day of the waxing moon of Kartika, prior to the breaking of the day-long fast. The ceremony concludes with a public recitation of an ancient hymn addressed to all ‘liberated beings’ (Siddhas), including Mahavira.9

Kartika- Purnima or Ratha-Yatra (December): The festival of the Kartika-Purnima or the Jain car festival (Ratha-Yatra), occurs within a fortnight of Diwali, on the full moon day of Kartika. This marks the end of the rainy season. On the following day the monks and nuns, who have stayed in retreat for four months, must resume their wanderings. The lay people celebrate this day by putting an image of the Jina into an immense, beautifully decorated wooden vehicle (ratha) and pulling it by hand through the streets of the city. The procession, headed by monks and nuns, begins at the local temple and winds its way through the city to a park within the city limits. The procession then returns to the temple and the people go home in a festive mood.4

Paush Dashami: This day is famous as the birthday of 23rd Jain Tirtankara Lord Parshvanath. On the 10th day of Push month of Hindu calendar, hundreds and thousands of Jain men and women perform tapasya of 3 Upavasatham (continuous fasting of 3 days and by means of recitation and meditation they try to attain spiritual welfare. A grand fair takes place in Sankheswar which is a sacred place for Jains. Thousands of people gather here and perform the austerity of Attham. Maun-Agiyaras: This is in November or December when a day of complete silence and fasting is kept and meditation is directed towards the five holy beings, monk, teacher, religious leader, arhat and siddha. This day is regarded as the anniversary of birth of many of Tirthankaras.

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Navapad Oli: A month after paryusana, from ASO Bright 7 to 15, is the festival of Oli. There are two Olis annually in Ago and Caitra. The serious Jain layman fast more or less completely and under take other religious practices on many auspicious days through out the year. Twice a year falling in March/April and September/October. The nine-day Oli period of semi fasting is observed when Jains take only one meal a day, of very plain food”.11

Bahubali-Mastaka – Abhiseka: (Every Twelve years, February): Finally, we may mention a special ceremony, which, although not part of the annual cycle, is the most famous and by far the most spectacular of all Jains festivals. This is called Mastaka – Abhiseka (Head-anointing) and is held every twelfth year at Sravanabelgola in Karnataka, in honour of the Jaina Saint and hero, Bahubali. From this platform they anoint Bahubali with pitcherfuls of various ointments consisting of yellow and red powder, sandalwood paste, milk and clear water, the colours of these materials symbolically represent the stages of purification of Bahubalis’ soul as it progresses towards enlightenment.12

Conclusion: The enthusiasm with which Jains celebrate festivals evidence that many Jains see the special days of the religious year as occasions to acquire, preserve, and maximize wellbeing.

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9. Man and Environment during the Medieval India

*Anand Kumar

Abstract

The last 150 years has seen an unprecedented growth in human population, rapid changes in human life styles and consumption patterns, and growth of technologies that has facilitated an unlimited exploitation of natural resources. It has been a little over 50 years since environmental degradation was acknowledged to have joined the ranks of hunger, poverty, disease, war and injustice as one of the main threats confronting humanity. Happily enough India in the medieval ages presents a positive picture regarding the above issues. The purpose of this research paper is to highlight the facts that in spite of the growth of population and man's overall dependency on nature, the pressure of population on environment never disrupted its natural balance and the survival of wild life and large tracts of forest areas speak in favour of the congenial relationship between man and environment during the medieval India.

Introduction-Geographical speaking, India is a land of tremendous diversity-from base and snowy mountains in the North to tropical rain forests in the South, from arid desert in the West to alluvial flood plain in the East. The diversity of human cultures existed in India exhibit diverse technologies of resources use and also of social modes of resource control spanning the entire range of productive activities known to man. More than two hundred years ago, the first question arose regarding the impact of the evolution of our civilization on the environment and resources of our planet. In 1798, Thomas Robert Malthus, demographer, political economist and country pastor in England wrote, "An essay on the Principal of Population," in which he predicted that the world population would eventually starve or at least, live at a minimal level of subsistence. The purpose of this research is to study the relation between population and its impact on environment in the medieval India.

Review of Literature-Many scholars of long ago, notably Khaldun and Montesquieu, found in the variations in the natural world, climate especially, a key to human behavior. Although the environment has always been critical to life but concerns over the balance between human life and the environment assumed international dimensions only during the 1950s. In the year that followed, supportably in connected pieces of a global jigsaw puzzle began to fit together to reveal a picture of a world with an uncertain future. Paradigm breaking books and articles such as Rachel Carson's 'Silent Spring(1962)' and Garrett Hardin's 'The Tragedy of the Commons (1968)' galvanized individual countries and international community into action. At the end of 1960s, the voice of environmental concern was heard almost uniquely in the West. In the 1970 attention was focused first on the biophysical environment, for example, on issues of wild life management, soil conservation, water pollution, land degradation and desertification and man was considered at the root cause of such problems. In the West, there were two principal schools of thought about the causes of environment degradation: one school blamed population growth and second blamed greed and relentless pursuit of economic growth.

Environmental history in India is barely an around two decade old when the first monograph was written by Ramchandra Guha in 1989. More so than other fields of history writing, and most clearly in the Indian case, environmental history also brought together scholars in diverse traditions who expressed a shared anxiety and urgent concern for the degradation of forests, lands, water, wildlife habitats and air quality. These studies have highlighted how the weakening of the people control over their own resources was not only a matter of exploitation but also led to the gradual erosion of the harmony between the users and the ecology.2 No doubt that the population and environmental issues are matters of serious concerns to social scientists and environmentalists today. Medieval scholars have made numerous descriptions about people and nature in their works, but hardly can we trace worrying statements on population and environment issues probably because these issues had not assumed serious dimensions in those days. Abul Fazl who gave a vivid account of all aspects of the life and time of Akbar did not contain specific data on population or show any serious concern of its impact on environment in his Ain-i-Akbari.4

Modern day Historians have attempted to make various studies on population in medieval times. For this they have co-related agricultural and other statistical data. The estimate for India’s population in c. 1601 has been revised upwards. Moreland estimates it to 100 million, Kingsley,Davis to 125 million and Shireen Moosvi to 145 million4 on the basis of the comparative study of the statistical data of the extent of cultivation during the times from Akbar to Aurangzeb (1658-1707). Historians have concluded that the Indian population was about 150 million in 1800 A.D. Thus it achieved an increase of slightly above 33% in 200 years, whereas Kingsley Davis seriously under-estimates the population of India in the

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period before the first Census of 1868-72 A.D. He believes that the population remained fixed at this point until 1750, where after the progressive British annexation of India, it grew at a higher rate, practically doubling itself between 1800 and 1871. A notable point here is that increase in population in those days was a sign of development, a concept which stands in contrast to today’s economic theories of development. The watering course of Yamuna river, command over natural sources of building stones, higher ground for sites of forts and facilities of river-borne trade have combined to give Delhi a position of eminence. In modern times population explosion has created an imbalance in the ecological structure. It probably contained more than 145 million inhabitants which possibly exceeded China’s population at that time. In the medieval times in our country, the distribution of population was governed likely by agricultural productivity. Availability of water determined the distribution of rural population. This is how environment markedly made an impact on the population; and its pattern. This situation was very different from what happened in the industrialized urban set-ups of the modern times where concentration of population has created problem of environmental pollution and its degradation. The appearance of the hydrographic map of north Indian plains of medieval times must have been vastly different from what it is today. Today water in old channels has been greatly reduced and water table is lowered considerably. It is also likely that owing to a large extent of forest, rivers rising in the Siwaliks and the Terai might have had a steady supply of water then, which is not the case today. Today deforestation enforces a quick drainage of water and loss of moisture in the healthy ecological niche of those times.

The work of Tulsidas certainly reflects the dominant character, of the age to which he belonged (i.e. the age of Akbar). The imposition of divinity reflected in the works of Tulsidas and Abul Fazl merely denote that the environmental conditions were so much perfect that all living creatures, though not less in number could have grown at a higher rate, practically doubling itself between 1800 and 1871. A notable point here is that increase in population in those days was a sign of development, a concept which stands in contrast to today’s economic theories of development. The watering course of Yamuna river, command over natural sources of building stones, higher ground for sites of forts and facilities of river-borne trade have combined to give Delhi a position of eminence. In modern times population explosion has created an imbalance in the ecological structure. It probably contained more than 145 million inhabitants which possibly exceeded China’s population at that time. In the medieval times in our country, the distribution of population was governed likely by agricultural productivity. Availability of water determined the distribution of rural population. This is how environment markedly made an impact on the population; and its pattern. This situation was very different from what happened in the industrialized urban set-ups of the modern times where concentration of population has created problem of environmental pollution and its degradation. The appearance of the hydrographic map of north Indian plains of medieval times must have been vastly different from what it is today. Today water in old channels has been greatly reduced and water table is lowered considerably. It is also likely that owing to a large extent of forest, rivers rising in the Siwaliks and the Terai might have had a steady supply of water then, which is not the case today. Today deforestation enforces a quick drainage of water and loss of moisture in the healthy ecological niche of those times.

During the medieval times a large expanse of forests existed. A large expanse of forest meant a relatively small population. Forest retreated in the northern plains which can be seen by comparing the forests marked in Rennell’s maps of around 1780 with those in modern maps. Even by Rennell’s times, several earlier forests had been cleared. The presence of wild animals such as elephants or tigers is recorded in areas where no one would dream of observing them today. This illustrates the great change that has taken place in the last 700-800 years. Even in the 13th century, a traveler crossing the middle doab faced some danger from tiger. The doab in the 13th century almost certainly had pockets of jungle running along with Yamuna and the Gang a. But some time before 1760, human settlements had cleared the interviewing ground and so barred the entry of elephants from central India; but despite this, the environmental balance was not much disturbed and had the capacity to revive and restore to its original form. The large extent of forest in medieval times naturally had important consequences.

It is not that India was a backward nation in the 17th century. Presence of a large number of ruling elite and popular urban township denote the abundance of economic activity, but even then the pressure or imbalance of population on surrounding environment did not occur. Mughal emperor Babar and Jahangir were admirers of natural beauty. Both of them wrote autobiographies in which they have only praised the natural beauty, the bio-diversity, the rich forest wealth, the immense natural treasure, with not even a slightest thought that their postentry will struggle with the crisis of preserving and conserving them. Though we have instances of plague and famine in medieval times but how far can we relate it to population and environment is yet to be traced. Evidence regarding epidemic diseases is even scanty than that which refers to famine, though bubonic plague was present in northern India. The emperor Jahangir tells us that a dreadful epidemic had spread from Punjab to as far as Delhi and caused great mortality but had wholly subsided in the year 1616. Irfan Habib wrote that while famine always took its toll when it came around disease and epidemics continually ravaged the countryside. Of twenty-five villagers who appeared before the Qazi of Mathura between 1653 and 1717 and had their descriptions recorded (in Vrindavan documents), as many as ten bore marks of dreaded small-pox. But Moreland believes, even if disease like plague spread, the mortality rate was not high. He writes on the whole - then the political and military history of the period does not suggest any serious check on the natural growth of population. Francois Bernier who himself was a doctor writes that the empire was badly cultivated and sparsely populated but this was due to administrative pressure on farmers. Human being of modern times is not blessed but victimized by the developments and various deadly diseases are caused due to environmental problems. The Human Development Report 2004 specifies that despite 51 physicians per 1 lakh people in Indian the major problems of health are unattended. The situation in medieval period differed from the present age, as a traveller passing through the MugHAL Empire was surprised to see the absence of physicians. This may have been because of the absence of physicians as a professional class. It can also be assumed that the period had low level of health hazards as reflected in the contemporary work of Tulsi das, the saint poet. That man and environment had healthy relationship can be judged from the works of Abud Fazl also. Both Tulsi das and Abul Fazl belonged to the age of Akbar. Tulsi das writes - ‘Nobody died an untimely death, no body suffered from ailments, all bodies were beautiful and all bodies were healthy’.

Abul Fazl writes, ‘Akbar had divine and miraculous powers by the virtue of which, Akbar could bring down rain through prayers where there was drought... stopped rain when there was excess of it. His breath had messiah qualities which cured ailment of human beings and animals... Indeed he could avert calamitous consequences of a solar eclipse by commissioning rain until the hour of the eclipse had passed.’ Similarly Tulsi das writes -

Clouds shower rain on demand in the kingdom of Ramchandra.

The work of Tulsi das certainly reflects the dominant character, of the age to which he belonged (i.e. the age of Akbar). The imposition of divinity reflected in the works of Tulsi das and Abul Fazl merely denote that the environmental conditions were so much perfect that all living creatures, though not less in number could
survive in the lap of nature in the most desirous form. In the path of progress modernity is a stage ahead of medievalism but the dilemma of development faced by modern societies was not faced by the medieval Indians.

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10. Guru Granth Sahib : Historical Importance of Babur Vani

*Amar Pal Kaur

Abstract
Guru Arjun Dev Ji, the fifth Sikh Guru compiled the Sikh scripture known as Adi Granth or Guru Granth Sahib in the year 1604. No other religious text of the world provides us such vast historical information as we have from Sri Guru Granth Sahib. Guru Granth Sahib, embodiment of word, containing the highest model of philosophy, religious and ethical teachings is also an ocean of important historical events and provides us very valuable source to reconstruct the political- social-religious history of medieval age. Babur Vani is one of the very rare part of the Sri Guru Granth Sahib. Babur Vani is a composition of First Sikh Guru, Sri Guru Nanak Dev Ji. From the writings of Sri Guru Nanak Dev Ji, we get this very important historical information that Guru Nanak was an eye witness to the third, fourth and fifth invasions of Babur.

Guru Arjun Dev Ji, the fifth Sikh Guru compiled the Sikh scripture known as Adi Granth or Guru Granth Sahib in the year 1604. Guru Granth Sahib provides us the most important and authenticated facts of history to rebuild the medieval Indian history. It is probably the only sacred scripture of the world which provides us information regarding political-religious, economic and social history not only of Punjab rather whole of the northern India. It is fact that Sri Guru Arjun Dev ji and the other Sikh Guru were themselves eye-witness to some of the historical events which were recorded by Guru ji while compiling Sri Guru Granth Sahib. By compiling the Granth, Guru Arjun Dev ji had fulfilled the need of a text for the ever-growing Sikh faith. He felt that it is difficult for a religion to survive and community cannot grow unless and until it did not have its own sacred scripture.

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From the writings of Sri Guru Nanak Dev Ji we find that the first battle of Panipat was a turning point in the history of India. The defeat of Ibrahim Lodhi, a Pathan was a major step towards the establishment of the Mughal empire. When Babur occupied the throne of Delhi, he said, I am a sovereign and not under the command of the Khalifa. He called himself Badshah or Patshah. The Sikh scripture refers to this change and the position of Patshah occupied by Babur. No doubt this epithet of Patshah, Badshah has been varyingly used by the Sikh Guru for the ultimate reality i.e. God, who controls the whole universe. Not only this, we get good information regarding the officials, connected with administration especially the petty revenue collectors. Guru Nanak Dev in his composition refers to;

RajeShinhMuqaddamkutte ||
Jayeeinjajueinhesat ||

The Kings are like whores, the courtiers like dogs, for they awaken those that as sleep in God’s peace. The Kings servants tear with their nails. And like curs, lick up all the blood that they spill. From Sri Guru Granth Sahib, we also get very important information regarding the official position of a Muqaddam. A Muqaddam was an official to run the administration of a small unit like a town and also responsible to supervise the collection of the revenue. But this official as per records from the contemporary writings seems to be corrupt one. His cruel attitude towards the common people of Punjab especially towards the poor peasants. His corrupt position has been clearly reflected from Sri Guru Granth Sahib as referred above. Apart from contemporary politics, the composition of the Sikh Guru also has depicted a clear picture of the contemporary society and religion. The Qazi who is to guide the Muslim community and is to provide justice to the people has fallen from his sacred duties and has become corrupt and false. Guru Nanak Dev Ji writes in Sri Guru Granth Sahib about the deteriorated position of Qazi in the following words, ‘Being a Qazi he siteth in the seat of judgment, Tell the rosary and mumbles the God’s name, yet he takes bribes and fouls justice, Should any one question him he trots out some citation? Qazi utters falsehood and eats bribe. ’ If the Qazi were corrupt and accepted bribe to display judgment, nevertheless were the big personalities of the Muslim officials who too were equally corrupt. No other religious text of the world provides us such vast historical information as we have from Sri Guru Granth Sahib. Guru Granth Sahib, embodiment of word, containing the highest model of philosophy, religious and ethical teachings is also an ocean of important historical events and provides us very valuable source to reconstruct the political-social-religious history of medieval age.

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Central India Journal of Historical And Archaeological Research, CIJHAR
11. The Construction of Wooden Works under Mughal in Kashmir

*Anu Bala

Abstract

The wood industry of Kashmir was popular during medieval period. The large number of artisans and workers were employed such as tarkhanas, engravers, chiselers, cabinet makers, master artists, carvers boat maker, axe man and sawyers in various industry. Each artisans specially deals with the particular crafts such as those who brought the wood of choice from the forests included axe man and wood selectors who know about the quality and durability of the wood and then trunks of trees gave to the sawyers who made pieces of wood according to the demand of the product by removing the hard part of the wood. There were large numbers of official engaged to officiate these work. The tradition of wooden architecture already existed in valley such as prior to Asoka; maximum buildings including even temples were constructed in wood. The objective of the paper is to find out the use of technology to construct the wooden work. Particularly the primary sources have been used in this paper.

Key words: wood, technology, craft, mughal, Transport.

Introduction: In medieval period number of artisans and workers were employed in industry such as tarkhanas, engravers, chiselers, cabinet makers, master artists, carvers boat maker, axe man and sawyers etc. Each artisans specially deals with the particular crafts such as those who brought the wood of choice from the forests included axe man and wood selectors who know about the quality and durability of the wood and then trunks of trees gave to the sawyers who made pieces of wood according to the demand of the product by removing the hard part of the wood. He was also well versed in the quality and need of the wood for particular product and craft.

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The Construction of Wooden Works under Mughal in Kashmir

Wood was used extensively by the king and the subjects to make homes, domestic utensils and decorative objects specific method of using wood for different purposes were developed. The rulers of Sultanate in Kashmir established the tradition of wood carving and the wooden architectural style of their own by adopting such ornamental forms and devices that were compatible with the Islamic texts. Srivara, the court poet of Sultan Zainul Abidin in Kalhana’s Rajatarangini records that, “the Sultan built a wooden palace had 12 storeys some of them contained fifty rooms, halls and corridors. The interiors of these buildings were embellished with intricate wood-work, extending over the ceiling, ornate doors, cornices, façade and on roof.” The calligraphically carved wooden door of the Madani Mosque in Srinagar speaks of the wood tradition of the period and the skills of artisans who were worked in the wooden material. The intricate lattice work, known as the Pinjara, has been one of the important features of the Kashmiri wood work which was extensively used by the artisans in the wood architecture of the period. It is not only embellished their interiors but also served as such as to privacy of the Zanana (the female) apartent but also served as screen, for windows, railings ventilators etc.

The Pinjara, the lattice work was mostly done in deodar wood. Different wooden components were precisely finished and carved and firmly, match jointed without using glue on the desired overall design. Bernier, Moorcroft, Vigne and Hugel noticed used of latticed widows and carved doors in the house of the Kashmiri nobility. Khatamband (geometric paneling) was the other specialty of wood workers of Kashmir which was introduced by Mirza Haider Daughlat. During the Mughal period the Khatambad ceilings not only became popular in the houses of feudal nobility but it was also noticed at various places in Himachal Pradesh. The mosque of Shah Hamdan and Khusroq Mulllah in Srinagar and the Shrine of Sheikh Nooruddin wali at Charer-i-Sharief are the living example of Kashmiri wood-work. Pachar bandi, another form of Paneling was practiced in Kashmir. Some of the structural elements such as corbels and capital on the wooden pillars, carved doors, pillars, and windows having complex chain of floral designs on these articles speak of the Kashmiri art and skills. It has been said that wood workers from Kashmir may also have worked at the sites of the Buddhist monasteries of Ladakh displayed strong Kashmiri style elements in the carving.

Wood for Construction of Building: With the growth of urbanization, the construction work gained momentum and wood emerged as an important item in building industry in Kashmir. Abul Fazl writes in Ain-i-Akbari, “the houses are all of wood and are of four stories and some of more, but it was not custom to enclose them on account of the abundance of wood and the constant earthquake, houses of stone and brick are not built.” All these showed the existence of wood and the work associated in valley before the Mughals. Bernier too writes about the wooden architecture of Kashmir and an account of its cheapness and the facility with which it was brought from the mountains the wood was preferred for building houses in Kashmir. According of Abul Fazl generally eight kind of wood was
used for house building in Kashmir such as Sisau, Nazhu, Dasang, Ber, Maghilan, Sirs, Dayar, Bakayan. 

Wood and Transport : Boats and ships being the only means of transport of goods and served as a great asset in improving and raising the frequency of transportation of merchandise from place to place. The timber field from the forests was employed in building, ships boats, carts, palanquins etc. Abul Fazl has regardened Bengal, Kashmir and That as the principal centers of boat building. Boating industry of Kashmir is one of great importance as it was an old industry in Kashmir and we learn from Ain-i-Akbari that boats were the centre upon which all commerce moved. Akbar expressed the disapproval of the boats prevalent then. He ordered double stroyed boats which could be used for residential purposes so was constructed a floating city at Srinagar.

According to Jahangir, “there were 5,700 boats, and 7,400 boats men in Kasmir” There were many kinds of boats, all flat bottomed, but with the exception of the parinda. In Kashmir a model of a ship was made which was much admired. Lawrence writes that excluding boats owned by private person and used for private purposes, there were about 2,417 , boats employed in trade and passenger traffic. Of these 1,066 were boats of the large size. Further north, upon the upper Indus and Chenah, the zoruk was more commonly used boat. The greater portion of the grain and wood imported into Srinagar by the river was brought in large barges not unlike canal barges. There were two kinds of barge. The larger in known as bahats. The smaller barge was known as Wdr. The bahats will carry a cargo of 800 to 1,00 mounds and the wdr will carry a mounds of 400 mounds.

One of the most common forms of boats was the Dunga, a flat bottomed boat, about 50 to 60 feet in length and about 2 feet of water. The boat men live in the ar of the Dunga and have their Kitchen made of dried clay. In the winter, when the passenger traffic was at a standstill, the Dungas were employed in carrying grain. A great Dunga carried up to 200 mounds. The Shikara boat used for short journeys still famous in Kashmir. It is propellled by Peddles. The Kachu was a heavy, clumsy boat without any roof and used for the transport of stone and rough goods. The Dembudo was a tiny dugout, in which vegetables were brought to market. The Tsatavar was a small boat without a roof. Only used on the wular. The Parinda carindo and Chakwari were not for the common herd, but were the dignified vehicles of the rulers of Kashmir.

Raw Material : Kashmir possessed forests in abundance, producing large varieties of timber. The best of all timber was the deodor. It was used for the construction of houses, boats and bridges. The old shrines, some of great age were made of deodor and Jama Masjid of Srinagar, with its lofty shafts of cedar, said to have been constructed to timber cut from the Tashwan forests. Young deodor poles (hamatola) were used by boatmen for polling purposes. The blue pine (yar and kiru) was used for house buildings, torches, (lashi) and charcoal to the blacksmiths. The Himalayan spruce (kachil) used in house building.
taking help of different shapes of knives hammer of small sizes and brushes it complete his work. The craftsmen of medieval period followed the craft of lattice work (Tabdan Tarashi) on wider scale. Similarly the Khatambandi ceilings, introduced by Malik Haider on Central Asia Fashion have been widely involved Kashmiri carpenters. Khatambandi the geometric design of pine wood slips which fit into each other to decorate a ceiling. The greatest contribution of the artisans was to erect huge wooden structures on cantilever principle. The craftsmen were inspired and encouraged by contemporary Sultans who had a strong urge of building new towns, bridges and other forms of architecture. Mirza Haider was astonished to see the town of Srinagar for the first time. The lattice work on wood called ‘Pigara’ was geometrically patterned work usually in Shisham, Bada and Kain wood with geometric pattern each tiny part of which fitted into the other without the use of glue.

A number of towns, palaces and other constructions have been mentioned by Zain -ul-Abidin ‘court historians Srivara, “The king Zain ul -Abidin had constructed a bridge on Viata named Zainkadal, with four towers made of stone and wood”. This was the first permanent bridge on river Vistata. It showed the same peculiar cantilever contribution which is observed in the bridges even at present.

The inlay work (Khatambandi) meant embedding of minute piece of ivory, bone or mother of pearl depressions in or on wood since this craft genre was a part of flat surface decoration was popularized and developed by the sultans and flourished under Mughals. Khatambandi was registred clearly as court craft and it developed in valley and received focus from Akbar’s reign onwards. Abul Fazl’s writes in Ain i Akbari that, “several industries were launched on a big scale in Akbar’s workshop under supervision by experts mainly from Iran and Turan and Kashmir.” Bernier (1656-68) refer to various departments of wood craft in Kashmir during his visit there. The historian records that, “Naqashan and Khatimbandan were active in making chests and pen-boxes inlaid with pearl following the tradition of Iran.” Another branch of Persian style Khatamkari in Kashmir was “Tar-Kashi” or wire inlay on wood. It consisted of brass inlay on Shisham purely abstract forms and followed the same pattern in both places though they were far removed from each other. Apart from abstract scrolls and patterns, they have produced exquisite flowers and spays in a combination of copper, brass and white metal inlaid on wood, both carved and plain.

The craft of Paper Maiche also known as Kari-i-Kalamdani (pen work) or Kari-i-Munaqashi (painted work) or lacquer work was the traditional art of Kashmir. It was also known Kumangiri and this name takes us to the source of its origin. Kumangiri means illustrating the bows and arrows of Persian soldiers. The name therefore, justifies the origin of the art that in Persia. There is still a locality in the city of Srinagar named as Kumangar Pura where the craftsmen pursuing the craft are concentrated. The whole art was derived from mashed paper, moulded in various shapes, painted finishing and making objects of great beauty. Sultan Zainul Abidin invited experts from Samarqand to teach this art.

We found the paper maiche art in the tomb of Zainul Abidin mother at Zainkadal in Srinagar where mashed paper was used with glue of fixing the glazed tiles on the outer walls of the tomb used for ornamenting smooth surface which made of paper pulp as layers of polished paper. In Mughal period the art extended to palanquins, ceilings, bedsstands, doors and windows. During the Mughal patronage most of the palanquins used by the courtiers were specimens of the glorious tradition of the paper maiche. It was artistically applied to wood work especially windows, wall panels, ceilings and furniture as was evident from the fine ceilings at the Madin Sahib mosque, the ceiling at Shah Hamadan mosque at Fateh Kadal and the Mughal gardens at Shalimar ruins of which can be seen even today. I William Moorcroft was informed that in Kashmir the paper maiche craft had thrives during the Mughal times. It had employed large number of craftsmen who very often, sent their samples of paintings and designs to Delhi for examination by the emperor. The industry reached its apogee during the Mughal rule when the products of paper maiche artists, like pen cases, jewelers boxes, book ends etc, were in great demand in Delhi and other areas. The interest of Mughals was evident from the attractive designs of paper maiche painted and gifted inside the black marble summer house in the Shalimar garden at Srinagar.

Raw Material and Tool: The material used for making articles of paper maiche was the coarse, native paper pulped and moulded into different shapes, sometimes wood was also used. Other material used in the manufacturing the products included cloth, rice straw and copper sulphate. The tools used in working on the designs were the brushes made of the hair of shawl wool goat; the pencils of the hairs of the fur of a cat were of various types. For minute detailing and outlines, the brush made from the hair of kitten back was used, a sharp knife, a small cutting chisel, shelf for mixing colours, agate for smoothing the surface, stone slab and a Muller.

Conclusion: The rulers of medieval Kashmir kept the age-old established tradition of wood carving and the wooden Architectural style of their predecessors alive, yet they were not inclined to perpetuate the earlier style unchanged. They adapted to their own convenience to it by discarding un-Islamic decorative motifs and in separating such ornamental forms and devices that were compatible with the Islamic texts. The Persian influence on the wood carving has been very deep extensive and varied though various channels. With the expansion of Mughal rule in the country Kashmir comes under the direct control of the imperial Mughals. The Mughal rule did not remain to the politico-administrative sphere only, but it diverse influence of the Mughal art and architecture also penetrated the local art architectural influenced entered others regions from the mainland.
There were several small feudal principalities like Darbhanga Raj, Hathwa Raj, Gidhaur Raj, Banaili Raj, Khadagpur Raj, which emerged on the political scene of Bihar in the medieval period. This paper points out how the Rajas of Khadagpur Raj rose into prominence in the history of Bihar and survived since Akbar’s reign till the advent of British rule in India in the post Plassey period.

In Bihar as in many other states, there were large number of small feudal principalities. Many of them emerged on the political scene of Bihar in the medieval period. There are references to some estates like Hathwa Raj, Dumaraon Raj, Bettiah Raj, Chotanagpur Raj, Darbhanga Raj, Gidhaur Raj, Banaili Raj, Kharapur Raj and some petty zamindaris. The topics relating to landed aristocracies or zamindaris of Bihar have attracted the notice of scholars and a few works have been done on the Darbhanga, Dumaraon and Kharagpur Raj. On Darbhanga Raj short monograph has been prepared by Jata Shankar Jha and Qyamauddin Ahmed, Dumraon Raj by J.S. Jha and on Kharagpur Raj by Y. P. Roy. Possessing large estates for a long period of time the scions of these families enjoyed considerable local influence and power and the titles of raja, maharaja, zamindar, landholder etc. Many of them were suppressed by the Mughal subedars during the course of the establishment of the Mughal rule in Bihar. But they were generally reinstated subject to the acceptance of Mughal authority. These local chiefs also defied Mughal authority and fought against their dominance.

The history of the Kharagpur Raj stands out in a galaxy of these feudal estates in medieval India and for the matter in the regional history of Bihar. Historically,

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**Anu Bala**

12. **The Rajput House of Kharagpur:**

Sarkar Munger, Suba Bihar

*Aparna Singh*

**Abstract**

There were several small feudal principalities like Darbhanga Raj, Hathwa Raj, Gidhaur Raj, Banaili Raj, Khadagpur Raj, which emerged on the political scene of Bihar in the medieval period. This paper points out how the Rajas of Khadagpur Raj rose into prominence in the history of Bihar and survived since Akbar’s reign till the advent of British rule in India in the post Plassey period.

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The history of the Kharagpur Raj stands out in a galaxy of these feudal estates in medieval India and for the matter in the regional history of Bihar. Historically,
Kharagpur presents an extremely interesting case for study in the district of Munger. The Rajas of this house represented one of the ruling families of landed aristocracies of medieval Bihar. They figured prominently in the history of Bihar from the time of Akbar’s reign to the advent of British rule in India in the post-Plassey period. The early rulers of the royal house of Kharagpur were of the Rajputs. In 1615 of the Hindu Rajput Raja Toral Mal had been converted to Islam by the Mughal Emperor Jahangir and became Roz Afiun.1

In the early part of the 16th century, three brothers of the Kindwar Rajput clan, viz., Dandu Rai, Bsuedo Rai and Mahendra Rai, came from their ancestral home from Purvanchal in Uttar Pradesh to the court of Baspa Singh, the Raja of the Khetauris2, in Paragana Kharhi in Kharagpur Mahal. Being soldiers of fortune, they entered into the services of Baspa Singh as soldiers and became great favourites of Sastanka, the last Khaturi Raja of Kharagpur. The eldest brother Dandu gained the favour of this Raja by his devoted service and won his love and confidence for himself. Dandu Rai bided his time and had an opportunity of perceiving how the Khetauri Raja might be attacked. At last when he found himself strong enough, one night he gathered his followers (a large number of whom were the Rajputs) and attacked the Raja all of a sudden, and put him to death. Dandu murdered Sansanka (on 7 Aghan, 91 Fasli A.D.) and his family and proclaimed himself Raja by ascending his gaddi (throne).

Thus, Dandu Rai was the first Hindu Raja of Kharagpur. About Dandu Roy (year of accession 17 Aghan, 910 Fasli, year of death 17 Pus 932 Fasli, corresponding to 1503-1525 A.D.), we have references in the contemporary Persian chronicles, particularly the Aini-i-Akbari3, vol-I. Raja Dandu Rai, founder of the Raj, ruled for 22 year and 11 days and died in 1525 A.D., leaving behind him two sons, Rup Shahi and Narendra Shahi. The later settled at Kharhi, and his dynasty was called the Baikat dynasty.

After replacing the Khetauris’ authority by assassinating their last chief, Raja Sastanka, (according to the tradition and family account compiled in the late 18th century) Dandu, founded the royal Rajput authority at khadagpur.Dandu was the most obedient and trustworthy servant of Raja Sastanka.

Dandu Rai, the eldest son of Singhal, inverted his son, Rup Shahi, with the authority of the Raja. As Raja Rup (18 Pus 932 Fasli to 17 Pus 946 Fasli corresponding to 1525-1539 A.D.) committed the whole government to his management. He ruled for 14 years and died in 1539 and left behind him two sons, Sangram Shahi or Sah and Darya Shahi. Darya Shahi had no issue. The former succeeded the guddi in 1539.

After the death of Raja Rup Shahi his son Sangram Shahi (18 Pus 946 Fasli corresponding to 1539-1600 A.D.) became the Raja of Kharagpur. He was one of the leading Rajput chiefs of Bihar during the reign of Akbar. The Raja had political relationship with the emperor Akbar and he assisted the Mughal government in many ways for the consolidation of the Mughal Empire in Bihar and Bengal when Akbar’s, first axe fell upon Hazipur and elsewhere in Bihar and Bengal when Akbar’s, first axe fell upon Hazipur and elsewhere in the state of affairs of Kharagpur, he issued a farman to the Raja to appear before the Delhi Darbar. When the royal order was disregarded the Emperor directed Jahangir Quli Khan, the subedar of Bihar, to chastise the Raja. For this purpose Baz Bahadur, a well known commander, advanced towards Kharagpur. However, the accession of Jahangir and the rebellion of Khusraw gave Sangram the opportunity to make a final attempt to recover his independence and accordingly he gathered his forces, which as Jahangir’s memoirs show, consisted of about 4,000 horses and a large number of foot soldiers.

Later Sangram Singh fought against Akbar’s General Suhbuz Khan Kambu, when the general marched against the Raja. The Raja did not want an open conflict with Akbar and he handed over to Suhbuz the fort of Mahda (a place about 15 km north of Kharagpur town, situated at Bhagalpur-Dumka Road, where at present there is no signs of fortification). Sangram, the Governor of Bihar and Bengal till the death of Akbar, taking advantage of Khusraw’s rebellion Raja Sangram Singh and took up arms against the Mughals and he reasserted himself.

On his accession to the throne of Delhi when Emperor Jahangir learnt of the state of affairs of Kharagpur, he issued a farman to the Raja to appear before the Delhi Darbar. When the royal order was disregarded the Emperor directed Jahangir Quli Khan, the subedar of Bihar, to chastise the Raja. For this purpose Baz Bahadur, a well known commander, advanced towards Kharagpur. However, the accession of Jahangir and the rebellion of Khusraw gave Sangram the opportunity to make a final attempt to recover his independence and accordingly he gathered his forces, which as Jahangir’s memoirs show, consisted of about 4,000 horses and a large number of foot soldiers.

Raja Sangram, whom Raja Toder Mal made his adopted son marched against Baz Bahadur with a suitable force. Jahangir Quli Khan lost no time and attacked the Raja’s army with arrows and math locks. Several combats were fought and after a hard contest Sangram was wounded by bullets and killed. The said Kahn triumphed.

The death of their leader threw his army into great confusion and they were about to flee away. When Chandrayoti, the Rani of the slain Raja found her husband dead and the officers under command out of control, she encouraged the soldiers to stand their ground. She took up the command of the army and thus rearranged the scattered forces under the command of her own and also under her son Toral Mal and resisted her assailants for many months, until Baz Bahadur, despairing of success and wishing to end the contest with a woman, proposed a cessation of hostilities. Accordingly, peace was made on the condition that the Rani along with...
Aparna Singh

her son Toral Mal should present herself before the Emperor and apologise for her conduct. After obtaining the pardon she would get the sanad of the Raja from the Emperor. The peace terms having been finalized, she started for Delhi along with her son Toral Mal. Baz Bahadur accompanied the Rani arrived Delhi, the Emperor was displeased with her as well as with her husband Raja Sangram Singh. He ordered her and her family to confinement.

Eventually when Baz Bahadur and other high officials intercepted on her behalf the Emperor freed her and her son. When Toral Mala appeared in the court the Emperor was impressed with his manners and treated him favourably. So the Emperor appointed Toral Mal as a Morchulburdar (a person who fans the King's hand). The peace terms having been finalized, she started for Delhi along with her son Toral Mal. Baz Bahadur accompanied the Rani arrived Delhi, the Emperor was impressed with his manners and treated him favourably. So the Emperor appointed Toral Mal as a Morchulburdar (a person who fans the King's hand). The peace terms having been finalized, she started for Delhi along with her son Toral Mal. Baz Bahadur accompanied the Rani arrived Delhi, the Emperor was impressed with his manners and treated him favourably. So the Emperor appointed Toral Mal as a Morchulburdar (a person who fans the King's hand).

The Raj became a Muslim estate. The history of the Hindu rulers of the house of Kharagpur had ended here and a new era in politics, society and culture began. After conversion, Roz Afzun received a farman from Emperor Jahangir to make Raja of the province of his father, Raja Sangram (Tuzuk –i-Jahangir, vol. It., 296). Back in Bihar, he was reinstated to his ancestral capital with his wives and the eldest son Bahroz Singh. The other son, Abdul Hassan was kept at the Imperial Court for services of the Mughals.

The Rajput House of Kharagpur : Sarkar Munger, Suba Bihar

The Rajput House of Kharagpur : Sarkar Munger, Suba Bihar

Notes & References


2. These chiefs belonged to Khetauri or Kshetauri caste, Sasanka was their last Raja. W. W. Hunter gives the name as Sesunk, see, (A Statistical Account of Bengal, Reprint, 1976, vol. XV, p. 177, whereas Montgomery Martin writes it as ‘Sasangka Raja, the last chief of the Khetauris’, see, Eastern India, vol. II, Cosmo publication, Delhi, 1976, p. 57.


10. Bhmadeo Choubey writes his name as Tawrul Mal in his work Tawirkh-i-Kharagpur, written in Falgoon 1807 Sambat (1752AD.). But in Persian Histories he is referred to as Roz Afzun.

11. According to Martin’s Account, Toral Mal was married to a daughter of Baz Bahadur, see, Eastern India, II, op.cit., 238. But Tuzuk-i-Jahangir does not mention it. Jahangir refers in his memoirs to Raja Roz Afzun and his conversion to Islam, but does not mention anything about his mother Chandrajyoti and Afzun’s marriage, see, Tuzuk-i-Jahangir, Rogers and Beveridge, vol. I, pp. 295-96.

Land Revenue System of Akbar’s Reign: A Brief Overview

*Dharam kaur

Abstract

Before the reign of Akbar there was no Mughal Land Revenue system. He was the founder of Mughal Land Revenue system, which he kept on evolving with his experiments that continued till 1585. His father Humayun and grandfather Babur did not introduce any changes because they were the first conquerors of their dynasty and remained pre-occupied with subduing rebellions, consolidating empires and maintaining order.

However the system introduced by Akbar in the beginning, was based on the Sher Shah’s system in which the cultivated area was measured and a central schedule was drawn up fixing the dues of peasant’s crop wise on the basis of the productivity of the land. Thus the land revenue system of Akbar was neither an innovation neither an invention. Although Sher Shah was one of the greatest administrators of medieval India yet he was not an administrative genius like Akbar. He followed the policy of Sher Shah with greater precision and correctness and then extended it to various subah or provinces of his empire. But this correction or precision did not come overnight. Initially it was tortuous enough to turn peasants into beggars, and forcing them to sell their wives and children. Later the land policy of Akbar was improved to be peasant friendly. He introduced quality assessment to ensure land revenue for his expanding empire. Loans and implements were provided to the farmers to encourage them. Taqavi loans were provided to farmers in case of emergency. However, not adequate steps were taken to improve the economic condition of the farmers.

The system was revised over the time over and over again. He followed the same system till the 10th year of his reign or up to (1566), no changes were made to the basic crop rate (ray) which then converted in to a cash rate called dastur-ul-aml or dastur, by using a single price-list. The state’s share was one-third of the produce; the produce under the schedule being valued at prices fixed by the emperor. In fixing the prices, the rates current in the vicinity of Delhi were probably taken as the basis. This arrange-ment created difficulties, because one uniform schedule of prices of crops could not reasonably be applied to the whole empire. Prices were lower in rural areas which were far away from the urban centers and the cultivators found it difficult to pay in cash at the official rate.

In the tenth year of his (Akbar’s) reign, prices of crops prevailing in different regions were substituted for the uniform schedule and the emperor reverted to a system of annual assessment. In the nineteenth year (1574) officials called amil, but popularly known as karoris were placed in charge of lands which could yield a crore of tankas. The karor assisted by a treasurer, a surveyor and others was to measure the land of a village and to assess the area under cultivation. In the same year, a new jarib or measuring rod consisting of bamboo joined by iron rings was introduced for the measurement of land. This karori experiment was introduced in the settled provinces, from Lahore to Allahabad. On the basis of the above facts and figures, a new system was developed in 1580 called the dahsala system. Akbar and his advisers succeeded in the reorganization of the empire on the provincial level of the tax revenue system with the establishment of twelve provinces. Under this, the average produce of different crops as well as the average prices prevailing over the last ten years was calculated. One-third of the average produce was the state share, which was however stated in cash. The credit for developing this system i.e. Ain-i-Dahsala, goes to Raja Todarmal. This system did not mean a ten-year settlement but was based on average of the produce and prices during the last ten years. For the measurement of land, bigha was adopted as standard unit of area which was 60 x 60 yards. A new gaz or yard, gaz-i-ilahi was introduced 41 digits (anguls) or 33 inches in length (Sher Shah’s 1 gaz 32 digit was discarded).

The corrections done by Akbar in the land revenue system can mainly be divided into three heads which are as follows:

1. Standardized measurement of the land:

   During the Akbar’s administration, we find so many territorial divisions and sub-divisions for the first time in medieval history. For political as well as fiscal purposes Akbar had divided his empire into 15 Subahs (originally there were 12 Subahs, but by the time Akbar died, the number stood at 15), 187 Sarkars and 3367 Mahals. He ordered a standardization of measurement unit and the so called IlahiGaj was made the definite unit of land measurement. This IlahiGaj was equivalent to some 41 fingers (29-32 inches), and was shorter than the SikandariGaj (approx 39 inches) used by Shershah. The Gaj as measurement of land finds its origin during Sikandar Lodi’s times. Standardization of land...
measurement was adopted to brush aside all kinds of vagueness in defining extent of land and to reduce extortion/corruption by officials. For land measurement (Paimaish), a rope called Tenab was used in those days. Since, this rope was subject to variation in its length due to seasonal dryness or humidity, Akbar made reforms in Tenab also. Instead of an ordinary rope, Akbar ordered the Tenab to be made of pieces of Bamboo joined together with iron rings. This made sure that the length of Tenab varies little during different seasons of a year. A further change done by Akbar was to fix definite measurement to Bigha of land. A ‘yard’ was called ‘gaz’ which was of 41 units and a ‘bigha’ was equal to area of 60 yards square or 3600 square yards. Thus, we see that during the rule of Akbar improvement was made in the modes of measurement for the benefit of the state and also the peasant. Several Bighas made a Mahal. Several Mahals were grouped into Dasturs.

2. Ascertainment of produce per Bigha:

After the standardization of land measurement, Akbar turned towards ascertainment of the amount of produce per Bigha and the state’s share in it. Sher Shah Suri had already divided land into four different categories. Akbar followed the system and to make a comparative estimate of the produce of lands and fixed different revenues for each of them. These four types were as follows:

- **Polaj/Polaj**: was the ideal and best type of land throughout the empire. This land was cultivated always and was never allowed to lie fallow.
- **Parati or Parauti**: This was the land kept out of cultivation temporarily in order to recoup its lost fertility.
- **Chachar/Chachar**: was a kind of land allowed to lie fallow for three or four years and then resumed under cultivation.
- **Banjar**: This was the worst kind of land that was left out of cultivation for five years or upwards.

3. Fixation of state’s share in produce:

The best lands viz. Polaj and Parauti were subdivided into three categories viz. good, middle and bad. Average produce of these three categories, called Mahsul was taken as a normal produce per Bigha. One third of this Mahsul (average produce) was fixed as state’s share. The Parauti land also was liable to pay the Polaj rate (one third of Mahsul) when cultivated. Chachar land was allowed to pay a concessional rate until it was cultivated again to be liable to pay the Polaj rate. Banjar lands were also not totally neglected. Further, the peasants were given option to pay either in cash or kind, whichever was convenient to them.

During the reign of Akbar and his successor’s four main systems of revenue assessment were prevalent:

1) **GhallaBakhshi (Crop-sharing)**: In some areas it was called bhaoli and batai. The Ain-i-Akbari notes three types of crop-sharing:
   a) Division of crop at the threshing floor after the grain was obtained. This was done in the presence of both the parties in accordance with agreement.
   b) Khetbatai: The share was decided when the crop was still standing in the fields, and a division of the field was marked.
   c) Lang batai: The crop was cut and stacked in heaps without separating grain and a division of crop in this form was made.

In Malikzada’s Nigarnama-i-Munshi, crop sharing has been mentioned as the best method of revenue assessment and collection. Under this method, the peasants and the state shared the risks of the seasons equally. But as AbulFazl says it was expensive from the viewpoint of the state since the latter had to employ a large number of watchmen, else there were chances of misappropriation before harvesting. When Aurangzeb introduced it in the Deccan, the cost of revenue collection doubled simply from the necessity of organizing a watch on the crops.

2) **Kankut/Dambandi**: The word kankut is derived from the words kan and kat. Kan denotes grain while kat means to estimate or appraisal. Similarly, dam means grain while bandi is fixing or determining anything. It was a system where the grain yield (or productivity) was estimated. In kankut, at first, the field was measured either by means of a rope or by pacing. After this, the per bigha productivity from good, middling and bad lands was estimated and the revenue demand was fixed accordingly.

3) **Nasaq**: This was widely prevalent in the Mughal Empire, particularly in Bengal. In this system a rough calculation was made on the basis of the past revenue receipts of the peasants. It required no actual measurement, but the area was ascertained from the records.

4) **Zabti**: In Mughal India, it was the most important method of assessment. The origin of this practice is traced to Sher Shah. During Akbar’s reign, the system was revised a number of times before it took the final shape. The main features of the zabti system as it finally came into operation under Akbar were:
   a) Measurement of land was essential
   b) Fixed cash revenue rates known as dastur for each crop.
   c) All the collection was made in cash.

Conclusion: The Land Revenue Policy of Akbar’s reign had both its merits and demerits which can be enumerated as follows:

From an administrative point of view, zabti system had some merits:
   a) measurement could always be rechecked;
   b) due to fixed dasturs, local officials could not use their discretion; and

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Means of Transportation in The Indian Desert: A Case Study of Western Rajasthan during the Eighteenth Century

Manjesh Kumar Sheoran

Abstract

Western Rajasthan comprised of three main states namely Bikaner, Jaisalmer and Jodhpur. These regions form a part of the intersperse stretch of land named as ‘Marusthali’ (a region of death). It is a sandy arid zone. The means of transportation is determined by the nature of lands. In the period under study the beast of burden were camel, bullocks and horses. The cart drawn by camels and bullock depended upon the suitability of the ground. Therefore, it all contributed to the steady growth of trade and commerce in the period under study.

Key-words: Camels, Bullocks, Horses, Rebari, Banjaras, Charans, Bhats, Bikaner, Jaisalmer, Jodhpur, Maunds, Transport, Mandi, Market.

Growth of trade and commerce, which were supported by urbanization in the form of market, towns, implies development of transport and carriage system. In this aspect, people mainly depended on the motive powers of animals. In medieval Rajasthan the roads were primitive simple tracks. They were strips of land rather than an improved surface. The means of transportation were the bullock carts, camels and oxen.

In this arid region of India camel was trained for the transportation. Qualities of camel like hardiness, perfect adaptability to desert conditions and the capability to live several days without water brings it always in demand. Its multi utility makes it one of the most useful and least costly of domesticated animals in rural life of arid India. A local proverb that “camel can do everything for its master, except cook” verifies this belief.

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In Western Rajasthan, carts drawn by camels were mainly used. The group of camels has been referred to as kotar. For example: In V.S. 1833, as has been mentioned in Kotwal-Chhatutra-Jaimabandi-Bahi No. 753 of puraganjalalor, ten camel-carts of gun powder were sent from Jalore to Jodhpur. The camels, known as the ‘ship of the desert’, were invariably used for travelling as well as for transport. In Sanad-Pawana-Bahi No. 19, V.S. 1834 it is mentioned that the traders of Pali carried 32 camels loaded with grocery, cotton and lead to Rajgarh. Khetsi Shah of Bikaner carried four camels of asafetida from Bikaner to Nagor. Brahman Chanda Pokarana of Jaisalmer took five camel load of alum from Jaisalmer to Jaipur. Mostly camels were used for transport between Sindh, Multan and Rajasthan. According to Zakat-Bahi No. 81 of Bikaner Sadar Mandi, Khem Chand Khatri carried one hundred and four maunds of indigo on camels from Jaipur to Multan. Tejpal Golechha brought three camels laden with tobacco from Sindh to Deshnok. Sixteen camels laden with asafetida were brought from Multan to Bikaner by a Pathan. Har Nath Agrawal carried seven camels laden with indigo from Jaipur to Sindh via Bikaner. From Bikaner to Jaipur, wool was generally carried on camels. Sawa-Mandi-Sadar-Bahi No. 8, V.S. 1815-16, records the names of Mukund Das Parakh and Ratansi Dhamani who carried sixty six camels laden with wool from Bikaner to Jaipur. In Sawa-Mandi-Sadar-Bahi No. 4 of Bikaner, mention has been made of the traders of Jaipur who took 969 camels laden with wool from Bikaner to Jaipur.

Rabar was the professional expertise caste in camel husbandry in Bikaner. It is significant that in Bikaner a tax, UnootoriBhach, was laid on camel owner. From Poddar collection we find various reference of goods transport through camels. Transportation of goods, from Mirzapur, in North India, to the port of Bhavnagar, in Gujarat, was done through the help of camels. Not only the traders, the government also hired camels of the Rebaris for transport. From the Kagad Bahi No. 14, V.S. 1864, we know that a Rebari of village Kapur Khas offered his services on payment at Rs. 5 per camel per month for a period of 3 months to the state administration. The rates of freight were determined on the basis of distance between different places.

Oxen and pack horses were other important means of transport. Oxen were used for carrying goods in all parts of Rajasthan. On seven tracts of hilly region, ponies were common. From the contemporary western Rajasthan records it appears that from Gujarat, Malwa and Jhansi to Western Rajasthan and vice versa, mostly oxen were used for transport.

Besides Rebaris, Banjaras were also engaged in transportation of goods through bullock carts. They were the backbone of the transportation system. Banjaras occupied an envious position as carriers of merchandise, especially food grain and salt. They carried salt, wheat, rice, sugar, gro and grocery goods from one place to another with great care and dexterity. The numbers of oxen, called ‘Balad’, owned by an affluent Banjara ranged from 200 to 2000. The Banjara who possessed one thousand or more oxen was called ‘Nayak’.

Some of the Banjaras possessed more than two thousand oxen. Generally an ox was loaded with goods four maunds in weight. The salt from Sambhar, Didwana, Pachbhadra and Nawa was carried by the Banjaras on a large scale to the different parts of Rajasthan as well as outside. From the contemporary records mention has been made of Nayak Maru of Marwar who took 885 oxen of salt from Pachbhadra to Harauti. From the Kota records we know how during the brief course of fifteen days, i.e. Meghasudi 1 to Maghasudi 15, V.S. 1871 (1814 A.D.), 13140 oxen laden with salt were carried by Banjaras from Marwar to Harauti.

Apart from the transport business, the Banjaras were engaged in the wholesale trade as well, with due approval of the local rulers. The state often honored them with Siropaos and Paghos (robes of honour) for their services. In V.S. 1871, Nayak Heera and Mana, who carried 1205 oxen of salt from Marwar to Chhabara via Kota, were given a turban and Siropa each costing rupees 10 and annas 8.

Like the Banjaras, the Charans and Bhati were also engaged in the profession of transport. In our records there are several references to the Charans and Bhatious who carried, like the Banjaras, salt, grain, sugar, gur, and cloth and grocery goods within and outside Rajasthan. From the records we know that Paiman Naik, owner of one of the biggest caravans in Marwar, was engaged in the transport of salt. He was head of the Bhamanibhats and possessed forty thousand beasts of burden. Significance of Charans and Bhatious had already been established due to their respectful status in the contemporary society. They not only offered their services on payment but also, often, indulge in the trade activities. Their significance increased profusely in the period of study when routes had become more insecure due to frequent incidents of raids and plunderers. But in the presence of Charsa, the loot and dacoity was not easy. The Charans and Bhatious, as Col. Tod writes, took advantage of their sacred character to the general carriers of goods in the country.

Sikhs known as Diwana Faik were operating as transporter on the trade route of Bhivani to Bikaner-Marwar and Bikaner to Bahawalpur route. Muller Brahmins were also adopted the same profession on the routes leading to Jaisalmer and Punjab.

Elephants, horses, chariots and palanquins were restricted to the use of royalty and nobility only. Of course, traders of Kabul and Qandhar dealt in horses and brought fruits, dry and wet on their back.

As far as the network of trade routes and volume of commercial traffic is concerned, the vigor of trade arteries in a given region is inextricably linked with the sustenance and proliferation of commercial paraphernalia in that area. The rise to prominence of Western Rajasthan during the period between second half of the eighteenth century and early nineteenth century as commercial region is to be seen in this context.
The Splendid Monument of Hybrid Style of Indo-Gothic Architecture:
Baldev Temple of Panna

*Dr. Vinay Shrivastava

Abstract

The Mughal architectural traditions based on a combination of Hindu and Turko-Iranian forms and decorative designs, continued without a break in the eighteenth and early nineteenth centuries. In colonial Period Colonial architectural styles evolve not only with the architectural beauties of British, but also with the invasion of French, Portuguese and Armenians. Leaving out the several European invasions upon India, men who had left their impact in the country through lofty architectures, it was undoubtedly the British who left a lasting impact on the Indian architecture. In colonial Period Colonial architectural styles evolve not only with the architectural beauties of British, but also with the invasion of French, Portuguese and Armenians. Leaving out the several European invasions upon India, men who had left their impact in the country through lofty architectures, it was undoubtedly the British who left a lasting impact on the Indian architecture. The temple was built under the supervision of Italian architect Mr. Manly. The present paper is an attempt to assess the contribution of Bundelkhand temples with special reference to Baldev temple, of Panna in the context of architectural characteristics of colonial period.

The Culture of India is the way of life on the people of India. The Indian Culture often labeled as an amalgamation of several Cultures, spans across the Indian Subcontinent and has been influenced by a history that is several millennia old. Many elements of India’s diverse cultures such as India religion, Yoga and India cuisine, have had a profound impact across the world. The Indian tradition is
manifested in Vedic literacy texts such as the Vedas, the Upanishads, the Epics the Puranas, the Agamas and Sipil-Shastra as well as in folk and local practices, oral literature and the classics. There are also several Saiva, Vaishnava, Buddhist and Jaina literacy works. There are some treatises on various aspects of art and architecture including iconography and iconometry.  

Indian view of life as a whole, including its spiritual mooring, starting from the Vedic times. Thus religious cult led to the growth of cult-icons, iconography and icon making techniques. Architectural developments achieved in the Rig-Vedic period are evidenced by the mansions supported by thousands columns and having thousands doors or as wall as castles and structures with a hundred walls. Opinions have also been expressed that the images of India may indicate the advent of sculpture. Mughal architectural traditions based on a combination of Hindu and Turko-Iranian forms and decorative designs, continued without a break in the eighteenth and early nineteenth centuries. Mughal traditions, again, influenced the Palaces and forts of many Provincial and local Kingdoms. The Chaturbhuj temple of Orchha and Pran Nath temple, Baldev temple of Bundelkhand (Panna) which was built on the arch and dome principle and incorporated many feature of the Mughal traditions of architecture. Panna temples dedicated to Krishna and Baldevji, his brother. In colonial Period new chapter in Indian architecture began, The Dutch, Portuguese and the French made their presence felt through their buildings but it was the English who had a lasting impact on architecture. In the beginning of the colonial rule there were attempts at creating authority through classical prototypes. In its later phase the colonial architecture culminated into what is called the Indo-Saracenic architecture. The Indo-Saracenic architecture combined the features of Hindu, Islamic and western elements. The colonial architecture exhibited itself through institutional, civic and utilitarian building such as post offices, railway stations, rest houses and government buildings. Such buildings began to be built in large numbers over the whole empire. Colonial architecture in India followed developments not only from metropolitan but also took inspiration from existing architecture in India.

Hybrid Style in British Architecture – With time a hybrid style evolved in the colonial architecture. Eclecticism was however rampant enough. Fortunately for the architects the Gothic style, with its natural plethora of ornament, its pointed arches and vaulted roofs, lent itself reasonably easily to orientalisation; all manner of Eastern fancies invaded the orthodox architectural expressions. And the forms of the Northern masons found themselves metamorphosed with domes, kiosks and harem windows. ‘Indo-Saracenic’ was enigmatically the favourite generic name for these combinations, but the Hindu-Gothic, the Renaissance-Mughal, the Saracenic-Gothic, even the Swiss-Saracenic, were all identified at some time or another as architectural styles in British India.

English British colonial architecture in India during the British India colonial Era: 1857 CE- 1947 CE, including Indo- Saracenic Revival architecture (Also known as Indo-Gothic, Maghal – Gothic, Neo-Mughal) and colonial Era. Colonial architectural styles evolve not only with the architectural beauties of British, But also with the invasion of French, Portuguese and Armenians. Leaving out the several European invasions upon India, men who had left their impact in the country through lofty architectures, it was undoubtedly the British who left a lasting impact on the India architecture. The British viewed themselves as the successors to Mughals and used architectural style as a symbol of power. The colonialists had followed various architectural styles within India. Some of the rather prestigious include: Gothic, Imperial, and Christian, English essentials, Renaissance and Victorian being the essentials.

Palladian and the Baroque Concept in Architecture When the British first became a ‘power’ in India, the Palladian and the Baroque were the prevailing styles in England. Hence, the Britons established themselves in Bombay (presently Mumbai) during the construction of St. Paul’s Cathedral in London. Georgian neo-classicism was the overriding fashion in the years when they were developing the Presidency towns of Bengal, Madras (Chennai) and Bombay. By the time they had made themselves paramount throughout India, the Gothic revival was in full flair. The eclectic flamboyance of high Victorian coincided with the imperial zenith. During the decades that followed, the British gradually began further structural establishments in other places, henceforth making an everlasting impact upon colonial architectural style in India.

The Bundela state of Panna was established after the establishment of Orchha, Chanderi and Datta states, which were ruled by the Bundela rulers. The founder of Panna states was Chhatrasal Bundela, who was the son of famous rebellion and anomy of Mughal army Champat Rai of Maheba. (Maheba- It is situated 23 miles from Orchha.) Panna is very well known for its architectural heritage and beautiful historical Temples. The temples of Panna District are well known in all over India, and present a fine blend of Hindu & Muslim architecture. The District of Panna is the most sacrosanct pilgrimage for the followers of the Pranami sect world over. The dominant architecture scheme of a majority of the temples is informally homogenous. After the decline of Mughal empire Muslim architectural wisdom appeared in this temples like; domes of temples are plain as well as onion shaped. The temples in the District of Panna have Kalash on the Top & most of the tallest dome has a lotus form.

Baldev Temple

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The temple of Baldeoji was built during the rule of Bundela king of Parana Maharaja Rudra Pratap Singh in 1876 AD. It is huge & beautiful monument of east & west architecture. This temple is constructed in Palladian style as a scaled down replica of St. Paul's Cathedral in London under supervision of Mr. Manly, an Italian expert. The temples structure improves upon the Romanesque and Gothic styles prevalent in Britain in eighteenth century. Medieval Italian Churches generally imitated its basic design. Such building usually contained a center Nava with colonnades along an aisle at each side and an apse at one end; on this raised platform sat the bishops and priests. In this temple Romanesque architectural elements mixed with Gothic architectural elements like one large spaces. So temple reflects a hybrid style of architecture.

Romanesque Architect in Baldev Temple

Its height is more than the Kandariya Mahadeva temple at Khajuraho and is bigger than the Rangamatha temple of Vrindavan. The entrance gate of this temple is very nice; the main Shrine is situated in the Centre of a spacious courtyard. Its pillars have some affinity with the Roman Pillars, and it’s near triangular windows and niches give importance of a church. The main dome, however, is surmounted by a big gold pitcher in Indian style. The huge idol made of stone is very attractive. The temple consists of a large hall called Mahamandapa (Nava) with massive pillars (Piers) and is built on a raised platform so that one may obtain Darshan even from outside the main gate (from the road side). The attractive image of Shri Baldeoji is installed in the sanctum is made of the black shaligrami stone. This temple is specially displayed with 16 arts. There is 16 stairs have constructed to enter in to this temple, 16 Jharokhe, 16 small domes & a huge Mandapa have constructed on 16 pillars. This temple has constructed on huge & high platform. The beautiful arches of Nat Mandapa & Bhog mandap has

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The Splendid Monument of Hybrid Style of Indo-Gothic Architecture

constructed in medieval architectural style. The Jharokhe & Arches of this temple represents north Indian architecture. The dome on the upper side of Garbha Grah has constructed in western style. The sikha & Golden Kalash are established on this dome. The pillars of this temple have decorated beautifully.

Gothic Architect in Baldev temple

Material used in colonial period architecture

During the early years makeshift was the primary materials they made use of. At first the Britons followed common Indian practices and built their houses of bamboo, or reeds plastered with earth and cow-dung, or mud bricks. The bricks were mostly sun-dried and renamed as “cutcha”. Pitched roofs were thatched at first, or tiled in rough clay. The early colonial architectural style of British India reflected flat roofs, which were often made of wood covered with tightly compacted layers of dried leaves and earth. Ceilings were of whitewashed “Hessian”, giving rooms a limp and temporary air; balustrades were frequently of terracotta and in the absence of glass, oyster shells in wooden frames were
Sometimes utilized as windows. Good building materials were much in demand. Colonial architectural style in British India witnessed another feature of rare usage of stone. Later stone replaced brick as the prime material of British architectures in India; slate, machine-made tiles and steel girders came in vogue, galvanized iron revolutionized the Anglo-Indian roof. 17 The attractive image of Shri Baldeoji is constructed in black Shaligrami stone, and temple constructed by local stone. 18 Baldeoji temple is one of the finest structures in the area and represents the heights that Panna architecture.

Conclusion- Baldev temple is the rarest example of Colonial architecture in central India. It is hybrid style of Indo-Gothic architecture in Central India. Baldev temples some features resembles of Medieval Italian Churches because, it’s built by Italian expert supervision. It represents the architectural Glory and wisdom of Indo-Gothic architecture. We have not found the description of colonial architecture in any contemporary documents. In this paper I have tried to explain the types of colonial architecture which reflects in this temple.

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*Gagandip Cheema

Abstract

To popularise Allopathy among the people, the government initially availed of the services of the hakims and later on decided to pass Medical Registration Act so that medical practice could be placed into the hands of only qualified doctors. In the changed medical scenario, the professionally marginalised hakims and vaids united to resist the colonial onslaught.

Key words: Hakim Experiment, proposed Medical Registration Act, All India Vedic and Unani Tibb Conference (AIVUTC), Punjab Medical Registration Act, 1916, Enquiry Committee on Indigenous Medicine, 1938

During the process of colonisation, the British tried indigenous medical prescriptions as they fell victim to native diseases. But the limitation of these prescriptions could not escape their attention. Wide spread poverty and malnourishment of the masses made them more susceptible to various epidemic diseases. Since the economic exploitation of the conquered territories depended largely on the sound health of the inhabitants, medicine in the eyes of the colonial masters came to be seen as contributing factor in economic efficiency. It was under the patronage of the British authorities that Allopathy began to intrude steadily into the field of medical care in the colonial Punjab. Allopathy did not gain overnight popularity in the Punjab. People preferred treatment by hakims who took personal interest in their patients, were within call, did not charge fee and if they did so, the charges were moderate. Moreover, their treatment did not interfere with local habits. Therefore, in order to popularise Allopathy among the people, the government planned to avail of the services of the hakims even though they were in the eyes of the government ‘often inefficient or worse than useless for the purpose’. Under the “Hakim Experiment” also called “Mercer Programme”, first started in Sialkot in 1866 and subsequently extended to other districts, hakims were given a year’s training in Allopathy in government hospitals. A special Hakim class was also started in the Lahore Medical School in 1872. The aim of the government was to use hakims as supporting agency in their desire to subvert indigenous systems of medicine and extend the allopathic drug market throughout the province.

In spite of a delicate co-existence between the western and indigenous systems of medicine for some time, the latent suspicion and hostility between the two persisted. The government was eager to ‘colonise the body’ through Allopathy as a tool of imperialism and denounced the indigenous system of medicine as ‘barbaric and unscientific’ and ‘backward and superstitious’. The votaries of the indigenous system of medicine considered Allopathy an unnecessary intrusion. They grew apprehensive that the government planned to deprive them of their right to medical treatment of their choice. The issue came to the fore in 1881 over the proposed Medical Registration Act which aimed at placing medical practice into the hands of only qualified doctors. Under its provisions only a medical degree holders from a recognised European or Indian University was fit to be considered as a qualified doctors. In the light of these provisions the practitioners of native medicine were automatically disqualified because it was difficult for them to produce the requisite degrees. They were generally trained in their profession under practising hakims and vaids only and they did not hold any formal degrees thus, to them the proposed Medical Registration Act seemed to be an insidious way of depriving them of their practice and the social status attached to it. They perceived it a sinister move of the government to suppress the native systems of medicine in favour of Allopathy. Even the employment of hakims by local bodies became a debatable issue. Latin hostility between the conflicting systems developed into crisis. Doctory on one hand, and Ayurvedic and Unani on the other, emerged as symbols of conflicting socio-cultural and political values. To defend their medicine, the hakims and vaids emphasised that the ‘modern’ itself was the product of the past. Whatever, advancement Allopathy may have attained; it was still like a small child as compared to the Ayurvedic and Unani system of medicine. Zubthathul Hukma Hakeem Muhammad Kabir-ud-din Sahib Bahadur, a reformer and a staunch critic of colonialism, argued that the essence of Doctory lay in the Unani system of medicine which had lighted up every corner of Europe and made it its disciple. It was not only the holy progenitor of the allopathic system, but also the system which had fondly nurtured it. Even the prejudiced lover of the west could not ignore the historical facts that modern medicine had developed from the Unani tibb. Although, Unani was mother of the modern medicine, today in the glitter of modern instruments it was called wahshi (uncivilised / irrational) and bewood (unprincipled). Hakim Sahib also pointed that if our tibb was wahshi because we did not have the knowledge of bacteriology; your tibb was also wahshi until yesterday.

Similarly, the votaries of the Ayurvedic system of medicine asserted that Charak and Susruta through the channels of Arabic, Persian and Latin translations formed the basis of all the systems of ‘scientific’ medicine. The apparent similarity

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existing between the contents of Charak Samhita and Sushruta Samhita and the aphorisms of Hippocrates made many western scholars conclude it hastily that the ancient Indians drew their inspiration in the healing art from the medical works of the Greeks.  

Kaviraj Kunja Lal Bhishangratna, An English Translation of The Sushruta Samita, Vol. I. But reverse may be said of the Greeks with greater confidence because such an assertion is supported by historical facts, and confirmed by the researches of the scholars of the west. Though the British were not ready to accept the truth, yet research in Oriental Studies convinced the western scholars that the Indian system of Medicine was ‘a rich mine of knowledge’. Sir Pardey Lukis, Director-General of the IMS, remarked that many of the empirical methods of treatment adopted by the vaids and hakims are of the greatest value, and there is no doubt whatever that their ancestors knew ages ago many things which are nowadays being brought forward as new discoveries.

He also made another statement that ‘on the basis of his experience of 36 years he could say that vedic and unani systems were as good as the western system of treatment..........that if he fell ill he would prefer to be treated according to the indigenous system of medicine by a good practitioner, rather than by a bad doctor practising western medicine.’ It was quite painful that in spite of official appreciation of native system of medicine, use of Indian Pharmacopoeia and native medicines in the Mayo Hospital, Lahore the government was targeting the native medicine to annihilate it from the face of the earth. The changed medical scenario made the professionally marginalised hakims and vaids to think how to reinvigorate their medicine and practice so that they could find a respectable place for themselves in the new medical set up of the Punjab. In 1906, Hakim Ajmal Khan while speaking at the meeting of Madrasa Tibbiya expressed his desire to revitalise Unani tibb. Same was the feeling of the vaids who convened their first meeting of Ayurveda Mahasammelan in 1909. In spite of their different religious background and political differences, the votaries of the Ayurvedic and Unani systems of medicine united to resist the colonial onslaught and decided to form a common platform for the purpose. As a result, under the guidance and supervision of Hakim Ajmal Khan, the All India Vedic and Unani Tibb Conference (AIVUTC) came into being in 1910. While pointing out the benefit of the AIVUTC, Mohan Singh Vaid of the Punjab stated that there is no doubt that the ‘Hindu’ vaid and the ‘Muslim’ hakim can do things within their own circle, but in so doing there is no resource (other than the AIVUTC) by which they can meet up once a year and together raise a common voice for their concerns in unity and in accord.

After 1910, frequent holding of meetings of AIVUTC became a quite common. Local branches of the AIVUTC sprang up in almost all town and cities of the country but the branches of UP and the Punjab were more active. After the Bombay Government passed Medical Registration Act in 1912, the members of AIVUTC convened an emergency meeting to pass a resolution and to pressurize the government to amend the bill to mitigate the damage that it would cause to the native practitioners. In 1916, the Punjab Government also passed the Medical Registration Act. Therefore, after the introduction of diarchy under the Government of India Act, 1919, in almost all the meetings of the Legislative Council of the Punjab, there was a constant demand that the government should encourage native systems of medicine by establishing Ayurvedic and Unani schools and colleges. As 90% of the people were still getting treatment from the hakims and vaids, the Punjab Government should amend the Punjab Medical Registration Act, 1916 to register native practitioners’ also.

The question of native medicines and its practitioners also became a part of the nationalist struggle because from 1920 to 1938 in almost all the sessions of the Indian National Congress the issue to revive and modernise the indigenous systems of medicines was discussed. To mobilise public opinion in their favour Bhai Mohan Singh Vaid, Pandit Thakur Dutt Sharma, Bishan Das Puri, Sarinder Mohan, Shiv Sharma, Ganesh Singh, Hakim Ghulam Nabi, Hakim Fazal Din Sahib took the lead. They wrote a number of health tracts and issued journals in Gurmukhi, Hindi and Urdu. Some of the important health tracts and journals like Arogta Prakash, Sukh Marg Prakash, Mahamari Daman: Arthat Plague de Pur Pura Bartant, Arogta Rakhayak, Ayurvedic Shastar, Ghar Ka Vaid, Ayurveda Maratand, Vaidak sikhya, Byadhi Binasak, Rogi Mamkh de Seva, Gauravta Ayurveda, Quami te Sharrirak Arogta, Ghar Praboddh Shastra ate Arogta, Plague Pratibandhak Upay, Plague de Dinand de Rakhya, Plague, Katumbh Chakitsa, Charak: Charak Samhita Anuwad, Plague Patrika, Dafe ul Bala Wih Mayaran Ehal al Astafa, Chahu aur Plague, Sanad Majurtar, Zeena-e-Sehat, etc. enriched desi (indigenous) medical literature.

They also depicted hakims and vaid’s reformist concern of the self and the community. By 1920s, more than a dozen Ayurved and Unani journals were published from Amritsar and Lahore and many more were published from small towns such as Tarn Taran, Gujranwala and Gujrat, and circulation of some of the journals extended from the urban centres of the Punjab to Bombay and Burma. Most of the journals claimed a readership up to five thousand. Advertisements in newspapers, setting up of aushadhalaya and dawakhanas (pharmacies) were other methods to popularise native medicines.

Mohan Singh Khalsa Pharmacy of Bhai Mohan Singh Vaid and Hindustani Dawakhana of Hakim Ajmal Khan were the famous one. Efforts were made to reorganise and systematically expand the knowledge of medicinal plants; to prepare medicinal plants directories and to organise exhibitions. Until the 1930’s, AIVUTC enjoyed broad-based representation amongst Punjab’s urban practitioners and at least two of its meetings, in 1914 and in 1931 were held in Amritsar and Lahore respectively. Ayurveda Sammelan founded the Ayurveda Mahamandal to define and pursual institutional structures and organisational checks on Ayurvedic education, to formulate the norms of Ayurvedic practice. The annual jalsa or sammelan meeting of these bodies was the main forum and venue where they publicised and debated their project to represent a unified professional community. In the Punjab, by the mid-1920s many new, influential bodies such as the Punjab Tibbi Conference, Punjab Vaid Mandal, and District Vaid Unani Tibbi Committee of Amritsar had emerged. The tensions between these local bodies and their leaders had also begun to leak into the larger bodies and fragment their unifying agenda.

Though the differences began to crop up among the native practitioners, yet they pressurised the Unionist Government of the Punjab to establish...
Chang-Ai Festival – A Cultural Heritage

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Abstract

This paper is an attempt to reflect the socio-economic and cultural institutions of Kukis society, before the advent of Christianity; Chang-Ai shows a slight different nature from other festivals and (ceremonies). Its literal meaning is “Victory over rice”. In Kuki society, the house wife was believed to be the owner of paddy—the focal point of sustainability is widely accepted as universal truth. A Kuki woman who had never been recognize, perhaps as a human being, since the very moment she comes to earth, till she is gone, though, the birth of a baby-girl is welcome in reality of factiously was in a lovely manner. However, Chang-Ai cannot be performed unless the man gets married, that too, his wife’s presence was the foremost criteria to be fulfilled.

Keywords: Festival, Socio-economic, Women, Kuki, Rice, Thiempu, Clang.

Introduction:

Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of society, says, Tylor, so said Malianaswaki that culture is the handiwork of man and the medium as the sum of total of human achievements, material as well as non-material, capable as the transmission, by tradition and communication, vertically as well as horizontally.

Thus, we can surmise that there are certain characteristics of culture that may briefly, be given as follows:

I) that culture is an acquired quality, learned through socialization, habits and thoughts;

II) that is social and not individual heritage, a social product which is shared by most Members of the groups;

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iii) that culture is idealistic, embodying the ideas and norms of a group, a sum-total of the ideal patterns and norms of behavior of a group;

iv) that is the total social heritage that links with the past which endures because it lives in culture passing from one generation to another traditions and customs;

v) that is fulfills those ethnic and social needs of groups which are ends in themselves;

vi) that it is an integrated system, its various parts being integrated with each other and any new element introduced is also integrated ;and

vii) that language being the chief vehicle of culture, living not only in the present but also in the past and future, it transmits what was learnt in the past and enables further to transmit the accumulated wisdom.

The Kukis are of Tibeto-Burma group of tribe of Mongoloid race. They arrived in the Chin Hills of Burma from southern China as a result of population movements. They lived there for centuries and formed themselves into a homogeneous of varying clans. They developed their culture into different dimensions.

They are one of the major ethnic communities of Manipur. These groups of people came to the region at different points of time of history starting since pre-histori days. The Thadous and their cognate groups live in the North, East and West in Manipur among the Nagas, apart from being preponderant over other of various form of special celebrations to give vent to their longing for a life away from sacrosanct. In doing so their functions of life are made often manifest in more than one way which have become social institutions that are major components of their culture. Such institutions are Haosa (chief), Swam, Sawmkviah or Sawmuneh, Lawm-Siel Kai, VoichaKih, Puon kap, Kat, Khuongehoi, Lou Mun vet

Chang-Ai Festival – A Cultural Heritage

e etc., were in small or big institutionalized ceremonies except ‘Chang-Ai’ and ‘Sa-Ai’ are that could be separated from every individuals belonging to Kuki society. ‘Chang-Ai: ‘Chang-Ai’ is a festival performed by a person who harvest paddy much above hisrequirements for more than a decade and expresses thanks to god for bountiful harvest. It is performed after preparing and undergoing vigorous rituals and restraints for personal purification through certain strict abstinence and living in seclusion. ‘Chang-Ai’ means “victory over paddy” (Chang paddy, (Ai-victory). The Kukis believed that the house wife is the owner of the paddy when a woman or a family has collected a large amount of grain and had a surplus.

A particular date for the day of celebration is fixed in consultation with the village priest; however with prior approval of the village chief. Accordingly, on the day of harvest the man who is to perform ‘Chang-Ai’ his Becha, the main member of the family council , the Chief and his Council of Ministers, the village priest (Theimpus) and every abled body person in the village are to take part in it. The performers wife ‘inneh’ has to feed the whole village for one day and she puts up a plat form of earth about 6(six) inches above ground level which is held in position by a border of small stones are placed upright. Within this border of small stones places representing the number of ‘beng’ (woman’s basket) of paddy which is being consumed on that day. She is honoured with a special memorial consisting of an upright stone some 3(three) feet high in front of which are placed with three others supporting a flat stone. A space of about 4 square yards in front is enclosed by line of stones sat on edge, the whole of the interior being planted with small stones, which are supposed to show the number of baskets of rice reaped on the occasion of the Ai. Any woman like that of the household lady i.e., the ‘innehnu’ of the performer of the said feast i.e., ‘Chang-Ai’ is allowed to wear ‘thangnang’ a traditional shawl, having symbolic importance which everyone do not have the access to it.

Apart from other rituals the offering of rice bear ‘Zu’ to the main pillar of the house, ‘Chang LhaLhaw Na Zu’ meaning appeasement of the soul of the paddy* as an important part of the program. In observance of the Chang-Ai rice bear is very important for, ‘PhouaZu’ is the specifically meant for the field, ‘Zuphi (main wine) to be propitiate by the priest to signify the inauguration of rich harvesting ceremony, ‘VaithunZu’ the welcome wine and the ‘VaikhwanZu’ wine for spraying to the Mithun to be sacrificed are differently meant either for sipping and drinking from the very starting moment of the program till the end. As to reiteriate the ‘Chang LhaLhaw Na Zu’in detail as maintained by an eminent authority it is that, the priest removes the sipping pipe from the pot of the Zu by closing the upper end of the pipe with his finger as he withdraws the pipe from the pot of the jar. When the pipe is clearly out of the pot, he removes his hands from the tip of the pipe, thereby draining the beer inside the pipe. Everyone participating in the harvest is to take part in sipping by turn, first of all, by the priest, followed by the Chief, the Becha, the performer, the household lady and everybody participating in the festival according to their status.

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As usual, if anyone performs ‘Chang-Ai’ festival, it is understood that every village ladies from each household has to contribute one jar of ‘Zu’ as assistance to the performer, even though ‘imneih’ requested to do so to them already while inviting to which she distributes rice to all ladies. So, every household ladies in the village cooperated the Inneina. All the rice harvested is collected and stored in granary, however a small portion of at least 10 tins of the paddy left is behind at the field in a make shift granary. After one or two days, the Becha requests the people to carry the paddy left behind in the field. Accordingly all the boys and the girls go to the field by beating the drum and gong, after the priest performs the ‘Zu’ rites. All of them proceed towards the field singing and dancing as done on the very day of harvesting. As soon as they reach the field the priest performs his ceremonial rites called ‘Min ZuLuo Diu’ ‘Min A Luo Diu’ meaning reapeating the genealogy of the family of the performner including every names orderly and ends up with the name of the mother of the performer of the festival. Then, each of them brings the paddy from the field to house of their capacity. The paddy thus brought is then strewn all along way to the village to signify the richest of the performer, a, symbolic status. Which is also a symbolic invitation to the soul of paddy showing the way to the house of the ‘Chang-Ai’ feast. This is perhaps the manifestation of the economy which has no place for saving for future.

The ‘Chang-Ai’ is not completed unless and until the sacrificial animal ‘siel’ (Mithan) is killed. As the Mithana is brought out, the lady of the house of the performer offers it salt as soon as it comes out by saying. “Be not angry my child, mithun you are going to be famous” ‘Lang Phamohihin, Sieleia _akithang Ding Ah’ then the priest propitiates and sprinkles the Zu on the Mithuna. This is followed by the piercing the Mithana by a senior clansman of the performer through the foreleg armpit of it on the right side aiming at the heart of the animal, thus the animal is killed. It is cooked to partake by all participating in the program, before selecting the relevant to portions by all participating in the program, before selecting the relevant to portions (to be dis-reacted) meant for respective persons. However, in Kuki society, traditionally women are not treated equally with men. Their position is placed at very insignificant position. Despite this, they are treated equally with love and care and adorned in much same manner as men treated. However, it is also opined strongly by certain sections of people that women are relegated to the lowest ebb of social hierarchal order though they occupy a place of honor within the family and in the socio-economic life of Kukis. In order to emphasize such opinion it is said that the epithet “weaker section” in Kuki society is literally compared to parables, such as “as the meat of crab is not meat, so the word of woman does not extend beyond the limit of the village water source” and that. “Let a woman and dog bark, it pleases them.”

Conclusion: With the passage of time, contacts with outside world of their own homogeneous communities entered into the fiber of their social life. Moreover, with the increasing number of people started embracing Christianity, observance of festivities and ceremonies is less and less important and ignored, culminating into gradual abandonment of some elements of culture, too. Identity of a community is known by its rich cultural heritage and perpetuation thereof. Rapid vanishing of the old tradition has made placed the future generation at loss and become aware of the vacuum that had been created by such abandonment of traditional ceremony mainly Christianity. Now looking from the social realities for angle, we have come to know that women’s contribution are sidelined even in the ‘Chang–Ai’ festival that reflects women’s place extremely high. They arebased, discriminated, deprived not only in the social security perspective but locked up in the arena of men’s ethos where in lies the dichotomy.

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Abstract

Natural Silk is the Nature’s bounty to the humankind unfolded in its finest and sensuous form. The enchanting sheen, amazing drape; enamouring feel and the affinity to radiating resplendence are its most distinct characteristics. The trance of Natural Silk has made our ancestors make it as a part of all religious rituals. With sericulture activities spread across 52,360 villages, the Indian silk industry is one of the largest generators of employment and foreign exchange for the country. India enjoys a unique global position in terms of producing all the commercially useful varieties of silk. Silk is the most revered and valued fibre of all the textile fibres in India. In India, silk is considered to be pure and holy, and no religious function is complete without the use of silk. All religious scriptures of Hinduism, Islam, Christianity or Buddhism do find a mention about silk, connecting this holy fibre to their eschatology.

Keywords: Natural Silk, Sericulture, Religious, India, Economy.

India has been the land of ancient civilizations and has contributed many things to the world, silk being one of them. Silk is a glorious gift of nature. With its rich heritage, assorted influences and a dynamic legacy of art, culture and traditions, Indian Silk has inherited some of the most finely crafted marvels of the world. Indian Silk has a global appeal because the soul and warmth of the culture is wrapped within the Indian designs. Indian Silk, with the perception of ‘looking good & feeling great’, undoubtedly is the nature’s performance fibre. Some believe that

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Nature Of Silk Trade In Murshidabad, Birbhum.....

Indian Himalayas is the homeland of silk, which was on the fabled silk route which stretched 6000 miles across the heartland of Asia from China to the Mediterranean. In the later days, princely rulers like the Tipu Sultan of Mysore encouraged silk cultivation in India. Bengal region of India saw a boost in silk production during the British era due to the increased demand from parachute industry during World War II. India’s rich and versatile silk culture is deep rooted, closely blended to the ethos and heritage of each silk producing cluster. The marvel of Indian Silk handcrafted by the traditional artisans of the respective clusters is unique and simply unmatched. India, besides being a silk producer, is also an importer, exporter and consumer of silk. India is the second largest silk producer and is also the largest consumer in the world. The demand and supply position is tilted to such an extent that India needs to import sizable quantity of raw silk to meet the domestic requirement.

Birbhum District has a heritage of silk (shari) weaving from long past-a symbol of not only economy or livelihood, but a prestigious tradition and culture. From the historical past Indian villages of the plain land were associated mainly with farm economy, supported by non-farm economy. In a subsistence agrarian economy, non-farm economy is not only a supportive activity, but sometimes acts as a dominant economy for some villages like blacksmithy, bronze smithy; clay modelling, carpentry; weaving and local trading etc. Larger villages or rural market centres were familiar with diversity of activity and livelihood where some of the Villages were specialized with some non-farm activity due to historical traditions or local resource base. Bronze smithy in Khagra of Murshidabad, silk weaving of Murshidabad, Moslin of Dacca (Bangladesh) are popular examples in this regard.

Rampurhat Block-II was more familiar with silk weaving than mulberry plantation. Mulberry plantation (Plate-2) was an added advantage of this block. Priya Goplal Bishyaee, the most famous silk sari trader of Kolkata, from the very beginning to till the date collect Murshidabadi Silk mainly from this block. Historically, Rampurhat Block -II was the weaving zone whose raw materials (silk warm and silk thread) are collected from different blocks of Murshidabad District mainly from Khargram, Nabagram and Kandhi blocks.

History of Silk Weaving of the area Rampurhat Block-II was more familiar with silk weaving than mulberry plantation. Mulberry plantation (Plate-2) was an added advantage of this block. Priya Goplal Bishyaee, the most famous silk sari trader of Kolkata, from the very beginning to till the date collect Murshidabadi Silk mainly from this block.

From the earlier literature it is clear that silk weaving was famous before the colonial period. Gouriharit Mitra (1939) in his documentary literature ‘Birbhumter Ithias’(History of Birbhum) stated that silk weaving was famous before British rule. According to this account, indigo cultivation became popular during in the southern part of Birbhum, but the northern part was famous for mulberry cultivation and silk weaving. Mr. Mitra has mentioned that commercial production of silk weaving was initiated by Mr. Frushard a commercial resident of East India Company.
in 1785. He constructed company estate in Goutia, in the north bank of the river Mayurakshi to monitor silk trade of this area. After the death of Mr. Furshard in 1807 Mr. John Cheap purchase estate with Rs.3415 and continued the silk trade till his death 1826 (16th April). After the death of Cheap, Mr. Shakespere took over the charge up to 1835. There after the trade was discontinued. But during this time about 2400 laborers were engaged for the production of silk threads and also a huge number of people were engage for the cultivation of the silk worm. As stated by Mr.Mitra, at least 15000 people were directly or indirectly earned their livelihood from Goutia estate.11

Renewed interest in the Silk Road only emerged among western scholars towards the end of the nineteenth century. This emerged after various countries started to explore the region. The foreign involvement in this area was due mostly to the interest of the powers of the time in expanding their territories. The British, in particular, were interested in consolidating some of the land north of their Indian territories. The first official trip for the Survey of India was in 1863, and soon afterwards, the existence of ancient cities lost in the desert was confirmed. A trade delegation was sent to Kashgar in 1890, and the British were eventually to set up a consulate in 1908. They saw the presence of Russia as a threat to the trade developing between Kashgar and India, and the power struggle between these two empires in this region came to be referred to as the ‘Great Game’. British agents (mostly Indians) crossed the Himalayas from Ladakh and India to Kashgar, travelling as merchants, and gathering what information they could, including surveying the geography of the route. At a similar time, Russians were entering from the north; most were botanists, geologists or cartographers, but they had no doubt been briefed to gather whatever intelligence they could. The Russians were the first to chance on the ruined cities at Turfan. The local treasure hunters were quick to make the best of these travellers, both in this region and near Kashgar, and noting the interest the foreigners showed towards the relics, sold them a few of the articles that they had dug out of the ruins. In this way a few ancient articles and olmanuscripts started to appear in the West.14

In older times silk producers in Gauda were called ‘Pundarikasha’, and the term originated from ‘Pundarika’ the name of silk worm there in these days. This silk fabric of Gauda was called then ‘Pattabasta’. Some time in between, during the invasion by the Muslim, proscription was imposed on production of that pattabasta, releasing the commercial importance that production was revived. Production of high quality silk fabric at Gauda-Malda has been referred to in Aain-e-Akbari. In 1577 A.D. an eminent merchant Shaikh Vik of Gauda-Malda had been to Russia taking merchandise of three ship loaded of silk. Of these three, unfortunately two ships sink in the Gulf of Persia; yet trading in Russia silk goods of only one ship that merchant amassed huge fortune.20

In April, 1680 Matthews Vincent, the chief of the commercial affairs of the East India Company negotiated with Mr. Littleton of Cossimbazar Commercial House and with the Commercial House at Malda established the Commercial House of the of the East India Company at the confluence field of rivers Kalindi and Mahananda. In those days’ merchants from Gujarat, Agra, Benaras, Mysore and such other places over India thronged at Malda to trade on silk and related commodities. The English merchants studied that price of silk at Malda was cheaper than that at Kapis Market in Dacca. So they selected Malda as the principal trade centre of Bengal.19

In two years from establishing commercial firm(1582) East India Company at Malda exported profuse silk products to foreign countries, and the details are as follow: Kora Muslin-13000 rolls, Malmal Muslin-15000 rolls, Tantisab Muslin-10000 rolls, Mirwad fine Muslin-500 rolls, Sir Sukars Muslin-4000 rolls, Rehing Muslin-3000 rolls, Jamijam Muslin-4000 rolls, Adatin fine Muslin-15000 rolls, Mandin(mixed and chequered) Muslin-10060 rolls, Elachi (mixed) Muslin-12000 rolls and Taffeta-20 bales. This commercial description indicates the huge quantity and large variety of excellent silk production at Malda in those times, and all by our own weavers.24 These Besides, at Gauda town and adjacent human habitation there had been a professional artisans known as Rangrej who decorated the silk fabric with colour, gold and silver threads and wade of them very much attractive. East India Company earned huge profit exporting these colourful silk products to foreign countries.

By and by the East India Company took the silk market in Malda in its full control. We may have a look into the commercial relation between Fort William and India House and perusing its details it is found whereas East India Company invested Rupees 1,69,720 for Calcutta trade, Rs. 1,68,500 for Santipur, for Sonamukhi 1,69,720, for Malda it had invested Rs. 3,52,450. What a large demand it grew for silk products from Malda! It had been Malda where the East India Company invested such a large amount of money to capture the market, and so it was necessary to enhance supply of silk product from Malda.21 Cultivators and weavers of Malda employed their full endeavour to cater to this growing demand of the English traders, and so countless looms were installed by the weavers. Based on that synchronised endeavour Malda became a place fit for an industrial revolution. The ground was congenial for that..... of revolution, and that besides, the English left no competitor for that.22

Conclusion : The Company made it compulsory that the silk producers of Gauda and Malda would have to sell their produce only to the English East India Company;27 and none else. They would have to supply silk produce by the date fixed by the Company, which they would have to pay heavy fine. That is, they had to produce and weave silk in compliance of the demand of the Company. Even
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Queen Elizabeth was allured to have her own dresses from the exquisitely fine muslin woven by the weavers at Malda. The weavers were compelled to sell their silk products at a very low price to the agents of the company. Advance loan system was replaced by agency system. Failing to supply silk products at low price the ruling staff of the Company would inflict inhuman torture upon them. The Company having the paramount rule at Malda, there was none to contradict them. Besides that, the Company manuscripts were slowly deciphered, they caused a large deal of interest, and more people were sent out to look out for them.

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23. Ibid. Pp-221-222.
made a G.B.E. and G.C.S.I. and was also grated the rank of Honourary Major General in the British Army Land Forces. He was also appointed as Honourary Colonel of the 15th Ludhiana Sikhs and also Honourary Colonel of the newly raised 1/40th Patiala Infantry. In 1918, the Maharaja of Patiala had been granted a personal salute of 19 guns to which 2 guns were latter added as a Personal Distinction. During the Great War, His Highness made tours to different European countries where he was warmly welcomed by the people and Governments of the respective countries and got a lot of appreciation for his War efforts. He had unique Honour of being enrolled as freeman of 'Freedom City of Cardiff' England on July 24, 1918. The document attesting this enrolment is very beautifully drawn up in ornamental letters of bright colours. On one side of it is printed the British Coat of Arms and on the other side of it is the coat of Arms of the Patiala State. Grand Cardon of the Order of Leopold was conferred on him by the King of Belgium on July 4, 1918. The Government of France exalted him to the Grand Officer of the National Order of the Legion of Honour on August 2, 1918. The Sultan of Egypt conferred upon him the Grand Cardon of the Order of Nile on August 17, 1918. He was also conferred with the Grand Cross of the Order of the Crown of Italy by Victorio Emanuel III, the King of Italy.

He arrived back in Patiala on September 6, 1918 and was laden with the choicest honours from the King Emperor and his allies. He also became the Vice President of the Joint War Committee, Order of St. John and the British Red Cross Society, Indian Branch. The Rajindra Lancers under the command of Sirdar Bahadur Brigadier General Nand Singh had served in Egypt, Suez Canal and Mesopotamia during the Great War. When Michael O'Dwyer visited Patiala State in February 1919, he greatly appreciated the services of Rajindra Lancers and remarked that the Cavalry had been honoured with 2 Orders of British India, 2 Foreign Orders, 15 Meritorious Service Medals, 1 Foreign Medal. However it has also been mentioned that this regiment won 4 Orders of British India, 20 I.M.S. Medals and 3 Foreign Decorations.

Rajindra Lancers gained following honours for its distinguished services:-

1. Order of the White Eagle, 4th Class (With Sword) being a Servian decoration 1
2. 1st Class Order of British India 1
3. 2nd Class Order of British India 3
4. Chevalier Crown of Roumania 1
5. Medaille Barbatic Si Credintta (3rd Class) of Roumania 1
6. Meritorious Service Medals 14
7. Special Mention in Despatches of Officers 7
8. Rank 1
9. Total Honours 29

Except Medaille Barbatic Si Credintta all other awards and their numbers have also been mention by Mohinder Singh but he has confused these medals and wrote that these awards were won by Kind Infantry. However after examining different sources one comes to know the Regiment won 15 and not 14 Meritorious Service Medals.

General A.J. Murray, Commander-in-Chief, Egyptian Expeditionary Forces recommended the name of S. Nand Singh to the notice of the Secretary of State for War in his despatch of June 1, 1916, H.M. the King of Servia, with the approval of H.M. the King Emperor bestowed the decoration of Order of the White Eagle 4th Class (With Swords) on him. Lt. Colonel Achhra Singh Bahadur got 2nd Class Order of British India with the title of “Bahadur”. He was again promoted to the Ist Class of the Order of British India with the title of “Sardar Bahadur”. He was also mentioned by Lt. General Sir Stanley Maude Commander-in-Chief Mesopotamia Expeditionary Force in his dispatch of October 15, 1917.

The services of Major Balwant Singh of this regiment were specially mentioned in despatch vide 7th Supplement of August 27, 1918 to the London Gazette No. 30867 dated August 23, 1918. He also got 2nd Class Order of British India with the title of “Bahadur”. Lt. General Sir Stanley Maude, Commander-in-Chief of Mesopotamia Expeditionary Force brought the services of Captain Bakhtawar Singh to the notice and mentioned him in despatch vide 3rd Supplement dated August 15, 1917 to London Gazette of August 14, 1917 republished in the Gazette of India Army. Department Shimla, Notification No.: 1740 dated October 12, 1917, The Romanian Government Awarded him ‘Chevalier Crown of Romania’ on December 31, 1918.

Risaldar Major Jaimal Singh was also mentioned in dispatches vide 9th Supplement dated August 27, 1918 to London Gazette No. 30867 dated August 23, 1918. Lt. General Sir W.R. Marshall also mentioned Risaldar Amar Singh in his despatch. He was also awarded with 2nd Class Order of British India. Jamadar Lal Khan of this regiment was honoured with “Meritorious Service Medal” on Field Vide Orders No. 160 dated February 11, 1918 mentioned in daily Order No.: February 25, 1918. No. 908 Daffedar Ram Singh was awarded “Medaille Barbatic Si Credintta 3rd Class” by the Romanian Government and was also awarded ‘Meritorious Service Medal’ No. 1307 Kot Daffadar and later Lt. S. Sawan Singh, Jamadar Harjit Singh, No:- 839, Sowar Mehar Ali, No:- 796 Sowar Badan Singh, No: 1517 Naik Bakhshish Singh, No: 771, Lee-Daffedar Achhra Singh. No: 1131, Daffedar Baland Singh, No: 1539, Jamadar Jaswant Singh, No: 840 Trumpet Major Bhagwan Singh, No: 1019 Daffedar Jagat Singh No: 1037 Lance Daffadar Phagguo Singh and No: 1016 Sowar Ratan Singh got ‘Meritorious Service Medal’, No: 1395, Sowar Harman Singh was mentioned in despatch dated November 11, 1918.

The Ist Rajindra Sikhs had served at Dardnelles, Suez Canal, Gaza, Palestine and Egypt under Col. Gurbaksh Singh.

The following Honours and Rewards were awarded to Rajindra Sikhs.

| 1. | Military cross | 1 |
| 2. | Order of British India, 2nd Class, with title of Bahadur | 3 |
| 3. | Indian Order of Merit, Second Class | 4 |
| 4. | Indian Distinguished Service Medal | 7 |

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2nd Class Indian Order of Merit. Subedar Major Bhagat Singh was mentioned in 'Indian Distinguished Service Medal. toasted the decoration of Kara George with Sword 4th Class on Colonel Ishaq Singh. He was admitted to 2nd Class Order of British India with the title of Bahadur vide Gazette of India Army Department notification No. 461 dated February 28, 1919 and was also mentioned in despatch.29 Major ShivDit Singh of this battalion was mentioned in Sir Archibald Murray’s despatch dated June 12, 1917. Major Dr. Narain Singh Medical Officer, was admitted into 2nd Class Order of British India with the title of ‘Bahadur’.30 Lt. P.S. Clarke L.A.R.O. was attached to this unit which had served at Es-salt operations and won Military Cross.31 On September 3, 1918, Captain Gurudal Singh was awarded ‘Distinguished Service Medal’.31 General Allenby mentioned Lt. Gurudal Singh in his dispatch dated October 23, 1918. The Sultan of Egypt awarded Insignia of the Nile 4th class to Subedar Dharam Singh on June 12, 1919. The Noble of various theatres of the War and rightfully earned the appreciations and rewards from the British Government.

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15. Patiala and The Great War, pp. 28-29.
17. A Brief History of the Services of the Patiala State in the Great War, 1914-1919, Registrar (Compiler) Patiala Government, Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 120, File No. 1556.

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5. Indian Meritorious Service Medal 5
6. Kara George, with Sword, 4th Class 1
7. Cross of Kara George, with Sword, 1st Class 1
8. Gold Medal (Servian Decoration) 1
9. Silver Medal (Servian Decoration) 1
10. Order of Nile, Fourth Class (Egyptian Decoration) 1
11. Mention in Despatches 18
Total Honours 43

Col. Gurudal Singh was awarded 2nd Class Order of British India with the title of ‘Bahadur’.31 His Majesty the King of Servia with the approval of His Majesty the King Emperor bestowed the decoration of Kara George with Sword 4th Class on Colonel Ishaq Singh. He was admitted to 2nd Class Order of British India with the title of Bahadur vide Gazette of India Army Department notification No. 461 dated February 28, 1919 and was also mentioned in despatch.29 Major ShivDit Singh of this battalion was mentioned in Sir Archibald Murray’s despatch dated June 12, 1917. Major Dr. Narain Singh Medical Officer, was admitted into 2nd Class Order of British India with the title of ‘Bahadur’.30 Lt. P.S. Clarke L.A.R.O. was attached to this unit which had served at Es-salt operations and won Military Cross.31 On September 3, 1918, Captain Gurudal Singh was awarded ‘Distinguished Service Medal’.31 General Allenby mentioned Lt. Gurudal Singh in his dispatch dated October 23, 1918. The Sultan of Egypt awarded Insignia of the Nile 4th class to Subedar Dharam Singh on June 12, 1919. The Noble of various theatres of the War and rightfully earned the appreciations and rewards from the British Government.
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18. The Gazette of India, Extraordinary, January 1, 1918, Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 18, File No. 253, p. 39. P.S.A.
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20.

Technical Education In J&K

(1889 – 1925)

*Dr. Vinod Choudhary

Abstract

The third Dogra ruler of Jammu & Kashmir, Maharaja Pratap Singh was a man of liberal outlook. He knew that the old system of education was unproductive and did not cater to the needs of the people of the State. However, he wanted to modernize the system of education. His efforts in modernizing the educational system in the State received a setback when a tussle between the Maharaja and the State Resident began over the management of the internal administration of the State. In April 1889 the Government of India took the administration of the State and set-up a Council of Regency in the State. Inspite of that Maharaja Pratap Singh was very particular to impart technical education to his subjects. In this regard technical schools were established in the State for providing technical education. It was aimed to provide the child an education which would ‘train his head as well as his hand’. 

Key words:Embroidery, Masonry, Smithery, Pottery, Woodcarving, Dyeing, Weaving and Calico Printing.

Introduction:
The modern State of Jammu and Kashmir came into being by the Treaty of Amritsar which was signed on March 16,1846. Maharaja Gulab Singh made no efforts to educate his subjects, as he remained busy in ensuring the security of the newly created State. His son and successor, Maharaja Ranbir Singh not only consolidated the administration of the State but also brought revolution in the field of education in the State. Hесetc-up a number of Pathshalas and Madrasas. On September 25, 1885, his illustrious son Pratap Singh was coronated as the Maharaja. He was a great patron of modern education. Consequently, in 1886, first year of his

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rule set-up first institute of modern education in Srinagar. After taking various concrete steps to promote education in the State of Jammu and Kashmir on the western pattern, the State Government also realized the importance of imparting technical education to the youths in the State.

I. In 1893 – 94, the authorities concerned took up the issue with the State Council; it expressed its opinion in the following manners 1:

In the best interest of the country and its people, steps be taken to encourage technical education, because mere primary or high literary education unattended by technical instruction was to the agriculturists a curse rather than a blessing. In literally incapacitates him (agriculturists) to follow his legitimate occupation, while in the case of others it only serves to create a class of discontented candidates for clerical duties, whose aspirations the states government cannot afford to meet.

The State Council recommended the establishment of a Technical School at Srinagar. However, it resolved that in the existing condition of financial depression, funds could not be allotted for the promotion of technical education in the State at this stage. 2. Thus, in the absence of the allotments of the required funds, the scheme to establish a Technical Institute in the State could not be materialized. In 1907, during the course of review of State Education Policy, the issue of the technical education once again reckoned the State Council. The latter resolved to hire the services of Mr. Percy Brown, an expert in the field of technical education, who was serving as the principal of Mayo School of Arts Lahore at that time. The State Government directed him to prepare a scheme of setting-up an Arts and technical institute in the State. As the result of his assignment, Mr. Percy Brown prepared an elaborate scheme. Maharaja Pratap Singh appreciated the endeavour Mr. Percy Brown and pointed that his suggestions were worth through which the things could be greatly improved upon. 3

In the same year, Maharaja Pratap Singh requested prof. Arthur Schuster to suggest a course of study suitable to the college that was on its way to impart technical education to the youth of the State. Prof. Arthur Schuster offered some suggestions regarding instruction in engineering, chemistry and electricity. 4. Amar Nath, the new Education Minister of the State expressed his satisfaction on the suggestions of the Professor Arthur. He suggested that the Technical Institutions should be set-up in Srinagar as Jammu was not conducive for these institutions. 5.

As regard the promotion of the Technical Education in Kashmir, the State Government took concrete steps. As the result, on May 29, 1914, the State Government sanctioned the setting-up of a technical school in Srinagar. In the first year, two hundred thirty-two students were admitted in drawing weaving and smithery class introduced in this Institute. Mr. F.H Andrew, the headmaster Battersea Polytechnic School, London was offered the post of Principal of the college with a salary of Rupees one thousand per month which he accepted. 7. In 1915, an Engineer was appointed to take charge of Mechanical Engineering classes. A modeling master, a head carpentry master, three additional drawing masters and embroidery teachers were also added to the staff. 8

In 1916, Mr. H Sharp, the Educational Commissioner, the Government of India inspected Amar Singh Technical Institute. He was satisfied with the aims, objectives, and achievements along with the scope of this institution. He made the following recommendations for the further improvements. 9

1) Workshops were required for the courses.
2) The courses in trades and crafts should be of four years duration.
3) The suns of artisans should be encouraged to enter the craft classes.
4) Special scholarships for the Muslims students should be given.
5) Mechanical and Electrical Engineering should be seriously started.

In 1917-18, out of the advanced classes (8th onward), a special class for training of the drawing- masters was selected. For imparting practical knowledge of the subject, some pieces of machines were made available for the workshops, for various classes of this institute. The experiments were carried on in paper making industry. In connection with it, the services of the cellulose expert to the Government of India, Mr. WillamRantt were obtained. 10 The Institute took part in the British Empire’s exhibition of 1924, and sent a choice selection of articles of paper-machine, wood turning, pottery and woodcarving. In the same year, the State Government deputed a pottery-master to Sir J.J. School of Arts, Bombay for an advanced training in pottery. He returned in 1925 after completing his course successful and then his services were further utilized in the State of Jammu and Kashmir. 11

II. As regard the development of technical education in the province of Jammu, it began a little latter than Kashmir. Amar Nath, the Education Minister of the State had earlier remarked, “Jammu was unsuitable for such Institutions”. 12 It was only in 1924 that a Technical Institute Sri Pratap Technical School was set-up in Jammu to start with forty-six students were admitted in drawing weaving and smithery and carpentry classes. 13 In 1925, in response to the people’s demand, a Knitting class introduced in this Institute. 14

Since, both of these Technical Schools in the State were located in the cities of Srinagar and Jammu and, catered to the needs of the urban population. However, the villagers could not drive any benefit. Nevertheless, the people of the province of Jammu felt the need for the extension of the technical education in the province. Their representatives requested the State Government to establish a Technical School at Samba. As Samba town was already famous for weaving and calico printing. Consequently, in 1925, a weaving and dyeing school was set-up at Samba. 15

III. As regard the development of the technical education in the frontier; in 1914, the State Government sanctioned the setting-up of a technical school in Gilgit as the skilled workers were required for the Public Works Department of the State. This School actually came into existence in 1919. The objectives of the Schools were:
21.
Incorporation of Punjab under the British Rule (Mid Of 19th Century)

Dr. Sweta Singh

Abstract

Punjab also sometimes pronounced as Panjab has been one of the important province of North India from the time immemorial. Punjab has been historically known since the time of the battle of Mahabharata was written. It has also been the major centre of the settlement for the people in Indus Valley Civilization. The Vedic Age expansion was equally made along the length of Saraswati River, which covered most of the region of North India. The region being one of the most important parts of North India always attracted the rulers of different dynasties to rule over it. The dynasties like Nandas, Mauryas, Sungas, Kushans, Guptas and Palas ruled over the region for a very long time. It was perhaps the geographical settlement of Punjab that it remained the centre of attraction for foreign invaders since the time of British rule over the country. The particular time period that incorporated the province of Punjab under the British rule has been carefully selected here. A brief overview through the entire scenario will be helpful in understanding the episode in better way:-

The British were always in good terms with Maharaja Ranjit Singh but the daring and ambitious Maharaja did not worried about the theory and practical niceties of administration. It was after the demise of great Maharaja there was unstable political condition in Punjab in between the period of 1839-1849. The region of Punjab was fully annexed by the British Government on 29 March, 1849. To run the proper administrative functions in the state different administrative policies were to be introduced by the British. The administrative settlement of Punjab was in the hands of Lord Dalhousie. He planned to run both civil and public works.

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military administration in the state.

Formation of the 'Board of Administration' was first important step in this reference. After the suggestion and co-operation of Charles Gough, the then British commander-in-chief, Board of Administration was formed on April 1849 to run the administrative units more earnestly. This board constituted of three members, Sir Henry Lawrence, Sir John Lawrence and Charles Mansel. Sir Henry Lawrence was appointed as the president of the Board. He was entrusted with the matter concerned with the defense of the province. Sir John Lawrence was made in charge of the land settlement and revenue.

No separate judiciary was established and the Deputy Commissioners, i.e. the District officer worked as Collector, Magistrate and Civil Judge. Mansel was entrusted with the judicial decisions concerned with the justice and police department. The administration and judicial powers were kept united in the hands of individual officers who were organized in a closely disciplined and graded hierarchy. This triumvirate initially formed the backbone of Punjab administration. It was after 1850 that the Punjab State was re-organized. The major changes that took place in Punjab under the hands of 'Board of Administration' were as follows:

1) All the area around Satluj and Indus river basin were reunited and incorporated less than one 
Punjab Province. These all were perhaps incorporated one system of administration. The Board of Administration in a very short time was replaced by a Chief Commissioner on 4th Feb. 1853. This Chief Commissioner later acted as an agent of Governor General. The entire province this time was approximately 1,00,000 square mile with 10 million of population.

The state was now divided in seven divisions and these divisions had their subdivisions, where each was divided into district and district into tehsils. All these seven divisions were administered by commissioners. Below chart will be helpful in understanding the administrative units and related governing bodies detailed:

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<tr>
<th>ADMINISTRATIVE UNITS</th>
<th>GOVERNING BODY</th>
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<tbody>
<tr>
<td>7 Divisions</td>
<td>Commissioner</td>
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<tr>
<td>Sub-Divisions</td>
<td>Deputy Commissioner</td>
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<td>District</td>
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<td>Tehsils</td>
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The lowest grade was of Gazette Officers, who run these administrative units very carefully. Initial change in the administrative functions of the state proved to be very helpful in the generation of Modern Punjab.

2) Another important administrative work performed by the British Government was the reorganization of General Administration in the province of Punjab. It was realized that any kind of delay in this task may give breathing time to the Khalsa and the turbulent people, who might oppose general disarmament. The board therefore on the order of Henry Lawrence issued a proclamation calling upon the people to surrender their arms to the government at the nearest police station. This general disarmament proved to be a priceless advantage to the British during the crisis which supervened in the revolt of 1857. Following the revolt of 1857, the administration of Punjab came under the crown as anywhere else in India. In 1858 Delhi was transferred from North-Western Provinces and placed under the Punjab administration. The administration of Punjab under the crown was blessed with its own army recruitment. The Board recruited five regiment infantry and as many corps of cavalry out of the disbanded soldiers. This formed the nucleus of Punjab force later augmented by John Lawrence, took a leading part in the clutch of Delhi in 1857. Soldiers in large numbers were recruited from the rural areas. In Punjab it was the attraction of high salaries in the army that proved to be helpful for both the Sikhs Jat families and British Army recruitment board. The Jat families of villages now were comfortable in their general lifestyle. These Jat families now could easily pay land revenues to the British Government after the recruitment of their family members in the army. Magistrate and Collector in each District were replaced by Deputy Commissioners. All judicial and magisterial powers vested under him. It was from 1st January, 1859 that Punjab was constituted under lieutenant Governorship and John Lawrence was appointed as the first Chief Commissioner of the province.

3) The efficient Police and military system was another important reform that was introduced in the state under the British rule. This was perhaps one of the most important reform that brought peace and security in the province of Punjab in the course of time. Military Police consisting 7100 men, including both horse and foot were incorporated in the army. A detective police civil was incorporated of 6900 men was the part of civil administrative authority. A secret intelligence service (Khalsa Police) was another important part that could contact and tackle civil administration in the state.

4) The promotion of agriculture was next important work of the settlement of civil administration in Punjab. Agriculture that was the prime occupation of the people of Punjab was to be made easy to all the farmers and the Agriculture society was formed with the same purpose in the state on 16th May, 1851 with the aim of the promotion of agriculture. New scientific methods were now taught to the farmers for better agricultural results. New and better varieties of seeds were also introduced to them for their better performance in agricultural field. This resulted in the better results for both the farmers and the British Government. Agriculture now was assessed by the better demand of payment of the land revenue from the land holders in Punjab. The cash payment of the land revenue was made compulsory to all. The partial settlement of land was later replaced by the regular settlement in the state. This resulted in the regular settlement system in the state that actually took its first definite financial shape in Punjab.

5) The province of Punjab was first time introduced to the British Government for the acceleration under the Public Work Department. The aim was to bring...
Punjab under the proper work of administration. The development sector of province was now brought under the Public Work Department. The construction of Grand Trunk Road was one of the major steps in this reference. The road covered most of the region of North India and passed through Delhi, Ambala, Ludhiana, Jalandhar, Amritsar, Lahore, Jhelum, Rawalpindi, Attock and ending the Peshawar in Pakistan. It was in 1852-53 that the roads were opened to the public work. This resulted in the emergence of Punjab not only as the major trade route in India but also provided public transportation to the public in general. This gave a new rise to the Punjab state as the prime centre of Trade and Industry in India. The development of Railway brought closer association of most of the place of Punjab which later proved to be helpful in the development of agricultural market in the state. This kind of growth not only led the development in agriculture, trade and industry but it also remarked development in all the sectors. It was after 1886 when Punjab was incorporated under the name of Northern Western Railway. The results could positively be seen during the famine in the region in between 1896-97.

6) The introduction of English language was another important work of British Government after its occupation. The declaration of *Wood’s Dispatch* in 1854 was the prime step in this reference. This resulted in the generation of an English educated Indian class in the society. The elementary education system in the state made job easily assessable to all English educated Indians. The growth of Punjab initially stated in the hands of the British Government.

7) The agricultural land of Punjab only could provide its 100% agricultural results after the innumerable land reform policies which were introduced in the state at the time of British rule. British Government was also taking up of various other measures for better production in the agricultural field. The development of canal colonies was another important step taken by British Government to improve agricultural outputs. Various irrigation schemes resulted in the increase of canal colonies was another important step taken by British Government to improve agricultural outputs. Various irrigation schemes resulted in the increase of canal colonies was another important step taken by British Government to improve agricultural outputs.

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<td>Bari Doab</td>
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<td>Sir Hind Canal</td>
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<td>Lower Chenab Canal</td>
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Incorporation of Punjab under the British Rule (Mid Of 19th Century)

The construction of lower Chenab Canal was a revolutionary step in the economic history of Punjab. Delhi after 1858 was transferred from Northern Western Province and placed under the administration of Punjab. The recruitment of army was a major question to the British Government. The certain and fixed salary of army attracted the people and the Jat families of Punjab largely participated in the army and there was certainly a army men from each Jat families.

8) The agricultural land of Punjab was credited with the large sum of agricultural families. The large sum of piety landholders, tenants at will, agricultural laborers and rural artisans whose income often fell short of consumption needs, or them it was necessary to borrow for substance level. They took loans in both cash and kind at exorbitant rate of interest which soon compounded into impossible sum.

9) The growth of administration of justice in Punjab may be divided into two distinct phases. The first cover the period in between 1849-1866 and the second phase covers the period in between 1866-1875. The codes of civil and criminal procedures were introduced in the country. This uniform administrative system in the state was introduced with the concept of a uniform administrative system in the country. The Punjab Civil code was introduced in 1853, which equally set forth the rules of both Hindu and Muslim Law.

Punjab that was one of the most important province of Northern India thus remained in direct connection with the British authorities. In this way the state received a new phase of development in all its relevant spheres during this particular phase. It was perhaps after the defeat of Anglo-Sikhs wars that gave the opportunity to the British empire to incorporate the state technically under their power. It was since the beginning of 19th century that the province was highlighted to the British Government. The entire scenario here helped us in understanding the advantages that was received by the state during the British rule.

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Mosques in Bhopal: Their History And Architecture

*Dr. Naushaba Shaikh

Abstract

Bhopal, the capital town of Madhya Pradesh saw the rule of Begum Nawabs in the 19th century, spanning almost over a century. This period saw magnificent architectural styles in the form of mosques in considerable numbers and of every conceivable sizes and design. This city of lakes is also often called 'the city of Mosques' with more than 400 mosques which have today become important heritage destination apart from being places of religious reverence and relevance.

Keywords: Architecture, Begum Nawabs, Masjid

Islam lays great emphasis on congregational prayers, order, precision, punctuality, symbolic postures and a common direction for its followers. For this a prayer hall is required which is called 'Masjid' or 'Mosque'. The universal law for the congregation in accordance to the Quranic injunction is to face the Kaba (in Mecca) and that Qiblah would mark its direction. This is the only rule and norm for the making of a Mosque.

The rulers of Bhopal made considerable number of Mosques of every conceivable size and design in Bhopal during their individual reigns. No wonder this city of lakes is also often called the 'city of Mosques', with more than 400 mosques which have today become important heritage destinations apart from being places of religious reverence and relevance. A heritage walk across Bhopal would definitely include seeing the beautiful masjids, each with a distinct style and a tale of history attached.

The rulers of Bhopal’s Nawab era were Muslims. Considering the necessity of their subjects, they allotted a part of the money in making mosques. The first mosque in Bhopal was built by the founder of the dynasty Nawab Dost Mohammad Khan.

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Shaharyar M. Khan mentions in his book, “Bhopal’s first mosque the two and a half step mosque in the fort itself.” Dhai Seedhi Ki Masjid (two and a half stairs) was built by Dost on the western burj (bastion) within the Fatehgarh fort. It is a very small masjid and believed to be world’s smallest masjid. The burj is made of a stone and covered with bricks. In 1716, he built “Dhai seei” mosque. Dhai Seedhi Ki Masjid is in one of the watchtowers. Possibly, it is also the oldest mosque in Bhopal city, initially built as a makeshift mosque during the construction of the fort. This mosque is situated on the bastion of an outer wall of the old fort. It is located within the campus of Gandhi Medical College, which is built on top of an old fort.

Another series of mosques were built by Mamola Bai, wife of Nawab Yar Mohammad Khan. Mamola Bai (Manji Mamola, 1715-1795) was a Rajput lady who was surrendered to Yar Mohammad Khan as spoils of victory. Mamola Bai subsequently embraced Islam. She had no child and was the de-facto ruler during the reign of her two stepsons. Shaharyar Mohammad Khan has written “She (Mamola Bai) built three mosques in Bhopal which were recognized as her contribution to the teaching of Islam.”

Mamola Bai was a magnanimous lady. She built three mosques on the top of the old fort. It is located within the campus of Gandhi Medical College, which is built on top of an old fort.

Qudsia Begum, the first of the famous four Begum’s of Bhopal had the credit of building Jama Masjid. It is situated in the heart of the old city of Bhopal. Its construction had commenced in the year 1835 A.D. and completed in 1857 A.D (1273 A.H).” Qudsia’s fine mosque took about 25 years to complete. It was finished in the end of the year 1857 A.D (1273 A.H).”

Kamla Mittal writes “She (Qudsia Begum) constructed many buildings in Bhopal. In these buildings, the Mosque of Jama Masjid in the heart of the city is famous.”

The Moti Masjid, the finest building in the city, has won every individuals admiration. A series of stairs lead to the mosque. This beautiful mosque was built by Nawab Sikandar Jahan Begum, the tenth ruler and second lady ruler of Bhopal. The mosque derives its name from Sikandar Jahan Begum’s nick name Moti Bibi (Pearl) and in real sense it is a pearl of Bhopal. Built with red sandstone and marble, the mosque gives an ornamental look. According to Claudia Preckel “The considerable number of religious reforms which were initiated by Sikandar Begum testified to a revival of Islamic culture which seems to have aimed at a kind of Mughal renaissance. One example for this renaissance can be seen in the Moti Masjid (Pearl Mosque) built by Sikandar Begum. The mosque is patterned on the Juma Mosque (Friday Mosque) of Delhi, and is said to be the ‘most picturesque mosque’ of Bhopal.”

Louis Rousset gives a description of this beautiful mosque: “This edifice gives some notion of what Indians are still capable of doing…..The Moti Masjid would be considered a grand monument for any period and in any country. The basement is a magnificent terrace, measuring about one hundred and eighty feet in length, ninety in width, and thirty six in height; and on one of its sides a flight of forty steps, extending the whole length of the façade, leads to a monumental doorway opening upon the court which forms the summit of the terrace, and which is surrounded by colonnaded cloisters intersected by graceful pavilions which join the façade of the mosque. This latter, which is still incomplete, will be surmounted by three domes, one of which will be of gigantic dimensions and flanked by minarets of great height. The façade as well as the domes are to be encased in white marble.”

Beautifully designed as an impressive structure of brick red colour with a sprawling white- marble façade, it is called the ‘pearl’ among the mosques’ of Bhopal in reverence to its majestic beauty. Built under the reign of Nawab Sikandar Jehan Begum, it was completed in 1860.
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Moti Masjid

The double storeyed main gateway towards the East, opens to a garden having cistern at its centre. The garden is built sufficiently below the general level of the mosque. This door way seems to have been used by women of higher status. It is still enclosed by walls from all sides. Two tanks are provided on either sides of the eastern gateway. The façade has usual openings. Half of the prayer hall is built of white marble while the rest is of red sand stone.

Taj-ul-Masajid literally means “The crown of mosques”. It was constructed by Nawab Shah Jahan Begum in the year 1887. The mosque has a pinkish red façade. It consists of an impressive main hall with inter-arched roof, broad façade and a huge courtyard and gates from three sides which forms the imposing whole. The great courtyard has a large tank at the centre for ablution. The gateways are double storied with four recessed archways and nine cusped multifold openings in the main prayer hall. The mosque is covered by two 18 storeyed high octagonal minarets with marble domes. It also consists of three huge bulbous domes. The mosque depicts the Mughal architecture of the mosques of Jama Masjid and Badshahi Mosque of Delhi and Lahore. The attractive and impressive main hallway with pillars and the balustrades have excellent carvings on them. It has attractive marble flooring in the hall. It is also noteworthy, that many inscriptions are inlaid with black marble on a white base on the arches and walls. The eleven recessed arches and fine screens of trellis work have been carved on the Quibla wall in the prayer hall. The massive pillars in the hall create 27 ceilings through squinted arches of which 16 ceilings are decorated with ornate petal led designs. Masons were employed in the construction of the Taj-ul-

Taj-ul-Masajid

Masjid from Agra, Mathura, Jaipur and elsewhere including from Bhopal. The architecture of Taj-ul-Masajid was based on Indo-Persian style. Claudia Preckel writes in her account—"As Shah Jahan Begum wanted to prove to every visitor to the city that Bhopal was an Islamic city, she initiated the building of a great mosque, the Taj-ul-Masjid, which literally means the ‘Crown of mosques’. The area covered by the mosque is 248 by 94 feet, the height of the minarets is 206 feet, and the number of columns is 12. These are only some figures to demonstrate the immense proportions of this breathtaking project. Over sixteen lakh rupees were spent on its construction but it did not finish during Shah Jahan Begum’s lifetime. One of the court poets, Dhulfiqar Ahmad, wrote the following lines on the mosque: ‘Oh God! Which building is more beautiful than this house? And which strongly perfumed house is more worthy! The lamps in which you can see the flames of the sky are lights which blind the observer. They house precious stones, which the eye has not seen, Not the ear heard throughout the centuries.’"

In Hayat-i-Shahjahani, Sultan Jahan Begum writes—“the Taj-ul–masjid is built along the pattern of the Jama Masjid in Delhi which was erected by the great Mughal Emperor, Shah Jahan.”

Nawab Shahjehan Begum’s death left such a great mosque remained incomplete because of lack of funds. It is an irony of history that Shahjehan Begum could not see her dream project complete during her lifetime. After the merger of the Bhopal state into the Indian Union, can anyone imagine the final works were funded by donations from prominent philanthropists of India and abroad.

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The last Nawab of Bhopal, Nawab Hamidullah Khan had built the Sofia Mosque near his residential palace in Ahmadabad. Sofia Mosque is a magnificent work of modern structural pattern. This mosque has only one minaret which is tall and beautiful and is the first with a single minaret in India. This mosque is situated on a hill top and can be seen from far off distances presenting a charming and commanding position. The mosque is topped by two huge domes. These domes are green in colour and the masjid has cream shade. As it was situated in the residential Ahmedabad Palace campus in Bhopal, it houses the family graveyard of the Royal Family of Bhopal and their descendants. This mosque has manicured lawns.

Thus, the architectural contribution of the rulers of Bhopal can be seen visibly in their religious architecture. The mosques in Bhopal were seen to be raised on a high platform enclosed by walls. Several staircases lead up to the mosque. Red sand stones were mostly used, but the use of black granite stone is also included. Brick and lime also constituted a major construction material. The mosques were ornamented with carvings, “inlay” and “overlay”. The prayer chamber, veneered with stones, is pierced by arched openings, the central one being built huge and ornamented. The Quranic inscriptions in Naskh characters were inscribed. The roof is crowned by three domes, rising from the centre and end bays. At the rear corners are storied towers with arched openings. These mosques of Bhopal occupy a significant position in the evolution of mosque architecture of Bhopal.

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realized now risky the proportion of such a permit was. Here arose the point of friction between the tenants and the landlords. The landlords stepped up their tirade to evict tenants who had been in possession of land for long durations. On the other hand, the tenants felt that they had a hereditary claim. Some of these aggrieved tenants marched to the cities in search of legal remedies, where they were education about their rights as guaranteed by law as per the Punjab tenancy Act by the lawyers. Some of whom did so with a definite sense of service. The news that more often about their rights as guaranteed by law as per the Punjab tenancy Act by the lawyers, other hand, the tenants felt that they had a hereditary claim. Some of these aggrieved and provisions. This form of economic regression played its part in flaring up types of beggar was prevalent in the Patiala state that of human labour, animals also cause of insecurity among tenants. Inheritance by way of escheat where the tenants had no direct descendants, were situation left a lots of tenants to suffer. In addition to nazool claims which regulated back to revenue farmers for their efforts was used to determine proprietary rights.8

The Young Commission was appointed to sort out tenure tangles within the state, but one of its unfortunate affect was to create causes for disputes where none existed before and to aggravate ill feeling they did evict.9 A freshly emerging political leadership in the Patiala state in the late twenties did give a direction to the tenant’s movement by articulating their grievances and assuring them of support. In among the tenants they saw a ripe recruiting ground for their cadres. Moreover as the political and economic power in the state was vested in the landlord class, while the political leadership being in main from middle and petty peasantry, if ever they dreamed of attaining political power the landlords had to be cut to size10 Therefore, ( it is misnomer to presume that the tenant movement with the message becoming dear, the foundation stone of the tenant movement was laid ( claims rationalized- they had a legal basis).

The Young Commission no proper records pertaining to conditions and period of tenures were kept. Young himself rated the situation at beginning of his operations as ‘ tabela rasa’. He passed an order which, the record of ‘imamgaon’ which was in fact to pay back to revenue farmers for their efforts was used to determine proprietary rights.6 Even when the proprietary claims of both the parties was equally strong 9, by virtue of this order, the proprietary rights was clinched by the biswedars. This situation left a lots of tenants to suffer. In addition to nazool claims which regulated inheritance by way of escheat where the tenants had no direct descendants, were also cause of insecurity among tenants.

The insecurity of tenures among the tenants as well as the landlords was instrumental in embittering relations between them. Prior to setting up of the Young Commission no proper records pertaining to conditions and period of tenures were kept. Young himself rated the situation at beginning of his operations as ‘ tabela rasa’. He passed an order which, the record of ‘imamgaon’ which was in fact to pay back to revenue farmers for their efforts was used to determine proprietary rights.6 Even when the proprietary claims of both the parties was equally strong 9, by virtue of this order, the proprietary rights was clinched by the biswedars. This situation left a lots of tenants to suffer. In addition to nazool claims which regulated inheritance by way of escheat where the tenants had no direct descendants, were also cause of insecurity among tenants.

The excessive economic burdens were resented by the tenants. In addition to betai, the tenants were, expected to contribute towards the ‘abiana’ ( a canal taxa). The kankut system current in appraising crop before division between the tenants and biswedars weighed heavily against the tenants. As out of 3 appraisers he had one vote, that of his representative, while the second vote that of biswadar, and the third vote of Government nominee went against him.11 Three types of beggar was prevalent in the Patiala state that of human labour, animals and provisions.12 This form of economic regression played its part in flaring up the tenants.

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The Contribution of Prabartak Patrika on socio-economic life of Bengal: 
In the Light of its centenary

*Sachin Chakraborty

Abstract

Every year we are celebrating so many past events which have their own historical importance. The centenary of Prabartak Patrika has taken its special place. Though a few number of people is so much aware about that. But no one can deny the importance of Prabartak Patrika on Bengal literary field. Actually the foundation of Prabartak Sangha is inseparable from the origin of Prabartak Patrika. The Patrika and Sangha took the very important role in the following days. The mastermind behind the foundation of the Prabartak Patrika and Prabartak Sangha was Matilal Roy, renowned revolutionary activists of ‘Chandernagore Group’. Not only the revolutionary ideas but the socio-economic matter also took part in different editions of the Patrika. Through the examples of few articles we will try to revisit the long historical travelling of Prabartak Patrika in this study.

Key Words: Ideas, Publication, Content, Religion, Censorship.

In the history of Bengali Magazines, Periodicals or Newspapers there happened to appear so many but a large number of them vanished permanently. But the so called abolished patrika has their different historical importance. ‘Prabartak Patrika’ is one of them in nature. It is so important because the great persons like Sri Aurobindo, Sri Matilal Roy who was also the father of ‘Prabartak Sangha’ and obviously the place like Chandernagore, famous for the Bengali revolutionary activities were connected with the birth of ‘Prabartak Patrika’. The establishment of Prabartak Sangha by Matilal Roy is closely connected with the identity of religious faiths between them and they cherished memories of common past. Therefore, they could not remain unaffected by the dynamic changes that were taking place in the political constitutional life of British India.17

There was other indirect ways in which the growth of the political movement in the State helped the growth of the tenant movement. When the state machinery was geared up to counter the Praja Mandal activities, the distraction of the authorities provided the tenants with an opportunity to organize themselves and rise up.18

The growth of the political movement also split up the state officials. The higher echelons of administration constituted the biswedars and landlords, while the lower officials were in the main recruited from the lower peasantry i.e. the peasant proprietors and the tenantry, this class had its sympathies with the tenants. Some of the public posts of the State en block supported the tenants’ cause. The policemen from these posts informed tenant leaders in advance of the actions that the government was contemplating against them.19

Though the tenants were conscious of their plight, it was only after the formation of the Riyasti Praja Mandal in 1928 that the leadership vacuum was filled, and the moment set forth on a definite course. During the various phases of the movement its leaders were Akalis, Congressite and leftists. But there can be no denying that fact that because of the predominant communist influence of the movement specially after 1939, the movement saw its radical conclusion.

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outcome of ‘Prabartak Patrika’. The aim behind it was not only for the religious motive, but the main goal was to unite the countrymen in a special socio-economic perspective. As Matilal Roy was a political person and directly connected with the revolutionary activities, so his publishing the Patrika took a special importance in this regard. British Intelligence Department strongly expressed their views against Matilal Roy and his organizations.1

“Prabartak” was born on 1st September 1915 (25 Bhadra, 1322 Bangabda) with 16 pages in its full face covering, the cost of the each copy of Prabartak was 1 anna and two rupees for an annual collection with postal charges. At the beginning ‘Prabartak Patrika’ has been published as a fortnight edition. Prabartak has run sixty five years (1915-1965) continually. In the history of Bengali periodicals it is very remarkable. Monindranath Nayek was the first editor of this Patrika and for the first ten years he has done the job. Motilal Roy himself edited the Patriks from 1925 and continue the job upto 1941. From the issue of April-May, 1941 to 1980 the Patrika published by the joint editorship of Arun Chandra Dutta and Radharaman Chaudhory. After that we saw scattered publication of some issue of this Patrika in the year 1985 a few number of issue has been published, Rabi Kar was the editor of those issues. On the occasion of the 80 years of the Patrika, a special edition published under the editorship of Satyendranath Choudhury. In the year 2005, six edition of the Patrika published in the form of tabloid, the last issue published on October and the editor was Kamalkanti Chattopadhyaya.

About the title of the magazine Motital wrote “The paper will certainly be published, but what will be the name of it I do not know….. In the morning of the following day I sat on meditation with closed eyes and suddenly I saw some enlightened letters which were not Bengali but Devnagari forming word ‘Prabartak’ and informed everyone that the name of the magazine would be ‘Prabartak’. Now the question was relevant that why did Motital Roy, being the founder father of the Patrika handover the responsibility of editing to Monindranath Nayek. Monindranath himself said about it “We felt much difficulty in publishing Prabartak in Bengali, as we had to supply a French translation of our publication and got the approval of the Administrator of Chandernagore before publication.” It was a simple fact Chandernagore was occupied by the French and everything was under their rule. Any type of publications in vernacular language should be translated in French and had to be submitted to the French authority before publication.

The main inspiration behind the creation of ‘Prabartak Patrika’ came from Pondicherry. Matilal Roy was directly linked with the countries revolutionary movement but his revolutionary zeal was shattered down when India wide revolutionary movement led by Rashbehari went into failure in February 1915. Then a change of activities came upon him and he explained it in spiritual term. To spread the revolutionary ideas of Sri Aurobindo and strengthen the revolutionary groups the Patrika played a vital role. In a letter Aurobindo Ghosh wrote to Matilal, “You have decided, it seems to carry on Tantra and Mantra annusthan are pure Vedanta together. My objection to it was from the standpoint of the Review and Vedantic work generally. Anusthan and the Review do not go well together. Of course, a synthesis is always possible, but amalgamation is not synthesis.”

He wrote, “From 1910 to 1914 a fire of revolutionary zeal ran through my body and mind under my Guru’s direction and when it was about to move the whole country my Guru suddenly voiced out ‘stop’, said “Tantra – Sadhana is required until its creates the field for spreading the Vedanta ideals. The main target of Tantra is to establish Vedanta otherwise it has no value of its own. In single term there is no more necessary of Tantra, so leave it.” For spreading Vedanta Sri Aurobindo came into the company of Mos sergeau Paul and Mira Rishar and started ‘Arya’ patrika which was published in both the language – French and English on his 43rd birth day on 15th August 1914. This event moved Matial to a great degree. As a result of it Matilal, the right disciple of Sri Aurobinda, started Prabartak from Chandernagore. Just one year after his guru’s start of ‘Arya’, Matilal wanted this that he would publish Prabartak Patrika on his guru’s 44th birthday ceremony. In this respect Matilal himself wrote that “I made a programme card of Prabartak. It had been announced that the Patrika would be published on 15th August, but due to the delay of getting no objection from the French Government it was published on 1st September.”

The British Intelligence Department kept their sharp eyes on its published matter. In the year 1922, Patrika published an article named ‘Kanailal’ on its June-July edition serially. British Intelligence Department brought the published matter to the notice of the French authority and the French official warned the publisher of the Prabartak Patrika. The complete works of the articles came into force as a book named ‘Kanailal’ in January 1923. The British Government informed the French authority about the matter and consequently The french wrote to the Governor of Bengal through letter no: IC, dt, 4th Jan , 1925 that, ‘ necessary action may be taken about the matter.’ When the autobiography of Rash Behari Bose was published on the May edition of 1924, the tension flourished because the article vividly narrates how Rash Behari managed to escape disguisedly. At that time the book ‘ Satabasher Bangla (the hundred years of Bengal) was published by the Prabartak publisher. The British Intelligence Department commented on the book that it is to spread provocation against the British. Finally, by the request of the British authority, the French Governor banned the Prabartak Patrika for three months from January-1925.13

One hundred year is passed today if we look back into the history of its own one hundred year’s life we can understand that countless writers enriched ‘Prabartak’ with their writings, in various time. Many famous writers and their master pieces took place in different editions of Prabartak. Here we can only mention the names of such serial writings just to focus the varieties of content. Some of these are Viplobi Rashbehari Bosu” by Sri Nalinimohon Mukhopadhyay in 15 series,Sarat Chandra Chottopadhyay ‘Amar Kotha’, Abanindranath Thakur ‘Shilper Undhakar Jug’ Rakhaldas Bondonpadhyay ‘Bhuroto Prachin Sabhyata’, Sunitkumar Chottopadhyay ‘ angla Bhasa Ar Sahitya’.
The Contribution of Prabartak Patrika on socio-economic life....

After a brief discussion on origin and growth of Prabartak Patrika, we should keep in mind that Prabartak was not only a periodical but it meant for social, cultural and economical activities which aimed at strengthening our national life and spirit. The ideas of Matilal Roy to ‘positive nationalism’ have been expressed here. The freedom of expression of writers ‘and their content of writing in different aspects were highly solicited here. This was the specialty of ‘Prabartak Patrika’. The noble persons of contemporary Bengal as well as India were deeply appreciate the activities of Matilal Roy and visited the Prabartak ashram in different occasion. ‘Prabartak Patrika’ has no more today. But we may hopeful to rebirth the Patrika with its new innings.

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Women’s Participation in Socio - Cultural Developments in Princely Mysore (1900 -1947)

Rohini Sangappa Dalvoy,

Abstract

Women of Mysore were no way different from their counter-parts in other parts of India. They had social taboos, customs and traditions, which curtailed their welfare. But the erstwhile state of Mysore had given some relief to the women. The government of Mysore passed Infant Marriage Regulation, banned Devadasi, temple dancers and provided rights to women. Women of the state responded with their contribution to the development of the State. They became part and parcel of the progress of the State. Their contribution of socio-cultural field is praiseworthy. Here are few examples of such contributors to the modernization of Mysore State.

Key words: Taboos, emancipation, movement, uplift. Mahila Samajas, relentless, constructive work, nation building, freedom movement,

Introduction: Mysore is one of the oldest States in South India. The Wodeyar ruled the State from A.D. 1600s and previously it was under the rule of the mighty Vijayanagara Empire. The Wodeyar gradually proclaimed their political rule over southern parts of present Karnataka. Five hundred years rule of the Wodeyar was without much claim to fame, as they struggled between the rival Marathas and the Mughals. Only in 18th century when both the Marathas and the Mughals decline, they had some ease of ruling peacefully. It was short-lived peace as the State was taken over by one of the military officer Haider Ali in 1756. He along with his son Tipu Sultan created new vision for the State as rapid industrialization and modernization. But faced stiff opposition from English East India Company, who were through their relentless rains against Mysore;

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Women’s Participation in Socio - Cultural Developments.....

This historical background of the State is essential for the topic under study. As a traditional society, Mysore had little space for women participants. The arrival of modernity by 1900 had gloomy picture, as the state itself was under the indirect rule of the British, which opened its policy makers to western influence. Education that too western education given by the Christian Missionaries, and few philanthropists, spread education among the people. As in other parts of Indian women were not fortunate enough to receive education. That too Brahmin community and other higher castes did not allow their women to receive any education. It is the last decade of the nineteenth century and first few decades of twentieth centuries saw spread of education among women. No doubt in a short time they became active in all fields, and actively participated in socio-cultural developments of Mysore. They had a greater role in freedom movement, as hundreds of them followed the path of Mahatma Gandhi.

Social taboos, customs like child marriage, dowry, devadasi system (temple dancers) forced widowhood, purdah among women of few communities secluded them from any sign of modernity. Surprisingly, within few decades of twentieth century Women of Mysore overcame these difficulties and started to involve, participate and sometimes even to lead the people at large.

Education of Women: Education as mentioned earlier is a turning point as in other issues of awakening leading to modernity. Social taboos that hindered the spread of education could be overcome by educating not women, but men who regulated the customs and traditions, curtailing the freedom of women. However, it is not the good heartedness of men to give education to girls equally along with their sons. Nevertheless, it is utter helplessness of women, especially; child widows that made some good Samaritans to educate them to make them viable in leading their life

Maharani’s school started in 1881 by Ambil Narasimaha Iyengar a senior officer in the government of the Maharaja and tutor for young prince established a school for girls.1 He donated his house and large amount of money to run the school. In Mysore was to educate the child widows to make their life meaningful by training them as teachers, nurses and helpers. Mysore government supported the school with liberal grants. For many years; almost for two decades the school had only young widows of Brahmin community.2 It is the beginning of education of women In Mysore, which needed urgent care and supervision. Education of lower classes was followed after one decade. But they took up the lead. The numerical strength of lower classes and fewer inhibitions for their women, than the Brahmin communities made them strong votaries of socio-cultural change.

Example of Pandita Rama Bai had great influence over social change in Mysore. Associations like Arya Samaj, Theosophical Society, Widow Remarriage Associations, working of Ishwar Chandra Vidyasagar, Keshav Chandrasen,

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Infant Marriage Regulation 1894: Maharaja’s Government was supportive of the rights of women. Passing of Infant marriage Regulation 1894 is a milestone. The regulation prohibited marriage of girls below eight years. In curbing the evil of child marriage, and ensuing child widows. It was strongly opposed by the orthodox Brahmin leaders, who felt that it may lead to more interference in their social customs by the government. It took strict measure to check the practice and several cases were filed on the defaulters and Judicial Magistrates were given the authority to try the cases. Even then the response was meager. But it was hardly followed as most of the lower classes were ignorant of the law. Many of those were punished by law were of lower class.

As a census report shows that in 1900 half of the girls below puberty were widows, which shows that the problem was rampant. This speaks of the volumes of pitiable condition of women.

Starting of a widow Home in Mysore with endowment for Devaraja Bahadur Charity Fund in 1907, the inmates were encouraged to take up the studies in Sanskrit and Kannada literature. In 1922, the said widows Home was reorganized with government initiative. If younger girls were given basic education, the adults among them were given along with basic education these women were trained as nurses, teachers and in other industrial training. Such widow homes and schools for girls were started by government in all Taluks and managed by the Inspector General of schools. These schools were opened for child widows to encourage to change the pattern of their lives, to make them useful o themselves and to the society.

Government of Mysore looked into the serious work of providing legislative relief to women and to provide property rights to widows, unmarried daughters, thus removing uncertainty and helplessness from their life. Education, legislative laws, and government support did help women of Mysore to come out of their isolation and to involve in socio-cultural field. Here are few enterprising women who utilized the opportunities to be a useful contributor to the society. They could be seen in every field: social activities, national movement, administration, literature, education, philanthropic work, and even in movie making dramas, health. The contributions of those women added to the glory of the country.

Women contributing to Literature and Education: Support given by the philanthropists and the Mysore government’s effort did not go waste. In a decade are so we come across women activists in all fields. Example of Tirumalamba, Kalyanamma, Indiramma.B. Yashodhara Dasappa, T.Sunnadamma, Subbamma Joys etc show how pioneering women activists had to face numerous hurdles. Below are few women who strove the path of progress in midst of numerous obstacles, overcame their personal losses to become a model to others to follow.

Women’s Participation in Socio - Cultural Developments:

Nanjjugd Tirumalamba: Born into a orthodox Brahmin family in 1887 at Nanjjugd: a temple town in erstwhile Mysore State, was herself a child widow. She was married and became a widow, at a tender age. But her father overcame all obstructions and educated his daughter and encouraged her to take up writing. She was a practicing lawyer as well as a journalist who published a newspaper.

Tirumalamba was trained by her father and became a prolific writer, a first woman journalist, first woman publisher and Editor.

She was a prolific writer. Her first novel Sushile was published in 1913. Her stories like Viragini and Vidhyulathe.

Tirumalamba started a publishing house called Sati Hitaihins, later Sanmaraga Grantha malike, and Sanmaraga Granthavali.

This bold and enterprising; lady even started a Monthly Magazine called ‘Karnataka Nandini’, which ran successfully for few decades.

Tirumalamba rendered great service to her society especially for women of Mysore. Most of her writings were focused on women oriented problems, which she boldly discussed. Her writing crossed the all barriers and caste restrictions.

R.Kalyanamma is another writer and social activist. She was child widow who lost her husband at an early stage Stationed in Bangalore; she had rendered valuable service to the cause of women. She established Women’s Association in Bangalore, which ran schools and training centers to women. Kalyanamma harshly criticized the working style of ‘State Ladies Conference’, which she accused looked into the needs of women of high society and its meetings reflected grandeur and not the real problem of women. She ran a magazine called ‘Saraswathi’. It was a strong weapon in her hand through which she advocated reforms supporting women’s rights.

B. Indiramma: By 1910, many women had the fortune of getting education. Parents of elite classes, educated their daughters. Indiramma was one such lady who rose to higher position in the field of education. She was the first woman graduate from then Vokkaliga community and was appointed as teacher in a government school. She was a role model to the girls, coming for a poor family; she had been educated due to the encouragement of her father and brother. She dedicated her life to the cause of female education and rose to higher positions in the department, serving in different capacities and became the first women Deputy Director of Instruction.

Her keenness to serve the cause of women education and her dedication to serve the less fortunate was recognized by the government and the government nominated her as the member to the Academic Council and Senates of the University of Mysore. Her devotion to serve the state saw her as the Chief of the Girls Guide in Mysore State, Director of Adult Education and In-charge of the School for the Deaf and Dumb in Mysore.
Her popularity made her the corporator of Bangalore and later she was elected as Mayor of Bangalore city Corporation in 1960.\(^\text{12}\)

**Social work and Freedom Movement:**

**Yashodhara Dasappa:** Yashodhara Dasappa was prominent Gandhian, freedom fighter and social activist. She dedicated herself to the cause of Gandhian principles. Born in 1905 as the daughter of K.H.Ramiah, a prominent officer of the Maharaja’s Government of Mysore and a social reformer of a sort, was fully involved in the uplift of the backward classes.

Her proximity to the palace and its grandeur did not deter Yashodhara accepting the principles of Mahatma Gandhi. Yashodhara involved in social reconstruction through Gandhian constructive work: propagation of Hindi, Khadi, work among the Dalits, etc. Her marriage with famous lawyer and Parliamentarian H.C.Dasappa, who became a Congressman due to the influence of his wife. Yashodhara was an active member of Gandhian constructive work and later was appointed as the Sevakarte of Kasturba Gandhi Memorial Trust. She established several schools, training centers for rural women. Thousands of women were trained as midwives, teachers, tailors and other professional courses. She established Kasturba Gandhi Memorial Seva Kendra at Arsikere in Hassan Distriet of Karnataka.

Power and authority was not her personal choice. But her popularity and dedication to serve the people made her as minister from women and social welfare in Karnataka Government. As minister she looked into the problem of women. But when the question of liquor policy of Chief Minister, she took a bold step of protesting against her own cabinet and resigned from her post.’

**Subbamma Jois:** wife of Sri M.N. Jois a political stalwart of Mysore State and a satyagrahi. Though brought up in a traditional Brahmin family, she followed her husband and participated in Congress Satyagraha during non-cooperation movement.\(^\text{13}\) During Flag Satyagraha in 1939, Subbamma hoisted the Congress tricolor in an open ground in Mysore during the prohibitory order, and was arrested.\(^\text{14}\)

In another event again she went to jail. While her maagalsutra was removed as it contained gold beads, she protested, undertook hunger strike and ultimately, the authorities handed over her mangalsutra to her. She actively involved in propaganda of Khadi and other constructive works.

Gandhi’s call for constructive work brought women of all classes, all sections. It was the hey-day of women’s participation in political agitation in large number. Hundreds of women in Mysore state went to prisons and suffered due to lathi-charge, curfew etc. But the spirit of participation was greater among the women, who left their families, children and their personal comforts to involve freedom movement and other nation building activities.

To conclude, the subject discussed above show that though the women of Mysore as in other parts of India had numerous problems at the turn of the twentieth century bound by customs and traditions they gradually overcome these obstacles and started to involve in useful discourse, thus strengthening the social and cultural field of Mysore State.

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**Ceremonies Regarding Marriage In Punjab**

*Karamjit Singh*

Abstract

Marriage is a very important and interesting part in the life of a woman. This wonderful tie between human beings is a means of preserving the stability of the human race and ensuring the progress of the world; it leads to the establishment of homes. Every nation has particular customs of marriage and especially those who claim to have a religion and law of divine origin. The marriage of children has been considered as one of a foremost duty of the parents. Though there was no fixed limit for the age of marriage, both Hindus and Muslims favored to solemnize it at an early age.

**Key words:** Customs, Ceremonies, Betrothal, Chadar pauna, Muklawa

No doubt, marriage is a very important and interesting phase in the life of a woman. Referring to the importance of marriage in a society, Alberuni writes, “No nation can exist without a regular married life, for it prevents the uproar of passions abhorred by the cultivated mind and it removes all those causes which excited the animal to a fury always leading to harm.” This wonderful tie between human beings is a means of preserving the stability of the human race and ensuring the progress of the world; it is a preventive against the outbreak of evil passions; and leads to the establishment of homes. Every nation has particular customs of marriage, especially those who claim to have a religion and law of divine origin. Efforts are made to mention ceremonies regarding marriage in this paper which were prevalent during Nineteenth Century.

Marriage was considered to be the ultimate goal for a girl. Little girls were trained for marriage at a time when they should have been playing. They were advised to keep ‘Vrats’ and do ‘Shiv Puja’ so that they got good husbands.

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Among the members of the three superior varns (Brahmans, Kshatrias and Vaisyas) the rules prohibiting the marriage of daughters with men of lower castes are exceedingly strict. There is a widely prevalent custom, particularly among the Brahmans and Rajputs, according to which a man must always take a wife from a lower and give his daughters to a higher caste. There is the greatest difference between giving a girl and taking a girl. Marriages are generally preceded by betrothals at a very early date during infancy. The arrangement is made between a barber and the mother of the girl. Among Hindus betrothal (aurnah) took place when a girl is one year old or after. She may not belong to the boy’s clan, his mother’s, his father’s mother’s or his father’s mother’s clan. Her parents send the priest (parohit) to look out for a suitable husband. If the girl’s parents approve of his choice, they send by him a rupee and seven dates to boy’s parents. They call their near friends and relations together who express their congratulations. The gifts are put into the boy’s lap, who also eats part of the dates. Presents are given to the family menials and the messenger gets one rupee as his fee and a present of some small coins, which have been passed round the boy’s head by way of removing anything unlucky to which he may be exposed. This ceremony is known as vaarna. The go-between is next sent back with a rupee, some henna, concrete sugar and skeins of colored thread to be planted in the girl’s hair as a sign of her being betrothed; and these presents on his return are placed in her lap. No month is forbidden for betrothals but for marriages, Assu, Katik, Poh and Chet are unlawful, unless the first nine days of the half year fall in Assu or Chet, when these days are lawful.

The marriage ceremony may take place any time after the girl is 5 years old but between 8 and 10 is the correct age. With reference to the gotar: there seems less strictness, though amongst most tribes it is positively forbidden to intermarry in the same gotar. Among the higher classes of Hindus marriage of girls is sometimes postponed to near the age of puberty. The Rajputs often, perhaps generally, do not marry their daughters before they are 16: sometimes not until they are 20 or 25. It is probable, however, when the marriage is delayed beyond the 19th year, there is some difficulty in finding a match of suitable blood, for Rajputs have the strictest rules as to the gotar or septs into which their daughters may marry and generally follow a law of hyper gamy. Among Brahmans and Khatris if a man remains bachelor till he is of full age, it becomes difficult for him to get a wife, because all the girls who might suit him are either betrothed or married off. Among Muhammadans boys are sometimes married at the age of 12 of 15, and girls at the age of from 8 to 12; but among the upper classes marriage of girls is often deferred till puberty or even till some time after it. Among the lower classes girls are married at an early age, or sometimes, following the example of Hindus, during infancy. There are three kinds of marriage recognized – 1 *Pun* without price, 2 *takka* for a bride price, 3 *vatta* by exchange involving a reciprocal betrothal. There is also an informal form of marriage known as chadar. It is a general rule that the woman enters her husband’s gotar.
On the arrival at the bridegroom’s house the palanquin is put down outside the door and the mother comes out with a cup of water, which she waves round the heads of the married pair and then drinks. The girl is then taken inside. Next day all the female relatives and the children meet and in their presence the bride and bridegroom remove each other’s thread bracelets (ganaun) to signify that in future there will be no secrets between them. The bride is then sent home again; all her attendants, especially the dai receiving parting gifts. But the married pair do not live together for some time after the marriage. When the girl is adult there is a ceremony called muklawa which is the final bringing home of the bride. This is not so pretentious a function as the marriage and the girl’s father is supposed to spend only half as much as he did on the latter. This custom was known as muklawa and was prevalent both among Hindus and Sikhs.\(^14\)

The category of professional servants called lagis formed quite a useful part of the ceremonies. Foremost among them was the nai or the barber. A nai carried invitations of marriage (gandhs) and communicated the news of auspicious events to the relatives of his patrons. He completed some formalities during wedding ceremonies. He brought vatna to be applied to the body of the bridegroom and also conducted the bathing ceremony of the latter. During the meeting ceremonies (milni) among the relatives of the two parties he actively assisted them in the exchange of gifts. Much in the same way the wife of a barber (nain) played a significant role. She was required to accompany the bride to her in-laws after the wedding. Being a barber’s wife she was astute enough to guide from time to time in connection with ceremonies observed at the house of her in-laws.\(^15\)

In united communities it is often customary for a man’s friends to contribute, each according to his means, towards the expenses of a marriage in his house, on the understanding that when they have the need he shall contribute the same amount. Strict account is kept of these gifts and the obligation to repay them when opportunity arises is held to be very stringent, so much so that suits have been brought to enforce it; but it has now been held by the Courts that the debt is not legally recoverable. This custom is called tambol or niandra.\(^16\)

A custom of widow remarriage, called karewa, was prevalent among them. In case of the husband’s death it was deemed fit to get the widow married either to her dewan, the younger brother of her husband, or to her jeth, the elder brother of the husband. The ceremony was simple and brief: the brother of the deceased placed a sheet (chadar) over the widow. It was called chadar pauna. Whereas it gave a wife to an unmarried brother, it protected the honor of a joint family. Also, the property of the deceased brother was retained by retaining the widow.\(^18\)

The Sikhs and Gulab Dasis permit the marriage of widows. Divorce is seldom resorted to except in the case of adultery; adultery is said to be most common amongst women who have had no children.\(^17\) As regards re-marriages of widows, according to gazetteer the only classes that re-marry are Jats, Lobars, Alhmars, Tarkhans, Mahtams, who are allowed by their custom to go through the ceremony of karewa. Among Musalmans – with the exception of Sayyids, Moghals, Pathans, Shekhs and Rajputs – all women re-marry. Among all the inferior castes, who are, in short, Shudras, when one brother dies the widow is not allowed to go out of the family, but is claimed by one of the other brothers, who looks upon her as belonging to the family, money have been spent upon her.\(^18\)

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Karamjit Singh

Ceremonies Regarding Marriage In Punjab

Central India Journal of Historical And Archaeological Research, CIJHAR
Raniluxmi Bai: A Warrior’s Death

*Dr. Sheo Shankar Srivastava

Abstract

Sir Hugh Rose who had laid down the command after the capture of Kalpi got no respite. He left Kalpi on June 06, 1858 for Gwalior. He planned to invest it as closely as possible and then to attack it on its weakest side in order to check the retreat of the revolutionaries. The weakest side of Gwalior was the eastern one. Accordingly, Colonel Riddell was instructed to march down the Agra road and Brigadier Smith to proceed to Kota-Ki-Seria, about four miles south-east of Gwalior. In order to gain the favor of the general masses, Sindhia was also invited to proceed to Gwalior from Agra. On June 16, 1858 Sir Hugh Rose’s column arrived near Morar Cantonment. The revolutionaries had collected a large army to oppose him. As the British force advanced, their battery, infantry as well as the artillery opened fire. The British army pressed on in spite of heavy firing and Morar was lost to the revolutionaries.

General Smith’s Brigade opened an attack on the revolutionaries on the next day, June 17, 1858 on the hilly ground between Kota-Ki-Seria and Gwalior, and after a severe contest forced them to retreat. In this action Rani Lakshmi Bai of Jhansi died fighting. "About 8 A.M. the combatants met at the canal, about noon the Europeans advanced, the Jhansi Rani was killed on the Campoo, the battle lasted till evening in which the rebels fired many volleys and the Europeans went up the hills. The rebels returned having burnt the corpses of the Jhansi Rani and another women (Moondir) who had fallen with her."

The sensational news about the fall of Gwalior into the hands of the revolutionaries came into the British Camp as a bolt from the blue. It caught them unawares. The British authorities were alarmed that the revolutionaries after obtaining such a prized victory might not proceed to Deccan after leaving a garrison at Gwalior and intercept the communications between Bombay and the North-Western Provinces by cutting the telegraph lines traversing Sindhiya’s territory. The rainy season was to commence soon and so the entire country in the neighborhood of Gwalior would be quite impassable for troops. The restoration of their faithful ally Jayaji Rao Sindhia to his ancestral dominions was a matter of great prestige for them. Besides, the extinction of revolutionary leaders like the Rani of Jhansi, Tatyaa Tope and Rao Sahebe etc. who were there, was also essential to extinguish the fire of the revolt which had not yet subsided.

Sir Hugh Rose who had laid down the command after the capture of Kalpi got no respite. He left Kalpi on June 06, 1858 for Gwalior. He planned to invest it as closely as possible and then to attack it on its weakest side in order to check the retreat of the revolutionaries. The weakest side of Gwalior was the eastern one. Accordingly, Colonel Riddell was instructed to march down the Agra road and Brigadier Smith to proceed to Kota-Ki-Seria, about four miles south-east of Gwalior. In order to gain the favor of the general masses, Sindhia was also invited to proceed to Gwalior from Agra. On June 16, 1858 Sir Hugh Rose’s column arrived near Morar Cantonment. The revolutionaries had collected a large army to oppose him. As the British force advanced, their battery, infantry as well as the artillery opened fire. The British army pressed on in spite of heavy firing and Morar was lost to the revolutionaries.

General Smith’s Brigade opened an attack on the revolutionaries on the next day, June 17, 1858 on the hilly ground between Kota-Ki-Seria and Gwalior, and after a severe contest forced them to retreat. In this action Rani Lakshmi Bai of Jhansi died fighting. "About 8 A.M. the combatants met at the canal, about noon the Europeans advanced, the Jhansi Rani was killed on the Campoo, the battle lasted till evening in which the rebels fired many volleys and the Europeans went up the hills. The rebels returned having burnt the corpses of the Jhansi Rani and another women (Moondir) who had fallen with her."

The death of Rani broke the heart of the revolutionaries. The final battle was fought on June 19, 1858 which lasted five hours and a half and ultimately the British were victorious. On the next day the fort was captured and the Maharaja was escorted back to his palace Rao Saheb Tatyaa Tope and the Nawab of Banda had already left the palace. Lord Canning, the Governor General lost no time in issuing a proclamation announcing the capture of the town and fort of Gwalior ———.4

Different versions have been given about the death of Rani, Major S. Charters Macpherson, political agent at Gwalior wrote: “Near the phoolbagh batteries, I may observe, fell the Rani of Jhansi. She was seated, says her servant, drinking sherbet, 400 of the 5th Irregulars near her, when the alarm was given that the Hussars approached. Forty or fifty of them came up, and the rebels fled, save about fifteen. The Rani’s horse refused to leap the canal, when
she received a shot in the side, and then a sabre out on the head but rode off. She soon fell dead, and was burnt in a garden close by.27

Hamilton Agent to the Governor General Central India gave a somewhat different version. He stated: “There is a matter connected with the manner in which the Jhansi Rani was killed which is not in accordance with the result of my enquiries at the time and on spot. The fact that the Rani had been killed was not known in Brigadier Smith’s camp until he heard of it by a note from me. It occurred from all I could ascertain whilst the Rani with a group in which were the Rao Saheb and Tantia were looking at the advance on the heights early in the day.

Mrs Henry Duberly in a contemporary work of the period observes that the Rani ‘was run through the body by a private of the 8th Hussars, who as she was dressed as a man in white turban and crimson tunic and trousers, had no idea that his sword was pointed at the breast of a woman.8

She further states; “Sir Hugh Rose told me that although mortally wounded she (the Rani) was not actually killed on the field, but was carried off the ground, and ordered a funeral pile to be built which she ascended and fired with her own hand.”

Bhawani Prashad, the Agent of the Begam of Bhopal and attached to the camp of Sir Robert Hamilton in his dispatch of June 18, 1858 from Morar Cantonment informed Nawab Sikandar Jahan Begam thus: “Yesterday the Rani of Jhansi and the Nawab of Banda both present at the entrenchment were personally directing the bombardment against Major R (Huge Rose’s?) position. During the engagement that ensured one shell from Major R’s (?) battery blew off an arm of the Nawab of Banda and another one went off bruising the Rani’s breast which resulted in her death. The mutineers, therefore, cremated the said Rani’s body with sandal wood.

Two representatives of the Maharaja of Indore in Sir Robert Hamilton’s camp have also thrown light on this subject in their dispatches to their ruler. Ram Chandra Vinayak wrote: “Jhansiwali Bai was the killed in battle on 17th June. It happened like this: at the time of the engagement the lady was present on the battle field where she received a sabre blow which killed her. All people called her bravest fighter.25 The other representative, Hari Trisambak intimated that the battle of Gwalior lasted for four days and “the Rani of Jhansi was killed on the second day of the action. At the time of her death she used her sword to the utmost (she fought like this: at the time of the engagement the lady was present on the battle field) and ordered a funeral pile to be built which she ascended and fired with her own hand.”

During his trial, Tatya Tope in his deposition states: “….some days after the English army arrived at Gwalior from Kalpi, and a force also came from Sirpur (Sipri or Sheopur). Fighting again took place and continued for four or five days, during which the Rani of Jhansi was killed. Ram Rao Govind had her corps burnt….. In his report dated July 25, 1858 stated that in the charge made by a Squadron of the 8th Hussars on June 17, 1858 they “took five guns, cutting down the Gunners, the Rani of Jhansi also last her life in the melee.” In the statement and evidence collected by Captain Heneage, it is recorded that “many of them (revolutionaries) made a stand, but the 8th (Hussars) slackened their pace and dashed into the midst of them cut them down by scores, the Rani of Jhansi being amongst the slain.” Sir Robert Hamilton’s version of the death of the Rani has been dismissed as pure imagination on his part by Tahmankar. He remarks that “once Tatya Tope assigned the defense of Phool Baug sector to the Rani on 16th June, there is no record of her meeting Tope or Rao Saheb. This does not mean that there was no communication between her and them ….. There was neither occasion nor time for them to meet
British Colonization of The Simla Hill States

*Neha Sharma

Abstract

This article focuses on the British colonization of the Simla hill states, which extended from river Sutlej to Jamuna. The scope of this study is strictly limited from the early nineteenth century till the end of the colonial period in India. In the nineteenth century, English travelogues and memoirs developed the image of Indian hills in contrast with the plains. In opposition to the densely populated, long-settled plains, the Indian hills appeared to the British as terra incognita, trouble-free, serene, sparsely populated, isolated, and remote. The plains were hot and humid, tropical spaces where Englishmen could not live and work in the summer. In the hills, there was a temperate landscape, 'an England in Tropics'. Military strategies found such places to be ideal 'refuges' for the English civilians and invalids in a subjugated country. Hills were considered as empty landscapes waiting to be appropriated by the 'settlers', unimpeded and uncontested. This article explores which military bases in Simla were acquired in the early nineteenth century, and how Simla became the imperial capital.

The process that led to the possession of Simla hill states was initiated during the course of the Gurkha war in 1815-16. After the war was over, the British retained control over certain localities to develop them as military posts. These hill stations were considered very significant from the point of view of billeting troops, guarding frontiers, and mounting attack on the enemy and for housing or inhabiting the children of the soldiers. In view of the British, the temperate and cool climate of the hills was particularly good for the health. They felt that the hot weather caused diseases like cholera and malaria. Hence, they tried to keep away the army from the diseases. These places started developing...

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into new cantonments because of the presence of large number of army men. Furthermore, the death of Maharaja Ranjit Singh in 1839 A.D., also fostered the development of cantonments in this region. Therefore, the British came closer to the Sikh empire and it was deemed politic to keep an eye on them. The British were waiting for the right opportunity to annex Punjab as Punjab since the ancient times was referred as ‘Gateway of India’. Therefore, the acquisition of Punjab was important to safeguard one of the richest areas in India from Afghanistan and Russia.

Therefore, in the neighbourhood of Simla, collections of sanitariums were built in order to annex Punjab. The places in the Simla hill state, which were colonized by the British were: Sabathu, Dagshai, Solon, Kasauli, Sanawar and Simla. These, in the first instance, were slowly and sparingly formed as depots for invalid English soldiers, but gradually these were made the permanent stations for a portion of the English force. These hill sanitariums once proved successful as invalid stations for civilians, officers, and soldiers, were adopted as permanent institutions of the armies of Bengal, Bombay, and Madras. In the further paragraphs, these places have been discussed based on their antiquity.

The first colonial settlement, which took the urban form in Simla, was the cantonment town of Sabathu. It was located 9 miles from Kasauli and 23 miles from Simla station on the old road from Kalka to Simla. The name Sabathu is a combination of two words ‘Suba’ meaning a province, and ‘Thaur’ in Hindi means seat or place. The place was once the seat of Gurkha province. On defeating and ousting the Gurkhas in 1815, the British official Sir Ochterlony retained the stronghold of Sabathu in their hands as a political and military outpost, as the family to which it originally belonged was extinct, and its possession was claimed by several contending parties, among whom were the Ranas of Keonthal and Baghat, then in disgrace; and also it was considered to afford a very important military position for securing to British the undisturbed command of the lower hills.1

It became the principal cantonment of British troops, which until 1842 served as the head-quarters of the Nassiri battalion. Later, in 1842 the Nassiri battalion was removed to Jutog, near Simla, in order that a European regiment could occupy this cantonment.2 The officer commanding the battalion was invested with political powers, and Captain Kennedy of the Honorable East India Company’s Army held the appointment for some years.3 Thus, a new colonial urban settlement emerged in Sabathu, serving as a cantonment.

At another location the settlement of Simla was taking shape as a hill resort. A tract of land including part of Simla hill was retained, as has already been stated, at the close of the Gurkha war of 1815–16. It was situated on a range of hills, which formed the last traverse spur of the central Himalayas south of the Sutlej. Its mean elevation was 7,984 feet above sea-level.4 Lieutenant Ross, Assistant Political Agent in the Hill States, erected the first British residence, a mere cottage of wood and thatch, in 1819. Three years later, in 1822, the first permanent house was erected. This was the work of Lieutenant Kennedy, successor in office to Lieutenant Rose. Other officers quickly followed his example from Ambala and neighbouring stations.5 As early as 1824, European gentlemen, chiefly invalids from the plains, with the permission of the hill chiefs, established themselves in this locality, by building houses on the sites granted to them rent-free, and with no other restriction other than that they should refrain from the slaughter of kine and from felling of trees, unless with previous permission of the proprietor of the land.6 By 1826, this new settlement had acquired a name so much so that in 1827 Lord Amherst, the then Governor-General, after completing the progress through the North-West, with which he celebrated the triumphant ending of the Bharatpur campaign, proceeded for the summer months to Simla. This land of Simla was purchased from the Raja of Patiala and Keonthal. This was the foundation of a new urban centre, Simla. Year after year, occasionally at first, but before long with perfect regularity, the seat of government was for a few months transferred from Calcutta to the soft climate and magnificent scenery of the Himalayas, until at last Simla fairly took its place as the summer capital of India.7

The fact that in 1827 the Governor General, Lord Amherst, who was in perfectly good health, spent part of the summer for preventive and recreational purposes at the Himalayan sanatorium of Simla helped to popularize and put the stamp of approval on the custom. From that point on, government departments, and the military made increasing use of the preventive aspect of the mountain resorts.8 The station became gradually favourably known as sanatorium and gradually, it became the custom for provincial governments to officially transfer administrative operations to some summer capital for several months each year, and also the seasonal movement of people to and from the hill stations was established.9

In 1840, it was decided to extend the benefits of hill settlements to some more sick troops, serving in the plains. Therefore, due to the nearness to the plains of Punjab, around 1840, the military authorities regarded the Kasauli hill tract as a suitable location for garrisoning of troops as the place had the likeness of the English weather and the charm of the countryside back home in England.10 It was in 1842 after a survey that consequently it was decided to develop a cantonment in this area and Kasauli was made into a permanent military station.11 This pargana originally belonged to the Bhagat state. In 1842 it was made over to the British Government for the purposes of a cantonment for the sum of Rs. 5,000 and on an annual payment of Rs. 507.12

Dagshai was established as another British military station, 10 miles northeast of Kasauli.13 It lies at an elevation of 5,600 feet above the sea level. The East India Company founded it in 1847 by securing free of cost five villages from the Maharaja

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of Patiala aka Bhupinder Singh of Patiala. The names of these villages were Dabbi, Badhtiala, Chunawad, Jawag and Dagshai. The new cantonment was named after the last named village, as it was the largest and most strategically located. 44

Jutogh, was another site fixed for billeting the troops, on account of its nearness to Simla, the future summer capital of India. The station of Jutogh was situated in a detached spur hill overlooking the old Kalka and Simla road, some three miles from the west end of Simla. 45 It was a small military station. The land was obtained from Patiala in 1843 in exchange for two villages, Dhurrai and Tohal, in the parganah of Bharauli, and a sum of Rs. 1,931 was paid as compensation to the proprietors of the soil. 46 A regiment of Gurkhas first occupied it. 47 Later for the six hot months of the year it was the cantonment of a mountain battery of artillery to which a detachment of British infantry was added in 1880. 48

With the establishment of several sanatoriums in the hills necessitated the construction of new roads as the old road was not wide enough and was very uncomfortable and in case of emergency the British could not transverse it troops readily to the plains. 49 Therefore, the construction of the Hindustan-Tibet was undertaken in 1850. With the construction of Hindustan-Tibet Road from Kalka, the facility of access to Simla and various hill sanitariums greatly improve. 50 This improved means of transportation and communication to Simla and the existence of these cantonments near the Simla led to one of the factors to consider Simla as a summer capital in 1864 by Sir John Lawrence because these towns could provide the requisite military protection around Simla. Thereafter with the consent of the Home Government, in 1864, Simla became the formal seat of summer headquarters of the Government of India. 51

Therefore, on account of its healthy invigorating climate, all these urban centres in the Simla hills were primarily established as sanitariums where the British civil officials, soldiers and children could improve greatly in strength. These tracts of land retained at the close of the Gurkha war in the Simla hills formed the nucleus of the British urban settlements. All these hill towns grew to support the substantial European population. In all these colonial newly created urban hill settlements, there were different exclusive developed zones for the European and native people. The part of a town occupied by the Europeans had sanitation, water, and power facilities together with the buildings enclosed in a garden. In the European part of the town, British constructed palatial bungalows to house their offices and residences, build sewerage system and provided other amenities. The other parts of the towns where Indians lived continued to be neglected and actually became slums. The native parts did not have these facilities and often lived in one or two tenements. This segmentation can be seen in all these European settlements on the hills. Though the primary function of these hill settlements was that of a hill resort, but gradually these centres also functioned as administrative and military headquarters.

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Jawahar Lal Nehru:
Vision for a Casteless Society

*Jagjeet Kaur

Abstract

Jawahar Lal Nehru was the first Prime Minister of the Independent India. He made many developments in the political and economic aspects of the country. He was not only a politician but was also a patriot, orator, writer and a great visionary. He visited many countries and saw the system of the different people. He was in favour of the growth of the Indian economy as well as the upliftment of the social system of the Indian people. What he felt was that the growth and development of India is not possible until and unless the caste system existing in that society was not ended. He found only and only the caste system to be the bad thing in our society. He tried his best to abolish and to avoid the caste system while taking important decisions of the country.

Key Words-Caste System, Varna, Development, Aryan, Peace

Nehru was the tallest figure in the Indian freedom movement who left lasting impression on the history of modern India. Nehru was the India’s man of destiny, the maker of modern India, an apostle of world peace and world stales man with vision and idealism. He was one of those who pioneered the concept of complete independence, socialism and Indian constituent assembly. The Nehrus are Brahmins, Kashmiri Brahmins the elite group in Hindu Society. It is a small community but renewed for its tradition of learning, its handsome men and delicately beautiful women and its inordinate pride.

In 1929, Pt. Nehru wanted India to be a secular country. He added modern values and ways of thinking and wanted to carry India forward into the modern age of scientific and technical development. He was very much concerned about the poor and under privileged. Hindu Civil code was reformed which enabled Hindu widows to enjoy equality with men regarding matters of inheritance and property.

Nehru placed emphasis on primary necessities and fundamental values such as fair opportunity. To go further and seek to define socialism would be futile and even harmful.

In the drive to a socialist society, heavy industry remained for Nehru the main avenues; there could be no socialism without technological growth. In addition, with the growing menace on the borders, heavy industry had become vital for defence. For both economic and military view points. There could be no Independence or freedom for India except through heavy industry. Steel oil, Power, transport, machine building and some chemical industries—these had to be developed and retained in the public sector.

The foundation of a self sustaining economy was laid, these strengthened and widened and a super structure constructed so that, after about ten years, the pattern of a socialist society would begin to take shape. There was an intensification of economic trends in the Second Plan. Growth continued to be given priority over equity and the creation of a self-sustaining economy was seen to be more crucial than the reform of the society and the weakening the caste.

Life in India was full of barriers, all the more formidable because the people, having been brought up in that atmosphere, were unaware of it. And no country in the wide world has such great differences as India, leave out money, that of course, caste system, social strata we are the country most sunk, most undeveloped, most backward in this, because of caste chiefly plus poverty. Caste, even if disappearing, as Nehru liked to believe, in its original form, was putting on a political grab, which was to him even worse. But the worst aspect of this backwardness was the communal mindedness of the Hindu majority for, when passions were aroused, ‘Secularism or the acceptance that a citizen’s religion was a private matter, had been explicitly formulated in the constitution, but had not generally accepted and communal rioting was still more than a memory. Hindu and Muslim had not quite come out of a barbarian stage. He confessed that, for this reason, he felt a sense of darkness creeping over him.

According to him, “Nothing is more dangerous for India than the communal approach; for communalism and nationalism were wholly opposed to each other, even though some forms of communalism adopted the garb of nationalism.”

A welfare state of a socialist pattern has been Nehru’s ideal for India for many years, certainly since 1927. His attempt in rural self-help covers many spheres of village life, including the building of local roads, embankments, schools and hospitals, and reclamation of virgin and waste lands, helping the grow more food campaign and encouraging public health, education and literacy.

The success of community development led to the National Extension Service which now functions alongside it with a view to creating a permanent organization for rural development which linked with the administrative set
up. The roots of the welfare state of Nehru’s dream were equality among all the caste groups.

In India the past has always been glorified. The civilization that was built up here was essentially based on stability and security, and from this point of view it was for more successful than caste system and joint families, served this purpose and was successful in providing social security for the group and a kind of insurance for the individual who by reason of age infirmity or any other incapacity, was unable to provide to himself.\(^8\)

The caste system does not stand by itself; it is a part and an integral part of a much larger scheme of social organization. It may be possible to remove some of its obvious abuses and to lessen its rigidity, and yet to leave the system intact.

It has ceased to be a question of whether we like caste or dislike it. Changes are taking place in spite of our likes and dislikes. But it is certainly in our power to mould those changes and direct them, so that we can take full advantage of the character and genius of the Indian people of a whole which have been so evident in the cohesiveness and stability of the social organization they built up.\(^9\)

Nehru coated, Sir George Birdwood has said somewhere, ‘So long as the Hindus hold to the caste system, India will be India; but from the day they break from it, there will be no more India. Than glorious peninsula will be degraded to the position of a bitter “East End” of the Anglo-Saxon Empire’ with caste or without caste, we have long been degraded to that position in the British Empire, and in any event, whatever our future position is likely to be, it will not be confined within the bounds of that Empire. But there is some truth in what Sir George Birdwood said, though probably he did not look at it from this point of view.

The old Indian social structure was based on three concepts: the autonomous village community, caste and the joint family system. In all these three it is the group that counts, the individual has a secondary place. There is nothing very unique about all this separately and it is easy to find something equivalent to any of these three in other countries especially in medieval times. Caste has been essentially functional and similar to the medieval trade guilds of Europe.

The Theory and Practice of Caste\(^10\)- The caste was a group system based on services and functions. It was meant to be an all inclusive order without any common dogma and allowing the fullest latitude to each group. An individual was considered as a member of a group; he could do anything he liked so long as he did not interfere with the functioning of the group.

Social reformers who criticized or condemned the caste system were usually religious reformers and their main argument was that the divisions of the caste system came in the way of spiritual development and that intense individualism to which religion pointed. Buddhism was a break away from the group- caste ideal towards some kind of individualism became associated with a withdrawal from normal social activities. It offered no effective alternative social structure to caste and so caste continued then and later.

It became a sign of social status and the lower caste stuck to it even more rigidly then some of the higher ones. This practice is breaking up now among the higher castes but it still continues among the lower castes, including the depressed classes.\(^11\)

Some groups at the bottom of the scale are sometimes suffered to as outside the caste groups. As a matter of fact, no group not even the untouchables, are outside the framework of the caste system. The depressed classes and the untouchables form their own castes and have their Panchayats or caste councils for settling their own affairs. But many of them have been made to suffer cruelty by being excluded from the common life of the village.

All this is very opposite of what happens in the highly individualistic civilization of the west and more especially of America. The aim of caste system was social security, stability and continuous of the group, that is the society. Progress was not the aim and progress therefore had to suffer.

India’s success and achievements were on the whole confined to the upper castes; those lower down in the scale had very few chances and their opportunities were strictly limited. These upper castes were not small limited groups but large in numbers and there was a diffusion of power, authority and influence. Hence they carried on successfully for a very long period. But the ultimate weakness and failing of the caste system and the Indian social structure were that they degraded a mass of human beings and gave them no opportunities to get out of that condition- educationally, culturally or economically. The degradation brought deterioration, all along the line including in its scope even the upper castes.\(^12\) It led to the Ratification which became a dominant feature of India’s economy and life. In the context of society today, the caste system and much that goes with it are wholly incompatible, reactionary, restrictive and barriers to progress. There can be no equality in status and opportunity within its framework, nor there Political democracy and much less economic democracy. Between these two conceptions conflict is inherent and only one of them can survive.\(^13\)
Abstract

In the 1930s militarism emerged in Japan and the military leaders of Japan tried to make her as the biggest imperialist power in the world. In spite of Japan’s bid for imperialism, her anti-white attitude and her slogan “Asia for Asians” attracted many freedom fighters of Asia. She appeared to them as a saviour of Asia from Western imperialism. Many Bengalis were also impressed by Japan’s anti-White drive. In the light of this we shall try to evaluate Rabindranath Tagore’s (1861-1941), a great poet of India as well as of the world and India’s first noble laureate and who had a great philosophical outlook to human civilization, outlook towards military state of Japan. We shall try to find out whether he had same favourable outlook towards Japan as many Bengalis of that day had or he was guided by anti-imperialist humanitarian outlook.

Key Words:- 1) Asia for Asians  2) Saviour of Asia 3) Anti-Fascist and Anti War League 4) Second China-Japan War  5) Political Blackmail

Japan emerged as a powerful nation in the second half of the nineteenth century. Her progress was so fast that she was able to defeat two giant states of Asia and Europe namely China (1894) and Russia (1904)respectively. During the First World War she was in alliance with the allied force. She emerged as a victorious nation in the First World War. But she was not able to get much benefit as a victorious power as did Britain and France. After the end of the First World War in 1921 – 22 the United States of America organised
the Washington Conference. In this conference the USA had tried to reduce Japan’s military strength and also tried to bring balance of power in the Pacific Ocean. But all these factors embittered Japan against the Anglo-American powers. In the 1930s militarism emerged in Japan and the military leaders of Japan tried to make her as the biggest imperialist power in the world. In spite of Japan’s bid for imperialism, her anti – white attitude and her slogan “Asia for Asians” attracted many freedom fighters of Asia. She appeared to them as a saviour of Asia from Western imperialism. Many Bengalis were also impressed by Japan’s anti-White drive. Naturally the question come to our mind that did Rabindranath Tagore (1861-1941), a great poet of India as well as of the world and India’s first noble laureate and who had a great philosophical outlook to human civilization, have same favourable outlook towards Japan as many Bengalis of that day had or he was guided by anti-imperialist humanitarian outlook?

At the beginning just like other Bengalis Rabindranath was also impressed by the incredible rise of Japan. As a result he wrote that – ‘One morning the whole world looked up in surprise when Japan broke through her walls of old habits in a night and came out triumphant ..........Japan has proved conclusively that this sudden revilement of her power is not a short-lived wonder, a chance product of time and tide, thrown up from the depth of obscurity to be swept away the next moment into a sea of oblivion.” But after Japan’s invasion of Manchuria in 1931 and its ultimate conquering in 1933 had changed Tagore’s outlook towards Japan. In his essay “kalantar” Tagore strongly condemned this act of Japan. In fact in 1930 at an interview in Geneva he had expressed his opinion against militarism, racial animosity and imperialism and expressed his faith in China’s century old policy of pacifism. Rabindranath was also connected with the ‘Anti-Fascist and Anti War League’ which was the same as the ‘League against Fascism and War’. This organisation owed its existence to the World Congress of Peace against Fascism and War held in Geneva. In Bengal, Saumyendranath Tagore started a branch in 1934 which subsequently evolved into an All India organisation affiliated to the Paris Committee of ‘Anti War and Anti Fascism League’. This organisation was known as the Indian committee of the “League against Fascism and War” having its branches in Bengal, Bombay, Madras, Orissa and C.P. Rabindranath Tagore was its president of the Indian committee and Saumyendranath Tagore was its General Secretary. Its aim was to organize public opinion against Fascism and imperialism. Tagore’s connection with this organization proved his hatred against any kind of imperialism.

In September 1937 Tagore became seriously ill. This was the time when Japan invaded China and the Chinese people took up their arms to preserve their independence. Dr Tsai Yuan Pei, president of the National Central Research Institute, Dr Tai Chi Tao, president of the Board (Yuan) of Examination of the NationalGovernment of China, both of whom were responsible heads of the Sino-Indian Cultural Society had send the following cable to Professor Tan Yun Shan, director of the China Bhavan of VisvaBharati regarding the poet’s illness:- “We are deeply concerned to hear of the illness of Gurudeva Tagore......We earnestly pray for his speedy recovery and good health.” In reply Tagore Thanked them and wished their success in their struggle against Japanese imperialism.

In this serious international condition of China-Japan war Jawaharlal Nehru called for the Boycott of Japanese goods. In October 1937, Tagore received a cable from Rash Behari Bose, a Bengali revolutionary long settled in Japan whom he had met during his visits to Japan. It reads:-

“Indian merchants, students and residents here request you to prevent Congress and Pandit Nehru’s anti-Japanese activities for the sake of Indian interest and Indo—Japanese friendship.”

Tagore in his reply (10th October, 1937), was torn between his old admiration for Japan and his horror at Japan’s militarism in China-

“Your cable has caused me many restless hours, for it hurts me very much to have to ignore your appeal. I wish you had asked for my cooperation in a case against which my spirit did not protest. I know, in making this appeal, you counted on my great regard for the Japanese, for I, along with the rest of Asia, did once admire and look up to Japan and did once fondly hope that in Japan Asia had at last discovered its challenge to the West, that Japan’s new strength would be consecrated in safeguarding the culture of the East against alien interests. But Japan has not taken long to betray that rising hope and repudiate all that seemed significant in her wonderful, and, to us symbolic awakening, and has now become itself a worse menace to the defenceless peoples of the East……….you musttherefore forgive me that I am unable to oblige you, and believe me when I say that I have great sympathy with my countrymen in Japan, as indeed I have with the Japanese themselves; but the cry that comes from China of brokenhearts and broken bones is far too piercing and awful.”

This letter of Tagore proves that he was not ready to sacrifice humanism for the sake of his country’s freedom. Here lies the different between Tagore on the one hand and Subhas Chandra Bose and Taraknath Das on the other. During Bose’s tenure of Congress presidencieship (1938-39) he expressed his apathy against any decision taken by the Congress against Japan, Germany or Italy or any organised movement against the Axis powers. Because he wanted to make India free with the help of the Axis powers. Taraknath on the other hand believed that recognition of Japan’s dominant position in the Far-East was necessary to ensure permanent peace in Asia. This is also evident from a letter of Das written to Rabindranath Tagore where he requested Tagore...
to urge India to take up the responsibility of mediating friendship between Japan and China to preserve Japan’s freedom. But Tagore turned down his request. Because Tagore not only thought of his own country’s interest. Tagore heard the cry of oppressed humanity suffering under Japanese imperialism. Even one of the notable communist leaders of Bengal and Tagore’s grandson and Sudhindra Nath Tagore’s son Saumyendra Nath Tagore, although protested against Fascism and imperialism, expressed his support for military state of Japan. When the Second World War began, Revolutionary Communist Party of India, which was established by Saumyendra Nath, directly propagated in favour of Japanese attack on India, obstructed British’s war effort and attacked the people’s war policy of the Communist party of India. Not only that, he strongly opposed the decision of sending Indian troops to China. But Tagore’s voice represented the protest of every peace loving people against imperialist brutality. Tagore not only supported the Chinese fight against Japan, but on the request of Sudhindra Nath Dutta, a modern poet and critic, he enlisted his name as the leader of the Chinese Helping Society and donated 500 rupees for China. Yone Noguchi, a Japanese poet sent two letters to Tagore criticizing him for his forthright condemnation of Japan’s war against China. Tagore sent him in reply two letters. In the first letter he condemned Japan’s bombardment on the helpless children and women as inhuman and described Japan’s ‘Asia for Asia’ theory as ‘political blackmail.’ In the second letter he clearly wrote that—

“…You who want me to be impartial, how can you expect me to appeal to Chiang Kai-Shek to give up resisting until the aggressor have first give up their aggression? ……..”

Therefore, Tagore was not confined himself to only narrow nationalist thought, rather he upheld a universal, humanitarian and anti-imperialist outlook.

In conclusion we can say that Tagore’s outlook towards military state of Japan was different from many of his contemporaries. Once the freedom fighters of different countries of Asia found in Japan the liberator of Asia who could make it free from the bondage of European imperialism. But when Japan herself tried to subjugate different Asian countries, Tagore could not forgive her. He, like other Bengalis such as Subhas Chandra Bose, Rashbehari Bose or Taraknath Das, did not think only about the liberation of his motherland. He had an international viewpoint. So whenever the Japanese imperialism tried to destroy the liberty of countries like Manchuria, Korea or China he strongly resented against it. He wanted the victory of oppressed against the oppressor. Ultimately the second China-Japan war became a part of the Second World War and in this war Japan defeated. But then Tagore was not alive to see that.

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31. Discrimination Prevalence Against the Girl Child in the Society

*Shashi Punam

Abstract

In India, millions of women were missing from the population totals of many countries. The low and declining sex ratio is an indicator of low status of females in the society and a reflection of gender bias. Although, sex determination in India is illegal, the practice is rampant and has become a multi-million dollar industry. Coupled with prospective parents desperate for a boy child, and physicians who are carrying out these abortions, female foeticide has become a shameful and shocking reality of our nation. Decades of sex determination tests and female foeticide that has acquired genocide proportions are finally catching up with states in India. Keeping in view the present paper, we have been study to discuss the overview of status of Indian women, the study of Pre-natal Diagnostic Techniques (PNDT) Act and to find out somesocio-psychological reasons behind female foeticide.

Objectives of the Study:

1) To discuss the overview of status of Indian women. 2) To study the role of Pre-natal Diagnostic Techniques (PNDT) Act and to find out some socio-psychological reasons behind female foeticide.

Methodology: Himachal Pradesh consists of twelve districts. Only those districts were selected for this study which has lowest child sex ratio i.e. less than 900. Respondents for this study were only those women who have one-girl child or two or more girl children and a male child after a long span after the birth of first girl child. The universe was limited and for these purpose four districts namely Kangra, Hamirpur, Una and Bilaspur, having cultural homogeneity were selected. All the blocks of these four districts included in this study (i.e. 26 blocks). Keeping in view the purpose of the study, one village from each block having maximum difference between number of boys and girls in the age group of 0-6 years was selected.

Discrimination Prevalence Against the Girl Child in the Society

In India, millions of women were missing from the population totals of many countries. The low and declining sex ratio is an indicator of low status of females in the society and a reflection of gender bias. Although, sex determination in India is illegal, the practice is rampant and has become a multi-million dollar industry. Coupled with prospective parents desperate for a boy child, and physicians who are carrying out these abortions, female foeticide has become a shameful and shocking reality of our nation. Decades of sex determination tests and female foeticide that has acquired genocide proportions are finally catching up with states in India. Keeping in view the present paper, we have been study to discuss the overview of status of Indian women, the study of Pre-natal Diagnostic Techniques (PNDT) Act and to find out some socio-psychological reasons behind female foeticide.

Introduction: The numerical relationship between males and females in the population the sex ratio is the most basic indicator of equality between men and women in a country. Changes in this relationship reflect the underlying changes, for better or worse for women, in the country’s socio-economic and cultural patterns. The sex ratio has become particularly disturbing in some of the northern state of India including Himachal Pradesh. According to Arnold et al., (2001) and Ryhal & Punam, (2009, 2014) among many financial support, old age security, property inheritance, dowry, family lineage, prestige and power, birth and death rituals and beliefs about religious duties and salvation are the main reasons of son preference in India. Several studies (Basu, 1993; Kishor, 1993; Shashi Punam, 2014, 2015) have supported these viewpoints. Parents, thus, become more dependent on a son and, consequently, son preference becomes stronger. Kaur, (1993) found that son preference which has been found to be a major reason of female infanticide and female foeticide. Bhat found that the decreasing child sex ratio has been an important concern in India’s demography in recent times.
Act (Section 86) attempts to eradicate son preference in India by legal prohibition of sex selection but the act has not succeeded. PNDT Act (Section 87), in order to address the practice of sex selection, the Indian government introduced the Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act (Section 88) in 1994 which limits the use of prenatal diagnosis to a list of selected congenital conditions and prohibits using these techniques for sex determination of the fetus. These regulations, however, have not been strictly enforced under PNDT Act (Section 89 & 90). The Supreme Court of India has issued detailed directives to the central and state governments to raise awareness on the law on sex determination and for increased surveillance of all clinics providing ultrasounds facilities, PNDT Act (Section 91). In 2001, the national sex ratio in India was 933 females to 1000 males, but only 927 females in the age group under six years old.

Table -2
Female Foeticide and investment on girls

<table>
<thead>
<tr>
<th>Group</th>
<th>Yes (%)</th>
<th>No (%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female Foeticide</td>
<td>416 (88.78)</td>
<td>99 (19.22)</td>
<td>515 (24.32%)</td>
</tr>
<tr>
<td>Non Female foeticide</td>
<td>338 (21.09)</td>
<td>1265 (78.91)</td>
<td>1603 (75.68%)</td>
</tr>
<tr>
<td>Total</td>
<td>754 (35.60)</td>
<td>1364 (64.40)</td>
<td>2118 (100.00)</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

The overall sex ratio is 940 females per 1000 males, as per the Census 2011. The girls have not vanished overnight. Decades of sex determination tests and female foeticide that has acquired genocide proportions are finally catching up with states in India. This marked gap between boys and girls, which has nationwide implications, is the result of decisions made at the most local level - the family. Sethuram, (2008) reports that India’s love for a male child has led to cold-blooded murder of three million girl children over the last decade. The ministry of statistics and programme implementation in its latest report on state children states that three million girl children have gone missing in 2011 compared to 2001.

The Role of Pre-natal Diagnostic Techniques (PNDT) Act-In 1988, the state of Maharashtra became the first in the country to ban pre-natal sex determination through the enactment of the Maharashtra Regulation of Prenatal Diagnostics Techniques Act. At the national level the Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act (PNDT Act) was enacted on September 20, 1994. To stop the abuse of advanced scientific techniques for selective elimination of female foetuses through sex-determination, the government of India passed the Pre-natal Diagnostic Techniques Act (PNDT) in 1994. PNDT

Table -1
Overview of Status of Indian Women

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Indicators</th>
<th>Census 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Population</td>
<td>1,21,01,93,422</td>
</tr>
<tr>
<td>2</td>
<td>Annual population growth</td>
<td>1.344 %</td>
</tr>
<tr>
<td>3</td>
<td>Sex ratio</td>
<td>940/1000</td>
</tr>
<tr>
<td>4</td>
<td>Female life expectancy at birth</td>
<td>67.9 years</td>
</tr>
<tr>
<td>5</td>
<td>Male life expectancy at birth</td>
<td>65.7 years</td>
</tr>
<tr>
<td>6</td>
<td>Infant mortality rate (female)</td>
<td>49.1/1000</td>
</tr>
<tr>
<td>7</td>
<td>Infant mortality rate (male)</td>
<td>46.1/1000</td>
</tr>
<tr>
<td>8</td>
<td>Literacy rate (female)</td>
<td>65.46</td>
</tr>
<tr>
<td>9</td>
<td>Literacy rate (male)</td>
<td>82.14</td>
</tr>
</tbody>
</table>

Source: Census of India 2011

Son preference is generally viewed as a socially determined bias; in a patriarchal society, couples prefer to raise a child who has the culturally accepted characteristics, status and economic potential. This preference often influences behaviour and may result in gender biases that negatively affect the welfare, health and survival of girls and women. According to Tamil proverb “Girls are an unnecessary investment or bringing up a daughter is like watering a neighbourer’s plant”. Here an attempt was made to know the attitude of respondents belonging to this type of opinion. Table-2 reveals that out of the 2118 respondents, if we look at percentages of the respondents we have found that 24.32 percent respondents who have undergone for female foeticide as against 75.68 percentage respondents. It is evident from the table that a significant percentage of respondents (88.78%) from foeticide group have the opinion that girls are an unnecessary investment. Similarly percentage of respondents who do not favor the opinion is higher (78.91%) in non-foeticide group as compared to female foeticide group. Statistically it had been found very significant trend of opinion as the value of Chi-square at df 1 is 605.75 which is higher than the value at 0.01 level of probability. The reasons seems to be that it is basically the “liability” concept attached to a daughter that is responsible for the degradation of her status even prior to her birth and death after birth.

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Table-3

Female foeticide and the desire to have a male child among the educated classes

<table>
<thead>
<tr>
<th>Group</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female Foeticide</td>
<td>436 (84.66)</td>
<td>79 (15.34)</td>
<td>515 (24.32%)</td>
</tr>
<tr>
<td>Non Female foeticide</td>
<td>400 (24.95)</td>
<td>1203 (75.05)</td>
<td>1603 (75.68%)</td>
</tr>
<tr>
<td>Total</td>
<td>836 (39.47)</td>
<td>1282 (60.53)</td>
<td>2118 (100.00)</td>
</tr>
</tbody>
</table>

df=1  
chi-square=581.58  
P<0.01 significant

Education created favorable attitude toward female foeticide. Educated mothers have more desire about male child. In this context respondents were asked to present their opinions. Table-3 indicates that in total 24.32% respondents fall in the category of female foeticide as against 75.68% respondents fall in the non- female foeticide category. It is evident from the table that a significant number of respondents (84.66 %) from female foeticide group have expressed their opinion that the desire to have a male child is more popular among the educated classes when compared to uneducated sections of society. Comparison of data further shows that as we move from female foeticide group to non- female foeticide group the percentage of respondents who favour the opinion decreases and vice-versa. Though statistical analysis of the data indicates a significant trend of opinion as the value of Chi- square at df 1 is 581.58 which is higher than the value at 0.01 level of probability. It may be due to the reason that there is always a lingering fear in the parents’ minds since birth, and more so after puberty, for the safety of the girl child.

Conclusion- We are educated and awaken citizens that can bring a change in society. A Television serial Satyamev Jayate highlighted its 1st episode on female foeticide which talked about some cases of female feticide. The government should implement stern policies against female foeticide by removing the child sex recognizing centers and banning their licenses. The family who are involved in this act should be fined with some cash amount and sent to the jail for a minimum of someyears. Higher status should be provided to women by involving them in the high profile jobs and including special reservation policies for women. Higher education should be provided to women so that they can take decisions for themselves. And strong action against the doctors who facilitate female foeticide.

References


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References

Gender Parity and Economic Growth- A Worldwide Analyses

*Sugandha Kohli

Abstract

Gender parity is a precursor to the economic development. Throughout history, it has been seen worldwide, without proactive approach towards gender equality, economic development and social development is a distant dream. Empowering women economic growth boosts economic growth. The data has been collected from the secondary sources. Historical data reveal that there is a statistically significant positive association between gender equality and economic development. Several indicators show the existence of gender inequality existing globally. In the Indian scenario, participation of female labor force can boost economic growth. Entering of women in economy can immensely improve GDP and per capita income.

KEYWORDS: gender parity, economic development, empowering, social development, gender, GDP, per capita income.

Gender Parity And Economic Growth- A Worldwide Analyses- of gender equality is an essential component of an effective economic and human development strategy. World Bank has reported that there is now a shared understanding within the development community that development policies and actions that fail to take gender inequality into account and fail to address disparities between males and females will have limited effectiveness and serious cost implications. Gender equality has broad and positive implications for economic and societal development. It is well understood today that educating girls is one of the most cost-effective development investments (World Bank report, 2014). Christina Lagarde, managing director of IMF recently stated empowering women boosts economic growth. She mentioned that getting more women to work by giving them secured and well-paid jobs will raise overall per capita income.

Economic Development- Economic development usually refers to the adoption of new technologies, transition from agriculture-based to industry-based economy, and general improvement in living standards. GDP is a measure of gross economic activity. Increment in GDP indicates economic growth development. Economic development is a broader concept than economic growth. Development reflects social and economic progress and requires economic growth. Growth is a vital and necessary condition for development, but it is not a sufficient condition as it cannot guarantee development.

Gender Inequality- Gender equality is a human right, but our world faces a persistent gap in access to opportunities and decision-making power for women and men. Women have fewer opportunities for economic participation than men, less access to basic and higher education, greater health and safety risks, and less political representation.

Indexes For Measuring Gender Inequality - The extent of gender inequality is of global concern. Gender disparity is not only found in developing countries but is also pervasive in highly developed countries. That is why there was need of gender inequality measure.

Gender Inequality Index - The Gender Inequality Index (GII) is an index for measurement of gender disparity that was introduced in the 2010 Human Development Report 20th anniversary edition by the United Nations Development Programme (UNDP). It uses three dimensions to do so: reproductive health, empowerment and labor market participation. The index shows the loss in human development due to inequality between female and male achievements in these dimensions. India ranks 127th out of 142 countries.

Global Gender Gap Report - The Global Gender Gap Index 2015 ranks 145 economies according to how well they are leveraging their female talent pool, based on economic, educational, health-based and political indicators.

Gender Related Development Index - The Gender-related Development Index (GDI) is an index designed to measure gender inequality. The GDI shows how much women are lagging behind their male counterparts and how much women need to catch up within each dimension of human development.

Gender Equality And Economic Development - Gender equality (GE) is a critical component of social progress. It is a basic right that does not need economic justification. Historical data reveal that there is a statistically significant positive association between gender equality in education and economic development. It can be seen that the ratio of female to male literacy rates tends to be positively associated with levels of GDP per capita. The ratio of female to male students in primary and secondary schools, also tends to have a statistically significant positive association with economic development. In recent years, the literature has produced evidence indicating the gender inequality tends have a negative effect on economic development.
Gender inequality and women’s empowerment are among the objectives of milestone development goals (MDGs). Despite this, gender inequality can be observed in almost all developing countries and even in developed countries. MDG 3, which specifically aims to promote gender equality and to empower women, will not be achieved at current rates of progress. Also, according to the United Nations, achieving MDG 5 for a significant reduction in maternal mortality in developing countries remains elusive. Progress has been slow on the MDGs that rely most on improvements in gender equality.

**Impact On Gender Equality On Economic Growth**

Gender equality increases the stock of human capital-Human capital is explained as the skills, knowledge and physical capabilities that allow the labour force to be economically productive. It has both quantitative and qualitative dimension. Quantitatively, it is the number of people employed and qualitatively it is the skills acquired by an individual who can contribute to societal and economic development. Increasing educational opportunities for women allow for a greater accumulation of skills and expertise in the labour force and thus raise the growth potential of the economy. Gender equality in educational opportunity will not lead to economic growth unless there is a cultural environment that allows women to participate in the labor force.

Gender equality, by giving women more bargaining power in the home, could improve children’s health and educational opportunities, bringing clear and direct benefits for the future stock of human capital in an economy.

A fall in fertility leads to a lower dependency ratio that is more working population and tends to increase per capita output, providing a ‘DEMOGRAPHIC DIVIDEND’. However, a decline in fertility will typically materialize only where lower fertility is desired and where cultural and informational barriers are surmountable. Better maternal health increases human capital. Healthy women are better equipped, mentally and physically, to contribute to productive activities in the formal or informal economy. Violence against women also has high costs and indirectly hampering economy.

**Gender equality fosters higher labor productivity**: If women do not have equal access to the labor market, then the quality of the labor force will be lower. If the firms are not able or willing to employ the most productive workers, then output, and growth in output, will be lower than it could be. Discriminatory social norms that expect women to undertake the bulk of domestic work are often a barrier to greater female participation in the labor force. Where women are treated differently from men with respect to access to institutions, property rights, taxation and access to credit, their ability to start a business is inhibited. These barriers to female entrepreneurship and self-employment undoubtedly exist and impede economic development.

**Enhanced gender equality attracts investment in physical capital**: Although its impact is small, gender inequality in education and employment may reduce the incentive to invest the expected rate of return on the investment. A productive workforce, through greater equality in employment and education, increases expected rates of return, which in turn generates a modest increase in investment and promotes growth. New investment not only generates growth directly but also enables economies to adopt higher productivity technologies.

**Gender inequality reduces agricultural productivity**: There are a number of reasons why gender equality is relevant to agricultural development. The World Bank’s Gender in Agriculture Sourcebook (2015) discusses several of them, including gender equality’s role in ensuring the efficiency of production and in affecting the distribution of income and household welfare and its status as a basic human right. Female-owned plots are less productive than ones owned by men and that reducing inequality in the allocation of resources in the household could increase income for agricultural households. According to the Food and Agricultural Organisation (FAO), giving women the same access to farming resources as men could increase agricultural output in developing countries by up to 4% and lift over 100 million people out of hunger.

**Indian Economic Development And Gender Parity**: In the daughter-deficit and son-surplus land, greater female participation in the workforce can improve country’s GDP. India could benefit with a dramatic jump of 27 percent in its GDP, if the 217 million women still out of the joined in. Not that the legislature imposes legal barriers on women, thereby preventing them from exploring their financial potential. Gender Inequalities across the social structure are hard to erase from a stubborn patriarchy. However, despite schemes that empower women at the policy level, their participation in the workforce has shown a decline. Universalisation of education and a growing middle class should have brought more women out of their homes to get paid work. Insteads, a reverse trend has been growing over the past 30 years. Of the several factors that work behind de-feminisation, in the labor force in India, according to a new study by McKinsey Global Institute, it is the well-entrenched reluctant roles men and women play that cause loss of productivity to the nation. If these are corrected, it could enhance the country’s GDP by 16 percent by 2025. In simple words, if men shared the burden of domestic chores, women would be able to contribute to the country’s economy. Indian society accepts the gendered division of labor as a norm. India home to 612 million females, is described as a nation with “extremely high” gender inequality. It scores 0.48 out of 1 on the gender parity index. The index takes into account women’s participation in the labor market, representation in politics, legal rights and equity in access to education, among other things.

Empowering women can be a game changer for the global economy. But to fulfill the promises words need to come to action. Mere policies will not create a paradigm change until unless the deep set attitude of both man and women change. When countries value girls and women as much as boys and men; when they invest...
in their health, education, and skills training; when they give women greater opportunities to participate in the economy, manage incomes, own and run businesses—the benefits extend far beyond individual girls and women to their children and families, to their communities, to societies and economies at large. The rule of law must allow women and girls to take up their rightful places in our economic systems. The law simply cannot be gender-blind. The private sector can capitalize on this potential, starting by making sure women are paid equally and opening up new opportunities to empower them up the chain. By implementing and scaling positive initiatives that directly benefit women at work, corporations can become an important vehicle for fostering the leadership of women (WEF agenda). Investing in women is a matter of smart economics as well as human rights. It’s proven: the returns will be significant, both on the balance sheet and across societies.

References
empower the women in both at micro and macro level. For overall economic development of society active participation of women in economic activities and decisions, is necessary. Empowerment of Women would help in better and more developed society. The world would finally become a better place when women participate in every field along with men. The status and position of women was good in the Rig Vedic times. Although the overall position of women was lower than men, yet on the whole the position of women was good.

**Meaning of Women Empowerment**- Women Empowerment refers to grow and improving the social, economic, political and legal power of the women, to protect equal-right to women, and to make them confident enough to claim their rights, freely live their life with a sense of self-worth, respect and dignity, have complete control of their life, both within and outside of their home and workplace.

**Need of Women Empowerment** - It is necessary to make women’s own choices and decisions. They have equal rights to participate in social, religious and public activities. They have equal social status in the society and have equal rights for social and economic justice. It is determine financial and economic choices, get equal opportunity for education. They get equal employment opportunity without any gender bias, get safe and comfortable working environment.

**How to empower Women?**- To “empower women” means to sanction power or increase the overall position, status and condition of women in every aspect of life.

**Study Area-** Haryana lies between 27°39’north latitude to 30°55’5” north latitude and 74°27’east longitude to 77°36’5”east longitude. As per census 2011, the total rural population of Haryana is 165.09 lacs persons in which males are 87.74 lacs persons and females 77.35 lacs persons. The Dahanak is the third dominant caste among Scheduled Castes in Haryana. Dahanak are also known as ‘Kabirpanthi Julaha’. The total rural population of Dhanak caste is 37.20 lacs persons with 19.73 lacs males and 17.47 lacs females. The Dhanak is the third dominant caste among Scheduled Castes in Haryana. Dhanak is a lower caste among the Scheduled Castes in rural Haryana. Dhanak caste population has been identified by Location Quotient. The district having highest LQ value has been selected (Rohtak, Jhajjar, Rewari, Gurgaon, and Sirsa) for further micro level study. The concentration of Dhanak caste population in rural Haryana is 37.00 lacs persons i.e. 11.52 % in proportion to total rural Scheduled Castes population.

**Population Characteristics**

<table>
<thead>
<tr>
<th>District</th>
<th>No. of Households</th>
<th>Age &gt;6</th>
<th>Literates</th>
<th>Literates %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rohtak</td>
<td>90</td>
<td>93</td>
<td>57</td>
<td>63.64</td>
</tr>
<tr>
<td>Jhajjar</td>
<td>62</td>
<td>65</td>
<td>39</td>
<td>59.92</td>
</tr>
<tr>
<td>Rewari</td>
<td>132</td>
<td>138</td>
<td>88</td>
<td>63.64</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>60</td>
<td>63</td>
<td>45</td>
<td>56.53</td>
</tr>
<tr>
<td>Sirsa</td>
<td>50</td>
<td>54</td>
<td>36</td>
<td>66.67</td>
</tr>
</tbody>
</table>

Based on sample households, the total women population is 632. It is recorded that near about 50 per cent women are literate in rural Haryana. The highest literacy rate recorded in district Gurugaon (63.38 %) followed by Rewari (56 %) and lowest in Rohtak (41.84 %) district as shown in table-1.

**Women freedom for Decide Career among Dhanak Caste in Rural Haryana-** As per field survey, it is recorded that near about 50 per cent women refuse to answer such type of questions answers and 49.68 per cent women ready to respond in which 33.39 per cent accept that they have freedom to select their carrier. The highest respondents accepted freedom for decide career are observed in Rewari district i.e.52 per cent and lowest in Jhajjar district i.e.only 26.81 per cent. In the category of not respondents are observed almost same in all selected districts in the study area as shown in table no. 2. And diagram 1.

**Sources of Data and Research Methodology-** Data has been collected from quantitative method. The secondary data collected from the published, census of India, books and journals. The primary and secondary data has been used in the present study. The concentration of Dhanak caste population has been identified with the help of Location Quotient. The district having highest LQ value has been selected (Rohtak, Jhajjar, Rewari, Gurgaon, and Sirsa) for further micro level study. Three villages have been selected from each district purposely. The primary data was collected from the head of the household using structured questionnaire from 15 villages of five selected districts during the period 2013-14.
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Status of Women in Dhanak Community in Rural Haryana

As per field survey, the situation is quite horrible in the study area because near about 74 per cent women refuse to respond. It is recorded that only 25 per cent women ready to respond. Five categories are selected to woman participated in matter of purchasing among Dhanak caste in rural Haryana like land, house, vehicle, jewelry and live stock. In which highest participation is recorded in purchasing the category of jewelry i.e. 25.99 per cent followed by live stock and then vehicle and lowest in exchange of money i.e. only 2.14 per cent in rural Haryana. In the matter of purchasing land the highest respondents are observed in Rohtak district i.e. 15.28 per cent followed by Sirsa (14.50 %), Hahajar (8.06 %) and Gurgaon (6.45 %) and in Sirsa district i.e.6.45 per cent. In the matter of purchasing house the highest respondents are observed again in Rewari district i.e. 50 per cent followed by Rohtak (46.67 %), Gurgaon (33.33 %) and lowest in Hahajar 7.41 per cent. In the matter of right on house the highest respondents are observed again in Rewari district i.e. 50 per cent followed by Gurgaon (33.33 %) and lowest in

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34. Teacher Education in Pre Independence India

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Abstract

Teacher education is conducting various types in historical period. The Vedic Period teacher enjoyed a special status and position. He was held in high esteem by the society. The Guru or the teacher was an embodiment of good qualities, a fountain of knowledge and an abode of spirituality. The selection and preparation of a teacher was done with much rigor. According to the Rig-Veda, a teacher was selected and then educated or trained effectively. The teacher must have passed through the recognized curriculum and have fulfilled all the duties of a Brahmachrya before he was allowed to become a teacher. Teachers must seek knowledge for realization and were well-received and well respected. The scholarly class of teachers, which later became a caste (Brahmans) became stratified with the passage of time and lost its original grandeur teaching in the Upanishad period was known for the personal attention paid to the student.

The Buddhist Period: The monastic system which was an important feature of Buddhism required that every novice on his admission should place himself under the supervision and guidance of a preceptor (Upajjhaya). The disciple would ‘choose an upajjhaya with much care and showed him the utmost respect. The upajjhaya, on his part, had much responsibility to the novice, the Saddhiviharika. He was to offer spiritual help and promote learning through religion among the disciples by teaching, by putting question to him, by exhortation, by instruction.

The Medieval Period: In the holy Koran, Education is urged as a duty and in Muslim countries, education was held in high esteem. Though it was not widespread amongst the people teachers and instructors were given great respect. The Mohammedan rulers in India founded schools (Maktabs), Colleges (Madrasahs) and libraries in their dominions. In the maktab, often attached to a mosque, the

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students received instruction in the Koran which they had to recite, and reading, writing and simple arithmetic was also taught. The medium of instruction was Persian but the study of Arabic was compulsory. In madrassahs the course included grammar, rhetoric, logic, theology, metaphysics, literature, jurisprudence and sciences. The teachers teaching in the maktabs were mostly moulvis, but in the madrassahs scholarly persons were employed. The method of teacher preparation was mostly imitation of what the old teachers practiced. Good and experienced teachers with a discerning eye identified able students and appointed them tutors to look after and teach the junior students in their absence. Thus the monitorial system was in vogue during the medieval times too and was the method of preparing the future teachers. The teachers were held in high esteem and were respected by the society and their students. Cramming and memorising were prevalent during this period.

**MODERN PERIOD:** Before the arrival of the Britishers in India the European Missionaries first started scholars and later initiated teacher training institutions. The Danish Missionaries established a normal school for the training of teachers at Serampur near Calcutta. In Madras Dr. Andrew Bell started the experiment of Monitorial System which formed the basis of teacher training programme for the time being. It was used in England and known as Bell-Lancaster system. Mr. Campbell, Collector of Bellary, in his Minute dated 17th August 1823, commended this system by which the more advanced scholars are asked to teach the less advanced and this was well received in England. Sir Munro, in his Minute dated 13 December 1823, gave same ideas for the improvement of the education of teachers. He suggested an increase in their allowance and different types of syllabi for Hindu and Muslim teachers. In June 1826, the first normal school was started under the management and with the finances of the British government in Madras. Initially, it prepared teachers for the district schools. Later, this normal school developed into the Presidency College. In 1847, Bombay started a normal school in the Elphinstone Institute and in 1849, Calcutta too had a normal school.

**Wood's Dispatch, 1854:** The Wood's Dispatch, an important educational document was released on 19 July, 1854. It was rightly been called the most important educational document in teacher training institutions and in 1882 there were 116 training institutions were to be developed, were,

- To enlist more men of ability and experience in the work of higher training,
- To equip the training colleges well,
- To make the duration of the training programmes two years and for graduates, one year. The course would comprise knowledge of the principles which underlie the art of teaching and some degree of technical skill in the practice of the art,
- The course would culminate in a university degree or diploma,
- There should be a close link between theory and practice and practicing schools should be attached to each college. These schools should be fully equipped with well trained teachers whose examples the students should emulate. They should have good Library and Museum.

These were: (a) Training Colleges: The Resolution enunciated that if Secondary Education was to be improved then the teachers should be trained in the art of teaching. There were five teacher training colleges in all at places like Madras, Kurseong, Allahabad, Lahore and Jalalpur. Intermediates or Graduates could seek admission to these Colleges. The general principles upon which the training institutions were to be developed, were:

1. To make the duration of the training programmes two years and for graduates, one year. The course would comprise knowledge of the principles which underlie the art of teaching and some degree of technical skill in the practice of the art,
2. The course would culminate in a university degree or diploma,
3. There should be a close link between theory and practice and practicing schools should be attached to each college. These schools should be fully equipped with well trained teachers whose examples the students should emulate. They should have good Library and Museum.

There should be a close link between the training colleges and the school, so that the students do not neglect the methods learnt in the college.

(b) Training Schools: The Resolution recommended opening of more training schools, particularly in Bengal. The normal schools were mostly boarding schools where students with vernacular education came for training and were given stipends. They received general education combined with the instruction in the methods of teaching and practice in teaching. The Resolution recommended a minimum course of two years. It mentioned courses of training specially suited for teachers of rural
schools. Thus, it can be observed that the recommendations and suggestions of the Resolution were of far reaching importance. Some of the suggestions of the Resolution were not implemented and several recommendations were implemented, some changes took place in the field of teacher training. Universities instituted B.T. degree for-graduate teachers. Rethinking on the syllabus improvements in facilities etc. were the outcomes of the Resolution.

The Government of India Resolution on Education Policy, 1913: The second resolution on educational policy pinpointed the 5 weakness of the system and suggested many useful measures with regard to improvement of Primary education. The Resolution suggested that teachers should be drawn from the class of the boys whom they will teach and they should have passed the middle vernacular examination and undergone a year’s training. It suggested periodical repetition and improvement courses for teachers.

Calcutta University Commission, 1917: This Commission, known as the Sadler Commission, studied all aspects of the University education and presented its voluminous report in 1919. It also touched upon the teacher education programme and made some valuable recommendations. It pointed out the painful inadequacy of training institutions and the poor quality of training provided in them. It suggested that the training programme should not only make the trainee a competent classroom teacher but also a good administrator. The commission suggested opening of post graduate department of education in Universities, equips each department with a Professor, a Reader and a number of assistants and institute a post-graduate degree in Education.

The Hartog Committee, 1929: The work initiated by the Sadler Commission was further carried on by the Hartog Committee. The Committee was primarily concerned with primary education but it made far-reaching recommendations for teacher training as well. It rightly observed that the success of education depended on the quality of the training, the status and the pay of teachers. It suggested that teachers for rural areas should be inducted from persons who were close to rural society. It also added that the period of training was too short, the curriculum too narrow and the teaching staff inadequately qualified. It suggested that journals for teacher in the vernacular, refresher courses, conferences and meetings of teacher associations can do much to brighten the lives of the teachers and improve their work. The Lady Irwin College was setup in New Delhi. Andhra University started a new degree the B.Ed. in 1932. Bombay launched a post-graduate degree the M.Ed. in 1936. Some other important changes in the field of education also took place in the thirties. The Central Advisory Board of Education was revived. Basic Education was started by Mahatma Gandhi in 1937, leading to the training of teachers for basic schools. In 1938, a Basic Training College was set-up at Allahabad and the Vidya Mandir Training School was started at Wardha in 1938.

The Abbott-Wood Report: This report submitted in 1937 is again a landmark in the field of education. It primarily analyzed the position of vocational education but also made valuable suggestions about teacher education. According to the report the duration of training should be 3 years to enable the pupil to continue with general education along with professional training. It further suggested a refresher course for the teacher so that he could get a wider experience. Although there was improvement in the percentage of trained teachers from 56.8% in 1937 to 61.3% in 1942. Yet there was much still to be done for achieving qualitative improvement. In 1941, there were 612 normal schools out of which 376 were for men and 236 for women. These schools provided one or two years’ training.

The Sergeant Report, 1944: In 1944, the Central Advisory Board of Education (CABE) presented a scheme of education “Post-war Educational Development in India”, popularly known as the “Sergeant Plan”. The scheme was a broad-based educational plan. It made some practical suggestions for teacher’s training programme. The non-graduate teachers in high schools were to go for two year training and the graduates for one-year training. The first year of the two years training should be devoted to the study of the general and professional subjects. It should be supported by school visits, discussions and other experiences to kindle the trainee’s interest in education. It proposed revised pay scales for all categories of teachers, to attract better teachers. Conclusion of all above points is give a good progress in teacher education.

Reference
35. देवी प्रतिमाओं का प्रतिमाशास्त्रीय अध्ययन

"इंडिया बीयाशाव"

गतिविधि

देवी प्रतिमा का प्रारंभ आदरणुक्त से स्वीकार किया गया है। प्रारंभ में इसकी आदरणुक्त शक्ति या माहूर्त में कमान की गई थी। परन्तु प्रारंभ में कोई निश्चित आदरणुक्त नहीं था। वीमंकंस तक माहूर्त विद्यमान गतिविधि के साथ जनता रही है। कारणों में इसमें महत्त्वात्मक देवी रूपों का समावेश हो गया है। देवी प्रतिमा निरीक्षण माध्यमों के आधार पर निरीक्षण की जाती है।

कुछ प्रतिमाओं का आदरणुक्त वाचनांक, विद्यमान देवी, इस तरह की खोज को जनता से दृष्टि करके देखा जा रहा है। माहूर्त विद्यमान एवं अन्य प्रतिमाएँ के आधार पर देवी रूपों एवं उनके प्रतिमाशास्त्रीय लक्षणों का विवरण किया गया है।

प्रारंभिक योगसंहार विषय की शक्ति है, जो प्रवृत्त रूप उनके साथ सदियें रहती है। अन्य इसी शक्ति के सन्दर्भ से विषय का कार्यक्रम करते हैं। इस का आदरणुक्त विषय ने देवीयों के रूप से उपलब्ध विषय होने का आदरणुक्त किया है। देवी प्रतिमा निरीक्षण में संकेत करती है कि विषय की शक्ति का उपलब्ध करता है। जो सदियें विषय के साथ रहती है अन्य इसी शक्ति से विषय-सम्पूर्ण कार्यक्रम करते हैं।

प्रारंभिक प्रतिमाओं में यह देवी अन्दत्वीय कला: भृगु, नितिंधु, वण, मेकट, क्रुद्द, शंक, रक्त तथा कालकुलुन बालिका गईं। जिनमें हृदय, भक्षकीय विद्यमान, वेणुक, कुटुंब, पोपुलवता, कृपण, मायावी कल्याणका, ज्योतिः, शरणार्थी और अद्वित आदि नामों का उपलब्ध है। इन नामों के अन्तर्गत देवीविद्या के दो प्रमुख रूप हैं: 1. आध्यात्मिक और 2. शास्त्रीय। जीवन, कला व वैज्ञानिक देखियाँ में विषय सम्पूर्ण भावों की जाती है।

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शरदीय शिक्षा इतिहास विवाह, शास्त्रीय कला स्नातकार्थ महाविद्यालय, न.प.

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36. चम्वा (हिमाचल प्रदेश) से प्राप्त विषय की बैठकुट प्रतिमाएं : एक सांस्कृतिक विश्लेषण।

“सतीश चौधरी वसंत”

सारांश
कपिलर कुर्मल काल से ही हिन्दू संस्कृति के विवास एवं सम्प्रदाय का प्रतीक रहा है। इससे ही नयी साहित्य के लेख में पूर्व मध्य काल में प्रकाशित विकलां जैसे विद्वान कपिलर में ही हुई है। हिमालय का संस्कृत्य लेख कपिलर के स्थापन एवं स्थापन से प्रभावित हुए और वैषय प्रभाव पथ्य के लेख तथा अन्य कृतियों में भी प्रत्यक्ष हुआ हिमालयन ने संगठन वैषय के अन्य से ही वैषयिक प्रतिमाएं हुई माध्य में प्राप्त हुई है। परन्तु हाल एक विज्ञान इन स्थापना को और भी व्यापक व्यापक है। जब पान के अधिकांश शेष मन्दिरों के परिसर में विश्व के शैल की पूर्ण तत्त्वों के साथ वैषयिक प्रतिमाएं भी प्राप्त होते है। इसमें अपनेरक में एकता का सांस्कृतिक प्रभाव होता है। हिंदू हर्ष के स्थापन साहित्यों में जो अलग-अलग समर्थनों द्वारा उन मन्दिरों में शेष अंश के वैषयिक प्रतिमाओं के एक साथ प्रकाशित हुई हिंदू संस्कृति के भाव को प्रतिपादित करती है।

स्थापनकुट-प्रतिमा। वैषयिक प्रतिमा। यह अंशकुट-प्रतिमा एवं अंत अन्वेष विषय की सूची वैषय का साध है।

परिवहन चम्वा (अंक 32034/12) उपर देशान्तर 760748 (पूर्व) हिमालय प्रदेश का परिवहन हिमालय का देश प्रदेश है, जो सम्पूर्ण 996 मी. की ऊंचाई पर सब नदी के संगम पर स्थित है। यहाँ पर सात गांव का संगम है। चम्वा तपस्या के लागु है। चम्वा उत्सव के अनुसार उत्सव का वाहन है। चम्वा शाह द्वारा अनेक मन्दिरों

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*शील छात्रा, संस्कृत एवं पुरातत्त्व विभाग, हेनरि वाटसन केन्द्रीय विश्वविद्यालय, शील छात्रा उदय जनक
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उपर लिखित विषय का दर्शन और अध्ययन करने के लिए हिंदी में अनुवाद किया गया है।

37.
खुजुराहों के मन्दिरों में प्रतिविम्बित सांस्कृतिक संबंध

*भाषा: हिंदी

सारांश
भारतीय मन्दिर स्थापना के मणिसंग्रह, खुजुराहों के मन्दिर का जन्म शाक्स्के में अनेक
अनोखे आयातों के लिए विविध विविधताएँ हैं। इस उद्धृति में इस मन्दिर में प्रतिविम्बित सांस्कृतिक संबंध की पत्ता करने का प्रयास किया गया है। खुजुराहों मन्दिर विभाग के उपरी में छवि मुख्यालय से पूर्व की ओर 50 किमी
दूर 24051”उत्तरी अयोध्या तथा 79056” पूर्वी बेहरामपुर पर स्थित है। यह स्थान
उत्तर प्रदेश के मरहित से 65 किमी दक्षिण की ओर, मण्डल से 45 किमी परीक्षण तथा
वर्षी (25%) के सम्पर्क में 227 किमी पूर्वी पर अवस्थित है। यह दुनिया के पहले भारत
गृह उपचार की ऊर्जा देने वाला आदि मन्दिरों में से एक हुआ। इतिहास में यह मन्दिर
फिर से तीव्रता में उत्पन्न हुआ।

भारतीय सांस्कृतिक विकास के दृष्टिलोक में स्वरूप, खुजुराहों के मन्दिर का निर्माण धारा (950-1002सी.ई.), विजय धर (1025-1035) को कवितात्मक (1060-1200सी.ई.) जैसे ठाकुरों के पथ संगणना भी तथा प्रभावी सांस्कृतिक प्रभाव रूप में हुआ।

खुजुराहों के मन्दिरों पर भारतीय विभाग है। किवादासी के अनुसार खुजुराहो नाम अस्मिता
पदा कृत्वक नाम के प्रसूत घात के उद्देर प्रमाण भारतीय राष्ट्रीय बूढ़े से सुविधित है।
यहाँ दुनिया विश्वविद्यालय में खुजुराहों का नाम स्थल संरक्षण का मान्यता है।

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38. ब्रिटिश शासन में कानपुर सूती बच्चा उयोग में श्रमिक वेतन

*मृ. अचला सोनकर*

सारांश
कानपुर में मिलने वाले श्रमिकों और अभियंताओं के भाव यह संदर्भ 1929 की आवश्यकता में दर्शाया। व्यवस्था वैदिक आवश्यकता में भारत के अन्य राज्यों की मिलते हुए विकास का उपयोग किया और उनका उपयोग पड़ा। परंतु इसका प्रयोग कानपुर पर नहीं पड़ा। कानपुर में इस अवधि में तूफानी करने और उत्तर की उपर्युक्त में इकट्ठा हुआ।

वन बहुती एवं वक्ता की कौशलों में कभी होने के कारण कानपुर के मिल मालिकों ने आवश्यकता के तारीख के पात्रता से उत्कृष्ट परिस्थिति का निर्माण किया। इस समय वाक्यांतर्कथित तथा वर्णित विषयों के अनुसार इस समय में कानपुर ने उनका प्रयोग किया।

कानपुर में मिलने वाले मालिकों और अभियंताओं के मध्य परिषद के एक प्रमुख नियोजन यह था यह वाति था क्योंकि अंतर्जाति और भारतीय दोनों ही मिल मालिक अभियंताओं के भीतर एक वर्ष तक और इस एक ने महजुर तथा कौशल के प्रति कृत्य कह दिया। कानपुर के मिल मालिक स्वयं के लाभ की अवधि में वह अपने वाति को उपयोग में ले लिया।

इस प्रकार उपनिवेशवादी शासन के अनुसार कानपुर में हुए श्रमिक आवश्यकता के विवरण से कृत्रिम तक उपयोग कर जाता था। अभियंताओं में आवश्यकता के साथ अवैध उपयोग हुआ। स्वयं के अभियंताओं हेतु वेतन के विवाद ने संगठन की प्रक्रिया दी। इसके तरीके अभियंता के धूप को लेकर रहा। लेकिन विभाग में इसने कानपुर के अभियंता को प्रभावित किया।

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ब्रिटिश शासन में कानपुर सूती बच्चा उयोग में श्रमिक वेतन

आयुक्त अभियंता और उनके साथ जुड़ी जुड़ी विषयों कथा के आगे एवं इसे सब तुल्य के भावना तक पहुँचा। इसका नाम व्यवस्था देखें जिसमें इस के प्रयोग में किया गया। इसी एक मुख्य बहुती अभियंताओं के साथ विकास का प्रमुख करते हुए किया गया। इस समय वाक्यांतर्कथित तथा अभियंता अभियंतों का तारीख बुध करता है।

इस संस्था के कारण अभियंताओं के अवैध में इकट्ठा हुआ। फलस्वरूप हालात, आधुनिक तथा अवैध अभियंता का उद्देश्य में किया गया।

प्रमुख बहुती के पूर्व तक अभियंता अभियंता की तरह इसका नहीं था कि हालात के साथ आने वाली अभियंता में कवा व वेद के बारे में वाक्य पैदेद्वरों लेकर कौशल की विपरीत, विज्ञान बालों में काम काम करते हैं।

वाक्यांतर्कथित देखें और दांव के कारण कानपुर के काम का दर्शन ने भागी भारतीय हो या अंतर्जाति एवं भारतीय दोनों ही ने श्रमिक अभियंताओं के लिए एक वर्ष तक और इस एक ने महजुर तथा कौशल के प्रति कृत्य कह दिया।

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लेकिन इस अवधि में डूंगल के वेतन की अवधि के प्रमुख की वेतन में पानी पानी की है। वाक्यांतर्कथित देखें और दांव के कारण कानपुर के काम का दर्शन ने भागी भारतीय हो या अंतर्जाति एवं भारतीय दोनों ही ने श्रमिक अभियंताओं के लिए एक वर्ष तक और इस एक ने महजुर तथा कौशल के प्रति कृत्य कह दिया।

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इस समय वाक्यांतर्कथित देखें और दांव के कारण कानपुर के काम का दर्शन ने भागी भारतीय हो या अंतर्जाति एवं भारतीय दोनों ही ने श्रमिक अभियंताओं के लिए एक वर्ष तक और इस एक ने महजुर तथा कौशल के प्रति कृत्य कह दिया।

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डोनों ही हड़ताल अस्कर ही। क्योंकि यह अनेक से भिन्नता को वार्ता से निकल दिया गया और भिन्नता की सभी मात्रों को खुदा दिया गया। इसमें भिन्नता नेताओं के जीत में बदल कर दिया गया। यहीं यह हड़ताल अस्कर ही। किस्मत कूट अवधी पथांतर समूह के मार्गों का आलोचना देता है और 1952 में एंडरसन बेस, फेडरेशन कांग्रेस अनलाइन कांग्रेस का मुख्य द्वारा अद्वितीय देशभक्ति का मच्च कहा गया है। इससे यहाँ इसको जनवरी में उपस्थित दिया गया।

मूल साहित्य के लिए हड़ताल अस्कर ही। किस्मत कूट अवधी पथांतर समूह के मार्गों का आलोचना देता है और 1952 में एंडरसन बेस, फेडरेशन कांग्रेस अनलाइन कांग्रेस का मुख्य द्वारा अद्वितीय देशभक्ति का मच्च कहा गया है।

नतान बनाम इस असर के लिए सभी भिन्नताओं की सभी मात्रों को खुदा दिया गया। यहीं यह मुख्य द्वारा अद्वितीय देशभक्ति का मच्च कहा गया है।
39.

Note:

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194 195

19 वीं शताब्दी में जननागरण के समय उत्तरदाय में जननागरण आ चुकी थी युग साधारण जो ने अपने विनय एवं विचारों से सामाजिक समर्थन एवं सत्ता बनाए थे। यह इसके बजाय एवं तत्कालीन काल की भीतरी यादें हैं। जो ने निर्धारित बनाए थे।

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40.

चूर में जल प्रवाह एवं संरक्षण में महिलाओं की भूमिका

"डर. मीना कुमारी"

सारांश

चूर नदी के उपनिवेश का विकास एवं संरक्षण में महिलाओं की भूमिका। यह ग्राम के विभिन्न घटकों के उन्नयन के लिए महिलाओं की भूमिका महत्वपूर्ण है। इसके अलावा, महिलाओं के विभिन्न घटकों के उन्नयन के लिए महिलाओं की भूमिका महत्वपूर्ण है।


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41. भारतीय स्वतंत्र वित्तन किसान आन्दोलन में बिहार का योगदान

“जितेन्द्र सुगर”

सारांश

भारतीय स्वतंत्र वित्तन किसान आन्दोलन में बिहार का भूमिका आक्रमण है। कविताक के मानने विनाशकात्र उल्लेख किया। बालि ने अपने लेखक अभियोजन में (12-14 अप्रैल,1956) “जनता के साथ संगठन का अधिक किसान सम्प्रभु” व्यापक करने और “किसान मजदूर और दूसरे संगठनों के साथ, जिनका उद्देश्य भारत की स्वतंत्रता प्राप्त करना एवं एक सामाजिक रिःवीरी शिक्षाओं का एक संयुक्त मोड़ बनाना है, प्रकाश साहब करने की आदेशकता पर बन दिया” सन 1917 में महात्मा गांधी ने अपने विमान में चयासार में नीहारों के तिलक “नारंडा महत्त्व” का अन्य निर्देश, किसान आन्दोलन के प्रोत्साहन वामाज्ञा कार्यवाहक सदस्यों ने किसानसम्मलन का मानना का करारा किसानों की समस्ता का मात्रा पवित्र एवं कई पुललों की रचना की, किसान का करार, गंगा जीवन संघ एवं कुशल नामक सामाजिक पक्ष का प्रकाशन किया, प्रदर्शन अन्तरिक्ष संगठन में कांग्रेस आन्दोलन (1956-59) ने बिहार के किसान आन्दोलन का यथार्थ अभाव सी नहीं लिया लेकिन भारतीय लाल लाल किसान आन्दोलन को प्रभावित कर एवं आक्रामक किसान हितों बनाया।

इतिहासकरक राजीव गांधी ने मानने पुललोक ‘आज का भारत’ (अनुवादक: अनंद स्वरूप देव) के उद्धवर प्रस्तावण कवि तांत्रिक, शीर्षकाचार, अगस्त 1958 के अंदर की बुवां चाहीं।

अब जाने, केर किसानों जाने, क्रम के ही नया पंच गांव, अब चौं चौं अपने घर में नूत आयें है, अपने हैं, मन सोचों

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42. प्राचीन ऐतिहासिक विरासत का प्रतीक - मोहनवाड़ी

श्री. जनदीश राहँड

सारांश
प्राचीन ऐतिहासिक एवं सांस्कृतिक धरोहरों को समर्पित यह प्रयास उन धीरे धीरे ऐतिहासिक अवधारणाओं को विमोचित बना रहा है। ऐतिहासिक के अनेक प्राचीन धरोहर रह-रोध के अभ्यर्थे में छावा हो रहा है। प्रायः के प्रतीक जिले का गांव मोहनवाड़ी लावं में एक प्राचीन समुद्र नगर का ऐतिहासिक एवं संस्कृति को संरक्षित हुआ है।

मोहनवाड़ी गांव शिर्य गांव के जिले ड्रा की भाषास्ताग तहसील में स्थित है। इसका लेन आस-पास के क्षेत्र में यह गांव 'खोटा झमाझमा' के नाम से भी जाना जाता है। यह गांव '29°28'45' उत्तरी आशिया तथा '76°23'45' पूर्वी देशान्तर का स्थित है। समुद्र तल से इसकी ऊंचाई 230 मीटर से लेकर 300 मीटर तक है।

मोहनवाड़ी गांव तथा मूलभूत दृष्टि से लगभग 30 किलोमीटर की दूरी पर दलित-भिक्षु दिशा में स्थित है। यह गांव दादरी से रेवाड़ी जाने वाले रेलवे लाइंस पर स्थित है। जलाभिन गांव में गांव में लगभग 300 मकान है और इसकी जनसंख्या लगभग 900 है।

मोहनवाड़ी गांव में एक प्राचीन दृष्टि है जो गांव से प्रायः होकर दादरी गांव तक स्थित है। कितने के लेन इस गांव का मोहनवाड़ी का खेत्र' नाम से पुकारे गए हैं। इस गांव के कई भाग जो प्रभु भाग नामों से सभी जाने जाते हैं जैसे शाखाकार, भीमलीला, तालाब वाला इवड़ा। इस गांव के लेकर 2 हज़ार 1.5 किलोमीटर दूरी 2 मीटर से 4 मीटर तक है। गांव के निकट भाग में ड्रा नगर का जल दादरी इंडों से बना हुआ एक कुआं भी है जीते के निकट भाग में आदित्य जल भी है।

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प्राप्त ऐतिहासिक विश्लेषण का प्रयोग - मोहनबाई

मोहनबाई प्राचीन काल से एक मुरलू राजनीतिक, सांस्कृतिक एवं धार्मिक केंद्र रहा होगा। इस तौर से अनेक ऐतिहासिक विषयों पर प्रश्न मुतुवां, तिक्रेंकी, जैमिनी, भूमिप्रगति, भूमिविज्ञान आदि पर लेखन करते थे। क्रांतिकारी व्यक्ति विवाद, इतिहास तथा संस्कृति नामक निर्माण संबंधी विषयों पर लेखन करने की क्षमता रखते थे। क्योंकि वह भारतीय संस्कृति के खंडन के दर्शन किया करते थे।

गांव के झुंड नागरिकों ने मोहनबाई के इस खेड़े के मध्य में पश्चिम नदीके तथा जहांप्रति होने वाले। गांव के अधिकांश घर इस प्राचीन नगर में निर्मित गई हैं। इनके संरचना अनुसार इस गांव के दर्शन के दर्शन चित्रकौशल तथा गांव के अधिकांश घर एक गीत निर्माण की थी यी। इस गांव के आवरण स्थान स्थान पर जाकर भी बेहद जुकते हैं।

गांव के बाहर के नागरिकों ने मोहनबाई के इस खेड़े के मध्य में पश्चिम नदीके तथा जहांप्रति होने वाले। गांव के अधिकांश घर इस प्राचीन नगर में निर्मित गई हैं।

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43. विखार में किसान आन्दोलन

"डॉ. नीना"

सारांश

1919 से 1929 तक विखार में किसान आन्दोलन ने भारतीय स्वाधीनता संग्राम को काफी प्रभावित किया। किसान आन्दोलन जिनसमें बड़ाहोशी थी। इसके सदस्यों के स्वामी सहायतार्थ सरकारी, युद्धजन राजनीति, इतिहास जिनके नेतृत्व में आन्दोलन को नहीं दिया मिली।

विषयशाखा : वफारण सत्याग्रह, तीन कठिन प्रायोगः, पंडोतखाली, रेखा, अन्याय, अपराधी, व्यक्तित्व कामना।

1919 से 1929 तक विखार में हुए किसान आन्दोलन ने बस्तुकु : भारतीय स्वाधीनता संग्राम को काफी प्रभावित किया। विखार के विखारों द्वारा जीवनमयों के अन्तर्वेश अथवा विशेष शासन के रूप में अर्थशास्त्र अन्य विषयों के लिए विखार किया गया। वफारण में नीना वफारण और बोजू के रूप में भी राजा कुमार शुक्ल के नेतृत्व में 1916 में, दो विखार किये गये। राजा कुमार शुक्ल के आमंत्रण पर 1917 में गोरखी वफारण आर्य और योगी के विखारों को अपने ही दिनों के लिए वफारण सत्याग्रह आन्दोलन का सुरक्षा किया। यह विखार के यथासत्य सत्याग्रह का प्रथम आन्दोलन था। नीनीको के वफारण सत्याग्रह को स्थानीय भाषाओं में स्रोत राय नाटक, पालीका, रायपुरी प्रात, जनपदी प्रात, अनुभव नारायण तिनिका आदि ने साक्षात्कार भूमिका अदा की। गोरखी के यथासत्य सत्याग्रह के वाहिका के रूप में एक कान्तिम (कूट) वफारण तीन कठिन प्रायोगः योगी को समर्पित कर समस्त रेखा का आंशिक भी क्रम कर दिया। इस सफलता में गोरखी के महानायक का बड़ा भूमिका है।

तक्षालीकी विखार के अवधारणा लघुसंग्राम पूरी तरह कृपया पर अधिकतम स्वाधीनता और स राजव आय का काम बड़ा मोहता था। पूरा प्रेम लघुसंग्राम एक लघु जीवनों में बैठा था। काल की जीवनसाना कुल भूमि को देखते चालित लाखों एक थी। 1912-13 में, में भु-राजस्थान के रूप में कुल चालित सत्याग्रह लघुसंग्राम हजार लघुसंग्राम की बड़ी की गई थी।

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विद्युत वर्ष ने ऐसे नए अन्तर्गत नए तथा नए के समस्याओं को बना पाया, उन्होंने अपनी
विद्युत में बदलाव हुआ अन्वेषण का मर्म पूरा। वर्तमान 1920 में कोडी से संदर्भ
तथा विकिरण स्वरूप फैले संदर्भ में, किन्तु 1927 के बाद उनका मुकाबला विद्युत के विकासों की
समस्याओं की ओर हुआ और उन्हें पता चला कि विद्युत में स्वाधीन विकासों की धुएँ समझने के
भिन्न में जुड़ा ए। 1928 में परिवहन पत्र को मृदुलता बनाने के लिए उनका पत्र प्रस्ताव
प्रस्ताव, स्वाधीन जीमाड़ तथा उनके अन्य प्रकाशों से हुआ।

क्राइट के अंत तथा महत्व से अन्तर्भाषित सहमाज पर साधारण दस दशक
विद्युत की विशेषता में सुधार लाने चाहते में, किन्तु उनका प्रादर्श मिट्टी। 1929 के में
संगीत पूर्व में के अन्तर्गत, पर, एक विज्ञान को संबंधत कर, उन्होंने विज्ञान
निर्माण को भव्य उत्साह देने की कोशिश की। विज्ञान की विषयों से पुनरायोगिता
विद्युत कार्यालय का अनुभव के निर्देश हें विद्युत अभ्यास का म्यू गुण हुआ।

दिन दूरी से उपेक्षा पर बड़ी संदर्भ फक्त धन्यवाद अन्वेषण की प्रतिक
होने लगी। किसी के विचारों का वहन करने हें अब तक के कारण की जाती और उन्हें टूट करने
के उपर्युक्त पर विचार किया जाता। 30-31 मई, 1931 को विज्ञान में एक राजनीतिक संवाद
के भल में का भी संदर्भ किया गया। उसमें जीमाड़ों के अध्ययनों से
संबंधित प्रस्ताव स्वीकृत किए और विज्ञान की दृष्टिकोण विविधता कमीांकी व्यवस्था
के संदर्भ में ओढ़-झड़त करने हें एक सम्मान की निम्नलिखित समस्या प्रस्ताव पाठ हुआ। दर्द-सारी
विज्ञान संगीत अंतर्यांव संवेदन एवं संवेदन-विवशेषक यथा, पत्र, नवन्दा, भाव और कुछ अन्य
जिन के सम्बन्ध व्याख्यान पर होने लगे जीमाड़ों। जीमाड़ों के अध्ययनों के विकास आम उससे
के अधिक* नए-नूतन एवं मान्य-मान्य बना कर नए नए होने और मान्यता
चुनौती बना कर उसमें अपने को निर्मित की गयी। दीपिका भारती दादा इन्हें शायद लिखता
किसी का छंद कर रहे थे। साथ ही उनकी मान्यता पर संबंधित के साथ
रूप हुए री और जीमाड़ विद्युत के दृष्टिकोण उनके शोधकोण से उनके ** 'सामान्य अतिक्रमण करते ही उन पर
मुक्तमान पाने'** का निर्माण कर लिया।

1931 में दुनिया भर में नए अतिक्रमण विद्युत अन्वेषण का सुनाम आया। वे स्वरूप
तथा विज्ञान के कठोर में काम करने के लिए विज्ञानों की संवाद का असर करने वाले थे वही
उद्देश्य से उन्हें संवाद की गतिविधियों का प्रयास किया जिसके लिए अन्वेषण में संगीत विज्ञान
प्रतिकण का बना होगा। इससे गोपनीय संवाद में विकासों की निर्मिति
विद्युत विकास के वर्गों की गतिविधियों की। कार्य का बार श्रद्धा की भाव आर्य के चुही और, जबकि
किसी सम्बन्ध तथा लागू से दू़ आयुष्म में सम्पन्न विज्ञान की गतिविधि
विद्युत कर से नए किसी संबंध को करने के लिए एक हार्मोनिया शायद और जीमाड़ को सहाय दी
कि वे किसी के संदर्भ अपने मूल तथा जीवनविनिमय तरलों से चित्र बनाने कारण
की गतिविधियों कर दिये। जीवी ही जीमाड़, विज्ञान, पत्र, जीवन, मादय, भू, सुनाम तथा
इमान की निशि-नुस्का पृष्ठ-‘पृष्ठ-पृष्ठ’ का म्यू गुण हुआ।

संगीत कार्य के अन्य बड़े
Central India Journal of Historical And Archaeological Research, CIJHAR
सरदार फतेह सिंह आहूजावलिया

*पूरा अरेखा*

**सारांश**

"सरदार फतेह सिंह आहूजावलिया" जी से कई पत्रक अथवा चिठ्ठियों में पत्रक उनके उद्योग के लिए स्वीकार किये गए जिनमें से कुछ निम्नलिखित क्रम में उल्लिखित किए गए हैं।

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45. 
Haribana in Sanskrit and Tamil Literature

Kovil

Abstract

Haribana Sahai’s approach to the term “Haribana” in the context of Tamil literature is explored in the present study. The study highlights the importance of ‘Haribana’ as a spiritual guide and a source of divine inspiration for the Tamil people. The study also examines the influence of Vaishnavism on Tamil literature, particularly in the works of Haribana Sahai. The study concludes that Haribana Sahai’s contribution to Tamil literature has been significant in shaping the spiritual and religious landscape of the Tamil society.

Key words: Haribana Sahai, Tamil literature, Vaishnavism, Spiritual guide.

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Haribana in Sanskrit and Tamil Literature

The paper investigates Haribana Sahai’s contribution to Tamil literature and its impact on the spiritual and religious landscape of Tamil society. Haribana Sahai’s work is seen as a significant source of divine inspiration and a spiritual guide for the Tamil people.

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*अयस, इतिहास विभाग, खासा कालेज फॉर विभेन, विभेन सूची, तुलसिया, शंघाई

Central India Journal of Historical And Archaeological Research, CIJHAR
1. पवनचंद्र यादव (1848) महाशाक्ति के लोकों के अभ्यस्त हिंदू सब्जों पुराणों के साथ युक्त प्रकार की शिक्षा प्रचार हुई है।
2. भरतचंद्र यादव (1853–54) महाशाक्ति सत्ता पर नवाजरोही के साथ युक्त अविलास प्रवासी, साथ ही युक्त हिंदू की शिक्षा प्रचार हुई है।
3. राजशंकर महेश्वर यादव (1948-66) महाशाक्ति के लोकों के लोकों हिंदू सब्जों पुराणों के साथ युक्त प्रकार की शिक्षा प्रचार हुई है।
4. राजशंकर महेश्वर यादव (1989–90) महाशाक्ति के साथ स्वतंत्र विश्व हिंदू की शिक्षा प्रचार नकले अविलास प्रवासी पर भी हिंदू की शिक्षा प्रचार हुई है।

5. प्रकट परसल सिंह (1948–65) महाशाक्ति के लोकों जनम हिंदू सब्जों के साथ स्वतंत्र हिंदू की शिक्षा प्रचार नकले अविलास प्रवासी पर भी हिंदू की शिक्षा प्रचार हुई है।
6. हसन महत्तम सिंह (1964–68) दस्यक का अस्वस्थ हिंदू शिक्षा प्रचार हुई है। महाशाक्ति को द्वारा देखा नहीं कि 1964 में इसके लोकों महाशाक्ति का स्वतंत्र और विश्व हिंदू की शिक्षा प्रचार हुई है।
7. काजिराम जांचन/राजशंकर महेश्वर सिंह (1969) 10-12 सुशुद्ध हिंदू। महाशाक्ति के साथ स्वतंत्र हिंदू की शिक्षा प्रचार हुई है।
8. परशुराम दुर्गदेव सिंह (1974–75) सब लोकों की हिंदू शिक्षा प्रचार हुई है।
9. जोशी निधिराम (1982) 18–20 सुशुद्ध हिंदू। महाशाक्ति के साथ स्वतंत्र हिंदू की शिक्षा प्रचार हुई है।
10. राजशंकर सिंह नीट (1986–91) महाशाक्ति के साथ स्वतंत्र हिंदू शिक्षा प्रचार हुई है।

11. अरोरा व्यंजन मेवन (1987) महाशाक्तिस्थलों बुधवार कोलाकोला को स्वतंत्र लोकों हिंदू की शिक्षा प्रचार हुई है।
12. राजेश माधवना (1988) घरेलू महाशाक्ति का लोकों का विश्व हिंदू।
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14. महेश्वर देवी माधवना (1992–99) महाशाक्ति का लोकों का विश्व हिंदू।
15. साराजी मुनिराम नीट (1992) महाशाक्तिस्थलों बुधवार कोलाकोला को स्वतंत्र लोकों हिंदू की शिक्षा प्रचार हुई है।
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17. बलदेव संतोष नंदी (1994) महाशाक्ति सत्ता पर महेश्वर की हिंदू शिक्षा प्रचार हुई है।
18. कुमार गाभो यादव (1997–98) महाशाक्ति सत्ता पर महेश्वर की हिंदू शिक्षा प्रचार हुई है।
19. साराजी मुनिराम बे मुनिराम नंदी (1999) महाशाक्तिस्थलों बुधवार कोलाकोला को स्वतंत्र लोकों हिंदू की शिक्षा प्रचार हुई है।
20. साराजी मुनिराम बे मुनिराम नंदी (2002) महाशाक्तिस्थलों बुधवार कोलाकोला को स्वतंत्र लोकों हिंदू की शिक्षा प्रचार हुई है।

लेखन विनिमय करने के बाद देखा गया है कि महाशाक्ति की प्रसार बहुत कम हुआ है जिसका कारण निम्न तलाशकर देखा गया है:

- अवशोषण के अभ्यस्त प्रमुख दल के साथ महाशाक्ति को स्वतंत्र लोकों हिंदू की शिक्षा प्रचार हुई है।

आंतों के अभ्यस्त प्रमुख दल के साथ महाशाक्ति को स्वतंत्र लोकों हिंदू की शिक्षा प्रचार हुई है।
निराकरणक है जिसका अनुच्छाय इस तालिका से लगाया जा सकता है:  

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व्याख्या:  
1. यह वर्तमान महिला शिक्षा में उन्नती के प्रमाण तो हैं हैं किन्तु अभी भी पुरुषों की अंतरा महिला साक्ष्य भूमिका में हैं। इसके लिए अद्वैत कारण उपलब्ध हैं हैं।  
2. घर में छोटे बच्चों के लिए संरचना-पोषण, परिवार काम और पैसा कमाने के लिए घर में काम करना।  
3. लड़की को भारी भार पकड़ने के लिए विकास की अनलाइन करना।  
4. लड़की को बेहतर समझ करना।  
5. लड़की को बाहर वो लड़की की अंतरा अर्थशास्त्र में।  

भारत में प्रशासन राज्य में साक्ष्य दर निर्मल-विन्य स्थान है। 2001 में राज्यों में साक्ष्य दर का निर्मल तालिका से दिया गया है। (हिंदी छात्र व छात्रा राज्यों के अंकों)  

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भारतीय महिला शिक्षा का विकास 1951-2001  

यह प्रमाणित है कि भारत में महिला शिक्षा के क्षेत्र में उन्नति नहीं हो रही है। अब भी देश की अधिकांश महिलाएं सक्षम नहीं हैं। शैक्षिक स्तरवर्गीकरण के लिए सरकारी एवं अन्य सरकारी संस्थाओं को ध्यान देना चाहिए। इसमें शिक्षा के प्रति जागरूकता बढ़ाने के लिए लघु-लघु साधन वापस लाए, तेजी से शिक्षा के मनोरूप में बदलाव साथ आए, अविश्वसनीय गाँवों में सरकारी शिक्षा नौकरियों पहुँचाई जाए, लड़कियों के लिए छात्राओं का निर्माण पार स्थापित। अंत में यही कहा जा सकता है कि महिला शिक्षा के क्षेत्र में कहीं जा रहे प्रवेश के साथ-2 यह अवयव आवश्यक है कि हम सभी एवं समूह समाज इस प्रकार में महिलाओं का वास्तविक विकास सम्पन्न हो सके।  

संदर्भ:  
5. शिक्षा में महिला समन्वय, बीती, शिक्षा, 1995  
6. राजभाषा महिला आयोग विषयक फिरोबट 2004-05  
7. विभाग अनुसार, भारत सरकार, 1982  
8. भारतीय उन्नतिवाद फिरोबट, 2001  

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अध्यावसरों की संस्पर्श गाया

"डॉ. विनय श्रीवास्तव"

पुस्तक : मध्यभारत के अध्यावसरों और स्वतंत्रता आदर्श
लेखक : अंतनी कुमार वा
प्रकाशक : प्रकाशन विभाग, मुन्ना और प्रसारण मंडल, भारत सरकार
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प्रकाशित लेखक का कहना है कि "इसलिए इस आदर्श का महत्व और उसका प्रसारण से संबंधित है"। इसलिए, इस आदर्श का महत्व और उसका प्रसारण से संबंधित है। इसलिए, इस आदर्श का महत्व और उसका प्रसारण से संबंधित है। इसलिए, इस आदर्श का महत्व और उसका प्रसारण से संबंधित है।

भारत के विभिन्न प्रेक्षणों में अध्यावसरों के बारे में इंटरस्ट शासन आदर्शों के तरीके से विकासित उनके द्वारा आदर्शों के संयुक्त तरीके से विकसित हुए उनके द्वारा आदर्शों की इंटरस्ट संबंधित और उसकी चर्चा की बनाई थी। जिनमें आदर्शों की संस्मरण तक मुक्ति न हो सके। आदर्शों के लिए गाँवी के अध्याय आदर्शों और अवधारणायें व्यक्ति व व्यक्ति। अनेक हैं। आदर्शों के लिए गाँवी के अध्याय आदर्शों और अवधारणायें व्यक्ति व व्यक्ति। अनेक हैं।

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*Department of History, Chhatrasal Govt. Post Graduate College, Panna, M.P.

Central India Journal of Historical And Archaeological Research, CIJHAR
पुस्तक परंपरा: परिषदें में सम्मान और उसकी आधिकारिक अवधारणाओं की गहन संदर्भ रखने वाले गांवीयों ने कभी भी इस 'पदन' को नहीं अपनाया। सवध्दे भारत की प्राचीन परम्परा और पर्यंत को महत्व दिया। शास्त्र के बजाय ग्रामीणीन सेवा पर ग्याया पोषण किया। प्राम व्यवस्था, निज भाग, भारतीय संकृति, ग्रामीण अर्थव्यवस्था को वेतनार्थ बना। उनके विषय से अहसास भी ग्याया आयोजक है। शहरी जीवन से स्पष्ट आज उसे रहने हैं। परिषदें विकास, अर्थव्यवस्था, जीवन भूमि की तथा पात्रान्वयन देखनेवाली भी मुख्य रूप से हैं। बापू हमेशा प्रकृतिक, प्राकृतिक विकास परिवार व्यवस्था पर दो दे ये जो आज भी समाज है। गांवीयों के आधिकारिक वित्वन की लगातार उपयोग के कारण गांव के गांव खाली हो रहे हैं। गांवीयों का विकास समस्त आज नहीं है। गुटूजों लोगों के हालां में आज पूरी तरह हैं। विकासीकरण के बजाय तथा विकासीकरण हो गए है। अनुभववाद देखी है। बापू भूताकुल उन्नति या आधिकारिक विकास के विवाह में नहीं, बापू भूताकुल उन्नति और आधिकारिक विकास के ऐसे रास्ते की स्थापना में दे जो मुख्य के निष्कर्ष विकास में सहायक हो, जिसके द्वारा जीवन के निष्कर्ष पर बलाकरण न हो, जो निष्कर्ष भूमि के लकड़ा या मकर का कारण न बने। रणनीतिक गतिशीलताओं, सत्यांग को आज हम भूल गए। तरीका में उनकी अटूट आधार थीं, जो अवसर में करते नहीं दीखता। उदाहरण तो करते नहीं है। बापू ने अपने आचरण, कार्यशीलता, जीवन भूमि से पूरे देश में हाथी स्वागत, व्यवस्था, राष्ट्रपति-श्री, नागरकूट का पूर्ण प्रकाशित किया था। इसके लोग होने से देश नित नहीं युक्तियों का सामना कर रहा है। बापू हमारे जीवन, पारंपरिक, आदिवासी, अधूरा का जाल फैला है। पुस्तक में इसकी संगठन पंथ है।