

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

***Dr. Ashish S. Shende**

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

Note- Research Paper Received in September 2016 and Reviewed in October 2016

***HOD, Assistant Professor, Dept. of Ancient Indian History, Culture and Archaeology, VasnatraoNaik Govt. Institute of Arts and Social Sciences, Nagpur, Maharashtra**

Volume V, Number 20, October-December 2016, ISSN 2277-4157

transmitters of technology and culture acquired by the contemporary society.¹ 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 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.² Chisels have also been found at Nagda, Ujjain, Awra, Sooron and Kakrahtra. Bare metal chisels are known from early levels at Ujjain.³

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.⁴ 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 black smith's forge has been reported.⁵ The evidence of a blacksmiths forge is also from found at Jaderua.⁶

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.⁷ 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.⁸ 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.⁹

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.¹⁰

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.¹¹

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 edges¹² and Sword like weapon made of iron found at Jaderua.¹³

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.¹⁴ Tumain has reported a long broken spearhead with its upper edge thin and of leaf like formation.¹⁵

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 jewellery 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.¹⁶

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.¹⁷ Discs of terracotta have been reported at Awra in the period II and III.¹⁸ Discs of terracotta, ivory and pottery with single or double perforations represented the objects of games and amusements.¹⁹

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.²⁰ Balls of terracotta at Awraare 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.²¹ Stone balls from pd I and an iron ball from pd II are known from Kakrahta. 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.²² In artistic forms dancing human figures have been found painted on pottery of period I at Maheshwar.²³ 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.

References

1. Rajan, K. V. Soundara 1980. Glimpses of Indian Culture, *History and Archaeology*, Delhi pp. 88-96.
2. Sankalia, H. D., B. Subbarao and S. B. Deo. 1958. *Excavation at Maheshwar and Navdatoli*, 1952-53. Poone and Baroda.
3. IAR 1957-58: 30-36.
4. *Ancient India* No.4, 1947-48: 257, Fig.38, Nos. 21-24.
5. IAR 1956-57: 27, Pl. XXXV, B.14 IAI, 203
6. IAR 1971-72: 29
7. Ansari, Z. D. and M. K. Dhavalikar. 1975. *Excavations at Kayatha*. Deccan College Research Institute, Pune.
8. Sankalia, H. D., S. B. Deo, Z. D. Ansari. 1971. *Chalcolithic Navdatoli- The Excavations at Navdatoli 1957-59*. Pune, Baroda.
9. Banerjee, N. R. 1986. Nagda 1955-57. *Memoirs of the Archaeological Survey of India (MASI: 85)*, New Delhi. 251.
10. *Ibid*, Sankalia 1971.
11. Sankalia, H. D., S. B. Deo, Z. D. Ansari. 1971. *Chalcolithic Navdatoli- The Excavations at Navdatoli 1957-59*. Pune, Baroda, p. 400.
12. *Ibid*, Banerjee, N. R. 1986, p. 252.
13. IAR 1971-72: 29
14. *Ibid*, IAR, p. 29.
15. Bajpai, K. D. and S. K. Pandey 1984. *Excavation at Tumain*.
16. Sharma, R. A. (b) 1991. *Technology and Material Life of Central India (From Chalcolithic Period to Mauryan Period)*, Delhi, p. 184-185.
17. Bajpai, K. D. and S. K. Pandey 1984. *Excavation at Tumain*.
18. Trivedi, H.V. 1962. Excavation at Awra. *Journal of the Madhya Pradesh Itihas Parishad*, No. IV, pp. 13-44.
19. IAR 1955-56: 14-19; IAR 1956-57:27
20. IAR 1962-63: 11.
21. IAR 1955-56: 14-19.
22. IAR 1957-58: 32-36.
23. IAR 1953-54: 8.



2. Pre Historic Terracotta Art

*Dr. N.C. Sujatha

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 helps 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

Note- Research Paper Received in July 2016 and Reviewed in October 2016

*Assistant Professor of Ancient History and Archaeology, Karnataka State Open University, Mysore, Karnataka.

Central India Journal of Historical And Archaeological Research, CIJHAR

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 kneading dough 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 armband.

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 Chanhudaro, 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 Mohenjo-Daro, Harappa, Chanhudaro and other sites. These figurines are usually hollow inside, being of combustible material, had been burnt. Doves were found at Mohenjo-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

Volume V, Number 20, October-December 2016, ISSN 2277-4157

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.⁷

Female forms: Harappan female forms⁸ are less stylized and better expressed. They represent a variety of poses⁹. 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 crudely 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 portrayed 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.¹⁰

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 Mohenjo-Daro and Harappa have short square curled beard.¹¹ At Lothal, it is oblong in shape with sharp nose and sunken eyes.¹²

The male figurines from Chanhu-daro are solid, found seated with rudimentary depiction of legs. A few figurines from Mohenjo-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 holes in 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 movable¹³ arms. Besides these, masks have also been recovered from Mohenjo-Daro. They are almost feet and made of single mold usually depicted with oblique eyes, horned head-dress and perforated ears.¹⁴

Conclusion- The Harappan period witnessed a new stage in the history of modeling in baked clay. It 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.

Harappan terracotta'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 through the entire range of Indian terracotta art forms.

References

1. Marshall, John [Ed] 1931. Mohenjodaro and the Indus Civilization. Volume III, P. 5, 24, 29, 30.
2. Vats, Madhu Sarup, year 1975, Excavations at Harappa, P. 23
3. Ibid, P. 59
4. Marshall John [Ed] 1931, Mohenjodaro and the Indus Civilization. Volume I, P. 357.
5. S.R. Rao "Lothal, Harappan Port Town 1955- 62 MASI. No. 78 Vol. II (New Delhi) 1985 Fig. 99/3
6. Mackay, Ernest John Henry Further Excavations at Mohenjo-Daro PP. 292, 300
7. Vats, Madhu Sarup, year 1975, Excavations at Harappa P. 300, 304
8. Ibid: P. 301
9. M.S Vats, Excavations at Harappa Vol. II (Delhi 1940) Plate LXXVI, P. 3, 6, 10, 14, 23, 26
10. Marshall, John (Ed) 1931, Mohenjodaro and the Indus civilization, P. 337
11. Ernest John Henry Mackay year 1943. Pl. LIII, II and II a
12. Indian Archaeological- A Review, year 1957-58 (New Delhi, 1958) Pl. XVIII.
13. S.R. Rao. Lothal. A Harappan Port Town 1955-62, New Delhi, 1985, P. 478
14. Earnest John. Henry Macay, 1938. Pl. LXXVI, 1-5



3. Pre and Protohistoric Background of Bundelkhand

*Dr. Mohan Lal Chadhar

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 India which is well-known prehistoric and Protohistoric wealth. In the survey of the difrent 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 Escarpement in the south, The Chambel in the North-West and Panna Ajaygarh rans in the South East. Five districts of Uttarpradesh (Lalitpur, Jalaun, Jhansi, Hamirpur and Banda) and Seven districts of Madhyapradesh (Datia, Tikamgarh, Chhatarrpur, panna, Sagar, Damoh and Narsingpur).¹

Vagisha Shastri hold that, Bundelkhand derived 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

Note- Research Paper Received in July 2016 and Reviewed in October 2016.

***Assistant Professor, Department of Ancient Indian History, Culture and Archaeology, Indira Gandhi National Tribal University, Amarkantak (M.P.)**

Modern Bundelkhand.² The earliest reference of Chedi occurs in the Rigveda.³ Chedi has been referred to in the Astadhyayi⁴, the Mahabharata⁵, ArthaSastra⁶, Padam Purana⁷ 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.⁸ Vidisha has been mentioned as the capital of Dasarna in the Meghaduta.⁹ 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 acquired a region by the blessings of goddess Vindhya. Another view is that, as it is located in the Vindhya region, it came to be known as Vindhya Lakhand and later as Bundelkhand. According to Haqiqat-ul-Aliya, the land between the rivers Betwa and Dhasan was conquered by Gahadavala Haradewa, who named it as Bundelkhand after his son Bundela.¹⁰

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 cultures viz. Lower Palaeolithic, Middle Palaeolithic, Upper Palaeolithic, Mesolithic and Neolithic cultures. The arrangement of unheavened stone blocks. Evidently, this arrangement by the prehistoric cave-man exhibits his possessive attitude and inclination towards settled life.¹¹

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, Dr. 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 Narsinghpur to Hosangabad has proved very rich in stone tools and fossils believed to be Middle Pleistocene age. The fossil fauna include *Elephas namadicus*, *Bos namadicus*, and *Equus namadicus*, *Heraprotodon*, *Babulus*, *Sus* and *Cervus*. Fossilised skull of a man found recently at Hathnora near Narsinghpur is an epoch-making discovery. Stone tools of Lower Palaeolithic culture have been explored by archaeologists working in the Narmada valley at several places. Dr. H.D. Sankaliya, Prof. V. Jha, G.L. Badam and other scholars collected handaxes, cleavers and large collection of Chopper-Chopping and early, Middle and Late Acheulite tools found from number of localities in Narmada river of Bundelkhand area.¹²

Betwa River Valley: In the survey of the Betwa valley conducted by Prof. V.D. Jha Palaeolithic tools were found in Lalitpur area. Tools were located in the

Shahzad River. Six localities in the Biana Nala, the Chhatrapal temple and Cathora. Excavations in Bhimbetka rock shelters in the Betwa source region have also yielded Lower palaeolithic tools.

Sonar River Valley: R.V. Joshi conducted explorations in the river Sonar, Kopra and // Bearma and came across tools of all the three periods. The four important sites on Sonar were Ghogra, Heart, Narsingh and Mariada.

Bina River Valley: Palaeolithic tools were collected by Prof. K.D. Bajpai, Dr. V.D. Jha, and S.K. Paney from number of sites in the Bina river Valley covering Rahatgarh, Bhapson, Eran, Reta and Muhasa villages.

Bevas River Valley: Palaeolithic tools were collected by Prof. K.D. Bajpai, Dr. V.D. Jha, and S.K. Paney from number of sites in the Bevas river Near Sagar District.

Dhasan River Valley: Palaeolithic tools were collected by 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 sites in Bundelkhand have yielded stone tools of Middle palaeolithic period. Have been found at Sagar, Damoh, Chhatrapur, Tikamgarh, Orchha, Barmanghat, Eran and Bhapsonghat in the Bina, Betwa and Narmada river Valley. In the Dhasan river Valley Bundelkhand area Middle palaeolithic tools have been found at Dhamoni Vallage. 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.¹³

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 MP come across number of sites in Sagar, Vidisha, Damoh, Chhatrapur districts where tools of the Upper Palaeolithic cultures were discovered. Blade and burins have also been found at Eran, Reta, Bhapson Ghat on the Binariver, a tributary of Betwa River.

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 age 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

sagar, Damoh, Chhatarpur, Panna, Tekamgarh, Banda etc. The explorations in some part of the Chambal and Dhasan valleys have thrown welcome light on the prehistoric culture of Bundelkhand. The work conducted by the Sagar University in the districts of Sagar, Damoh and Chhatarpur has brought to light a number of interesting painted rock-shelters.

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, Dhanora, Bhimgund area, Sidhababa area (Devra), Surai-seliya, Kasera (Baksvaha), Jetpur, Hathitor and Tikdi-channpura (Bijavar area) in Chhatarpur district and Fatahpur village, Ajani, Birkhedi, Silapari (Batiyagarh area) in Damoh district and Kundesyar, Mohangarh, and Betva river area in Tikamgarh district and Brahaspatikund, Lalputariya, Majhapaharh, Hathitoh and Putaryaukhati area 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 flate floor made by arranging uneven stone blocks. Evidently, this arrangement by the prehistoric caveman exhibits his possessive attitude and inclination towards settled life.¹⁴

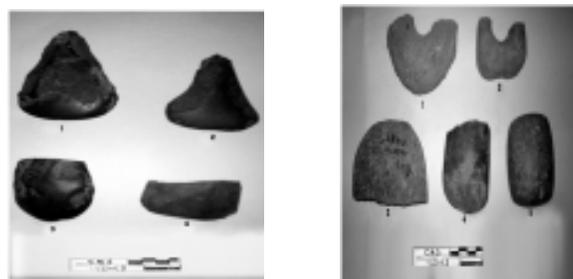
The painted rock shelter in Sagar, Chhatarpur, Panna, Narsingpur, Lalitpur, Tekamgarh district throw ample light on the art, technology, religion, rituals, hunting, methods and economy of Proto-historic culture. According to Indian mythology, not only man, but the deities also resided in rock-shelter. The needs of the prehistoric people were rather scanty. When the use of metal was unknown people had to depend upon stone implements alone. Their 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 their weapons. This fact can be confirmed from the painted rock-shelters of Abchand in the Sagar district and the Bhimgarh area 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 as regard 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 paintings, 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.

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 far 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 Dhasana 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 sticks and were given the forms of Knives, sickles etc. several river banks in Bundelkhand are full of Mesolithic tools. Various types of flints and quartz, known as chalcedony, agate, carnelian and jasper, were used to prepare these tools.¹⁶

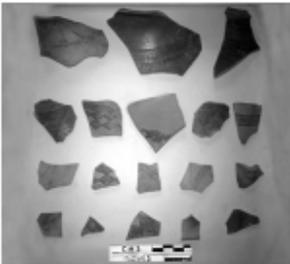
Neolithic Cultures: Neolithic culture represents the period of transition of human culture from hunting and nomadic life to an organized community or social life. Well grounded and polished stone tools which are representative of this period have been found in Bundelkhand at Eran, Kundam, GarhiMadiya, Jatkar, 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 sherds, unearthed from Chalcolithic phase in Eran is altogether different in shape, fabric 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 Protohistoric 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.)

References

1. Jha, V.D. : Political and Cultural History of Bundelkhand, Saroj Prakashan, Sagar, (MP) p.32
2. Bhandarkar, D.R. : Carmical Lecture on the ancient history of India, 1918, Calcutta p.52
3. Rigveda VIII, 5, 37-31
4. Astadhyayi (4, 12, 116),
5. Adiparvana 63.2, Virataparvana, 1, 12
6. ArthaSastra 2, 2, 15
7. Ch.III swargakhanda, VI, 35
8. Mahabharat I, 24, 25
9. Meghaduta, I, 24, 25
10. Jha, V.D. : Political and Cultural History of Bundelkhand, Saroj Prakashan, Sagar, (MP) p.4
11. Bulletin of Ancient Indian History and Archaeology, University of Sagar (MP), p. 51
12. Sharma, R.K.: Archaeological Excavations in Central India, New Delhi, 2003, p. 1
13. Ibid; p.3
14. Lal, Mohan: *Rock Paintings sites In Sagar District*, An International Journal of Central India Journal Historical and Archaeological Reserch, Panna, (MP) Vol.4, March, 2015, p.2
15. Ibid; p.4
16. Bajpai, K.D.: Sagar Through The Ages, Department of Ancient Indian History, Culture and Archaeology, University, of Sagar, (MP), P.3
17. Ibid; p.2
18. Mishra Jay Prakash: Culture and History of Bundelkhand, Jabalpur, (MP), P.4
19. Lal, Mohan: Eran ki Tampra Pashan Sanskriti, Sagar (MP), P.15

• • •

4. Celebration of *Lohdhi* Festival in Chamba Himalaya (Himachal Pradesh)

*Dr. Rajesh Sehgal

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 descent to the river Ravi (*Iravati*) to take holy bath. The householders give rice, pulse, (*mash ki dal*) *ghee* and money to the persons² who take upon themselves the task of going around the town singing devotional songs at the wee-hours (*braham muhurat*) for full one month of *Poh* with a song *Ram raja Ram praja Ram ahukar hai....*³ The married daughters are also invited by their parents to relish *Khichdhi*. 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

Note- Research Paper Received in April 2016 and Reviewed in July 2016

*Sehgal House, mohalla Chowgan, Distt. Chamba, H.P.

Central India Journal of Historical And Archaeological Research, CIJHAR

Celebration of *Lohdhi* Festival in Chamba Himalaya (Himachal Pradesh) 19

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 *Sunder munderiye tera kaun bechara, Dulha-Bhattiwala.....* and another song *kamsari be kamsari neem neem..... Ek ghadi bich parbat lana gherni, chudiyen da chajj parana gherni, julaha galanda jhuthi muthi, gherni....* in the end young boys ask for fire-wood by saying *tut-mtuta lakdi ri dali sutta...* 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,⁴ 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 *mohalla*). 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*'.⁷ 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-sthala*⁸ 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 vermilion, placed on end down on a small platform. Bir Bhan thus assigned particular seats came to be known as *madhis*. Etymologically *madhi* means a small temple or *matha* (a resort for religious persons). Earlier the *madhis* consisted of a small room 12' x 12' x 8' comprising only of a back wall and open on the sides and topped by a pent slate roof. It was provided with a *bhod* (upper storey) five-six feet high. The ground floor was provided with a hearth (fire pit) in the centre and in one corner on a raised platform was installed a stone emblem of Bir Bhan. In few *madhis* the Bir Bhan was placed in the niche pierced in the wall. But, now the structural arrangement of *madhis* had disappeared for one or the other reasons, though the emblems of Bir Bhan are still occupying the seat at the adjoining temples and are worshipped accordingly.

It is on the dark nights when demons and goblins (*bhut, preta, pishach*) wander about, especially on the cross-roads, shying away from the light and fire which scares

Volume V, Number 20, October-December 2016, ISSN 2277-4157

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 *bada-jagra*, which is dedicated to Bir Bhan. On the night of *bada jagra* the Bir Bhan is invoked by offering the flowers, pasting vermilion and burning incense. The *khadda* (pop-corn), *reodi* made of *til* (sesame) and *gud* (jaggery) and other sweetmeats of the season are also offered, and are distributed in the crowd as *prasad* of Bir Bhan. In olden days the *nariyal* (coconut) was also offered as *bali* (sacrifice) or as *phal* (fruit). The feast is also arranged from the produce collected from the householders of the *mohalla* during the month. The young boys pass the whole night sitting around the bonfire lit at every *madhis*. They sing songs at high pitch on the beats of *nagaras* and make noise *ho-halla*. This *bada-jagra* is an annual festival associated with the worship of Bir Bhan.

In the morning of the day of *Lohdhi*, the lads and young boys of the every *mohallas* visit every house of the town singing and collecting the *Lohdhi* – the *Kathora* – in the form of money by singing this song *Gabhru gabhru ghatora panj bhane bhanora, ek rupiya rakhora deo ji takka dheli.....* At night the bonfire is lit at each *madhis* and the *phera* (*pradakshina* = *circuit*) of the town is performed by holding in the forefront a three pronged flaming torch, the *mashara* (*mushara*) followed by other torches of fire.

On the night of *Lohdhi* a bonfire is lit at the *Raj madhi* at *Surada mohalla* and *trishang*⁷ *a-mushara*,⁹ the torch made of wood having three arms like a trident of Shiva is set on fire. This blazing torch, worshipped in accordance with prescribed local rites and rituals, is given *jivadana* (the symbolic infusion of life) assuming the form of *Agni-purusha*. A ram is offered as sacrificial animal and then the flaming torch is carried from the *Raj madhi* (*Surada mohalla*) to the other *madhis* and dipped into the bonfire lit at different *madhis* of the town which apparently complete a circuit of the town.

At present there are fifteen *madhis* in the town, these were twelve in number old days.¹⁰ The *phera* of begins at 9 or 10 PM (at night) from *Raj madhis* comprising the *sarjhad* (leader) of the *madhi* and the young and old men of the *mohalla* lifting high in the air the blazing torch, the *Raj mushara* proceed towards the *Rajnaun* (*Karuntu*) at the border of *Surada* and *Chaunta mohallas*, amidst din and noise on the beats of drums and is met and greeted by the subordinate *mushara* of the

Celebration of *Lohdhi* Festival in Chamba Himalaya (Himachal Pradesh) 21

Chaunta madhis. Here they both join hands and the parties mingle with each other with gusto and then proceed in the procession towards the third *madhi* of *Darobhi mohalla*. This process continues till the four more single armed burning torches of *Bangotu*, *Nand*, *Sapdi* and *Satligar-Pahara madhis* join the *Raj mushara* in succession. In all there are seven *musharas* including the *Raj mushara* putting up this show. At *Chaugan* a different type of scene is enacted where young men of the lower *madhis*, i.e., *Jhirkad*, *Chaugan* and *Chobhatda* try to wrench the flaming torches from the hands of the approaching parties preventing them from thrusting the torch into the bonfire lit at their *madhis* as a sign of victory. The great scuffle follows and only the *Raj musharas* 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*¹¹ is carried in succession through the remaining *madhis* of *Bansigopal*, *Hatnala*, *Jansali*, *Ramgadh*, *Kharuda*, *Chaunta 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 *madhi* 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-madhi*.

References

- 1 The Hindu calendar prescribes the period of *uttarayan* from 23rd December to 21st June.
- 2 Census of India, 1961, Vol. 20, Part-7 B, Fairs and Feivals, p. 96
- 3 Singh Uma, *Between Worlds*, New Delhi, 2003, p. 171.
- 4 On the copper plate charter issued by Raja Pratap Singh Varman in the Vik. Samvat 1936 (AD 1579), the name of Pandit. Surananda is mentioned as *Bhattacharya Surananda* of *Gauda* Country. B.Ch. Chhabra, *Antiquities of Chamba State part –II*, 1957, p. 67.
- 5 Hermann Goetz, *Studies in the History and Art of Kashmir and the Indian Himalayas*, Wisbadon, 1969, p. 145.
- 6 Kumar Parminder, *Popular Religions and folklores of Himachal Pradesh- A case study of Chamba state, desertation-M.Phil.*, H.P. University, 1992, p.86.
- 7 In *Chambyali* dialect, *sandh* connotes *sandhi sthala*, and *chobata* (*bat= path*) means crossroads and the *chobate* means of crossroads.
- 8 'Marm' means vital and 'sthala' means place.
- 9 'Tri' means three, 'shangla' means arms or prongs and 'mushara' means torch made of wood. torch made of wood.
- 10 *Chamba Gazetteer*, 1904, p. 217.
- 11 Singh Uma, *Between Worlds*, New Delhi, 2003, p. 171; According to Kamal Prasad Sharma *Trishangla Mushara* means *tri* = three, *shangla*= Arms, *Mushara* = torch; Kumar Parminder, *Popular Religions and folklores of Himachal Pradesh- A case study of Chamba state, desertation - M.Phil.*, H.P. University, 1992, p.86.



5. Customs and tradition during Hoysala period with Special reference to Food Offering

*Prof. N. Saraswathi

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) Vanabhojhana 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 Mahadanans, 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.¹ A record from Arasikere taluk mentions that land and money grants were given by the senior

Note- Research Paper Received in January 2016 and Reviewed in July 2016.

*Director of Women Study, and Prof. of History, University of Mysore, Mysore, Karnataka.

Central India Journal of Historical And Archaeological Research, CIJHAR

Heggade Ballanna for the feeding of guests and unexpected visitors in the Jagatesvara temple at Kalikatte. The recipient was Siva Sakti Pandita.² 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.³

For the feeding of ascetics of Jains at Bekka, Ballala II continued the village grant of Bekka at the request of General Hulla in the year 1173 A.D.⁴ An inscription from Belur Taluk mentions hungry children and states that a couple by name Naga Gavunda and Naga Gavundi offered milk to the hungry children and food to the poor people.⁵

Further for the feeding of ascetics at Jannavara, a land grant was made by one Mahadevanna of Chammavuge at the time of installing the deity Tailasvara in his son's name Tailasetti in the year 1189 A.D.⁶ In a contemporary literary source Basavarajadevara Ragale the poet Harihara 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 (Beads like noodles) with Ghee, Butter, sugar along with creamy curds to the guests namely Saranas.⁷

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.⁸ 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 chchatra (Choultry) to the pilgrims in the year 1271 A.D.⁹ 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 Perumal of the temple of Tekkal.¹⁰

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 were very proud to be called "Santarpana Samartha Vitarana Vinoda" and that of Dandanayaka Hulla Chamupa was entitled to Parivaranivaha Chitta santarpana.¹¹ 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 royals 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

Volume V, Number 20, October-December 2016, ISSN 2277-4157

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. Suktisudhamavam 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.¹² It would be still more soothing if it is prepared with other ingredients like pepper.¹³ A reference has been made in Lilavathi prabandham with regard to the variety of pickles like Pippaly, Chellikai, Melasu (Pepper) Magaliver, Mamidi (Mango), Karanjike, Amate (Hogplum), Nimbe (Lemon), Nelligai (embolic myrobalan). Besides oil fried dishes like Kumbala Sandage, Pheni, Balaka (Oiled fried chilly) were taken along with curd rice. A reference has been made to the use of Aralu (Fried rice) in Siddaramacharite. Lotus leaves were used as plates in 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 (Sweet cake) Payasa and Chakkuli must be prepared only during the time of car festivals and on other festive days.¹⁴ 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'¹⁵ and states that for the preparation of Halumandage money grant of pana 5 was given by Ketaya Nayaka to the deity svayambhudeva of Benatur during the time of Ballala II. An epigraph from Navalagunda taluk records the terms "Payasa" and mentions that money grant of gadayana 6 has given by a merchant in the name of the deity Amritesvara on festive days. An epigraph from Mandya taluk records the term "Panchamrita"¹⁶ and mentions that Gadyana one was sanctioned by Dandanayaka Harihara in the name of the deity Mallikarjuna for the astamichathurthi 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 festival, 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

preparation of six varieties of ludduges (Unde or ball) Talindi (probably talda), Halavuga, Husanamba Bisuvurige, Iddalige (Idli) Kalaveyogara, Rasayana were some other items that were prepared on rare occasions. During the period of the Hoysalas Iddali was steamed in small bamboo bowls.

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 Mahajanas 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 ambali (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, Amritapindarottl, Bhojanadhika rotti, Jihvaamritarotti, Kivuchurotti 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.

References

1. I.A. Vol. III, p. 24. Indian Antiquary vol XXI, 1895, Pp_24-25.
2. E.I. Vol. III, F N 1. p. 26. Epigraphia Indica vol III, 1895 Pp_26-27.
3. Meenakshi C.P. Administration and Social Life under the Pallavas, Madras, 1938 Pp_185-186.
4. Gururajachar S. Some aspects of Economic and Social life in Karnataka. Mysore Prasarangap. 1974, Pp_196-197.
5. Ibid.
6. Vaidehi K.Murthy. Social and Economic Conditions in Eastern Deccan, Madras, 1970, Pp_133-134.
7. Gururajachar.S. Some aspects of Economic and Social life in Karnataka, Mysore prasaranga, 1974, Pp_202.
8. Indian Antiquary vol XXI, 1895, Pp_333.
9. Epigraphia Carnatica vol V, Nagamangala Taluk Inscription No.69. Mysore prasaranga, 1980.
10. Epigraphia Carnatica vol XII, Hassan Taluk Inscription No.40, Mysore Prasaranga, 1981.
11. Kane. P.V. History of Dharmasastra, Vol II, Poona, 1932, Pp_907.
12. Quarterly Journal Mythic Society, Vol_33, Article- Society and Culture in Ancient India by A.P. Karmarkar, Bangalore, Pp_28.
13. Ibid.
14. Basavaraja K.R. History and Culture of Karnataka, Dharwad, 1984, Pp_539-540.
15. Epigraphia Carnatica Vol III, Gadag Taluk, Inscription No.88, Mysore Prasaranga, 1975.
16. Ibid.



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

*Dr. Hina S. Abrol

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 Nilamata 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 Purana**¹ tell us about the conditions in the sixth-seventh centuries AD. **Kuttanimatam**² of Damodaragupta and **Samayamatrka**³ of Kshemendra tell us about the subsequent period. Kshemendra mentions the courtesan culture in few other satirical works as well.

Note- Research Paper Received in May 2016 and Reviewed in October 2016

*Senior Assistant Professor of History, Directorate of Distance Education, University of Jammu, Jammu, J & K

Central India Journal of Historical And Archaeological Research, CIJHAR

The study of these primary source materials suggest that the courtesan culture had early beginnings in Kashmir. The **Nilmata** tell 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.⁷ The study of the verses nowhere indicates that the performers of music-dance were looked down upon by the people of the society. Infact, 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.⁸ The well dressed leading courtesans were also supposed to anoint the King with sacred water.⁹ 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 Kashmir to a temple due to the presence of tender ladies, suggests the popularity of the institution of **devadasis** or temple dancers in contemporary Kashmir.¹⁰ The contention of Ved Kumari 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 **ganikas**, who were witty and keen observers of human behavior. They had mastered the sixty four arts in order to keep their clients captivated.¹³ 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.¹⁴ **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**

Volume V, Number 20, October-December 2016, ISSN 2277-4157

the tricks of this age-old profession. In this text, Vikrala is the guide of Malati.¹⁵ The author then talks about the important role of the **duti** at several places.¹⁶ The **Vita** is described as a messenger who was a link between the **ganikas** and their clients.¹⁷ The comparison of the verses of the **Kuttanimata** with similar other texts such as the **Kamasutra** of Vatsyayana, **Dasakumaracarita** of Dandin, **Chaturabhani** 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.¹⁸ 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.¹⁹ 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** 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 procuresses. This lesson giving part of this important source on prostitution is given in the concluding stanza of the text.²⁰

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.²¹ She shares her worries with the barber Kanka who advises her to get a replacement. This replacement is the experienced ex-courtesan — Kankali.²² Thereafter the story unfolds and the world of **ganikas** 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 outcastes, only about those who lack money' and 'who cheat customers' is again referred to by Kshemendra in his **Narmamala**.²³ 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.²⁴ Thereafter, Kshemendra mention these sixty four arts which enables us to infer that the courtesan culture was flowering, 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.²⁵

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.²⁶ 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 **Nilmata 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** 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 **Samayamatra 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.

References

1. Kumari, Ved, The Nilmata Purana, Vol II, A Critical edition and English translation, J&K Academy of Art, Culture and Languages Srinagar, First Edition, 1973.
2. Damodaragupta, **Kuttanimatam**, Hindi translation by Atridev Vidyalkara, Indological Book House, Varanasi, 1961.
3. Kshemendra, **Samayamatrika**, Hindi translation by Ramashankar Tripathi, Chowkhambha Vidyabhavan, Varanasi, 1967.
4. Kumari, Ved, The **Nilmata Purana**, Vol I, A Cultural and Literary study of a Kashmiri Purana, J&K Academy of Art, Culture and Languages, Second edition, 1988, p. 100.
5. Kumari Ved, The **Nilmata Purana**, Vol II, V.402-406, V. 416, V.558, V. 688, VV. 786-787.
6. Ibid. V. 467.
7. Ibid. VV. 748-749.
8. Ibid. V.845.
9. Ibid., VV. 856-858
10. Kumari, ved, The **Nilmata Purana**, Vol I, p. 95.
11. Kalhana, **Rajtarangini**, A chronicle of the Kings of Kashmir, translated with an introduction, commentary and appendices by M.A Stein, In three volumes, Motilal Banarsidass Publishers Pvt. Ltd., Delhi, Reprint 1989, Hence forth, known as R.T, IV 36-38.
12. R.T, IV 265-275.
13. Shastri, A.M., India as seen in the **Kuttanimata of Damodaragupta**, Motilal Banarsidass Publishers Pvt. Ltd., Delhi, p. 111.
14. Ibid., p. 112
15. **Damodaragupta, Kuttanimata**, VV. 27-30, VV. 31-32, VV. 33-39.
16. Ibid., V. 89, V. 283, V. 989, VV. 91-137, VV. 286-300, VV. 991-1041.
17. Shastri, A.M., Op. Cit., pp. 123-124.
18. Singh, Y.B., Essays on the Culture and art of Northern India (upto C. 1200 AD), Jay Kay Book House, Jammu, 1999, p. 222.
19. Ibid.
20. Shastri, A.M., Op. Cit., pp. 37-38.
21. **Kshemendra**, The Courtesan's Keeper, **Samaya Matrika**, Translated from the Sanskrit by A.N.D. Haksar, Penguin Books, India, 2014, pp. 11-12.
22. Ibid., p. 12
23. **Kshemendra**, Three Satires from Ancient Kashmir, Translated from the Sanskrit with an introduction by A.N.D. Haksar, Penguin Books, India, 2011, p. 35.
24. Ibid., p. 71
25. Ibid., p. 116
26. R.T, VII. 724.



7.

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, he had, 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.¹ 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 very composition, was also incompatible with the growing power of

Note- Research Paper Received in June 2016 and Reviewed in September 2016

*Associate Professor, A.S.College, Khannam, Punjab

an inherent genius or one superior mind. Hence, it naturally gave way to a single temporal authority.²

Under Ranjit Singh's personal despotism, Punjab was governed in a manner, which generally suited to the existing state of society.³ 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.⁴ Though he had richest collection of jewels and ornaments including Koh-I-Noor, he was modest in wearing jewellery.⁵

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.⁶

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.⁸

Without giving up the title of Sarkar-i-Khalsa, he did his best to win over the diverse elements constituting the cover increasing people in the kingdom. In Darbar, he gave prominent place to the Dogras, the Syeds and the Khatri of Punjab. He retained the Khalsa irregulars 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 patronages 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.⁹ Ranjit Singh, however, appears to have soon realized that the acquisition of power was not the same thing as the exercise of power. The ideology of 'Raj Karega Khalsa'¹⁰, 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 justice to 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.¹¹ 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 entered 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 Punjabi among them.¹² 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'.¹³ 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 this 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.¹⁴ Increase in the agricultural production was paralleled by an increase in manufacturing and volume of the trade.¹⁵ 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, we come 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 it. 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'?¹⁶ 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

their own known as *Gurmukhi* but it had never passed into popular use.

Metcalf assessed the position of Ranjit Singh in an amicable manner. He put on the record that Ranjit Singh's flourishing and vigorous power forms a contrast with the distracted, weak and troubled state of the rival kingdoms of his neighbours. He went on to add that he was irresistibly supreme in Punjab. Feared at home and respected abroad he manages his government with ability and free from all cares and apprehensions.¹⁷

States governed up by despots seldom present a more instructive or interesting topic for historical investigation than the life and character of the despots themselves. In one sense, this is more particularly true of the kingdom of the Punjab under Ranjit Singh than of many other despotisms known to history. Besides possessing all the essential features of a typical autocracy, owed its creation and existence to his personal genius. He was not only its originator, but was also the only force which kept together the heterogeneous element of which it was composed.

References

1. G.L. Chopra, 'The Punjab as a Sovereign State 1799-1839', Vishveshvaranand Vedic Research Institute, Sadhu Ashram 1928, p-92.
2. Ibid, p-93.
3. H.S. Chopra, 'Maharaja Ranjit Singh & His Times', Guru Nanak Dev University, Amritsar, 2001, p-1.
4. Radha Sharma, 'The Lahore Darbar', Guru Nanak Dev University, Amritsar, 2001, p-1.
5. Hari Ram Gupta (1991), Vol. V, P. 543 as quoted by Radha Sharma, 'The Lahore Darbar', Guru Nanak Dev University, Amritsar, 2001, p-1.
6. J.S. Grewal, 'From Guru Nanak to Maharaja Ranjit Singh', Guru Nanak Dev University, Amritsar 1982, pp-157, 158.
7. S.P. Singh and J.S. Sabar (ed.), 'Rule of Maharaja Ranjit Singh - Nature & Relevance', Guru Nanak Dev University, Amritsar, 2001, p-16.
8. Ibid, p-1.
9. Ibid, p-5.
10. Indu Banga and J.S. Grewal (ed.), 'Maharaja Ranjit Singh - The State and Society', Guru Nanak Dev University, Amritsar, 2001, p-70.
11. The Essay entitled as 'The Rise & Fall of the Sikh Empire' is written by Gurmukh Singh from which the reference has been made in the 'Abstract of Sikh Studies', Vol. III, Issue 4, Oct-Dec, Institute of Sikh Studies, Chandigarh, 2001, p-79.
12. J.S. Grewal, 'The Sikhs of the Punjab', (Revised Edition), Cambridge University Press, U.K., 1999, p-104.
13. Ibid, p-107.
14. These details are furnished by the Punjab Akbars Nos. 58-97 - The Punjab in 1839-40 (1952) as cited by Bikramjit Hasrat, 'Life & Times of Ranjit Singh', V.V. Research Institute, Sadhu Ashram, 1977, p-394.
15. Moorcroft, (Travels, Part-III, P. 384-85) as cited in Bikramjit Hasrat, 'Life & Times of Ranjit Singh', V.V. Research Institute, Sadhu Ashram, 1977, p-395.
16. N.K. Sinha
17. J.S. Grewal, 'Maharaja Ranjit Singh - Polity, Economy & Society', Guru Nanak Dev University, Amritsar, 2001, p-38.



8. Jaina Festivals

*Dr. Shaheena Bano

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. Expousing 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-tritiya, Sruta-pancamy, Paryusanaparva, Viranarvana, Kartika-purnima, Dushdashami, Maum-agiyaras, Navapadoli, 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 (the cycle of birth and death). This doctrine holds that all living beings are bound by their Karma (effect of past deeds, which leads to their successive rebirths in different bodies, but that there is a possibility of salvation in the form of freedom from the cycle of birth and death. Nevertheless, it rejects the authority of the Vedas and related texts, the efficacy of sacrifice, the existence of a creator-God and the underlying rationale of the caste system.¹

Note- Research Paper Received in February 2016 and Reviewed in June 2016.

*Assistant Professor In History, Maharani Women's Arts, Commerce and Management College, Seshadri Road, Bangalore, Karnataka.

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.² 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.³

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

1. Mahavir Jayanti (April). 2. Aksaya- Trtiya (April /May)
3. Sruta- Pancami (May/ June)
4. Paryusana- Parva / Dasa- Laksana- Parva (August).
5. Vira- Nirvana (November). 6. Karttika- Purnima /Ratha-yatra (December)
7. Paush dashami. 8. Maun – Agiyaras. 9. Navapad Oli
10. Bahubali- Mastaka- Abhiseh a (Every Twelve years, February).⁴

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 Jains, 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 Jains 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.⁵

Varshi Tapa or Akshay Tertiya Tapa (April/ May) : noble people who perform the austerity of varshitapa (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.⁶ This day is considered to be very auspicious for making a pilgrimage to shatrunjay (Palitana).

Sruta- Pancami (May/ June) : Sruta- 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-angasutra (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 Gurupancami (Teacher- fifth).⁷

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 paryusana 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.⁸

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 (ganadhara) 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 Mahavira's eighteen contemporary kings celebrated both these auspicious events by lighting rows of lamps. This act of illumination is claimed by the Jainas 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 Jaina lay people observe vira-nirvana by undertaking a twenty-four-hour fast, and spend this time in meditation. This solemn service takes 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 Jaina 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.¹⁰

Paush Dashami : This day is famous as the birthday of 23rd Jain Tirthankara Lord Parshvanath. On the 10th day of Push month of Hindu calendar, hundreds and thousands of Jain men and women perform tapasya of 3 Upavasattham (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 : It 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.

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 Bahubali's 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.

References

- 1 Padmanabh S. Jaini, Collected papers on Jaina Studies, Motilal Banarsidas Publishers, Delhi, 2000, p.242.
- 2 Chapple C.K., Jainism and Ecology: Non-violence in the Web of life, Motilal Banarasidas Publishers, Delhi, 2006, p.46.
- 3 John-E-Cort, Jains in the World, Religious Values and Ideology in India, Published in India by Oxford University Press, New Delhi, 2001, P.142 to 247.
- 4 http://www.en.wikipedia.org/wiki/jainrituals_and_festivals-4 August 2010.
- 5 Padmanabh S. Jaini, Collected papers on Jaina Studies, Motilal Banarsidas Publisher, Delhi, 2000, P.245-247.
- 6 Wikipedia, the free encyclopedia, August, 2007.
- 7 Padmanabh S. Jaini, Collected papers on Jaina Studies, Published by Motilal Banarasidas Publisher Private Limited, Delhi (2000), P.247.
- 8 Wikipedia, the free encyclopaedia, August, 2007.
- 9 Padmanabh S. Jaini, Collected papers on Jaina Studies, Motilal Banarsidas Publisher, Delhi, 2000, P.250-251.
- 10 John E. Cort, Jains in the World Religious Values and Ideology in India, Published in India by Oxford University Press, New Delhi (2001), P.144 to 146.
- 11 Wikipedia, the free encyclopaedia, August 2007.
- 12 Padmanabh S. Jaini, Collected on Jaina Studies, Motilal Banarasidas Publisher, Delhi (2000), P.252.



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

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Assistant Professor in History, G.C.Badli Jhajjar, Haryana

Central India Journal of Historical And Archaeological Research, CIJHAR

paper 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)'¹ and Garret Hardin's 'The Tragedy of the Commons (1968)'² 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.³ 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 million⁵ 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,⁶ whereas Kingsley Davis seriously under-estimates the population of India in the

Volume V, Number 20, October-December 2016, ISSN 2277-4157

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 1871.⁷ 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. India (in its pre-1947 frontiers) at the beginnings of the 17th century was one of the most populous regions of the world. It probably contained more than 145 million inhabitants which possibly exceeded China's population at that time.⁸

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 Siwalikas 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.⁹

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.¹⁰ The doab in the 13th century almost certainly had pockets of jungle running along with Yamuna and the Ganga. But some time before 1760, human settlements had cleared the interviewing ground and so barred the entry of elephants from central India,¹¹ 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 Babar¹² and Jahangir¹³

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 postentity 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 1616.¹⁴ 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.¹⁵ 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.¹⁶ 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.¹⁷ 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 Tulsidas, the saint poet. That man and environment had healthy relationship can be judged from the works of Abul Fazl also. Both Tulsidas and Abul Fazl belonged to the age of Akbar. Tulsidas writes -

'Nobody died an untimely death, no body suffered from ailments, all bodies were beautiful and all bodies were healthy'.¹⁸

Abul Fazl writes, 'Akbar had divine and miraculous powers by the virtue of which, Akbar could bring down rain through prayers where there was draught... 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.'¹⁹ Similarly Tulsidas writes-

Clouds shower rain on demand in the kingdom of Ramchandra.

The work of Tulsidas certainly reflects the dominant character, of the age to which he belonged (i.e. the age of Akbar).²⁰ 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

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.

References

1. Carson, Rachel, writer, scientist and ecologist grew up simply in the rural river town Ponnsylvania. Disturbed by the profligate use of synthetic chemical pesticides, Carson reluctantly changed her focus in order to warn the public about the long term effects of misusing pesticides.
2. Throughout this book, Hardin mentions that population growth and its increased demands tend to over-use of commons which leads to tragedy.
3. Gadgil, M. (1985). "Towards an Ecological History of India", EPW Special Number November
 _____ (1989). "Forest Management, Deforestation and People's Impoverishment", Social Action, Vol.30., Oct.-Dec.
 Guha, Ramchandra (1983). "Forestry in British and Post-British India: A Historical Analysis", EPW, Oct.-Nov.
 Richard P. Tucker (2011). A Forest History of India, University of Michigan, USA,
 Guha Ramchandra and Juan Martinez-Alier (1997). Varieties of Environmentalism; Essays North and South, Earthscan.
4. Writing Environmental History of South Asia in the 21st Century. Quoted from The Quarterly Review of Historical Studies; Kolkata; Vol. XLIII; Nos. 3 & 4 (combined).
5. Shireen Moosvi; The Economy of the Mughal Empire. C. 1595; A statistical study; Delhi, 1987; pp. 395-406. In this work earlier estimates and methods of calculations are given.
6. Irfan Habib; The Cambridge Economic History of India. Vol. I (C. 1200-1750) Orient Longman and Cambridge University Press; Delhi, 1982; p. 167.
7. Kingsley Davis; The Population of India and Pakistan; Princeton; 1951, pp. 24-6.
8. Irfan Habib; The Economic History of Medieval India, A survey; Aligarh Historians Society; Tulika; New Delhi, 2001; p. 41
9. Irfan Habib; The Cambridge Economic History of India; Ibid, P. 4
10. Fawaid ul Faud; Conversations of Shaikh Nizamuddin of Delhi; recorded (1307-22) by Amir Hasan Sizzi 'ed.' Latif Malik; Lahore, 1966; P. 254
11. Sujan Rai Bhandari (1965) Khulasatu's Tawarik 4ed; Zaffar Hasan; Delhi; 1918; trans. of the geographical portion by J. Sarkar in his India of Aurangzeb, Calcutta 1901, P. 63
12. Babur-Baburnama (ed), Annette Susannah Beveridge, Delhi, 2003
13. Jahangir Tuzuk-i-Janangir (ed.) Henry Beveridge, Delhi, 1999
14. Moreland, The Agrarian System of Moslem India; Munshiram Manoharlal; New Delhi, Second 1968, P. 145-46
15. Irfan Habib; Agrarian System of Mughal India, (1556-1717), Revised edition, Delhi, 1999, p. III
16. Moreland Ibid, pp. 144-45
17. Human Development Report 2004, UNDP
18. Tulsidas, Ramcharita Manas, Uttarkand; Couplets nos. 20-23
19. Harbans Mukhia, The Mughals of India, Blackwell Publishing first Indian reprint 2005, p. 167
20. Tulsidas, op. cit.



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.

Note- Research Paper Received in September 2016 and Reviewed in October 2016

***Assistant Professors in History, Sant Baba Dalip Singh Memorial Khalsa College, Domeli, District Kapurthala, Punjab**

Guru Arjun Dev Ji while compiling the text has carefully observed the contemporary politics, the administration of the rulers, the religious beliefs and practices and social structure of the society, moreover his predecessors provided him the same written material which was observed and properly analyzed by them. On the other hand Bible, one of the most important scriptures of the world was written much after the death of Prophet Jesus Christ, similarly Quran, the scripture of the Muslim faith was compiled after the death of Prophet Hazrat Muhammad, likewise the scripture of Jews too was compiled after their prophet left this universe.

In history, the facts and events are said to be more near the truth if that have been explained by the eye-witness, therefore the accounts given by the Sikh Guru are more near the truth than the others who have received information regarding the history from the others. The most important event that took place during the days of Guru Nanak Dev Ji was the invasions of Babur. Guru Nanak Dev's compositions pointing to this event are known as Babur Vani. We find from the writings of Sri Guru Nanak Dev Ji that he was an eye witness to the third, fourth and fifth invasions of Babur. According to Guru Nanak Dev, a witness to the rise of Babur, the founder of the Mughal dynasty, strongly criticized the invasion from the west especially the sacking of Sayyidpur.

*“ Khurasan Khasmana Kiya Hindustan Darraya //
Aappe Dosh Na Dei Karta Jamm Kar Mughal Chadaya //
Eti Maar Pyi Kurlane Te Ki Dard Na Aaya //”*

When Babur failed to reconquer the lost territory of Khurasan in the west, he turned his eyes towards India in the east. During his third invasion in 1520 Babur crossed river Chenab and occupied Sialkot without much resistance. Then he marched on Sayyidpur which was taken by assault and put to the sword. Babur came like a whirlwind in his third attempt to conquer and subdue India. Streams of innocent blood flowed in the city and the whole of Sayyidpur was a city of corpse. Guru Nanak Dev Ji was with Bhai Lallo at Sayyidpur on Babur's third invasion. Guru Nanak Dev condemned and describe how the soldiers killed people and dishonored the innocent women. During his next invasion in 1524, Babur ransacked Lahore. He remained only four days in Lahore. For four days destruction, plunder, molestation of women in the most barbaric manner continued. Guru Nanak Dev was at Lahore when the city was given up to plunder. Guru Nanak narrated that “Babur leading a bridal procession of sin hath descended from Kabul and demanding our land as his wedding gift. Modesty and righteousness both have vanished and falsehood struts around like a leader”.²

One of the most important events in the medieval Indian history is the defeat of the Lodhi Sultan, Ibrahim Lodhi in the first battle of Panipat and the victory of Babur which laid the foundation of the Mughal rule in India in 1526. From Sri Guru Granth Sahib, we get important historical information regarding the invasion of Babur and ultimately his conquest over the throne of Delhi. Hymns from Babur Vani;

*Mughal Pathana Bhai Ladai, Ran Meh Tegh Vagai //
Oni Tupak Taan Chalai, Oni hast chidai //”*

Central India Journal of Historical And Archaeological Research, CIJHAR

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 varying 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;

*Raje Shinh Muqaddam kutte //
Jaaye in jagae in bethesutte //”*

The Kings are like whores, the courtiers like dogs, for they awaken those that asleep 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 have 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 sits 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.'⁵ If the Qazi were corrupt and accepted bribe to display judgment, nevertheless were the big personalities of the Muslim officials who too were equally corrupted. 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.

References

1. Sri Guru Granth Sahib, p.360
2. Sri Guru Granth Sahib, Raag Tilang, p.722
3. Ibid, p.418
4. Ibid, p. 1288
5. Ibid, p.662



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.

Note- Research Paper Received in September 2015 and Reviewed in October 2016

*Research Scholar (Ph.D), Department of History, University of Jammu, Jammu-180006

Central India Journal of Historical And Archaeological Research, CIJHAR

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."¹ 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) apartment 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, Moorcraft, 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.² 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 *Khanqah* Mullah in Srinagar and the Shrine of Sheikh Nooruddin wali at *Chaver-i-Sharief* are the living example of Kashmir 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.³ 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."⁴ 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.⁵ According of *Abul Fazl* generally eight kind of wood was

Volume V, Number 20, October-December 2016, ISSN 2277-4157

used for house building in Kashmir such as *Sisau*, *Nazhu*, *Dasang*, *Ber*, *Mughilan*, *Sirs*, *Dayar*, *Bakayin*.

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.⁶ The timber field from the forests was employed in building, ships, boats, carts, palanquins etc. *Abul Fazl* has regarded Bengal, Kashmir and That as the principal centers of boat building.⁷ 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 storied 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 boat men in Kashmir"⁸ 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.⁹ *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 Chenab, the *zoruk* was more commonly used boat.¹⁰ 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 is 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 mound 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 art 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 propelled by Paddles. The *Kuchu* 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 *Tsatawar* 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.¹¹

Raw Material : Kashmir possessed forests in abundance, producing large varieties of timber. The best of all timber was the *deodar*. It was used for the construction of houses, boats and bridges. The old shrines, some of great age were made of *deodar* and *Jama Masjid* of Srinagar, with its lofty shafts of cedar, said to have been constructed to timber cut from the Tashwan forests.¹² Young *deodar* 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 (*rayil* or *Kachil*) used in house building.

Excellent planks for indoor work were obtained from the spruce. The silver fir (*budal*) was preferred for suitable for joints yew (Posthal) was useful for small wooden works like the furniture, Ploughs and rope bridges and for dyeing and tanning purposes. The *elm* used in making trays (*tattul*) ploughs for building for fuel. The wood of bird cherry was used for spinning wheels. The ash furniture useful by agriculturists for implements, especially the hands of ploughs and for boats paddles.

The timber of the walnut used for furniture, ploughs and spinning wheels and found in every village. The hazel used for making spinning wheels and for spoons. The poplar used by poor people for house building the maple making ploughs and maple yields an excellent fuel. The willow served good light patterns for chair and basket making. The *brich* grows gives an excellent fuel *Poh* supplies a good hard wood for the pestles. *Poh* poles were also used for the rafters of houses, and in the absence of deodar poles in the hop gardens.¹³ The *boin* or *chinar* was suitable for furniture. Its wood was used for small boxes. Its wood and charcoal were considered the best fuel in Kashmir. The mulberry wood was chiefly used by the natives for the doors of shrines and for ploughs. Kashmir's have employed it in boat making and its pliability would make suitable for bent wood furniture. The apple gives a good timber for ploughs, its fields a first rate fuel. The *chol* wood was highly valued as material for the famous pen boxes of Kashmir. The *bre* gives a hard red coloured wood; the richer people of Kashmir esteem the *bre* for chairs, listels, and hair combs. In many shrines the lintels are made of *bre*. The *wutil* is a tree red berry. Its wood was used for making spoon and combs.¹⁴

Artisan and their Work : The wood carver works with chisels (*turats*), gouges, files and sandpaper, half hammer and half adze (*tur*). Chiseller, engravers wood selectors, axe men, enamellers, carvers, polishers, designers, wood -Inlayers and countless craftsmen. In the workmanship a Kashmiri was surpassed and perhaps second to none in his skill as a designer.¹⁵ They select a piece of wood carefully and then the artist very artistically draws a design in free hand with a black pencil. No instruments were used for it. The master craftsman, then, hands it over to a carver to do the broader work and leaves finer things to be done by him.¹⁶ With the finer pieces the one carver will execute the whole of the work with wonderful skill and many shapes of knives hollowing out some parts in other under cutting shapes inspired from nature. Craftsmen were creating designs out of thin pieces of pine wood of different sizes and shades in fashioning ceilings. These designs were known *Khatambani*. This art of dowelling was inter-locked geometric patterns was transmitted to valley during the Sultanate period from Persia, where further improvements were made with open fretwork combining with dowelled modes.¹⁷

Types of Design : Carving on wood is traditional craft in Kashmir. The work has three types such as the engraving the undercut, the raised. The wood carver

taking help of different shapes of knives hammer of small sizes and brushes it complete his work.¹⁸ The craftsmen of medieval period followed the craft of lattica work (Tabdan Tarashi) on wider scale. Similarly the *Khatamband* ceilings, introduced by Malik Haider on Central Asia Fashion have been widely involved Kashmiri carpenters. *Khatamband* 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.¹⁹ The lattic work on wood called 'Pinjra' was geometrically patterned work usually in *Shisham*, Budu 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 *Vitsta* named *Zainkadal*, with four towers made of stone and wood". This was the first permanent bridge on river *Vitstata*.²⁰ 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 registered clearly as court craft and it developed in valley and received focus from Akbar's reign onwards.²¹ 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."²² Bernier (1656-68) refer to various departments of wood craft in Kashmir during his visit there. The historian records that, "*Naqqashan* and *Khatimbandan* were active in making chests and pen-boxes inlaid with pearl following the tradition of Iran.²³ Another branch of Persian style *Khatamkari* in Kashmir was "*Tar -Kashi*" or wire inlay onwood. 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.²⁴

The craft of Paper Maiche also known as *Kar-i-Kalamdani* (pen work) or *Kari-i-Munaqashi* (painted work) or lacquer work was the traditional²⁵ art of Kashmir. It was also known *Kumangiri* and this name takes us to the source of its origin. *Kumangriri* means illustrating the bows and arrows of Persian soldiers.²⁶ 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, finished painted 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 *Zainakadal* 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, bedstands, 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.²⁷ 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.²⁸ The industry reached its apogee during the Mughal rule when the products of *paper maiche* artists, like pen cases, jeweler boxes, book ends etc, were in great demand in Delhi and other areas.²⁹ The interest of Mughals was evident from the attractive designs of *paper maiche* painted and gilted inside the black marble summer house in the Shalimar garden at Srinagar.³⁰

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, shell 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 through 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.

Notes and References

1. Kalhana, Rajatarangini, vol. II, (Trans), M. A. Stein, Delhi, 1961, pp. 105-9.
2. Ibid, pp. 110-12.
3. Abul Fazl, Ain-i-Akbari, vol. I, (eng.trns) H. Blochmann, Delhi, 1997 pp. 352-53.
4. Ibid, pp. 352-53.
5. Francois Bernier, Travels in the Mongol empire, (eng. Tran), Archibald Constable, Delhi, 1968, p. 398.
6. W. H. Moreland, India at the Death of Akbar: An Economic Study, Delhi, 1994, p. 182.
7. Abul Fazl, Ain-i-Akbari, vol. 2, p. 290.
8. Jahangir, Jahangirnama, (eng. trns.), Wheeler M. Thackston, Oxford, 1999, vol. I, p. 331.
9. Abul Fazl, Ain-i-Akbari, vol. II, p. 290.
10. Lawrence, Op. Cit., p. 38.
11. Ibid, pp. 38-39.
12. Francois Bernier, Op.Cit., p. 402.
13. Ibid, pp. 402-04.
14. Ibid.
15. M.A Stein, Rajatarangini, vol. II Delhi, 1981, p. 87.
16. Mirza Haider Dughlat. Tarikh-i-Rashidi, (eng.trns.), E Denison Ross, Delhi, 1986. p. 425.
17. D. N Dhar, Artisan of the Paradise, 1999, p. 55.
18. Ibid, p. 54.
19. Mirza Haider Dughlat, Op.Cit., p. 425.
20. Ibid.
21. D.N Dhar, Op. Cit., p. 34.
22. Ain-i-Akbari, Op. Cit., vol. II, p. 290.
23. Bernier, Op.Cit., pp. 401-04.
24. Ibid.
25. John Irwin, Arts and Crafts, London, 1971, p. 115.
26. Pearce Gervi, This is Kashmir, London, 1954. p. 146.
27. Ibid.
28. William Moorcraft, Travels in the Himalayan provinces of Hindustan and Kashmir, (ed.) H. H. Wilson, London, 1801, p. 91.
29. Ibid.
30. Bernier, Op.Cit., p. 401.

• • •

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.

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, Dumaraon 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,

Note- Research Paper Received in June 2016 and Reviewed in July 2016

*Research Scholar, S. K. M. University, Dumka, Jharkhand

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 Afzun.¹

In the early part of the 16th century, three brothers of the Kindwar Rajput clan, viz., Dandu Rai, Bsudeo 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 Sasanka, the last Khatari 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 Khetari 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 Sasanka (on 7 Aghan, 91 Fasli A.D.) and his family and proclaimed himself Raja by ascending his gaddi (throne).

Thus, Daudu 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 Sasanka, (according to the tradition and family account compiled in the late 18th century) Dandu, founded the royal Rajput authority at Kharagpur. Dandu was the most obedient and trustworthy servant of Raja Sasanka.

Dandu Rai, the eldest son of Singhal, invested 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 to 17 Pus 18 Fasli corresponding to 1539-1601 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

1574-75. At the time of the conquest of Bihar and Bengal by Akbar, there were in Bihar three powerful Zamindars. Raja Gajpati of Hajipur, Raja Puran Mal of Gidhaur and Raja Sangram Singh of Kharagpur. Gajpati was totally ruined by the imperialists. But Puran Mal and Sangram Singh submitted to and assisted the generals of Akbar.

Sangram Singh submitted on his own and paid tributes to Raja Man Singh in 1579.⁴ Sangram became loyal to Man Singh and supplied him with contingents of troops during Man Singh's expedition to Orissa, when the Afgans attacked the temple of Jagannath at puri between 1579 and 1592. It is stated that Sangram Singh took part in the battle against Raja Hamir from the right wing whereas Raja Man Singh was in the centre.

Later Sangram Singh fought against Akbar's General Sahbaz Khan Kambu, when the general marched against the Raja. The Raja did not want an open conflict with Akbar and he handed over to Sahbaz 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 the fort delivered the keys of the fort as the proof of his own success.⁵ The Raja never paid respects personally at the Delhi Court where his son Toral Mal was detained. Although the Raja remained submissive to the Imperial governments of Bihar and Bengal till the death of Akbar⁶, 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.⁷

Raja Sangram, whom Raja Toder Mal made his adopted son⁸ 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.⁹ The said Kahn triumphed.

The death of their leader threw his army into great confusion and they were about to flee away. When Chandrajyoti, 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 Mal¹⁰ 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

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 official 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 with peacock feathers) and in 1615 was got him converted to Islam. Not only that the title of Roz Afzun was conferred upon him and a daughter of a noble¹¹ and a daughter of Murad Bax, Bega Sultana were given to him in marriage.

After Toral Mal's Afzun's conversion, he was granted a sanad which contained a large area of jagir, what in the words of Jahangir made Raja of the province of his father, Raja Sangram (Tuzuk –i-Jahangir, vol. Itr., 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 the services of the Mughals.

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 creating him Raja of Kharagpur and investing him with the authority and right of milkiat, choudhary and kanoongo with all rsum. The whole of the paraganas, Haveli Kharagpur and Kajra were settled on the Raja free of rent, the former for sanak (table expense) and others as elugma (gift). A mauza was also fixed upon his family as jagir and various commissions were granted to them on the amount of assessment. These commissions were zamindary rsum (two annas on a rupee, milkiat, chanda, kanoongo, nakdi and nankar.

Paragana Haveli Kharagpur was allotted to him to support a fitting establishment. Paraganas Sakharabadi, Parbatpara, Chandan Katoria, Chandwa Possey, Sultchary, Godda, Danara Sukhwara, Hazar Tuki, Handwa, Amlou, Bhettia, Neechunta and Guttungy were also given as elugma jagir to his two eldest sons, namely, Bahroz Singh and Adil or Abdul Singh or Hassan. The third son of Roz Afzun was Thakur Singh, who became a darwesh (fakir). The emperor by a sanad settle 40,40 bighas¹² of land as madad-i-mash. Toral Mal was promoted to the rank of mansabdar of 3,000 horses for himself and of 1,000 for each of his eldest sons. Most of these grants had been made at the time of Toral's marriage with Bega Sultana. Soon after receiving these bounties as dowry, Toral Mal along with his mother Chandrajoyoti and rayogoti and wife Bega Sultana returned to Kharagpur, leaving his son Adil Singh to serve in the Mughal court.

Notes & References

1. Jahangir calls 'Ruz afzun' his a confidential servant' and sent him against the disturbances of Qannhar see, Tuzuk-i-Jahangir, vol. II tr. Rigers, ed. As Beveridge, Delhi, rept. 1989, p. 236.
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 Kshetauris', see, Eastern India, vol. II, Cosmo publication, Delhi, 1976, p. 57.
3. Abul Fazl, Akbarnama, vol. III, tr. H. Beveridge (retd.), Delhi, 1989, pp. 261, 461, 935, also see, Blochmann(tr.) Ain-i-Akbari, vol., I,(rept.), Delhi, 1971, p. 494. Notes and proceedings, Asiatic Society of Bengal, 1871,pp. 306,-7.
4. J.N. Sarkar, The History of Bengal Muslim Period, 120-1757). *Academica Asiatica*, Patna, 1973, Chapter XI, p. 207, also see, op. cit., Akbarnama, vol. III, p. 872.
5. Akbarnama, vol. III, op. cit., p. 261.
6. Blochmann, II, Asiatic Society of Bengal, p. 494, Calcutta, 1927, p.494.
7. "Tuzuk-i-Jahangiri, vol. I(tr.) Rogirs(ed. Beveridge(reptd. Delhi, 1991. . p. 82.
8. Maathir-Ul-Umara, vol. I, (tr.), Beveridge, (Revised) Beni Prasad 2nd, Janki Prakashan, Patna, 1979, p. 728
9. Hunter, A Statistical Account of Bengal, XV, reprint, 1976, p. 178. Maathir-ul-Umars reports that during the battle Raja Sangram died of a gunshot wound, (vol. II, op. cit. pp. 609-10). Tuzak says that Sangram Singh died of gunshot.
10. Brhmadeo Choubey writes his name as Tawrul Mal in his work Tawrikh-i-Kharagpur, written in Falgoon 1807 Sambat (1752A.D.). 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 Chandrajoyti and Afzun's marriage, see, Tuzuk-i-Jahangiri, Roggers and Beveridge, vol. I, ppp. 295-96.
12. Martin, Eastern India, II, op. cit. p. 238.

• • •

13.

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. ²

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

Note- Research Paper Received in August 2016 and Reviewed in September 2016

*Asst. Professor, Pt. N. R. S. Govt. College, Rohtak, Haryana

Central India Journal of Historical And Archaeological Research, CIJHAR

made to the basic crop rate (ray) which then converted in to a cash rate calleddastur-ul-amal 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 arrangement 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 karori 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 bamboos 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. ³Under 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 I 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. Standardization of 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.⁴ 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:

- **PolajPolaj:** 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.
- **ChacharChachar:** 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-Akbri 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 Nigamama-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 perbigha 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

- c) With fixing the permanent dasturs, the uncertainties and fluctuation in levying the land revenue demand were greatly reduced.

There were some limitations of this system also:

- a) It could not be applied if the quality of the soil was not uniform;
 b) If the yield was uncertain, this method was disadvantageous to peasants because risks were borne by them alone. AbulFazal says, "If the peasant does not have the strength to bear zabti, the practice of taking a third of the crop as revenue is followed."⁵
 c) This was an expensive method as a cess of one dam per bigha known as zabitana was given to meet the costs towards the maintenance of the measuring party; and
 d) Much fraud could be practiced in recording the measurement.

References

1. Mehta, J. L., Advanced Study in the History of Medieval India: Vol. II, Sterling Publishers Private Limited, Delhi, 1984. P.173
2. Moosvi, Shireen, The Economy of the Mughal Empire, 1595: A Statistical Study, Delhi, 1987.
3. Malleson, G. B., Rulers of India: Akbar, (Oxford, 1899) p-185.
4. Qureshi, I.H., The Administration of the Mughal Empire, JankiPrakashan, Delhi, 1966.
5. Fazl, Abul, Ain- i- Akbari, Atlantic Publishers, Trans by H.S. Jarrett, New Delhi.



14. 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).¹ 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.

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Research Scholar, Dept. of History, M.D.U. Rohtak, Haryana

In Western Rajasthan, carts drawn by camels were mainly used. The group of camels has been referred as *katar*. **For example:** In V.S. 1833, as has been mentioned in *Kotwali-Chabutara-Jamabandi-Bahi* No. 753 of *pargana* Jalor, ten camel-carts of gun powder were sent from Jalor to Jodhpur.² The camels, known as the 'ship of the desert', were invariably used for travelling as well as for transport. In *Sanad-Parwana-Bahi* No. 19,³ 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.⁴ Brahman Chanda Pokarana of Jaisalmer took five camel load of alum from Jaisalmer to Jaipur.⁵ Mostly camels were used for transport between Sindh, Multan and Rajasthan. According to *Zakat-Bahi* No. 81 of Bikaner *SadarMandi*, Khem Chand Khatri carried one hundred and four *maunds* of indigo on camels from Jaipur to Multan.⁶ Tejpal Golechha brought three camels laden with tobacco from Sindh to Deshnok.⁷ Sixteen camels laden with asafetida were brought from Multan to Bikaner by a Pathan.⁸ Harnath Agrawal carried seven camels laden with indigo from Jaipur to Sindh via Bikaner.⁹ From Bikaner to Jaipur, wool was generally carried on camels. *Sawa-Mandi-Sadar-Bahi* No. 8,¹⁰ 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. 4¹¹ of Bikaner, mention has been made of the traders of Jaipur who took 969 camels laden with wool from Bikaner to Jaipur.

Rabari was the professional expertise caste in camel husbandry in Bikaner. It is significant that in Bikaner a tax, *UnooteoriBhacch*, was laid on camel owner. From *Poddar* collection we find various reference of goods transfer through camels. Transportation of goods, from Mirzapur, in North India, to the port of Bhavnager, in Gujarat, was done through the help of camels.¹² Not only the traders, the government also hired camels of the *Rebaris* for transport. From the *KagadBahi* No. 14, V.S. 1864¹³, we know that a *Rebari* of village Kapursar 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 uneven 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 enviable position as carriers of merchandise, especially food grain and salt. They carried salt, wheat, rice, sugar, *gur* 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*'.¹⁴ 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 took 885 oxen of salt from Pachbhadra to Harauti.¹⁵ From the Kota records¹⁶ 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.¹⁷ The state often honored them with *Siropaos* and *Paghs* (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 *Siropao* each costing rupees 10 and *annas* 8.¹⁸

Like the *Banjaras*, the *Charans* and *Bhats* were also engaged in the profession of transport. In our records there are several references to the *Charans* and *Bhats* who carried, like the *Banjaras*, salt, grain, sugar, *gur*, and cloth and grocery goods within and outside Rajasthan. From the records we know that *PaimaNaik*, owner of one of the biggest caravans in Marwar, was engaged in the transport of salt. He was head of the *BhamuniaBhats* and possessed forty thousand beasts of burden.¹⁹ Significance of *Charans* and *Bhats* 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 plunders. But in the presence of *Charan*, the loot and dacoity was not easy. The *Charans* and *Bhats*, as Col. Tod writes, took advantage of their sacred character to the general carriers of goods in the country.²⁰

Sikhs known as *Diiwana Fakir* were operating as transporter on the trade route of Bhiwani 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.

References

1. C.T. Matclee, 'Geography of Rajasthan', History and Geography of Rajasthan, ed. by S.K. Sharma and Usha Sharma, Delhi, 2000, P.17.
2. Kotwali-Chabutara-Jamabandi-Bahi, No.753, Pargana Jalor, V.S.1833 (1776 A.D.), Jodhpur District Archive, Jodhpur.
3. Sanand Parwana Bahi, No.19, V.S.1834 (1777 A.D.), Jodhpur records, R.S.A. Bikaner.
4. Zakat Bahi, No.81, V.S.1807 (1750 A.D.), Bikaner records, R.S.A. Bikaner.
5. Sanand Parwana Bahi, No.20, V.S.1835 (1778 A.D.), f.193, Jodhpur records, R.S.A. Bikaner.
6. Zakat Bahi, No.81 V.S.1807 (1750 A.D.), Bikaner records, R.S.A. Bikaner.
7. Sawa Mandi SadarBahi, No.3, V.S.1805 (1748 A.D.), Bikaner records, R.S.A. Bikaner.
8. Sawa Mandi SadarBahi, No.4, V.S.1807-10 (1750-53 A.D.), Bikaner records, R.S.A. Bikaner.
9. Ibid.
10. Sawa Mandi SadarBahi, No.8, V.S.1815-16 (1758-59 A.D.), Bikaner records, R.S.A. Bikaner.
11. Sawa Mandi SadarBahi, No.4, V.S.1807-10 (1750-53 A.D.), Bikaner records, R.S.A. Bikaner.
12. Govind Agarwal, Maru Shri, No 2-3, Jan- June, 1985, P.32.
13. KagadBahi, No.14, V.S. 1864 (1807 A.D.), Jyesthabadi 3, R.S.A. Bikaner.
14. Irfan Habib, Merchant communities in pre-colonial India, p.377.cited in The Rise of Merchants Empires: Long-Distance Trade in the Early Modern World -1350-1750, ed. by James D Tracy, Cambridge University Press, 1996.
15. Bhandar No.4, Basta No.3, Zakat Bahi, PhalgunSudi, ParganaJahazpur, V.S. 1871 (1814 A.D.), Kota records.
16. Ibid.
17. Bhandar No.3, Basta No.3/2, V.S. 1863 (1806 A.D.), Bhandar No.14, Basta No.13, V.S. 1887 (1830 A.D.), Kota records.
18. BhandarNo.4, Basta No.2, Zakat Bahi, ParganaJahazpur, V.S. 1871 (1814 A.D.), Kota records.
19. Col. James Tod.,Annals and Antiquities of Rajasthan, Delhi, 1971, pp. 554-55.
20. Ibid.



15. 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.¹ 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

Note- Research Paper Reviewed in september 2016

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

manifested in Vedic literacy texts such as the Vedas, the Upanishads, the Epics the Puranas, the Agamas and Slip- 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.²

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.³ Architectural developments achieved in the Rig- Vedic period are evidenced by the mansions supported by thousands columns and having thousands doors or as well as castles and structures with a hundred walls. Opinions have also been expressed that the images of India may indicate the advent of sculpture.⁴ 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 Baldeoji, his brother.⁵ 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 metropolis but also took inspiration from existing architecture in India.⁶

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 orientalised; 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’⁷ 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, Mughal – 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.⁸

Palladian⁹ 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.¹⁰ Georgian neo-classicism was the overriding fashion in the years when they were developing the Presidency towns of Bengal, Madras (Chennai) and Bombay.¹¹ 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.¹²

The Bundela state of Panna was established after the establishment of Orchha, Chanderi and Datia states, which were ruled by the Bundela rulers. The founder of Panna states was Chhatrasal Bundela, who was the son of famous rebellion and enemy of Mughal army Champat Rai of Maheba.¹³ (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.¹⁴ 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.¹⁵

Baldev Temple



The temple of Baldeoji was built during the rule of Bundela king of Panna Maharaja Rudra Pratap Singh in 1876 AD. It is huge & beautiful monument of east & west architecture. This temple is constructed in Palladian style¹⁶ as a scaled down replica of St. Paul's Cathedral in London under supervision of Mr. Manly, an Italian expert.¹⁷ The temple's structure improves upon the *Romanesque*¹⁸ and *Gothic*¹⁹ styles prevalent in Britain in eighteenth century. Medieval Italian Churches generally imitated its basic design. Such building usually contained a center *Nava*²⁰ with colonnades along an *aisle*²¹ at each side and an *apse*²² 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 space. So temple reflects a hybrid style of architecture.²³

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 court yard. Its pillars have some affinity with the Roman Pillars, and its near triangular windows and minarets 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.²⁴ 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 Jhrokhe, 16 small domes & a huge Mandapa have constructed on 16 pillars.²⁵ This temple has constructed on huge & high platform. The beautiful arches of Nat Mandapa & Bhog mandap has



Central India Journal of Historical And Archaeological Research, CIJHAR

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 sikhara & Golden Kalash are established on this dome. The pillars of this temple have decorated beautifully.²⁶

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.²⁷ The attractive image of Shri Baldeoji is constructed in black Shaligrami stone, and temple constructed by local stone.²⁸ 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.

References

1. S.P.Gupta, and Shashi Prabha Asthana, Elements of Indian Art' 2nd revised edition, D.K.Print world ltd, New Delhi, Indraprastha Museum of Art and Archaeology, New Delhi, 2007., ISBN-0971-4723,P-21.
2. Ibid, P-23.
3. Shakti Pada Datta, 'Art and Architecture of Medieval India. B. R. Publishing Corporation, New Delhi, 2007, P-3.
4. Shakti pada Dutta, Art and Architecture, Op.Cit, P-24-26, and Field Survey By Dr.Vinay Shrivastava under his Major Research Project entitled, "Study and Documentation of Historical Monuments and its decorative features in Medieval Bundelkhand, Sponcered by U.G.C.New Delhi, 2013-2016.
5. Field Survey under the Major Research Project of Dr.Vinay Shrivastava, sponsored by UGC, New Delhi entitled "A study and documentation of historical monuments and its decorative features in medieval Bundelkhand."
6. Moritz Herrmann, Colonial Architecture in India, (Eng.), 2010, ISBN-9783640929771.
7. Nipesh, P. Narayanan, Colonial and Indo-Saracenic Architecture (2013) Lec. 2
*Saracenic was a term used by the ancient Romans to refer to a people who lived in desert areas in and around the Roman province of Arabia, and who were distinguished from Arab. Some use this term to refer to Indo-Islamic Architecture. However, it basically refers to the style that diffused from the 1870's to the early 20th century for colonial buildings in India, adding the elements of Mughal architecture, to the base of Victorian Gothic style. After the 1858, the local architectural traditions, especially the Mughal tradition were introduced to the colonial erections. This was also the time of Gothic Revival, so Gothic features were used as the base and the domes and Chhatris were used to produce the external appearances to the buildings. This is the reason that it is also known as Indo-British style. Hidden- examples of Baldev temple.
8. Nipesh P. Narayanan, Ibid
9. Andrea Palladio, Caroline constant, 'The Palladio Guide', Princeton Architectural press, 1993, p.40.
Palladian architecture is a European style of architecture derived from and inspired by the designs of the Venetian architect Andrea Palladio (1508-1580). That which is

recognized as Palladian architecture today is an evolution of Palladio's original concepts. Palladio's work was strongly based on the symmetry, perspective and values of the formal classical temple architecture of the Ancient Greeks and Romans. From the 17th century Palladio's interpretation of this classical architecture was adapted as the style known as Palladianism. It continued to develop until the end of the 18th century.

10. Moritz Herrmann, Colonial Architecture in India, Op.Cit.
11. Ibid.
12. Ibid.
13. Bhagwan das Gupta, 'Life and Times of Maharaja Chhatrasal Bundela, New Delhi, 1980,
14. Field survey under the major Research Project of Dr. Vinay Shrivastava.
15. Field survey under the major Research Project of Dr. Vinay Shrivastava.
16. A.M.Sinha, Madhya Pradesh District Gazetteers, Panna, Department of Culture, Govt.Of Madhya Pradesh, Bhopal, 1994 p376.
17. Ibid, P-36.
18. Moritz Herrmann, Colonial Architecture in India, (Eng.), 2010, ISBN-9783640929771.
*Romanesque-The term Romanesque means like Roman. It refers to the architecture of the 11th and 12th centuries in medieval Europe to Roman architecture based on similarities of forms and materials. Romanesque style is characterized by general appearance; Dark solemn spaces, Exterior is simple, severe, modest height, horizontal lines and multiple units and Architecture elements are round arches, Barrel vaults, piers supporting vaults and Groin vaults.
19. A.M. Sinha, Madhya Pradesh District Gazetteers, Panna, Op.Cit; P-376
Gothic architecture is a style of architecture that flourished in Europe during the high and late medieval period. It evolved from Romanesque architecture and was succeeded by Renaissance architecture. Originating in 12th-century France and lasting into the 16th century, Gothic architecture was known during the period as Opus Francigenum ("French work") with the term Gothic first appearing during the later part of the Renaissance. Its characteristics include the pointed arch, the ribbed vault (which evolved from the joint vaulting of Romanesque architecture) and the flying buttress. Gothic architecture is most familiar as the architecture of many of the great cathedrals, abbeys and churches of Europe. It is also the architecture of many castles, palaces, town halls, guild halls, universities and to a less prominent extent, private dwellings, such as dorms and rooms. A series of Gothic revivals began in mid-18th-century England, spread through 19th-century Europe and continued, largely for ecclesiastical and university structures, into the 20th century. However, to usher in a new era, the British "Raj", a new architectural tradition had to be founded. Hence they contemplated a marriage between the existing styles of India with imported styles from the West, such as Gothic.
20. Field Survey under the Major Research Project of Dr.Vinay Shrivastava, sponsored by UGC, New Delhi entitled "A study and documentation of historical monuments and its decorative features in medieval Bundelkhand."
21. Ibid.
22. Ibid
23. Ibid.
24. A.M. Sinha, Madhya Pradesh District Gazetteers, Panna, Op.Cit; P-376
25. Field Survey under the Major Research Project of Dr.Vinay Shrivastava, Op.Cit;
26. Ibid..
27. Moritz Herrmann, Colonial Architecture in India, (Eng.), 2010, ISBN-9783640929771
25. Panna Gaz., Ibid, p.375.
28. Field Survey under the Major Research Project of Dr.Vinay Shrivastava, Op.Cit;



16. Native Medical Practitioners And Medical Profession In The Punjab (1894-1947)

*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 vaidas 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 malnutrition 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.¹ 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.² 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

Note- Research Paper Received in May 2016 and Reviewed in October 2016

*Associate Professor, Department of History, Govt. Mohindra College, Patiala, Punjab

Central India Journal of Historical And Archaeological Research, CIJHAR

the government 'often inefficient or worse than useless for the purpose'.³ 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.⁴ A special *Hakim* class was also started in the Lahore Medical School in 1872.⁵ 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'⁶ and 'backward and superstitious'.⁷ 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 *vaidas* 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.⁸ Latent 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 *vaidas* emphasised that the 'modern' itself was the product of the past.⁹ Whatever, advancement Allopathy may have attained; it was still like a small child as compared to the *Ayurvedic* and *Unani* system of medicine.¹⁰ 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.¹¹ It was not only the holy progenitor of the allopathic system, but also the system which had fondly nurtured it.¹² 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 *beusool* (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.¹³

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

Volume V, Number 20, October-December 2016, ISSN 2277-4157

existing between the contents of *Charak Samhita* and *Susruta 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.¹⁴ 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'*.¹⁵ Sir Pardey Lukis, Director-General of the IMS, remarked that many of the empirical methods of treatment adopted by the *vaid*s and *hakim*s 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.¹⁶

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.'**¹⁷ It was quite painful that in spite of official appreciation of native system of medicine, use of Indian Pharmacopeia 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 *hakim*s and *vaid*s 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 *vaid*s who convened their first meeting of Ayurveda Mahasammelan in 1909.¹⁸ 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.**¹⁹

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.²⁰ 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 *hakim*s and *vaid*s, the Punjab Government should amend the Punjab Medical Registration Act, 1916 to register native practitioners' also.²¹ 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.²² To mobilise public opinion in their favour *Bhai Mohan Singh Vaid*, *Pandit Thakur Dutt Sharma*, *Bishan Das Puri*, *Surinder 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 *Arogtā Prakash*, *Sukh Marg Prakash*, *Mahamari Daman: Arthat Plague de Pur Pura Bartant*, *Arogtā Rakhya*, *Ayurvedic Shastar*, *Ghar Ka Vaid*, *Ayurveda Martand*, *Vaidak sikhya*, *Byadh Binasak*, *Rogi Manukh de Seva*, *Gauratva Ayurveda*, *Quami te Sharirak Arogtā*, *Ghar Prabodh Shastra ate Arogtā*, *Plague Pratibandhak Upay*, *Plague de Dinan de Rakhya*, *Plague*, *Kutumbh Chikitsa*, *Charak: Charak Samhita Anuwad*, *Plague Patrika*, *Dafe ul Bala Wah Mayaru Ehal al Astafa*, *Chuha aur Plague*, *Sanad Majurbat*, *Zeena-e-Sehat*, etc. enriched *desi* (indigenous) medical literature.²³ They also depicted *hakim*s 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 *aushadhalya* and *dawakhana*s (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.²⁴ Efforts were made to reorganise and systematically expand the knowledge of medicinal plants; to prepare medicinal plants directories and to organise exhibitions.²⁵ 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 pursue 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.²⁶ Though the differences began to crop up among the native practitioners, yet they pressurised the Unionist Government of the Punjab to establish

an Enquiry Committee on Indigenous Medicine in 1938. On the basis of the report of this committee, The Punjab Board of Indian Medicine came into being. The Board centralised and controlled various aspects of education and registration of qualified practitioners. The Board also framed rules of registration, prepared standard curriculum, admission rules, teaching rules and rules regarding the award of titles and degrees.²⁷ When we contrast the lackadaisical treatment meted out to medical research in the *Ayurvedic* and the *Unani* systems of medicine both at the official and non-official levels with the world-wide official and private patronage to medical research in Allopathy, the continuous overshadowing of the former by the latter becomes quite apparent.

References

1. Gagandip Cheema, *Western Medicine and Colonial Punjab, A Socio-cultural Perspective*, (1849-1901), Unistar, Chandigarh, 2013, 9
2. No. 8 ,PGOPHDM/S, Aug., 1887, 99-100
3. No.5, PGOPHDM/S, Nov., 1876, 763
4. Gagandip Cheema, op.cit., 71-73
5. PAR, 1872-73, 160 and PAR, 1871-72, 191-192
6. The Report of the Committee on the Indigenous Systems of Medicine, Madras, Part-I, 90
7. Dr. David Frawley, Dr. Subash Ranade, *Ayurveda: Nature's Medicine*, Delhi, 2004, 8
8. Gagandip Cheema, 'The Hakimi System in the Punjab, 1849-1901', *The Punjab Past and Present*, Vol. xxxvi, Part-I, April, 2005, 140-142
9. Neshat Quaiser, "Politics, Culture, Colonialism: Unani Debate with Doctory", *Health, Medicine, and Empire: Perspectives on Colonial India*, (ed. by Biswamoy Patti and Mark Harrison), OL, 2001, 323, 342
10. Chikitisik, *Ayurvedic Monthly Journal*, Kanpur, Jan. 11, 1933, 3
11. Quaiser, op.cit., 347
12. The Report of the Committee on the Indigenous Systems of Medicine, 90
13. Quaiser, op.cit., 347
14. Kaviraj Kunja Lal Bhishangratna, *An English Translation of THE SUSHRUTA SAMITA*, Vol. I, Calcutta, 1907, viii, ix, x.
15. R.N. Chopra, *Indigenous Drugs of India: Their Medicinal and Economic Aspects*, Calcutta, 1933
16. The Report of the Committee on the Indigenous Systems of Medicine, 90
17. Debates of the Punjab Legislative Council, July 1922-March 1923, Lahore, 601
18. Guy Attewal, *Refiguring Unani Tibb, Plural Healing in Late Colonial India*, OL, 2007, 148, 15
19. All India Vedic and Unani Tibbi Kanfarans (AIVUTC) ke Cauthe Salaneh Ijlas ki Ruidad, (1, 2, 3 March, 1914, Amritsar), Delhi, 1915, 27
20. Attewal, op.cit., 170
21. Debates of the Punjab Legislative Council, 1921-1934
22. Attewal, op. cit., 191
23. Consulted from Dr. Ganda Singh Reference Library of Pbi. Uni. Patiala
24. Kavita Sivaramakrishnan, *Old Potions, New Bottles*, OL, 2006, 106-107, 109
25. Attewal, op. cit., 171-72, 178
26. Sivaramakrishnan, op.cit., 114-15, 125-26
27. *Ayurveda Sandesh*, Aug. 15, 1938 & Nov. 15, 1941



17.

Chang-Ai Festival – A Cultural Heritage

*Dr. Priyadarshni M. Gangte

Abstract

This paper is an attempt to reflect the socio-economic and cultural institutions of Kuki 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, Tylor¹, so said Malianaswaki² 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.³

Thus, we can surmise that there are certain characteristics of culture that may briefly, be given as follows⁴:

- 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;

Note- Research Paper Received in August 2016 and Reviewed in October 2016.

*Associate Prof. in History Dept. & Co-coordinator, Human Rights & Duties Education Centre, Damdei Christian College, Motbung, Manipur.

- 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 it 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-historic 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 Kuki in the south and south east. The Hmars and the Paites are the second and the third major groups of Kuki who are found mostly in the south. Life of Kukis was strongly based on their socio-political system known as "Chieftenship". It was instituted as single source of authority in society. They also developed their economic systems adopting the method of cultivating called "Slash and Burn", the oldest method of cultivation and the most dreaded system the world over today.⁵ They cannot do away it till this day among the Kukis wherever they might settled, either in the Chin Hills, Burma (Myanmar) Manipur, Nagaland, Tripura, Mizoram, North Cachar Hills in Assam and Arakan and Chittagong Hill tracks in Bangladesh. The region is not far to seek.⁶ It is due to non-availability of better alternatives. Their religious life also improved considerably with innovate rites rituals, methods of propitiations etc., to the existing ones; The cultural life of the people showed all around marked development from their rudimentary stage of social institutions which are components of culture.⁷

The humming activities of year round tribal life among the Kukis revolve within the ambit of earning bread for survival without consideration for future growth and development on an agro-based economy which has no place for concept of "Saving", consumption being conspicuous and community based.⁸ Such a life of routine nature becomes obviously monotonous which must find expression in various form of special celebrations to give vent to their longing for a life away from sacrosanct.⁹ 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*, *Sawmkivah* or *Sawmuneh*, *Lawm-Siel Kai*, *VoichaKih*, *Puon kap*, *Kut*, *Khuongchoi*, *Lou Mun* etc

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 his requirements 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.¹⁰ '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.¹¹

A particular date for the day of celebration is fixed in consultation with the village priest¹² 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 (*Theimpu*) and every able bodied person in the village are to take part in it.¹³ The performer's wife "*inneih*" 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.¹⁴ Within this border of small stones placed representing the number of 'beng' (woman's basket) of paddy which is being consumed on that day.¹⁵ 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.¹⁶ 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 Ai¹⁷. Any woman like that of the household lady i.e., the '*inneihnu*' of the performer of the said feast i.e., '*Chang-Ai*' is allowed to wear '*thangnang*'¹⁸ 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 paddy¹⁹ an important part of the program. In observance of the Chang-Ai rice bear is very important for, '*PhoulZu*' is the specifically meant for the field, *Zuphi* (main wine) to be propitiated by the priest to signify the inauguration of rich harvesting ceremony, "*VailhunZu*" 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 reiterate the '*Chang LhaLhaw Na Zu*' in detail as maintained by an eminent authority²⁰ 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.²¹ Everyone participating in the harvest is to take part in sipping by turn²², 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.²³

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 'inneihu' requested to do so to them already while inviting to which she distributes rice to all ladies.²⁴ So, every household ladies in the village cooperated the *Inneinu*. 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.²⁵ After one or two days, the Becha requests the people to carry the paddy left behind in the field.²⁶ 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 repeating the genealogy of the family of the performer including every names orderly and ends up with the name of the mother of the performer of the festival.²⁷ 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.²⁸ Which is also a symbolic invitation to the soul of paddy showing the way to the house of the 'Chang-Ai' feast.²⁹ This is perhaps the manifestation of the economy which has no place for saving for future.³⁰

The 'Chang-Ai' is not completed unless and until the sacrificial animal 'siel' (Mithun) is killed. As the Mithuna 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" '*Lung Phamohihln, Sielcha ,akithang Ding Ahl*' then the priest propitiates and sprinkles the Zu on the Mithuna.³¹ This is followed by the piercing the Mithuna by a senior clansman of the performer through the foreleg armpit of it on the right side aiming at the heart of the animal³² 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.³³ 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."³⁴

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 festivals 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 age 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 are rebased, discriminated, deprived not only in the social security perspective but locked up in the arena of men's ethos where in lies the dichotomy.

Reference:

1. E.B Taylor: Primitive Culture (2vols), 1874; New York, p.1
2. B Malinowski : Scientific Theory of Culture:1944:p.67
3. H.T Mazumdar: Grammar of Sociology:1966 p.519
4. Ibid.
5. P.M Gangte, Customary Laws of Meitei And Mizo Societies, Akansha Publishing House, n.Delhi-2, 2008 p.69
6. Ibid.
7. Ibid.
8. T.S Gangte, The Kukis of Manipur, Gyan Publishing House, Delhi-2 1993, p.140
9. Ibid.
10. Ibid, p.185
11. Tingeichong G. Kipgen, Women's Role In The 20th Century Manipur, Kalpaz Publications, Delhi-52, 2010, p.109
12. Ibid.
13. TS Gangte, Ibid
14. William Shaw, Notes on Thadou Kuki in J.H Hutton(ed) Government of Assam, 1929, p.74
15. Ibid.
16. J Shakespeare The Luushai Kuki CLan, London,1992, p.105
17. Ibid.
18. William Shaw, Ibid
19. T S Gangte, op.cit, p.186
20. Ibid. p.40
21. Ibid.
22. Ibid
23. Ibid.
24. Ibid
25. Ibid.
26. Ibid
27. Ibid P.187
28. Ibid.
29. Ibid.
30. Ibid.
31. Ibid p.188
32. Ibid.
33. Mrs. S Chatterjee, Status of Women in Mizo Society, Tribal Research Institute, Aizwal, 1975, p.2
34. Lal Biak Thanga, The Mizos, United Publishers Guwahati, 1978. P.23



18. Nature of Silk Trade in Murshidabad, Birbhum and Malda Under The British Rule an Its Legracy.

*Sagar Simlandy

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

Note- Research Paper Received in June 2016 and Reviewed in November 2016

*Assistant Professor of History, Sripat Singh College, Jiaganj, Murshidabad, W. B.

Central India Journal of Historical And Archaeological Research, CIJHAR

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.¹ 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.²

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.³ 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 black smithy, 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.⁴

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 Bishyae,⁵ 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.⁶ 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 Bishyae,⁷ 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. Gourihari Mitra (1939) in his documentary literature 'Birbhumer Itihas'⁸ (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.⁹ Mr. Mitra has mentioned that commercial production of silk weaving was initiated by Mr. Frushard a commercial resident of East India Company

Volume V, Number 20, October-December 2016, ISSN 2277-4157

in 1785.¹⁰ He constructed company estate in Gonutia, in the north bank of the river Mayuraksi 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 Ganutia 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.¹² 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 1908.¹³ 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.¹⁴ 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 old manuscripts started to appear in the West.¹⁵

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 'Pattabstra'. Some time in between, during the invasion by the Muslim, proscription was imposed on production of that pattabstra;¹⁶ but 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 soak in the Gulf of Persia; yet trading in Russia silk goods of only one ship that merchant amassed huge fortune.¹⁷

Since times long past demand of silk throughout our country and abroad was fulfilled by supply from this Malda district. Attracted by those treasure-houses of

silk at Malda (Old Malda) the Dutch's built up trade centres there. Provoked by this the East India Company too decided to build up their own trade centres there. 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.¹⁸ 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, Mirwand fine Muslin-500 rolls, Sir Sukars Muslin-4000 rolls, Rehing Muslin-3000 rolls, Jamjam Muslin-4000 rolls, Adatin fine Muslin-15000 rolls, Mandim(mixed and chequered) Muslin-10000 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.²⁰ 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,²³ 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

Queen Elizabeth was allured to have her own dresses from the exquisitely fine muslin woven by the weavers at Malda.²⁴ 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.²⁵

References

1. W.W. Hunter, The Annals of Rural Bengal, Trubner and Co. London (1868), pp-121-123.
2. F. Ellies, Rural Livelihoods and Diversity in Diversity in Developed Countries, Oxford University Press, New York, 2001, pp-215.
3. E. Durkheim, The Division of Labour in Society, Macmillan, New York, 1964, pp-37-38.
4. H.B. Morse, Chronicles of the East India Company Trading to China, 1635-1834, Clarendon, 1926, pp-311.
5. <http://www.csb.gov.in/silk-sericulture/silk>
6. T.D.Koshy, Silk: Production and export management, Macmillan, New York, 1968, pp-240-243.
7. Ibid. Pp-99-101.
8. N. Tamanna, Handbook of Silk Technology, Sonwalker, 1987, pp-56-59.
9. Ibid. Pp-394-395.
10. M. Greenberg, British Trade and the Opening of China, 1800-1842, C Ambridge University Press, 1951, pp-171-172.
11. Peter Hopkirk, Foreign Devils on the Silk Road, Oxford, U.P, 1980, PP-72-76.
12. Ibid. Pp-95-96.
13. <http://www.csb.gov.in/silk-sericulture/silk-of-India/>
14. K.K. Dutta(ed). Fort William- India House Correspondence Vol.-1, 1748-1756, National Archives.
15. B.D. Basu, The Ruins of Indian Trade and Industries during British Raj, Discovery Publisher, London, 1989, pp-85.
16. Ibid. Pp-78.
17. W.W.Hunter, A Statistical Account of Bengal (Maldah), Trubner And Co., London, Vol.-7, 1976, pp-112-113.
18. Ibid. Pp-225.
19. S.Bhattacharya, The East India Company and the History of Bengal, Trubner and Co, London, 1982, pp-135-137.
20. R.C.Dutta, The Economic History of India Under the Early British Rule , Vol.-1, Trubner and Co. , London, 1902, pp- 195-196.
21. B.Roy, Census-1961, Malda.
22. Debendra Bijay Moitra, The Cotton Weavers of Bengal, (1757-1838), Firma Publisher Culcutta, 1997, pp-117-118.
23. Ibid. Pp-221-222.
24. Feild Study of Many Village of Villagers of Malda.
25. Dr. Tusher Kanti Ghosh, Khadi Gramin Shilipo Barta, Malda-2012, pp-15-18.



19. Aftermath of First World War : Appreciations, Honours, Awards and Decorations of the Patiala Imperial Service Troops

*Sandeep Kaur

Abstract

During the First World War, the Rajindra Lancers had served in Egypt, Suez Canal and Mesopotamia and won 3 Foreign Decorations and many other Medals. The First Rajindra Sikhs served in Dardnelles, Suez Canal, Gaza, Palestine and Egypt and won 1 Military Cross, 5 Foreign Decorations along with other awards. Overall 125 Distinctions were conferred upon the Patiala First Imperial Service Troops.

Keywords: *Imperial Service Troops, Rajindra Lancers, Meritorious Service Medal, Despatches, Servian Decoration, Daffedar, Jamadar, Sowar, Order of British India.*

The Patiala State had greatly helped the British during the First World War and earned a lot of appreciation and honours from the British government. The Patiala State had 9000 men in the Army at the beginning of the war, of whom 5135 were in the Indian army, 1986 in the Imperial Service Troops and 1879 in the Regular troops of the State. The Imperial Service Infantry sent 1,749 men to Egypt, Gallipoli and Palestine (Including 1559 combatants, 5 men on the hospital establishment, 49 on the Transport Train and 136 non-combatants) and the Rajindra Lancers sent, 1110 men (916 combatants and 194 non-combatants) to Egypt and Mesopotamia.¹

The British had started assigning important and crucial jobs to the Maharaja. He was selected to represent the ruling Princes of India in the deliberations of the Imperial War Cabinet and Imperial War Conference.² He was given a perpetual exemption of Nazar at Vice Regal Darbars.³ In 1918, he was appointed as Honourary Lieutenant Colonel in the British Army Land Forces.⁴ His Highness G.C.I.E. was

Note- Research Paper Received in August 2016 and Reviewed in October 2016

*Assistant Professor, Department of History, Punjabi University, Patiala, Punjab.

made a G.B.E. and G.C.S.I. and was also granted the rank of Honourary Major General in the British Army Land Forces.⁵ He was also appointed as Honourary Colonel of the 15th Ludhiana Sikhs⁶ and also Honourary Colonel of the newly raised 1/40th Patiala Infantry.⁷ In 1918, the Maharaja of Patiala had been granted a personal salute of 19 guns⁸ to which 2 guns were latter added as a Personal Distinction.⁹ 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 Vittorio Emanuel III, the King of Italy.¹⁰

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.¹¹

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.¹² 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.¹³ However it has also been mentioned that this regiment won 4 Orders of British India, 20 I.M.S. Medals and 3 Foreign Decorations.¹⁴

Rajindra Lancers gained following honours for its distinguished services:-

1. Order of the White Eagle, 4 th Class (With Sword) being a Servian decoration	1
2. 1 st Class Order of British India	1
3. 2 nd Class Order of British India	3
4. Chevalier Crown of Roumania	1
5. Medailla Barbatic Si Credinta (3 rd Class) of Roumania	1
6. Meritorious Service Medals	14
7. Special Mention in Despatches of Officers	7
Rank	1
Total Honours	29 ¹⁵

Except Medailla Barbatic Si Credinta 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.¹⁶ 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.¹⁷ Lt. Colonel Achhra Singh Bahadur got 2nd Class Order of British India with the title of "Bahadur".¹⁸ He was again promoted to the 1st Class of the Order of British India with the title of "Sardar Bahadur".¹⁹ 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, 1918.²⁰

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.²¹ 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 Singh²² was awarded "Medaille Barbatic Si Credinta 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, Lce-Daffedar Achhra Singh, No: 1131, Daffedar Baland Singh, No: 1539, Jemadar Jaswant Singh, No: 862, Sowar Bishan Singh, No: 840 Trumpet Major Bhagwan Singh, No: 1019 Daffedar Jagat Singh No: 1037 Lance Daffedar Phaggoo 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 1st Rajindra Sikhs had served at Dardnelles, Suez Canal, Gaza, Palestine and Egypt²³ under Col. Gurbakhsh Singh.

The following Honours and Rewards were awarded to Rajindra Sikhs.²⁴

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

5. Indian Meritorious Service Medal	5
6. Kara George, with Sword, 4 th Class	1
7. Cross of Kara George, with Sword, I st 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 ²⁵

Col. Gurbaksh Singh was awarded 2nd Class Order of British India with the title of 'Bahadur'.²⁶ His Majesty the King of Serbia with the approval of His Majesty the King Emperor bestowed the decoration of Kara George with Sword 4th Class on Colonel Ishar Singh.²⁷ 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, 1919²⁸ and was also mentioned in despatch.²⁹ Major ShivDit Singh of this battalion was mentioned in Sir Archibok 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 I.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 Gurdial Singh was awarded 'Distinguished Service Medal'.³² General Allenby mentioned Lt. Gurdial Singh in his despatch dated October 23, 1918. The Sultan of Egypt awarded Insignia of the Nile 4th class on October 23, 1916 to Captain Abdul Sttar.³³ Captain Bhagwan Singh of this battalion was awarded Indian Order of Merit 2nd Class. Lt. Abdul Ghani Khan got 'Indian Distinguished Service Medal'.³⁴ Subedar Kahla Singh was rewarded with 2nd Class Indian Order of Merit. Subedar Major Bhagat Singh was mentioned in Despatches by Sir A.J. Murray, Commander-in-Chief, Egyptian Expeditionary Force dated March 1, 1917 and was admitted to the 2nd Class of the Order of the British India with the title of 'Bahadur'.³⁵ Under the authority granted by H.M. the King to the Commander-in-Chief Egyptian Expeditionary Force awarded Indian Order of Merit 2nd Class to Subedar Dharam Singh on June 12, 1919.³⁶ Subedar Sher Mohd Khan was also awarded with Indian Order of Merit 2nd Class. Jamadar Waryam Singh and Jamadar Bishan Singh were mentioned in despatches of A.J. Murray and General Allenby respectively. Jamadar Partap Singh was awarded Indian Distinguished Medal. No: 49, Mangal Singh was mentioned in despatches by General A.J. Murray. No: 389 Havaladar Qaim Din³⁷ was awarded with Cross of Kara – George (with Swords) Ist Class from His Majesty the King of Serbia. King of Serbia also bestowed a Silver Medal upon No. 188 Sepoy Mit Singh and a Gold Medal upon No: 268 Naik Sampuran Singh No: 55 Havaladar Mohkamdin, No: 57 Havaladar Natha Singh, Jamadar Ram Singh, No: 123 Naik Sant Singh were awarded Meritorious Service Medal without amunity.³⁸ The services of No: 100 Naik Shera, No: 104, Naik Shajawal Khan, No: 93 Hawaldar Mehtab Singh, No: 117 Havaladar Bagga Singh, No: 122 Naik Sham Singh, No: 367 Sepoy Amar Singh, No: 703 Sepoy Chanan Singh, No: 61 Havaladar Hardit Singh and No: 110 Havaladar Chattar

Central India Journal of Historical And Archaeological Research, CIJHAR

Singh, Signaller, No. 113 Kunda Singh and No. 43 Kot Hawaldar (Now Jamadar) Khauj Bux Khan³⁹ were mentioned in the various despatches of Commander-in-Chief. No: 344 Havaladar Ratan Singh, No: 725 Sepoy Sewa Singh, No: 861 Sepoy Jawala Singh, Hon. Jamadar Jokal Singh (Head Clerk were awarded 'Indian Distinguished Service Medal'. No: 453 Sepoy Kehar Singh was awarded the 'Indian Meritorious Service Medal' (Authority G.R.O. list No: 352 dated September 11, 1918, Lt. Jasmer Singh was also awarded 'Indian Distinguished Service Medal'.⁴⁰ Hence the Battalion got 4 and not 3 Order of British India, 2nd Class with the title of 'Bahadur', and 8 Indian Distinguished Service Medals were won with title of Bahadur.

However after going through the various available primary and secondary sources it can be said that during the First World War total 125 Distinctions⁴¹ were earned by Imperial Service Troops for their gallantry shown in the field.⁴² Hence the Patiala Imperial Service Troops fought with utmost strength and valour in the various theatres of the War and rightfully earned the appreciations and rewards from the British Government.

References

1. Patiala State Records, Head:- History (Maharaja Bhupinder Singh), Basta No. 2, File No. H-76B, p. 16. (P.S.A.).
2. Kapurthala State Records, Basta No. 47, File No. C/Z-3-18 of 1918, also see Extract from the Budget Speech of His Honour the Lt. Governor delivered on Friday, April 26, 1918, Kalsia State Records, Basta No. 46, File No. 265, p. 45, also see Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 72, File No. 1084, p. 21. P.S.A., also see Harcharan Singh, British Policy Towards the Phulkian States 1905-1937, Patiala, 1980, p. 286. (Ph.D Thesis).
3. C.U. Aitchison (Compl.), A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries, Vol. I, Delhi, 1983, p. 121.
4. Patiala State Records, Head:- History (Maharaja Bhupinder Singh), Basta No. 2, File No. H-71-B, p. 1. (P.S.A.).
5. M.S. Leigh, *The Punjab and the War*, Lahore, 1922, p. 181.
6. Punjab States Agency, Basta No. 6200, p. 85 (P.S.A. Chandigarh Branch).
7. Administration Report of the Patiala State for the year 1932-33, p. 6. P.S.A.
8. N.M.D., Patiala's Proud Record as Britain's Friend and Ally, The Times of India Press, 1932, p. 12, also see Foreign and Political Department, Gazette of India Extraordinary, Delhi, Tuesday, January, 1, 1918, Patiala State Records, Head: Ijlas-i-Khas, Basta No. 18, File No. 253, p. 2. P.S.A.
9. M.S. Leigh, *op.cit.*, p. 181.
10. Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 7, File No. 103, p. 24. P.S.A.
11. Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 65, File No. 995, p. 1. P.S.A.
12. H.H. The Maharaja of Jaipur, *A History of the Indian State Forces*, New Delhi, 1967, p. 96.
13. Patiala and The Great War, Compiled from Secretariat and Other Records, London, 1923, p. 59.
14. M.S. Leigh, *op.cit.*, p. 265.
15. Patiala and the Great War, pp. 28-29.
16. Mohinder Singh, *op.cit.*, p. 48.
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.

Volume V, Number 20, October-December 2016, ISSN 2277-4157

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.
19. The Gazette of India, Extraordinary, June 3, 1919, Patiala State Records, Head:- Basta No. 18, File No. 253, p. 402. P.S.A.
20. M.S. Leigh, *op.cit.*, p. 265.
21. The Gazette of India, Extraordinary, June 3, 1919, Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 18, File No. 253, p. 403. P.S.A.
22. M.S. Leigh, *op.cit.*, p. 265.
23. H.H. The Maharaja of Jaipur, *op.cit.*, p. 98.
24. Patiala and the Great War, p. 25. P.S.A.
25. A.C. Arora, Patiala Riyasat vich British Sarvuchta da Vikas, 1809-1938, Publication Bureau, Punjabi University, Patiala, 1999, p. 148, also see Kulbir Singh Dhillon, British Impact on the Punjab States, New Delhi, 2007, p. 169, also see Paramjit Singh, Role of First Patiala Infantry in the First World War, Punjab History Conference Proceedings, 21st Session, Patiala, March 27-29, 1987, p. 362, also see Mohinder Singh, *op.cit.*, p. 48.
26. The Gazette of India Extraordinary, June 3, 1916, Patiala. State Records, Head:- Ijlas-i-Khas, Basta No. 18, File No. 253, p. 25. (P.S.A.).
27. Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 2, File No. H-76B, p. 12. (P.S.A.), also see M.S. Leigh, *op.cit.*, p. 266.
28. Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 7, File No. 103, p. 86. (P.S.A.).
29. Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 2, File No. H-76B, p. 14. (P.S.A.).
30. Registrar (Compl.), Patiala Government, A Brief History of the Services of the Patiala State in the Great War, 1914-1919, Patiala State Records, Head: Ijlas-i-Khas, Basta No. 120, File No. 1556, p. 85. (P.S.A.).
31. Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 2, File No. H-76B, p. 13. (P.S.A.).
32. Lt. Col. Gurdial Singh Khokhar, 2nd Yadindra Infantry, The Patiala Post, The Ministry of Information, Patiala State, India, May-June 1944, p. 13. (P.S.A.).
33. M.S. Leigh, *op.cit.*, p. 266.
34. The Gazette of India, Extraordinary, June 3, 1919, Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 18, File No. 253, p. 410. (P.S.A.).
35. *Ibid.*, p. 407. (P.S.A.).
36. Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 65, File No. 995, p. 97. (P.S.A.).
37. M.S. Leigh, *op.cit.*, p. 266.
38. Registrar (Compl.), Patiala Government, *op.cit.*, p. 91. (P.S.A.).
39. Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 2, File No. H-76B, p. 14. (P.S.A.).
40. Patiala State Records, Head:- Ijlas-i-Khas, Basta No. 7, File No. 103, p. 35. (P.S.A.), also see Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 2, File No. H-76B, p. 14. (P.S.A.).
41. Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 3, File No. H-105B, p. 5. (P.S.A.), also see Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 1, File No. H-21B, p. 35. (P.S.A.), also see Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 1, File No. H-5-B, p. 43. (P.S.A.), also see S.K. Chelliah (Associate Editor), Indian States and Zamindaries, Patiala State Records, Head:- History (Maharaja Bhupinder Singh) Basta No. 3, File No. 116-B, p. 15. (P.S.A.), also see Registrar (Compiler) *op.cit.*, pp. 173-174. (P.S.A.).
42. M.S. Leigh, *op.cit.*, pp. 130-131.



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. In spite 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. He set-up a number of *Pathshalas* and *Madrassas*. 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

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Lecturer in History, Govt. Girls Higher Secondary School, Rehari Jammu, (J&K)

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 manners¹:

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, Amar Singh Technical Institute was set-up at Srinagar. In the first year, two hundred thirty-two students were admitted in this Institute. They were imparted training in various trades such as painting, decorating, carpentry, masonry, plastering, embroidery, basket making, woodcarving, pottery and workshop practice.⁶ A sum of rupees twenty thousand was provided in the year's budget for the maintenance and other recurring charges of 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 durations.
- 3) The sons 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. Willam Rantt 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 later 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' 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.¹⁵ Consequently, in 1925, a weaving and dyeing school was set-up at Samba.¹⁶

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:

- a. To reduce Public works Department's expenditure by creating skilled labourers.
- b. To design local buildings, roads, bridges, etc. not under the charge of the P.W.D.
- c. To provide an elementary technical training to young men.

The duration of this course was three years.¹⁷ The Mistry, Pandit Dina Nath, a leading carpenter was made in charge of the School. He had acquired training from the Technical Institute Srinagar.¹⁸

In 1924, the state Government sanctioned the introduction of graded rates of scholarships and the free supply of beading and utensils to the students of Gilgit Technical School. In order to encourage the students, the State Government granted rupees seven per month as scholarships. It also sanctioned the appointment of the whole time Instructor for this School in the pay scale of Rs.40 – 4-60. This School imparted training to the students in carpentry and smithy.¹⁹ It considerably reduced the necessity of importing skilled labour for the requirement of the Public Work Department of the State.

Conclusion: Though the Technical Schools were established at a later stage, an industrial atmosphere began to be created in the State. The people of this State were the most submissive and fully cooperated with the State Government for establishing more technical-schools in the State.

References

1. Hari Om, Muslims of Jammu & Kashmir, Archives Publishers, New Delhi, 1986, p. 85.
2. A. R. of J&K State of 1893-94, p.46.
3. Copy of an Order No. 256, dated 28/31st October, 1907, passed by the Maharaja, JKOER File No. 279 of 1907, p.45.
4. JKOER File No. 147/W/202 of 1908, p.9.
5. Note dated 24-9-1908, by Amar Nath, Foreign and Education Minister, JKOER File No. 147/W/202 of 1908, p.12.
6. A.R. of Education Department of J&K State of 1914-15, p.8.
7. A.R. of Education Department of J&K State of 1912-13, p.5.
8. A.R. of Education Department of J&K State of 1915-16, p.6.
9. Sharp, H., A Note on Education in the State of Jammu & Kashmir, 1906, pp.33, 34.
10. A.R. of Education Department of J&K State of 1917-18, p.7.
11. A.R. of J&K State of 1923-24, pp. 81, 82.
12. Hari Om, op. cit., p.64.
13. Kapoor, M.L., Social and Economic History of Jammu and Kashmir State (1885-1925) Jay Kay Book House, Jammu, 1992, p.201.
14. A.R. of J&K State of 1925-26, p. 87.
15. A.R. of J&K State of 1924-25, p. 43.
16. Ibid, 1925-26, p.87.
17. JK Gen. Deptt. File No. 228/A-15 of 1914, Part II, p.3.
18. Ibid, p.5
19. JK Gen. Deptt. File No.1608/F-69 of 1923 & Public Works Deptt of J&K State, Mem. No. 2509/P dated 25-8-24 and Mem. No. 1682 Cs dated 6-10-1924, pp.21, 31.



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.¹ 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, 1849.² 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

Note- Research Paper Received in March 2016 and Reviewed in October 2016.

*Assistant Professor, Arya College, Ludhiana, Punjab

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.³ 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.⁴ 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.⁵ 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 4thFeb.1853. This Chief Commissioner⁶ 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 sub-divisions, 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:-

ADMINISTRATIVE UNITS	GOVERNING BODY
7 Divisions	Commissioner
Sub-Divisions	Deputy Commissioner
District	Assistant Commissioner
Tehsils	Extra Asst. Commissioner

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 / Board of administration 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.⁷ 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.⁸ 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 revenues⁹ 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.¹⁰ It was from 1stJanuary, 1859 that Punjab was constituted under lieutenant Governorship¹¹ 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 (Khufia 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 Agro-horticulture society was formed with the same purpose in the state on 16th May, 1851 with the aim of the¹² 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.¹³ 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.¹⁴
- 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 Peshwar in Pakistan. It was in 1852-53 that the roads were opened to the public work.¹⁵ 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.¹⁶ 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.¹⁷ 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.¹⁸ 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 no lands that were unplugging fields. The irrigation facility was provided in every agricultural region. The irrigation work took by various canals can be overview under below chart:-¹⁹

Canals Development In Punjab Under British Rule

S.No.	CANALS	YEAR OF CONSTRUCTION
1	Bari Doab	1861
2	Sir Hind Canal	1876-1885
3	Swat River Canal	1870-1882
4	Ram Nagar Canal/ Chenab Canal	1882
5	Western Yamuna Canal	1891
6	Lower Chenab Canal	1892

The construction of lower Chenab Canal was a revolutionary step in the economic history of Punjab.²⁰ 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.²¹

- 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.²²
- 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.²³ 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.

References

1. Cunningham, I.D., "A History of the Sikhs" (London, 1918), p.168.
2. Arthur D. Innes, Charles Gough, "Annexation of Punjab", National Book Shop, Delhi, 1984, pp. 76-77.
3. Report on the Administration of Punjab and its dependencies for the year 1892-1893, pp. 31-32.
4. Y. B. Mathur, "British Administration of Punjab (1849-1875), Surjeet Book Depot.
5. Stokes, Eric, "The English Utilitarians and India", (Oxford, 1959), p.243.
6. Dispatch
7. Extract, Para 5 of Resolution in the House Department, dated the 9th Feb. 1858.
8. The Imperial Gazetteer of India, Vol. IV, pp.342. from the secretary of State (Legislative), No. 11 dated 17 March, 1865.
9. T R Metcalf, Imperial Connections: Indian in the Indian Ocean Arena, Permanent Black, Ranikhet, 2007, p.219.
10. ForeignMiscellaneous Series, S. No. 157, No.in the list, 365, para 135.

11. Punjab Gazeetter Extra ordinary, dated 10th feb, 1859.
12. Himadri Banarjee, "Agrarian Society of the Punjab, 1849-1901", Manchar Publications, New Delhi, 1982, pp. 67-68.
13. James Douie, "Punjab Settlement Manual", Controller of Printing and stationary department, Chandigarh, (Third Print), 1974.
14. Report on the administration of Punjab and its dependencies for the year 1849-50 and 1850-51", p.82.
15. K. M. Sarkar, "The Grand Trunk Road on Punjab", Punjab Government record office, Publications, Lahore, 1926, p.11.
16. Fredrick, P. Gibbon, "The Lawrences of Punjab", J. M. Dent, London, 1908, p.167.
17. G. S. Chhabra, "Social and Economic History of the Punjab (1849-1901)", S. Nagin and Co., Jalandhur 1962, pp.247-248.
18. S Gopal, "British Policy in India, 1858-1905", Cambridge University Press, 1965, pp.189-190, Lahore.
19. Public Work Department, Civil Works, (Irrigation), July 1884, Proceeding No. 51, National Archive of India, New Delhi.
20. H. K. Trevaskis, "The Punjab Of Today", Volume I, People's publishing House, New Delhi, 1983, p.3.
21. The Imperial Gazetteer of India, Vol. IV, pp.342-343
22. N.G. Barrier, "The Formulation and Enactment of the Punjab Alienation of Land Bill", Punjab Past and Present, Vol. XIII No. 25, Punjabi University, Patiala, 1979, p.195.
23. Foreign Misc. Department, S. No. 156, No. 9 in the list, 356-359, para 221.



22. 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.

Note- Research Paper Received in May 2016 and Reviewed in September 2016.

*Guest Assistant Professor, Sri Aurobindo College, Delhi University, Delhi.

Shaharyar.M.Khan mentions in his book, "Bhopal's first mosque the two and a half step mosque in the fort itself."¹ 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 seeri" mosque. Dhai Seedi 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."²

Mamola Bai was a magnanimous lady. She built three mosques on the edge and shore of the Upper Lake. They are Masjid Manji Mamola Kohna (old) on the shore of upper lake, Masjid Manji Mamola Kalan (big) west of Gohar Mahal on the bank of upper lake and Masjid Lal Imli near upper lake. They all are constructed on more or less the same pattern. Their architecture shows a remarkable amalgamation of Mughal, Rajput and local styles. There are varied arches and columns which enhances the beauty of these mosques. These mosques have small Rajasthan style "chajjas" on the top and thin small minars.

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. The mosques architects were eminent engineers. During this period the mosques were of typical types with lofty domes and side minarets. Among the monuments of Bhopal, it holds a special place. It is constructed with brick and cement. In Archaeology of Bhopal Region, it is mentioned-"It was during the regime of Begum rulers of Bhopal that mosques were raised on grand scale. Out of many, only three viz., Jami Masjid, Moti Masjid and Tajul-Masjid were prominent. Situated in various localities of Bhopal, these were raised respectively by Nawab Qudsia Begum, Sikandar Begum and Nawab Shahjahan Begum. Built on high plinth, all of them have imitated general features of mosque architecture of Delhi and Agra."³ French traveler Louis Rousselet who saw the Friday Mosque ten years after its construction, was delighted by the building, and described it in the following words: "The Cathedral Mosque, or the Jummah Masjid, stands in the centre of the city. It is placed on the summit of a massive terrace of red sandstone, surmounted by arcades and colonnades,

to which access is had by superb stone staircases. The mosque itself is a fine edifice, built in a simple style, and crowned by an enormous dome of bulbous form, flanked by two smaller domes; and at each corner of the façade, two octagon minarets, surmounted by a light cupola."⁴ Qudsia Begum financed the entire building which is said to have cost Rs. 565, 000, 2 annas and 9 pice. Qudsiya Begum even attached a magnificent religious endowment (waqf) to it."⁵ Nawab Sultan Jahan Begum writes in her biography Hayat-i-Qudsia-"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)."⁶

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."⁷

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 Sikander Jahan Begum, the tenth ruler and second lady ruler of Bhopal. The mosque derives its name from Sikander 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 Sikander 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 Sikander Begum. The mosque is patterned on the Juma Mosque (Friday Mosque) of Delhi, and is said to be the 'most picturesque mosque' of Bhopal."⁸

Louis Rousselet 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."⁹

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.

**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 storey 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**

Masajid 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.'¹⁰

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."¹¹

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.

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 storeyed towers with arched openings.

These mosques of Bhopal occupy a significant position in the evolution of mosque architecture of Bhopal.

References

1. Shaharyar.M.Khan, The Begums Of Bhopal, I.B.Taurus Publishers, London-New York,2000, p 23.
2. Shaharyar.M.Khan, op.cit., p.32.
3. R.K.Sharma and Rahman Ali, Archaeology Of Bhopal Region, Agam Kala Prakashan, New Delhi;1980, p.95.
4. Louis Rousselet-India and its Native Princes, Travels in central India and in the Presidencies of Bombay and Bengal. Reprint Delhi,1892,p.451.
5. Claudia Preckel, op.cit., pp.37-38.
6. Sultan Jahan Begum, Hayat-i-Qudsi : Life Of Nawab Gauhar Begum alias The Nawab Begum Qudsia Of Bhopal; Translated W.S. Davis, London : Kegal Paul, Trench, Trubner & Co. Ltd., New York : E.P. Dulton & Co., 1918, pp. 133-135
7. Kamla Mittal, History Of Bhopal State : Development Of Constitution, Administration and National Awakening, 1901-1949, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1990, p.21.
8. Claudia Preckel, op.cit., p.72.
9. Louis Rousselet, op.cit., p.452
10. Claudia Preckel, op.cit., pp. 120-121.
11. Sultan Jahan Begum, Hayat-i-Shahjhani : Life Of Her Highness The Late Nawab Shah Jahan Begum Of Bhopal, Translated B.Ghosal, Times Press, Bombay,1926, p.67.



23. Origin of the Tenant Movement in Patiala State

*K.G. Lamba

Abstract

Tenant Movement played a prominent part in Indian politics and society. Majority of Punjab people are peasant .Prior of advent of the English in India the condition of Punjab village was quite satisfactory , but with their appearance on the Punjab scene the condition of the peasant deteriorated rapidly . During the British regime the Punjab peasant were groaning under the grip of the zamidars, landlords and the moneylenders. The sympathies of the Patiala rulers with the biswadari class.

The tenant movement in Patiala State did not erupt suddenly, its roots lied embedded in the history of the state, right from the time of the first settlement in the state in 1861-62 AD. There was a simmering discontent among the tenants for a variety of reasons. Appointment of the Popham Young Commission in 1900 A.D, to effect permanent settlement in the state raised high hopes among the tenants, but these were soon dashed to the ground as Young's settlement created more problems than it really solved. To imagine that the political leadership that emerged in the state in the 1920's was responsible in creating awareness of their rights among tenants is far from truth. For Popham Young the settlement Commissioner was himself impressed to find in Patiala State a peasant body which was so alive to its rights much in contrast to other native states.¹

Initially there was no cause of dispute between the landlords and tenants. The landlords were not interested in evicting the tenants as long as they continued to pay their dues.² However, the first signs of tension between the two classes arose after the settlement of 1860-61. This tension further accentuated when the Punjab Tenancy Act of 1868 and 1887 were imposed on the state by the end of the 19th century but never strictly adhered to. Now the enlightened among the landlords

Note- Research Paper Received in May 2016 and Reviewed in September 2016.

*Associate Professor of History, Abarsh Bhartiya College, Pathankot, Punjab

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.³ 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 educated 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.⁴ The news that more often than not the law was on their side percolated to the tenantry through these men with the message becoming dear, the foundation stone of the tenant movement was laid (claims rationalized- they had a legal basis).

The Young Commission was appointed to sort out tenure tangles within the state, but one of its unfortunate affects was to create causes for disputes where none existed before and to aggravate ill feeling they did evict.⁵

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 size.⁶ Therefore, (it is misnomer to presume that the tenant movement in the Patiala State was totally a creation of the political parties, at the most) the relationship between the tenants and the political parties in the Patiala State was symbiotic.⁷

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 'inamgaon' which was in fact to pay back to revenue farmers for their efforts was used to determine proprietary rights.⁸

Even when the proprietary claims of both the parties was equally strong⁹, 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 water tax). The kankut system current in appraising crop before division between the tenants and biswadars 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.¹⁰ Three types of beggar was prevalent in the Patiala state that of human labour, animals and provisions.¹¹ This form of economic regression played its part in flaring up the tenants.

Absentee landlordism was another factor that left the tenants bitter. While the tenants toiled round the year, the biswedars arrived to take their share at the time of harvest. Some drones among them who were even incapable of doing this much left the management of their estates to their agents, known as Mukhtars; some of whom were virtual beasts and struck terror in the countryside.¹²

Sometimes, the estates of the biswedars were so extensive that it must have been humanly impossible for them to organize them well. For instance the estate of Kishangarh Phernahi composed of 13652 pakka bighas and was under the biswedari of one family in 1939. Similarly in village Kahangarh one family claimed 16581 Pakka bighas. The hakims of Qilla Hakiman claimed to be owners of 16344 pakka bighas of land¹³. In these villages most fierce tenant's outbreaks were witnessed.

The basic human acquisitive spirit played its part in alienating the tenants from the biswedars. When the tenures were defined, it left a lot of tenants displeased. For there was a widespread feeling in the camp of non occupancy tenants, that some of their brethren with no better claims than they had been declared as occupancy tenants while the occupancy tenants felt that they had been cheated or their just claims of proprietary rights.¹⁴

Had the state administration been conscientious or in the least maintained a semblance of fair play towards the tenants, there is no reason why the tenant's movement would have broken out in Patiala state with all its concomitant violence. The sympathies of the Patiala rulers with the biswedari class, were an open secret.

In the areas which were originally acquired by the Patiala State there was a concentration of biswedars villages. For example, in the districts of Barnala and Sunam, the biswedari holdings of over 400 pakka bighas were 312 and 385 respectively, in comparison to 144 such holdings in the districts of Narnaul which was more extensive in area than the former two put together¹⁵. Therefore, Barnala and Sunam were destined to be storm centers of the tenant movement.

Cast wise the peasant stock, thus the tenants and biswedars of most of the villages were similar. In some cases biswedars of some sub-caste were imposed on the cultivators. This must have been too much, for the proud of self respecting tenants to bear.¹⁶

In 1929 came the World depressions, it entrapped the peasantry further in the cessfoot of misery. This was the time when prices of agricultural produce were hopelessly unremunerative. In such a situation, the biswedars tried to extort the maximum from the harassed tenants, with the result, the tenants were forced to forego the barest of necessities. The gullible tenancy could not construe the economic catastrophe as an international phenomenon, instead blamed it on the immediate system.

In comparison with the provinces governed by the British Punjab the states were badly ruled. In contrast, the British Punjab which drafted scientific agrarian lines the states were bastions of states quo. The people in both territories and ethnic, cultural and linguistic affinity both belonged to the same stock. There was a close

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 are 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, Congressites 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.

References

1. Young: Report on Settlement of Patiala, p.25
2. Punjab State Gazetteers, vol.XVIA, Phulkian States Patiala, Nabha and Jind, p.146
3. Ibid p.147
4. Ibid
5. Young: Report on Settlement of Patiala, p.147
6. Interview with Chaju Mal Vaid & Jagir Singh Joga
7. Report on Settlement of Patiala, p.21
8. Ibid.,p.25
9. Ibid, p.25
10. Ibid
11. Ibid
12. P.S.R. I.K., Pb. St Archives, Patiala
13. Patiala State Records, Ijias i.e. Khas File No. 645 P.S.A Patiala
14. Patiala State Records, Pbi Uni. Office File No. 6175 also interview with Joga Singh
15. See P.S.R. Ijlas-Khas File 645 far tenures, PBS Patiala
16. Ibid
17. Romesh Walaia, Praja Mandal Movement in the East Punjab States, p.8
18. Ibid., p.97
19. Young: Report on Settlement of Patiala, p.25



24. 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 Bengali 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 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

Note- Research Paper Received in August 2016 and Reviewed in October 2016.

*Assistant Professor of History, Kandi Raj College, Kandi, Murshidabad, W.B.

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,² 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 Patrika³ and for the first ten years he has done the job. Motilal Roy himself edited the Patrika from 1925⁴ 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 Choudhary. 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 Motilal 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'.⁵ Now the question was relevant that why did Motilal 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."⁶ 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 Rasbehari went into failure in February 1915. Then a change of activities came down upon him and he explained it in spiritual term. To spread the revolutionary ideas of SriAurobindo 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 *anuusthan* 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."⁷

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 Mosseigne 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 Matilal 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."⁸

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.⁹ 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 ,1924 that, ' necessary action may be taken about the matter.'¹⁰ 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 ' Satabarsher 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-1925.¹¹

One hundred year is passed today if we look back into the history of its 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 Bir Rashbehari Bosu" by Sri Nalinimohon Mukhopadhyay in 15 series,¹² Sarat Chandra Chottopadhyay 'Amar Kotha',¹³ Abanindranath Thakur 'Shilper Andhakar Jug',¹⁴ Rakhaldas Bondopadhyay ' Bharoto Prachin Sabhyata',¹⁵ Sunitikumhar Chottopadhyay ' angla Bhasa Ar Sahitya',¹⁶

Amiya Kumar Sengupta ' Satindranath Sen',¹⁷ Sri Shibdas Bhattacharyya ' Adhunik uchhoshikshyay Dorshoner Sthan',¹⁸ Sri Monindranath Nayek ' Sanghatirthe Samagata Viplobibrinder Smritikatha',¹⁹ Santosh Kumar Dey ' Natun Chine Vigyan Charcha',²⁰ Kalida Roy' Abyakta',²¹ P.C.Sarkar' Hypnotism and Mesmerism',²² Subhas Chandra Bosu' Banglar Bani',²³ Ramesh Chandra Mazumder ' Prabartak Sangha',²⁴ and obviously notable a poem ' O Dhora' by Kazi Najrul Islam,²⁵ and a song by Rabindranath Tagore.²⁶ Apart from these there are so many writers wrote their article, like Bipin Chandra Paul, Dr. Bhupendranath Dutta, Acharya Jagadish Chandra Bose, Acharya Brojendranath Seal etc.

In this regard we can focus on the literary activities of Motilal Roy at a glance. It is necessary because the most of his writings has been published in Prabartak Patrika. In later days those writings compiled in the form of published books. For example we can say his famous book "Amar Dekha Viplob O Viplobi", Bengali book, published in Prabartak Patrika from the January-February edition of 1947 serially. Then the name of the article was 'Viplobi Banglar itihās'. There he recalled the contemporary revolutionary activists with whom he was closely connected. The another writing named "Jibonsangini" published in Prabartak Patrika from Dec-Jan edition of 1929 for next one year serially in the name of 'Amar Jibonsangini'. The book has been published in later days. b edition of 1941..This book was written in the memories of Radharani Devi, wife of Motilal Roy. The English version of the book "My Life Partner" has written by Durgasankar Mahalanabish Another literary work of Motilal Roy which has to be mentioned here i.e " Viplobi sahid Kanailal". It was published in the Prabartak Patrika in seven issues, from the 5th edition of 7th year i, e May-June, 1922. The title of the first issue was 'Shosane Kanai', then it was changed as 'kanailal' for the next issues It was written on the memories of renowned revolutionary activists and colleague of Motilal Roy Kanailal Dutta, accused for the murder of approver Naren Gossain at the Alipore jail and was hanged. The complete works of the book published on 1922 and to see the popularity of the book British Government decided to ban the book in British India. The book written by Motilal Roy has been ban through the gazette notice by the British Government was 'Satabarsher Bangla' on 1925.

Some other periodicals other than Prabartak itself were also published under the banner of Prabartak publishing house at that time. In 30's decade of the last century an English edition of Prabartak also came out and at the same period there was a periodical named 'Prabartaker Otirikta Patra' which only contained the local problems of Chandernagore. There were other two magazines named 'Nabasangha' and standard Bearer (English version). In 'standard Bearer' Aurobindo himself wrote an article name 'Ourselves". It is needless to say that Prabartak overcome all other magazines and became the best one at that period in Bengal. To see the activities of Prabartak Patrika, the Chief Secretary of Bengal Govt Mr. L. Berley wrote a letter to the Chief Secretary of India Govt to apply the 'Sea Customs Act' against Prabartak. The report preserved at the West Bengal State Archive, Kolkata.²⁷

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.

References:

1. File No: 335/22, SI No: 111/1922. West Bengal State Archive, Kolkata.
2. Document collected to see the title page of first issue of 'Prabartak Patrika'. Prabartak sangha, Chandernagore.
3. Ibid.
4. Document collected to see the title page of the first issue of 10th year of 'Prabartak Patrika'. Prabartak Sangha, Chandernagore.
5. Centenary Collection of Prabartak Patrika, 1915-2015, Prabartak Sangha, Chandernagore, August-2015.
6. Ibid.
7. Arun Chandra Dutta, Light to Superlight, Calcutta, p-147.
8. Centenary Collection of Prabartak Patrika, 1915-2015, Prabartak Sangha, Chandernagore, August-2015.
9. Govt of Bengal, Home political File No: 37/1925, SC, West Bengal State Archive, Kolkata
10. Ibid.
11. Amiya Ghosh, Bangalir Bastumukhi Atmosadhana o Prabartak sangha, p - 92
12. Prabartak Patrika, 1954-55
13. Prabartak Patrika, Jul-Aug, 1922,
14. Prabartak Patrika, April-May, 1921.
15. Prabartak Patrika, April-May, 1925.
16. Prabartak Patrika, Jul-Aug, 1936.
17. Prabartak Patrika, April-1955.
18. Prabartak Patrika, July-1955.
19. Prabartak Patrika, Sept-1955.
20. Prabartak Patrika, Dec-1955
21. Prabartak Patrika, Nov-1955
22. Prabartak Patrika Oct-Nov, 1942.
23. Prabartak Patrika, Jan-Feb, 1930.
24. Prabartak Patrika, Jul-Aug, 1944.
25. Prabartak Patrika Oct-Nov, 1942
26. Prabartak Patrika, Jan-Feb-1922.
27. Govt of Bengal, Home political File No: 37/1925, SC, West Bengal State Archive, Kolkata



25.

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 wars against Mysore;

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Research Scholar, Department of Studies in History, University of Mysore, Manasagangotri, Mysore, Karnataka.

Central India Journal of Historical And Archaeological Research, CIJHAR

annihilated the power of Tipu in 1799 and replaced Wodeyar over a part of the kingdom of Tipu.

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: 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,

D.K.Karve, Pandita Ramabai, establishment of widow houses etc went a long way in strengthening the claim of women towards their rights.

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 years³. In curbing the evil of child marriage, and ensuing child widows.⁴ 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.⁵ 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.⁶ 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.⁷ 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.⁸ These schools were opened for child widows to encourage to change the pattern of their lives, to make them useful to 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.

Nanjangud Tirumalamba: Born into a orthodox Brahmin family in 1887 at Nanjangud: 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. He 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 *Vidhava Kartavya* (duties of widow) are published in newspapers. She is the author of essays, plays, novels, was an example for other women who spend their time brooding over their personal loss. Her dramas were *Viragini* and *Vidhyulathe*.

Tirumalamba started a publishing house called *Sati Hitaishins*, 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 Womens' 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.⁹ She ran a magazine called '*Saraswathi*'. It was a strong weapon in her hand through which she advocated reforms supporting women's rights.¹⁰

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 community¹¹ and was appointed as teacher in a government school. She was a role model to the girls, coming from 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 woman 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 1960.¹²

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.Ramaiah, a prominent officer of the Maharaja's Government of Mysore and a social reformer of a sort, was fully involved in the uplift of State's 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 Kasturbha Gandhi Memorial Trust. She established several schools, training centers for rural women. Thousands of women were trained as mid-wives, teachers, tailors and other professional courses. She established Kastubha Gandhi Memorial Seva Kendra at Arsikere in Hassan District 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 e 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.¹³ During Flag Satyagraha in 1939, Subbamma hoisted the Congress tricolor in an open ground in Mysore during the prohibitory order, and was arrested.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 mangalasutra 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 overcame these obstacles

and started to involve in useful discourse, thus strengthening the social and cultural field of Mysore State.

References

1. Rudolph Gustafson, Mysore 1881-1902, Ph.D. Thesis submitted to Pennsylvania University, U.S., unpublished, 1969, p- 213.
2. Rudolph Gustafson, Op.Cit p-215.
3. Donald Gustafson, Op.Cit, p- 221
4. Proceedings of the Government of Mysore, June 1895. P-3.
5. Judicial Files of the Government of The Maharaja of Mysore, p-759.
6. Janaki Nair, 'Mysore Modern', Orien Blackswan, New Delhi, p-221-222.
7. General and Revenue Department File. No. G.C. No. E 353.21_Edn 257-21-10, Dated 27th November 1922.
8. Proceedings of the Government of The Maharaja of Mysore 31st August, 1906.
9. Janaki Nair, Mysore Modern, Op.Cit, p- 242.
10. Ibid, p- 241.
11. Pandukumar (Ed) and author, 'Vokkaligara Patrike', kannada Monthly, August 2016.p- 20.
12. Ibid, p-21.
13. Premalatha Sundaresh (ed) 'Mysuroo Jilleya Swatantra Horatagararu' (kan) Mysore, 1994. P-24-25.
14. ibid.



26. 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."¹ 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.² Every nation has particular customs of marriage, especially those who claim to have a religion and law of divine origin.³ 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.⁴

Note- Research Paper Received in February 2016 and Reviewed in October 2016.

*Assistant Professor in History, University College, Jaito, District Faridkot (Punjab)

Central India Journal of Historical And Archaeological Research, CIJHAR

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.⁵

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.⁶ Among *Hindus* betrothal (*kurmaahi*) 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 mother'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, *Asu*, *Katik*, *Poh* and *Chet* are unlawful, unless the first nine days of the half year fall in *Asu* or *Chet*, when these days are lawful.⁷

The marriage ceremony may take place any time after the girl is 5 years old but between 8 and 10 is the correct age.⁸ With reference to the *gotar*, there seems less strictness, though amongst most tribes it is positively forbidden to intermarry in the same *gotar*.⁹ 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 or 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.¹⁰ 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*.¹¹

Volume V, Number 20, October-December 2016, ISSN 2277-4157

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 (*ganan*) 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.¹² This custom was known as *muklawa* and was prevalent both among Hindus and Sikhs.¹³

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.¹⁴

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 *niundra*.¹⁵

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 *dewar*, 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.¹⁶

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*, *Lohars*, *Jhinwars*, *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

References

1. Edward C. Sachau (English edition), Alberuni's India, Vol. II, Kegan Paul, Trench, Trubner & Co. Ltd, London, 1910, p 154; Kishori Prasad Sahu, Some Aspects of North Indian-Social Life 1000-1526 A.D., Punthi Pustak, Calcutta – 4, 1973, p. 188
2. Abu'L-Fazl Allami (Translated by H. Blochmann), The AIN-I Akbari, Vol. I, Oriental Books Reprint Corporation, 54, Rani Jhansi Road, New Delhi, Third Ed., 1977, p 287
3. Edward C. Sachau, op. cit., p 154
4. Mohinder Singh (Editor), History and Culture of Punjab, Atlantic Publishers and Distributors, New Delhi, 1988, p 238
5. Punjab District Gazetteers, Volume X A, Kangra District, Part A, 1904, Publish under the authority of the Punjab Government, Lahore, 1906, p 54
6. Gazetteer of the Lahore District, 1883-4, published under the authority of the Punjab Government, p 51
7. Punjab District Gazetteers, Volume XIV A, Jullundur District, 1904, Publish under the authority of the Punjab Government, Lahore, 1908, pp 55-56
8. Punjab District Gazetteers, Volume XIV A, Jullundur District, 1904, p 56
9. Punjab District Gazetteers, Volume X A, Kangra District, Part A, 1904, p 55
10. Punjab District Gazetteers, Volume XIII A, Hoshiarpur District, 1904, published under the authority of the Punjab Government, Lahore, 1905, p 33
11. Punjab District Gazetteers, Volume XIII A, Hoshiarpur District , 1904, p 33; Also detail see, Mohinder Singh, (Editor), op. cit., pp 238- 39
12. Sialkot District, Revised Edition, 1894-95, Compiled and Published under the Authority of the Punjab Government, Lahore, "Civil and Military Gazette" Press, 1895, p. 54
13. Mohinder Singh (Editor), op. cit., p 239
14. Indu Banga (Edited by), Five Punjabi Centuries, Polity, Economy, Society and Culture 1500-1990, Manohar Publishers & Distributors, 2/6 Ansari Road, Daryganj, New Delhi, 1997, p 410
15. Gazetteer of the Ferozepore District, 1888-89, Publish under the authority of the Punjab Government, n.d., p 44
16. Indu Banga (Edited by), op. cit., pp 408-09
17. Gazetteer of the Lahore District, 1883-4, p 51
18. Punjab District Gazetteers, Volume XIV A, Jullundur District, 1904, pp 57-58

• • •

27.

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-Serai 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

Note- Research Paper Received in May 2016 and Reviewed in June 2016

*Assistant Professor, S.S. Khanna Girls Degree College, University of Allahabad, U.P.

Central India Journal of Historical And Archaeological Research, CIJHAR

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, Taty 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-Seria¹, 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.² 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.³ General Smith's Brigade opened an attack on the revolutionaries on the next day, June 17, 1858 on the hilly ground between Kota-Ki-Serai 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."⁴

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.⁵ On the next day the fort was captured and the Maharaja was escorted back to his palace Rao Saheb Taty 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———.⁶

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

Volume V, Number 20, October-December 2016, ISSN 2277-4157

she received a shot in the side, and then a sabre cut on the head but rode off. She soon after fell dead, and was burnt in a garden close by".⁷

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."⁹

Bhawani Prasad, 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.¹⁰ 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."¹¹

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 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."¹² The other representative, Hari Triyambak 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 with her sword valiantly) and later she was cremated."¹³

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....."¹⁴

Shrimati Yamuna Sheorey, granddaughter of the late Chintaman Rao Tambe, brother of the Rani gives the following account of the Rani's last fight and

subsequent death: "June 18, 1858 dawned. It was a hot day and the Rani took a cup of lemon juice. She had already donned her red soldiers attire. And so did her men and women soldiers. And the bombardment from the British cannon began. The Rani immediately mounted her steed and plunged into the battle field. The British Generals were aghast at her daring.

"Suddenly, the bayonet of a white soldier pierced the lower side of her chest and blood gushed out from her body. She turned round like a wounded lioness and finished the attacker. She saw her dear maid and friend Mundar Bai falling dead by the bullet of another soldier. She struck him by the sword with free force and cut him into two. Another soldier's bullet hit the Rani in the left thigh. She dropped the sword from her left hand to press the wound and with her right hand she hit the assailant who collapsed on the spot. Now only three or four soldiers remained around her. One of them struck the Rani on the head with his sword. The right side of her head was cut and her right eye bulged out bleeding. Still she hit back the soldier and cut out his shoulder. His faithful Pathan Sardar Gul Mohammad, pounced on the soldier and cut him into pieces and then he turned towards the remaining soldiers with the same murderous intent who then fled away for safety.

Her followers carried her bleeding to the hut of Baba Ganga Das. The Sadhu recognized her and put the holy Gang Water in her mouth. She was heard to mutter "Har Har Mahadeo" and became unconscious. After a while she regained consciousness and whispered "Om Namoh Bhagwate Vasudevaya" between her pale lips and passed away into eternal sleep.

"The Sadhu consoled the bitterly weeping sardars. A funeral was hurriedly made up of dry grass. Dust went into dust. She that her body should not fall into British hands was fulfilled."¹⁵

The Rani died a soldier's death in the battle field. The three Indians whose accounts have been given above, agree on this point. "Macpherson's account is nearer the truth in that he states the Rani's death was caused by a shot from the Hussars. But he gives the unfortunate impression that she was killed while trying to run away from the field."¹⁶ Brigadier Smith's as well as evidence collected by Captain Heneage prove that the Rani died in the battle field. Brigadier Smith 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 lost her life in the melee."¹⁷ 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 dashing into the midst of them cut them down by scores, the Rani of Jhansi being amongst the slain."¹⁸ 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

together and observe the advanced of General Rose's armyAs the Rani was never in company with the other two leaders, the story of her being killed by a bullet while watching the British advance and the consequent description of her funeral procession in a 'Palkee' must be dismissed as pure imagination on the part of Hamilton and his informants.^{19"}

References

1. Forrest, Selections, IV,p-133-134.
2. For.pol.cons.31 Dec,1858,No.4283
3. Forrest, Selections, IV,p-137.
4. T.R.Sareen Gwalior under the Mutineers, Journal of Indian History, Vol. XLIII, Part II,August,1965,p.631.
5. For. Pol. Cons. 31 December, 1858, No. 4283.
6. Forrest, Selections IV, Introduction, pp. 170-171.
7. For. Pol. Cons. 31 December, 1858, No. 4283.
8. For. Pol. Cons. 31 December, 1858, No. 4293.
9. Henry Dubrley (Mrs.) Campaigning Experiences in Rajpootana and Central India during the Suppression of the Mutiny, 1857-58, pp. 144-145.
10. Ibid., p.145.
11. MHR Taimuri, Some Unpublished documents on the death of the Rani of Jhansi and the Mutiny in Central India, Indian Historical Records Commission Proceedings, Vol. No. XXIX, Part III, 1953, p.158.
12. D.V. Tahmankar, The Rani of Jhansi; pp. 167-168.
13. Ibid., 168.
14. Military consultations, 2, September, 1859, No. 144.
15. Smt. Yamuna Sheoroy, Rani Laxmi Bai, Amrit Bazaar Patrika, Independence Day Supplement – August 15, 1957.
16. D.V. Tahmankar, The Rani of Jhansi; p.168.
17. Forrest, selections, IV, Appendix G, p.CXV
18. Ibid., p.CXVI
19. D.V. Tahmankar, The Rani of Jhansi; pp. 166.



28.

British Colonization of The Simla Hill States

* Neha Sharma

Abstract

This article focus 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 early nineteenth century till the end of the colonial period in India. In nineteenth century English travelogues and memoirs as well as in imperial records, the image of Indian hills is developed through a 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

Note - Research Paper Received in April 2016 and Reviewed in October 2016

*Ph.D. Research Scholar, Panjab University, Chandigarh, Punjab

into new cantonments because of the presence of large number of army men. Moreover, 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 sanatoriums 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 Jutogh, 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

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.¹⁴

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.¹⁵ 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.¹⁶ A regiment of Gurkhas first occupied it.¹⁷ 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 1880.¹⁸

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.¹⁹ 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.²⁰ 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.²¹

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.

References

1. R.L. Anand, Census of India, 1961, Punjab District Census Handbook No.6 Simla District, Government of Punjab, N.P., 1965, 12-28.
2. Ibid.
3. Gazetteer of the Simla District, 1888-89, Hillman Publishing House, Delhi, 1889, 113.
4. R.L. Anand, op.cit., 12.
5. Gazetteer of the Simla District, 1888-89, op.cit., 108.
6. E.G. Wace, Final Report on the First Regular Settlement of the Simla District in the Punjab: 1881-83, The Calcutta Central Press CO. LD., Calcutta, 1884, 20.
7. Gazetteer of the Simla District, 1888-89, op.cit., 108.
8. J.E. Spencer and W.L. Thomas, The Hill Station and the Summer Resorts of the Orient, in Geographical Review, Vol. 38, No. 4, American Geographical Society, 1948, 641.
9. J.E. Spencer and W.L. Thomas, op.cit., 641.
10. Gazetteer of the Simla District, 1888-89, op.cit., 29.
11. Ibid.
12. Gazetteer of the Simla District, 1888-89, op.cit., 29.
13. Punjab District Gazetteers, Volume VIII A: Gazetteer of the Simla District 1904, Indus Publishing Company, New Delhi, 1997, 2 (first published in 1904).
14. Romesh Dutt, The Tribune, Saturday Plus, Regional Vignettes, 6th September, 1999, A Neglected Reminder of the Raj.
15. Gazetteer of the Simla District, 1888-89, op.cit., 115.
16. Ibid., 29.
17. Ibid., 109.
18. Ibid., 115.
19. Briggs, Report on the operations connected with the Hindostan and Thibet Roads, from 1850 to 1855, Calcutta Gazette Office, Calcutta, 1856, 4-20.
20. R.L. Anand, Simla District Census 1961, 9.
21. Ibid.



29. 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 states man with vision and idealism. He was one of those who pioneered the concept of complete independence, socialism and Indian constituent assembly.¹ 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.²

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

Note- Research Paper Received in January 2016 and Reviewed in October 2016

*Assistant Professor (History), PG Government College for Girls, Sector-42 Chandigarh, Punjab

Central India Journal of Historical And Archaeological Research, CIJHAR

poor and under privileged. Hindu Civil code was reformed which enabled Hindu widows to enjoy equality with men regarding matters of inheritance and property.³ 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.⁴

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.⁵

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.⁶

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 grab 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.⁷

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 Indian Social Structure: Value of the Caste-Almost everyone who knows anything at all about India has heard of the caste system; almost every outsider and many people in Indian condemn it or criticize it as a whole. Some confusion arises in the use of the word caste for different people attach different meaning to it. The average European or an Indian, who is allied to him in thought and approach, think of it as just petrification of classes, an ingenious method to preserve a certain hierarchy of classes, to keep the upper classes permanently at the top and the lower ones permanently at the bottom scale.⁹

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.¹⁰

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 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 Caste¹¹- 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 than 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. If inter dining was taboo, much more so was inter marriage between castes. Some mixed marriages inevitably took place but on the whole it is extraordinary how much each caste kept to itself and propagated its own kind.¹²

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. 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

There are some lines which were said for him by R. Vekataraman, 'Pandit Jawaharlal Nehru was the symbol of hope and aspiration of the people of the country. He was the most lovable, friendly, affable, compassionate and forgiving person who respect human dignity.¹⁴

References

1. S.P.Gupta, 'Eminent Persons of India' ESS PEE Publication, Chandigarh, 2007. p-106
2. Michael Bracer, Nehru- A Political Biography, Oxford University Press, New York, 1959. P-35
3. Sarvepalli Gopal, 'Jawahar Lal Nehru- A Biography' Volume Three 1956-64, Oxford University Press, Bombay, 1984, Reprint 1985. P-163
4. ibid. P-165
5. ibid P-171
6. Frank Moraes, 'Jawaharlal Nehru- A Biography', the Macmillan Company, New York, 1956. P-422
7. Jawaharlal Nehru, "The Discovery of India", Oxford University Press, 1981. P-61
8. ibid P-144
9. ibid P-245
10. ibid P-250
11. ibid P-254
12. ibid P-256
13. Attar Chand, 'Nehru and His World Order- A Global Survey', Sharda Prakashan, Delhi, 1989. P-1
14. ibid P-2



30. Rabindranath Tagore and Military State of Japan 1930s and 1940s

*Saumya Bose

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

Note- Research Paper Received in January 2016 and Reviewed in October 2016

***Assistant Professor in History, Sri Ramkrishna Sarada Vidya Mahapitha
Kamarpukur : Hooghly, West Bengal**

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 came 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.'¹ 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.³ Rabindranath was also connected with the 'Anti-Fascist and Anti War League' which was the same as the 'League against Fascism and War'. This organization 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.⁴ 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

National Government of China, both of whom were responsible heads of the Sino-Indian Cultural Society had sent 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.'⁵ In reply Tagore thanked them and wished their success in their struggle against Japanese imperialism.⁶

In this serious international condition of China-Japan war Jawaharlal Nehru called for the Boycott of Japanese goods.⁷ 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."*⁸

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 must therefore 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 broken hearts and broken bones is far too piercing and awful."*⁹

This letter of Tagore proves that he was not ready to sacrifice humanism for the sake of his country's freedom. Here lies the difference between Tagore on the one hand and Subhas Chandra Bose and Taraknath Das on the other. During Bose's tenure of Congress presidency (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.¹⁰ 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.¹¹ 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.¹² 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.¹³ Not only that he strongly opposed the decision of sending Indian troops to China.¹⁴ 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.¹⁵ Yone Noguchi, a Japanese poet sent two letters to Tagore criticizing him for his forthright condemnation of Japan's war against China.¹⁶ 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.'¹⁷ 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?.....”¹⁸

Therefore, Tagore was not confined himself to only narrow nationalist thought, rather he uphold 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.

References

1. Rabindranath Tagore, "Nationalism", Complete Works of Rabindranath Tagore, K. R. j Book international, Delhi, year N.D, p-742.
2. Rabindranath Tagore, "Kalantar", RabindraRachanabali (Collected Works of Tagore), vol-6, publisher – Shyamapada Sarkar, Kamini Publication, Kolkata, January, 2002, pp-899-900.
3. "An interview at Geneva" by Dr Rabindranath Tagore, The Calcutta Review, October- 1933, Vol-63, No-32, p-1-5.
4. West Bengal State Archive, I.B File No-539/37, SI No-121, Year-1937, Sub – "League against Fascism and War" or "Anti-Fascist and Anti-War League".
5. The Amrita Bazar Patrika, 22nd September, 1937.
6. Ibid.
7. The Amrita Bazar Patrika, 1st October, 1937.
8. The Amrita Bazar Patrika, 11th October, 1937.
9. Ibid.
10. Jawaharlal Nehru, The Discovery of India, the Signet Press, Kolkata, 1946, p-508.
11. Tapan. K. Mukherjee, Taraknath Das: Life and Letters of a Revolutionary in Exile, National Council of Education, Bengal, Jadavpur University, Calcutta, 1998, p- 202-203.
12. Ibid, p-264.
13. Susnata Das, FascibadbirodhisangrameAbivaktaBangla (Anti-fascist struggle in undivided Bengal), Prima Publication, Calcutta, First published – April, 1989, pp-112-113.
14. West Bengal State Archive, I.B File No-166/26, Subject - Saumyendra Nath Tagore.
15. SudhindranathDutta's letter to Tagore (pp-98-99), Tagore's letter to SudhindranathDutta (pp70-71), Rabindranatherchithipatrsankalan (Selected letters of Rabindranath Tagore), Vol-16, VisvaBharatiGranthanBivag, Kolkata, 2007.
16. "Noguchi's Letter to Tagore and Gandhi and Tagore's Reply", The Modern Review, October, 1938, Vol-64, No-4, pp-486-489.
17. Ibid.
18. Ibid, p-488-489.

• • •

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 have been study to discuss the overview of status of Indian women, the study the role of Pre-natal Diagnostic Techniques (PNDT) Act and study the causes and implications of female deficit as well as magnitude and intensity of deliberate daughter discrimination in Himachal Pradesh. This study was conducted by selecting districts of Himachal Pradesh by purposive sampling from having lowest child sex ratio (less than nine hundred females per thousand males). The data for this purpose was collected through primary as well as secondary sources.

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.¹ Changes in this relationship reflect the underlying changes, for better or worse for women, in the country's socio-economic and cultural patterns.² The sex ratio has become particularly disturbing in some of

Note- Research Paper Received in September 2016 and Reviewed in October 2016.

*HOD & Assistant Professor, School of Legal Studies and Governance, Career Point University, Himachal Pradesh

Central India Journal of Historical And Archaeological Research, CIJHAR

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.³ Several studies (Basu, 1993; Kishor, 1993; Shashi Punam, 2014, 2015) have supported these viewpoints. Parents, thus, become more dependent on a son and, consequently,⁴ son preference becomes stronger.⁵ Kaur, (1993) found that son preference which has been found to be a major reason of female infanticide and female foeticide.⁶ Bhat found that the decreasing child sex ratio has been an important concern in India's demography in recent times.

Objectives of the Study:

- 1) To discuss the overview of status of Indian women.
- 2) To study the role of Prenatal 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.

It is a matter of great concern that females face discrimination in all walks of life; may it be health, employment or education. Ours is a male dominated society and almost all cultures, practice discrimination against the girl child, not only from the earliest stage of life, throughout her childhood and into adulthood through the means of neglect of her health and nutrition, not providing her equal opportunities in education and social interaction etc; but even before her birth in the form of pre-birth sex selection and elimination of her foetus i.e. female foeticide. The declining sex ratios an open secret of gender bias.⁷ And sex selection is one of the major causes and determinants of declining sex ratio clearly points towards human intervention by way of sex selective abortions.⁸

Indian Census has always shown a gendered imbalance. The Census of India, 2011 findings provide an overview of the status of Indian women and are presented in the Table 1. The Indian women fare poorly on all the demographic indicators, health, literacy indicators.

Table -1
Overview of Status of Indian Women

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

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 Diagnostic 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

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

Group	Yes	No	Total
Female Foeticide	416 (88.78)	99 (19.22)	515 (24.32%)
Non Female foeticide	338 (21.09)	1265 (78.91)	1603 (75.68%)
Total	754 (35.60)	1364 (64.40)	2118 (100.00)

df=1 chi-square=605.75 P<0.01 significant

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 neighbour'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.

Table-3
Female foeticide and the desire to have a male child among the educated classes

Group	Yes	No	Total
Female Foeticide	436 (84.66)	79 (15.34)	515 (24.32%)
Non Female foeticide	400 (24.95)	1203 (75.05)	1603 (75.68%)
Total	836 (39.47)	1282 (60.53)	2118 (100.00)

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 percentage 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 awaked 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 foeticide. 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 some years. 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

1. Arnold F, K. S, Roy T. K. (2002): Sex-selective abortions in India, Population and Development Review, 28(4), 759-785.
2. Ryhal, P.C. and Punam S., (2009): A study of human development indicators and decline child sex ratio in Himachal Pradesh, The Journal of Family Welfare, 55(1).
3. Shashi Punam (2014) "Role played by media to reduce practices of sex selection abortion in Himachal Pradesh: A case study", International journal for Research and Development (IJRD), Vol- 2 No-4, pp 96-101 ISSN: 2321-3434.
4. Basu, A.M (1987): "Household Influences on Child Mortality: The Evidence from Mortality Trends"; Social Biology, Vol.34, No.3-4. PP 187-205.
5. Kishor S. (1993): May God Give Sons to All: Gender and child mortality in India, American Sociological Review, 58, 247-265.
6. Shashi Punam (2014) "Role played by media to reduce practices of sex selection abortion in Himachal Pradesh: A case study", International journal for Research and Development (IJRD), Vol- 2 No-4, pp 96-101 ISSN: 2321-3434.
7. Shashi Punam (2015) "Female foeticide and Health status of girl child in Himachal Pradesh- A case study", International Journal of Information Research and Review (IJIRR) Vol. 2, Issue, 03, pp. 480-486 March, 2015, ISSN: 2349-9141.
8. Kaur, M., (1993): Female foeticide- A Sociological Perspective, Journal of Family Welfare, 39, 40-43.
9. Sethuram, K., (2008): The Role of Women's Empowerment and Domestic Violence in Child Growth and Under nutrition in a Tribal and Rural Community in South India, UNU WIDER Research Paper No. 2008/15.

• • •

32. 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, and economy, 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

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Assistant Professor, Department Of Sociology, Mcm Dav College For Women, Chandigarh, Punjab

Central India Journal of Historical And Archaeological Research, CIJHAR

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 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 empowers 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. Instead, a reverse trend has been growing over the past 30 years. Of the several factors that work behind de-feminisation. In of the labor force in India, according to a new study by McKinsey Global Institute, it is the well-entrenched traditional 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

1. Soni Nidhi and Thapar Manmeet. 2015. Current affairs. New Delhi: Unique publishers. Section 2, page 2 to 34.
2. Gottfried Heidi. 2013. Gender, Work and Economy-Unpacking the Global Economy. Cambridge: Polity Press.
3. Anthony Giddens. 2009. Sociology. Cambridge: Polity Press.
4. Haralambos and Holborn. 2008. Sociology-Themes and Perspectives. London: Harper Collins Publishers
5. Piketty, T. (2014). Capital in the twenty-first century. Cambridge MA: Harvard University Press.
6. Levitas R. (1998) The Inclusive Society: Social Exclusion and the New Labour. Basingstoke: Macmillan.
7. Caldeira, T. (2009) Marginality, again?, International Journal of Urban and Regional Research, Vol. 33.3 (Sept. 2009), 848-853.
8. Arnstein, S. (1969). A ladder of citizen participation. Journal of the American Association of Planners, 35, 216-224.
9. Marcus Noland, Tyler Moran, and Barbara Kotschwar (2016). Is Gender Diversity Profitable? 10 Evidence from a Global Survey. Peterson Institute for International Economics. Working Paper Series.



33. Status of Women in Dhanak Community in Rural Haryana

*Dr. Renu Arya

Abstract

In the present research work status of women among Dhanak caste in Rural Haryana are analyzed. Five districts were selected on the basis of concentration of Dhanak caste using location quotient method. Further, 15 villages were selected, three villages from each district purposely. Primary data were collected from women in Dhanak caste from 320 households. Based on sample survey, total population of the study area is 1653 comprises 632 females. The status is analyzed on the bases of women consent for marriage; freedom for decide carrier; woman participated in matter of purchasing and women rights in property among Dhanak caste in rural Haryana. As per field survey, it is recorded that about 24 per cent women accept that the consent for marriage have been taken from them. Fifty per cent women not respond on this aspect. About one third accept that they have freedom for decide their career. In the matter of purchasing the property (in various form like land, house, vehicles, jewelry and livestock) 51 per cent women respond. In the matter of purchasing the property (in various form like land, house, vehicles, jewelry and livestock) only 27 per cent women respond. Key words: Career, Property Marriage.

Introduction-Women are an important parts any Society. The modern society has started identify the individual personality of women. She is believed to have her capability and status as a man does have. She should have the chance to develop her power and to express them according to her own choice. To “empower women”¹ means to sanction power or increase the overall position, status and condition of women in every part of life. It is necessary for overall development of society to

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Associate Professor, Dept. of Geography, M.D. University, Rohtak, Haryana

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.² 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.³

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.⁴

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.⁵

Study Area- Haryana lies between 27°39' north latitude to 30°55'5" north latitude and 74°27'8" east longitude to 77°36'5" east longitude. As per census 2011, the total rural population of Haryana is 165.09 lachs persons in which males are 87.74 lachs persons and females 77.35 lachs persons. Total population of Scheduled Castes in rural Haryana is 37.20 lachs persons with 19.73 lacs males and 17.47 lachs females. The Dhanak is the third dominant caste among Scheduled Castes in Haryana. Dhanak is a lower caste among the Scheduled Castes in Haryana. Dhanak are also known as 'Kabirpanthi Julaha'. The total rural population of Dhanak caste is 370011 persons i.e. 11.52 % in proportion to total rural Scheduled Castes population of Haryana, out of which males are 196493 (53.10 %) and females are 173518 (46.89 %) persons.

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.

Population Characteristics

Table No. 1: Women Population Characteristics Among Dhanak Caste in Rural Haryana, 2014.

Selected District	No. of House holds	Age >6	Literates	Literates %
Rohtak	90	219	196	82
Jhajjar	70	154	138	67
Rewari	45	98	75	42
Sirsa	61	154	135	70
Gurgaon	54	126	88	56
Haryana	320	751	632	317

Source: Compiled by Author.

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.

Woman 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 almos same in all selected districts in the study area as shown in table no. 2. And diagram 1.

Table No. 2: Woman freedom for Decide Career Among Dhanak Caste in Rural Haryana, 2014.

Selected District	Total Fem.	Respondent		Yes		No		not respond	
		Respondent	%	Yes	%	No	%	not respond	%
Jhajjar	138	69	50	37	26.81	32	23.19	69	50
Gurgaon	88	54	61.36	36	40.91	18	20.45	34	38.64
Rewari	75	45	60	39	52	6	8	30	40
Sirsa	135	61	45.19	37	27.41	24	17.78	74	54.81
Rohtak	196	85	43.37	62	31.63	23	11.73	111	56.63
Haryana	632	314	49.68	211	33.39	103	16.3	318	50.32

Source: Compiled by Author.



Diagram: 1.

Woman Consent for Marriage among Dhanak Caste in Rural Haryana.

As per field survey, it is recorded that 50.47 per cent women refuse to answer such type of questions answers and 49.53 per cent women ready to respond in which 24.21 per cent accept that they have asked about marriage. The highest respondents accepted that they have asked about marriage are observed in rohtak district i.e. 39.86 per cent followed by Rewari (22.46 %), Gurgaon (21.74 %), Jhajjar (18.12 %) and lowest in Sirsa district i.e. only 8.70 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. 3. And diagram 2.

Selected District	H.H	T. Fem.	Respondents	%		%		Not respond		
				Yes	No	%	%			
Jhajjar	70	138	69	50.00	25	18.12	44	31.88	69	50
Gurgaon	54	88	54	61.36	30	21.74	24	27.27	34	38.64
Riwari	45	75	44	58.67	31	22.46	13	17.33	31	41.33
Sirsa	61	135	61	45.19	12	8.7	49	36.3	74	54.81
Rohtak	90	196	85	43.37	55	39.86	30	15.31	111	56.63
Haryana	320	632	313	49.53	153	24.21	160	25.32	319	50.47

Source: Compiled by Author.

Concent for Marriage from Women in Rural Haryana 2014

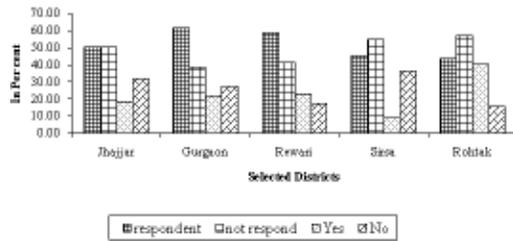


Diagram: 2

Woman Participated in Matter of Purchasing among Dhanak Caste in Rural Haryana- As per field survey, it is recorded that 48.26 per cent women refuse to answer such type of questions answers and 51.74 per cent women ready to respond. Seven categories are selected to woman participated in matter of purchasing among Dhanak caste in rural Haryana like land, house, vehicle, jewelry, live stock, exchange of money and cloths. In which highest participation is recorded in purchasing in 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 %), Jhajjar (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 in Jhajjar district i.e. 25.81 per cent followed by Rohtak (20.83 %) and lowest in Gurgaon 12.90 per cent. In the matter of purchasing vehicle the highest respondents are observed in Sirsa district (21.37 %) followed by Jhajjar district i.e. 20.97 per cent and lowest in Rohtak district i.e. only 8.33 per cent. In the matter of purchasing jewelry the highest respondents are observed in Gurgaon district (35.48 %) and lowest in Rewari district i.e. 16.13 per cent. In the matter of purchasing, live stock the highest respondents are observed in Rewari district (41.94 %) and lowest in Jhajjar district i.e. 12.90 per cent. In the matter of purchasing cloths and exchange of money the participation is zero in Gurgaon and Rohtak districts as shown in table 4 and diagram 3.

Selected District	Total fem.	Respondents	%		Land %	House %	Vehicle %	Jewelry %	Livestock %	Exchange of money %	Clothes %
			not respond	%							
Jhajjar	138	62	44.9	55.07	8.06	25.81	20.97	29.03	12.90	1.61	1.61
Gurgaon	88	31	35.2	64.77	6.45	12.90	9.68	35.48	35.48	0.00	0.00
Rewari	75	31	41.3	58.67	6.45	19.35	9.68	16.13	41.94	0.00	6.45
Sirsa	135	131	97.0	2.9	14.50	18.32	21.37	22.90	13.74	4.58	4.58
Rohtak	196	72	36.7	63.3	15.28	20.83	8.33	29.17	26.39	0.00	0.00
Haryana	632	327	51.74	48.26	11.93	19.88	16.21	25.99	21.10	2.14	2.75

Source: Compiled by Author.

Women Consent in Property Purchase in Rural Haryana 2014

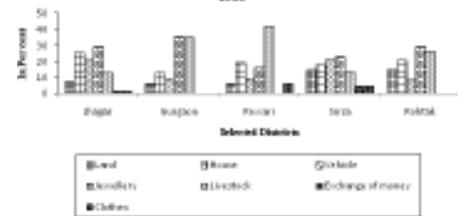


Diagram: 3

Women Rights in Property among Dhanak Caste 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 in the category of jewelry i.e. 25.15 per cent followed by house (23.93 %) Vehicle (22.70 %), land (16.56 %) and live stock 11.66 per cent in rural Haryana. In the matter of right on land the highest respondents are observed in Rewari district i.e. 50 per cent followed by Rohtak (46.67 %), Gurgaon (33.33 %) and lowest in Jhajjar 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

Sirsa district i.e.25.93 per cent. In the matter of right on vehicle the highest respondents are observed in Sirsa district (26.44 %) followed by Jhajjar district i.e. 24.07 per cent and Rohtak district i.e. only 6.67 per cent. In Gurgaon and Rewari districts no women have right on vehicle. In the matter of right on jewelry the highest respondents are observed in Jhajjar district (33.33 %) and in Gurgaon, Rewari and Rohtak district have 00.00 per cent. In the matter of right on live stock the highest respondents are observed in Gurgaon district and lowest in Jhajjar district as shown in table no 5 and diagram 4.

Table No. 5: Women Rights in Property Among Dhanak Caste in Rural Haryana, 2014.

Selected District	H.H	Total Fem. respondents	not respondents	Land	House	Vehicle	Jewelry	Livestock	
Jhajjar	70	138	39.13	60.87	7.41	25.93	24.07	33.33	9.26
Gurgaon	54	88	3.41	96.59	33.33	33.33	0.00	0.00	33.33
Rewari	45	75	5.33	94.67	50.00	50.00	0.00	0.00	0.00
Sirsa	61	135	64.44	35.56	14.94	20.69	26.44	26.44	11.49
Rohtak	90	196	7.65	92.35	46.67	26.67	6.67	0.00	20.00
Haryana	320	632	25.79	74.21	16.56	23.93	22.70	25.15	11.66

Source: Compiled by Author.



Diagram: 4

Conclusion: The study finds out that the women of Dhanak caste in Rural Haryana is not in satisfactory conditioning. In every aspect like education, economy and their status in their community they are far away then their goal.

Suggestions: It is suggested to the government as well as self help groups to take initiatives for the betterment of their status and awareness in the society.

References

1. <https://www.quora.com/What-is-meant-by-women-empowerment-why>
2. On August 21, 2014 By Karan MalhotraCategory: Essays, Paragraphs and Articles
3. www.womenempowerment.org.in/
4. On September 21, 2015 By GyanCategory: Essays, Paragraphs and Articles
5. www.importantindia.com/20005/how-to-empower-women-in-india

34. Teacher Education in Pre Independence India

*Dr. Shankar Lal Yadav

Abstract

Teacher education is conducting various types in historical period. TheVedicPeriod 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

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*Chairman,Bashistha muni gram, utthanevem Shiksha samiti,etoura, Rewa, (M.P)

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 makhtabs were mostly moulvis, but in the madrassahs scholarly persons were employed. The method of teacher preparation was mostly initiation 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 Institution 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 document on English education in India. It gave some very valuable suggestions for the improvement of the education of teachers. It suggested that allowances be given to persons who possess aptness for teaching and who are willing to devote themselves to the profession of school master. In suggesting a change in the education of teachers, the Dispatch referred to the system prevalent in England. It urged the establishment of training schools in each presidency in India. On successful completion of the training programme they were to be given certificates and employment. So the Dispatch introduced sufficient incentive for the would-be 33 teachers. Although apprehensive, Lord Dalhousie, Governor-General of India suggested implementation of Wood's Dispatch which brought into existence a number of normal schools.

Lord Stanley's Dispatch, 1859; In 1859, Lord Stanley, Secretary of State for India, in his Dispatch set forth an examination of the operation of the 1854 Dispatch. The Dispatch very emphatically stated that the administration should desist from procuring teachers from England and that teachers for vernacular schools should be made available locally.

The Indian Education Commission 1882; The Indian Education Commission 1882 (The Hunter Commission) recommended that an examination in the principles and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment as a teacher in any Secondary School, Government or Aided. For graduates it suggested a shorter course of training than for others. Pedagogical courses became more prominent. This also led to the opening of new teacher training institutions and by 1882 there were 116 training institutions for men and 15 for women. Thus by the close of the 19th century some essential things in teacher training had been established.

Government of India Resolution on Education Policy, 1904: This is one of the most important educational documents which laid down the policies for the future educational system. It made some very vital suggestions for the improvement of the teacher-training Programme.

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 Jabalpur.** Intermediates or Graduates could seek admission to these Colleges. The general principles upon which the training institutions were to be developed, were,

- i) To enlist more men of ability and experience in the work of higher training,
- ii) To equip the training colleges well,
- iii) 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,
- iv) The course would culminate in a university degree or diploma,
- v) 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

1. Singh, L.C. (1990) Teacher Education in India: A Resource Book, Delhi, NCERT.
2. Mohanty, J. (2003) Teacher Education New Delhi, Deep and Deep Publications Pvt. Ltd
3. Grover, B.L. (2009) Modern history of India, Page-321
4. Shukla, R.L. (2004) Modern History, Page-203
5. Mohanty, J. (2003) Teacher Education New Delhi, Deep and Deep Publications Pvt. Ltd



35.

देवी प्रतिमाओं का प्रतिमाशास्त्रीय अध्ययन

*डॉ. विभा श्रीवास्तव

सारांश

देवी प्रतिमा का प्रारंभ आदिकाल से स्वीकार किया गया है। प्रारंभ में इसकी आकृति शक्ति यथा मातृरूप में कल्पना की गई थी। परन्तु प्रारंभ में कोई निश्चित आकार-प्रकार नहीं था। दीर्घकाल तक मातृ देवियों कतिपय विशेषता के साथ बनती रही है। कालांतर में इनमें बहुत सी देवी रूपों का समावेश हो गया। देवी मूर्ति शिल्प प्रस्फुटित होने लगा। अब प्रतिमा निश्चित मापदण्डों के आधार पर निश्चित की जाती है। कुछ प्रतिमायें औसर विशेष कार्य सिद्ध के लिये देवियों द्वारा अवतरित होने की घटना को जनमानस द्वारा याद करने के निमित्त की जा रही है। साहित्य साक्षियों एवं अन्य प्राप्त विवरणों के आधार पर देवी स्वरूपों एवं उसके प्रतिमाशास्त्रीय लक्षणों का विधान किया गया है।

योगमाया योगमाया विष्णु की शक्ति है, जो प्रत्येक रूप में उनके साथ सदैव रहती है अपनी इसी शक्ति से विष्णु सब कार्य करवाते हैं। इसी को आज्ञा देकर विष्णु ने देवकी के गर्भ से उत्पन्न होने की आज्ञा दी। श्रीमद्भागवत पुराण के अनुसार योगमाया को विष्णु की शक्ति होने का उल्लेख है। जो सदैव विष्णु के साथ रही हैं अपनी इसी शक्ति से विष्णु-सम्पूर्ण कार्य सम्पन्न करते हैं।

श्रीमद्भागवत पुराण¹ में यह देवी अष्टभुजी क्रमशः धनुष, त्रिशूल, बाण, खटक, खड्ग, शंख, चक्र तथा गदायुक्त बतायी गई है। जिनमें दुर्गा, भद्रकाली विजया, वैष्णवी, कुमदा, चण्डिका, कृष्णा, माधवी कन्या नारायणी, ईशानी, शारदा और अम्बिका आदि नामों का उल्लेख है।² हिन्दू धर्म के अन्तर्गत देवियों के दो रूप प्राप्त होते हैं 1. सौम्य, 2. रौद्र। सौम्य रूप वाली देवियों को शांत मुद्रा में दिखाया गया है, किन्तु उग्र रूप वाली प्रतिमायें अनेक भुजाओं से युक्त आवेश मुद्रा में भयानक बनायी जाती हैं।

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*प्राध्यापक इतिहास विभाग, शासकीय कन्या स्नातकोत्तर महाविद्यालय रीवा, म.प्र.

Central India Journal of Historical And Archaeological Research, CIJHAR

लक्ष्मी-यह धन वैभव की देवी है, इसका भी नामोल्लेख मिलता है, इनकी एकांकी एवं विष्णु के साथ संयुक्त प्रतिमा प्राप्त होती है। यदि संयुक्त प्रतिमा में विष्णु के साथ भू-देवी या सरस्वती होती है तब इस देवी की प्रतिमा श्री कही जाती है और जब विष्णु के साथ एकांकी अंकन होता है तो उसे लक्ष्मी रूप स्वीकार किया जाता है। इसमें अधिकांशतः श्रीदेवी प्रतिमा निर्मित हुई है और लक्ष्मी की प्रतिमा कम संख्या में उपलब्ध हुई हैं।³ लक्ष्मी को अष्टभुजी बताया है जिसमें क्रमशः धनुष, मेष, ती, कमल, चक्र, शंख, काष्ठ और गोह का अंकन मान्य है चतुर्भुजी लक्ष्मी के आयुधों में चक्र, शंख, कमल और मेष अंकन प्राप्त होता है। विष्णु के साथ द्विभुजी लक्ष्मी का अंकन प्राप्त होता है एक में कमल दूसरे श्रीफल या दोनों में कमल का अंकन मिलता है। उसे विष्णु बायें गोद या पार्श्व में बैठे हुये या शेषनाग पर बैठे हुए अंकित किया गया है।

भगवत पुराण⁴ लक्ष्मी को आभूषणों से युक्त बतलाया गया है विष्णु पुराण⁵ में लक्ष्मी को विष्णु की आत्मा और शक्ति बताया गया है। वे कमल के समान नेत्रवाली द्विभुजी एवं कमल से उत्पन्न होने का निदेश है हाथ में कमल पुष्प का अंकन होना चाहिए साथ ही कमलमुखी तथा पद्मनाथ विष्णु की प्रिय होने का उल्लेख है विष्णु धर्मोत्तर पुराण⁶ में लक्ष्मी के विस्तृत रूप का वर्णन है। जहाँ उन्हें द्विभुजी, चतुर्भुजी होने का उल्लेख है। द्विभुज रूप में लक्ष्मी, विष्णु साथ तथा सर्व आभूषणों से अलंकृत और कमल युक्त होने का विधान है। चतुर्भुज स्वरूप में लक्ष्मी सिंहासनारूढ़, अलंकृत प्रभामण्डल तथा सिर पर शंख तथा बिल्व फल होना चाहिए। लक्ष्मी प्रतिमा के पीछे दो गज सूड़ में जल भरकर नीचे की ओर छिड़कते हुए प्रदर्शित करना चाहिए। लक्ष्मी के समीप राजश्री, स्वर्णलक्ष्मी, ब्राह्मी लक्ष्मी तथा जय लक्ष्मी को उत्कीर्ण किया जाना चाहिए।

अग्नि पुराण⁷ में लक्ष्मी के चतुर्भुज स्वरूप का वर्णन है यहाँ उन्हें शंख, चक्र, गदा और कमल युक्त बताया गया है पुराण में लक्ष्मी के दाहिने हाथ कमल तथा बायाँ हाथ बिल्व फल धारण करने का भी उल्लेख है। स्कन्दपुराण⁸ में लक्ष्मी को बांयी ओर प्रदर्शित करने का उल्लेख मिलता है। चतुर्वचिन्तामणि⁹ में विवरण है कि लक्ष्मी विष्णु के बांये ओर होनी चाहिए। लक्ष्मी का एक हाथ स्कंध पर तथा दूसरे में कमल पुष्प है तथा सर्व आभूषणों से अलंकृत होने का उल्लेख है।

सरस्वती-विष्णु धर्मोत्तर पुराण¹⁰ में सरस्वती को चतुर्भुजी एवं आभूषणों से सुशोभित बतलाया गया है। भुजाओं में क्रमशः पुस्तक, अक्षमाला, वीणा, कमण्डलु होता है। स्कन्ध पुराण¹¹ में सरस्वती को जटाधारी, कमलासन त्रिनेत्र वाली बताया गया है। मानसान¹² ग्रंथों में सरस्वती पद्मासन पर स्थित चतुर्भुजी रत्नयुक्त पद्महार से शोभित नुपुर पहने हुये करंड मुकुट से सुशोभित बताई गई है। वायु पुराण¹³ के अनुसार श्री और प्रज्ञा अथवा लक्ष्मी और सरस्वती ही दो महादेवियाँ थी जिनकी कालान्तर में अनेक रूपों में अभिविद्धित हुई। ऋग्वेद¹⁴ में सरस्वती को चन्द्रमा के समान श्वेत अक्षमाला, अङ्कुश, वीणा, पुस्तक धारण करने वाली बताया गया है। महाभारत¹⁵ में सरस्वती को श्वेत वर्ण वाली कमल पर आसीन अक्षमाला पुस्तक तथा वीणा लिये हुये प्रदर्शित किया गया है। बैनर्जी महोदय ने भरहुत से प्राप्त एक स्तंभ में खुदी सरस्वती की प्रतिमा का उल्लेख है जो कमलासन पर विराजमान है उनकी भुजाओं में क्रमशः वीणा, अक्षमाला,

Volume V, Number 20, October-December 2016, ISSN 2277-4157

पुस्तक, कण्डलु है।¹⁶ बौद्ध¹⁷ इन्हें मान्जुश्री की आत्मा स्वीकार करते हैं। ब्राह्मण धर्म में इनका संबंध प्रायः ब्रह्मा से और कभी-कभी विष्णु बताया गया है।

भूदेवी- भूदेवी को लक्ष्मी का रूप बताया गया है, श्रीमद्भागवत में लक्ष्मी को काष्ठ को वराह के दंत पर आसीन होने का उल्लेख है। विष्णु धर्मोत्तर पुराण¹⁸ में भू-देवी को श्वेतवर्णी, चतुर्भुजी तथा सर्व आभूषणों से अलंकृत होने का उल्लेख है। उनकी भुजाओं में रत्नपात्र, सस्यपात्र, औषधिपात्र तथा कमल पुष्प का प्रदर्शन होना चाहिए। अंशुमद् भेदागम¹⁹ में भू-देवी को श्यामवर्ण यज्ञोपवती तथा कण्डमुकुट होने का उल्लेख है। मानसार²⁰ तुकुल, मुकुट, कुन्तल, मकर, कुण्डल आदि भू-देवी को धारण करने का उल्लेख करता है।

पार्वती-विष्णु जब रौद्र रूप धारण करते गौरी पार्वती बनकर लक्ष्मी शिव के साथ निवास करती है। विष्णु पुराण²¹ में लक्ष्मी को गौरी तथा विष्णु को शंकर भी माना गया है। गौरी के रूप में विष्णु रूपी शिव की सहायिका है। वाराह पुराण²² में विष्णु को शंकर तथा लक्ष्मी को पार्वती कहा गया है। वासुदेव शरण अग्रवाल²³ ने पार्वती को चतुर्भुज स्वरूप का वर्णन किया गया है। इस प्रतिमा में ऊपर दो भुजायें सनाल पुष्प धारण दृष्टिगत है। कमल पर छोटे-छोटे गणेश एवं कार्तिकेय की आकृति उत्कीर्ण है। पार्वती के दोनों पाश्वर्य में गणेश एवं कार्तिकेय की आकृति उत्कीर्ण श्रीमद्भागवत²⁴ में विवरण है कि पार्वती को वृषभारूढ़ और कैलाश पर्वत पर विहार करते तथा गणेश को गोद में लिये हुये तथा आसन मुद्रा में प्रदर्शित करना चाहिए।

गौरी- गौरी को शिव की अर्धांगिनी बताया है विष्णु धर्मोत्तर पुराण²⁵ में गौरी को चतुर्भुजी एवं कमलासीन होने का निर्देश है भुजाओं में क्रमशः अक्षमसूत्र, पद्म, कण्डल एवं अभयमुद्रा में होनी निर्देश है। मानसार ग्रंथ में गौरी को द्विभुजी तथा आसन मुद्रा में कण्ड मुकुट एवं धम्मिला धारण करने का उल्लेख है भुजाओं में उत्पल एवं वरद मुद्रा में रहता है।

भद्रकाली- विष्णु धर्मोत्तर पुराण²⁶ में विवरण है कि भद्रकाली को अठारह भुजाओं से युक्त तथा चार सिंहों के रथ पर आरूढ़ होने का उल्लेख है। भद्रकाली की भुजाओं में क्रमशः अक्षमाला, खड्ग, त्रिशूल, चण्ड, बाण, चाप शंख पद्म दण्ड, दण्ड शक्ति कृष्ण जिन अग्नि तथा कुछ भुजाओं में शांतिप्रद आयुध प्रदर्शित होने चाहिए। इसी पुराण में ही भद्रकाली को श्यामवर्णी, चतुर्भुजी तथा त्रिनेत्रधारी बताया गया है। यह पार्वती का अभिचारिक रूप है।

नन्दा- गोकुल में नन्द के यहाँ जन्म लेने के कारण नन्दा कहलायी विष्णु धर्मोत्तर पुराण²⁷ में नन्दा को चतुर्भुजी तथा गजारूढ़ होने का उल्लेख करता है। दो भुजाओं अभय मुद्रा में तथा दो भुजाओं में क्रमशः आंकुश, कमल होने चाहिए। इसके अतिरिक्त अपने चारों भुजाओं में ये खड्ग, खेटक, अंकुश तथा कमल प्रदर्शित होने का उल्लेख है। वाराह पुराण²⁸ में नन्दा की उत्पत्ति का वर्णन है। राव महोदय ने नन्दा का उल्लेख अपने ग्रंथ में किया है।²⁹

दुर्गा- भारत में दुर्गा की उपासना, अनेक रूपों में होती है। मारकण्डेय पुराण³⁰ में आयु के आधार पर दुर्गा के नाम संध्या, सरस्वती, चण्डिका गौरी महालक्ष्मी, ललिता का उल्लेख है। एक वर्ष आयु वाली बालिका के रूप में उनका नाम संध्या, दो वर्ष की सरस्वती, सात वर्ष की चण्डिका, आठ वर्ष की शाम्भवी, नौ वर्ष की दुर्गा, दस वर्ष की गौरी, तेरह वर्ष की महालक्ष्मी तथा

सोलह वर्ष की ललिता कही गयी।³¹ केनोपनिषद³² में उमा हेमावती का उल्लेख मिलता है जो दुर्गा की कल्पना रूद्र की पत्नी के रूप में किया गया है तैत्तिरीय आरण्यक³³ में दुर्गा वैरोचनी नाम बतलाया गया है विष्णु धर्मोत्तर पुराण³⁴ में दुर्गा को अष्टभुजी मूर्ति का वर्णन मिलता है भुजाओं में क्रमशः बाण, शूल, खड्ग, चक्र, चन्द्रबिम्ब, चक्र बताया गया है। भुजाओं में क्रमशः अभय, मुद्रा, चक्र, खेटक, शंख है। सुप्रभेदागम³⁵ में दुर्गा को अष्टभुजी बतलाया गया है। भुजाओं में क्रमशः शंख, चक्र, शूल, धनुष, बाण, खड्ग, खेटक तथा पाश रहता है। मथुरा संग्रहालय अत्यंत सुंदर किन्तु खण्डित दुर्गा की प्रतिमा का उल्लेख है जिसके दाहिने हाथ में माला तथा बायें हाथ की वस्तु अस्पष्ट है देवी सिंह पर आसीन है।

महिषासुर मर्दिनी देवी ने जब महिषासुर नामक राक्षस का वध किया तो उसके इस रूप को महिषासुर मर्दिनी कहा गया है। विष्णु धर्मोत्तर पुराण³⁶ में महिषासुर मर्दिनी बीस भुजी, त्रिनेत्र धारिणी एवं सिंहारूढ़ प्रतिमा बनाने का निर्देश है। भुजाओं में क्रमशः शूल, खड्ग, शंख, चक्र, बाण, शक्ति ब्रज, डमरू, छत्र, अभयमुद्रा, नागपाश खेटक, कुल्हाणी, अंकुश, धनुष, घण्टा, ध्वज, गदा, दर्पण, मुद्गल रहता है। देवी के सामने महिष भाग को कटे हुए तथा असुर देवी के गर्दन से निकलता हुआ प्रदर्शित किया जाता है। असुर की गर्दन में देवी त्रिशूल को चुभाये हुए तथा सिंह उसे काटता रहता है असुर नागपाश में बंधा तथा हाथों में ढाल तथा तलवार होना चाहिए। अग्निपुराण³⁷ में दसभुजी सिंहवाहिनी चण्डिका महिषासुर को शूल से वध करने का उल्लेख है। इसी पुराण में अट्टारह एवं बीस भुजाओं में विविध आयुधों से युक्त बताया गया है। मत्स्य पुराण³⁸ में वर्णन है देवी दस भुजी जटा एवं अर्द्धचंद्रयुक्त, त्रिभाग और सिंहारूढ़ तथा त्रिनेत्रधारिणी प्रतिमा का निर्देश है भुजाओं में क्रमशः त्रिशूल, खड्ग, चक्र, बाण, शक्ति, धनुष, खेटक, पाश, अंकुश, घण्टा तथा परशु होता है। देव के नीचे तलवार और ढाल युक्त महिषासुर को प्रदर्शित दिखाया गया है असुर को नागपाश में बंधा तथा त्रिशूल उसके वक्ष में धंसा होना चाहिए। देवी का दायां पैर सिंह की पीठ पर और बायें पैर अंगूठा महिषा के ऊपर प्रदर्शित होता है।

महाकाली-महाकाली को भयानक आकार वाली देवी कहा गया। विष्णु धर्मोत्तर पुराण³⁹ में वर्णन है कि महाकाली को चतुर्भुज मुख में विशाल दाढ़े विशाल नेत्रों वाली, कटिपतला तथा कालीवर्ण की बतायी गयी है। भुजाओं में खड्ग, पात्र, शव, खेटक का प्रदर्शन होना चाहिए। गले में कवन्धों तथा मुण्डों की माला धारण करने का उल्लेख है। पूर्वकर्णागम⁴⁰ में महाकाली को दस भुजाओं से युक्त तथा जल से भरे मेघ के समान वर्ण वाली होने का उल्लेख करता है।

संदर्भ ग्रंथ सूची

1. श्रीमद्भागवत 10/2/11/12
2. अ.आ.अ. 49
3. ऋग्वेद 2, 12, 15, 1, 48, 1
4. भगवतपुराण 8,8, 7-18
5. विष्णुपुराण 1, 8, 18-35
6. विष्णु धर्मोत्तर पुराण 82, 1, 83, 3, 82, 3-8, 81, 3

7. अग्नि पुराण 237, 10, 50, 20, 50, 15
8. स्कन्द पुराण वैष्णव खण्ड पु0रु0म0 5, 8-9
9. चतुर्वर्गचिन्तामणि, व्रतखण्ड मा0 1, पृ. 113
10. वि0ध0पु0 64/1/3
11. स्कन्ध पुराण 96/31
12. मानसार ग्रंथ, 24/51/52
13. वायुपुराण 71/1/19
14. ऋग्वेद 5/136
15. महाभारत, 122/25/26
16. वनर्जी जे. एन.डे हि.आ. पृ. 213
17. स्मिथा वी.ए. जैन स्तूपज ऑफ मथुरा, पृ. 56
18. वि.ध. पृ. 61, 1-3
19. अंशुमदभेदागम आ.आ.अ. 49
20. मानसार, 19, 26
21. विष्णुपुराण 10, 58, 2
22. वाराह पुराण 215, 17, 19
23. अग्रवाल वा.वा. भयु क.पृ. 74-76 इण्डि. आर्ट पृ. 173
24. श्रीमद भा. 10, 58, 21
25. विष्णु धर्मोत्तर पुराण, 122, 9, 11
26. विष्णु धर्मोत्तर पुराण, 121, 6-7
27. विष्णु धर्मोत्तर पुराण, 135, 38, 52
28. वाराह पुराण, 135, 38, 52
29. राव.गो.ना.ए.हि.आ. पृ. 355, 56
30. मारकण्डेय पुराण देवी म0 5/17/10
31. वही 5/21/22
32. केनोपनिषद 3/25
33. तैत्तिरीय आरण्यक 10/1/7
34. विष्णु धर्मोत्तर पुराण 125/1/7
35. सुप्रभेदागम, अ0 19
36. विष्णु धर्मोत्तर पुराण, 117, 17, 20
37. अग्निपुराण 52/16
38. मत्स्य पुराण 249/55/65
39. विष्णुधर्मोत्तर पुराण 119, 14-19.
40. पूर्वकागाम, अंक 32.



36.

चम्बा (हिमाचल प्रदेश) से प्राप्त विष्णु की बैकुण्ठ प्रतिमाएं : एक सांस्कृतिक विश्लेषण।

*सतीश चौधरी

सारांश

कश्मीर पुरातन काल से ही हिन्दू संस्कृति के विकास एवं सम्पन्नता का प्रतीक रहा है। इतना ही नहीं साहित्य के क्षेत्र में पूर्व मध्य काल में कल्हण विल्हण जैसे विद्वान कश्मीर में ही हुये हैं। हिमाचल का समीपस्थ क्षेत्र कश्मीर के स्थापत्य एवं मूर्तिकला से प्रभावित हुआ और वैष्णव सम्प्रदाय चम्बा के क्षेत्र तथा अन्य क्षेत्रों में भी पल्लवित हुआ हिमाचल में न केवल चम्बा बल्कि अन्य क्षेत्रों से भी वैष्णव प्रतिमाएं बड़ी मात्रा में प्राप्त हुयी है। परन्तु एक विशेषता इस मूर्तिकला को और भी सारगर्भित बनाती है। जब यहां के अधिकतर शैव मन्दिरों के परिसरों में शिव की मूर्ति के साथ वैष्णव प्रतिमाएं भी प्राप्त होती है। इसमें अनेकता में एकता का सांस्कृतिक प्रभाव दृष्टिगोचर होता है। हिन्दू धर्म के विविध सम्प्रदायों में जो आध्यात्मिक आत्मीयता थी वह इन मन्दिरों में शैव शाक्त एवं वैष्णव प्रतिमाओं के एक साथ प्रतिष्ठापन से हिन्दू संस्कृति के महत्व को प्रतिपादित करती है।

स्थानक-खड़ी प्रतिमा। बैकुण्ठ प्रतिमा- गरुड़ासीन चतुर्मुखी एवं अष्ट भुजा वाले विष्णु की मूर्ति **वैजन्ती-** लम्बा हार। **कीरीट-** मुकुट।

परिचय चम्बा (अक्षांश 32034'12" उत्तर देशान्तर7607'48" पूर्व) हिमाचल प्रदेश का पश्चिमी जिला है, जो समुद्रतल से 996 मी. की ऊँचाई पर रावी नदी के तट पर स्थित है। यही पर साल नदी का संगम भी है। चम्बा शहर की स्थापना 920ई. में हुयी थी। चम्बा राजवंश के शासकों को चम्बियाल कहा जाता था इनकी उपाधि वर्मन थी। चम्बा शहर अनेक मन्दिरों

Note- Research Paper Received in September 2016 and Reviewed in October 2016

*शोध छात्र, इतिहास एवं पुरातत्व विभाग, हे.न.ब.गढ़वाल केन्द्रीय विश्वविद्यालय, श्रीनगर गढ़वाल उत्तराखण्ड

एवं महलों के लिए प्रसिद्ध है। चम्बा अपने कला और शिल्प एवं विशेष रूप से पहाड़ी चित्रशैली के लिए प्रसिद्ध है।

हिमाचल प्रदेश में कुल्लू, कांगडा, सिरमौर, चम्बा और कुछ सीमा तक लाहोल स्फीति में मूर्तिकला शिल्प के हिन्दू और बौद्ध धर्म की अनेक उत्कृष्ट कलाकृतियां प्राप्त होती हैं जो कि इस देवभूमि के सांस्कृतिक समृद्धि की परिचायक है परन्तु प्रस्तुत शोध पत्र में चम्बा क्षेत्र के मूर्ति शिल्प पर अनुसन्धान किया गया है।

हिन्दू देव मण्डल में भगवान विष्णु सबसे प्रतिष्ठित देवता माने गये हैं। उन्हें जगत का पालनकर्ता और धर्म के नियमों का रक्षक माना गया है। जब संसार में धर्म का लोप होने लगता है और अधर्म में वृद्धि हो जाती है, तब संसार के कल्याण के लिए भगवान विष्णु अवतरित होते हैं। विष्णु की अनेक रूपों में पूजा की जाती है। इसमें उनका बैकुण्ठ स्वरूप अत्यन्त महत्वपूर्ण है और जैसा कि जयाख्य संहिता, विष्णु-धर्मोत्तर पुराण, नीलमत पुराण से स्पष्ट होता है कि 8वीं शताब्दी तक विष्णु का बैकुण्ठ रूप कश्मीर में मुख्य देवता के रूप में लोकप्रिय रहा है। राजतरंगिणी बैकुण्ठ प्रतिमा का उल्लेख 'चर्तुमान' के रूप में करती है। चम्बा से प्राप्त पाषाण और धातु की अनेक बैकुण्ठ मूर्तियां उपरोक्त साक्ष्यों की पुष्टि करती हैं।

चम्बा से प्राप्त बैकुण्ठ प्रतिमाएँ तीन या चार हाथों से युक्त हैं और इन प्रतिमाओं के दोनों तरफ गदा देवी और चक्र पुरुष भी निर्मित किये गये हैं। कश्मीर के समीपवर्ती चम्बा पर कश्मीर का प्रभाव स्वाभाविक रूप से दिखाई देता है। 10वीं शताब्दी के लगभग चम्बा में वैष्णव आन्दोलन का जो प्रारम्भ हुआ जिसमें लक्ष्मी नारायण की संगमरमर की मूर्ति मुख्य देवता के रूप में स्थापित की गयी थी। यह परम्परा 16वीं 17वीं शताब्दी तक चलती रही। ये संगमरमर की प्रतिमा कश्मीरी परम्परा में ही निर्मित की गयी हैं, जिसमें कि विष्णु गरुड़ पर आसीन है। बैकुण्ठ प्रकार की प्रतिमाएँ हिमगिरी, चुराह और चम्बा में बड़ी संख्या में प्राप्त हुयी हैं। जबकि ये मूर्तियां कांगडा और मण्डौ में बहुत कम प्राप्त होती हैं। लेकिन पुनः बजौरा (कुल्लू) में मुख्य रूप से विष्णु विश्वरूप के रूप में पुनः प्राप्त होती हैं। मेरे द्वारा भी शोध कार्य के दौरान इस मन्दिर परिसर में मूर्तियों का अध्ययन किया गया है।¹

चम्बा में विष्णु बैकुण्ठ के रूप में प्रतिबिम्बित है, जो कि गरुड़ पर अकेले या कभी-कभी लक्ष्मी के साथ बैठे हुये हैं, जिसमें गरुड़ के पखों को फैला हुआ दिखाया गया है। विष्णु की स्थानक प्रतिमा में उनकी फैली हुयी हथेली में भू-देवी का अंकन है और इसमें गरुड़ को आधार पर अंकित किया गया।² हरिराय मन्दिर के गर्भ गृह में स्थापित हरिराय की प्रतिमा 8वीं 9वीं शताब्दी ई. की मानी गयी है (चित्र सं.1)। यह मूर्ति चम्बा शहर की स्थापना से पहले की महत्वपूर्ण प्रतिमा है। जिसका निर्माण कश्मीरी शैली में हुआ है। जो कि चम्बा में इसके सांस्कृतिक प्रभाव को स्पष्ट करती है। यह भगवान विष्णु की अष्टधातु में ढाली गयी बैकुण्ठ की चर्तुमुखी स्थानक वैष्णव प्रतिमा है और गदादेवी और चक्रपुराण इसके दोनों तरफ मानवीकृत रूप में दिखायी गये हैं। जबकि पृथ्वी को धृनी से अवतरित होते हुये दिखाया गया है। विष्णु की एक अन्य दुर्लभ प्रतिमा (14वीं शताब्दी ई.) सुंगल

(संस्कृत-सुमंगल) के धान के खेतों से प्राप्त हुयी थी। इसमें भगवान को चर्तुमुखी दिखाया गया है, आधार पर लक्ष्मी को भी प्रदर्शित किया गया है। इस प्रकार की वैष्णव प्रतिमाएँ, अत्यन्त दुर्लभ हैं।³ यह प्रतिमा बैकुण्ठ रूप को सौम्य मानव मुख मुद्रा के रूप में प्रतिबिम्बित किया गया है (चित्र सं. 2)। इस केन्द्रिय मानवीय मुख के साथ ही साथ, सिंह और शूकर के मुख भी दोनों तरफ प्रदर्शित किये गये हैं। देवता खड़ी मुद्रा में थोड़ी मुड़ी अवस्था में स्थानक देवता को दाहिने हाथ में एक कमल को धारण किये हुये जबकि दूसरे बायें हाथ में शंख को धारण किये हुये प्रदर्शित किया गया है। पिछले दाहिने हाथ में गदा को धारण किये हुये और पिछला बायाँ हाथ लक्ष्मी के आलिंगन से युक्त या उसके कन्धों पर रखा हुआ प्रदर्शित किया गया है। भगवान विष्णु एक लम्बा मुकुट और चौड़ी घुटनों तक लटकती हुयी बैजन्ती माला धारण किये हुये हैं, शरीर के ऊपरी भाग में वस्त्र धारण नहीं किये हुये हैं। उनके पैरों के बीच से भू-देवी भी नहीं प्रकट हुयी हैं। और यह प्रतिमा किसी आयुध पुरुष से भी नहीं घिरी हुयी है। भगवान विष्णु के बायीं और स्थित लक्ष्मी थोड़ा भगवान की तरफ झुकी हुयी खड़ी है और एक लम्बी बैजन्ती और मुकुट भी धारण किये हुये हैं। उनके बायें हाथ की हथेली खुली हुयी है और अन्दर को थोड़ा सा मुड़ी हुयी है जो किसी संकेत का प्रतीक है। जबकि दूसरा हाथ अभय मुद्रा में दिखाया गया है। यह प्रतिमा गौरी शंकर काँस्य प्रतिमा (लक्ष्मी नारायण मन्दिर, परिसर) से प्रभावित और उसी की प्रतिकृति प्रतीत होती है। जिसमें यह खड़ी स्थिति में है, इसमें धोती की सलवटें और कलात्मक मुख मुद्रा का अंकन उल्लेखनीय है। इससे यह स्पष्ट है कि कलाकार ने इस मूर्ति को बनाते समय गौरीशंकर की काँस्य प्रतिमा को इसका आधार बनाया।

उपसंहार- उपरोक्त दोनों प्रतिमाओं की चम्बा से प्राप्ति और उनके प्रतिमा विज्ञान के आधार पर अध्ययन से स्पष्ट है कि हिमाचल के इस क्षेत्र विशेष में वैष्णव सम्प्रदाय अत्यधिक प्रभावशाली था और स्थानीय शासकों का समुचित संरक्षण वैष्णव मूर्ति शिल्प के उन्नयन के लिये फलदायी सिद्ध हुआ। मन्दिर स्थापत्य के साथ ही साथ मूर्तिकला के क्षेत्र में भी 8वीं 9वीं शताब्दी से लेकर 12वीं शताब्दी तक कला और संस्कृति का विकास दृष्टिगत होता है। मूर्ति शिल्प के साथ ही साथ धातु शिल्प को भी मूर्तिकला को और भी परिष्कृत किया और इस प्रकार पाषाण प्रतिमा के साथ ही साथ उत्कृष्ट काँस्य की बैकुण्ठ प्रतिमा, चम्बा के सांस्कृतिक विकास को प्रतिबिम्बित करती है। मूर्तिशिल्प में प्रतिमा विज्ञान के सभी पक्षों को बड़ी सुन्दरता से समाविष्ट किया गया है। सांस्कृतिक रूप से समृद्ध हिमाचल के क्षेत्र में और भी अन्वेषण की आवश्यकता है जिससे कि मूर्ति शिल्प के वैष्णव के अतिरिक्त शैवशाक्त तथा अन्य सम्प्रदायों के कला विज्ञान की प्रगति का यथोचित ज्ञान हो सके।



चित्र सं. 1

अष्टधातु स्थानक विष्णु मूर्ति
(8वीं-9वीं शताब्दी ई.)



चित्र सं. 2

लक्ष्मी बैकुण्ठ (14वीं शताब्दी ई.)
सुगल, चम्बा, हिमाचल प्रदेश

संदर्भ ग्रंथ

1. लगभग 7वीं शताब्दी ई. की यह बैकुण्ठ प्रतिमा मण्डी के त्रिलोक नाथ मन्दिर प्रांगण के बाहर की चट्टान पर उल्कीर्णित है।
2. चारी (कांगड़ा) क्षेत्र से प्राप्त 'लक्ष्मी-बैकुण्ठ' की आदमकद प्रतिमा, जिसमें कि लक्ष्मी पूरी तरह से सुरक्षित है। वर्तमान में कांगड़ा कला संग्रहालय, धर्मशाला में संरक्षित है।
3. अपने शोध कार्य के संदर्भ में जुलाई, 2013 में चम्बा, भरमौर, स्वाई, हिमगिरि, कांगड़ा, धर्मशाला आदि क्षेत्रों, मन्दिरों एवं संग्रहालयों में अध्ययन किया गया।
4. मैक्सवेल, थामस एस, बैकुण्ठ के स्वरूप की प्रकीर्ति एवं उत्पत्ति को समझने से सम्बन्धित एक शोध पत्र, 1988 दिल्ली, पेज नं० 137।
5. हाण्डा देवेन्द्र, बैकुण्ठ इमेजेज फ्रॉम हरियाणा, 1989 दिल्ली, पृष्ठ सं० 32। लेखक ने पिजौर क्षेत्र से कुछ थोड़े से परिवर्तन के साथ प्राप्त दो प्रतिमाओं का भी उल्लेख किया है।

• • •

37.

खजुराहो के मन्दिरों में प्रतिबिम्बित सांझा-संस्कृति

*डॉ. अर्चना द्विवेदी

सारांश

भारतीय मन्दिर स्थापत्य के मणिमुकुट, खजुराहो के मन्दिर कला जगत में अनेक अनोखे आयामों के लिए विश्व विख्यात हैं। प्रस्तुत शोधपत्र में इन मन्दिरों में प्रतिबिम्बित सांझा संस्कृति की चर्चा करने का प्रयास किया जा रहा है। खजुराहो मध्य प्रदेश के उत्तरी भाग में छतरपुर जिले में जिला मुख्यालय से पूर्व की ओर 50 किमी दूर 24051"उत्तरी अक्षांश तथा 79056" पूर्वी देशान्तर पर स्थित है। यह स्थान उत्तर प्रदेश के महोबा से 63 किमी दक्षिण की ओर, पन्ना से 43 किमी पश्चिमोत्तर तथा झांसी (उ.प्र.) से लगभग 227 किमी दूरी पर पड़ता है। यहां के पहुंच मार्ग सुन्दर प्राकृतिक दृश्यों से भरी हुई घाटियों तथा नदियों से होकर जाते हैं।

चन्देल राजवंश के शासनकाल में खजुराहो के भव्य कला वैभव का निर्माण धंग (950-1002ई.), विद्याधर (1025-1035) कीर्तिवर्मन (1060-1100ई.) जैसे शासकों की धर्म सहिष्णु नीति एवं सांस्कृतिक प्रतिफलन के रूप में हुआ।

खजुराहो के नामकरण पर मत वैभिन्न्य है। किमदन्ती के अनुसार खजुराहो नाम इसलिए पड़ा क्योंकि नगर के प्रमुख द्वार के दोनों पार्श्व भाग दो मनोहारी खजूर वृक्षों से सुसज्जित थे। यहां से प्राप्त अभिलेखों में इस स्थान का नाम खजूरवाहक मिलता है।¹ टाल्मी द्वारा वर्णित कूरापोरिना (Kuraporina) को कनिंघम ने खजुराहो से समीकृत किया है।² अलबेरूनी³ तथा इब्नबतुता⁴ के इसे खजुराहो नाम से ही बताया है। पृथ्वीराज रासो में चन्दबरदायी खजुराहो का उल्लेख खजूरपुरा या खाजिनापुरी के नाम से करता है। सन् 1818 ई. में सर्वप्रथम फ्रैंकलिन ने इन मन्दिरों का उल्लेख किया। तत्पश्चात् ब्रिटिश सरकार ने फ्रैंकलिन के वृत्तांत से प्रभावित होकर इंजीनियर पी.सी. बर्ट को सन् 1838 ई. में खजुराहो की पूर्ण जानकारी देने हेतु भेजा। उन्होंने संक्षेप में यहां के स्थापत्य एवं मूर्ति शिल्प की प्रशंसा करते हुए विश्वनाथ, नन्दी, लक्ष्मण, वराह

Note- Research Paper Received in May 2016 and Reviewed in October 2016

*(पी.डी.एफ. इतिहास विभाग), राजकीय स्नातकोत्तर महाविद्यालय, झालावाड़ (राज.)

एवं मातंगेश्वर मन्दिरों का उल्लेख किया। सन् 1852 से 1885 ई. के बीच कनिंघम ने इन मन्दिरों के संदर्भ में खजुराहो का विस्तृत सर्वेक्षण किया। इसके बाद तो इस पर विद्वानों, कला विदो एवं पर्यटकों ने खजुराहो की यात्रा, समीक्षा एवं चर्चा का जो सिलसिला प्रारम्भ किया वह अब तक सतत रूप से प्रवाहमान है। सन् 1904 ई. में खजुराहो को भारतीय पुरातत्व विभाग ने अपने संरक्षण में ले लिया और इसकी देखरेख व पुनरुद्धार के प्रयास प्रारम्भ किए। जिसमें छतरपुर रियासत ने भी अपना पूर्ण सहयोग दिया।

वर्तमान में खजुराहो बस एवं वायुयान सेवा से जुड़कर विश्व पर्यटन जगत में विख्यात है। जनश्रुति के अनुसार यहां कुल 85 मन्दिर थे, अब मात्र 25 ही यहां देखने को मिलते हैं। वैष्णव, शैव तथा जैन धर्मों की सांझा विरासत के रूप में ये मन्दिर सहिष्णुता का सन्देश दे रहे हैं। यद्यपि अधिकांश चन्देल राजा शैव मतावलम्बी तो कुछ वैष्णव अनुयायी थे, किन्तु अन्य धर्मों के प्रति भी उनका उदार दृष्टिकोण था, जो खजुराहो के जैन मन्दिरों के रूप में मुखरित हुआ। तात्पर्य यह है कि इन मन्दिरों के निर्माता ही सांझा संस्कृति में विश्वास करते थे। तदनुसार उन्होंने अपने समय तथा समाज को सांझा संस्कृति का सन्देश, मन्दिर एवं धर्म के माध्यम से देने का प्रयास किया। शायद धर्म प्राण जन मानस को सांझा संस्कृति में जीवन्त रखने के लिए मन्दिरों के माध्यम से प्रयास करना सर्वाधिक उत्कृष्ट एवं सशक्त माध्यम था।

यहां पर तीनों धर्मों से सम्बन्धित जो मन्दिर समूह हैं, उनमें से प्रत्येक धर्म का प्रायः एक-एक मन्दिर उसी धर्म के अन्य मन्दिरों की अपेक्षा अधिक ऊँचा एवं विशाल है। वैष्णव मन्दिरों में चतुर्भुज मन्दिर, शैव मन्दिरों में कन्दारिया महादेव मन्दिर और जैन मन्दिरों में पार्श्वनाथ का मन्दिर अपने सम्प्रदाय के अन्य मन्दिरों से बड़े हैं। खजुराहो नगर को केन्द्र मानकर इन मन्दिरों की भौगोलिक स्थिति के आधार पर मुख्यतः इन्हें तीन समूहों में रखा जा सकता है⁶

(अ) पूर्वी मन्दिर समूह

इसके अन्तर्गत 1. हनुमान मूर्ति मन्दिर, 2. ब्रह्मा मन्दिर, 3. बामन एवं खखरामठ, 4. घंटाई मन्दिर, 5. जवारी मन्दिर के साथ-साथ जैन मन्दिर समूह उल्लेखनीय है। इस जैन मन्दिर समूह के अन्तर्गत पार्श्वनाथ, आदिनाथ एवं शान्तिनाथ मन्दिर स्थित है।

(ब) पश्चिमी मन्दिर समूह

पश्चिमी मन्दिर समूह में 1. चौसठ योगनी मन्दिर, 2. लक्ष्मण मन्दिर, 3. ललगुवां मन्दिर, 4. प्रवेश मन्दिर, 5. चित्रगुप्त मन्दिर, 6. कन्दारिया महादेव मन्दिर, 7. मत्तंगेश्वर मन्दिर, 8. वराह मन्दिर, 9. पार्वती मन्दिर, 10. देवी जगदम्बा मन्दिर, 11. महादेव मन्दिर, 12. चित्रगुप्त मन्दिर स्थित है।

(स) दक्षिणी मन्दिर समूह

दक्षिणी मन्दिर समूह में 1. दूल्हादेव मन्दिर, 2. चतुर्भुज मन्दिर स्थित है।

सभी मन्दिर नागर शैली में बनाए गए हैं। किन्तु फिर भी स्थापत्य की दृष्टि से जैन मन्दिर कुछ भिन्नता लिये हुए हैं। नागर शैली के मन्दिरों में आमलक या आमलसारक युक्त

शिखर अनिवार्य रूप से प्राप्त होते हैं। यहां कि अधिकांश मन्दिरों में गर्भगृह ऊपर की ओर क्रमशः घटते हुए रूप में होता है। जिसमें लम्बवत रेखाओं का निर्माण होता है। ऐसे शिखर को प्रायः रेखा शिखर कह देते हैं। स्थापत्य की सांझा संस्कृति के रूप में खजुराहो के मन्दिरों की यह अनतिख्यात विशेषता है। फिर भी शिखरों की बनावट की दृष्टि से इन्हें दो वर्गों में रखा जा सकता है। पहला अंग शिखर रहित मन्दिर दूसरा अंग शिखर युक्त मन्दिर। जिन मन्दिरों में मुख्य शिखर से सटे हुए उसके चारों ओर ऊपर की तरफ को उसी प्रकार की लघु आकृतियां बनी होती हैं उन्हें अंग शिखर अथवा उरुश्रृंग कहा जाता है। मुख्य शिखर के शीर्ष पर आमलक अथवा आमलसारक होता है। अंग शिखरों पर भी लघु आकार के आमलक बनाए गए हैं। जिन्हें कहीं-कहीं दोहरे आमलक से सजाया गया है। मन्दिरों को प्रदक्षिणापथ के आधार पर भी दो शैलियों में वर्गीकृत कर सकते हैं।

1. सांधार मन्दिर, 2. निरंधार मन्दिर

सांधार मन्दिर वह कहलाते हैं जिनके गर्भगृह के चतुर्दिक ढंका हुआ प्रदक्षिणापथ होता है तथा निरंधार मन्दिर वे हैं जिनके चारों ओर ढंका हुआ प्रदक्षिणापथ नहीं है। अतः खजुराहो के मन्दिर स्थापत्य में विभिन्नता भी है और सामन्जस्य भी है। देवी जगदम्बा तथा कुंवर मठ मन्दिर निरंधार शैली के जबकि चतुर्भुज, विश्वनाथ तथा कन्दारिया महादेव मन्दिर सांधार शैली के प्रमुख उदाहरण हैं। यहां सांधार मन्दिर निरन्धार मन्दिर की अपेक्षा अधिक अलंकृत तथा भव्य हैं। कन्दारिया महादेव मन्दिर खजुराहो का सबसे भव्य बड़ा तथा कला की दृष्टि से उत्कृष्ट मन्दिर प्रतीत होता है। 10वीं सदी में निर्मित यह मन्दिर बाहर से 109 फीट लम्बा तथा 60 फीट चौड़ा है, धरातल से इसकी उंचाई 116.5 फीट है। जिस पर पहुंचने के लिए सीढ़ियों की व्यवस्था है। इस मन्दिर का वास्तु विन्यास विलक्षण है। यह गुणनाकृति योजना में नियोजित है जिसमें दोहरी भुजाएं है साथ में अर्द्धमण्डप, महामण्डप, अंतराल, गर्भगृह तथा प्रदक्षिणापथ की योजना है। स्तम्भों का अलंकरण उल्लेखनीय है। इनके शीर्ष ब्रेकिट नुमा है किन्तु अत्याधिक अलंकरण के कारण यह औझल हो गए हैं। निचले भागों पर आकर्षक एवं कमनीय नारी मूर्तियां हैं जो नृत्य की विविध मुद्राओं में अंकित हैं। मन्दिर की दीवारों पर सांझा-संस्कृति के अनेक उपादान उत्कीर्ण हैं। जिनकी चर्चा आगे करूंगी। समासतः सांझा-संस्कृति की दृष्टि से खजुराहो के मन्दिर स्थापत्य की तुलना में यहां का मूर्ति शिल्प विश्लेषण की ज्यादा दरकार रखता है। खजुराहो की मूर्तियों को मुख्य रूप से पांच वर्गों में बांटा जा सकता है।⁷

प्रथम वर्ग में मन्दिरों के गर्भगृह में स्थापित पूजार्थक प्रतिमाओं को रख सकते हैं जिसके अन्तर्गत वैष्णव, शैव तथा जैन धर्म की मूर्तियां विभिन्न रूपों में स्थापित की गई हैं।

द्वितीय वर्ग में मुख्य देवताओं के परिवार पार्श्व एवं आवरण देवताओं की मूर्तियां हैं जो मन्दिरों के अधिष्ठान, जंघा, रथिकाओं तथा बाड़ में निर्मित हैं। सीता-राम बलराम-रेवती, शिव-पार्वती, गणेश, कार्तिकेय, सूर्य ब्रह्मा, सरस्वती, इन्द्र, अग्नि, यम, वरुण तथा कुबेर, गंगा, यमुना, जैन तीर्थंकर एवं उनके शासन देवता (देवियां) आदि हैं।

तीसरे वर्ग में सुर-सुन्दरियों तथा अप्सराओं को रखा जा सकता है। इस तीसरे वर्ग को सूक्ष्म दृष्टि से पुनः पांच भागों में वर्गीकृत किया जा सकता है। पहला-पूर्व मैथुन, दूसरा-मैथुनरत,

तीसरा-मैथुन पश्चात् पदशित मूर्तियां रखी जा सकती हैं। चौथे वर्ग में अस्वाभाविक मैथुनरत प्रतिमाओं को रखा जा सकता है, जबकि पांचवे वर्ग में संगीत नृत्यरत, नारी प्रतिमाओं को रखा जा सकता है।

चौथे वर्ग में धर्मलत जीवन से संलग्न युद्ध, आखेट, गुरु-शिष्य, शिल्पियों आदि की मूर्तियों को रख सकते हैं। शिल्पियों के साथ मजदूरों को प्रदर्शित करना समाज में सभी को यथोक्त सम्मान देने जैसा उपक्रम प्रतीत हो रहा है जो समाज में सांझा-संस्कृति के लिए मूलाधार तैयार करता है।

पंचम वर्ग में पशु-पक्षियों, लता-वृक्षों आदि की गणना कर सकते हैं। हाथी, घोड़े, वराह, वृशभ, बन्दर, शेर, भालू आदि के साथ-साथ कुछ काल्पनिक पशुओं का भी अंकन मिलता है। शुक-सारिका पक्षियों में उल्लेखनीय है। यह वर्ग प्रकृति एवं मनुष्य के सांझा-सम्बन्धों को बखूबी व्यक्त करता है। प्रकृति के सभी अंग उपांगों को उत्कीर्ण कर शिल्पियों ने अपने समय एवं समाज की पर्यावरण एवं पारिस्थितिकीय चेतना का परिचय तो दिया ही है साथ ही साथ विराट विश्व में सांझा जीवन की महत्ता का मानो संदेश दिया हो।

सांझा-संस्कृति की दृष्टि से तीसरे-चौथे एवं पांचवे वर्ग की प्रतिमाएं मूल्यवान हैं जो जीवन के विविध आयामों को उद्घाटित करती हैं। नारी मूर्तियां जिस विविधता से युक्त हैं, वह सांझा-संस्कृति का मूलाधार है। कभी वह वृक्ष की शाखा पकड़कर शालभंजिका मुद्रा में खड़ी है कभी सद्यःस्नाता नवयुवती के रूप में अंकित हैं जो लास्यपूर्ण ढंग से बाल निचोड़ रही है।⁹ हाथ में लिये दर्पण में अपना प्रतिबिम्ब निहारती, प्रेम पत्र लिखती, विनोदभाव से कांटा निकालती, गेंद खेलती नारियां, मूर्ति शिल्प में अंकित हुई हैं।¹⁰ ऐसा प्रतीत होता है कि यह नारी शिल्प तत्कालीन समाज में नारी की महत्ता उसके योग एवं भोग की सांझा सोच को रूपायित करता है। प्रेम तथा सम्भोग के माध्यम से ही सांझा-संस्कृति के चरम लक्ष्य तक पहुंचा जा सकता है, क्योंकि प्रेम सर्वदा ही सक्रिय तथा सृजन की ओर उन्मुख रहता है। “एकोऽहं बहुस्याम” का सिद्धान्त सृजन की इच्छा का ही प्रतीक है, जो सांझा जीवन में ही फलीभूत होता है। यह तथ्य खजुराहो के शिल्पकार जानते थे। ऐहिक सुखों से न सिर्फ सांसारिक जीवन में पूर्णता का संदेश यहां का मूर्ति शिल्प दे रहा है, बल्कि समाज की बहुआयामी दृष्टि को भी परिभाषित कर रहा है। समन्वित जीवन का उद्देश्य जो भारतीय संस्कृति में धर्म, अर्थ, काम, मोक्ष या पुरुषार्थ चतुष्टय के रूप में परिभाषित हुआ है उसके माध्यम से सांझा-संस्कृति रूपायित करने का प्रयास किया गया है। इन मन्दिरों के निर्माण से उस युग के समाज में निश्चय ही जीवन के प्रति एक नई स्फूर्ति व सोच प्रवाहित हुई होगी। जिस प्रकार पुराण धार्मिक सहिष्णुता पर बल दे रहे हैं और एक परमात्मा के रूप में विभिन्न देवी-देवताओं को उसी का प्रतिरूप बता रहे हैं। उसी प्रकार खजुराहो का शिल्प भी कलह से दूर रहने का संदेश देता है।¹⁰ प्रतीत यह होता है कि मानो यहां के शिल्पियों को यह विश्वास था कि धर्म एवं जीवन के सार के रूप में सांझा, संस्कृति का आधार है। सन् 1001 ई. के खजुराहो के एक शिलालेख में भी इस मत की पुष्टि होती है।¹¹ समासतः खजुराहो के मन्दिर एवं मूर्ति शिल्प में स्त्री के माध्यम से पत्थरों में जो बोलता जीवन प्रतिबिम्बित होता है, उसमें सांझा-संस्कृति अनेक प्रकार से रूपायित हुई है।¹² महाकाव्यों एवं पुराणों के विविध कथा-उपदेशों

Central India Journal of Historical And Archaeological Research, CIJHAR

का तो सांझा मिलता ही है, साथ ही साथ मनस तत्वों का सांझा भी योग-भोग या कि वासना-उपासना के सांझा के माध्यम से प्रतिबिम्बित होता है। संगीत के विभिन्न वाद्य यंत्र, नृत्यों में सांझा-संस्कृति के स्वर समझे जा सकते हैं। लोक जीवन में सामंजस्य का संकेत यहां का मूर्ति शिल्प अनेकशः प्रदर्शित करता है। पशु-पक्षी, जंगली-घरेलू, हिंसा-अहिंसा तथा विविध पेड़-पौधों, लताओं का अंकन समाज में सांझी-संस्कृति को बहुतायत मुखरित करता हुआ प्रतीत हो रहा है। इस प्रकार खजुराहो के मन्दिरों में सांझा-संस्कृति का साफ प्रतिबिम्ब दिखाई पड़ता है।



संदर्भ ग्रंथ

1. देव, प्रणव, बुन्देलखण्ड का भौगोलिक इतिहास, राज पब्लिशिंग हाउस, जयपुर, 2002, पृ. 170
2. एपिग्राफिका इण्डिका, खण्ड 1, पृ. 139, श्लोक सं. 48-91
3. आर्कियोलॉजिकल सर्वे रिपोर्ट, खण्ड 21, पृ. 58
4. सचाऊ, ई.सी. (अनु.), अलबेरुनीज इण्डिया, लन्दन, 1914 भाग-1, पृ. 202
5. गिव, इन्बलूता, लन्दन, 1929, पृ. 226-263
6. सिंह अरविन्द कुमार, भारतीय वास्तु तथा कला के मूल तत्व, म.प्र. - शिवाकान्त द्विवेदी, हिन्दी ग्रंथ अकादमी, भोपाल, 2005 पृ. 95
7. पाण्डेय, जय नारायण, भारतीय कला एवं पुरातत्व, प्रामाणिक, पब्लिकेशन्स, इलाहाबाद, 1998, पृ. 120
8. अग्रवाल, यू., खजुराहो स्कलचर्स एण्ड देयर, सिग्निफिकेन्स, देहली, 1964, पृ. 74
9. सहाय, सच्चिदानन्द, मन्दिर स्थापत्य का इतिहास, विहार हिन्दी ग्रंथ अकादमी, 1989, पृ. 52
10. पाण्डेय, अयोध्या प्रसाद, चन्देलकालीन बुन्देलखण्ड का इतिहास, हिन्दी साहित्य सम्मेलन प्रयाग, 1968, पृ. 170-171
11. एपिग्राफिका इण्डिका, भाग-1, पृ. 147, लोक-3
यं वेदान्त विदो वदन्ति मनसठ सकल्पभूतं शिवम्।
ब्रह्मैकं परमेश्वरं तमजरं चापरं तद्विदः।।
अन्ये तद्विषयमेव बुद्धमतं तन्व्ये जिनं वामनम्।
तस्मै सर्वमधैव्य कारणपते सर्वाय नित्यं नमः।।
(विक्रम 1058 का कोकल का खजुराहो शिलालेख)
12. अवस्थी, रामाश्रय, खजुराहो की देवप्रतिमायें, (खण्ड -1) आगरा 1967, पृ. 70

• • •

38. ब्रिटिश शासन में कानपुर सूती वस्त्र उद्योग में श्रमिक चेतना

*डॉ. अचला सोनकर

सारांश

कानपुर में मिल मालिकों और श्रमिकों के मध्य यह संघर्ष 1929 की आर्थिक मन्दी के पश्चात् प्रारम्भ हुआ। यद्यपि वैश्विक आर्थिक मन्दी ने भारत के अन्य राज्यों की मिलों को प्रभावित किया और उनका उत्पादन घटा। परन्तु इसका प्रभाव कानपुर पर नहीं पड़ा। कानपुर में इस अवधि में सूती कपड़े और सूत की उत्पत्ति में वृद्धि हुई। कम मजदूरी एवं कपास की कीमतों में कमी होने के कारण कानपुर के मिल मालिकों ने आर्थिक मन्दी के समय भी पर्याप्त लाभ कमाया। किन्तु लाभार्जन के बावजूद मिल मालिकों ने मजदूरी की कटौती एवं अभिनवीकरण के माध्यम से उत्पादन लागत में कमी करने का प्रयास किया। फलस्वरूप इस अवधि में बहुत सी हड़ताले हुई। कानपुर में मिल मालिकों और श्रमिकों के मध्य संघर्ष की एक प्रमुख विशेषता यह थी कि यहाँ पर अंग्रेज और भारतीय दोनों ही मिल मालिक श्रमिकों के विरुद्ध एकजुट थे और इस एकता ने मजदूर सभा और कांग्रेस के प्रति कटुता बढ़ाई। कानपुर के मिल मालिक स्वयं के लाभ को श्रमिकों से बांटने को उद्यत नहीं थे। समय-समय पर होने वाले इन संघर्षों से स्पष्ट था कि यहाँ मिल मालिक किसी भी प्रकार की उदारता के विरुद्ध थे।

इस प्रकार उपनिवेशवादी शासन के अन्तर्गत कानपुर में हुये श्रमिक आन्दोलन के विश्लेषण से कुछ प्रमुख तथ्य उभर कर आते हैं। श्रमिकों में आधुनिकता के साथ जागृति उत्पन्न हुई। स्वयं के अधिकारों हेतु चेतना के विकास ने संगठन की प्रेरणा दी। यद्यपि यह संघर्ष श्रमिकों के दृष्टि कोण से सफल रहा। लेकिन भविष्य में इसने कानपुर के औद्योगिक विकास को प्रभावित किया।

Note- Research Paper Received in May 2016 and Reviewed in November 2016

*प्रवक्ता-इतिहास विभाग, दयानन्द गर्ल (पी0जी0) कालेज कानपुर, उ.प्र.

Central India Journal of Historical And Archaeological Research, CIJHAR

आधुनिक औद्योगिक और उसके साथ जुड़ी पूँजीपति व्यवस्था के आने के साथ ही वे सब बुराईयां भी भारत आ पहुँची। जिनका सामना पाश्चात्य देशों ने प्रारम्भ में किया था। इनमें एक मुख्य बुराई श्रमिकों के शोषण की थी। पूँजीपति व्यवस्था मुख्यतः अधिकतम लाभ के उद्देश्य पर कार्य करती है। इस लाभ हेतु लागत मूल्य को नीचा रखना आवश्यक होता है। अतः प्रारम्भ में सबसे अधिक शोषण श्रमिकों का लागत मूल्य कम करने हेतु किया गया। इन समस्याओं के कारण श्रमिकों के असंतोष में अत्यधिक वृद्धि हुई। फलस्वरूप हड़ताल, तालाबन्दी तथा अनेक औद्योगिक विवादों का जन्म हुआ।

प्रथम महायुद्ध के पूर्व तक अधिकांश भारतीय श्रमिकों को यह बात ज्ञात नहीं थी कि हड़ताल के माध्यम से नियोक्ता पर दबाव डालकर अपने भाग्य में सुधार किया जा सकता है। इस सम्बन्ध में उपलब्ध प्रतिवेदनों को देखने से ज्ञात होता है कि सर्वप्रथम इम्प्रेस मिल, नागपुर में 1877 में हड़ताल हुई थी। धीरे-धीरे श्रमिकों में चेतना का विकास हुआ और उन्होंने श्रमिक संघ का निर्माण किया। इससे पूर्व श्रमिकों की स्थिति के विषय में बुकानन ने लिखा था “कारखानों और खदानों में मजदूर अमानुषिक परिस्थितियों में रहते थे चाहे मालिक भारतीय हो या अंग्रेज। कपास ओटने और दबाने के कारखानों में काम की दशा के बारे में बम्बई फैक्ट्री लेबर कमीशन की रिपोर्ट, कोयला खानों में काम काज की हालत के सम्बन्ध में कर्जन की छानबीन, स्त्रियों और बच्चों को मजदूरी के काम पर लगाने के आंकड़े और संसदीय दस्तावेज इस बात के साक्षी हैं कि उद्योग में श्रमिकों के साथ कितना क्रूर व्यवहार किया जाता था।”²

संयुक्त प्रांत के कानपुर में सूती वस्त्र उद्योग की स्थापना सर्वप्रथम अंग्रेजों द्वारा दी गई। कुछ प्रारम्भिक प्रयासों के पश्चात् 1864 में एल्लिन मिल्स मैक्सवेल द्वारा प्रारम्भ की गई। यह 1872 से सुचारु रूप से चलने लगी।¹ इसके पश्चात् अन्य लोगो ने भी इस क्षेत्र में प्रवेश किया। सेठ कमलापत ने 1922 में जुगलाल-कमलापत कॉटन मिल्स की स्थापना की। 1923 में एंथरटन वेस्ट कॉटन मिल्स स्थापित करने के पश्चात् वे कानपुर ही नहीं सम्पूर्ण प्रांत के अग्रणी उद्योगपति बन गये।¹ अंग्रेजों द्वारा प्रारम्भ किये औद्योगिकीकरण को भारतीय उद्योगपतियों ने आगे बढ़ाया। मिलों की बढ़ती संख्या ने कानपुर में औद्योगिक श्रमिकों की संख्या में भी पर्याप्त वृद्धि की। भारत के अन्य राज्यों की भाँति यहाँ भी श्रमिक संगठनों का निर्माण हुआ। जिन्होंने श्रमिकों के अधिकारों के संरक्षणों हेतु संघर्ष किया। सबसे महत्वपूर्ण बात यह भी कि भारतीय उद्योगपति भी श्रमिकों को शोषण में शामिल थे तथा श्रमिकों की मांगों के विरुद्ध कठोर थे।

कानपुर में मिल मालिकों और श्रमिकों के मध्य यह संघर्ष 1929 की आर्थिक मन्दी के पश्चात् प्रारम्भ हुआ। यद्यपि वैश्विक आर्थिक मन्दी ने भारत के अन्य राज्यों की मिलों को प्रभावित किया और उनका उत्पादन घटा। परन्तु इसका प्रभाव कानपुर पर नहीं पड़ा। कानपुर में इस अवधि में सूती कपड़े और सूत की उत्पत्ति में वृद्धि हुई। कम मजदूरी एवं कपास की कीमतों में कमी होने के कारण कानपुर के मिल मालिकों ने आर्थिक मन्दी के समय भी पर्याप्त लाभ कमाया।¹ किन्तु लाभार्जन के बावजूद मिल मालिकों ने मजदूरी की कटौती एवं अभिनवीकरण के माध्यम से उत्पादन लागत में कमी करने का प्रयास किया। फलस्वरूप इस अवधि में बहुत सी हड़ताले हुई। 1931 में कानपुर टेक्सटाइल मिल्स तथा जे.के. कॉटन मिल्स में हड़ताल हुई।¹ यह

Volume V, Number 20, October-December 2016, ISSN 2277-4157

दोनों ही हड़ताल असफल रही। क्योंकि बहुत से श्रमिकों को कार्य से निकाल दिया गया और श्रमिकों की सभी मांगों को ठुकरा दिया गया। इसमें श्रमिक नेताओं को जेल में बन्द कर दिया गया। यद्यपि यह हड़ताल असफल रही। किन्तु कुछ अवधि पश्चात् पुनः कानपुर में श्रमिकों का असंतोष दिखाई देता है और 1932 में ऐंथरटन वेस्ट, स्वदेशी कॉटन मिल्स तथा बैजनाथ बाल मुकुन्द देक्सटाइल मिल्स में हड़ताल हुई।⁷ यह सभी हड़ताले कुछ समय पश्चात् समाप्त हो गई। इसीक्रम में 1933 में एलिंगन मिल में हड़ताल हुई। इस हड़ताल के मध्य श्रमिकों ने सत्याग्रह किया और 50 श्रमिक गिरफ्तार हुए।⁸ यद्यपि यह सभी हड़ताले असफल रहे। परन्तु क्रमशः इनके द्वारा श्रमिकों में अपने अधिकारों हेतु संघर्ष का भाव अवश्य उत्पन्न हुआ। क्योंकि इन सभी हड़तालों में मिली असफलताओं ने अन्य मिलों के श्रमिकों को निरंतर संघर्ष हेतु प्रेरित किया। श्रमिक चेतना ने कानपुर के औद्योगिक वातावरण को अशान्त कर दिया और कानपुर जो कि इस समय भारत के एक प्रमुख औद्योगिक नगर के रूप में विकसित हो रहा था। उसके विकास में यह संघर्ष एक चुनौती के रूप में उभरा क्योंकि मिल मालिक किसी भी प्रकार के श्रमिकों को अधिकारों के विरुद्ध थे। जबकि श्रमिक आन्दोलन अपने प्रारम्भिक प्रयासों की असफलता से विचलित हुए बिना पुनः संघर्ष हेतु तत्पर था। ऐसे वातावरण में 1936 में दो महत्वपूर्ण हड़ताले हुईं। पहली हड़ताल 10 सितम्बर, 1936 को ऐंथरटन वेस्ट मिल्स में आयोजित हुई, इसमें 8 दिन पश्चात् कानपुर मजदूर सभा और मिल मालिकों की वार्ता के पश्चात् समझौता हुआ। जिसके फलस्वरूप निष्कासित और छँटनीकृत श्रमिकों को पुनः काम पर लगा दिया गया।⁹ दो माह बाद कूपर ऐलन मिल में हड़ताल हुई। यह हड़ताल लगभग 41 दिन चली।¹⁰ अंत में मिल मालिकों और श्रमिकों में समझौता हुआ। जिसमें श्रमिकों की 12 मांगें स्वीकार कर ली गईं। इन दो सफल हड़तालों ने कानपुर मजदूर सभा की स्थिति बहुत मजबूत बना दी। कानपुर मजदूर सभा श्रमिकों की आवाज मुखरता से उठाने लगी। यह श्रमिकों का प्रमुख संगठन बनकर उभरी।

इस प्रकार स्पष्ट था कि कुछ ही समय में कानपुर में श्रमिकों को संगठन का महत्व समझ में आ गया। छोटी सी अवधि के मध्य घटित इन हड़तालों ने वहाँ के श्रमिकों की अदम्य इच्छा को प्रदर्शित किया। परन्तु यह तो मात्र प्रारम्भ था। क्योंकि मजदूरों की इस शक्ति के विरोध में शीघ्र ही मिल मालिक संगठित हुए। उन्होंने 1936 में ही इम्प्लायर्स एसोसिएशन ऑफ नार्दन इण्डिया का गठन किया।¹¹ इसने मिल मालिकों और श्रमिकों के मध्य उत्पन्न कड़वाहट को प्रदर्शित किया।

कानपुर में जितनी भी हड़तालें हुईं वह अंग्रेज और भारतीय मिल मालिकों दोनों की मिलों में हुईं। परन्तु कानपुर के मिल मालिकों का व्यवहार किसी भी प्रकार के सामंजस्य के विरुद्ध अधिक था। यहाँ मिल मजदूरों और श्रमिकों के बीच मध्यस्थता हेतु अन्य राज्यों की भाँति महत्वपूर्ण व्यक्तित्वों का अभाव भी था। जिसने समस्या को और जटिल बना दिया। इसी मध्य 1937 में संयुक्त प्रांत (उत्तर प्रदेश) में कांग्रेस की सरकार गठित होती है।¹² इस समय भी यहाँ पर श्रमिकों की हड़ताल चल रही थी। कुछ दुविधा के बाद नये कांग्रेसी मंत्रीमण्डल ने मिल मालिकों से एक महत्वपूर्ण मांग स्वीकार करने का आग्रह किया। मजदूरों की मांग थी कि मजदूर सभा को मिल मालिक स्वीकृति दे। मिल मालिकों के लिये इस प्रस्ताव को स्वीकार करना बहुत कठिन था। क्योंकि उनका मानना था कि मजदूर सभा एक यूनियन नहीं है। बल्कि राजनैतिक संगठन था जो कि मजदूरों को पूँजीवादी

व्यवस्था को समाप्त करने के लिये उकसाता था। यद्यपि सरकार के दबाव में मिल मालिकों ने यह प्रस्ताव मान लिया। परन्तु वह इससे बहुत असंतुष्ट थे।¹³

कानपुर में मिल मालिकों और श्रमिकों के मध्य यह संघर्ष निरंतर जारी रहा। अगस्त में हड़ताल समाप्त होने पर दोनों पक्ष की वार्ता के फलस्वरूप डॉ. राजेन्द्र प्रसाद की अध्यक्षता में लेबर इन्क्वायरी कमेटी की नियुक्ति हुई। परन्तु इसकी संस्तुतियों को नियोक्ताओं ने अस्वीकार कर दिया। जब इन्क्वायरी कमेटी अपना कार्य कर रही थी, तब मिल मालिकों ने एक घटना के कारण मजदूर सभा की मान्यता रद्द कर दी।¹⁴ अप्रैल 1938 में जांच समिति ने 21 प्रतिशत मजदूरी बढ़ाने की संस्तुति की। परन्तु मिल मालिकों के संगठन ने इसे लागू करने से इंकार कर दिया। अतः पुनः आम हड़ताल प्रारंभ हो गई। यह हड़ताल लगभग दो माह तक चली। इसमें मजदूर सभा की मान्यता, मिल मालिकों और श्रमिकों के मध्य एक मुख्य मुद्दा थी। क्योंकि मालिक इसे स्वीकार करने को तैयार नहीं थे। इस बीच कांग्रेस के मंत्री मण्डल पर स्थानीय कांग्रेसी इकाई का दबाव बढ़ा और उसने श्रमिकों के पक्ष में हस्तक्षेप किया।¹⁵ मिल मालिक कुछ परिवर्तन के पश्चात् मजदूर सभा को मान्यता देने के लिए तैयार हो गये। परन्तु सरकार के हस्तक्षेप को कांग्रेस के एक समर्थक उद्योगपति सिंहानिया ने अनुचित बताया।¹⁶

इस समझौते में मिल मालिकों को बढ़ी हुई दर से मजदूरी देने की बात स्वीकार करनी पड़ी। यह हड़ताल एक सफल हड़ताल रही। परन्तु इसने कांग्रेस के सम्बन्ध मिल मालिकों से खराब कर दिये। क्योंकि इसके पश्चात् अधिकांश मिल मालिक अन्य दलों का समर्थन करने लगे। कानपुर के उस समय के एक प्रमुख उद्योगपति सर जे.पी. श्रीवास्तव ने कांग्रेस की कटु आलोचना की।¹⁷ मिल मालिकों और कांग्रेस के मध्य आई कटुता ने कुछ सीमा तक पूँजी निवेश को भी प्रभावित किया। क्योंकि इसके पश्चात् कांग्रेस के समर्थक माने जाने वाले उद्योगपतियों ने भी, जिनमें लाला पद्मपत सिंहानिया का नाम आता है। कांग्रेस के राज्यों में नये पूँजी निवेश नहीं किये। बल्कि अन्य भारतीय राज्यों में किया। यद्यपि इस संदर्भ में पूर्ण विवरण उपलब्ध नहीं है। परन्तु यह कम मात्रा में नहीं था।¹⁸

कानपुर में मिल मालिकों और श्रमिकों के मध्य संघर्ष की एक प्रमुख विशेषता यह थी कि यहाँ पर अंग्रेज और भारतीय दोनों ही मिल मालिक श्रमिकों के विरुद्ध एकजुट थे और इस एकता ने मजदूर सभा और कांग्रेस के प्रति कटुता बढ़ाई। कानपुर के मिल मालिक स्वयं के लाभ को श्रमिकों से बांटने को उद्यत नहीं थे। समय-समय पर होने वाले इन संघर्षों से स्पष्ट था कि यहाँ मिल मालिक किसी भी प्रकार की उदारता के विरुद्ध थे। जी. सुब्रमण्यम अख्यर का यह कथन इसे अधिक स्पष्ट करता है। “हम इन अभागे वर्गों की निर्धनता, गंदगी और निम्न स्थिति को देखने के इतने आदी हो गए हैं कि अब हमारा मन कठोर हो गया है। हमारी और हमारे शासकों की आत्मा इनकी दशा देखकर उद्ध्वस्त ही नहीं होती। वस्तुतः उनकी यह दुर्दशा सदियों से राज्य और समाज के उच्च वर्गों द्वारा किए जा रहे उनके तिरस्कार और दमन का ही फल है।”¹⁹

इस प्रकार उपनिवेशवादी शासन के अन्तर्गत कानपुर में हुये श्रमिक आन्दोलन के विश्लेषण से कुछ प्रमुख तथ्य उभर कर आते हैं। श्रमिकों में आधुनिकता के साथ जागृति उत्पन्न हुई। स्वयं

के अधिकारों हेतु चेतना के विकास ने संगठन की प्रेरणा दी। यद्यपि यह संघर्ष श्रमिकों के दृष्टि कोण से सफल रहा। लेकिन भविष्य में इसने कानपुर के औद्योगिक विकास को प्रभावित किया। क्योंकि अधिकांश उद्योगपतियों ने कानपुर में निवेश को प्राथमिकता नहीं दी। सूती वस्त्रोद्योग धीरे-धीरे पतन की ओर अग्रसर हो गया। जोकि कानपुर के लिए बड़ा धक्का सिद्ध हुआ। एक अन्य महत्वपूर्ण तथ्य यह रहा कि भारतीय उद्योगपति कांग्रेस से दूर होने लगे। उन्होंने अन्य राजनैतिक दलों का समर्थन किया। जिन्होंने राष्ट्रीय स्वतंत्रता संघर्ष में बाधा उत्पन्न करने का प्रयास किया। इससे कांग्रेस और उद्योगपतियों के सम्बन्ध निरंतर बिगड़ते गये।

जिसका प्रभाव यह हुआ कि स्वतंत्रता के पश्चात् कानपुर सूती वस्त्र उद्योग में प्रगति नहीं कर सका। धीरे-धीरे कानपुर की सूती मिलों का उत्पादन घटा और किसी समय औद्योगिक केन्द्र के रूप में जिन मिलों ने इसे विकसित किया था। वह अवनति की दिशा में अग्रसर हो गई। यह मात्र कानपुर का दुर्भाग्य नहीं था वरन् उत्तर प्रदेश के एक औद्योगिक प्रदेश के रूप में विकास के लिये भी दुःखद रहा। यद्यपि कानपुर में सूती वस्त्र उद्योग के पतन के अन्य भी कारण रहे। परन्तु कानपुर के श्रमिक वर्ग और उद्योगपतियों के मध्य समन्वय के अभाव ने उद्योग को निसन्देह भारी क्षति पहुँचाई।

संदर्भ ग्रंथ सूची

1. सिंह, गुरुबक्स, इण्डस्ट्रियल डिस्प्यूट एण्ड मशीनरी फार सेटिलमेंट इन इण्डिया, न्यू दिल्ली, 1973 पृ. 9
2. ताराचंद, भारतीय स्वतंत्रता आन्दोलन का इतिहास, खण्ड 3 सूचना प्रसारण मंत्रालय, भारत सरकार, 2007, पृ. 80
3. सिंह, पंकज कुमार, संयुक्त प्रांत का औद्योगिक विकास, अनामिका प्रकाशन, दिल्ली, 1988, पृ. 111
4. वहीं पृ. 107
5. पाण्डेय, डॉ. बालेश्वर, औद्योगिक विवाद और उनका सुलझाव, उ.प्र. हिन्दी संस्थान, लखनऊ, 1993, पृ. 265
6. वहीं,
7. पाण्डेय, डॉ. बालेश्वर, औद्योगिक विवाद और उनका सुलझाव उ.प्र. हिन्दी संस्थान लखनऊ, 1993, पृ. 265
8. वहीं
9. वहीं
10. वहीं
11. वहीं पृ. 266
12. मारकोविट्स, क्लाउड, मर्येन्टस-ट्रेडर्स-इन्टरप्रेन्योर, परमानेंट ब्लैक पब्लिकेशन रानीखेत, 2012 पृ. 45
13. दि पायनियर, 12 अगस्त 1937
14. दि पायनियर, 30 नवम्बर, 1937
15. दि लीडर, 14 जून, 1938
16. दि लीडर, 29 जून, 1938
17. मारकोविट्स, पृष्ठ 45
18. वहीं, 49
19. विपन चन्द्र, भारत में आर्थिक राष्ट्रवाद का उद्भव और विकास, अनामिका पब्लिशर्स दिल्ली, 2004, पृ. 154



39. छत्तीसगढ़ के सामंतीय रियासतों एवं जमींदारियों में जनचेतना के विकास में सतनाम पंथ का योगदान

*पी. डी. सोनकर

सारांश

दुनिया में अध्यात्मिक चिन्तन एवं चेतना के बयार में भारत की मुख्य भूमिका रही है इसलिये अध्यात्म के क्षेत्र में भारत दुनिया के गुरु कहा जाता था। पर्वत श्रृंखलाओं एवं वनों से आच्छादित यहां का भू भाग आदिवासी जनजीवन का उनके सांस्कृतिक परम्पराओं का अन्वेषण केन्द्र है। जाने कितने लोगों का आगमन होता रहा राजा, महाराजा, जमींदार आये और यहां से चले गये परन्तु यहां पर बनी रही यहां के अधुष्ण कला, नृत्य, गीत संगीत एवं जीवन के विविध आयाम जो हमारी राष्ट्रीय धरोहर की साक्षी है।

भारत के हृदय में स्थित छत्तीसगढ़ राजा रजवाड़ों एवं जमींदारियों का गढ़ रहा है बरार तथा मध्यप्रान्त के पन्द्रह रियासतों में चौदह रियासत छत्तीसगढ़ में थी केवल एक रियासत (मकराई) होशंगाबाद में था लेकिन छत्तीस जमींदार महत्वपूर्ण रहा है। छत्तीसगढ़ में सरगुजा, जशपुर, कोरिया, सक्ती, रायगढ़, सारंगढ़, कवर्धा, छुईखदान, खैरागढ़, राजनांदगांव, कांकर बस्तर राज जो वनोच्छादित है वन यहां की शोभा है जनजीवन है राष्ट्र में महत्वपूर्ण भूमिका इन्हीं सामंती राज्यों का योगदान रहा है। यहां के जनजागृति ने सम्पूर्ण अंचल के आदिवासी समाज को भी प्रेरित किया और वो राष्ट्रीय धारा में बढ़चढ़कर हिस्सा लिये।

छत्तीसगढ़ जमींदारी में सतगढ़ का भी विशेष महत्व था लाफा, पेन्डा, केंदा, उपरोड़ा, मातिन, छुरी, कोसगई, कोरबा में लगभग एक ही जमींदार परिवार राज करते और इन्हीं पर उत्तरांचल छत्तीसगढ़ की सुरक्षा का दायित्व भी था। इसी तरह दक्षिण में पंखाजूर, सुकमा, भोपालपटनम का महत्व था बीचोबीच सोनाखान, फिंगेश्वर, पानाबरस, अम्बागढ़ चौकी, मोहला, गुन्डरदेही, बिन्दानवागढ़, कोरांचा, कोमाखान, खुज्जी, गंडई पंडरिया, धमधा, ठाकुरटोला महत्वपूर्ण

Note- Research Paper Received in October 2015 and Reviewed in October 2016.

*शोधार्थी, सहायक प्राध्यापक इतिहास, शा. दिग्विजय महाविद्यालय, राजनांदगांव (छत्तीसगढ़)

था। बदलते परिवेश में दुर्ग, बिलासपुर, रायपुर की जनजागृति कुछ और ही थी अंग्रेजों और जमींदारों के बीच फंसी जनता संघर्ष करती रही। यहा की प्रजा हमेशा से राजा, महाराजा, जमींदारों के अधीन जीवन यापन करती रही यहां पर मराठो का प्रभुत्व रहा इसलिये छत्तीसगढ़ सांस्कृतिक समन्वय का केन्द्र स्थल रहा।¹

19 वीं शताब्दी में जनजागरण के समय छत्तीसगढ़ में जनजागृति आ चुकी थी गुरु घासीदास जी ने अपने चिन्तन एवं विचारों से सामाजिक समरसता एवं सद्भाव यहां पर उत्पन्न कर दिये थे मनखे-मनखे एक है की नारा दुनियाँ में गुरु घासीदास जी ने बुलंद कर सत् ही ईश्वर है और ईश्वर ही सत् है यहां के जनमानस में जागृत कर चुके थे वास्तव में भारत में सामाजिक पुनर्जागरण के जन्मदाता गुरु घासीदास जी थे। उन्होंने पूंजीवादी, सामन्तवादी तथा जातिवादी व्यवस्था के खिलाफ चिन्तन मनन कर सतनाम आन्दोलन को तीव्र गति देने के लिए केन्द्र बिन्दु चिन्हित किया। गुरु घासीदास जी ने छत्तीसगढ़ के बोडसरा, तेलासी, चटुआ, गुड़ियारी रायपुर, रतनपुर बड़ा तालाब, जगदलपुर, नारायणपुर, अम्बिकापुर, बिलासपुर, मुंगेली, बीजापुर, कोन्टा, सुकमा, पंडरिया, कवर्धा, गंडई, खैरागढ़, राजनांदगांव, पानाबरस, मोहला, मानपुर, बलौदाबाजार, सरखोर, सिरपुर, राजिम, चन्द्रपुर, नागपुर, सारंगढ़, कुदूरमाल, देवरमाल आदि स्थानों पर जन रावटी लगाकर जन चेतना का कार्य किया गुरु अहिंसा के पूजारी थे उनके सात दिव्य संदेश 1. मनखे ह मनखे आय 2. मादक पदार्थों से परहेज करो 3. मांसाहार व मांस जैसे पदार्थों से परहेज 4. पर नारी को माता जानो 5. मूर्ति पूजा का खण्डन 6. कोनो जीव ल झन मारबे 7. ज्ञान के पथ ह कृपाण के धार आय । दूसरी ओर सोनाखान के जमींदार क्रांति पुत्र वीर नारायण सिंह बिझवार एवं गुरु घासीदास जी के द्वितीय पुत्र गुरु बालकदास ने राजनैतिक चेतना उत्पन्न कर अन्याय, अत्याचार एवं उत्पीड़न के विरोध में अंग्रेजों के विरुद्ध संघर्ष हेतु आवाज बुलंद किये छत्तीसगढ़ के सपूतों के समर्पित भाव ने जनजागृति के लिये व्यापक असर किया। अंग्रेज अचम्भित होकर इनकी भूमिका को स्वीकार किये गुरु बालकदास एवं बिझवार वीर नारायण सिंह जमींदार ने अपने-अपने ढंग से गांव-गांव में व्यापक दौरा कर लोगों को अंग्रेजों के विरुद्ध सम्पर्क करना, अंग्रेजों के लिये भारी पड़ने लगा। सतनाम के सिद्धांत पर गुरु घासीदास जी के चिन्तन को लेकर गुरु बालकदास का छत्तीसगढ़ में बढ़ते प्रभाव को देखकर अंग्रेज अधिकारी कर्नल ऐंग्लू (तात्कालिक अंग्रेज शासक) ने कहा था कि “अगर गुरु बालकदास 10-15 साल और जिन्दा होते तो सम्पूर्ण छत्तीसगढ़ सतनाममय हो गया होता।” गुरु घासीदास जी के अनुयायियों की तेजी से बढ़ती संख्या से उनका प्रभाव भी अंग्रेज समझ रहे थे जिसे चार्ल्सग्राण्ट ने सी. पी. गजेटियर एवं अन्य जिला गजेटियर एवं प्रशासकीय प्रतिवेदनों में लिखा है जिसका अध्ययन किया जा सकता है।⁴

बस्तर राज में आदिवासियों में जनजागृति के कई उदाहरण 1776 से 1947 तक एवं बाद में भी मिलते हैं 1857, 1876, 1910 का वर्ष विशेष उल्लेखनीय है। श्री गेंदसिंह के नेतृत्व में 1823-24 में जनजागृति हुई थी उन्होंने नागपुर के भोसलो के विरुद्ध संघर्ष किया

था। इतिहास में 1857 से 1947 का समय स्वतंत्रता संघर्ष का काल माना जाता है। इस दृष्टिकोण से सोनाखान के जमींदार रामदास 1818-20 में अंग्रेजों, मराठो के विरुद्ध संघर्ष एवं 1830 से 1857 तक जमींदार पुत्र वीर नारायण सिंह तथा गुरु बालकदास द्वारा अंग्रेजों के विरुद्ध चलाये गये जनजागृति महत्वपूर्ण सिद्ध होता है और यही कारण है कि गुरु बालकदास को अपने पक्ष में करने के लिये अंग्रेजों ने सन् 1820 में उन्हें राजा की उपाधि से विभूषित भी किये। 1857 के क्रांति काल में संपूर्ण देश में जनजागृति का व्यापक असर देखने को मिलता है छत्तीसगढ़ में सोनाखान जमींदारी क्षेत्र में जमींदार वीर नारायण सिंह के नेतृत्व में 1856 के अकाल के समय दिखाई देता है जनहित में कार्य करने पर अंग्रेजों को जानकारी देने के बाद भी जमींदार को जेल जाना पड़ा, यहां भूख से उत्पन्न जनजागृति का सर्वोच्च उदाहरण है। स्वतंत्रता काल में ही जेल से बाहर आकर सैनिक एकत्र कर अंग्रेजों के विरुद्ध शंखनाद करने की साहस माफी न मांगते हुए 10 दिसम्बर 1857 ई. को फांसी के फंदे को चुम लिया। छत्तीसगढ़ के इतिहास में यह प्रेरक प्रसंग रहा है और शहीद वीर नारायण सिंह प्रथम शहीद है इसके बाद वीर नारायण सिंह के अभिन्न मित्र आजादी के दीवाने अंग्रेजों के विरुद्ध संघर्ष करने वाले तथा गांव-गांव में सामाजिक, सांस्कृतिक जागृति के द्वारा अंग्रेजों के विरुद्ध कार्य कर सतनाम सेना संगठन द्वारा नव चेतना के संचार करने वाले गुरु बालकदास जी को अंग्रेजों के षडयंत्र का शिकार होना पड़ा अंग्रेजों ने गुरु के ठाठ-बाट के विरुद्ध, हाथी के सवारी के विरुद्ध सवर्णों को भड़का कर फुट डालो शासन करो में सफल हो गये और गुरु बालकदास का हत्या औराबांधा (जिला मुंगेली) के निकट सन् 1860 में करवा दिया गया। अंग्रेजों के आंखों के किरकिरी वीर नारायणसिंह और गुरु बालकदास इनके रास्ते से साफ हो गये गुरु छत्तीसगढ़ में अंग्रेजों का दूसरा शिकार बने इसके अलावा 22 जनवरी 1858 को फांसी मिली उदयपुर के राजकुमार, बस्तर में वेक्टराव बाबूराव आदि कई उदाहरण हैं।⁵

छत्तीसगढ़ के सामंती व्यवस्था के तहत राजनांदगांव में जन चेतना अधिक रही जिसका प्रभाव यहां पर आन्दोलन को मिला इसके अलावा सरगुजा, रायगढ़, बस्तर, सकती, खैरागढ़ में भी जनजागृति का छुटपुट अंश दिखाई देता है। सम्पूर्ण भारत के हर स्थानों पर स्वतंत्रता संघर्ष की गुंज सुनाई पड़ने लगी थी अंग्रेजों के कुचक्र में राजा महाराजा तथा बादशाह भी फंसकर धीरे-धीरे परतंत्रता के जाल में आ गये आदिवासी अपने वनांचल से वंचित होने लगे जीवकोपार्जन कठिन होता चला गया इसी आक्रोश और पीड़ा ने जनमानस में आन्दोलन का रूप ले लिया। अंग्रेजों के बढ़ते प्रभुत्व, प्रशासनिक नीतियों में परिवर्तन, भू राजस्व में वृद्धि आदि ने अंग्रेजों को जनता के मध्य अलोकप्रिय बनाने में मदद किया इन्हीं परिस्थितियों ने अंग्रेजों के विरुद्ध जन आन्दोलन को जन्म दिया चाहे वह बुन्देला विद्रोह हो, चाहे वह बेल्लोर विद्रोह हो, 1857 की क्रांति हो इनका असर रहा है।⁶

1857 में जनजागृति के केन्द्र बिन्दु में सोनाखान, कोरांचा, अम्बागढ़ चौकी, ठाकुरटोला, पेन्डा आदि प्रमुख रहे। आजादी के महायज्ञ में छत्तीसगढ़ के हजारों लोग सम्बद्ध रहे कुछ शहीद

हुए कुछ स्वतंत्रता संग्राम सेनानी जेल गये कुछेक भूमिगत रहे शासकीय अभिलेखों में उनकी जानकारी मिलती है। जनजागृति का ही परिणाम है हमें आजादी मिली आज तथ्य परख अन्वेषण करने की जरूरत है तभी देश के इतिहास में नये अध्याय जुड़ेगे।⁷

संदर्भ ग्रंथ

1. बेहार रामकुमार - छत्तीसगढ़ी संस्कृति एवं विभूतियाँ
2. गुप्त प्यारेलाल - प्राचीन छत्तीसगढ़ प्रकाशन पं. रविशंकर शुक्ल वि.वि. रायपुर पृष्ठ 38, 39, 40, 41, 42
3. हरि ठाकुर - छत्तीसगढ़ के रत्न भाग 1 पृष्ठ 43, 45
4. झा अरविन्द कुमार - म. प्र. के स्वतंत्रता आन्दोलन में रायपुर नगर का योगदान 1857 से 1947 ई. तक प्रकाशक महाकौशल इतिहास परिषद रायपुर 2010 पृष्ठ 23
5. जोशी दादूलाल - सत्य ध्वज जयंती विशेषांक 1991 अंक 8
6. जोशी दादूलाल - सत्य ध्वज 2001 अंक 33
7. मिश्र रमेन्द्र नाथ - ब्रिटिशकालीन छत्तीसगढ़ का प्रशासनिक इतिहास पृष्ठ 414/415

• • •

40.

चूरु में जल प्रबंधन एवं संरक्षण में महिलाओं की भूमिका

*डॉ. मीना कुमारी

सारांश

चूरु राजस्थान प्रदेश का एक मरुस्थलीय भाग है। मध्यकाल में यह अपनी राजनीतिक भूमिका के कारण बीकानेर रियासत का काफी महत्वपूर्ण मण्डल रहा है। परन्तु फिर भी यहाँ अपेक्षित विकास नहीं हो पाया, साथ ही प्राकृतिक संसाधनों की अपर्याप्तता, प्रशासनिक शिथिलता तथा अनादृष्टि, सूखे व अकाल के कारण जन-जीवन काफी कष्टकर रहा। अतः इन परिस्थितियों वाले चूरु मण्डल में जलाभाव हमेशा ही बना रहा। लेकिन इन विषम परिस्थितियों में भी यहाँ के कर्मठ समाज ने हार नहीं मानी और यहाँ के शासकीय एवं गैर-शासकीय समृद्धशील लोगों के साथ महिलाओं ने भी चूरु में जल समस्या के समाधान में अपना योगदान दिया।

प्रस्तुत शोधपत्र “चूरु में जल प्रबंधन एवं संरक्षण में महिलाओं की भूमिका” में यहाँ की महिलाओं द्वारा जल प्रबंधन हेतु किए गए जलाशय निर्माण एवं इस महत्वपूर्ण कार्य हेतु अपने जीवन में अपनाये गए विभिन्न धार्मिक-सांस्कृतिक प्रयत्नों के रूपों को समझने का विनम्र प्रयास किया गया है एवं महिलाओं द्वारा किये गए इन कार्यों से समाज को होने वाले महत्त्व का भी उल्लेख किया गया है।

पुरुष प्रधान समाज में ऐसा नहीं कि पुण्यार्थ एवं धर्मार्थ के समुचित कार्य पुरुषों ने किये हों बल्कि यहाँ तो महिलाओं ने सामाजिक उत्सवों के साथ-साथ राजमहलों एवं घरों में रहते हुए भी रानियों, सेठानियों, साधारण महिलाओं ने भी नियमित रूप से मिलने वाली व्यय की रकम में से जलाशय निर्माण कार्य में सहयोग दिया। चूरु मण्डल का सबसे सुंदर और लुभावनीय तालाब ‘सेठानी का जोहड़ा’ है। चूरु में सेठ रायबहादुर भगवानदास बागला की धर्मपत्नी श्रीमती बृजकुंअरि ने अपने पति के नाम पर ‘भगवान सागर’ नाम से पक्का तालाब निर्मित करवाया था।

Note- Research Paper Received in July 2015 and Reviewed in September 2016.

* (पूर्व शोधार्थी), इतिहास विभाग, कोटा विश्वविद्यालय, कोटा, राजस्थान

वि.सं. 1951/1894 ई. में बना यह तालाब शहर कुछ दूर बनावट में बहुत ही सुंदर है। तालाब के चारों कोणों पर छतरियां बनी हुई हैं। तालाब से पानी निकालने के लिए सीढ़ियों पर भी छतरियां बनी हुई हैं। तालाब के पास बने गऊघाट को छोटे-छोटे गुम्बदों से सजाया हुआ है। आने-जाने वाले राहगीर तालाब के पानी से प्यास बुझाकर इन छतरियों में आराम करते थे। सेठाणी ने तालाब के पास एक धर्मशाला भी बनवाई थी।⁸ वर्तमान में यह जोहड़ा हेरिटेज घोषित हो चुका है। श्रीमती बृजकुंअरि सेठाणी ने चूरु शहर के उत्तर-पूर्व में स्थित सिरसला एवं बूटिया गाँवों के रास्ते पर एक कुएं का निर्माण करवाया था। यहाँ पीने के पानी का कोई भी स्रोत नहीं था। इस कुएं का पानी मीठा था।⁹ रायबहादुर जीवनराम जी गोयनका की धर्मपत्नी ने चूरु में गोगाजी की मेड़ी के पास एक पक्का कुआं बनवाया। कुएं के ऊपर दो मुरवे खेळ-कोठा भी बने हुए हैं। कुएं के नीचे बाड़ी की जमीन भी होती थी।¹⁰

बीदासर के ठाकुर मानसिंह की ठकुराइन माणक देवी किसनावट भटियानी ने बीदासर के पश्चिम में डेढ़ मील दूर अपने नाम पर माणकसर तालाब बनवाया। यह तालाब यहाँ के लगभग सभी तालाबों से अधिक बड़ा है। इस तालाब के एक तरफ पशुओं के लिए गऊघाट व खेल बने हुए हैं। तालाब की सुरक्षा करते हुए सुंदरता बढ़ाने के लिए इसके चारों ओर जालीदार दीवार बनी हुई है। इस तालाब के पानी से स्थानीय लोगों के साथ-साथ राहगीर भी अपनी प्यास बुझाते हैं। आसासर गाँव में ठाकुर रामसिंह की ठकुराइन ने एक चौतीना कुआं बनवाया था। इस कुएं का पानी आज भी पीने के काम में आता है। कुएं का पानी मीठा है।¹¹

चूरु से ऊँटवाल्यां के रास्ते पर एक 150-180 वर्ष पुराना एक छोटा सा तालाब है, जिसे यहाँ के व्योवृद्ध लोगों के अनुसार एक जाटणी ने एक मोठ की पैदावार से बनवाया था, जिसमें पानी निकालने के लिए सीढ़ियां बनी हुई हैं और पास में बैरुजी का धान है।¹²

महिलाओं ने जलाशय निर्माण के साथ-साथ चूरु में जल संरक्षण की भावना से विभिन्न कार्य किये जाते थे। इस पुण्य कार्य को यहाँ धार्मिक एवं सांस्कृतिक कार्य में इस तरह गूँथ (शामिल करना) लिया था कि छोटे-से छोटा कार्य व प्रयास जल प्रबंधन के साथ-साथ जल संरक्षण में अपना योगदान दे सके। जलाभाव के इस क्षेत्र में सामाजिक, धार्मिक उत्सव तालाबों अथवा अन्य जलस्रोतों यथा कुओं, कुण्डों इत्यादि के पास ही होते थे। बच्चे के जन्म के उपरांत प्रसूता जलाशय की पूजा के बाद ही अपने परिवार के दैनिक कार्य करना शुरू करती थी। इस पूजा को यहाँ की लोकभाषा में 'पाणी लाना' (जलवा पूजन) कहते हैं। पीछे तो ओढ़ म्हारी जच्चा पाणी न चाली।¹³ गणगौर पूजन के लिए महिलाएं एवं कन्याएं सिर पर कलश रखकर किसी प्रमुख तालाब, बावड़ी, कुओं पर जाकर पूजा करती थी। पूजा करने के बाद घर आते समय अपने कलश में स्वच्छ जल भरकर घर लाती थीं। करवा रै करवा आठ-कुआं नौ बावड़ी, करवा रै करवा सोलहा सौ पणिहार।¹⁴

चूरु के पावटा कुएं पर गणगौर की सवारी पधारी जाती थी। जौहरी सागर तालाब के पास यहाँ तीज का त्यौहार मनाया जाता था।¹⁵ इस तरह से यहाँ की महिलाओं ने जल निर्बाध प्रबंधन में भी अपनी सहभागिता दी। जलाशय से जल निर्बाध रूप से प्राप्त होता रहे इसके लिए जलाशय की समय-समय पर मिट्टी निकालकर सफाई एवं गहराई प्रदान की जाती थी। इस कार्य को भी यहाँ की महिलाओं ने अपने धार्मिक उद्योगों में जोड़ लिया था। चूरु में ही नहीं संपूर्ण राजस्थान में नारी

आश्विन शुक्ल शरद पूर्णिमा से कार्तिक स्नान आरंभ करती थी। प्रतिदिन ब्रह्ममूर्त में उठकर नित्य कर्म से निवृत्त होकर महिलाएं व कन्याएं सामूहिक रूप से जलाशय पर नहाने जाती थी। तत्पश्चात् भगवान कृष्ण के हरजस भजन और पथवारी सींचती थी। देवऊठनी एकादशी के दिन गीतों के रमझोल के साथ तालाब से मिट्टी निकालकर आती थी। इसी मिट्टी से तालाब के किनारे पथवारी बनाती थी। जिससे तालाब की सफाई के साथ गहराई के साथ पाल भी बंधती थी। इस क्षेत्र में नारी जल के प्रत्येक कार्य को बड़े ही चाव से उत्सव के रूप में करती थी। यहाँ किसी कुएं या तालाब से पानी लाना भी उत्सव से कम नहीं था। इसी उत्सव स्वरूप यहाँ कई महिलाएं एकत्रित होकर सज-संवरकर "पणिहारी" गाती हुई मटकी (घड़ा) भरने जाती थी। कुओं से पानी निकालने के उत्सव को यहाँ की कई हवेलियों में भित्ति चित्रों के रूप में उकेरा गया है।¹⁶ जीवन के प्रत्येक जल संबंधित कार्य को खुशी-खुशी करने के साथ वर्षा को आकर्षित करने के लिए एवं परिस्थिति की संतुलन हेतु महिलाएं वृक्षों को भी सिंचती थी एवं इनकी देखभाल करती थी।¹⁷ घरेलू कार्यों में भी महिलाएं घर में एक कोने से गड्ढा बना लेती थी जिसमें नहाने एवं कपड़े धोने के बाद का पानी एकत्रित कर लेती थी, यही पानी पेड़-पौधों को सिंचने एवं घर-आंगन की गोबर-मिट्टी से लिपाई पुताई की जाती थी। वर्तन मिट्टी से या राख से साफ करती थी। इस तरह से पानी की एक-एक बूंद को अमृत के समान उपयोगी एवं कीमती समझ काम में लिया जाता था। जलाशय निर्माण में जिस तरह महिलाओं ने अपना सहयोग दिया है वैसे ही अपने छोटे-छोटे रीति-रिवाजों के माध्यम से यहाँ जल संरक्षण एवं प्रबंधन में अपनी महत्वपूर्ण योगदान दिया। महिलाओं द्वारा किये गये इन कार्यों का समाज को जल समस्या से निजात दिलाने में विशिष्ट योगदान रहा।

संदर्भ ग्रंथ

1. चूरु मण्डल बीकानेर के महाराजा सार्दुल सिंह (सन् 1943-49ई.) के शासनकाल में चूरु, राजगढ़, रेणी, सरदारशहर, सुजानगढ़, रतनगढ़ एवं श्रीङ्गरगढ़, निजामत को मिलाकर बनाया गया - के.के. सहगल, राजस्थान जिला गजेटियर, चूरु पृ.2; गोविन्द अग्रवाल, चूरु मण्डल का शोधपूर्ण इतिहास, लोक संस्कृति शोध संस्थान, नगर श्री, चूरु प्रथम संस्करण, 1974 ई., पृ.3
2. मीना कुमारी, चूरु मण्डल में परंपरागत जल प्रबंधन (अप्रकाशित शोध प्रबंध), कोटा विश्वविद्यालय, कोटा, पृ.164; डॉ. शशि अरोड़ा, राजस्थान में नारी की स्थिति (1600-1800 ई.), तरुण प्रकाशन, बीकानेर, प्रथम संस्करण, 1981, पृ.111
3. मरु श्री, जुलाई-दिसम्बर 1982, वर्ष 11, अंक 4, वर्ष 12 अंक, पृ.19-20. सेठाणी के जोहड़े के पीछे किंवदंति है कि सेठाणी बृजकुंअरि कजली तीज (बड़ी तीज) को जोहरी सागर के तालाब से नहाकर, पूजा करके अपने घर आ रही थी, तभी जोहरी सागर के निर्माता पोद्दारों के मुनिम ने सेठाणी को व्यंग्य कर दिया कि इतने बड़े सेठ की पत्नी पोद्दारों के बनाए हुए जोहड़े में कजली तीज का स्नान करके आई है। यदि बड़े सेठ हो तो स्वयं का जोहड़ा क्यों नहीं बनाते। इतना सुनते ही सेठाणी ने अपने मुनिम से कहा कि अगली तीज आने से पहले जोहरी सागर से सुन्दर एवं भव्य जोहड़ा बनवाओ। तभी मुनिम ने बीकानेर राजदरबार से जोहड़ा बनवाने की अनुमति ली और बड़ी तीज आने से पूर्व ही पक्का जोहड़ा बनकर तैयार हो गया और सेठाणी ने अपने जोहड़े के पानी से कजली तीज की पूजा की तभी से इस जोहड़े को 'सेठाणी का जोहड़ा' नाम से जाना जाने लगा।
4. सुबोध कुमार अग्रवाल, माटी की महक, लोक संस्कृति, शोध संस्थान, नगरश्री, चूरु, प्रथम संस्करण, 1987,

- पृ.66
5. सर्वेक्षण के समय श्री श्यामसुंदर शर्मा, सचिव नगर श्री, चूरु से कुएं की जानकारी मिली; सुबोध कुमार अग्रवाल, पूर्वोक्त, पृ.12, 16
 6. डॉ. श्रवण सिंह बीदावत राठौड़ों का इतिहास, यूनिवर्सिटी प्रेस, जयपुर, प्रथम संस्करण, 2006, पृ.212, 215
 7. सर्वेक्षण के समय विश्वराम डोली, उम्र 85-87 वर्ष, रामसरा, चूरु ने जानकारी दी।
 8. शोधार्थी ने सर्वेक्षण के समय ब्योवृद्ध महिलाओं के विभिन्न अवसरों पर गाये जाने वाले लोकगीतों से जानकारी एकत्रित की।
 9. चूरु चंद्रिका (संपादित), गोविन्द अग्रवाल, चूरु, अक्टूबर 1979, पृ.17 (तृतीय स्वर्ण पदक समर्पण समारोह चूरु, के अवसर पर प्रकाशित)
 10. मरू श्री, जुलाई-दिसम्बर 1982, वर्ष 11, अंक 4, वर्ष 12, अंक 1, पृ.44
 11. मीनाकुमारी, पूर्वोक्त, पृ.171
चूरु शहर में गोयनका की हवेली में पणघट की जीवंत झांकी उकेरी हुई देखने को मिलती है।
 12. स्वर्ण ज्यन्ति स्मृति-सरोज (सन् 1920-1970 ई.), श्री सर्वहितकारिणी सभा, राजगढ़, राजस्थान, 1976, पृ.105,



सेठानी का जोहड़ा

गोयनका की हवेली पर पणघट का भित्ति चित्र, चूरु



गऊघाट, सेठानी का जोहड़ा, चूरु

• • •

41.

भारतीय स्वातंत्र्य किसान आन्दोलन में बिहार का योगदान

*जितेन्द्र कुमार

सारांश

भारतीय स्वातंत्र्य किसान आन्दोलन में बिहार की भूमिका अग्रगण्य रही है। क्योंकि यहाँ के किसानों ने जोर जुल्म का प्रतिकार उत्साहपूर्वक किया। कांग्रेस ने अपने लखनऊ अधिवेशन में (12-14 अप्रैल, 1936) "जनता के साथ संगठन का अधिक निकट सम्पर्क" स्थापित करने और "किसान मजदूर और दूसरे संगठनों के साथ, जिनका उद्देश्य भारत की स्वतंत्रता प्राप्त करना एवं सभी साम्राज्य विरोधी शक्तियों का एक संयुक्त मोर्चा बनाना है, घनिष्ठ सहयोग करने की आवश्यकता पर बल दिया" सन् 1917 में महात्मा गांधी के नेतृत्व में चम्पारण में नीलहों के खिलाफ 'तीन कटिया पद्धति' का अन्त किया, किसान आन्दोलन के प्रणेता स्वामी सहजानन्द सरस्वती ने किसानसभा का गठन कर किसानों की समस्या का मसला उठाया एवं कई पुस्तकों की रचना की, किसान क्या करें? मेरा जीवन संघर्ष एवं हुंकार नामक साप्ताहिक पत्रिका का प्रकाशित किया, पटना जिला अन्तर्गत मझौली में बकाशत आन्दोलन (1936-39) ने बिहार के किसान आन्दोलन का नया आयाम तो नहीं दिया, लेकिन भारतीय स्तर पर किसान आन्दोलन को प्रगतिशील एवं आक्रामक निःसन्देह बनाया।

इतिहासकार रजनी पामदत्त ने अपनी पुस्तक 'आज का भारत' (अनुवादक: आनंद स्वरूप वर्मा) के उद्धृत ग्रामीण कवि सम्मेलन, फरीदाबाद, मई 1938 के अंश को रखना चाहेंगा:

अब जागो, वीर किसानों जागो, कृष्ण का ही तुम पंथ गहो,
अब चोर लुटेरे अपने घर में घुस आये हैं, आये हैं, मत सोओ

Note - Research Paper Received in April 2016 and Reviewed in June 2016

*एम.ए. इतिहास (NET), उ. म. वि., मछवखड़ा, मधेपुरा (बिहार)

अब जागो, वीर किसानों जागो, कृष्ण का ही तुम पंथ गहो,
जब-जब बैसाख महीने में अपनी फसलें काटें किसान
तुम जब्त करें बीहरे जमीन और फसलें लूट जमींदार
एक दिन को भी है चैन नहीं
मिहनत तेरी जो फल लाती सब आंख सामने लुट जाते,
वे नहीं छोड़ते एक दाना जो बन पाये तेरा आहार !

वैसे देखें, तो 1930 के दशक में भारतीय किसानों में राष्ट्रीय चेतना आयी। उत्तर प्रदेश, गजरात एवं पंजाब में 'टैक्स रोको' अभियान शुरू हुआ एवं किसान सभाओं का आयोजन आरम्भ हो जाता है। बिहार में पटना जिले में राजनैतिक सम्मेलन शुरू हुए 6 नवम्बर 1935, पूर्णियां में सम्पन्न हुए। मुंगेर के बेगूसराय में 23 नवम्बर, 1935 को सम्पन्न हुआ इस सम्मेलन के बाद गन्ना उत्पादन के सम्मेलन हुआ गन्ना का भाव पाँच आना से आठ अना बढ़ाने का अनुरोध किया था। इसकी पुष्टि दैनिक अंग्रेजी अखबार 'द इंडियन नेशन' से होती है।¹

बिहार में किसान आन्दोलन की ऐतिहासिक पृष्ठभूमि : किसान आन्दोलन के इतिहास में बिहार की भूमिका अत्यन्त सराहनीय रही है। उन्नीसवीं सदी के उत्तरार्द्ध में बंगाल के निलहे बागान मालिक ने यहाँ के किसानों का शोषण किया, तो यहाँ के किसानों ने सर्वप्रथम 1866-67 में पंडौल नामक स्थान पर विद्रोह किया। फिर 1883-84 में किसानों ने दरभंगा महाराज के खिलाफ आन्दोलन किया।

किसान का चम्पारण सत्याग्रह आन्दोलन सर्वप्रमुख है। गांधीजी 1917 में सर्वप्रथम सत्याग्रह शुरू करके अहिंसा का पाठ स्थापित किया चूँकि अंग्रेजों तथा भूमिपतियों द्वारा गरीब किसान का लम्बे अरसों से शोषण हो रहा था जमींदार जर्बदस्ती नील की खेती करने के लिए बाध्य करते थे, क्योंकि हरेक बीघा पर किसानों तीन कठे जमीन में नील की खेती करनी पड़ती थी। इसे इतिहास में 'तीन कठिया पद्धति' कहते थे। 1916 के लखनऊ अधिवेशन में बिहार के अधिकांश लोगों ने खासकर राजकुमार शुक्ल ने गांधीजी को आर्थिक शोषण से अवगत कराये। फलतः बिहार के उपराज्यपाल एडवर्ड गेट ने गांधीजी से सलाह-मशविरा करके 'चम्पारण एग्रेगोरियन कमिटी' गठित किया गांधीजी इसके सदस्य बनकर 'तीन कठिया पद्धति' का अन्त किया और किसानों को बड़ी राहत मिली।

जून 1919 का आन्दोलन : स्वामी विद्यानन्द को दरभंगा राज्य के खिलाफ नेता चुना गया। क्योंकि लगान वसूली गुमाशतों के अत्याचार एवं जंगल के फल और लकड़ी प्राप्त करने के अधिकार से वंचित ही इस आन्दोलन का प्रमुख कारण था। इस आन्दोलन में कांग्रेस चुप रहा तब किसानों ने हिंसात्मक रूप अपनाया। फलतः महाराज ने किसानों के कुछ मांगों को स्वीकार कर लिया।

बिहार में किसान आन्दोलन को तीव्रतम रूप देने का श्रेय स्वामी सहजानन्द सरस्वती, श्री यदुनन्दन शर्मा और गंगा शरण सिंह को जाता है पटना, गया, और मुंगेर जिलों में आन्दोलन जोरों पर था डेहरी थाना में किसान-सम्मेलन 5-6 अक्टूबर (1935) को देरिहट में श्री यदुनन्दन शर्मा की अध्यक्षता में हुई।¹

कुछ अधिवेशन निम्न हैं

1. तीसरा वार्षिक अधिवेशन - मुजफ्फरपुर 30-31, अक्टूबर, 1935- अध्यक्ष : श्री गंगाशरण सिंह।
2. तृतीय बिहार प्रान्तीय किसान सम्मेलन स्थान-हाजीपुर, तिथि-26-27 नवम्बर 1935, अध्यक्ष-स्वामी सहजानन्द सम्मेलन में जमींदारी प्रथा हटाने का प्रस्ताव स्वीकृत हुआ।¹
यह सर्वविदित तथ्य है कि किसान मालगुजारी न देने के कारण उनकी जमीन छीन ली जाती थी इसकी जांच हेतु किसान जांच समिति का गठन किया था, इस समिति के अध्यक्ष डॉ राजेन्द्र प्रसाद थे। समिति ग्रामीण इलाकों में जा-जाकर किसानों की शिकायतें सुनी और रिपोर्ट प्रस्तुत की। समिति की रिपोर्ट के संदर्भ में औरंगाबाद के अनुमण्डलाधिकारी ने सरकार को सूचित किया कि किसानों में उत्तेजना फैली है और अब बढ़-चढ़ कर काम करने को उद्यत जान पड़ते हैं।¹

प्रान्त के विभिन्न भागों में किसान सम्मेलन निम्नप्रकार हैं (1) बछवाड़ा : 22-23 जनवरी 1938 (2) मधुबनी : 25-27 मार्च 1938, (3) मसौढ़ी (पटना)- 16-17 नवम्बर 1938 अध्यक्ष: श्री राममनोहर लोहिया। (4) बिहार प्रान्तीय किसान सम्मेलन, ओड़नो (दरभंगा) 3,4 दिसम्बर 1938। इस सभा में आचार्य नरेन्द्र देव, राहुल सांस्कृत्यायन, मोहन लाल गौतम आदि प्रमुख थे। (5) गया-अखिल भारतीय किसान सम्मेलन-9-10 अप्रैल 1939, अध्यक्ष : आचार्य नरेन्द्र देव।

पंडित राहुल सांस्कृत्यायन का किसान आन्दोलन में योगदान : इनका मूल नाम केदारनाथ पांडेय था, जन्म उत्तर प्रदेश के आजमगढ़ जिला स्थित पन्दाहा गाँव में हुआ था। लेकिन कर्मस्थली बिहार को ही बनाया, इनकी कई पुस्तकें में, दर्शन-दिग्दर्शन, बोला से गंगा, मेरी तिब्बत यात्रा, मेरी जीवन-यात्रा प्रमुख है। सारण में इन्होंने बकाशत आन्दोलन का नेतृत्व किया और जमींदारों के कोपभाजन बने, उनको लाठियों से पीटा गया तथा गिरफ्तार कर लिया गया। फिर भी वे आन्दोलन को मुखरित करने से नहीं रुक पाये, फलतः किसानों के मान्य नेता बनने का गौरव प्राप्त किया। इतना ही नहीं, जाति तथा छूआछूत को खत्म करने के लिए आन्दोलन चलाया।

जमींदारों एवं किसानों के बीच बकाशत आन्दोलन : ये संघर्ष मुख्यतः गया, पटना, मुंगेर, शाहाबाद, दरभंगा, चम्पारण और सारण जिले में हुए। बिहार के किसानों की मांग थी-बकाशत जमीन की वापसी। बकाशत जमीन उसे कहते थे, जिसे मंदा के कारण लगान ना दे पाने के कारण किसानों ने जमींदारों का दे दिया था।¹ फलतः 1939 में बकाशत आन्दोलन और तेज हो गया। पटना के दानापुर मझौली गांव में जमींदारों और किसानों के बीच में भयंकर युद्ध छिड़ गया। जमींदारों के खेतों में सत्याग्रह करने वाली महिलाओं के साथ दुर्व्यवहार किया गया। किसानों के कुछ नेताओं को गिरफ्तार कर जेल भेज दिए गये।¹

डॉ. के. के. दत्त का कथन है कि 'वास्तव में किसान आन्दोलन बकाशत जमीन पर कब्जा करने के कार्यक्रम पर केन्द्रीभूत हो रहा था।¹ 1946-47 में भी स्वतंत्रता के साथ ग्रामीण इलाकों में बकाशत जमीन को लेकर तकरीबन बीस लाख पर हिंसा छिड़ी थी। डॉ. राम मनोहर लोहिया

का भी कथन था कि, जोत की जमीन से मत हटो, बकाशत पर अधिकार करो⁹ यही कारण है कि महात्मा गांधी 8 अप्रैल 1947 को जमींदारों से आगाह किया कि मौजूदा समय में जमींदार किसानों या मजदूरों को दबाने की कोशिश करेंगे, तो शान्तिपूर्वक रह नहीं सकेंगे।¹⁰

निष्कर्ष : सम्पूर्ण विचार-चर्चा के आधार पर यह कहा जा सकता है कि किसान आन्दोलन बहुआयामी था। बिहार में किसान आन्दोलन का स्थानीय नेतृत्व बहुत ही प्रभावी था साथ ही, बाहरी भी। कृषक वर्ग ने कई आन्दोलन किये। बिहार में किसानों द्वारा भी जमींदारों के आर्थिक शोषण और ब्रिटिश शासन के विरुद्ध अनेक विद्रोह हुए। 1917 में गांधीजी चम्पारण आकर किसानों को जगाया। यह सच है कि बिहार में कांग्रेस और किसान सभा में दरारें आयी, लेकिन फिर भी भारतीय स्वातंत्र्य किसान आन्दोलन में बिहार का योगदान अविच्छिन्न रूप से जुड़ा रहा है।

संदर्भ ग्रंथ

1. रजनी पाम दत्त, 'आज का भारत' अनुवादक: आनन्द स्वरूप वर्मा मैकमिलन पब्लिशर्स, दरियागंज, हिन्दी संस्करण-1977, नई दिल्ली, 110002, पृ.-274
2. द इंडियन नेशन, 27 नवम्बर, 1935
3. दी इंडियन नेशन, 10 अक्टूबर, 1935, पटना आयुक्त की पाक्षिक रिपोर्ट, अक्टूबर के पूर्वार्द्ध।
4. स्वामी सहजानन्द, मेरे जीवन संघर्ष, पृष्ठ-448.
5. पाद टिप्पणी: प्रस्तुत अंश डॉ. के. के. दत्त-बिहार में स्वातंत्र्य आन्दोलन का इतिहास भाग-2, अनुवादक- डॉ. विष्णु अनुग्रह नारायण प्रकाशक, बिहार ग्रंथ अकादमी, पटना प्रथम संस्करण-1974, पृष्ठ-263
6. विपीन चन्द्र, भारत का स्वतंत्रता संघर्ष- हिन्दी माध्यम कार्यान्वय निदेशालय, प्रथम संस्करण-1990, दिल्ली-110009, पृ.-282
7. भारत के किसान आन्दोलन की टिप्पणी वर्णित अंश पुस्तक बिहार में स्वातंत्र्य आन्दोलन का इतिहास भाग-2 लेखक: डॉ. के.के. दत्त, बिहार हिन्दी ग्रंथ अकादमी, प्रथम संस्करण-1974 पटना, पृ.-265 एवं पटना आयुक्त की पाक्षिक रिपोर्ट, नवम्बर पूर्वार्द्ध, 1936
8. डॉ. के.के. दत्त बिहार में स्वातंत्र्य आन्दोलन का इतिहास बिहार हिन्दी ग्रंथ अकादमी, प्रथम संस्करण-1974 पटना, पृ.-264
9. डॉ. राधाकृष्ण शर्मा, गुलाब मिश्र 'बिहार का इतिहास' जेनरल बुक एजेन्सी, अशोक राजपथ, पटना-2007-08, पृ.-270
10. डॉ. राधाकृष्ण शर्मा, गुलाब मिश्र 'बिहार का इतिहास' जेनरल बुक एजेन्सी, अशोक राजपथ, पटना-2007-08, पृ.-270



42.

प्राचीन ऐतिहासिक विरासत का प्रतीक - मोहनबाड़ी

*डॉ. जगदीश राहड़

सारांश

प्राचीन ऐतिहासिक एवं सांस्कृतिक धरोहरों को समेटने वाले हरियाणा प्रदेश अब धीरे धीरे ऐतिहासिक अवशेषों से विलुप्त होते जा रहे हैं। हरियाणा के अनेक प्राचीन भवन रख-रखाव के अभाव में खण्डर होते जा रहे हैं। प्रान्त के झज्जर जिले का गांव मोहनबाड़ी स्वयं में एक प्राचीन समृद्ध नगर का इतिहास एवं संस्कृति को संजोए हुए है।

मोहनबाड़ी गांव हरियाणा प्रान्त के जिला झज्जर की मातनहेल तहसील में स्थित है। झज्जर क्षेत्र आस-पास के क्षेत्र में यह गांव 'छोटा झसवां' के नाम से भी जाना जाता है। यह गांव 28°28'43" उत्तरी अक्षांश तथा 76°23'42" पूर्वी देशान्तर पर स्थित है। समुद्र तल से इसकी ऊंचाई 230 मीटर से लेकर 300 मीटर तक है।

गांव मोहनबाड़ी जिला मुख्यालय झज्जर से लगभग 30 किलोमीटर की दूरी पर दक्षिण-पश्चिम दिशा में स्थित है। यह गांव दादरी से रेवाड़ी जाने वाली रेलवे लाईन पर स्थित है। वर्तमान में गांव में लगभग 300 मकान हैं और इसकी जनसंख्या लगभग 900 है।

मोहनबाड़ी गांव में एक प्राचीन टीला है जो गांव से प्रारम्भ होकर झाड़ली गांव तक फैला हुआ है। वर्तमान में टीले के व्यापक क्षेत्र में बिजली का कारखाना स्थापित है। क्षेत्र के लोग इस टीले को 'मोहनबाड़ी का खेड़ा' नाम से पुकारते हैं। इस टीले के कई भाग हैं जो भिन्न भिन्न नामों से बोले जाते हैं जैसे स्यालकोट, धौलसिरा, तालाब वाला इत्यादि। इस टीले का क्षेत्र 2 गुणा 1.5 किलोमीटर गुणा 2 मीटर से 4 मीटर तक है। टीले के मध्य एक तालाब है जहां लाखीरी ईंटों से बना हुआ एक कुआं भी है। टीले के ज्यादातर भाग पर खेती की जाती है तथा आवासीय बस्ती भी है।

Note- Research Paper Received in June 2016 and Reviewed in September 2016.

*एसोसिएट प्रोफेसर इतिहास, राजकीय स्नातकोत्तर नेहरू महाविद्यालय, झज्जर (हरियाणा)

गांव मोहनबाड़ी प्राचीन काल से एक प्रमुख राजनीतिक, सांस्कृतिक एवं धार्मिक केन्द्र रहा होगा। इस टीले से अनेक ऐतिहासिक वस्तुएं जैसे प्रस्तर मूर्तियां, सिक्के, मृदभाण्ड, मृण्मूर्तियां, मनके, खिलौने आदि समय-समय पर मिलते रहते हैं। केन्द्रीय पुरातत्व विभाग, हरियाणा सरकार या किसी अन्य संस्था ने इस महत्वपूर्ण स्थल पर उत्खनन कार्य नहीं किया है। इसके बावजूद यहां के धरातल से अनेक महत्वपूर्ण वस्तुएं प्राप्त होती रहती हैं। जिससे सहज ही यह अनुमान लगाया जा सकता है कि प्राचीन काल में यह एक महत्वपूर्ण नगर रहा होगा।

गांव के वृद्ध नागरिकों ने मोहनबाड़ी के इस खेड़े के बारे में पर्याप्त रोचक तथ्य तथा जानकारी दी है। गांव के अधिकांश भवन इस प्राचीन नगर से निकाली गई ईंटों से बने हुए हैं। ईंटों का माप 12 गुणा 6 गुणा 3 इंच है। खुदाई में निकले भवनों की दीवारों की चौड़ाई 5 फुट की होती थी और नगर के चारों ओर एक दीवार निकाली गई थी। इस दीवार के अवशेष स्थान स्थान पर आज भी देखे जा सकते हैं। इसकी चौड़ाई सात हाथ की बताई गई है। इस प्राचीन गांव से अनेक देवी देवताओं की मूर्तियां, चांदी के सिक्के मिल चुके हैं जो कि इस ऐतिहासिक नगरी के ध्वस्त होने की कहानी कहते हैं।

ग्रामीणों ने बताया कि खेड़े की उत्तरी दिशा में एक विशाल तालाब है जो लगभग 4 एकड़ क्षेत्रफल में फैला हुआ है। वर्तमान समय में वहां का दृश्य झील जैसा प्रतीत होता है। इस समय वह तालाब वर्षा के कारण रेत, मिट्टी से भर गया है। आगे वे बताते हैं कि धरातल से लगभग 10 फुट नीचे चूने से बना हुआ एक पक्का फर्श है। नलकूप व ट्यूबवैल लगाते समय उस क्षेत्र विशेष में तालाब के फर्श के अवशेष आज भी कट-कट कर बाहर आते रहते हैं।

सम्पूर्ण झज्जर जिले सहित इस पूरे क्षेत्र का पानी नमकीन है तथा पीने योग्य नहीं है। प्राचीन काल में भी तो कोई सदाबहार नहीं भी इस क्षेत्र में नहीं बहती थी। इस बात की सम्भावना है कि वर्षाकाल के समय इस तालाब में पानी का संग्रह किया जाता रहा हो और तदन्तर पूरे वर्ष तक नगरवासी इसी तालाब के संग्रहित पानी का उपयोग करते हों। टीले के मध्य एक तालाब बना हुआ है जिसमें लाखौरी ईंटों का प्रयोग किया गया है। इस तालाब से चांदी व ताम्बे के राजपूत काल (सामन्तदेव) के सिक्के व मूर्तियां निकलती रहती हैं।

यह भी सम्भावना है कि यहां के प्राचीन निवासी बरसाती नदी के सहारी ही जीवन यापन करते होंगे। श्री एम.एल.भार्गव के अनुसार ऋग्वेदिक काल में कृष्णावती नदी राजस्थान प्रान्त के नीम का थाना क्षेत्र के पहाड़ों से निकलती थी और राजस्थान होते हुए नारनौल, महेन्द्रगढ़ एवं झज्जर के क्षेत्र में बहती थी और इस क्षेत्र को सिंचित करती थी। यहां सम्भावना यह भी है कि कृष्णावती और साहिबी नदी के बरसाती पानी से यह क्षेत्र सिंचित किया जाता होगा। यह नदी वर्तमान में समाप्त हो चुकी है। अब यह एक बरसाती नाले के रूप में दादरी तोय², नंगला कृतानी झज्जर में देखी जा सकती है।

चारों ओर से टीले का सर्वेक्षण करने पर एक विशेष तथ्य दृष्टिगोचर होता है मिट्टी में दबी हुई एक राख की परत स्थान-स्थान पर दिखाई देती है। खेड़े से प्राप्त कुछ सामग्री पर भी धुएँ का प्रभाव दिखाई देता है। अतः इस बात से इंकार नहीं किया जा सकता कि इस महत्वपूर्ण नगर का विनाश किसी भयंकर अग्निकाण्ड से हुआ है।

किंवदन्ती है कि जब यह नगरी ध्वस्त हुई होगी तो उस समय यहां किसी मुस्लिम शासक का राज्य था परन्तु यहां पाए जाने वाली मुद्राओं में अभी तक किसी भी मुस्लिम शासक की मुद्रा नहीं मिली है। यहां मुख्य रूप से राजपूतों की चांदी की मुद्राएं पाई गईं। वृद्ध ग्रामीण बताते हैं कि सन् 1947 ई. से पूर्व इस क्षेत्र में अंग्रेजी शासन था तथा गाँव के दुर्लभ अवशेषों के लिए तथा इस टीले की रक्षा के लिए अंग्रेजों ने अपने सिपाही नियुक्त कर रखे थे परन्तु स्वतंत्रता के पश्चात गांववासियों ने क्षेत्र की अन्य जनता के साथ मिलकर अंग्रेजी सेना को यहां से भगा दिया तथा पुरातत्व विभाग द्वारा लगाए गए सुरक्षित स्थल के निर्देश के सूचनापट्ट को भी हटा दिया।

अपनी उन्नति के समय मोहनबाड़ी नगर एक विशाल समृद्ध नगर था। स्थल के ऊपर बिखरे बड़े-बड़े पत्थर के टुकड़ों एवं मिट्टी की पक्की हुई बड़ी-बड़ी ईंटों के पाये जाने से यह अनुमान होता है कि इसमें सुदृढ़ दुर्ग तथा कलात्मक राज प्रासाद थे। अनेकों स्थलों पर चौड़ी-चौड़ी दीवारें निकलती हैं जिनमें बड़ी-बड़ी ईंटें प्रयुक्त की जाती थीं। यहां से प्राप्त प्रस्तर मूर्तियां झासवा, गोरिया गांव की गलियों में पड़े हुए द्वार-स्तम्भ और द्वारशीर्ष खेड़े पर बिखरे हुए पत्थर के टुकड़ों से अनुमान लगाया जा सकता है कि यहां बहुसंख्यक देव मंदिर थे। टीले से प्राप्त चांदी के सिक्कों, आस-पास के गाँवों में यहां से लाई गई प्रस्तर मूर्तियां तथा गांव मोहनबाड़ी के झासवा के अनेकों घरों में लगी मूर्तियों तथा गुरुकुल झज्जर के हरियाणा प्रान्तीय पुरातत्व संग्रहालय में रखे सिक्के-सिक्के ढालने के सांचे तथा मूर्तियों इस नगर के प्राचीन वैभव का प्रत्यक्ष दर्शन कराती हैं। यहां ऊँचे नीचे टीलों की दूर से दिखाई देने वाली श्रृंखलाएं अपने गर्भ में न जाने इस नगर की कितनी निधियां छिपाए हुए हैं।

पुरातत्व विभाग तथा हरियाणा सरकार यदि इस गांव के ऐतिहासिक महत्व को समझते हुए इसकी ओर ध्यान दे तो इस गांव के ऐतिहासिक नगरी के और भी अवशेष प्राप्त हो सकते हैं। साथ ही आधुनिक युवा पीढ़ी को इस सम्बन्ध में अधिक से अधिक जानकारी देकर प्राचीन भारतीय इतिहास के पन्नों से परिचित कराया जाना चाहिए।

संदर्भ ग्रंथ

1. जसवीर सिंह, एन अग्रिकलचरल ज्योग्राफी ऑफ हरियाणा, पृष्ठ 39
2. उपर्युक्त, राहड़ जगदीश, आर्कोलाजी एण्ड हिस्ट्री ऑफ झज्जर ब्लाक जिला रोहतक हरियाणा, अप्रकाशित एम.फिल. गन्ध महर्षि दयानन्द विश्वविद्यालय, रोहतक 1991-92, पृष्ठ 7, आर्कोलोजिकल सेटलमेन्ट पैटर्न ऑफ महेन्द्रगढ़ एण्ड रिवाड़ी डिस्ट्रिक्ट्स हरियाणा, अप्रकाशित पी.एच.डी. शोध ग्रंथ, महर्षि दयानन्द विश्वविद्यालय, रोहतक 2001, पृष्ठ 8



43. बिहार में किसान आन्दोलन

*डॉ. रीना

सारांश

19वीं सदी में बिहार में हुए किसान आन्दोलन ने भारतीय स्वाधीनता संघर्ष को काफी प्रभावित किया। किसान आन्दोलन निःसन्देह बहुआयामी था। इसके सर्वेसर्वा थे स्वामी सहजानंद सरस्वती, यदुनंदन शर्मा, इत्यादि। जिनके नेतृत्व में आन्दोलन को नई दिशा मिली।

विशेष शब्द : चम्पारण सत्याग्रह, तीन कठिया प्रथा, बंदोबस्तवाली, रैयत, अबवाव, अमलातंत्र, बकाशत कानून।

19वीं सदी में बिहार में हुए किसान आन्दोलन ने वस्तुतः भारतीय राष्ट्रीय स्वाधीनता संघर्ष को काफी प्रभावित किया। बिहार के किसानों द्वारा जमीन्दारों के आर्थिक शोषण एवं ब्रिटिश शासन के विरुद्ध अनेक विद्रोह किए गए। चम्पारण में नील किसान एवं मजदूरों ने भी राज कुमार शुक्ल के नेतृत्व में 1916 ई. में विद्रोह किया। राज कुमार शुक्ल के आमंत्रण पर 1917 ई. में गाँधीजी चम्पारण आए और यहाँ के किसानों को अपना हक दिलाने के लिए चम्पारण सत्याग्रह आन्दोलन का सूत्रपात किया। यह बिहार के चम्पारण जिला का प्रथम आन्दोलन था। गाँधीजी के चम्पारण सत्याग्रह को सफलभूत करने में डॉ. राजेन्द्र प्रसाद, धरनीधर, रामनौमी प्रसाद, जनकधारी प्रसाद, अनुग्रह नारायण सिन्हा आदि ने सक्रिय भूमिका अदा की। गाँधीजी से ब्रिटिश सरकार ने बातचीत करके एक कानून (एक्ट) बनवाकर तीन कठिया प्रथा को समाप्त कर समस्त रैयतों का लगान भी कम कर दिया। इस सफलता ने गाँधीजी के मनोबल को बढ़ाया।¹

तत्कालीन बिहार की अर्थव्यवस्था लगभग पूरी तरह कृषि पर आधारित थी और भू-राजस्व आय का सबसे बड़ा स्रोत था। पूरा प्रदेश लगभग एक लाख जागीरों में बँटा था। काशत की जानेवाली कुल भूमि दो करोड़ चालीस लाख एकड़ थी। 1912-13 ई. में भू-राजस्व के रूप में कुल करोड़ सतावन लाख उनचालिस हजार रुपये की वसूली की गई थी।²

Note- Research Paper Received in June 2016 and Reviewed in October 2016.

*Resource Person, M.S.K.B.College, Muzaffarpur, Bihar

Central India Journal of Historical And Archaeological Research, CIJHAR

तत्कालीन जागीरें तीन श्रेणियों में विभक्त थी स्थायी बंदोबस्तवाली, अस्थायी बंदोबस्तवाली-और सरकार के प्रत्यक्ष नियंत्रणवाली। 19 वीं सदी के आरम्भ में प्रदेश की करीब तीन करोड़ की कुल आबादी में जमीन्दारों और उन पर निर्भर लोगों की आबादी लगभग साढ़े छह लाख थी। सबसे बड़ी रियासत दरभंगा महाराज की थी जो पाँच जिलों में 2,400 वर्गमील में फैली थी और जिसकी आय लगभग एक करोड़ रुपये थी। कुछ अन्य प्रमुख रियासतों में शिवहर (मुजफ्फरपुर), सूर्यपुरा (शाहाबाद), अमावा (पटना), सुरसंड (मुजफ्फरपुर), बरारी (भागलपुर), रामनगर (चंपारण) इत्यादि उल्लेखनीय हैं।

1919-20 ई. में उत्तर बिहार के अनेक जिलों में, मुख्यतः राज दरभंगा के क्षेत्रों में स्वामी विद्यानंद (विशुभरण प्रसाद) रैयतों को अपने अधिकार के सम्बन्ध में सचेत कर रहे थे। स्वामी विद्यानंद ने जून, 1919 ई. में मधुबनी के नरार गाँव से अपना अभियान शुरू किया। उनके अभियान की मुख्य माँगें थी: लगान में वृद्धि रोक, सभी जोत के पेड़ों पर रैयतों का पूर्ण अधिकार, जमीन की बिक्री पर उसकी कीमत का 25 प्रतिशत सलामी के रूप में लेने का विरोध, बेगारी का उन्मूलन तथा बेगारी से इंकार करनेवाले रैयतों को झूठे फौजदारी और दीवानी मामले में फँसाने का विरोध। स्वामी विद्यानंद के अभियान को रैयतों का पुरजोर समर्थन मिला लेकिन दरभंगा राज ने उनका विरोध किया। नवम्बर, 1920 ई. के परिषद चुनाव में उत्तरी दरभंगा और उत्तरी भागलपुर निर्वाचन क्षेत्रों में उन्होंने किसान सभा के नाम पर प्रत्याशी खड़े किए और स्वयं भी प्रत्याशी बनकर खड़े हुए। कायमी रैयतों के अनेक लोगों ने उनके पक्ष में पत्र दिया और वे तथा उनके तीन अन्य रैयत प्रतिनिधि चुनाव में विजयी रहे।³

नीलहों के अत्याचार के विरुद्ध भी कई विद्रोह हुए। 1908 ई. में शीलत राय, शेखगुलाम और राजकुमार शुक्ल के नेतृत्व में चंपारण के रैयतों का एक जुझारू आन्दोलन चला। 1917 ई. में गाँधी जी का चम्पारण सत्याग्रह ताबूत में आखिरी कील साबित हुआ। युक्त प्रान्त की तरह बिहार में बहुमुखी शक्तियाँ भूखमरी से जनता को बचाने हेतु कृषक आन्दोलन का उद्भव कर रही थी। 1922-23 मुँगेर में शाह मुहम्मद ज्वेर की अध्यक्षता में किसान सभा की स्थापना हुई। बाबू श्रीकृष्ण सिंह उपाध्यक्ष एवं श्री सिद्धेश्वरी चौधरी व नन्द कुमार सिंह सचिव बनाए गए। 4 मार्च 1928 को पटना जिलान्तर्गत विहटा में स्वामी सहजानन्द सरस्वती ने किसान सभा की औपचारिक स्थापना के रूप में किसान आन्दोलन को एक अन्य मोड़ प्रदान किया।⁴ स्वामी सहजानन्द यहाँ किसान आन्दोलन के मूल अनुप्रेरक बन गये और मरते दम तक यही उनके जीवन का मूल लक्ष्य बना रहा। नवम्बर 1929 में सोनपुर मेला के अवसर पर एक सभा में प्रान्तीय किसान सभा की स्थापना की गई। स्वामी सहजानन्द उसके अध्यक्ष बने तथा श्रीकृष्ण सिंह उसके सचिव, श्री यमुना कार्यायी, श्री गुरु सहाय लाल और कैलाश लाल उसके प्रमण्डलीय सचिव थे। सरदार वल्लभ भाई पटेल ने दिसम्बर 1929 में बिहार की यात्रा की। इससे इस आन्दोलन को विशेष बल मिला।⁵

1930 के दशक में बिहार में वामपंथी आन्दोलन को प्रतिबिंबित करने वाला किसान आन्दोलन मुख्यतः स्थायी बन्दोबस्त से सम्बद्ध अनगिनत बुरे तत्वों से परिपूर्ण, भू-प्रणाली के खिलाफ निर्देशित था। जमीन्दारों तथा बड़ी रियासतों के 'अबवाव' तथा 'अमलातंत्र' से त्रास्त

Volume V, Number 20, October-December 2016, ISSN 2277-4157

किसान वर्ग ने जब अपने लिए न्याय तथा राहत के समस्त रास्तों को बन्द पाया, उन्होंने अपनी स्थिति में बदलाव हेतु आन्दोलन का मार्ग चुना। यद्यपि सहजानन्द 1920 से कांग्रेस के संगठन तथा तिलक स्वराज्य फंड से सम्बद्ध थे, किन्तु 1927 के बाद उनका झुकाव बिहार के कृषकों की समस्याओं की ओर हुआ और वे पटना जिला के बिहटा में स्थानीय किसानों की दशा सुधारने के मिशन में जुट गए। 1928 में पश्चिम पटना जिले में प्रचलित बेगार प्रथा के खिलाफ उनका पहला टकराव, स्थानीय जमीन्दार तथा उसके अमला एजेन्टों से हुआ।⁷

क्रांति के अर्थ तथा महत्व से अनभिज्ञ सहजानन्द जमीन्दारों पर संवैधानिक दबाव डालकर किसानों की स्थिति में सुधार लाना चाहते थे, किन्तु उनका प्रयास निष्फल रहा। 1929 के अंत में सोनपुर मेले के अवसर पर, एक किसान कॉन्फ्रेंस का आयोजन कर, उन्होंने बिहार में किसान आन्दोलन को विस्तृत आयाम देने की कोशिश की। किसान विरोधी धाराओं से युक्त प्रस्तावित बिहार काश्तकारी अधिनियम के विरोध हेतु बिहार प्रांतीय किसान सभा का गठन हुआ।⁸

गिरते हुए मूल्यों से कृषकों पर बढ़ते संघात के फलस्वरूप किसान आन्दोलन की प्रगति होने लगी। किसानों की शिकायतें व्यक्त करने हेतु अक्सर सभाएँ की जातीं और उन्हें दूर करने के उपायों पर विचार किया जाता। 30-31 मई, 1931 को जहानाबाद में एक राजनीतिक सम्मेलन के तुरन्त बाद एक किसान सभा का भी संगठन किया गया। उसमें जमीन्दारों के अत्याचारों से सम्बन्धित प्रस्ताव स्वीकृत किए गए और किसानों की शिकायतें विशेषकर दानाबन्दी व्यवस्था के संदर्भ में जाँच-पड़ताल करने हेतु एक समिति की नियुक्ति सम्बन्धी प्रस्ताव पारित हुआ। धीरे-धीरे किसान सभाएँ अधिक संगठित एवं सक्रिय-विशेषकर गया, पटना, शाहाबाद और कुछ अन्य जिलों के विभिन्न स्थानों पर होने लगीं। जमीन्दारों के अत्याचारों के विरुद्ध आवाज उठाने के अतिरिक्त⁹ नहर-शुल्क में कमी करने, मालगुजारी भुगतान की पक्की रसीद होने और मालगुजारी वसूली बन्द करने या उसमें कमी करने की माँग की गई। स्वामी भवानी दयाल इन्हीं दिनों शाहाबाद जिला में किसानों का संगठन कर रहे थे। सरकार उनकी गतिविधि पर सावधानी से नजर रखे हुए थी और शाहाबाद के जिलाधिकारी ने उनके “सीमा अतिक्रमण करते ही उन पर मुकदमा चलाने” का निर्णय कर लिया था।¹⁰

1931 में यदुनन्दन शर्मा ने वर्ग अभिमुखी किसान आन्दोलन की शुरुआत की। वे लगान तथा किसानों के कष्ट में कमी लाने के लिए किसानों को संघर्ष का आग्रह बनाना चाहते थे इसी उद्देश्य से उन्होंने समिति की गतिविधियों का व्यापक प्रचार किया परिणामस्वरूप संपूर्ण बिहार प्रांतीय किसान सभा की इकाइयाँ सक्रिय हो गईं। दूसरे गोलमेज सम्मेलन में कांग्रेस की विफलता के बाद गांधीजी ने 1932 में पुनः सविनय अवज्ञा आन्दोलन प्रारम्भ करने की घोषणा की। कांग्रेस इस बार ग्रामीण क्षेत्रों में अपना आधार फैलाना चाहती थी, जबकि किसान सभा बकाशत तथा लगान से जुड़े मामलों पर सम्मानपूर्ण निर्णय चाहती थी। बिहार सरकार ने कांग्रेस तथा किसान सभा के प्रभाव को कम करने के लिए एक नया हथकंडा अपनाया और जमीन्दारों को सलाह दी कि वे किसानों के साथ अपने सम्बन्धों को सुधारे तथा संवैधानिक तरीके से भूमि बकाशत कानून को पुनर्निर्धारित करें। शीघ्र ही जमीन्दार, किसान, पूँजीपति, गरीब, मजदूर, हिन्दू, मुसलमान तथा ईसाइयों की मिली-जुली पार्टी-‘युनाइटेड पार्टी’ का गठन हुआ।¹¹ संयोगवश कांग्रेस के सभी बड़े

नेता जेल में थे और इस योजना का सफल हो जाना प्रायः निश्चित था, किन्तु स्वामी सहजानन्द की उपस्थिति ने सारा समीकरण बिगाड़ दिया।¹²

स्वामी सहजानन्द, बिहार के राजनीतिक रंगमंच पर किसान समस्या के सबसे बड़े व्याख्याकार बनकर उभरे तथा पूरी शक्ति से उन्होंने कथित जमींदार-किसान समझौता का विरोध किया। बिहार के कोने-कोने में घूमकर सहजानन्द ने किसानों को सूचित किया कि वह एकरारनामा जिसे यूनाइटेड पार्टी जमींदार और किसानों के बीच समझौता का नाम दे रही है, मूलतः नाम मात्र की रियायतों के बदले किसानों से बहुत कुछ हड़पने की चाल है, जमीन्दारों का विशेषाधिकार सम्पन्न वर्ग बनाने वाला हथकंडा है। सहजानन्द के प्रयास को अपार सफलता मिली। उन्होंने सोचे हुए किसानों को जगा दिया। सरकारी तंत्र ने भी स्वीकार किया कि “किसान पार्टी का उदय महत्त्वपूर्ण है” और “यह लगातार शक्ति प्राप्त कर रही है।” किसान आन्दोलन को समाजवादियों की ओर से भी बल मिला। बिहार समाजवादी पार्टी की संघर्ष समिति ने 21 दिसम्बर, 1934 को एक सभा की और उसमें निर्णय किया कि “जनता को किसान सभाओं और श्रमिक संघों के झण्डे के नीचे एकत्र करना आवश्यक है, तथा उनकी शिकायतें दूर करने के लिए सम्बद्ध अधिकारियों पर दबाव डाला जाएगा।”¹³ संघर्ष समिति ने किसानों एवं मजदूरों के लिए तात्कालिक कार्यक्रम तैयार किया।

श्री रंगा और कुछ अन्य लोग किसानों का एक अखिल भारतीय संघ स्थापित करने का प्रयत्न कर रहे थे किन्तु बिहार के समाजवादी उस समय इसका विरोध करते थे और उन्होंने “देश भर के कार्यकर्ताओं को अपने-अपने प्रान्तों में किसानों का धैर्य के साथ संगठन करने एवं पाँच वर्षों तक अखिल भारतीय संघ की स्थापना को स्थगित रखने का आग्रह किया।”¹⁴ फिर भी मार्च 1936 में बिहार प्रांतीय किसान सभा के सचिव, श्री अवधेश्वर प्रसाद सिंह ने अखिल भारतीय किसान आन्दोलन में किसान कार्यकर्ताओं के भाग लेते हुए अधिसूचना जारी की।¹⁵

बिहार में किसान आन्दोलन का स्थानीय नेतृत्व बहुत ही प्रभावी था और आन्दोलन प्रगति कर रहा था। तृतीय बिहार प्रांतीय किसान-सम्मेलन हाजीपुर में 26-27 नवम्बर, 1935 को स्वामी सहजानन्द की अध्यक्षता में सम्पन्न हुआ। लम्बे और प्रेरणाप्रद अध्यक्षीय भाषण में किसान संघ की आवश्यकता और महत्व पर बल दिया गया था एवं इस आरोप का खण्डन किया गया था कि कांग्रेस से किसान आन्दोलन की प्रतिस्पर्धा थी।

सम्मेलन में जमीन्दारी प्रथा हटाने का प्रस्ताव स्वीकृत हुआ।¹⁶ कई अन्य प्रस्ताव भी सर्वसम्मति से स्वीकृत हुए।

कांग्रेस और किसान सभा के कार्यकर्ताओं का घनिष्ठ सहयोग एवं दोनों का किसानों पर बढ़ता हुआ प्रभाव सरकार और जमीन्दार के लिए भारी चिन्ता का विषय होना अनिवार्य था। विशेष रूप से जब आम चुनाव आसान थे। जून 1935 के अन्त में बिहार के गवर्नर ने दक्षिण बिहार के कुछ प्रमुख जमीन्दारों को राँची में उससे मिलकर स्थिति पर बातचीत करने को आमंत्रित किया। जमीन्दारों ने किसानों से गैर-कानूनी वसूली के मामलों में अपने अमलों को नियंत्रित करने का वचन दिया।

वस्तुतः किसान आन्दोलन के मूल भारत की कृषि व्यवस्था की गम्भीर विपमताओं में निहित थे। अतः किसान आन्दोलन का जोर खास करके जब किसानों की स्थिति बहुत खराब हो, ऐसे अस्थायी तालमेल के प्रयत्नों से नहीं कम हो सकता था। इंग्लैंड के चार्टिस्ट आन्दोलन के संदर्भ में कारलाइल ने कहा था :“यह आन्दोलन गंभीर कारणों से शुरू हुआ है। ये कारण हाल ही में नहीं शुरू हुए और एक ही दिन में दूर नहीं किए जा सकते।” तत्कालीन किसान आन्दोलन के सम्बन्ध में भी यही कहा जा सकता था।

अंततः किसान आन्दोलन निःसन्देह बहुआयामी था जिसका लक्ष्य था किसानों को हरसंभव सहायता करना एवं इस आन्दोलन के सर्वेसर्वा थे स्वामी सहजानंद सरस्वती, यदुनंदन शर्मा, किशोरी प्रसन्न सिंह, इन्द्रदीप सिन्हा, शीलभद्र याजी, गंगा शरण सिंह इत्यादि। जिनके नेतृत्व में आन्दोलन को नई दिशा मिली।

संदर्भ ग्रन्थ

1. डॉ. राधाकृष्ण शर्मा एवं गुलाब मिश्र, बिहार का इतिहास, जेनरल बुक एजेन्सी, पटना, 2007-08, पृ.-265
2. कौलेश्वर राय, बिहार का इतिहास, किताब महल, इलाहाबाद, 2013, पृ.-516
3. वही ।
4. नेहरू, ऑटोबायोग्राफी, पृ.-297-312
5. डॉ. के०के० दत्त, बिहार में स्वातंत्र्य आन्दोलन का इतिहास, भाग-2, बिहार हिन्दी ग्रंथ अकादमी, पटना, 1998, पृ.-225
6. वही ।
7. डॉ. अजीत कुमार, बिहार में अंग्रेजी राज और स्वतंत्रता आन्दोलन, जानकी प्रकाशन, पटना, 2002, पृ.-127
8. वही ।
9. पटना आयुक्त की पाक्षिक रिपोर्ट, 20 जुलाई, 1931
10. वही ।
11. डॉ. अजीत कुमार, उपरोक्त, पृ.-131
12. वही ।
13. द इण्डियन ऐनुअल रजिस्टर, 1934, खण्ड-2, पृ.-144
14. द इण्डियन नेशन, 16 अक्टूबर, 1935
15. द सर्चलाइट, 1 अप्रैल, 1936
16. स्वामी सहजानन्द, “मेरे जीवन संघर्ष”, पृ.-448

• • •

44.

सरदार फतेह सिंह आहलूवालिया

*पूजा अरोड़ा

सारांश

“सरदार फतेह सिंह आहलूवालिया” जी से कई पाठक अपरिचित होंगे। इनकी तुलना हम 19 वी. शताब्दी के उस जौहरी की तरह कर सकते हैं। जिन्होंने पंजाब के एक अमूल्य हीरे को ऐसा परखा जिससे उसकी विख्याती पंजाब तक हो सीमित नहीं रही बल्कि पंजाब के उस सपुत्र ने सम्पूर्ण भारत वर्ष के इतिहास में अपना नाम स्वर्ण अक्षरों में अंकित करवा दिया। हम बात कर रहे हैं “महाराजा रणजीत सिंह” की। निसंदेह महाराजा रणजीत सिंह के दरबार में योग्य अधिकारियों की कोई कमी नहीं थी पर जैसे कि फतेह सिंह आहलूवालिया के बारे में लिखा गया है कि, सरदार फतेह सिंह अपने व्यक्तित्व, फौजी ताकतों तथा बहुत बड़ी रियासत के मालिक होने की हैसियत से महाराजा के सारे सरदारों में नंबर एक पर हैं।¹



Note- Research Paper Received in July 2016 and Reviewed in October 2016

*Research Scholar-Department of History, University of Nagpur, Nagpur, Maharashtra

भूमिका : हम बात कर रहे हैं 19 वीं शताब्दी में पंजाब के “महाराजा रणजीत सिंह” की। पंजाब का एक ऐसा सुपुत्र जिसने 19 वीं शताब्दी के बिखरे हुए पंजाब को सशक्त राष्ट्र में परिवर्तित कर दिया।

लेकिन कोई भी महाराजा या सम्राट अकेला इस कार्य को पूर्ण नहीं कर सकता। इसके लिए योग्य, सर्वगुण सम्पन्न अधिकारियों का उसे पूर्ण सहयोग होना आवश्यक है। निसंदेह महाराजा रणजीत सिंह के दरबार में योग्य अधिकारियों की कोई कमी नहीं थी पर मैंने अपने शोध-लेख के लिए इस पात्र का चुनाव इसलिए किया क्योंकि यह कोई महाराजा के दरबार के अधिकारी नहीं थे। बल्कि स. फतेह सिंह जी की सैन्य-शक्ति तथा ताकत कहीं से भी महाराज से कम नहीं थी। पर उन्होंने अपने नीजि स्वार्थों तथा महत्वकांक्षाओं को महत्व नहीं दिया। बल्कि राष्ट्र प्रेम की भावना का परिचय देते हुए स्वयं लाहौर-दरबार महाराज की शरण में उपस्थित हुए तथा अपनी सम्पूर्ण सैन्य-शक्ति के साथ महाराजा को सिख कौम को एक-जुट करके पंजाब को संगठित राज्य बनाने की पेशकश की जिसे सुनकर स्वयं महाराजा भी बहुत प्रसन्न हुए तथा उन्हें गले से लगा लिया। इसलिए मैंने अपने शोध-लेख के लिए इस महान पात्र को चुना है।

जन्म : सरदार फतेह सिंह आहलूवालिया जी का जन्म 1784 ई. में स. भाग सिंह के घर हुआ था। स. भाग सिंह 1809 ई. में कपूरथला में स्वर्ग सिधार गए। उनकी समाधि देवी तला से आगे कपूरथला में आज भी मौजूद है।²

महाराजा रणजीत सिंह तथा स. फतेह जी का मित्र बनना : 1802 ई. में महाराजा साहिबान के घर जब विधाता ने खड़क सिंह के रूप में पुत्र सुख दिया। इस खुशी के मौके में वह तरनतारन गए। वहीं उन्होंने सरदार जी को बुला लिया तथा एक-दूसरे के साथ पगड़ी की अदला-बदली करके परम मित्र बन गए।

मुख्य सैनिक-अभियान : महाराजा तथा सरदार जी ने मिलकर अनेको बार शत्रुओं के दांत खट्टे किए थे। इस दोनों ने मिलकर सर्वप्रथम 1803 ई. में कसूर के विरुद्ध युद्ध किया। इस अभियान में कसूर बुरी तरह पराजित हुआ तथा उन्होंने अब आगे से खालसे के अनुसार रहने का अहिदनामा (सन्धिपत्र) भी लिख दिया था।³ इसी तरह अमृतसर (1805), मालवा (1806-08), कागड़ा (1819), हैदरू (1818), मुल्लान (1818), कश्मीर (1819), मानकैरा (1821) में भी सरदारजी ने शेर-पंजाब की पूर्णतया सहायता की थी।

फतेह सिंह आहलूवालिया और जसवंत राय होलकर: फतेह सिंह आहलूवालिया जी का युद्ध-कौशल तो महाराजा युद्ध के मैदान में देख ही चुके थे। पर शीघ्र ही महाराज को सरदार जी की राजनीतिक कुटलता तथा बुद्धिमत्ता से परिचय हुआ। 1802-04 ई. में होलकर अंग्रेजों से पराजित होकर पंजाब की ओर भागा। तब शेर-पंजाब ने अपने विशिष्ट अधिकारियों की बैठक बुलाई। जिनमें सरदार जी भी थे। कई अधिकारियों का मत था कि महाराजा का परम धर्म है कि वह अपनी शरण में आए शरणार्थी की मदद करे। लेकिन उस समय सरदारजी ही थे जिन्होंने यह राय दी कि क्यों वह दूसरों की लड़ाई में पंजाब को मैदान-ए-जंग बनाएंगे। उनका मत था कि निसंदेह हमारा परम कर्तव्य है कि शरण आए शरणार्थी की सहायता की जाए पर यह सहायता हम किसी अन्य तरीके से भी कर सकते हैं। युद्ध के स्थान पर शांतिपूर्ण ढंग से दोनों में समझौता

Central India Journal of Historical And Archaeological Research, CIJHAR

कराना अधिक लाभकारी है। महाराजा उनसे इतने प्रभावित हुए कि उन्होंने सरदार जी को ही मध्यस्थ बनकर दोनों के बीच समझौता कराने का कार्य सौंप दिया। इस प्रकार सरदार जी की राजनैतिक सूझ-बूझ के कारण 24 दिसम्बर 1805 ई. में इन दोनों शक्तियों के मध्य समझौता हो गया। जिसके अनुसार दरिया चम्बल के दक्षिण का सारा इलाका, रियासत इंदौर, होलकर को दिलावा दी।⁴ इससे न केवल होलकर बल्कि अंग्रेज भी सरदार जी से बहुत प्रभावित हुए। लॉर्ड लेक जोकि अंग्रेजों का प्रतिनिधित्व कर रहा था, सरदार जी से इतना प्रभावित हुआ कि उसने जाते समय एक शिकार मारनेवाला चीता उपहार स्वरूप प्रदान किया। सरदारजी ने भी एक कटाबाट उसे प्रदान किया।⁵

अमृतसर की सन्धि तथा फतेह सिंह आहलूवालिया : भारतीय इतिहास में प्रचलित पंजाब की महत्वपूर्ण 25 अप्रैल 1809 ई. की महाराज तथा अंग्रेजों के मध्य “अमृतसर की सन्धि” को अगर फतेह सिंह आहलूवालिया की राजनैतिक योग्यता तथा कूटनीति का परिणाम कहा जाए तो गलत न होगा। महाराजा तो सम्पूर्ण पंजाब का महाराजा बनने का स्वप्न देख रहे थे लेकिन पंजाब के सतलुज की पूर्वी रियासते तो दिल से अंग्रेजों की अधिनता स्वीकार करना चाहती थी। दूसरा यूरोप में जब नेपोलियन का खतरा बढ़ रहा था ऐसे में अपनी उत्तरी-पश्चिमी सीमा को सुरक्षित और अफगानिस्तान के आक्रमण के समय पंजाब के मार्ग के प्रयोग से संबंधित विषयों पर विचार-विमर्श करने के लिए अंग्रेजों ने मि. मैटकाफ को लाहौर-दरबार भेजा। लेकिन महाराजा तो स्वयं अफगानिस्तान तथा मालवा रियासतों को विजित करने के स्वप्न देख रहे थे। इन परिस्थितियों में हालात इतने बिगड़ गए कि दोनों उभरती शक्तियों में युद्ध की स्थिति बन गई। ऐसा परिस्थिति में फतेह सिंह आहलूवालियों ने फिर से एक बहुत ही महत्वपूर्ण भूमिका निभाई। उन्होंने महाराजा को यह समझाने का प्रयत्न किया कि इस समय परिस्थितियां महाराजा साहिबान के अनुकूल नहीं हैं। क्योंकि एक तो मालवा रियासते दिल से अंग्रेजों के पक्ष में हैं और भारत की अन्य शक्तियां से सहायता की आस लगाना व्यर्थ है। क्योंकि इनमें ज्यादा शक्तियां या तो अंग्रेजों से पराजित हो चुकी थी या फिर उन में राष्ट्रीयता की भावना का अभाव था। इस सब के अतिरिक्त सरदार जी ने महाराजा को यह भी समझाया कि अगर वह इस समय अपनी स्वयं की सेना का भी निरीक्षण करेंगे तो पाएंगे कि हमारी सेना यूरोपिय ढंग से निपुण अंग्रेज सेना से लड़ने के लिए सक्षम नहीं है। इस प्रकार फतेह सिंह आहलूवालिया की राय और गहन चिंतन के बाद दोनों पक्षों में पंजाब के इतिहास की एक बहुत ही महत्वपूर्ण ‘अमृतसर की सन्धि’ हुई।

मि. मैटकाफ के फतेह सिंह आहलूवालिया के प्रति विचार : सरदार जी के इन प्रयत्नों, उनकी राजनैतिक सूझ-बूझ, योग्यता तथा कूटनीति से मि. मैटकाफ बहुत प्रभावित हुआ। यहां तक कि उसने गवर्नर-जनरल को एक पत्र लिखा। जिसमें उसने लिखा, “रणजीत सिंह तथा फतेह सिंह आहलूवालिया की मित्रता का सिलसिला इन दोनों की पहली उमर से ही चला आया है। इस सरदार की मित्रता के कारण रणजीत सिंह को खालसा-राज के उत्कर्ष में काफी सहायता मिली है। फतेह सिंह अपने व्यक्तित्व तथा हैसियत के लिहाज से उससे किसी भी प्रकार से कम नहीं, पर वह अपने उच्च चरित्र के कारण उसके (महाराजा) साथ बराबरी नहीं करता, बल्कि उसके

अधिक रहता है। इस सरदार ने रणजीत सिंह को उन्नति तक पहुँचाने में बहुत सहायता दी है, पर इन गुणों के बावजूद भी वह स्वयं को कभी भी महाराजा के बराबर नहीं समझता, बल्कि स्वयं को उसका अधिकारी मानता है। चाहे महाराजा उसके साथ काफी अच्छा व्यवहार करता है, पर वह कभी भी उसके सतिकार को कम नहीं करता। शिरो-पंजाब उसको अपनी सेना को जहाँ भी जाने की आज्ञा देता है। वह आगे यह कभी नहीं पूछता कि आप मुझे कहां और क्यों भेज रहे हो, वह उसी समय झट से उसकी आज्ञा का पालन करते हुए कूच कर देता है। सरदार फतेह सिंह अपनी हैसियत, सैन्य-शक्ति और बहुत बड़ी रियासत का मालक होने की हैसियत में महाराजा के सभी सरदारों में नंबर एक पर है।⁶

सरदार फतेह सिंह द्वारा लाहौर-दरबार का प्रबंध सम्भालना : मेरे-पंजाब सरदार जी से इतने प्रभावित थे कि अपनी अनुपस्थिति में लाहौर-दरबार का प्रबंध उन्हें सौंप देते थे। 1810 ई. में मुल्तान के चौथे आक्रमण के समय महाराजा पंजाब का प्रबंध अपने विश्वसनीय विश्वासपात्र सरदार फतेह सिंह को सौंप गए।⁷ इसी प्रकार कश्मीर अभियान के समय भी सम्पूर्ण पंजाब की भागडोर सरदार जी ने ही सम्भाली।

महाराजा तथा सरदार जी के बीच उत्तर-चढ़ाव का समय : इन दोनों परममित्रों की जिदंगी में कुछ समय गलत फहमियों का भी आया। स्वयं सरदार जी का लाहौर दरबार का एजेंट कादर-बख्श ने सरदार जी के कान भर दिए। कुछ समय के लिए सरदार जी उसकी बातों में आ गए तथा सतलुज पार अंग्रेजों की सुरक्षा में चले गये। अंग्रेजों के एजेंट ने उनको अपनी सुरक्षा में लेना का भरोसा दिलवाया।⁸ लेकिन अंतर सिंह सोढी के प्रयत्नों के परिणाम स्वरूप जल्द ही ये दोनों फिर से मित्र बन गये। क्योंकि इस समय तक कादर बख्श की मृत्यु हो गई थी। इसलिए स. फतेह सिंह ने दण्ड-स्वरूप उसके पुत्रों को कैद करके जुमाना वसूल किया।⁹

मृत्यु : सरदार जी का अक्टूबर 1837 ई. में उनका स्वर्गवास हो गया।¹⁰ इनकी समाधि आज भी कपूरथला में मौजूद है।¹¹

सरदार फतेह सिंह आहलूवालिया का व्यक्तित्व : यदि हम सरदार जी के व्यक्तित्व पर नजर डालें तो हम पंजाब के एक ऐसे सुपुत्र से रूबरू होंगे। जिसने अपने निजी स्वार्थों या महत्वकांक्षाओं के स्थान पर खालसा-राज के उत्थान में अपने जीवन के 35 वर्ष न्योछावर कर दिया। तत्कालिन पंजाब जोकि 12 मिसलों में विभक्त था। इन मिसलों के अपने-अपने सरदार थे। जो अस्त्र-शस्त्र, भूमि, धन या तक कि मवेशियों के लिए भी कभी भी लड़ पड़ते थे। लेकिन सरदार जी अन्य मिसलों के सरदारों की भांति स्वार्थी नहीं थे। जब उन्हें महाराजा साहिबान जैसे चढ़ते सूरज का पता चला जो पूरे खालसा-राज को एक जुटकर एक सशक्त पंजाब को संगठित करने का स्वप्न देख रहे थे। तो उन्होंने अपनी निजी स्वार्थों के स्थान पर इस महान कार्य के लिए अपनी मिसल, अपनी सैन्य-शक्ति तथा स्वयं को भी खालसा-राज की सेवा में समर्पित कर दिया। वह एक योग्य, बुद्धिमान राजनीतिज्ञ भी थे। जिसका उदाहरण हमें होलकर और अमृतसर की संधि के समय मिलता है। इनकी वीरता, बहादुरी, निडरता, युद्ध-कौशल की प्रशंसा करते हुए ग्रिफिन लिखते हैं कि, “(महाराजा)” रणजीत सिंह की लगभग सभी अभियानों में सरदार फतेह

सिंह आहलूवालिया सदा शामिल रहता था। 13 जुलाई सन् 1813 की लड़ाई हजारों में जब इन (सिक्खों) ने फतेह सिंह वजीर और सिपाहसालार फौज अफगानिस्तान को पूरी सशक्त से पंजाब से बाहर निकाल दिया था, उसमें आहलूवालिया सरदार मौजूद था। भिंवर, राजौड़ी तथा बहावल पुर की मुहिमों में वह खालसा-सेना के एक भाग का मुखिया था। मुल्तान के छठे अभियान, जो 1818 ई. में हुआ तथा जिसमें नवाब मुज्जफर खान मारा गया तथा मुल्तान का सारा सूबा खालसा राज्य में मिला लिया गया। उस अभियान में भी उसने वीरता का प्रदर्शन किया था। इलाका तुलांभा, जो मुल्तान से उत्तर-पूर्व में 44 मील पर है, उस पर उसकी अपनी मुख्य सेना ने फतेह की थी। 1819 में जब शिरो-पंजाब ने कश्मीर पर चढ़ाई की, तो पीछे सम्पूर्ण खालसा-राज का प्रबंध आपको सौंप गए थे। फिर 1821 ई. में आपने किला मुघेर की फतेह में जो दुआबा सिंध सागर में था, में भारी मद्द की थी।¹² इस प्रकार सरदार फतेह सिंह आहलूवालिया लाहौर दरबार में शिरो-पंजाब के बहुमूल्य रत्नों में से एक थे।

संदर्भ ग्रंथ

1. Aitchinson, India Foreign and Political Department A Collection of Treaties, Vol. I, Calcutta, 1931, P. 22
2. बाबा प्रेमसिंह होती मरदान “खालसा राज के उसरीए” लाहौर बुक शॉप, लुधियाना, 2007
3. सैद्धयद मुहम्मद लतीफ, “हिस्ट्री ऑफ पंजाब” कलकत्ता सेन्ट्रल प्रेस, कलकत्ता, 1891, पृ. 389
4. एचीसनज ‘वहीं’ जि. 9, पृ. 22
5. सैद्धयद लतीफ ‘वहीं’ पृ. 317
6. मि. मैटकाफ का पत्र, 8 नवम्बर 1808, Government of India, Camp Gangrana (गैंगराना)
7. लतीफ ‘वहीं’ पृ. 318 ग्रिफिन ‘वहीं’ पृ. 526
8. कनिंघम ‘हिस्ट्री ऑफ द सिक्ख’ लंदन, 1918, पृ. 182
9. सोहन सिंह सीतल “सिक्ख मिसलें तथा सरदार घराने” लाहौर बुकशॉप, 2-लाजपत राय मार्केट, लुधियाना, 2006, पृ. 91
10. Griffin, “The Rajas of the Punjab,” Languages Departments of Punjab, Patiala, 1970, P. 538
11. बाबा प्रेम सिंह होती ‘वहीं’ पृ. 69
12. ग्रिफिन ‘वहीं’ पृ. 41-42

• • •

45.

हरियाणा में सांस्कृतिक व सैन्य विरासत

*कविता

सारांश

हरियाणा शब्द का अर्थ 'भगवान का निवास' होता है, जो संस्कृत शब्द हरि (हिन्दू देवता विष्णु और अयण (निवास) से मिलकर बना है। मुनीलाल, मुरली चन्द्र शर्मा, एच. ए. फड़के और सुखदेव सिंह जैसे विद्वानों के अनुसार हरियाणा शब्द की उत्पत्ति हरि (संस्कृत, हरित, हरा) तथा अरण्य (जंगल) से हुई है।¹

प्राचीन काल से हरियाणा में रहन-सहन, खान-पान, रीति-रिवाज, परम्परा-विश्वास, भवन-निर्माण, धर्म, विवाह, उत्सव, तीज-त्यौहार, असंख्य बोलियाँ, फॉग व लोक नृत्य, संगीत कला, लोकगीत, कहावतें, कहानी-किस्से, अनेकता में एकता आदि सांस्कृतिक विरासत की विशेषता रही है। जिसका विकास मध्यकाल तथा ब्रिटिशकाल में काफी हुआ तथा 21वीं सदी में तो हरियाणा की सांस्कृतिक विरासत इतनी समृद्ध हो गई है कि बोलीवुड फिल्मों में हरियाणा की बोलियाँ, जहाँ दूध दही का खाना कहावत, मक्के की रोटी सरसों दा साग, लस्सी, राजमा चावल, छोले भटूरे तथा मिठाईयों में खीर, हलवा आदि के दर्शन होते हैं। इस प्रकार सांग, नृत्य, ड्रामा, लोकगीत आदि हमारी सांस्कृतिक विरासत की वैभवशाली कलाएँ हैं। इस प्रकार कहा जा सकता है कि हरियाणा की सांस्कृतिक प्राचीन से समृद्ध रही है और आज भी समृद्ध ही है।²

वैदिक काल से हरियाणा में सैन्य विरासत समृद्ध रही है। इस क्षेत्र में विभिन्न निर्णायक लड़ाईयाँ हुई जिसमें भारत का अधिकतर इतिहास समाहित है। इसमें वैदिक काल अनेक कबिलाई जनों का संघर्ष, महाभारत का युद्ध भी समाहित है। हिन्दू मतों के अनुसार महाभारत का युद्ध कोरवों और पांडवों के बीच कुरुक्षेत्र में हुआ। जिसमें पांडवों की विजय हुई। जिसमें भगवान श्री कृष्ण को भगवत गीता के उपदेश का वर्णन भी मिलता है। इसके अलावा पानीपत की लड़ाईयाँ हुई। पानीपत की प्रथम लड़ाई 1526 ई में इब्राहिम लोदी व बाबर के साथ हुई जिसमें बाबर की विजय हुई तथा साथ ही मुगल साम्राज्य की स्थापना हुई। पानीपत की दूसरी लड़ाई 1556 ई. में

Note- Research Paper Received in May 2016 and Reviewed in June 2016

*सहायक प्राध्यापक (एक्सटेंशन बेसिस), राजकीय महाविद्यालय बहादुरगढ़, हरियाणा

Central India Journal of Historical And Archaeological Research, CIJHAR

अकबर तथा हेमू (जो अफगान का सेनापति) रेवाड़ी का रहने वाला था के साथ हुई। जिसमें हेमू (विक्रमादित्य) ने दिल्ली तक कब्जा कर लिया था। पानीपत की तीसरी लड़ाई 1761 ई. में मराठों तथा अफगानों के बीच हुई। इसी प्रकार ब्रिटिश काल के दौरान हरियाणा के जवानों ने अपनी सैन्य प्रतिभा दिखाई। इन्होंने असंख्य विद्रोह, 1857 की क्रान्ति, असहयोग आन्दोलन, सविनय अवज्ञा आन्दोलन, भारत छोड़ो आन्दोलन तथा आजाद हिन्द फौज आदि भाग लिया। इस प्रकार असंख्य सेनानियों ने अंग्रेजी फौजों का मुकाबला करके स्वतंत्रता संग्राम में योगदान दिया। आज भी भारत के सैन्य विभाग में अधिकतर जवान हरियाणा के राज्यों रोहतक, झज्जर, गुडगाँव, करनाल, जींद, सोनीपत, अम्बाला, भिवानी भर्ती हुए हैं। इस प्रकार हरियाणा में सैन्य विरासत प्राचीन काल से आज तक समृद्ध रही है।³

हरियाणा में प्राचीन काल से भवन-निर्माण सांस्कृतिक विरासत का हिस्सा रहा है। हड़प्पा सभ्यता से लेकर मध्यकाल, ब्रिटिश काल तथा स्वतंत्रता के बाद इनका विकास होता रहा। भवन सामाजिक और सांस्कृतिक आवश्यकताओं का परिणाम हैं वे आर्थिक, सामाजिक, राजनीतिक, धार्मिक और सांस्कृतिक विभिन्न क्रियाओं को समायोजित करते हैं। उनके माप, रूप रंग, स्थान और आकृति, भौतिक तत्वों से ही नहीं प्रभावित होते हैं, वे समय विशेष में प्रचलित समाज के विचारों, उसके आर्थिक और सामाजिक संगठनों, साधनों के वितरण और प्रभुत्व, उनकी गतिविधियों, आस्थाओं और मूल्यों से भी प्रभावित होते हैं। इस प्रकार प्राचीन काल में भवनों का निर्माण कच्ची-पक्की ईंटों से, मिट्टी की गारा आदि से होता था। परन्तु मध्यकाल तथा आधुनिक काल में गाँवों एवं शहरों में भवनों का निर्माण पक्की ईंटों, पत्थरों, सीमेंट, रेती-बजरपर, लोहा, टाइलस आदि वैज्ञानिक तरीकों से किया जाता है। जिसमें हरियाणा के गाँव एवं शहर जैसे गुडगाँव, फरीदाबाद, रोहतक, हिसार-हाँसी, सोनीपत-पानीपत, करनाल, कुरुक्षेत्र, अम्बाला, भिवानी, जीन्द, बहादुरगढ़ आदि में बने भव्य भवनों पर पाश्चात्य शैली की छाप दिखाई देती है। हरियाणा में आई हरित व खेत क्रान्ति (1960 के दशक) के बाद तो अनेक शहरों 10-20 मंजिले भवनों का निर्माण हो रहा है।⁴

प्राचीन काल में भवन : हड़प्पा काल से हरियाणा में सीसवाल, मितायल, बनावली, कुणाल, बालू तथा राखीगढ़ी में गढ़ी तथा दुर्ग के प्रमाण मिले हैं। गढ़ी के चारों ओर दीवार बनी हुई है। नगर की सड़कें समकोण पर काटती हैं। नालियाँ तथा गलियों की उत्तम व्यवस्था के प्रमाण मिलते हैं। इस समय घर की ईकाई में कई कमरे, आंगन, रसोई घर, स्नान घर, कुँआ, शौचालय, भटियाँ, चूल्हे, वृताकार बड़े संग्रह गर्त, राख, भूसा, या गोबर मिले गारे का प्लास्टर, कच्ची तथा ईंटों का प्रयोग तथा कुछ भवनों में मोटी दीवार ऊपरी मंजिल का सूचक हो सकती हैं।⁵ पुरातात्विक साक्ष्यों से पता चलता है कि सिंधु सभ्यता के लोग ऐशों-आराम तथा शानों-शौकत का जीवन जीते थे किन्तु वैदिक काल में आए कुछ परिवर्तन के बाद भी लोग ऐशों आराम का जीवन जीते थे। इसी प्रकार मौर्य तथा मौर्योत्तर काल में योधियों के द्वारा अनेक दुर्गों का निर्माण करवाया। रोहतक, महम, हांसी, अगरोहा, सिरसा, मेरठ, हस्तिनापुर, अहिच्छत्र, रातकुम्भा, स्याणवीश्वर, मोहन बाड़ी, प्रकतनाग नगर, पटन नगर, ध्वन नगर तथा मालवादि सैकड़ों विशाल दुर्ग बनाए। स्कन्द पुराण में हरियाणा में पाँच लाख ग्राम बसने का उल्लेख है।⁶

Volume V, Number 20, October-December 2016, ISSN 2277-4157

कौटिल्य के अर्थशास्त्र तथा मनुस्मृति में समाज के उच्च वर्ग तथा जनसाधारण वर्ग के जीवन शैली पर विवरण मिलता है। इसमें एक तरफ राज भवनों की रूपरेखा का वर्णन किया गया है। उनमें उल्लेखित है कि राजा का घर दुर्ग के मध्य होता था, वह सुरक्षित सभी ऋतुओं के लिए सुविधाजनक शुभ, जल और वृक्षों से सम्बंधित होता था तथा दूसरी तरफ और जनसाधारण की आर्थिक स्थिति कमजोर होने के कारण ये झोपड़ियाँ या कच्चे घरों में रहते थे। कुछ लोग गृहाघर बनाकर भी रहते थे। इस तरह के घर प्राकृतिक रूप से पहाड़ों को कोटकर या भूमि के अन्दर बनाए जाते थे।¹⁷ गुप्तकाल में थानसेर में सुरक्षात्मक प्राचीर युक्त पक्की ईंटों के भव्य भवनों के अवशेष मिलते हैं। पूर्वमध्यकाल में आए राजनीतिक तथा आर्थिक परिवर्तन के बावजूद भी भारतीयों का रहन-सहन व भवन निर्माण उन्नत था। आध्यात्मिक ही नहीं भौतिक जीवन भी भारतीयों का काफी उन्नत था। समकालीन साहित्य में दो प्रकार भवन मिलते हैं। प्रथमतः राजभवन तथा दूसरे जनसाधारण के झोपड़ीनुमा घर या मकान थे। मानसार नामक वास्तुशास्त्र ग्रंथ में नगर तथा ग्राम व गृह विन्यास संबंधी नियमों का वैज्ञानिक ढंग से विवेचन किया गया है। इसके अनुसार गांव के चारों ओर लकड़ी या पत्थर की दीवार होनी चाहिए। दीवार में चारों प्रमुख द्वार होने चाहिए, द्वारों की चौड़ी सड़कों से मिलाना चाहिए तथा बसती के समीप ही जलाशय होना चाहिए। गाँव के घर बनाने के लिए स्थान मिलना चाहिए। साथ ही गोचर, बाजार, दुकान, धर्मशाला आदि की उपस्थिति के नियम भी मिलते हैं यही नियम हरियाणा में भी लागू होते हैं।¹⁸

समकालीन साहित्यिक ग्रंथों में घरों के बारे में विवरण मिलता है कि घरों में सौभाग्य के घोटक उसके द्वार पर प्रतिष्ठित जलपूर्ण कलश और स्तम्भ पर लगाई हुई सौभाग्य पताकाएँ होती थी। इस युग के घरों में आंगन भी होते थे। आंगन के चारों ओर आलिन्द (बराभदे) और उनके पीछे कमरे बने होते थे। ऐसे घरों को अन्तः चतुःशाल कहा जाता था। साथ ही घर के विभिन्न वर्गों तथा कमरों के लिए कमरें बाँटे रहते थे। प्रत्येक घर में शय्यागृह का सर्वाधिक महत्व सजावट की दृष्टि से होता था, नवयुवक बालकों के लिए शय्यागृह अन्य गुरुजनों के गृह से अलग होते थे।¹⁹ इस प्रकार प्राचीन काल में अनेक भव्य भवनों का विवरण मिलता है।

मध्यकालीन भवन : “हरियाणा ग्रामों में बसता है” यह युक्ति मध्यकालीन हरियाणा पर अच्छी तरह से लागू होती है। उस समय लगभग आधा दर्जन कस्बों को छोड़कर शेष हरियाणा लगभग 2000 ग्रामों में रहता था वैसे उस समय बड़े गाँव ही कस्बों के रूप दिखाई देते हैं। इस समय हरियाणा में दो प्रकार के भवन थे प्रथमतः गाँव में रहने वालों की झोपड़ी, मकान या घर थे। दूसरे राजाओं, शासकों तथा नवाबों के द्वारा बनाए गए महल, मकबरें, मस्जिद, मदरसे, दुर्ग, किले, खानकाह, मंदिर, पाठशाला, सभागृह तथा सार्वजनिक भवन आदि का उल्लेख मिलता है।

प्रथमतः गाँव में रहने वाले गरीब सीधे-साधे, नेक लोग, मैले-कुचैले, अर्ध नग्न झोपड़ियाँ तथा घर में रहते थे। इस समय अराजकता के युग में गाँव की रक्षा करने के लिए दीवारें बनाई जाती थी। तथा इसमें गाँव के अन्दर जाने के लिए दो या तीन प्रवेश द्वार होते थे। जिन्हें गाँव की भाषा में ‘फलसा’ बोला जाता था। उसके बाद घरों की कतार प्रारम्भ होती है। गाँव में

अधिकतर घर कच्चे, लिपे-पूते, कुछ छप्परों, पशुओं के लिए बाड़े अथवा गतवाड़ें, सामूहिक रूप चौपाल जो बड़े-बूढ़ों के लिए हुक्का गुड़ गुड़ाने के लिए, थके हारे के लिए, बारात के लिए, मनोरंजन, संगीत-नृत्य, कहानी-किस्सा के लिए तथा महाजन वर्ग की आर्थिक स्थिति अच्छी होने के कारण भव्य घरों में रहते थे।¹⁰

दूसरी ओर शासकों तथा नवाबों के द्वारा बनाए गए भवन आते हैं। दिल्ली सल्तनत काल में भवनों में मकतब, मकबरें, मदरसे, महल, मस्जिद आदि का निर्माण किया गया। हर समय इण्डो-इस्लामी शैली का प्रचलन था जिसमें विशाल आंगन, गुम्बद, मीनारें, स्तम्भ, चौकोर खम्भों, पत्थरों तथा लकड़ी का प्रयोग दिखाई देता है। फिरोज तुगलक ने हरियाणा में फतेहबाद, हिसार आदि नगरों का निर्माण करवाकर इसमें अनेक मस्जिदों, कुओं, दुर्गों, किलों, मकबरों का निर्माण करवाया। इन भवनों का निर्माण विशाल जनसमूहों के जमाव के लिए किया जाता था। अतः उनके केंद्र में एक विशाल खुला आंगन, गलियारा, ऊँची-ऊँची छतों का प्रयोग किया जाता था।¹¹

इसी प्रकार मुगलकाल में भी अनेक भवनों का निर्माण किया गया। बाबर द्वारा निर्मित पानीपत की काबुली बाग की मस्जिद 1526 ई., हुमायु के द्वारा हिसार जिले में फतेहबाद की मस्जिद, अबकर के द्वारा लाहौर का किला जिनकी दीवारों को पशु-पक्षी, हाथियों के युद्ध, पोलो क्रीड़ा, शिकार खेलने आदि सुन्दर आकृतियाँ हैं। जहांगीर का मकबरा लाहौर के समीप शाहदरा में नूरजहाँ द्वारा निर्मित इन सभी भवनों के चारों तरफ ईंटों की दीवार, विशाल बाग, कृत्रिम फव्वारें, अनेक मीनारें, संगमरमर का मण्डप, बलुआ पत्थर का प्रयोग, गारे का प्रयोग, रंगीन टाइल्स तथा बरामदे आदि में देशी-विदेशी शैलियों का सामंजस्य दिखाई देता है। शारजहाँ द्वारा लाहौर की शालीमार बाग, औरंगजेब द्वारा निर्मित 74 में लाहौर में बादशाही मस्जिद आदि थे। इन भवनों में किराएदार, मेहराब, छहरे खम्बे, बलबनूमा गुम्बद, अलंकरण, फव्वारे, बेल बूटों की नक्काशी, दीवारों पर चित्रकारी, लाल पत्थरों तथा संगमरमर का प्रयोग तथा पच्चीकारी आदि विशेषताएँ दिखाई देती हैं।¹² इसके अलावा बल्लभगढ़, नूँह, मेवात, गुडगाँव, रेवाड़ी, झज्जर, सोनीपत, कुरूक्षेत्र, थानेसर, सिरसा, करनाल, अम्बाला में भी अनेक स्थानीय शासकों द्वारा महल तथा किले बनवाए। गाँव कुतुबपुर (रेवाड़ी) स्थित हेमू की हवेली, रेवाड़ी गोकलगढ़, रामपुख में राजपुत शैली निर्मित महल, सोनीपत में खिज्रियाँ का मुकबरा, पानीपत में सन्त बुअली का मकबरा, जीन्द में बहादुरगढ़ के किले, बुर्ज किले, भव्य महल, रानी तालाब व उसके मध्य में स्थित मन्दिर, थानेसर में शेख चिल्ली का भव्य मकबरा, भाटी शासकों द्वारा निर्मित फतेहबाद के किले, फिरोजशाह तुगलक का पत्थर का स्तम्भ, करनाल में भवन तथा थानेसर (कुरूक्षेत्र) में (16वीं-19वीं सदी) चार आवासीय उपकाल, लाखौर ईंटों का प्रयोग, मिट्टी की गारे का प्रयोग, दो विशिष्ट भवनों के अवशेष, जिसमें सभागार लम्बाई व चौड़ाई 10.15X8.50 मी., दूसरा वृताकार संरचना युक्त भवन, जल निकासी की उत्तम व्यवस्था, आवासीय भवनों में तंदूर, चूल्हे, काचीय परत बर्तन, चीनी मेल की पोर्सलिन के बर्तन घड़ी, कढ़ाई, हुक्का, चिलम, सुराही, सुरक्षा युक्त प्राचीर आदि के अवशेष मिले हैं।¹³

आधुनिककालीन भवन : इसी प्रकार आधुनिक काल में भी सांस्कृतिक विरासत में भवन निर्माण कार्य समृद्ध था। इसकाल में गाँव में तथा शहरों में बनाए जाने वाले अनेक भवनों का उल्लेख मिलता है। इस समय गाँव में 500-700 तक खुले, हवादार, पक्की ईंटों से निर्मित, गारे, प्लास्टर, टाईल्स का प्रयोग हुआ है। गाँव में गरीब तथा अमीर के घरों में साफ अन्तर दिखता है। गरीब के घर, छप्पर, झोपड़ियाँ अलग से थी। गाँव में नालियों तथा सड़कों की व्यवस्था थी। पक्के मकानों रावरी, अटारी, झरोखे, छज्जे, बारजे, आंगन, गलियारे, चोतरीदार दरवाजे, पोली, नोहरा, चौबारे, ऊँचे-ऊँचे चबूतरे, फलसा, मदैया, औबरी, गाय के गोबर से लिपे हुए आंगन, चौपाल, शीशम के किवाड़, फुलवारी, फूल-बगीचा, बाजार, दुकानें, हाट कचरी, गलियाँ आदि विशेषता गाँव के घरों में देखने को मिलती है।¹⁴

दूसरी ओर आधुनिक शहरों में जनसंख्या वृद्धि के साथ वैज्ञानिक तरीके से भवनों का निर्माण किया है। इसमें प्रमुख भवन, रहने के भवन, मन्दिर, क्रीड़ा व मनोरंजन, अनेक कार्यालय तथा मीलों, संस्था भवन - विद्यालय, महाविद्यालय, अमीर व गरीब बस्तियाँ, चिकित्सालय, व्यायाम शालाएँ, स्वास्थ्यशालाएँ, नगर सभा भवन, न्यायालय, विश्वविद्यालय, रेलवे स्टेशन, बस स्टैंड, हाट बाजार, मॉल, नाटक शालाएँ, चित्रगृह, स्टेडियम आदि आते हैं। हरित क्रान्ति के बाद हरियाणा में बने भवनो पर पाश्चात्य शैली का प्रभाव स्पष्ट दिखाई देता है।

इस काल में अंग्रेजों के द्वारा अनेक रियासतें जमींदारों से छीन ली थी। परन्तु जीन्द, दुजाना, पटौदी, बहादुरगढ़, झज्जर, तंगोर, लोहारू, कुंजपुरा, अरनौली, करनाल, पानीपत आदि समृद्ध जागीरें थी जिनके शासकों ने अनेक भवनों का निर्माण करवाया। जैसे फिरोजपुर झिरका (मेवात) में मंदिर, भव्य हवेली जिसका निर्माण लाला गंगा सहाय, किले में तीन गेट - बाजार गेट, अजमेरी गेट, खिड़की गेट, गुड़गाँव में शीतला माता का मन्दिर अस्पताल, शिक्षा भवन, प्रशासनिक भवन, बादशाहपुर का किला, दर्शनिय मन्दिर, पटौदी का नवीन शैली निर्मित तीन मंजिली बावड़ी, रेलवे स्टेशन अंग्रेजों द्वारा निर्मित, लोहारू तथा दुजाना में किले महल को आज स्कूल के तौर पर प्रयोग, झज्जर का कजहरी भवन, मकबरे, रहमान खौं द्वारा निर्मित मस्जिद, हौज, तालाब, बावड़ी, कनौड़ा का किला, हाँसी किला, हासी का बडसी गेट, बारहादरी भवन, करनाल का गगन चुम्बी चर्च टावर, लड़ावा शासकीय परिसर का मुख्य प्रवेश द्वार, गुरुदीत सिंह के महल तथा उच्च शिक्षा के लिए 1927 में बना पहला कालेज रोहतक, अम्बाला, 1956 में प्रथम विश्वविद्यालय कुरुक्षेत्र विश्वविद्यालय, रोहतक महर्षि दयानन्द विश्वविद्यालय, 1976 में भिवानी, रेवाड़ी, हिसार इसके अलावा आर्युविज्ञान, पशुविज्ञान, इंजीनियरिंग, प्रशासनिक तथा सार्वजनिक भवनों का उल्लेख भी मिलता है।¹⁵

इस प्रकार कहा जा सकता है कि प्राचीन काल से आधुनिक काल तक भवनों में अनेक परिवर्तन दृष्टिगोचर होते हैं। आज हरियाणा में पाश्चात्य तथा वैज्ञानिक शैली द्वारा 10-20 मंजिले भवनों का निर्माण हो रहा है। इनमें घर, मकान, शिक्षा भवन, प्रशासनिक भवन, स्वास्थ्य भवन, सार्वजनिक भवन, मन्दिर, पुराने भव्य किले, होटल आदि का निर्माण में मुख्यतः से पक्की ईंटों का प्रयोग, लोहा - लकड़ी, पत्थर, सीमेंट, बजरी, प्लास्टर, अनेक रंगीन टाईलें, आधुनिक शैली आदि

का प्रयोग किया गया है। इस प्रकार हरियाणा सांस्कृतिक भवनों के निर्माण में पूर्ण रूप से उन्नत तथा समृद्ध रही है।

संदर्भ ग्रंथ

1. हरियाणा ब्रितानिका आनलाइन इन साक्लोपीडिया
2. धनखड़, जे. एस., हरियाणा (पास्ट एण्ड प्रेजेंट), पृ. 138-177, संजय प्रकाशन, नई दिल्ली, 2003
3. माहेश्वरी, महेश चन्द्र एण्ड सिंह, अशोक कुमार, भारत का सैन्य इतिहास पृ. 10-20, प्रकाशन बुक डिपो, बरेली, 1984-85, /जाखड, राम सिंह, स्वतंत्रता संग्राम में हरियाणा का योगदान, पृ. 100-115, हरियाणा साहित्य मण्डल, रोहतक, 1991
4. वर्मा, हरिशचन्द्र, मध्यकालीन भारत, (1540-1761) भाग-2 पृ. 322-23, हिन्दी माध्यम कार्यान्वयन निर्देशालय, नई दिल्ली, 1993 /यादव, के. सी., हरियाणा का इतिहास, पृ. 32-33, 47-48, 203-218, मैकमिलन इण्डिया लिमिटेड, नई दिल्ली, 1981
5. गोयल जय भगवान, हरियाणा पुरातत्व, इतिहास, संस्कृति, साहित्य एवं लोकवार्ता, पृ. 19-21, आत्माराम एण्ड सन्स, दिल्ली, 1996 /अग्रवाल, पृथ्वीकुमार, प्राचीन भारतीय कला एवं वास्तु, पृ. 17, विश्वविद्यालय प्रकाशन, वाराणसी, 2002
6. गोयल, जयभगवान, पूर्वोद्धत, पृ. 69
7. कौटिल्य कृत अर्थशास्त्र, अनुवाद शामशास्त्री, पृ. 191, मनुस्मृति, 7/75-76, सिंह, गोपाल जी, राजशेखर कालीन भारत, पृ. 81-83, पटना, 1977
8. मानसार, अध्याय - 7, 70, सिंह, गोपाल जी, पूर्वोद्धत, पृ. 81-83
9. कादम्बरी, पृ. 96, मृच्छटिक के चतुर्थ अंक से, आभ्यन्तर चतुःशाल, अन्तः पुर के लिए होता है, भास चारुदत्त। अंक में तथा मत्स्य पुराण, अध्याय 254-256, ऋतुसंहार, 2/22, मानसार, अध्याय - 7/70
10. यादव, के. सी., हरियाणा का इतिहास, पृ. 180-182, मैकमिलन इण्डिया लिमिटेड, नई दिल्ली, 1981
11. वर्मा हरिशचन्द्र, मध्यकालीन भारत (750-1540) भाग -1, पृ. 462-64, हिन्द कार्यान्वयन निर्देशालय, नई दिल्ली, 1993
12. गुप्त, आर. के., मध्यकालीन समाज, धर्म कला एवं वास्तुकला, पृ. 295-98, 303-305, 310, 334, पोइन्टर पब्लिशर्स, जयपुर, 2004
13. गलिया, यशपाल, हरियाणा का रियासती इतिहास, पृ. 9-97, हरियाणा साहित्य अकादमी, पंचकुला, 2005, /सिंह संतोष कुमार, उत्तर भारत में नगरों का विकास, पृ. 91 बुक इण्डिया पब्लिशर्स को., नई दिल्ली, 2004
14. वशिष्ठ, सावित्री, ब्रज और हरियाणा के लोक साहित्य में चित्रित लोक जीवन, पृ. 230-33, हरियाणा साहित्य अकादमी, चण्डीगढ़, 1987
15. शुक्ल, द्विजेन्द्रनाथ, भारतीय स्थापत्य, पृ. 103-107, 111-119, भार्गव भूषण प्रैस, वाराणसी, 1968, गुलिया, यशपाल, पूर्वोद्धत, पृ. 9-97, यादव, के. सी., हरियाणा का इतिहास - भाग, पृ. 47-48, 203-218



46.

भारतीय महिला शिक्षा का विकास 1951-2001

*डॉ. सविन्द्र पाल

सारांश

किसी भी समाज में विकास का पायदान शिक्षा को माना जाता है शिक्षा के कारण व्यक्ति की बुद्धि का विकास उसके व्यक्तित्व को निखारता है। शिक्षा के कारण समाजीकरण की प्रक्रिया तेज होती है। समाज के प्रत्येक व्यक्ति और वर्ग के लिए शिक्षा जरूरी है लेकिन महिलाओं के लिए इसका महत्व कुछ अधिक है क्योंकि शिक्षा ही महिला विकास और सशक्तिकरण को सक्षम बनाता है। इस शोध पत्र में स्वतंत्रता के पश्चात् भारत में 1951-2001 तक महिला शिक्षा के विकास पर रोशनी डालने की कोशिश की गई है विशेष तौर पर सरकारी प्रयासों पर।

Keywords: भारतीय महिला शिक्षाए राष्ट्रीय महिला शिक्षा परिषद, राष्ट्रीय शिक्षा नीति, राष्ट्रीय साक्षरता मिशन, साधिन योजना व महिला प्रौढ़, बालिका संरक्षण योजना

वेदों और धर्म ग्रंथों की जानकारी के आधार पर पता चलता है कि प्राचीन काल में महिलाओं की शिक्षा की उत्तम व्यवस्था थी। वह कई प्रकार की शिक्षा ग्रहण करती थी। उत्तर-वैदिककाल से स्मृतिकाल तक आते-आते महिलाओं की शिक्षा कम होती गई। ब्राह्मणवाद के विरुद्ध उठ खड़े हुए बौद्ध धर्म और जैन धर्म के काल में महिला शिक्षा को बढ़ावा मिला। उन्होंने उच्चतम बौद्धिक व दार्शनिक प्रतिभा का परिचय दिया। मध्यकाल में मुस्लिम आक्रमणों के बाद जब सुरक्षा कारण उन्हें घरों में बंद कर दिया गया तो शिक्षा भी समाप्त हो गई। इस युग में सामन्ती शासन के प्रभाव, दासता और अनेक नैतिक बंधनों से महिलाओं को अज्ञानता के अंधेरे कारागार में डाल दिया गया। लेकिन दक्षिण भारत में, जो विदेशी हमलों के प्रभाव से अछूता रहा, वहाँ महिला शिक्षा का प्रसार जारी रहा। वहाँ की महिलाओं ने क्षेत्रीय भाषाओं

और संस्कृत में कई ग्रंथों की रचना की। महाराष्ट्र और मध्य भारत में महिला शिक्षा कुछ उच्च व समृद्ध वर्गों तक ही सीमित रही। औसत भारत में महिला शिक्षा का भविष्य अंधकार में चला गया। 19वीं शताब्दी में राजा राममोहन राय और कुछ विदेशी मिशनरियों ने महिला शिक्षा की पुनः स्थापना की। 20वीं शताब्दी में गोबिंद रानाडे, स्वामी दयानन्द, श्री ईश्वरचन्द्र विद्यासागर, पंडिता रमाबाई, महर्षि कर्वे, महात्मा गांधी व समाज सुधार आंदोलनों ने महिला शिक्षा की उन्नति में उल्लेखनीय योगदान दिया। लेकिन इन सब प्रयत्नों के बावजूद भी महिला शिक्षा की प्रगति बहुत धीमी रही।

ब्रिटिश सरकार ने सन् 1813 के 'चार्टर एक्ट' द्वारा भारतीयों की शिक्षा का प्रावधान किया और फिर गवर्नर जनरल मैकाले के 'मैकाले मिनटिस' से शिक्षा व्यवस्था को कुछ और गति मिली। सन् 1854 में 'वुड्स डिस्पैच' के अधीन शिक्षा विकास कार्यक्रम को मान्यता दी गई जिस में महिलाओं की शिक्षा तथा उनके सेवायोजना का विशेष रूप से उल्लेख किया गया। सन् 1902 से 1922 के दो दशकों में महिला शिक्षा पर काफी ध्यान दिया गया। इस काल में कन्याओं की प्राथमिक शिक्षा में बहुत वृद्धि हुई। सन् 1922 से 1947 तक भारतीय स्वतंत्रता-आंदोलनों के कारण महिला शिक्षा का विकास धीमा पड़ गया।

1947 में देश अंग्रेजों के चंगुल से आजाद हो गया। सभी क्षेत्रों के साथ-2 महिला शिक्षा के मामले में भी सुधार किए गए। फिर भी महिला शिक्षा की प्रगति बहुत धीमी चाल से हो रही थी। महिला शिक्षा के राह में कई अड़चने आ रही थी जैसे-कन्याओं को स्कूल भेजने के प्रति उपेक्षा भाव, लड़कियों को घर से निकलने पर बंदिशें, छोटी उम्र में विवाह, छोटी उम्र में माँ बनना, लड़के और लड़कियों में भेदभाव, पुरुष-प्रधान सामाजिक व्यवस्था, गरीबी, महिलाओं में शिक्षा के प्रति चेतना की कमी, ग्रामीण क्षेत्रों में स्कूल-कालेजों का अभाव, सरकार की महिला शिक्षा के प्रति उदासीनता इत्यादि।

सन् 1947-2001 की अवधि के दौरान व महिला शिक्षा के पुनर्गठन तथा प्रसार के लिए अनेकों योजनाएं, कार्यक्रम नीतियां बनाई गईं जिनका संक्षिप्त वर्णन इस प्रकार है

महिला शिक्षा के विकास में समय-2 पर आयोजित किए गए विश्व सम्मेलनों ने अपना योगदान डाला है। चीन में हुए चौथे विश्व-महिला सम्मेलन (4-4 सितंबर, 1995) में महिलाओं (बीजिंग) की सामाजिक, राजनीतिक व आर्थिक स्थिति को सुधारने के लिए एक व्यापक कार्ययोजना बनाई गई जिसमें कई सिफारिशें की गईं।

क) वर्ष 2000 तक विश्व स्तर पर लड़कियों को प्राथमिक शिक्षा।

ख) वर्ष 2005 तक प्राथमिक व माध्यमिक शिक्षा में लिंग अंतर की समाप्ति।

ग) सभी के लिए पूर्ण साक्षरता।

घ) व्यवसायिक व जीविका-शिक्षा कार्यक्रम का विकास।

ड.) महिलाओं के शैक्षणिक कार्यक्रमों की ईमानदारी से मॉनीटरिंग।

भारत में चलाई जा रही पंचवर्षीय योजनाओं में महिला शिक्षा पर काफी जोर दिया गया है:

Note- Research Paper Received in July 2016 and Reviewed in October 2016

*अध्यक्ष, इतिहास विभाग, खालसा कालेज फॉर विमेन, सिधवां खुर्द, लुधियाना, पंजाब

Central India Journal of Historical And Archaeological Research, CIJHAR

Volume V, Number 20, October-December 2016, ISSN 2277-4157

	ck: Øe	mnñs' @l ðko
1.	विश्वविद्यालय शिक्षा आयोग (1948)	महिलाओं को अधिक से अधिक शिक्षा संबंधी सुविधाएँ के साथ गृह प्रबंध की शिक्षा प्राप्ति हेतु प्रोत्साहन।
2.	मध्यमिक शिक्षा आयोग (1952-53)	माध्यमिक स्तर पर लड़कियों के लिए पृथक विद्यालय खोलने के साथ गृह विज्ञान की शिक्षा की व्यवस्था।
3.	राष्ट्रीय महिला शिक्षा परिषद् (1958-59)	महिलाओं की शिक्षा के प्रसार हेतु समितियों का गठन।
4.	राष्ट्रीय महिला शिक्षा परिषद् (1959-60)	महिला शिक्षा के संबंध में जनमत तैयार करके 1964 तक पुनर्गठन। केंद्र, राज्य, जिला व पंचायत स्तर पर नारी-शिक्षा समितियों का गठन। हर राज्य में संयुक्त व सहायक शिक्षा निर्देशकों पद पर महिलाओं की नियुक्तियाँ।
5.	भवत वत्सल समिति (1963-65)	महिला शिक्षा के प्रति जन-सहयोग की समीक्षा नवंबर 1963 में राज्यों के शिक्षा मंत्रियों का सम्मेलन। दो कमेटियों का निर्माण किया गया जिनको स्त्री शिक्षा में जनसहयोग व ग्रामीण जनसहयोग जानने का काम सौंपा गया।
6.	हंसा मेहता समिति (1964-66)	लड़कियों की अनिवार्य शिक्षा की व्यवस्था। महिला शिक्षा को बढ़ावा देने के लिए 1964 में 'वर्कशॉप' का आयोजन, 'एफग्यक' ने एक सेमिनार का आयोजन, पंचायतों का सहयोग, गांवों में अध्यापिकाओं के लिए निवास, अधिक ट्रेनिंग सेंटर, कला-शिल्प केंद्रों का निर्माण, छामासों की स्थापना और प्रौढ़ साक्षरता का प्रसार इत्यादि।
7.	कोठारी आयोग/राष्ट्रीय शिक्षा नीति (1964-66)	लड़कें और लड़कियों को समान शैक्षणिक अवसर और महिला शिक्षा पर ज्यादा ध्यान।
8.	फुलरेन गुहा समिति (1974-75)	सभी स्तरों पर शिक्षा विद्यालयों की स्थापना।
9.	प्रौढ़ शिक्षा कार्यक्रम (1978)	15-35 आयु वर्ग की निरक्षर प्रौढ़ महिलाओं को साक्षर करना।
10.	राष्ट्रीय शिक्षा नीति-II (1986-91)	महिला शिक्षा के विस्तार हेतु गतिशील प्रबंधकीय ढांचे का निर्माण। प्राथमिक शिक्षा के राह में आने वाली रुकावटों को दूर करना, तकनीकी व व्यावसायिक शिक्षा में महिलाओं की भागीदारी को बढ़ावा आदि।
11.	आपरेशन ब्लैक बोर्ड योजना (1987)	प्राथमिक स्कूलों में बुनियादी जरूरतों को पूरा करने के साथ शिक्षकों की मर्ती में 50 प्रतिशत महिलाएं।
12.	राष्ट्रीय साक्षरता मिशन (1988)	ग्रामीण महिलाओं की साक्षरता पर विशेष बल।
13.	महिला समस्या योजना (1989)	ऐसे यातावरण का निर्माण जिससे महिलाएं का अपनी ही गति व विधि से ज्ञान प्राप्ति करना।
14.	जनदिन रेडडी समिति (1992-93)	महिला शिक्षा को विशेष सुविधाएं और प्रोत्साहन।
15.	संशोधित राष्ट्रीय शिक्षा नीति (1992)	माध्यमिक शिक्षा को रोजगार परक बनाने के लिए व्यावसायीकरण पर जोर।
16.	संयुक्त राष्ट्र संघ का बाल अधिकार विषयक सहमति पत्र (1992)	6 से 14 वर्ष की आयु वर्ग के लड़के-लड़कियों को शिक्षा का बुनियादी अधिकार और अनुसूचित जाति/जनजाति महिलाओं की साक्षरता पर विशेष ध्यान।
17.	बालिका संरक्षण योजना (1996)	माध्यमिक स्तर पर बालिकाओं की शिक्षा अनिवार्य तथा विवाह की आयु 18 वर्ष के बाद।
18.	कस्तूरबा गांधी शिक्षा योजना (1997-98)	महिला साक्षरता दर में वृद्धि तथा विशेष विद्यालयों की स्थापना।
19.	साथिन योजना व महिला प्रौढ़	राजस्थान सरकार द्वारा ग्रामीण महिलाओं को साक्षर करना व उत्तर प्रदेश में महिला प्रौढ़ केंद्रों की योजना।
20.	नवोदय व केन्द्रीय विद्यालय	नवोदय व केन्द्रीय विद्यालयों में 10+2 कक्षा तक निशुल्क शिक्षा के साथ-2 प्रत्येक विद्यालय में एक तिहाई लड़कियों का दाखिला।

1	पंचवर्षीय योजना (प्रथम)	महिलाओं को पुरुषों के समक्ष शिक्षा प्राप्त करने की सब सुविधाएँ, प्राइवेट रूप में उच्च परीक्षाएँ पास करने का अवसर, गृह उद्योग हस्तशिल्प एवं नैतिक शिक्षा।
2	द्वितीय पंचवर्षीय योजना	बालिकाओं को शिक्षा विस्तार, अध्यापिकाओं का प्रशिक्षण और महिला शिक्षा से सम्बंधित समस्याओं पर सरकार को परामर्श देने के लिए राष्ट्रीय महिला परिषद् का निर्माण।
3	तृतीय पंचवर्षीय योजना	प्रत्येक राज्य के शिक्षा विभाग में एक उच्च निरीक्षक अथवा संयुक्त निर्देशक की नियुक्ति, बालिकाओं की शिक्षा के लिए एक विशेष कार्यक्रम, बालिकाओं में हॉकी, क्रिकेट, फुटबाल आदि आधुनिक खेलों में रुचि का प्रयास।
4	चतुर्थ पंचवर्षीय योजना	सूदूर देहातों में सभी स्तरों पर स्कूल, महिला-अध्यापकों की नियुक्तियों की व्यवस्था, निःशुल्क शिक्षा, लड़कियों के छात्रावास का निर्माण और हर स्कूल में एक योग्य प्रौढ़ महिला की स्कूल माँ के रूप में नियुक्ति।
5	पंचम पंचवर्षीय योजना	लड़कियों के लिए संक्षिप्त पत्राचार पाठ्यक्रम की व्यवस्था और शिक्षा समाप्त करने पर शिक्षण व्यवसाय को ग्रहण करने के लिए छात्रवृत्तियाँ।
6	षष्ठम पंचवर्षीय योजना	महिला शिक्षा को बढ़ावा देने हेतु तकनीकी, चिकित्सा तथा ललित कला क्षेत्र में स्थान नियत और प्रशासनिक सेवाओं में आने के लिए प्रोत्साहन।
7	सातवीं पंचवर्षीय योजना (1981-1989)	महिलाओं के लिए अलग डिग्री कॉलेज और शिक्षक प्रशिक्षण कॉलेजों की स्थापना।
8	आठवीं पंचवर्षीय योजना	लड़के-लड़कियों की शिक्षा प्रगति पर अंतर घटाना और लड़कियों की शिक्षा पर ज्यादा ध्यान देना।
9	नवीं पंचवर्षीय योजना	लड़कियों को सांख्यिकीय प्राथमिक शिक्षा की मूलभूत सुविधाएँ प्रदान करना।

लेकिन विश्लेषण करने के बाद पता चला है कि महिला शिक्षा का प्रसार बहुत कम हुआ है जिस का वर्णन निम्न तालिका में दिखाया गया है^{१०} :

o'kl	dny l k(kjrk nj	efgyk l k(kjrk nj
1951	18.33	8.86
1961	28.41	15.34
1971	34.45	21.97
1981	43.67	29.85
1991	52.21	39.29
2001	65.38	54.16

आंकड़ों का अध्ययन प्रत्येक दशक में साक्षरता दर की वृद्धि तो दिखा रहा है। लेकिन दूसरी ओर जनसंख्या के तेजी से बढ़ने के कारण निरक्षरों की कुल संख्या भी तेजी से बढ़ी है। शहरी व ग्रामीण क्षेत्रों में महिला-साक्षरता में बहुत अंतर है। अनुसूचित जाति और जनजातियों में महिला साक्षरता दर बहुत ही कम है (15%)। महिलाओं का उच्च शैक्षणिक स्तरों पर प्रतिशत बहुत

निराशजनक है जिसका अनुमान इस तालिका से लगाया जा सकता है⁷:

f'k{k dk Lrj	yMfd; k dk ifr'kr	f'k{k dk Lrj	yMfd; k dk ifr'kr
बी.ए.	35.8	एम.ए.	37.8
बी.एस.सी.	26.8	एम.एस.सी.	26.8
बी.कॉम.	14.0	एम.फिल / पी.एच.डी.	26.1
एम.बी.बी.एस.	24.3	बी.ई. (इंजी.)	9.5
बी.एड.	40.9	तकनीकी प्रशिक्षण	19.1

स्वतंत्रता के पश्चात् महिला शिक्षा में उल्लेखनीय प्रगति तो हुई है किन्तु अभी भी पुरुषों की अपेक्षा महिला साक्षरता निम्न स्थिति में है। इसके लिए अनेक कारण उत्तरदायी हैं

1. गांवों तथा निम्नवर्गीय परिवारों में कम उम्र में लड़कियों का विवाह होना।
2. घर में छोटे भाई-बहनों का पालन-पोषण, घरेलू काम काज और पैसा कमाने के लिए घरों में काम करवाना।
3. लड़की को पराई मानकर उसके विकास की अवहेलना करना।
4. लड़की को बोझ समझकर पालना।
5. लड़कों की पढ़ाई को लड़कियों की अपेक्षा अधिक महत्व देना।

भारत में प्रत्येक राज्य में साक्षरता दर भिन्न-भिन्न है। 2001 में राज्यों में साक्षरता दर का निम्न तालिका से ज्ञात होता है* (कुछ बड़े व छोटे राज्यों के आँकड़े)

jkT;	Jākyk l k(kjrk nj
केरल	87.86
मिजोरम	86.1
लक्षदीप	87.52
गोवा	82.2
पांडीचेरी	74.13
अंडमान	7.29
दमन-दीव	70.37
छत्तीसगढ़	2.40
मेघालय	60.41
महाराष्ट्र	67.51
दिल्ली	75.00
उत्तर प्रदेश	42.98
मध्य प्रदेश	50.28
बिहार	33.57
राजस्थान	44.34
हिमाचल	68.08

ह70

स्पष्ट है कि भारत में महिला शिक्षा के क्षेत्र में उन्नति नहीं हो रही है। अब भी देश की अधिकांश महिलाएं सशक्त नहीं हैं। शैक्षिक सशक्तिकरण के लिए सरकारी एवं और सरकारी संस्थानों को ध्यान देना चाहिए। ग्रामीण क्षेत्रों में महिला शिक्षा के प्रति जागरूकता लहर चलाई जाए, लोगों की मनोवृत्ति में बदलाव लाया जाए, अविकसित गांवों में सरकारी शिक्षा नीतियां पहुंचाई जाए, लड़कियों के लिए छात्रवासों का निर्माण पाए इत्यादि। अंत में यही कहा जा सकता है कि महिला शिक्षा के क्षेत्र में किए जा रहे प्रयत्नों के साथ-2 यह अत्यन्त आवश्यक है कि हम सभी एवं सम्पूर्ण समाज इस प्रयास में सक्रिय सहयोग दे, तभी तो देश का वास्तविक विकास सम्भव हो सकेगा।

संदर्भ ग्रंथ

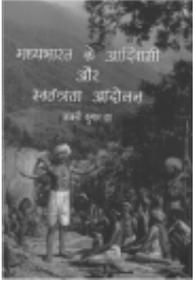
1. S.N. Mukherjee, History of Education in India, Acharya Book Depot, Baroda, 1955, p. 23.
2. V.B. Mathur, Woman Education in India, 1813-1966, Asia Publishing House, Bombay, 199, p. 1.
3. Eight Quinquennial Review on Education in India, 1902-22.
4. Reports on the progress of Education in India for the year 1922-1947.
5. चतुर्थ विश्व महिला सम्मेलन, बीजिंग, सितंबर, 1995
6. राष्ट्रीय महिला आयोग वार्षिक रिपोर्ट 2004-05
7. शिक्षा मंत्रालय, भारत सरकार, 1982
8. भारतीय जनगणना रिपोर्ट, 2001

• • •

पुस्तक समीक्षा आदिवासियों की संघर्ष गाथा

*डॉ. विनय श्रीवास्तव

पुस्तक : मध्यभारत के आदिवासी और स्वतंत्रता आंदोलन
लेखक : अंजनी कुमार झा
प्रकाशक : प्रकाशन विभाग, सूचना और प्रसारण मंत्रालय, भारत सरकार
मूल्य- रु. 165/-, आई.एस.बी.एन. - 978-81-230-1732-7



प्रतिष्ठित लेखिका कृष्णा सोबती का कहना है 'इतिहास सिर्फ वह नहीं जो व्यवस्था के प्रमाणों और प्रमाणपत्रों के साथ दस्तावेजी जिल्लों में दर्ज है इतिहास वह भी है जो लोकमानस की भागीरथी के साथ-साथ बहता है पनपता है और जनसामान्य के सांस्कृतिक पुखापन में जिन्दा रहता है। इतिहास से छेड़छाड़ करने की कोशिशें कभी लोक-कल्याण और लोकमंगल के संदर्भों में शुभ नहीं होती हैं।'

भारत के विभिन्न प्रदेशों में अवस्थित आदिवासियों के बारे में ब्रिटिश शासन में आदिवासियों के संघर्षों से विचलित उनके द्वारा आदिवासियों के संघर्षों से विचलित उनके द्वारा आदिवासियों की इमेज लुटेरों और असभ्य लोगों की बनाई थी। जिससे आदिवासी लम्बे समय तक मुक्त न हो सके। आदिवासी आज भी तथाकथित सभ्य नागरिकों के लिए एक कौतुहल का विषय है। आजादी के लिए गांधी के अहिंसक आंदोलन और शहीद भगत सिंह व चंद्रशेखर आजाद के हिंसक आंदोलन के इतिहास से लोग परिचित हैं पर आदिवासियों के स्वाधीनता आंदोलन से यह ज्यादा परिचित नहीं हो सका है, जबकि अंग्रेजों से मुक्त होने के लिए संघर्षों की नींव आदिवासियों ने प्रथम स्वाधीनता संग्राम से पूर्व ही रख दी थी।

आदिवासियों के इलाके में ईसाई मिशनरियों ने पैर जमाने शुरू कर दिए थे। इससे उन्हें लगा था कि उनका धर्म खतरे के साथ-साथ उनकी पारंपरिक व्यवस्थाओं में आक्रमण किया जा रहा है। इसके विरोधी स्वरूप खानदेश, निमाड़ और दक्षिणी राजस्थान के भीलों ने ब्रिटिश शासन

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

Central India Journal of Historical And Archaeological Research, CIJHAR

के खिलाफ लंबे समय तक विद्रोह किया।

नर्मदा टेरीटरी के गोंडों ने 1857 में अंग्रेजों के खिलाफ शंखनाद किया। इस काल में तमाम आदिवासी शहीद हुए पर उन्होंने अंग्रेजों के पसीने ही नहीं छुड़ाए, बल्कि उनके अधिकारियों को भी मार गिराया। जो आदिवासी गिरफ्तार हुए उन्हें कठोर सजा दी गई। इसका विस्तार से जिक्र 'महाकौशल में गोंडी का संघर्ष' में किया गया है। इन्हीं के राजवंश में दुर्गावती हुई थीं जिन्होंने अकबर की सेना का मुकाबला किया था। इन्हीं के वंशज शंकर शाह और रघुनाथ शाह ने अंग्रेजों ने संघर्ष किया था। पकड़े जाने पर अंग्रेजों ने तोप से उड़ाकर इनकी नृशंस हत्या कराई थी। गोंडों के बाद भील दूसरी बड़ी जाति भीलों की है। अंग्रेजों से संघर्ष करने में काजी नायक और भीमा नायक विशेष रूप से उल्लेखनीय हैं।

अंजनी कुमार झा की पुस्तक 'मध्यभारत के आदिवासी और स्वतंत्रता आंदोलन' में मध्य भारत के आदिवासियों पर गहन शोध किया गया है। पुस्तक में आदिवासियों पर गहन शोध किया गया है। पुस्तक में आदिवासियों पर आजादी के पूर्व और बाद में लिखी विभिन्न पुस्तकों को आधार बनाकर आजादी के लिए किए उनके संघर्ष की एक यथार्थ तस्वीर को उकेरने के साथ संस्कृति के यथार्थ और उससे जुड़े विस्तृत फलक, उनकी समस्याओं को व्यापकता के साथ अभिव्यक्त किया गया है। लेखक ने पुस्तक को तेरह अध्यायों में विभक्त किया है 'आदिवासी क्षेत्र में स्वतंत्रता आंदोलन', 'स्वतंत्रता समर में भागीदारी', 'बस्तर के विद्रोह', 'महाकौशल में गोंडों का संघर्ष', 'निमाड़ व मालवा में भील-भिलालों का आंदोलन', 'सोनाखान की बिंझवार विद्रोह', 'जंगल सत्याग्रह', 'सिवनी और छिंदवाड़ा में विद्रोह के स्वर', 'छिंदवाड़ा में विशाल सभा', 'छिंदवाड़ा में गोंड शासन', 'सरकारी दस्तावेज और ब्रिटिश अधिकारियों का कथन', 'द हाइलेंड्स ऑफ सेन्ट्रल इंडिया' तथा 'प्रमुख जनयोद्धाओं को शौर्य-गाथा'। अंग्रेजों ने पूरे भारत में धीरे-धीरे फैलाई। उनके द्वारा बनाई गई ईस्ट इंडिया कंपनी ने जब बंगाल, विहार, ओड़ीसा को अपने हाथों में लिया तो अधिकारियों को अपनी स्वतंत्रता, स्वच्छंदता, रीति-रिवाजों और धार्मिक आस्थाओं का हनन बर्दाश्त नहीं हुआ और उनके खिलाफ प्रथम स्वाधीनता से करीब सौ वर्ष पहले ही संघर्ष प्रारम्भ कर दिया था।

'आदिवासी क्षेत्र में स्वतंत्रता आंदोलन' में लेखक ने स्पष्ट किया है कि औपनिवेशिक इतिहासकारों ने इतिहास को अपने तरीके से व्याख्या की है। उनके लिए तो आदिवासियों का विद्रोह ही गलत था। जबकि मध्य भारत के वनवासियों के स्वाधीनता संग्राम को पूरे प्रदेश में ही नहीं बल्कि देश पर भी प्रभाव पड़ा। 'स्वतंत्रता समर में भागीदारी' में लेखक ने आदिवासियों के विद्रोह की पहली घटना 1766 में मेदनीपुर विद्रोह से शुरू हुई। 1818 ईस्ट इंडिया कंपनी के नियंत्रण में आने के बाद गोरों शासकों ने भीलों और गोंडों की सत्याग्रह का दौर भी आया। इसमें मध्य देश के क्षेत्र के आदिवासियों की महत्वपूर्ण भूमिका निभाई। अंग्रेजों का फर्स्ट इम्प्रेशन कैप्टन व जे. फारसाइथ ने अपनी पुस्तक 'द हाइलेंड्स ऑफ सेन्ट्रल इंडिया में' उन वक्तव्यों का भी हवाला दिया है जिससे इतिहास को बदलने की कोशिशें की गई थी और आदिवासियों की छवि खराब की गई थी। पुस्तक के अंतिम अध्याय में प्रमुख जनयोद्धाओं के नामों के साथ उनकी शौर्य

Volume V, Number 20, October-December 2016, ISSN 2277-4157

गाथा को दिया गया है। आदिवासियों ने गांधी के आगमन के बाद उनके सत्याग्रह में बढ़-चढ़ कर हिस्सा लिया था। लोक गीतों के माध्यम से गांधी के सत्याग्रह को अपना समर्थन दिया था। यह पुस्तक इसलिए भी महत्वपूर्ण है कि इसमें लोकगीतों को स्थान दिया गया है जिससे हम उस समय की वास्तविक स्थितियों से परिचित होते हैं। क्योंकि इतिहास से ज्यादा गीत प्रमाणिक होते हैं। कुल मिलाकर यह पुस्तक आदिवासियों की जीवनशैली और संघर्षों से परिचित कराने वाली एक विशिष्ट और संग्रहणीय पुस्तक है।

पुस्तक परिचय : पश्चिमी सभ्यता और उसकी आर्थिक अवधारणाओं की गहन समझ रखने वाले गांधीजी ने कभी भी इस 'दर्शन' को नहीं अपनाया। सर्वदा भारत की प्राचीन परम्परा और धर्म को महत्व दिया। शहर के बजाय ग्राम्य जीवन पर ज्यादा फोकस किया। ग्राम स्वराज, निज भाषा, भारतीय संस्कृति, प्राचीन अर्थव्यवस्था को श्रेष्ठतम बताया। उनके विचार आज भी ज्यादा प्रासंगिक हैं। शहरी जीवन से लोग आज उब रहे हैं। पश्चिमी चिकित्सा, अर्थव्यवस्था, जीवन शैली को तो पाश्चात्य देशवासी भी ठुकरा रहे हैं। बापू हमेशा प्रकृति, प्राकृतिक चिकित्सा परिवार व्यवस्था पर जोर देते थे जो आज भी समीचीन है। गांधीजी के आर्थिक चिंतन की लगातार उपेक्षा के कारण गांव के गांव खाली हो रहे हैं। गरीबी का विकराल रूप आज हमारे सामने है। मुट्ठीभर लोगों के हाथों में आज पूरी पूंजी है। विकेंद्रीकरण के बजाय सत्ता केद्रीकृत हो गई है। उपभोगवाद तेजी से बढ़ा है। बापू भौतिक उन्नति या आर्थिक विकास के विरोध में नहीं, बल्कि भौतिक उन्नति और आर्थिक विकास के ऐसे रास्ते की तलाश में थे जो मनुष्य के नैतिक विकास में सहायक हो, जिसके द्वारा जीवन के नैतिक पक्ष का अवमूल्यन न हो, जो नैतिक मूल्यों के खंडन या नकार का कारण न बने। रचनात्मक गतिविधियों, सत्याग्रह को आज हम भूल गये। अहिंसा में उनकी अटूट आस्था थी, जो वर्तमान में कहीं नहीं दीखता। सादगी तो कहीं नहीं है। बापू ने अपने आचरण, कार्यशैली, जीवन शैली से पूरे देश में राष्ट्रीय स्वाभिमान, स्वावलम्बन, राष्ट्रभाषा-प्रेम, जागरूकता का पुंज प्रकाशित किया था। इसके लोप होने से देश नित नई चुनौतियों का सामना कर रहा है। बापू समता पर जोर देते थे, किन्तु आज आर्थिक सम्यन्ता पर बल दिया जा रहा है। इस कारण चहुँओर विपमता, अराजकता, अस्पृश्यता का जाल फैला है। पुस्तक में इसकी सांगोपांग चर्चा है।

• • •