

# 1.

## The Archaeology of Early Historic DaradKut (Huthmura), Anantnag District, Kashmir

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### Abstract

*This paper primarily deals with the archaeology of Darad-Kut, Huthmura—an early historic settlement of south Kashmir. The site was partially excavated in 1988, which lead to the recovery of decorated terracotta tiles at the site. An attempt has been made to look at the material culture of the site including pebble, diaper-rubble style of construction, terracotta tiles and pottery. The most important aspect however, is the terracotta art. The terracotta tiles have stamped motifs of flora and fauna of the contemporary times. It depicts flowers, lotus, grape scroll, birds, waterfowl, men and women in different poses and attires and a great deal else.*

**Keywords:** DaradKut-Huthmura, terracotta tiles, grey ware, red ware, Kushana, pebble structures

DaradKut is situated on higher reaches of Huthmura village on the left bank of the LiddarRiver in Anantnag district of Jammu and Kashmir. The actual settlement is three kilometres above the village located in dense forests on top of a karewa and can be reached only by a cart road, traversing many high peaks in a zigzag fashion. The ruins of the Martand temple of early medieval period can be seen on the slopes of the southern side of the same hill. The settlement at DaradKut is laid out in three levelled terraces. It is cut by a deep gorge on the eastern side by the waters of Shah Kul stream. In anaturally exposed section, on its western side, terracotta tiles and pottery can be seen embedded. To the west of the gorge, there

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are ruins of a rubble structure, partially exposed, laid in north-south directions showing projections at regular intervals towards east, looking like divisions of the structure into many cells. Many low mounds were also observed at the site during the explorations by the author.<sup>1</sup> Pottery, mainly plain red ware, can also be seen scattered throughout the site. The Directorate of the Archives, Archaeology and Museums of the State of Jammu and Kashmir protects the site. DaradKut was partially excavated by S. L. Shali of the Directorate of the Archives, Archaeology and Museums in 1988. During the trial diggings, the terracotta tile pavements (**Fig.1**) were excavated at three places laid in systematic plan.<sup>2</sup> The most extensive and the largest one was exposed on the second and middle terrace laid artistically in nine concentric circles with a diameter of 7.5 metres,<sup>3</sup> with a full-blown lotus in centre and was similar to the tile pavement that was exposed at Harwan.<sup>4</sup> The shape and size of each tile was determined by its position in the circle. The entire tile pavement was demarcated by the pebble style of construction<sup>5</sup>, which was further surrounded by a low diaper-rubble wall measuring forty five centimetres in height encompassing this circular tile pavement.<sup>6</sup> Under this rubble wall, a terracotta spout was recovered placed at the level of the tile pavement for the purpose of draining out of water from the pavement.<sup>7</sup> Shali further claims the recovery of plain grey ware from the site during the excavations beneath the rubble structure, which can be dated earlier to the pebble structure at Harwan, Srinagar.<sup>8</sup> Fine red ware pottery was also recovered in association with the tile pavement at the site.<sup>9</sup>



**Fig.1.** Terracotta tile pavement exposed at DaradKut-Huthmura, (Agrawal 1998: PL:XXIII)

The excavator of the site dates the pebble walls excavated at Harwan to earlier than 300 CE.<sup>10</sup> Therefore, the terracotta tile pavement, the pebble structure and the associated material remains excavated at DaradKut cannot be later than 4<sup>th</sup> century CE. The rubble structure, though, may be of post 4<sup>th</sup> century CE construction. The occurrence of the terracotta tiles along with the pebble style of constructions are a conspicuous feature of the building activities at archaeological sites of the Kushana period in Kashmir. Noticing the presence of all these features at Darad-kut, Huthmura, and the site can be safely associated with the settlements of the Kushanas in Kashmir.

Another trench to the west, of the earlier mentioned terracotta tile pavement, exposed a portion of a long and narrow pavement, which probably served as a path

to the above encircled tile pavement. The remnants of the postholes on either side of this path at the edges suggest some sort of superstructure, probably a roof, covering this passage. This path was found on the lower terrace.<sup>11</sup>

As in the case of Harwan, the DaradKut terracotta tiles too were inscribed in Kharosthi numerals and are equally well developed and sophisticated in treatment and fabric. The first and the innermost row of this tile pavement has a three-dimensional full-blown lotus (*kamalaghatta*) in the centre immediately surrounded by tiles having lotus petals engraved on them. The second row consists of 12 tiles with depictions of various motifs such as the mythological wishing tree (*kalpavrksa*) emerging from 'the vase of plenty' (*puranaghatta*). Six tiles of this particular row have cock and swan motifs appearing alternately. The third row comprises of 20 tiles. On the upper tier of each tile are motifs of lion and stag facing each other in separate compartments while the lower tier has engravings of different geometric designs. The tiles in the fourth row have motifs of floral design. There is a repetition of motifs on tiles of the fifth row, resembling that of the third one. The tiles on the sixth row (**Fig.2**)<sup>12</sup> depict three human-like creatures. The author of this article had the opportunity to examine one of the tiles from the sixth row at the Sri Pratap Singh Museum, Srinagar, and found the motifs singularly interesting.

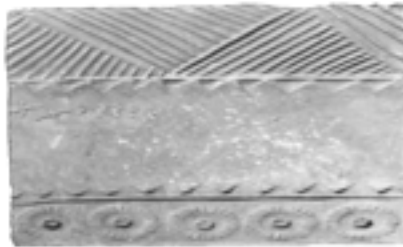


**Fig.2.** Terracotta tile from DaradKut (Huthmura) (Source: SPS Museum, Srinagar)

The tile measures 42×30×6 cm. It is wedge/trapezium-shaped and seems to have once been part of a circular pavement. The portion of the tile on which there is a depiction of the figures is in relief while the actual figures in the relief portion are moulded. The relief portion is trifurcated vertically into three separate panels and three human-like creatures are shown standing in different postures. On the extreme right is the anthropomorphic figure, possibly a man with the head of a boar (*varaha*). The right hand of the figure rests on his raised right knee and the left hand seems rested on his hip. His eyes fixed on the middle figure of the panel, going by his posture; he seems to be in the middle of a movement. To his right, he is flanked by a figure (perhaps a woman) in a dancing pose with arms up in the air; the figure has a pointed tail which, also up in the air, seems to be in harmony with her performance. The third figure, on the extreme left, is again a man with a smiling

face and hair twisted in a projected knot; his right hand rests on his right hip and with his left hand he holds an object which appears to be a club or an incense burner. Below these depictions are probably some Kharosthi numerals inscribed on the tile giving it the number equivalent to 24. On the tiles of the seventh to ninth rows of a tile pavement at DaradKut, the motifs similar to ones depicted on the tiles of first six rows are repeated with slight variations in designs and texture. Some motifs on these tiles depict human beings with normal facial expressions while others represent human beings with animal heads or with tails. Additionally, some of these have geometrical designs in the upper part while the lower portion has lotus depictions with the central part being plain in treatment. While the pictorial representations on some of the tiles, of the Early Historic period, found in Kashmir are stamped, others seem to be made out of a mould. Visually significant in artistic terms, these represent hitherto unknown territories in the realm of Kashmir's art.

From the collections of the SPS Museum, another tile (**Fig.3**) from Huthmura depicts five circular spoked wheel-like designs resembling flower motifs on one end of the tile separated by an engraved line and geometric designs. On other end are some geometric incised lines forming triangles, again separated by an engraved line and geometric designs. In the middle portion of the tile on its left are inscribed Kharoshti numerals numbering the tile to ninety-two. The rest portion of the tile is plain. The tile measures 38×32.3×4 cms. According to Bandey there are many smaller mounds located on the western side of the site. During excavations, a small mound of about four metre in diameter, in the extreme west, revealed rubble construction surrounded by terracotta tile pavements in three concentric circles. These smaller mounds at the site, on excavation, may reveal stupas paved with terracotta tiles.<sup>13</sup>



**Fig.3.** Terracotta tile from DaradKut (Huthmura) (Source: SPS Museum, Srinagar)

On the tiles of the last and outer concentric circle, along the round rubble wall, there is a raised moulding, semi-circular in plan with water cascade design. Each tile of this row is rectangular in plan (**Fig.4**). The plain part of each of these tiles has three concentric squares. A waterfowl could be seen in the centre of these squares, in a pond, having a long neck and beak like a crane. At some places, a lotus replaces this fowl.<sup>14</sup> There is a depiction of three identical grape bunches within the three corners of the inner square while on the fourth corner a small

circular stamped motif can be seen. On all the external sides of the outermost square, motifs of stamped 'multiplication' signs could be seen. There is an engraving of Kharoshti numerals on the lower left corner of the tile numbering it to eighty-nine. The tile measures 36×29.5×11.5 cms.



**Fig.4.** Terracotta tile from DaradKut (Huthmura) (Source: SPS Museum, Srinagar)

On the tiles of the middle row are grape vine scroll having large bunches with foliage and a bird eating grapes, depicted in the upper portion. On the lower tier of this tile are motifs of two full and one-half triangular inverted lotus petals with two small stamped asterisks in between the petals. This row of tiles is slightly convex in plan. One such tile is kept in the Sri PratapSingh Museum (**Fig.5, 5a**). It should be noted here that the representations of the bird eating grapes on terracotta tiles were also revealed from Kralchak, an early historic site in Pulwama district by the Archaeological Survey India.<sup>15</sup> Interestingly, Kalhana, a 12<sup>th</sup> century chronicler of Kashmir, refers to the cultivation of the grapes along with saffron etc., in his chronicle, during ancient times in the valley.<sup>16</sup> On the lower most part and to the right side of the tile are engravings of the Kharoshti numerals numbering the tile to 102 (probably its place number in the row). The tile measures 47×32×4.2 cms and is fully burnt and brownish red in colour. This type of representation of the flora and fauna is typical of DaradKut (Anantnag) in particular and Kashmir in general, of those times. Although we have examples of depiction of flora and fauna on terracotta tiles from other Kushana sites also, but this is rare in other archaeological sites of south Asia. Each tile of the third row shows four stags in a sitting posture facing four directions.<sup>17</sup> None of the photographs or full descriptions of the motif are available of this type of tile. Huthmura is not a lone archaeological site of Kashmir bearing terracotta tiles and pebble and diaper-rubble constructions. In the Liddar valley itself this type of material culture especially terracotta tiles have been recovered from a dozen other archaeological sites including Doen-pather, Wangdoora, Chattergul, Hoinar-Lidroo and Kutbaletc, to mention a few.

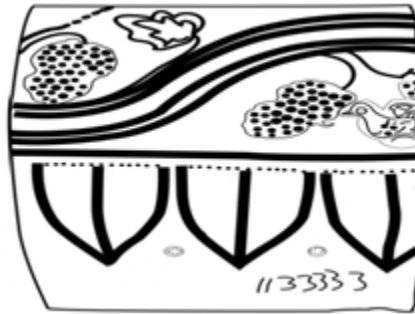
These are representations of the early historic phase of the Kashmir and are typical of the Kushana period. Although, none of these sites was scientifically

excavated, nevertheless these are very important discoveries in the history and archaeology of the Kashmir region, which throws tremendous light on the socio-economic, and more importantly cultural and religious spheres of ancient times of the Kashmir region.



**Fig.5.** Terracotta tile from DaradKut (Huthmura)

(Source: SPS Museum, Srinagar) (Huthmura).



**Fig.5a.** Sketch of a terracotta tile from DaradKut

(Source: Original)

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## 2.

## Archer Types Coins of the Gupta Kings

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### Abstract

*The coinage of the Gupta dynasty probably started with Chandragupta I, perhaps at the time when he assumed the imperial title of Maharajadhiraja, towards the end of his reign. The political condition was reflected in the coinage of Chandragupta I<sup>1</sup>, which was confined to a single type, showing the Gupta emperor and his queen on the obverse and mentioning on the reverse the name of the powerful Licchavi clan from which the bride hailed.*

However, from the time of Samudragupta, the illustrious son and successor of Chandragupta I, the Gupta Kingdom seems to have been turned into the shape of an empire. Samudragupta is known to have issued coins of different types. His coins types comprise (1) *Standard type*, (2) *Archer type*, (3) *Battle-axe type* (4) *Asvamedha type*, (5) *Lyrical type* and (6) *Tiger-slayer type*. Of these standard type is most common. The Archer type, which was rather rare with Samudragupta, becomes most common with Chandragupta II.

Kumaragupta I continued the *Archer*, *the Horseman*, *the Lion slayer* and the *Chattra* types, which were most popular in the preceeding reign.

Only two types of coins were issued by Skandagupta in large numbers. One of them was the *Archer type*, so popular in the two previous reigns and the other was his *Numismatic novelty*.

Most of the successors of Skandagupta confined themselves to a single type, viz, the *Archer type*. Such is the case with Budhagupta, Narasimhagupta, Kumaragupta II, Visnugupta and Vinayagupta.

Of the various types of coins of the Gupta monarchs we have selected the Archer which was introduced by Samudragupta in the last phase of this reign and was continued by his successors for a detailed study.

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### The Archer Type

The coins of this type are usually divided into two classes. In class I. the emperor is holding an arrow in the right hand; in class II he is offering oblations by that hand. No coins of class II, however have been illustrated, and they can no longer be traced<sup>2</sup>. The reverse legend is definitely stated to be *porakramah* and not *Apratiratah*, we may perhaps presume that class II of the Archer type does exist. It represents a transition from the standard type to the Archer type class I. For, while the king is shown as holding a bow in the left hand, he is shown as offering oblations by the right, as on the standard type.

**Justification of the title :** The Archer type is an adaption of the standard type. There are more than one varieties but there is hardly any ambiguity over the title of this type. The king is shown here as an archer holding a bow with his left hand. So the coin type is obviously called Archer type.

**Legends :** There are two distinct obverse legends on the coins of the Archer type. That on variety a is read.

*Apratiratha vijitya ksitim sucaritair divam jayati*. It means 'having conquered the earth, the invincible king wins heaven by good deeds'.

Variety B has a slightly different legend. It begins similarly with '*Apratiratho vijitya ksiti*'; the next two characters are clearly *ma* , *va* ;

**Chronology :** The Archer types was destined to become the most popular one in the succeeding reigns; it continued in use down to the end of the dynasty.

In the long reign of Samudragupta the scarcity of the type suggests that the king started to issue these coins almost in the last phase of his reign. The obverse legend of this type vary in this type<sup>3</sup>.

**Process of Indianisation :** The Archer type represents another direction of the effort of the Gupta mint-masters to Indianise the foreign prototype. The standard in the left hand of the king in the standard type was superfluous in view of the Garuda standard appearing in his front as well. King as his own standard in the king's left hand was therefore replaced by the battle-one in the battle-axe type; here we find it supplanted by the bow.

**Provenances :** The Bharsar hoard, discovered in 1851, near Banaras, consisted of coins of the emperor from Samudragupta to Skandagupta, three coins of the Archer type of Samudragupta have been found.

**Reason behind the increase in the weight of coins :** We find that the Archer type issued by Samudragupta was of 119 to 121 grains standard but from the time of Chandragupta II, the standards of 121, 124 and 127 grains were followed. In the reign of Skandagupta, all these standard were given up; his King-and-Laksmi type and one variety of the Archer type were issued to the standard of 130 or 132 grains, while his second variety of the Archer type was issued to the standard of about 144 grains, which is identical with the ancient Indian *Suvarna* standard of 80 rattis. We are not yet able to explain why the weight standard of gold currency should be gradually increasing from reign to reign. It is possible to argue that gold was



becoming cheaper in terms of silver and hence the state felt compelled a progressively bigger gold coin to its subjects. There is, however, no evidence to show that gold was thus actually getting cheaper; it may be also doubted whether the gold currency was accurately adjusted to the prices of silver in ancient times.

The other possible explanation is that the government wanted to replace the foreign standard of 121 grains by the indigenous standard of 144 grains. This is quite a plausible view, but one wonders why the government found it necessary to take about 75 years to achieve this desideratum. It could have introduced the Indianised standard all at once, without going through the intermediate stages of 124, 127, 132 grains. It may be pointed out that the jump from 132 grains to 144 grains, taken by Skandagupta, was quite a big one. Why was not a leap of a double the magnitude taken at an earlier stage ?

There is no doubt that the heavy weight standard of the later Guptas was intended to conform to the Suvarna standard. But what was given by one hand was cleverly taken away by the other. The coins of the early Guptas contained an alloy of 10%, as has been observed by Cunningham. A coin of 125 grains would thus contain about 113 grains of pure gold. The coins of Skandagupta, Budhagupta, Prakasaditya, Narasimhagupta and Kumargupta II contain an alloy about 25%. So their coins weighing about 150 grains also contained only 113 grains of pure gold<sup>4</sup>. It is usually assumed that the strained condition of the imperial treasury was responsible for the adulteration of the Gupta gold currency. This does not seem to have been the case. It is forgotten that every gold coin in ancient India was accepted at its real value and not at its face value. The state in ancient India was not bound to issue coins; many governments did not issue them at all. Altekar believes that the heavier alloy of 25% in the coins of the later Gupta emperors was due to the desire to have a coin of the traditional weight of Suvarna, but giving only 112 grains of gold as before.

**Later imitations of the Archer type :** The tradition of issuing the Archer type of coins was continued in post Gupta India by some kings who do not seem to have been in any way related the Imperial Gupta dynasty. It is in this connection that mention may be made of King Samacaradeva of East Bengal, who is known to have issued, in silver, some coins of the Archer type. They bear on the obverse the Standing figure of the King holding a bow and an arrow in his hands. The same is the case with the Gupta kings as represented on their Archer types of coins . But the Archer coins of Samacaradeva show a striking departure from the Archer coins of the imperial Guptas. The Gupta coins would almost invariably showed Garuda standard. This is in tune with the predilection of the Gupta Kings for *Vaisnavism*. But the Archer coins of Samacaradeva show a *bull-standard*, i.e., a standard surmounted by the *bull Nandi*. Samacara seems to have espoused the cause of *Saivism*. This explains the occurrence of the bull standard on the obverse of his Archer coins. The reverse of these coins showed the Goddess *Laksmi* as is usually on the practice with the Gupta coins. Another King of Bengal, Jayanaga, who is usually placed between 550 and 675 A.D., is likewise known to have issued the so called Archer type coins in silver. This coinage of Jayanaga is a close copy of the

well known Archer type of the imperial Guptas. The obverse show the King usually standing to left but sometimes facing also and holding bow and arrow. The reverse has *Laksmi*, seated on Lotus. His coinage replaces the Garuda standard by the *Cakra-standard*, which had made its appearance on the coinage of *Kaca* and on one variety of the Archer type of Chandragupta II. *Cakradhvaja* is quite appropriate for a *Vaisnva*<sup>5</sup>. The Archer type was also issued by some local rulers of East Bengal, who seem to have came to power in the period following the death of *Sasasika*. The coins of these Kings have been found in the districts of Bogra, erstwhile, Tipperah, Dacca and Fairdur. Opinions differ on the identity of these ruler. But these coins are too worn out to warrent for a correct reading. These coins show as usual the King standing to left holding a bow in left hand and arrow in the right. The reverse shows a goddess who is sometimerepresented as being eight armed. Some of these coins bear on the obverse the figure of a horse, a feature which is conspicuous by its absence of the coinage of the imperial Guptas. It can be concluded that the Archer type is an adaption of the standard type. In this type there is a conscious effort to Indianise the standard type. The notion of a king offering oblations, while dressed in coat and trousers, was foreign to Hindu tradition the motive was adopted from the Kusana prototype on account of the persistent conservatism, which is so characteristic of Indian Numismatics. We, however, see the mint-master gradually improving upon the prototype by representing the king as *Dhanurdhara*, or bow-man in the case of Archer type.

It is usually assumed that the strained condition of the imperial treasury was responsible for the adulteration of the Gupta Gold currency. This does not seem to have to been the case. It is forgotten that every gold coin in ancient India was accepted at its real value and not at its face value. The state in ancient India was not bound to issue coins, many governments did not issue them at all. Altekar believes that the heavier alloy of 25% in the coins of the later Gupta emperors was due to the desire to have a coin of the traditional weight of *Suvarna*, but giving only 112 grains of gold as before. The Archer type, which was very scarce in the reign of Samudragupta, became the most popular type in the succeeding reigns. The Standard type was a foreign prototype and the Archer type was an adaptation of the standard type. The Guptas were trying to Indianise the foreign types and thin conscious effort was distinct in their replacement if goddess, dresses and ornaments. So, the standard type which was purely foreign prototype was discontinued but the Archer type, which was a conscious effort of Indianisation, became popular in succeeding reigns.

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### 3.

## A Comparative Study On The Iconography Of The Bas-Relief Ganesas In The Rock-Cut Cave Temples Of Pudukkottai District, Tamil Nadu

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#### Abstract

*Rock-cut cave architecture flourished in the Tamil land between 6<sup>th</sup> to 9<sup>th</sup> centuries C.E. The Pallavas, Pandyas, Muttaraiyas and the Adiyas were the dynasties that contributed to this type of architecture in their respective territories. The region roughly constituting between the south of the river Cauvery and north of the river Vellaru forms the Muttaraiyas land and the present Pudukkottai district of Tamil Nadu forms part of the region. About twenty two rock-cut cave temples are found in this district, in which four are incomplete. Though this type of architecture has a common basic pattern, nevertheless, indigenous traits are evident for every dynasty both in architecture and sculptures. The Muttaraiyas are no exception; their indigenous traits are conspicuous in architecture and iconography. Among the eighteen finished rock-cut cave temples two belong to Vaishnavism and sixteen belong to Saivism. Among the various deities that were incorporated by the Muttaraiyas in their rock cut cave temples, Lord Ganesa find prominent place as associate deity in the Saiva Rock cut-cave temples. At ten places either in the mandapa of the rock-cut cave temple or in a niche on the slope of the mother rock, within the vicinity of the rock-cut cave temple, Lord Ganesa had been*

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*depicted as giant bas-relief sculpture. This article is purely based on field study and attempts to bring to limelight the iconographic excellence of the ten bas-relief Ganesas which are earliest available Ganesa Icons of Pudukkottai district.*

### Placement of The Deity

Among the sixteen Saiva rock-cut cave temples of Pudukkottai district at ten rock-cut cave temples Ganesas sculpted as a rock-cut bas-relief sculpture either within the rock-cut cave temple or in a niche on the slope of the mother rock in which the rock-cut cave temple is excavated. Mangudi, Malayadipatti, Kundrandarkoil, Malayakkoil, Thirugokarnam, Kudumiyannalai, Thevarmalai, Poovalaikkudi are the places where Ganesa is found as rock-cut bas-relief sculpture. Among the above said places Thirugokarnam and Kudumiyannalai are the places where Ganesas seen at two places; both in the mandapa and also in the slope of the mother rock.

The table details about the place or name of the rock-cut cave temple, placement of Ganesa in the rock-cut cave temple and the size of the deity.

| Sl. No | Name of the Rock-cut cave temple | Placement of the Deity in the Rock cut cave temple        | Measure in mts Height & width |
|--------|----------------------------------|---|-------------------------------|
| 1.     | Mangudi                          | Sanctum   | H-0.54, W-0.54                |
| 2.     | Kundrandarkoil                   | Mandapa lateral wall                                      | H-1.96, W-1.41                |
| 3.     | Okkaliswaram                     | Mandapa lateral wall                                      | H-2.03, W-1.04                |
| 4.     | Gokarneswara                     | Mandapa lateral wall                                      | H-1.92, W-1.34                |
| 5.     | Thirumerrali                     | Mandapa back wall   | H-0.55, W-0.65                |
| 6.     | Aalatturthali                    | Mandapa back wall - In the Saptamatha assemblage          | H-0.84                        |
| 7.     | Thirugokarnam                    | On the slope of mother rock- In the Saptamatha assemblage | H-0.70                        |
| 8.     | Thevarmalai                      | On the slope of mother rock – in a niche                  | H-1.23, W-0.91                |
| 9.     | Kudumiyannalai                   | On the slope of mother rock – in a niche                  | H-1.90                        |
| 10.    | Poovalaikkudi                    | On the slope of the mother rock – in a niche              | H-0.67, W-0.83                |

Among the ten places, except Thirugokarnam and Aalatturthali in the rest of the places the deity is depicted as individual sculpture in a niche. At Thirugokarnam and Aalatturthali the deity is found in association with the Saptamatrika Assemblage. As like, Kundrandarkoil, Okkaliswaram, Gokarneswara, Thirumerrali and Aalatturthali are the places where the deity is found in the mandapa of the rock-cut cave temple. Whereas at Thirugokarnam, Thevarmalai, Kudumiyannalai, Poovalaikkudi the deity is found on the slope of the mother rock in which the rock-cut cave temple is excavated. Mangudi is the only rock-cut cave temple of Pudukkottai district to possess Ganesa as presiding deity in the sanctum. Only two rock-cut cave temples in Tamil Nadu possess Ganesa as presiding deity in the Sanctum, viz., Ganesa Ratha at Mamallapuram and Mangudi in Pudukkottai. However, Mangudi is the only rock cut cave temple of Tamil Nadu to possess rock-cut bas-relief Ganesa in the sanctum, even the Ganesa Ratha at Mamallapuram carry only installed sculpture in the sanctum. Among the ten rock-cut bas-relief Ganesas, the deities at Kundrandarkoil,

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Gokarneswara, Okkaliswara, Kudumiyannmalai, Thevarmalai are huge in size, ranging between 1.90-2.00mts.

#### Details of Posture, Attire, Ornaments of The Bas-Relief Ganesas

| Sl. No | Name of the Rock-cut Cave Temple | Seated posture   | Makuta& Dress   | Ornaments                                      | Weapons in hands  | Tusk                      | Proboscis   |
|--------|----------------------------------|------------------|---|--|---|---------------------------|---|
| 1      | Mangudi                          | Maharajalilasana | Karandamakuta   | Not clear                                      | BRH-angusa<br>BLH-pasa<br>FRH-wornout (motaka)<br>FLH-motaka                                  | Left broken               | Left turn and placed on FLH                           |
| 2      | Kundrandarkoil                   | Ardhapadmasana   | Karandamakuta<br>Half dress<br>Udarabandha<br>Yajnopavita (R-L) | Charapali<br>Bangles<br>Armlets                | BRH-flower<br>BLH-broken tusk<br>FRH-Big motaka<br>FLH- resting on thigh holding udarabandha  | Left broken<br>BLH carry  | Right turn motaka inside scroll                       |
| 3      | Okkaliswaram                     | Cross legs       | Small makuta<br>Yajnopavita and udarabandha absent.             | Charapali<br>Armlets                           | BRH-Mango<br>BLH-broken tusk<br>FRH-motaka<br>FLH-tusk  | Right broken<br>BLH carry | Right turn motaka at tip                              |
| 4      | Thirugokarnam                    | Cross legs       | Karandamakuta<br>Vastra yajnopavita<br>Silk dress<br>Idaikattu  | Charapali<br>Bangles<br>Armlets                | BRH-sugarcane<br>BLH-broken tusk<br>FRH-motaka<br>FLH-holding idaikattu                       | Right broken<br>BLH carry | Left turn motaka on the tip                           |
| 5      | Thirumerrali                     | Maharajalilasana | Karandamakutaudar abandha<br>Yajnopavita<br>Half dress          | Bangles<br>Armlets<br>Head ornament            | BRH-broken tusk<br>BLH-flower bud<br>FRH-motaka<br>FLH-on the thigh                           | Right broken<br>BRH carry | Right turn Motaka at tip                              |
| 6      | Aalattuthali                     | Maharajalilasana | Karandamakutaudar abandha<br>thick yajnopavita<br>Silk dress    | Charapali<br>Bangles<br>Armlets                | BRH-broken tusk<br>BLH-sugarcane<br>FRH-motaka<br>FLH-on the thigh                            | Right broken<br>BRH carry | Right turn motaka on tip                              |
| 7      | Thevarmalai                      | Cross legs       | Small makuta<br>Udarabandha                                     | Worn-out, bangles, armlets visible.            | BRH-Nilotpala<br>BLH-Sugarcane<br>FRH-worn-out (seems holding udarabandha)<br>FLH-udarabandha | Tusk absent on both sides | Right turn motaka on tip                              |
| 8      | Thirugokarnam                    | Lalitasana       | Karandamakuta<br>Yajnopavita- niveta<br>Short dress             | Charapali<br>Bangles<br>Armlets<br>Udarabandha | BRH-broken tusk<br>BLH-sugarcane<br>FRH-motaka<br>FLH-on the thigh                            | Right broken<br>BRH carry | Left turned   |
| 9.     | Poovalaikkudi                    | Cross legs       | Worn-out  | Worn-out                                       | BRH-mango or motaka<br>BLH-broken tusk<br>FRH-motaka<br>FLH-unidentified might be sugar cane  | Right broken<br>BLH carry | Right turned lifted up much as a circle inside motaka |
| 10.    | Kudumiyannmalai                  | Maharajalilasana | Karandamakuta<br>Head ornament                                  | Necklace<br>Bangles                            | BRH-angusa<br>BLH-pasa  | Right broken              | Left turned   |

**BRH**-back righthand, **BLH**-back lefthand, **FRH**-back right hand, **FLH**-front left hand, **R**-right, **L**-left

The above Table illustrates that Ganesa is depicted only in seated posture throughout, though huge or small. The seated postures are cross legs, ardhapadmasana, maharajalilasana, lalitasana. Ganesa at Okkaliswaram, Thirugokarnam, Thevarmalai, Pushpavaneswara are in cross legs; Kundrandarkoil is in ardhapadmasana; Aalatturthali, Mangudi, Thirumerrali, Kudumiyannmalai are in Maharajalilasana and Ganesa at Thirugokarnam is seated in lalitasana.

The deity is adorned with either karandamakuta or small makuta as head dress. Ganesa at Okkaliswara and Thevarmalai are decked with small makuta whereas all the other Ganesas are adorned with karandamakuta. For the deity at Kundrandarkoil, the karandamakuta is further ornamented with lotus petals in each layer of the makuta. Relating to dress and ornaments, the deity is either adorned with silk dress or attire draping upto knee. Ganesa at Aalatturthali and Thirugokarnam are adorned with silk dress; Ganesa at Kundrandarkoil, Thirumerrali are adorned with a short attire extending upto knee. Mangudi, Okkaliswara and Thevarmalai are not clear.

Yajnopavita usually vastra type is worn in upavita fashion. Ganesa of Kundrandarkoil is wearing yajnopavita in praccinavita fashion, that is indifferently from right to left. It is quite interesting to see both the Ganesa and Siva at Kundrandarkoil rock-cut cave temple are wearing yajnopavita in praccinavita fashion. Yajnopavita is worn in niveta fashion by Ganesa of Thirugokarnam. Attire and ornaments of Ganesa at Mangudi are not clear. At Thevarmalai yajnopavita is absent whereas at Okkaliswara both yajnopavita and udarabandha are absent. H Ganesa is generally decked with ornaments like head patta, charapali, keyura, bangles and udarabanda are the ornaments adorned by Ganesa.

One of the noted aspects that carried out in the Ganesa iconography in connection with mythology is the absence of tusk at one side and carrying the same in one of his hand. Except Mangudi and Kundrandarkoil in all the Ganesas, the right tusk is broken whereas in the above said two of the places the left tusk is shown broken. But at Thevarmalai both the tusks are absent. Usually the broken tusk is carried in any one of the back hand; Kundrandarkoil, Okkaliswara, Thirugokarnam carry in the left hand whereas Thirumerrali, Aalatturthali carry in back right hand. Ganesa at Kudumiyannmalai carry the tusk in one of the front hand.

Another noted aspect in the Ganesa iconography is the twist and turn given to the proboscis. The Table illustrates that majority is right turned. Except Mangudi and Thirugokarnam all the other Ganesas are shown with proboscis right turned which is known as Valamburi Ganesa and at some instance the trunk is carrying a motaka either on its tip or on the scrolled region of the trunk. The above said two Ganesas are left turned and at Mangudi the trunk is placed on the left hand that holds motaka. While the proboscis of Ganesa at Thirugokarnam and Kudumiyannmalai are left turned, the one of Poovalaikkudi is right turned and much lifted up forming a ring and holding a motaka in it.

The objects at the hands of Ganesas are the remarkable feature to discuss. Among the ten Ganesas, the prominently carried elements at the back hands are broken tusk, sugar cane, motaka, mango and flower particularly nilotpala. Except the Ganesas at Mangudi and Kudumiyannmalai all the other are carrying any two of the above said articles whereas at Mangudi and Kudumiyannmalai the back hands are carrying pasa and angusa. The front hands are shown either on the thigh or carrying motaka, broken tusk or at some instances holding the udarabandha or idaikattu. The motaka at Kundarandarkoil is prominently huge comparing the others. The Ganesa at Thevannmalai is holding udarabandha at both the hands. The Ganesa at Kudumiyannmalai is carrying palm leaves on the left hand.

The characteristic features of the Ganesa iconography in the district is that the deity is depicted only in seated posture and four hands throughout in the rock-cut cave temples of the Pudukkottai district. Among the objects in hands, except two almost all the Ganesas carry in their back hands combination of any two of the following things viz., motaka, broken tusk, sugarcane, mango, flower. As like, the things shown in the front hands are motaka, broken tusk, rested on the thigh, holding the idaikattu or udarabandha. But two of the Ganesas viz., Kudumiyannmalai and Mangudi carry pasa and angusa in the back hands and the objects in the front hands for the former is palm leaf and motaka, whereas for the latter motaka is seen on one hand and the object in other hand is much worn out. On the basis of objects at hands the Ganesa of Kudumiyannmalai and Mangudi remain alienated among the ten rock-cut bas-relief Ganesas of the district, which can be taken as later period. Among the rock cut caves that carry Ganesa in the mandapa, Thirumerrali stand out of all in placement, size and the articles at the hands didn't match with the other examples of the district of same period, hence there might be possibility of the deity's addition in the later period.

### **Conclusion**

Ganesa in rock-cut architecture is seen throughout Tamil land, but comparing the northern part of Tamil land the southern region possess more. Even though Pallavas incorporated Ganesa in one of their earlier cave i.e., Vallam, but among their forty-two excavations only four of their rock-cut cave temples carry Ganesa.<sup>1</sup> But the southern Tamil land the region south of Cauvery possess Ganesa more in number. The district Pudukkottai itself incorporated Ganesa nearly at ten places. To the south of Pudukkottai which is said to be the Pandya land possesses Ganesa nearly at eighteen places both seen within the rock cut structure and within the vicinity of rock cut cave.<sup>2</sup> In their forty-one excavations nearly eighteen rock-cut cave temples possess Ganesa. Posture, ornaments and attire for the Ganesas found in the rock-cut cave temples to the south of Pudukkottai district is also in same character. Pillaiyarpatti of Sivaganga district one of the earliest cave of the Southern Tamil land incorporate huge Ganesa in the mandapa.

Not only the number but also the placement of the deity reveals the significance given to the cult in the region. Accommodating Ganesa within the rock-cut cave



temple and in a prominent place and size exhibits the significance given to the cult in the region. In the Pandya land, among their forty-one rock-cut excavations only four of the rock-cut cave temples have accommodated Ganesa within the structure i.e., mandapa. Pillaiyarpatti, Muvaraivendran, Sevalpatti, Thirumalaipuram are the four places and among these the latter three alone come under the core region of the Pandyas.

Whereas in the rock-cut cave temples of Pudukkottai district more number of Ganesa incorporated within the rock cut structure comparing the other districts. In proportionate to its territorial extension the number of caves and the caves that carry Ganesa is far more numerous than others.<sup>3</sup> Besides the three caves that carry Ganesa in the mandapa in huge form are significantly placed in front of Lord Siva<sup>4</sup> in the opposite wall which undoubtedly exhibits the significance of Ganesa worship in the region.

#### References:-

1. On the facade extension wall at Vallam I cave, on the slope of the hillock at Vallam II cave, mandapa back wall at Thiruchirappalli Lower rock cut cave and in the sanctum at Vadajambunathar cave at Thiruvellarai.
2. Pillaiyarpatti, Arittapatti, Kandrattur I and III Caves, Thenparankundram, Vadaparankundram, Kundrakudi between I and II cave, Kundrakudi III cave, Thirukolakkudi, Aralipatti, Thirumalai, Muvaraivendran, Sevalpatti, Virasigamani, Thirumalaipuram, Aandichiparai, Kurathiyarai, Mahibalanpatti.
3. Among the forty two caves of the Pallavas only four carry Ganesa and in this only two carry within the structure. As like, among the forty one caves of the Pandyas eighteen carry Ganesa and in this only three are within the structure that lie in their core area Madurai to Thirunelveli.
4. Such feature is not seen in other parts of Tamil land.

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## 4. A Rare Image of Mahishasurmardini in Himgiri Swai (Chamba)

\*Dr. Rajesh Sehgal

### Abstract

*The cult of Devi worship is the oldest not only in Chamba region but also in the whole of north-west Himalayas. According to Dr. Herman Goetz, the Devi worship represents the preponderance of maternal forces, which dominated the Non-Aryan culture of mountain regions like Devi, Naga, Hidimba, Rakshas, Yakshas. The prevalence of Devi worship in Chamba is mainly in the form of Mahishasurmardini. The Vamsavali of Chamba hints at her temple being in existence in the name of Champavati, even before the foundation of the Chamba town in the 10<sup>th</sup> century A.D. Champavati remained the family deity of the Rajas of Chamba ever down to the present times.*

The hurling of the buffalo in the river Ravi at the end of Minjar fair (July-August) in the past indicates its association with the cult and suppression of demonical force. Here other important temple of Devi in Chamba are Chamunda temple, bhagwati temple Gum, Marikula Devi Udaipur, Lakshana Devi, Mindhal Devi Pangi and Ashtabhuji Bhagwati temple Swai Himgiri.

The image of Mahishasurmardini at Himgiri Swai locally known as Ashtabhuji Devi is unique and is a masterpiece of art because of its artistic merit, historical importance and marked execution in plasticity. The image is located in small shrine which measures 11' 9" X 11' contains a cella of nearly 4' 4" X 4' at Himgiri near to the ancient trade route leading to Jammu and Kashmir. The sculpture of Mahishasurmardini is 3' 3" high and 1' wide. It is one of the rare example of Durga of this type mounted on a chariot with wheels at the sides. Following the analogy of Surya's chariot, a diminutive charioteer takes the place of Aruna charioteer perhaps on the front of the vehicle, which has a balustrade like the Surya image of Gum. The balustrade of the chariot is intercepted with dwarf columns at intervals.

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Durga (Mahishasurmardini) herself is represented in the act of slaying the evil demons. She is shown in the archer-attitude (skt. *alihdasana*) the favourite position of deities in their angry mood. This sculpture has influence of Kashmiri style. She wears a diadem heavy earring, necklace, bangles, mekhla, and various other ornaments. Her forehead is marked with frontal eye and she wore *trikantaka* crown. She is eight-armed (Astabhuji). With two hands she clasps her formidable weapon, the trident, and raises it high in the air, which is reminiscent of Lord Shiva annihilating Andhakasura. On the prong of the trident struggles demons who still raises his sword for a desperate blow at the goddess. In the remaining hands she holds a straight sword (*khadga*), a thunderbolt (*Vajra*), a sword shaped mace, bell and a bow. With the eighth hand, she seizes the hair of the second demon, armed with sword and shield, who struggle in vain to escape her grip. The two demons are the *Asura* kings Shumba and Nisumbh whose destruction is extolled as one of the greatest deed of Devi.<sup>1</sup>

The feet of the goddess are hidden behind a miniature balustrade formed by a row of eight dwarf pilasters. Here we see a small figurine, which might be taken to be the portrait of the Rana Bhogata, the son of Somata, who was the donor of the image. It is a frequent practice in Indian art to represent its donor who commissioned the construction of the stone image. On the front of the pedestal, we see two ferocious lions devouring the body of buffalo demon. We know that the Vahan of the Devi is a lion, who is seen attacking the buffalo demon. According to Dr. Vogel, the presence of two lions is surprising<sup>2</sup> and interesting at the same time.

The image is all more important because it consists of an inscription of two lines, which on palaeographical evidence can be dated to 9<sup>th</sup> to 10<sup>th</sup> century A.D. The inscription is in Sarda script and the language is Sanskrit. The Swaim inscription records the construction of the image of Bhagwati. The inscription is by the order of Rana Bhogata, son of Somata born in the district of Keshikinda. According to Dr. Vogel, Keshikindhawas the ancient name of the Himgiripargana. In SarhanaParasasti of Saho Rana Satyakimentions "his spouse Somaprabha, who was the daughter of the Rana of Keshikindha." Possibility Rana Bhogata was the father in law of Rana Satyaki. This image's inscription reminds us of the epigraphs of Meru-Varman.

**The inscription consists of two lines, which measure 20½ and 5¼ respectively.**

ओंस्वस्ति । भगवतीभक्ताकारिताश्री-किष्किन्धविषयोत्पन्न-सोमटपुत्र-राजानक-सकल-  
गुणगणालंक (1.2) तशरीरश्रीभोगटेन ।।

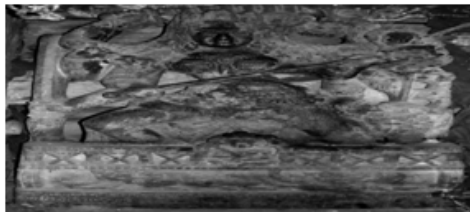
Hail! [This image of] Bhagvati has been made by order of the Rana, the illustrious Bhogata, whose body is adorned with the full number of all virtues, the son of Somata, born in the district of Kishkindha. The area of Swaihimgiri is located in the lower Ravi Valley on the doorsteps of Chamba and has yielded stone sculptures of very high order vying with the best sculptures of Chamba. Possibly Raja SahilVerman(920-940 AD) had to rest content with the parganas of lower Ravi Valley. This fact is further sustained, as Rana Bhogata's inscription does not mention any of the rulers of Chamba. The Pargana of Swai perhaps claimed his kingdom naming it as Kishikindha. The hemlet of Swai is a curious amalgam of Shaiva and Vaishnava sculptures far in superior than those of Chamba that are in Pratihara style

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but with provincial touch. The sculptures of SwaiHingiri bear strong Kashmiri impact and exhibit classical blenand mannerism of late Gupta period. Unlike Chamba it has vast open valley and form the hamlet Swai. The Ranas could have uninterrupted view of the distant mountains habitation and of the caravans of people passing over Padri pass to the other side of the mountain leading to Jammu and Kashmir.



Svaim or swai image of AsthbhujiMahisasurmardini is probably the oldest inscribed stone image in Chamba. Whatever the case may be the alone stone sculpture is one of the best specimen of sculptural art in Chamba and is worth the visit from any part. There are other sculptures, which are let into the enclosure wall of the temple now in ruins. The sculptures are let into the enclosure wall and arranged in a row, so that it will be appropriate to call it an open-air museum. Surrounded by the snow Clod Mountains of incredible beauty the location gives a surreal look to the entire locale. This open-air museum in panoramic surroundings is a source of attraction.



### References :

It is sung in chapter IX and X of the  
Durga-saptsati  
which forms part of the Markandeya-purana.3.

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## 5. The Military Achievements of Kalinga Under Kharavela : A Historical Analysis

\*Dr. Prabhakara Mahapatra

### Abstract

*The land of gallant Kalinga has dazzled its contemporaries by her military activities. With a powerful army Kharavela started his military campaign and defeated many rulers including Magadha and brought back the image of Kalinga Jinasana. The Hatigumpha Inscription and a number of base reliefs of Udayagiri-Khandagiri are main sources of information.*

**Key words :** Mahameghavahana. Gorathagiri, Rajagriha, Ranigumpha, Ganeshgumpha, Kirari Wooden Killer Inscription, Sisupalagarh, Kalingadhipati, Kalingajinasana

The military history of Orissa having entered into an exciting chapter with the rise of Kharavela in the post-Mauryan period witnessed the disintegration of the first all-India empire and the political fragmentation and instability. The Mahameghavahana Kharavela's short but eventful career was a period of extensive conquests and unprecedented military glory. His achievements are known from his year-wise records on the rock-cut cave of Hathigumpha Inscription in Udayagiri and the Guntupalli pillar inscription in Andhra.<sup>1</sup>

With a powerful army Kharavela in the second year of his reign, fought against the mighty Satavahan rulers and reached the river Krishna and threatened Ashok kingdom. In the fourth year, he marched against the Rastikas and the Bhojakas of the Deccan and defeated them thoroughly. In the 8<sup>th</sup> year of his reign, he led an expedition into North India, and invaded Magadha. His army entered Mahadha to face the encounter at Gorathagiri, and stormed the outlying

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fortress which guarded the old capital city Rajagriha. After capturing Rajagriha, Kharavela, instead of marching towards a helpless Pataliputra, moved in the direction of far west and reached Mathura to drive out the Yavanas. On his return, he constructed the Mahavijayaprasada (Great Victory Palace) in his capital. In the 10<sup>th</sup> year, Kharavela campaigned in the north against some unspecified powers. During the next two years, he was busy fighting in the north as well as the south. He captured and demolished the city of Pithunda, marched as far as the extreme point of the Peninsular India to defeat the chief of Pandya who was leading the confederacy of Tamil countries, and returned with horses, elephants and jewellery. In his 12<sup>th</sup> regnal year he almost completed his military career by defeating the Magadhan monarch BrihaspatiMitra and bringing back the Kalinga Jinasana.<sup>2</sup>

A full picture of Kharavela's military organization is not available though his military success must have depended upon a strong fighting machine. However, some stray references and the sculptural representations of the period give us an idea about his military might. His second year's record mentions multitudinous troops of horses, elephants, foot soldiers and chariots; and the 8<sup>th</sup> year's record mentioning mahatisena. In the absence of the numerical strength of Kharavela's army, we may try to determine the number by deduction. During the early Mauryan rule, as Megasthenes mentions, Kalinga had 60000 infantry, 10000 cavalry and 700 war elephants. This strength must have considerably increased by the time of the Kalinga War since the number of casualties alone was about four lakhs. Obviously, the strength of Kharavela's army, raised for offensive battles in distant lands, should have been more than four lakhs.<sup>3</sup>

The Hatigumpha Inscription and a number of base reliefs of Udayagiri-Khandagiri indicate the composition of Kharavela's military forces. The inscription speaks of haya-gaja-nara-ratha, the traditional chaturangavala. The base reliefs show chariots drawn by four horses, mounted elephants and fully equipped foot soldiers. They also give us ideas about the costume, weapons and military exercises of the army. The panels of Ranigumpha and Ganeshgumpha reveal archers with bow and arrow wearing bands of cloth knotted near the waist, a necklace, bangles and ear-studs. They also show scantily dressed armed soldiers pursuing elephant riders, soldiers putting on half-sleeved long coats and turbans, the guards wearing dhuti and turban without shoes, figures of soldiers in boots, fillet, tunic and scarf, armed figures with loin cloth, heavy ear ornaments, bangles and necklaces; and a female soldier decked with beaded girdle, anklets, a necklace and wearing a saree over her lower body.<sup>4</sup>

The relief sculptures depict bows, arrows, quivers, clubs, swords of both khadga and talwar types and long spears with wooden or metal adjuncts. In addition, about 197 iron implements, a vast majority of which are war weapons have been found in the trenches of Sisupalagarh. They include nails, spikes, staples, sickles, ferruls, knife blades, borers, lances, spearheads, tanged daggers, and faceted arrow heads and caltrops.

It is evident that Kharavela's military system was based on the traditional principles coming down from the epic days. The composition and structure of army, hierarchical command, training, exercise, costume and weapons of his army all point in this direction. Yet the foreign costume and weapons have influenced his military organization. The sculptures of his creation depict a soldier in foreign costume. Similarly some weapons of his soldiers appear to be different than that of the Indian soldiers of the period. The Greek account of Arrian in the 4<sup>th</sup> century B.C. while giving a detailed description of weapons of an Indian infantry man, mentions the shape and size of bows and arrows. But the sculptural representations of bows and arrows in Khandagiri-Udayagiri do not tally with Arrian's description. Likewise, the caltrops, an iron implement having many spiked branches meant to impede the progress of cavalry or marching elephants has been discovered in India for the first time. Caltrops have been found at the Roman military sites of the early centuries A.D. in Western Europe. Their discovery at Sisupalagarh indicates that Kharavela had an open mind in accepting foreign techniques in the interest of efficiency and skill of his army.<sup>5</sup>

Depictions in Ranigumpha and Anantagumpha show the martial exercises, mainly sword play, bull fight, lion hunting, games with elephants and shooting operations. The Hatigumpha Inscription also speaks of Kharavela's military exhibition with parades of soldiers with swords, umbrellas, flags, horses and guards. We do not however, have evidence regarding the military personnel. But the Kirari Wooden Pillar Inscription mentions certain military titles,<sup>6</sup> and N.K. Sanu has attempted to relate a few of the relief sculptures with the military dignitaries of the period. The military personnel were mahasenapati (commander in chief), senapati (commander), nagara-rakhin (city defender and police), hatharooha (elephant rider), asvaroha (horse man), rathika (superintendent of chariots), hativaka or hastipala (superintendent of elephantry) and janasatayadhagariva (superintendent of carriage shed and armour).<sup>7</sup>

Archaeological findings induce us to believe that Kharavela used to pay attention to the fortification of his capital city for the purpose of defence. The Hathigumpha Inscription speaks of Kharavela's steps for repairing the walls of his fortified capital city. The fortified city Kalinganagar has been identified with Sisupalagarh, and excavations reveal the fortification around Sisupalagarh. Charles Fabri praises Sisupalagarh by remarking: "Here are some of the finest bulwarks of any period in Indian history, with an astonishingly intelligent gate, easily opened and allowing individuals to pass through a small passage carefully guarded, when the main gates are closed. Huge boulders of laterite form of the gate excellently finished and set together in well-defined courses; the alignment is admirable and shows highly developed architectural skill."<sup>8</sup>

Kharavela remains a riddle in the military history of Orissa. He was a staunch Jaina, and he did not turn to Jainism at a later life as was the case with Chandragupta Maurya. Even so, he followed a career of conquest. Like a Hindu monarch following



the epic spirit of digvijaya, he led his victorious army as far as Mathura in the north and Mysore in South. He practically defeated all principal powers and acquired a vast dominion. This makes him an emperor in his own right. But he neither claimed the status of an emperor nor performed any rajasuya or asvamedha or assembled a darbar. He declared himself simply Kalingadhipati.<sup>9</sup>

Obviously there are sharply divided opinions on the great riddle. Regional historians project him as the symbol of ancient Orissa's aggressive militarism, and depict him as a great conqueror in the ancient Indian history and his career as an epoch-making chapter of Orissan history. They see behind his lightening like expeditions, well-planned objectives and strategies. By defeating Satakarni, Kharavela could check an ambitious and powerful enemy in his rear, and by confronting the Tamil confederacy he saved his southern dominion. All his southern expeditions were protective wars. His war against Magadha aimed at redeeming Kalinga's prestige, avenging the defeat in the Kalinga War and restoring the KalingaJinagan.

The scholars also see Kharavela as the defender of dharma and rastra in a significant period of Indian history. Without a central authority, a fragmented India had to face successive intrusions of the Yavanas. Though it appears to be a preposterous, adventure, Kharavela moved from the eastern coast to meet the Yavanamenace in the North-West India. Kharavela's exemplary role in repelling the Greek menace near Mathura can be substantiated. The Yugapurana section of the GargiSamhita speaks about a Yavana expedition to Mathura, and it is significant that the Hatigumpha inscription mentions Yavana-raja along with Mathura. Thus, the argument is that Kharavela was conscious of his sacred duty as the emperor to defend the dharma and rastra from the mlechchas and this was the best achievement of his ephemeral conquests.<sup>10</sup>

On the other hand, some scholars of national stature clearly disbelieve Kharavela's military exploits which they consider impossible to achieve within thirteen years and under the prevailing conditions of those days in the distant past. To them, the Hatigumpha Inscription is a mere Prasanti, and the claims made in them are unacceptable. If at all they are accepted, then Kharavela was a mere conqueror and not an empire-builder or a statesman. He spent resources of his state to strengthen his army which he used against weaker rulers, and exacted tributes and riches from them without annexing the defeated kingdoms. He led expeditions almost every year, moved in lightening speed, subdued defeated cities, kingdoms and monarchs, and came back invariably with huge war booty and wealth which he spent lavishly to keep his people happy. His own inscription also speaks of his return from various expeditions with horses, elephants, jewels and precious stones. He had neither the intention nor time for empire building, because, like Sultan Muhammed of Ghazni, he continued his yearly invasions for plunder and pillage. These arguments also lead to some questions such as why he did not adopt a chakravartin status or annexed the defeated kingdoms and organize an imperial administrative structure, and what happened to him and his vast dominions. These

questions arise because the Hatigumpha inscription is almost the singular evidence of his reign and achievement, and we make a lot of conjectural readings of this evidence. But rejection of the Hatigumpha inscription on the ground that it was just a prasasti may be an act of prejudice, because the reconstruction of the medieval Indian history is made more or less on the basis of such prasastis coming to us in the shape of stone inscriptions, land grants, coins, chronicles and eulogized literary works under the court patronage. We are hopeful in addition to the corroborations noted above some other evidence on Kharavela will appear some day to clear such doubts.

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## 6. Mindfulness & Buddhist Philosophy

\*Dr. Aparna Sharma

### Abstract

*Buddhist philosophy is not new to this world. This century old view-point comes with the follow-up of middle path; it bequeathed many styles of living and enduring to this world. "Dispersed mind is also mind, just as waves rippling in water are also water. When mind has taken hold of mind, deluded mind becomes true mind." Mindfulness is an art in which whatever is to be done has to be done with complete determination. The manifestation of mindfulness even in one member at a place can be considered as the presence of Buddha. The special thing about this is that religion, culture, tradition everything is there without the hassles of stereotype offerings which communicates not only to the senses but deep within nerves.*

*It communicates at the philosophical and psychological level through practical mode. To show that everything exists co-dependently like a network is Buddha's philosophy. He thus sees substance as empty and relationship as real. Apart from consciousness theory of five senses, there comes the sixth sense of intuition, or the substance of mind, which is beyond language, symbols or senses. When it works, it works for the universe and sends the power to universe. This theory or philosophy delivers with lot of strength to mind which we need in today's rat race conviction. The paper will focus on that how the various aspects of Buddhist philosophy of this communication is relevant in today's context, to make this world a beautiful place to live in.*

**Key words :** *Philosophy, Buddhism, Mindfulness, Communication, Mind, Art, Language, Mind, Life, World.*

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Mindfulness is a state in which we have to give our hundred percent to every work we are involved in. The concentration which comes with that conscious effort is able to create wonders not only in the life of that person but in the life of surrounding people as well.

When a child demands something from mother he puts up the whole effort to get his demand fulfilled by her in totality he never agrees to compromise, and his deliberate attempt to make him heard is possible easily, the manner in which he constantly chase his demand in the same manner we have to put some extra effort to make our mind conscious.

In every philosophy or religion concentration and righteous path is the main motive to achieve, and every religion is marked with so many practices for the same. Some messages are like direct sermons and some are like -has to be read between the lines. Meditation, yoga, chanting and many more are there.

Mindfulness no doubt has not been given much consideration so far but actually it works all the time. For the spiritual upliftment or for religious perspective whenever something is done, if mindfulness is added it can work wonders. Not only for the spiritual aspect but for the purpose of material success as well mindfulness works. It makes us realize our own self and gives answer to many of our queries. Different dimension dilemma could be treated with it.

In communication the basic structure revolves around the verbal mode and to a higher degree of the nonverbal one which means to decipher something extra which the writer or conveyer wants to tell. Mindfulness works there. "It makes us understand that which is not said, and speaks which is not heard earlier".

Giving 100% to the work one is involved in not only through body and mind but through your soul as well is mindfulness. To quote ThichNhatHanh, there are two ways to wash the dishes: the first is to wash the dishes in order to have clean dishes and the second is to wash the dishes in order to wash the dishes<sup>1</sup>. This might seem silly as both are meant for same but it is not like this. In second option the person is completely his onself, following his breath, conscious of his presence and conscious of his thoughts and actions.

The sutra of mindfulness says: "when walking, the practitioner must be conscious that he is walking, when sitting, he must be conscious that he is sitting, when lying down, he must be conscious that he is lying down..... No matter what position one's body is in, the practitioner must be conscious of that position. Practicing thus, the practitioner lives in direct and constant mindfulness of the body". The mindfulness of the positions of one's body is not enough, however. The sutra of mindfulness says that we must be conscious of each breath, each movement, every thought and feeling- in short, everything which has any relation to ourselves.<sup>2</sup>.

If we do not practice mindfulness, will we be able to continue our work which grows more and more difficult and seemingly more and more invisible in our present world where the violence of partisan conflicts burns everywhere? Let us at least not be invisible to each other. If we do not practice mindfulness we will

not be able to see and help each other across the stretches of ocean and land. We will not be able to share humble meals with each other in our hearts. If we cannot see each other, if we cannot make our work one for the human family, will any of the seeds we now sow bear fruit?<sup>3</sup>The answer to this is no.

Thus mindfulness means a beginning and an end as well, at the same time the seed and the fruit. When it is practiced in order to build up concentration, mindfulness is a seed, and the perfection and contentment it brings is the fruit. Mindfulness in itself is the life of awareness: the presence of mindfulness means the presence of life, and therefore mindfulness is also the fruit. It frees us of forgetfulness and dispersion, mindfulness makes it possible to live each minute of life to its fullest as possible. It could be said that it works on the principle of cause and effect. All the things in this world are interrelated. Then there is a perception where all existence is nothing but consciousness.<sup>4</sup>

During meditation, various emotions and thoughts may arise. If we do not practice mindfulness of the breath, these feelings will soon lure us away from mindfulness. But the breath isn't simply a means by which to chase away such thoughts and feelings. Breath remains the vehicle to unite body and mind and to open the gate to wisdom. When an emotion arises, one's intention should not be to chase it away, even if by continuing to concentrate on the breath such feeling passes naturally from the mind. The intention isn't to hunt it away, hate it, worry about it, or to be confused or frightened by it. So what exactly should one be doing concerning such thoughts and feelings? One has to acknowledge their presence. Let them come and reach to their saturation point. For example, when a feeling of sadness arises, immediately recognize it. The essential thing is not to let any feeling or thought arise without recognizing it in mindfulness, like a palace guard who is aware of every face that passes through the front corridor.

If there are no feelings or thoughts present, then recognize that there are no feelings or thoughts present. Practicing like this is to be mindful of one's feelings and thoughts. By practicing in this way, one will soon arrive at taking hold of his mind. One can join the method of mindfulness of the breath with the mindfulness of feelings and thoughts.<sup>5</sup>

While one sits in meditation, after having taken hold of mind, he can direct his concentration to contemplate on the interdependent nature of objects. This meditation is not a discursive reflection on a philosophy of interdependence; rather, it is a penetration of mind into mind, using one's concentration power to cause the objects contemplated to reveal their real nature. Those who have studied the teaching of Vijñāṅ avāda know that the term vijñāṅ a (consciousness) denotes both the subject and object of knowledge.<sup>6</sup>The subject of knowledge cannot exist independently from the object of knowledge. To see is to see something; to hear is to hear something, to be angry is to be angry over something, to hope is hope for something, thinking is thinking about something, and so forth. When the object of knowledge (the something) is not present, there can be no subject of mind. The practitioner meditates on mind and, by so doing, is able to see the interdependence

of the subject of knowledge and the object of knowledge. When one practice mindfulness of breath, then the knowledge of breath is mind; when one practice mindfulness of the body, then the knowledge of body is mind; when one practice mindfulness of objects outside ourselves, then the knowledge of these objects is also mind. Therefore the contemplation on the nature of interdependence of all objects is also the contemplation of the mind.

When one sits in mindfulness both, body and mind can be at peace and in total relaxation, and this state of peace and relaxation differs fundamentally from the lazy, semi-conscious state of mind that one gets while resting and dozing, which is like sitting in a dark cave, far from being mindful. In mindfulness we are not only restful and happy, but also alert and awake. Meditation is not evasion; it is a serene encounter with reality.<sup>7</sup>

Subjects of meditation like interdependence, compassion, self, emptiness, non-attachment, all these belong to the categories of meditation which have the power to reveal and to heal. At the end of the day, we are all human beings with hearts and souls. There is only one important time and that is 'Now'. The present moment is the only time over which we have dominion. The most important person is always the person with whom you are, who is right before you, for who knows if you will have dealings with any other person in the future. The most important pursuit is making that person, the one sitting with you, the one standing at your side, happy, for that alone is the pursuit of life." Quang, and, Tolstoy's story is like a story out of a Buddhist scripture: it doesn't fall short of any Sutra. We talk about social service, service to the people, service of humanity, service for others who are far away—but often we forget that it is the very people around us that we must live for first of all. If you cannot serve your wife, how are you going to serve society? If you cannot make her happy, how do you expect to be able to make anyone else happy? If all our friends in the School of Youth do not love and help one another, whom can we love and help? Are we working for other humans, or are we just working for the name of our organization? In social service, the word 'service' is so immense and the word 'social' is just as immense. Let's return first of all to a more modest scale: our families, our classmates, our friends, and our own community. We must live for them, for if we cannot live for them, who else do we think we are living for?<sup>8</sup>

If we ask our children to work on mindfulness, and present a live example for them to practice it's not that only their life will be good but theirs can communicate in modifying other's. The people those who are involved in some wrongs as per the standards of society, or commit some crime as offence are generally the ones who have some psychological insecurities and fears which results in inferiority and then in some criminal mindset. It could be used as a measure to cure the tendency of crime in prisoners. By punishing them we are punishing their body, and somewhere providing scope to revenge to grow in their hearts. This could be seen that as per the criminal records of the people. Thus, overcoming revulsion and fear, life will be seen as infinitely precious, every second of it is

worth living. And it is not just our own lives that are recognized as precious, but the lives of every other person, every other being, and every other reality. No longer we could be deluded by the notion that the destruction of others' lives is necessary for our own survival.

Mindfulness if learnt in the childhood only, it can become a habit and then safeguards the society against such vices and sick perspectives. It may appear as a too ideological one, to practice in contemporary material world but it is possible with some effort and when it starts communicating the whole world could be experienced as bliss. Work is only a part of life, and work is life only when done in mindfulness.

The life of today is full of hassles, we don't even wish to listen to the voice of our soul and surrender to the allurements of worldly affairs. Communication thus is a big problem which stops the progress and peace of mind. To get connected to the souls of near and dear ones and then to the strangers is an art of mindfulness. This is able to create wonders and provide a new scope to the future researches of communication. Mindfulness is beyond the various modes of nonverbal communication, it is beyond telepathy, beyond six senses and thus works on our aura which through unseen and unfelt vibrations communicates a lot to us and then through us it is communicated to the world. Mindfulness and spiritualism goes hand in hand, mindfulness is a state of spirituality only. The way 'spirituality' is often used suggests that we exist solely as a collection of individuals, not as members of a religious community, and that religious life is merely a private journey.<sup>9</sup> Although religion affects individual's spirituality and plays an important role in governing our day to day behavior at work through ritual practices but the religion should not be interpreted in terms of spirituality, because spirituality is personal; religion is social.<sup>10</sup> Yet the middle path suggested by Buddha conveys a religion beyond the limitations of religion and that is of, 'humanity' at its base.

Though it appears quite difficult to reach this level of mindfulness, yet ThichNhatHanh tried his best with: *Thirty Exercises to Practice Mindfulness*.<sup>11</sup> These exercises are very simple and revolves around the day to day activities, we just need to focus on them with a conscious mind that is with all 6 senses and with an attachment to all senses and work.

"Note: Here are a number of exercises and methods in meditation which I have often used, adapting them from various methods to fit my own circumstances and preferences. Select the ones you like best and find the most suitable one's for you.<sup>12</sup> The value of each method will vary according to each person's unique needs. Although these exercises are all relatively easy, they form the foundations on which everything else is built.

Certain virtues such as courage, honesty, fairness and empathy are considered as traits necessary for ethical behavior.<sup>13</sup> Emotions organize intellectual capacities, and indeed create the sense of self.<sup>14</sup> For a successful life in the contemporary world mindfulness works for such virtues.

In fine it could be said that communication is wide field from nature to



material, real to fake, water to air, intonation to color code, spiritualism to technology, love to hatred, submissiveness to courage, everything, every being and every emotion speaks volumes. We need to activate that mindfulness to listen and decipher between the lines, to make this world a beautiful place. Not only for us to live in but for the progenies as well.

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## 7.

## Power and polity of Vanga and Samatata in early Medieval Period (c.500-1300)

\*Srabani Chatterjee

### Abstract

*Vanga and Samatata are two integral region of ancient Bengal, which witness the development of the minor ruling powers in ancient Bengal in period between c. 500-1300 AD like the Khadga, Rata, Chandra and Varmans. There are some practice and institutions which plays very crucial role in socio-economic formation in the then Bengal and also helped to run the political mechanisms of the minor powers to run. Among those organising Mangalanusthan, establishing temples and vihara and donating land to them are important socio- religious phenomenon and prevailing horse - trade was an economic one. On the basis of epigraphic and numismatic sources I will try to analyse these practices and also try to decode their mutual relationship and there importance in politics in a fresh manner.*

**Keywords :** Vanga, Samatata, Bhumidana, Vrata, Mangalanusthan

This essay brings into focus a relatively neglected episode of the history of Bengal or, at least a part of ancient Bengal, known as Samatata and Vanga under minor ruling powers in early medieval Bengal. Both of these areas fall within colonial East Bengal, which is present day Bangladesh. Both these regions witnessed the occurrence of minor ruling powers in between c.500-1300 AD. Among those the Khadga, Rata, Chandra and Varmans are most prominent. Here I'm attempting to put emphasis on those practice and institutions; social, religious and economic

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which worked or helped the political mechanisms to run under those minor ruling powers.

The earliest reference of VaEṅga has been noted in Aitareya Aranyaka. By the expression "Vangavagadhascerapadah", Vanga tribes have been associated with Magadha, may be because they are neighbors. Bodhayana Dharmasutra mentioned Vanga in list of people who lived in regions beyond the zone of Aryan culture. Ramayana, Mahabharata, Puranas, Arthasastra, Mahabhasya and several Buddhist texts also referred to Vanga. But none of the texts helps us know the actual geographic location of Vanga. According to Mahabharata it was a part of coastal region of Bengal and a different territory from Pundra and Tamralipta. From Raghuvamsa, Dr. H. C. Raychaudhury points out that the western boundary of Vanga must be extended up to the Kapisa (present Kasai river) which flows through Bankura and Midnapore district in the days of Kalidas. According to Mehreauli inscription of King Chandra (c. 4<sup>th</sup> A.D.) and Mahakuta pillar inscription of Chalukya (Vatapi) king Pulakesin (c. 7<sup>th</sup> A.D.) VaEṅga was probably a land between Ganges and Kapisa. But according to Jaina text Prajnapana Tamraliti was a city of Vangas, though Tamralipti was generally accepted as a distinct territory. Vanga in Pala and Sena records seems to be a smaller territory than earlier references. Tamluk, which was once included within its area now became part of Bardhamanabhukti.

An inscription of Visvarupasena, records grant of a village called Pinjokasthi in Vanga. This village has been identified with Pinjari village in Faridpur district. So it is clear that Faridpur was an integral part of Vanga. Hemchandra however equates Vanga with Harikela, which was the eastern limit of East India according to I-tsing and identified with Sylhet. We can find the existence of different geographical sub-divisions of Bengal in early epigraphic and literary records. According to Brhat-Samhita, Upa-Vanga was one of them. Some late medieval works like Digvijaya-Prakasa confirms that Upa-Vanga was the area around Jessore and adjoining forest region, which probably includes some areas of Sundarban. There was another division called Pravanga, but its location is yet unknown. We can see two divisions of Vanga in Gupta period, Suvarnabithi was one of them. It was situated in Navyavakasika (new intermediate space or opening), present day Dacca-Faridpur region in Bangladesh. During Pala period Vanga was divided into two parts, northern and southern (anuttara). Northern Vanga was extended upto river Padma in south and Anuttara Vanga was the deltaic marshy land near seacoast. In the Madanpada grant of Visvarupasena and Idilpur Copper-plate of Kesavasena, two more divisions of Vanga can be seen, namely-Vikramapura-bhaga and Navya-bhaga. From different epigraphic records of Chandras and Senas it is safe to assume that Vikramapura-bhaga is the area of present Vikramapur and Idilpurparaganas of Bangladesh and Navya is present Buckergunge district upto sea-coast.

Another term, similar to Vanga, which was used to denote East Bengal in medieval period, is Vangala. According to Tirumalai rock inscription Govindachandra was the king of Vangaladesa, a neighboring region of Dandabhukti, Uttara-Radha etc. Lama Taranath also used the term Bhangala instead of Vangala

to denote the whole of southern and eastern Bengal. In fact Vanga and Vangala, both the terms were used simultaneously in epigraphic records up to 10<sup>th</sup> century A.D. to locate same geographic region in south-eastern Bengal but not the whole of it. It was only during the Great Mughals when Vangala not only indicate the whole of Bengal but also the great eastern Subah of Mughals. Abul Fazl, the famous writer of *Ain-i-Akbari* regarded Vanga and Vangala identical. He writes, "The original name of Bengal was Bang. Its former rulers raised mounds measuring ten yards in height and twenty in breadth throughout the province which were called al. From this suffix the name took its currency." Though D.C.Sircar points out this derivation to be wrong. From the period of the Great Mughals the whole province came to be known as Vangala.

Samatata was listed with Davaka, Kamrupa, Nepal, as one of the frontier states beyond Gupta hegemony in Allahabad Prasasti. *Brhatsamhita* distinguish it from Vanga. Yuan Chwang narrates in his account as, "went south and after a journey of 1200 or 1300 li reached the country of San-mo-ta-t'a. This country which was on the sea-side and was low and moist was more than 3000li in circuit." According to Cunningham, Samatata was the territory in Gangetic Delta and Amitabha Bhattacharya points out it to be situated in southeast or south Bengal. He further opined that, "Some welcome light on the geographical location of Samatata is thrown by I-tsing's account of the Fifty-six Buddhist Priests of China who visited India in the second half of the seventh century A.D. One of these priests, viz, Sheng-chi found Rajabhata ruling over Samatata. This Rajabhata has almost unanimously been identified with Rajarajabhata of the Khadga dynasty of the East Bengal, referred to in the Asrafpur Copperplates which were issued from the royal camp of Karmanta-vasaka, identified with Bakdanta in the Tippera District." This Karmanta-vasaka, a royal camp of the Khadgas is identified with Badkamta in Tippera. In support of the view that Tippera was an integral part of Samatata, we can see Baghaura and Narayanpur image inscription of Mahipala I, which refers to a village Vilikandhaka in Samatata, identified as present Bilakindhuai in Tippera. The famous Devaparabata of Kailan Copper-plate of SridharanaRata was the name of one of the spurs of the Mainamati hills near Comilla. Dr. B.C. Sen on the basis of the Barrackpur Grant of Vijayasena opined that the districts of 24 paraganas, Khulna, Buckargunj, which situated near sea, were parts of Samatata. From this point of view we can assume that the political boundary of Samatata sometimes stretched as far as 24 paraganas and there are also chances that Tamralipta and Samatata could have overlapping boundary lines. Samatata under Chandras, Khadgas and Ratas could have wide geographical territory from Meghna River in the west to the whole of coastal region of Bengal. In these two regions number of minor ruling powers held their footings beside the presence of major powers.

A copper-plate inscription has been discovered from Kotalipada of Faridpur district of present Bangladesh which is dated on 18<sup>th</sup> regnal year of Gopachandra. The language of the inscription is Sanskrit and script is late brahmi of the northern class of the middle of the 6<sup>th</sup> century A.D. Two more inscription of the same king

has been discovered from Mallasarul in Burdwan district of West Bengal and Jayarampur of Baleswar district of Orissa. Other kings of the same line are Dharmaditya and Samachardeva. It seems that the line started to be a feudatory of the later Guptas and later established their principality in Faridpur region and Bardhamana-bhukti.

A copper- plate inscription was discovered in Tippera district of colonial East Bengal in 1903-04. The inscription was deciphered by R.G. Basak. The language of the inscription is Sanskrit and script is Siddhamatrika. This inscription gives information about a family of feudal chiefs whose names with 'Natha' and they ruled in parts of South-East Bengal in post-Gupta period. The inscription notes the carrier and achievements of Sivanatha, Srinatha, Bhavanatha and Lokanatha. They too were feudal kings of the Khadgas in Samatata.

The inscription found in Kailân village of Tippera region reveals a family-line of kings ruling in South-East Bengal in 7<sup>th</sup> century AD, with their ending name 'Rata'. Beside the name of the ruling king it presents the name of the father of the king as JivadharanaRata and the crown prince as BaladharanaRata. The Ratass assumed the epithets 'Samatateswar' and 'Prapta-Pancha-Mahasabda'. The later title literally means the right of having or using sound of five musical instruments which indicate some kind of feudal epithet according to some scholars. So, they are basically feudal chiefs ruling Samatata, which are present Comilla and Noakhâli districts.

Khadgas ruled the Vanga region of ancient Bengal in 7<sup>th</sup> century A.D. Later they captured Samatata by defeating the Ratass. The history of the Khadgas was known to us from a number of copper-plate inscriptions, coins and the account of Chinese traveler Sheng-che. Two copper-plate inscriptions have been discovered in 1884 from a village called Ashrafpur in Dhaka district of present Bangladesh. Later on two more copper-plates were found during the excavation of Salvan Vihara in Mainamati, issued by the Khadga king Devakha ga. Other notable kings of this line are Kadgodyama and his son Jatakhadga. The Khadgas were Buddhists.

Rajendra Chola invaded Bengal in c. 1025 A.D. According to the Tirumalai inscription of Rajendra Chola, Vangala was then ruled by Govindachandra, and Uttara-Rada by Mahipala. Ladahachandra, father of Govindachandra was also contemporary of Mahipala (c. 977-1027 A.D.). His father Kalyanchandra was contemporary of Indrapala (c.960-90 A.D.), the ruler of Kamrupa and Srichandra was contemporary of Pala king, Gopala II (c.943-66 A.D.). On the basis of these datas and the regnal year of the Chandras available in their copperplates a genealogical list along with dates can be prepared. The first ruler Purnachandra seems to rule in c.865-85 A.D., Suvarnachandra- c.885-905 A.D.; Trailokyachandra- c.905-25 A.D.; Srichandra- c.925-75 A.D.; Kalyanchandra- c.975-1000 A.D.; Ladahachandra- c.1000-20 A.D. and Govindachandra- c.1020-55 A.D.

The Varmans are notable among minor ruling powers of Vanga. According to Belwa copper plate inscription they were intruders and the first person to set their powerful family line in Bengal was Vajravarman, though he was not an

independent ruler. Most powerful king and the true founder of the dynasty was Jâtavarman. He was an ally of Kalachuri king Lakshmikarna and married his daughter. Inscriptions of two other kings of the same family line named Bhojavarman and Harivarman served as important source for the history of this ruling family line

These minor ruling powers set their political frame on the basis of certain practice and politics. Initially, most of them were feudatories of major ruling powers like the Pâlas and Senas. Later they became free powerful enough to set their own kingdom out of their previous overlord's domain. In this process certain practices and institutions helped them to have a strong footing. Like, the practice of donating land to different religious institutions.

Bhumidâna or Donating land for construction and maintenance of various temples or other religious institutions by the king, members of royal family, influential administrative officers or by any economically affluent individual is very much prevalent in almost all parts of India as well as in Bengal ( present West Bengal and Bangladesh). This concept though coined in post - Mauryân period gets popularized in post-Gupta period and became an integral part of early medieval socio-economic transformation. In Bengal the practice of donating land to different religious institution was started by the Guptas and later on carried out by their predecessors like Pâlas, Senas ,Varmans and even smaller royal lines of Khadgas and Râtas. Though chief reason behind this type of land grant is for attending religious merit, but there are a number of other reasons behind it. First, is to collect land tax and carrying administrative duties smoothly. Secondly, for cultivating unproductive, semi- arid or fertile land and clearing jungles. And third, to spread vedic religion among local inhabitants. For all this reasons land was donated in name of certain temple and all necessary information regarding land donation was put in a copper-plate as land donation charter. Thus, this practice helped major and minor powers to set a smooth political mechanism under the shade of religious merit. In fact religion played an important role in the mechanism of polity. Religion of the king sometimes influences the religious belief of the mass. In times popular religious believes got molded in order to satisfy political needs. Ruler often uses religion to get control over the ruled class.

In Bengal the celebrating vratas and mangalânusthân is very popular among the women. In fact it's a part of popular culture even in today. The kings of Deva and Varman family were Vaishnavs and they were staunch follower of Brahmanical practices. As seen earlier they used to donate lands in religious programmes like Kanakatulapurush Mahadana, Hemasvamahadana etc. Beside these royal religious functions there are a number of vratas performed by women in every season like, Punyapukur, Jayamangala, Itupuja, Senjuti etc. These vratas are parts of Lokayata Dharma or popular culture and they mostly were incorporated with magical believe of fertility, a long drawn practice from the beginning of civilization. But, what is interesting is that these vratas not only serves popular believe but also they serves as a key of incorporating non-Aryan folk religion into that Vedic religion. Customs

and believes of such tribal religion thus got position into Brahmanism in the form of vratas and mangalanusthan mostly performed by women. It is also interesting that the female members not the male ones were the performers and organizers of such customs. Women had their own world amidst their daily household; undisturbed and protected from the hustle and bustle of the outer world to cherish and maintain the age old customs of their primitive family members. Is that so?

Not only religion but also economy plays a crucial role in the background of politics. In fact economy can be considered as the most effective means to control polity from the ancient time. In this sphere the most interesting aspect to deal with polity seems to be trade, especially foreign trade. Trading contact of South-east Bengal with China, Pegu, Burma and South-east Asia in the reign of Deva, Chandra and Varmans can be proved by the coins found during the excavation of Mainamati-Lalmai area. These trade contacts not only brings prosperity in the region but also helps by giving necessary economic support to the minor ruling powers of the region to strengthen their spine. There was a presence of horse trade network from Arabia for supplying war horses. Recent studies of Ranabir Chakrabarty shows how Arabic horses were ported to China in indigenous ships of Bengal and also mountainous species of horses were exported from north-east to China and Tibet via south-east Bengal. The continuous supply of war-horses helps in strengthening military power and protection in the region. Thus, provide necessary stability for the growth and flourish of minor ruling powers.

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## 8. History of Brahmins In The State of Odisha

\*Dr. Chittaranjan Mishra

### Abstract

*History says, before Gupta dynastic rule a number of small Chiefdoms were established by different Tribal chiefs in between the regions of the Himalayas and the Bindhyas. To recognize themselves as Kshetriyas, they invited Brahmins and placed them in different important positions of their kingdom by providing Niskar Lands (tax free lands). They reconstructed the society as per the directions of the SmrutiSastras to establish discipline in the work culture. The original place of Brahmins is Kasmir. Kasmir, in the past was an educational hub and a center of learning for Vedic literature and knowledge. It is the birth place of Goddess Saraswati. According to **Saraswati Rahasyopanishada**:-*

*“Namaste Sarade Devi Kasmira pura basini*

*Twamahanprartheyenityamvidyadanam cha dehime.”*

*Meaning-”o Goddesses of knowledge, learning and education, living in kasmir, I salute to you. I pray and appeal you every day to provide me knowledge.” It is also known from the accounts of Alberuni that, Somanath temple of Gujarat, Sun temple of Multan in punjab, Jagannath temple of Kalinga and SaradaKshetra of north Kasmir are the four important pilgrim places of Hindus in middle age India. The birth place of ‘Sarada’ or ‘Saraswati’ is known as ‘Sarahasila’, Presently it was in PAK (Pak AdhikritaKasmir). Its modern name is ‘Shardhi’ (Sharadi), the place of Goddess Sarada. It is 144 kms away from Srinagar towards north. A great SphatikaMurti (statue) of Goddesses sarada and a temple was constructed long 2000 years back. The great poet Kalhana says about this by referring “**Sandilyaupakshyana of VrungisaSamhita**”. Abulfaizal also describes about the importance and pilgrimage to*

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*'Sarada pitha' in his book Ain-I- Akabari. But Sultan ZanolAbiddin destroyed the statue of Goddesses. Later on Punjab Kesari Raja Ranjit Singh freed Kasmir from the clutches of the sultans and placed King Gulab Singh as the ruler of Kasmir and Gulab Singh again established the remaining part of the statue and started its worship. It was on the bank of the meeting place of the river 'Madhumati' and 'Krishna Ganga'. KasmirPandits (Brahmins) gained knowledge by the blessings of Goddesses Sarada. From there they were invited by different rulers and spread all over India to propagate the knowledge.*

**Key words :** Niskar lands, SmrutiSastra, Saraswati Rahasyopanisada, SandalyaUpakshyana, VrusngisaSamhita, Madhumati, Krishnaganga.

Brahmins were the specialists on every field of knowledge. They were also called Pandits as they had the Knowledge on four **Vedas, Vedantas, Puranas** and **smruties**. So they were appointed as the family teachers (kula guru) chief advisors (paramarsadata), Chief priests, (kulapurohita), Sachibas (ministers) and some other important higher posts by the royal dynasties. They not only performed their official duties but also propagated and promoted the Vedic culture, Vedic literature and Vedic religion. They acted as the technical advisors to the society. They are also called as ChhatisPatak Raja (king of thirty six categories of people).

Kings gave their patronizations to the Brahmins by providing them tax free lands for livelihood and establish villages for their settlement being inspired by the famous Puranic(epic) heroes like Lord Krishna of the **Mahabharat** and Lord Ram of the **Ramayana** to seek their advice in the field of administration and to perform Vedic rituals for spiritual benefit of the people with a faith to attain Dharma or Punya(spiritual benefit), name and fame as the protector of Brahmins, cattle, Dharma and saints as said by the following Sloka (sacred spelling).

(1)

“NamoBrahmanyaDevaya Go Brahmanyahitayacha  
JagadhitayaKrishnayaGovindayanamonamah”

(A hymn of prayer to lord Krishna, the protector of cattle wealth and Brahmin)  
Again saint Tulasi Das described in his master piece “**SriRam Charita Manasa**” about the reason behind the birth of God Sri Ram as:

(2)

“BipraDhenu Sura Santhahita  
Linhamanuja avatara”<sup>1</sup>

Human incarnation of Lord Sri Ram is meant for the Protection of Brahmins, Cattle wealth, Divine Beings and the saints.

**Legend** speaks Yajati Keshari, the king of Utkal performed a Dasaswamedha Yagnya at jajpur. Scholars believe that the word 'jajpur' is derived from the word 'Yagnyapur' (the place of Yagnya or sacrifice) and letter on it was

misuttered as jajpur.<sup>2</sup>YajatiKeshari invited 10 thousand vedic Brahmin pandits from Kanyakubja (present Kanauja) to jajpur for Yagnic rituals of Dasaswamedhayagnya. According to historian K.C.Panigrahi the time of Yajatikeshari was from 922 A.D. to 955 A.D. but yagnyakumarsahu opines it was from 885 A.D. to 920 A.D. it is also supported by SasankaSekhar Panda.<sup>3</sup> From there Brahmins were invited to 'Puri', the sacred pilgrimage place of Hinduism by the Gajapati rulers. Then other Gadajat kings invited Brahmins to their respective kingdoms to perform Vedic puja or rituals

These villages, donated to the Brahmins are popularly known as 'sasan' with a last name 'Pura' as these villages had a powerful and active role to play in the administration of the state. As Brahmins were the store house of knowledge, the kings seek advice of them and the purpose was, knowledge should rule not a person.<sup>4</sup> "Kapileswarpursasan" near Puri is considered as the first Brahmin sasan established by the Gajapati king Kapilendra Deva in 15<sup>th</sup> century A.D.<sup>5</sup> There are sixteen important and fourteen other Brahmin sasans were established by different kings around 'Puri'. Brahmins of these villages are performing a number of important duties related to the 'Jagannath Temple' at Puri.

But **history** says about the midst of the fourth century A.D. one new dynasty rose in to power in Kalinga region with its capital Sripura identified with modern Batisripura near Paralakhemundi, the headquarter of Gajapati district of Odisha. This dynasty is popularly known as **Mathara** dynasty, founded by Visakha-Varman. In his seventh regnal year he issued the Korosonda copperplate grant from Sripura, donating the village Topoyaka of KorasodakPanchali (his territory was divided in to several Panchalis (ancient panchayat like divisions) of which Korasodak was one) to five Brahmins named SabarvendakaBishnusarma, Sresthasarma, Agnisarma, Nagasarma and Sivasarma. He was succeeded by his son Umavarman in circa 360 A.D. He issued four copperplate grants in different regnal years donating lands to Brahmins. These are (1) the Baranga grant issued in sixth regnal year and donated Hemandakagrama of VilingaVisaya to a KasyapaGotriya (clan) Brahmin called Vishnusarma. (2) Devalapeta grant and (3) Tekkali grant issued in ninth regnal year and (4) Vrihatprostha grant issued in his thirtieth regnal year and donated the village "Prosthaagrama" to a Brahmin saint Haridatta. All these historical data says that from middle of the fourth century A.D. Brahmins were invited and given shelter in Odisha to provide aid and advice to the ruling dynasties.<sup>6</sup>

According to **Pyarimohan Acharya**, after the conquest of Odisha by the Gupta rulers, Aryan Brahmins entered into Odisha at a large, because Gupta rulers patronized Brahminical Hinduism.<sup>7</sup>

In the eleventh regnal year, Bhavadatta Varman, one of the powerful rulers of **Nala** dynasty issued a copper plate grant from the village Rithapur, donating Kadambagiri village to Madradharjya and his eight sons. The reign period of Bhavadatta Varman calculated by the historians was second half of the fifth century A.D.<sup>8</sup>

In the year Sixth century A.D. another new dynasty known as “**Parvatadwarak**” rose in to power in Kalahandi and Balangir region of Odisha. According to Torasinga copper plate grant two kings of this dynasty donated villages to a Brahmin named Dronoswami. First donation was issued by the king Sovanraj from the place Parbatadwarak and the second one was issued by the king Tustikar from the village Tarabhramarak.<sup>9</sup>

After fall of the Gupta Empire, “**Mudgal**” dynasty established its supremacy over Tosali kingdom, comprised of Cuttack, Puri and Baleswar district of present Odisha. Maharaja Sambhujasa of this dynasty issued three copper plate grants famous as Erabanga, Soro and Patiakela copper plate grants. Erabanga copper plate was issued from a war camp at Hindaka in the year 554-555 A.D. or in Guptabda 235 with a donation of a village of South Tosali to a Brahmin Bhatta Sarvakunda of Bastha clan. Soro grant was issued in Guptabda 260 or 580 A.D. with land donation to a Bharadwaja Brahmin Bharanswami. In the mean while south tosali was conquered by Maharaja Lokabighraha of “**Bighraha**” dynasty and he issued Kanasa copper plate grant in Guptabda 280 or 600 A.D. from Tatichhapattan with a donation of a village named Urdhasruna of South Tosali to a Brahmin Maninageswar Bhattaraka and some Maitrayania Brahmin students. But at the beginning of the seventh century i.e. Guptabda 283 (603 A.D.), Sambhujasa abled to recover the South Tosali and to commemorate the victory, one feudal king of Mudgala dynasty Maharaj Sivaraj donated a village of South Tosali to 37 no of Brahmins. It is known from Patiakela copper plate grant.<sup>10</sup>

Sambhujasa of Mudgala dynasty was defeated by Prithiv Maharaja of **Durjaya** dynasty and occupied Tosali kingdom. In his 49<sup>th</sup> regnal year, he issued Paralakhemundi copper plate grant at a place Biranja of Biraja on the bank of the river Baitarani. In which he donated village ‘Gollavalli’ of Rudravativisaya (province). Then he was defeated by Sasanka of Gaudadesa. Midnapur district of west Bengal and Dandabhukti region of Odisha was came under King Sasanka and was placed under his feudatory chief Maha Pratihara Subhakirti. Subhakirti issued Midnapur copper plate grant to a Brahmin named Damyasyami.<sup>11</sup>

Maharaj Dharmaraj or Ranaveeta of **Sailodvaba** dynasty was a feudatory chief of Prithivi Maharaja. He ruled over Khalikote region of Ganjam district of present Odisha with Padmakholi as its capital. He issued Sumandal grant to a number of Brahmins on 20<sup>th</sup> December 569 A.D. (Guptabda 250). Madhavaraj II or Sainyaveeta of this dynasty became the king of Kongodo and issued Ganjam copper plate grant in Guptabda 300 (21<sup>st</sup> March, 619 A.D.) on the eve of a solar eclipses’. In which he mentioned the donation of a village named Chhavalkshyaya of Krishnagiri province to a Bharadwaja Brahmin Chharampa Swami. His second grant was issued at Khurda to a Basthagotri Brahmin Prajapati Swami. His Buguda grant or third grant was issued on the eve of another solar eclipse to a Brahmin Adityadev’s son Bhatabarman. Again his fourth grant or Purusottampur grant was issued in his 13<sup>th</sup> regnal year to Mudgolgotri Brahmin Bhattanarayan. His last grant (Cuttack

museum grant) issued in his 50<sup>th</sup> regnal year with a donation of 23 timpira lands of Tamtada village of Byaghrapur Bhukti in Jayapur Visaya to 23 Brahmins.<sup>12</sup>

Raghunath Bhanja, of **Bhanja** dynasty established a new kingdom named Gumsur, by the name of a place near Natenga of present Bhanjanager region as its headquarter in the year 832 A.D. Near about 58 Bhanja Kings ruled over both the Gumsurs viz. Old Gumsurgada (Jayantigada) and New Gumsurgada (Kuladagada) for a long period of 1000 years (358 + 645 years). Bhanja kings established 22 Brahmin Sasans (villages) by donating tax free lands to Brahmins from the reign period of Gopinath Bhanja to Dhananjaya Bhanja II (from 1453 A.D. to 1835 A.D.).<sup>13</sup>

It is evident from the history of ancient Odisha that most of the kings of different dynasties donated villages and tax free lands to Brahmins up to 1568 A.D. till the defeat of the last Hindu ruler Mukunda Dev, by the Sultan of Bengal.

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## 9. The Standard Type Coins of The Gupta Kings

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### Abstract

*In the realm of Indian Numismatics, the coinage of the Imperial Guptas occupies a place of great interest. The Gupta coins constitute the earliest Indigenous Coinage of India, which approximates most closely the coins as we know them in the modern age. They are regular in size and weight and bear the figure and name of the issuer. For a few years they showed some foreign influence, but very soon they become thoroughly Indianised in their art, motif and execution. The coinage of the Gupta dynasty probably started with Chandragupta I, perhaps at the time when he assumed the imperial title of Maharajadhiraja, towards the end of his region. There are reasons to believe that the Gupta dominion was at this time a kind of dual kingdom, the share of the Guptas and Licchavis being more or less equal. The political condition was reflected in the coinage of Chandragupta I<sup>1</sup>, which was confined to a single type, showing the Gupta emperor and his queen on the obverse and mentioning on the reverse the name of the powerful Licchavi clan from which the bride hailed.*

However, from the time of Samudragupta, the illustrious son and successor of Chandragupta I, the Gupta kingdom seems to have been turned into the shape of an empire. Samudragupta is known to have issued coins of different types. His coins types comprise (1) *Standard type*, (2) *Archer type*, (3) *Battle-axe type* (4) *Asvamedha type* (5) *Lyrical type* and (6) *Tiger-slayer type*. Of these standard type is most common.

The Lyrical, the Tiger-slayer and the Asvamedha type coins of Samudragupta rank among the best specimens of ancient Indian Numismatic art. R.D. Banerjee

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describes them as freak<sup>2</sup> types, but there is no doubt that more careful thought and attention was bestowed in determining the details of these types than those of the standard, the Archer and the Battle-axe types, which are regarded by Banerjee to describe these types as freak ones. as Altekar says<sup>3</sup>.

### Justification of the title

The commonest gold coins of Sumudragupta is what has been called “the standard type” : On the obverse, Samudragupta is shown holding with his left hand a long stick, tied with what looks little a fillet or a broad ribbon with its two ends floating in air, a little above its mid point the king is worshipping on a fire-altar with his right hand. On the reverse, there has been no doubt that Laksmi was shown.

M. Joshi has put forward a theory in his interesting contribution that it was “Indradhavaja” type, showing a banner of Indra. S.V. Sahani put forward his opinion in this way : this type of coins marks the first step towards the Indianization of the foreign influence and also throws light on the achievements of the king. It will be proper and better if this class of the coins is styled as “Indradhavaja type” rather than the Standard one<sup>4</sup>.

Since each view is best with difficulties, we propose to continue the designation of standard type, simply because it is well-established.

### Legends

To Sumudragupta belongs the credit of introducing poetial legends on Indian coins for the first time. Revival of Sanskrit was the marked feature of the Gupta age; Rajasekhara observes how Vikramaditya identified in all probability with Chandragupta II, had ordered that Sanskrit should be spoken even in his harem. According to the Allahabad record, Samudragupta was himself a poet of high merit. It is therefore but natural that he should be in Sanskrit poetry. It is not unlikely that he himself might have composed some, if not all metrical legends<sup>5</sup>

The abverse legend which is in upagiti metre, reads : *Samara-sata Vivata vijaya jitaripur ajito divam jayati*. It means the unconquered king, whose victories extend over a century of battles, having conquered his enemies, wins heaven.

If the legend is to be considered as authentic then we have to place the time of its issuing in the last half of Sumudragupta's reign, because we know in his campaigns in both South and North India he fought a large number of battles<sup>6</sup>. So we can presume that the expression samara-sata vitata shows Samudragupta as a great fighter, but it has not real historical value.

If we do not assume the occurrence of such a mistake, we shall have to suppose that Samudragupta assumed the birth of Vikrama along with parakrama. This appears to be very improbable, for the Gupta kings had usually one birth only.

### Chronology

Gupta gold coins are not dated, and so it is not easy to determine the relative chronology of the different coins of one type. Out of the 143 standard type of



coins included in the Bayana hoard, some of course must have been issued at the beginning and some at the end of his reign<sup>7</sup>. This fact is understood from its different verities.

It is worth nothing that the back of the throne appears distinctly on several coins of the Archer type of Chandragupta II, the son of Samudragupta. Nor can we say that the coins, which are artistically inferior, were issued early in the reign, as compared to those which are of superior artistic merit. But one thing seems to be certain. The coins are numerous in number. They further show as many as five varieties. This probably relates that the coins were continued through out the reign of Sumudragupta. That the coins came to be issued from about the beginning of the reign of Samudragupta. This view is established from their slavish imitation of the Kusanas prototype.

### **Provenances**

It appears that it consisted mostly of the issues of the later Gupta emperors. One coin of standard type was found in the Bharsar hoard, discovered in 1851, near Banaras. The Hugli hoard (discovered in 1883, near Hugli) consisted of one of standard type of coin of Samudragupta. The Tenda hoard (discovered in 1885 in Fyzabad district in Uttar Pradesh) consisted at five standard type of coins of Samudragupta. The Hajipur hoard, discovered near the bazar of the town of that name is Bihar, consisted of two coins of the standard type. The Tekri Debra hoard, was found in Balia district of Uttar Pradesh, consisted of twelve standard type of coins of Samudragupta. The Sakori hoard, was found in Balia district of Uttar Pradesh, consisted of twelve standard type of coin of Samudragupta. The Sakori hoard, discovered at Sakori in Damoh district of Madhyapradash in 1914 and now preserved in the Central Museum, Nagpur, consisted of seven standard type of coin of Samudragupta.

The Bayana hoard was discovered under the embankment of a field in the village of Hullanpur near the town of Bayana in Rajasthan on the 17<sup>th</sup> February, 1946. It consisted of 143 coins of standard type of Samudragupta. The coins are-seventy seven coins are of variety A, sixteen coins of variety B, eighteen coins of variety C, twenty five coins of variety D, and seven coins of variety E. Then the coins of the standard type have been found in Uttar Pradesh and Central India with some adjoining parts of Western India.

### **Metrology**

The average weight of well preserved coins of the Standard type varies between 119 and 121 grams. Among the 143 specimens of this type there are however 19 coins, which though not worn out in any appreciable degree, weigh between 110 and 114 grams. The coins of British Museum collection of 17 coins of this type also has two specimens weighing between 110 and 114 grams. Whether the lower weight of these coins was due to a different standard of metrology being followed or whether it was due to the mere careless of the mint masters, we do not know.

Allan has suggested that different districts may have had different weight standards<sup>8</sup>. But this does not seem to be likely. Mints for gold coins could not have been spread district wise. The weights of coins No. 48, 55 and 89 of the standard type as described in Altekar's Catalogue are 108.4, 100.7 grams respectively. One coin in the British Museum No. 5 also weighs only 108.4 grams. It is worth noting that some of these coins like No. 48 are large in size and well presented in condition and their weight is abnormally low. These coins could certainly not have been accepted as of the same value as they are weighing about 120 grams.

Three coins are of standard type i.e., No. 27, 64 and 71 weigh 123, 122.4 and 123.8 grams respectively. Here the excess of weight is due probably to carelessness. In the Archer type of Samudragupta we have two coins; one, which is slightly worn out, weighs 115.6 grams and the other which is well preserved weighs only 108.2 grams. Obviously the latter is remainder coins, of the British Museum were all issued to the standard of 120 grams; their actual weights vary between 116.4 and 120 grams.

#### **Coin of doubtful attribution**

While conceding the possibility of some petty Scythian ruler of the Punjab having coins in the name of his feudal lord, Chandragupta II. The coin can be reproduced in a way : under the arm of the king, the legend is Bhadra. But the top line of '*dra*' joins together the two lower limbs of 'bha' and the letter can easily be mistaken for 'cha'. Instead of Bhadra, one can therefore easily mistake the legend for Cha(n)dra. On the coin illustrated, outside the standard, there is an enigmatic Brahmi legend, which has been read as Shilad by Cunningham. But *to* and *da* are so joined together on the present coin that the lower letter does look like a '*pta*', as Smith had thought. The upper letter does look like a '*Sha*' and '*Ka*' joined together, and if the coin of Rodgers had not the lower letter fully preserved, as is evident from Smith saying that only a trace of '*p*' could be seen, it is quite easy to understand how Rodgers took the legend to be Shaka. On the whole it should be thought that the unpublished coin of Rodgers was most probably a coin of Bhadra.

#### **Why the standard type was discontinued by the successors of Samudragupta.**

It is clear from the above discussion that the coin may be considered as a feudatory coin rather than that of Chandragupta II. So it can easily be called that Samudragupta was the only Gupta monarch to inscribe the standard type of coins.

If no one among the successors of Samudragupta tried to issue the standard type, what is the cause behind it. The historians think that Samudragupta adopted the Standard type of a period when the Guptas had a close contact with the late Kusanas, whose Western coinage they copy. The Allahabad inscription speaks of the *Sahis*, *Sahanusahis* and *Sakas* as having surrendered the enjoymen of their territories to Samudragupta. But Samudragupta did not confine himself to the

stand and type alone but also issued the *Lyrrot*, *Asvamedha*, *Battle –axe*, *Archer* and *Tiger Slayer types*, which are rather Indianised than the Slavish imitations. The later coins are superior in artistic merit and demonstrate the valour of the king. These type attracted the successors of Sumudragupta whereas the Standard type has fallen into disuse. The author reason is, the later Kusanas were the subordinate chieftains of the Guptas and naturally the Gupta monarchs did not show any interest to copy the type which has been derived from the subordinate rulers.

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## 10. Special Features of Temple Architecture With Special Reference to Bundelkhand

\*Dr. Vinay Shrivastava

### Abstract

*The style of temple architecture that became popular in northern India is known as Nagara. In north India is a common for an entire temple to be built on a stone platform with steps leading up to it. There are many subdivisions of Nagara temples depending on the shapes of Shikhara. But one thing is common in the temples of all ages, the construction was guided and controlled by certain fundamental principles.*

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

The decline of Gupta Age by the end of sixth century witnessed the birth of a paramount power in north India under the Vardhanas of Thaneshvar, Harshvardhana, the prominent ruler of the dynasty, however, for the most part of his life ruled from Kannauj.<sup>6</sup> Soon after them, i.e. by the second half of the seventh

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century, smaller kingdoms emerged in north, central and north –western India.<sup>7</sup> These royal houses played a very important role in the future development of Nagara style of temple architecture which was introduced by the Guptas in the fifth-sixth centuries.<sup>8</sup> The major dynasties that flourished at different periods of time between seventh and eleventh centuries, and which gave immense patronage to temple building activities, were the Gurjara Pratihara, the Kalchuries( Eight- Thirteenth centuries) , The Paramaras( Ninth- Fourteenth centuries), The Solankis( Tenth- Thirteenth) centuries) and the Chandelas( Tenth – Thirteenth) centuries. They individually and collectively contributed greatly to the growth of the Nagara architectural tradition but with regional variations.<sup>9</sup>

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

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

Most of the Khajuraho temples were built of high quality sandstone in different hues ranging from buff to pink or pale yellow. It was quarried at Panna on the east coast of River Ken nearby.<sup>12</sup>

However, some early temples like the Causatha- Yogini, Lalaguan- Mahadeva and Brahma temples were built either wholly or partially of granite also.<sup>13</sup> Their architecture also has some element of the Pratihara temples of the earlier period. For instance Lalaguan and Brahma temples like so many earlier Pratihara temples consist of a stepped pyramidal superstructure and shallow portico in the form of an ardha- mandapa raised over a plain platform. The wall is divided into registers below the entablature or parapet, i.e. cornice (Chadya).<sup>14</sup>

The Causatha- Yogini temple of Khajuraho dedicated to sixty four goddesses, oriented on a north east, south-west direction, is among the oldest temples of Khajuraho, probably belonging to the late ninth century CE. It is the only temple complex of Khajuraho built entirely of granite.<sup>15</sup> The temple complex is raised on a high *Jagati* built of huge blocks of granite. Originally sixty five shrines of this rectangular temple complex opened to the central courtyard. At present, there are only thirty four smaller shrines in this complex. The square shrines, built of dressed stones, have monolithic doorjambs and lintels. They are surmounted by the embryonic forms of *Nagara Sikhara*.<sup>16</sup>

Another temple depicting the early stage of the central Indian Nagara style is Brahma temple. It is originally dedicated to Vishnu as is indicated by the *LalataBimba* on the lintel of the sanctum doorway. The temple stands on a high

Jagati( Platform) The Jagati is plain with twelve prominent mouldings. The temple consist of a small *garbhagraha* fronted by the mukha- mandapa (Entrance porch), the latter is now completely lost. Thabada of the temple is built of granite but the Sikhara is of sandstone.<sup>17</sup> The temple wall is devoid of any decoration. Externally, the shrine is cruciform with ratha projections on each side. The central ratha projections on the north and south contain latticed windows. The garbha graham is surmounted by the stepped pyramidal Sikhara.<sup>18</sup> This temple has a simple plan and design. Its Sikhara is made sandstone and the body of granite.<sup>19</sup>

It is mistakenly called Brahma temple on account of a four faced linga now enshrined in the sanctum, but it must have originally been dedicated to Vishnu as shown by his figure carved on the lintel of the sanctum doorway. It is the modest structure, comprising a sanctum and a porch, the latter now completely lost and the former roofed by a pyramidal Sikhara of receding tiers of *pidhas*, crowned by a prominent bell member.<sup>20</sup> The sanctum is cruciform externally, with projections on each side and square internally, resting on 12 plain pilasters of granite. The projections on east contain the entrance and that on the west is pierced with a smaller doorway, while the latest projections on the remaining two sides contain latticed windows.<sup>21</sup> Except for the boldly modeled figures of the Brahmanical trinity on the lintel and of Ganga and Yamuna at the base, its doorway is unornamented. Its Jangha or wall, divided into two registers, is also plain. Despite some difference in details, this temple belongs to the same structural phase as the Lalguan-Mahadeva, with which it shares a common plan, design, decoration and building material. The temple is consequently assignable to C 900.<sup>22</sup>

In course of time temples with more architectural members and artistic elements appeared at Khajuraho. There are temples with *urahrnga*, equivalent to the Orison anga or subsidiary Sikhara, built around the main Sikhara. Such Sikhara were classified as of Sekhari style. Similarly, there are temples of *nirandhara* type temples will not have a *Pradakshinapatha* or circumambulatory passage around the garbha graham whereas in the *sandhara* type there is a circumambulatory passage around the sanctum. The *sandhara* temples have the famous balconied windows with *chajjas* / *chadyas*( slopping sun- shades) , projecting from the main body of the temple which are the most important characteristic feature of the Khajuraho temples. These balconies like the antechambers or sideways, extending mandapas, have the decorated short pillars and projecting *chajjas*. On plan it becomes a cross. It may keep on repeating as one moves from the *ardha- mandapa*, *mahamandapa*.<sup>23</sup>

The largest and the typical Nagara style temples at Khajuraho are the Laksmana, Visvanatha and Kandariya Mahadeva temples. These are Panchayatan temples i.e. main shrine with four subsidiary smaller shrines at its four corners standing on one and the same platform. They all however share some common features in their plan and elevation. The horizontal axis lies to the east-west direction with many halls or mandapas standing on a common *adhithana* aligned in a single axis. However, each compartment or mandapa has its own superstructure or Sikhara.

As one enters into the temple through an elaborately carved makara-torana, the first hall, known as the ardha –mandapa provides kaksasanas (Seats with back rest) on its side meant for the devotees to take rest on them. The ardha- mandapa is open on three sides and its pillars support the roof and the overhanging chajja, (eaves or sun-shade). The ardha –mandapa opens into a larger mandapa. This mandapa also has opening and kaksasanas on both sides and pillars supporting the roof. These opening provided ample light and air to the interior. The mandapa opens into the mahamandapa which is an enclosed hall with projecting balconies attached on both lateral sides. These balconies are accessible from the mahamandapa. These added balconies provide the cross shape ground plan to the mahamandapa.

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## 11. Lal Ded — The Mystic Saint Poetess of Medieval Kashmir — An Appraisal

\*Dr. Hina S. Abrol

### Abstract

*Lal (pronounced as Lull) Ded or Lalleshwari or Mother Lal was the fourteenth century saint poetess of Kashmir. She was a saint of the common masses of Kashmir and was revered as such. She gave her spiritual message to the common men and women in the local kashmiri language through the medium of the **Vaakhs**— the four lined poems which were so fondly recited by the people even after she vanished into thin air. She was initiated into the **Trikashastra**, better known as Kashmir Shaivism by her spiritual **guru**. Throughout her life she practiced the **shastra** and spoke about the necessity of spiritual elevation, the importance of being a **jivanmukta**, of being merged into the Divine not after life but in one's life itself. She brought the subtle tenets of Trika out of the clutches of few sanskrit knowing elites to the domain of the commoners. The author attempts to highlight the core message of the **Yogini** in this paper. An effort is also made to do away with the misconception that Lal was influenced by Islam in any way. Her **Vaakh**s have a universal appeal.*

**Key words :** revered, **Vaakhs**, **shastra**, **jivanmukta**, subtle, **yogini**.

**Introduction :** Lal Ded, also known as Lalleshwari to the Hindus and Lalla Arifa to the Muslims was, as per Jayalal Koul, born in 1310 CE and lived for about sixty years in Kashmir. As per historical tradition, Lal died during the reign of King Shahabuddin (1354-1373 CE).<sup>1</sup> Born in a kashmiri Pandit family at

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Pandrethan in the suburbs of Srinagar, she was educated at her parental home. She was married early in life, at the age of twelve in an ordinary orthodox family at Pampore. Her marriage was an unhappy one and she had to put up with the cruelties inflicted upon her by her mother-in-law and her husband. Devastated, she left her household at the age of twenty four and became a disciple of a shaivite **Guru** who initiated her into the **Trikashastra** better known as Kashmir Shaivism.<sup>2</sup>

**The Vaakhs of Lal Ded :** The study of the available literature on the **Vaakhs** or the four lined poetic compositions of Lal Ded makes it abundantly clear that the **Vaakhs** were the outcome of the direct emotional and spiritual upsurges or outpourings from the deepest core of the heart of our mystic saint poetess. They do not appear to be carefully composed poetic compositions. And although they were composed in the local kashmiri language, words of sanskrit also appear. Her shaivite leanings are also apparent in her **Vaakhs**. The compositions of Lal Ded are basically kashmiri and echo the ideals that form the basis of the characteristic spirit, the tenor, the quintessence of the kashmiri culture. However, the appeal of her compositions is not confined to the limits of Kashmir. Infact, their perusal reflect their universal appeal for she talks of the oneness of the entire mankind. Her indepthknowledge of the **Trikashastra** is reflected repeatedly for she applies the subtle tenets of this philosophy to provide answers to the basic existential questions that often crop up in the human mind. Lal Ded envisions reality as the manifestation of the one indivisible consciousness that pervades everything. She prefers to look inwards to find the answers and to gain spiritual experiences. She rejects external show of performing rituals and ceremonies for they merely divert one's attention from the real and the sublime. The outpourings of Lal also reflect another important characteristic feature and that is her belief in the principle that all people are equal irrespective of their outward differences. Probably it is this quality of her verses and her thoughts that has enabled her to have a convincing hold over the psyche of her brethren in Kashmir as well as outside it. And it is probably because of this universal appeal of her sayings which are neither bound in space nor time that make her as relevant then as now.

**Trikashastra and Lal Ded :** The subtle tenets of the **Trikashastra** appeared or re-appeared in Kashmir in the ninth century CE. Several blessed intellectuals such as Somananda, Utpaladeva, Abhinavagupta, Kshemaraja and others have made significant contributions towards understanding of its subtle contents. For the sincere disciple of TrikaShaivism seeking Truth, it holds the wonderful vision of the whole world as real and not an illusion. We gather that this world is nothing but the blissful energy of the all-pervading consciousness of God Ēiva.<sup>3</sup> The seeker of Truth must understand that the world is not different from God. It is a world created by Him in play, for the fun of it. And in creating this world God loses Himself in the world just for the joy of finding Himself. And in reality, none other but we are the great God. Our life, our journey in this life is a journey of rediscovery filled with joy, happiness and excitement. And as per the great shaivite saint Abhinavagupta, "freedom from all our miseries can neither be obtained thought

the renunciation of the world, nor by hatred towards this world, but by experiencing the presence of God everywhere.”<sup>4</sup> Shaiva masters have mentioned that there are four means which may be adopted in order to achieve the supreme goal. And that is to become ‘**jivanmukta**’, i.e. to be liberated while living. The last and the most important of this means is called the **anupaya** or the no means as it is the simplest means. In this, the disciple can attain the Ultimate simply by means of the bestowal of shakti or Shiva’s force in a very intense degree by the master or the spiritual teacher of the aspirant. The **shaktipata** coupled with a word from the enlightened saint as regards the identity of the individual with the Ultimate Reality is sufficient to realize the Ultimate goal. A person undergoing the **anupaya** attains supreme spiritual bliss and it is probably because of this factor that the **anupaya** is also called the **anandopaya**.<sup>5</sup> The supreme goal of leading the aspirant to the state of one transcendental consciousness is thus achieved.

It is worthy to mention that Dr. S.S. Toshkhani who has done an indepth study of the Lal **Vaakhs** is of the opinion that the mystic strain in Lal Ded’s poetry have its roots deep in devotional Shaivism of which Bhatta Narayana and Utpaldeva were the earlier exponents.<sup>6</sup> Lal Ded freely moved among the common people of her times. With them, she not only shared her deep spiritual insights but also made accessible some of the most profound truths of the Trika philosophy. Lal Ded chose to converse with her people in the local language. As per Toshkhani, this deliberate choice of the medium of expression, together with her liberal humanistic approach to the issues prevalent during her age, accounts for her remarkable popularity and mass appeal as a spiritual guide who helped her people through a difficult period of tremendous civilizational crisis that threatened the composite culture of Kashmir of the fourteenth century.<sup>7</sup> Hinduism was in the wane and Islam was increasingly being adopted by the people of the age. Lal Ded attained heights of glory at such a time, a popularity which no other kashmiri poet could attain at the time. Her verses called **Vaakhs** along with the **shruks** of Nunda Rishi formed the basis of a new, hitherto unknown but distinct identity of evolving Kashmir. Her **Vaakhs** prepared the people for the transition and made them morally strong.<sup>8</sup> The poems of Lal Ded have been translated into English by Ranjit Hoskote. Bringing forth the gems among the numerous **Vaakhs** of Lalla, Hoskote says that, in consonance with the Kashmir Shaiva doctrine, Lal Ded regards the world as a maze for the unknowing person who is not aware of his own true nature. It is only when he realises (through the grace of God) that the world is the playful expression of the Divine and that the Divine and the self are one, do the cobwebs clear, misconceptions are done away with and the pure consciousness and joyful recognition is attained. The ‘I’ and ‘you’ merge and the Truth is thereby attained.<sup>9</sup> Ranjit Hoskote does not stop at this. Bringing forth the sound observances of Lalla to our notice he tells us how important Lal Ded considered the role of the **Guru**. The **Guru** is the embodiment of the Divine, he is the guide who navigates for his disciple through the maze of worldly life and brings forth the vision and experience of enlightenment.<sup>10</sup> Lal Ded, the **Yogini** believed that the unity of the corporeal and the cosmic can be achieved through immersive meditation and the **Yogic** practice of breath

control. She also emphasized the need of looking inwards, for everything lies within our beings.<sup>11</sup> Lal Ded disfavoured idol worship for according to her this exercise of worshipping stocks and stones are all in vain. Instead one should perform the yogic **Pranagnihotra** i.e. practice yoga by bringing the vital airs under control.<sup>12</sup> She further says that self-realization is obtained by mastering the vital airs. The two principle airs are the outward and the inward, known as **Prana** and **apana**.<sup>13</sup> It would be significant to mention at this point that even Swami Lakshman Joo, the last **Shaivacarya** practising Kashmir Shaivism, talks about this internal **asana**. He says that the inhaling breath is **apana** and the exhaling breath is **prana** and the central breath is **madhyamaprana**. It is the midpoint, the centre between these two. Infact, the practice of the internal **asana** is the gradual realization in the spiritual aspirant of the awareness which shines in the central point found between inhaling and exhaling.<sup>14</sup> Thus, it can be said with conviction that Lal Ded knew and practiced and also wanted her disciples to follow the doctrines of Kashmir Shaivism.

**The Essences of Lal Vaakhs :** Lal Ded speaks about her spiritual experiences in several of her **Vaakhs**. She speaks of the difficult times when she strived to find God but could not. Her efforts went in vain. But she did not lose heart and cleansed her mind of all earthly passions and in all humility implored and worshipped God. By and by, wisdom dawned upon her and she gained the perfect knowledge. Not just that, she even remembered the occurrences of her former births. She recalls dissolution of the universe thrice and seeing the world becoming absorbed into the void. One wonders the purpose of Lal's mentioning of these vast expanses of time. In our reckoning it could be to emphasize the eternal preexistence of the soul, and its perpetual birth and rebirth unless released by the true knowledge. As the attainment of Shiva is not easy for a mortal once he is born, Lal emphasizes that he must heed to her doctrine and thereby break the fetters of worldly bondage. She talks about the practise of **Yoga**, of **Pranayama**, of the famous upanishadic formula, '**Tat tvamasi**' or 'thou art it' as it is the essence of the Shaiva doctrines. Only when a person identifies her self with the Supreme self that the abode of nectar is reached. And this abode exists in the spot in the brain called the **sahasrara**. It is by the pious, regular practice of **yoga** that the aspirant is finally absorbed microcosmically into the **saharrara** and macrocosmically into the Supreme. Mother Lal complains why so few avail themselves of these means of salvation. The wine of salvation is there, but few reach to partake it. Therefore, she says, take recourse to the blessings of the Shaiva **Guru** who will assist you to reach the ultimate goal of life.<sup>15</sup>

**What Lal Ded is not :** The present paper would be incomplete if it does not mention the misconceptions that are being floated by few intellectuals. P.N. Bazaz and P.N.K. Bamzai and others like them talk about the influence of Muslim thought on Hindu Philosophy, the meeting of Lal Ded with the Muslim saint Sayyid Ali Hamadani and the resultant influence of Islam on our mystic saint Poetess.<sup>16</sup> Nothing could be more far from truth. A host of kashmiri scholars, well versed in the study of literature composed in the kashmiri language assert that there is no question of Lal's coming under the influence of Islam. Professors Jayalal Koul, A.N. Dhar, Mr. P.N. Kachru, Dr. S.S. Toshkhani are clearly of the view that neither Lal Ded

was influenced nor got converted to Islam. There was no emergence of a new composite culture in Kashmir called religious Humanism. The language of the **Vaakhs** of Lal are evidence enough that Lal Ded was a shaivite **yogini** who followed the shaivite technique of meditation based on **Kundalini Yoga**. She had mastered the **shat-chakras** or the six seats of energies and attained the **sahasrara** or the seventh which is the highest and is situated in the brain.<sup>17</sup>

**Conclusion :** The perusal of the Lalla **Vakyanior** the **Vaakhs** composed by Lal Ded and the related and resultant literature has brought forth the core message given by our fourteenth century kashmiri Poetess, Lal Ded. Essentially a people's poet and a spiritual guide, Lal imbibed the tenets of Kashmir Shaivism completely in her life. She simplified its subtle philosophy and applied it in her life to attain the state of being the **jivanmukta**. She spoke about her experiences in the language of the people by giving common examples and lead their way in the path of realization of the Ultimate Truth and goal of one's life and that is to reach the state of saying that, "**I am Shiva.**"

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## 12. The Role of Sufi Saints in the Administrative system in the period of Gauri Sultan of Mandu

\*Dr. Asha Shrivastava

### Abstract

*In the present study the main emphasis will be on these points- how to founder founded Independent Kingdom of Malwa by Dilawar Kan Gauri, reoriented the rich cultural heritage of Malwa, and gave it a new life, new vigour and fresh hopes and Hoshang Shah Gauri (Successor of Dilawar Khan) attitude towards the Sufi Saints, and the role of Sufi Saints towards the administrative (Aspect) system in Hoshang Shah's period.*

Dilawar Khan Gauri was appointed as governor of Malwa by Sultan Muhammad -ibn Firoz in 793 A.H. /1390-91 A.D.<sup>1</sup> Dilawar Khan took his residence at Dhâr which was in those days the headquarter of provinces.<sup>2</sup> After the Timur's attacks, Sultan Nassir-ud-din Mahmud Tughlaq, was badly defeated by him in 801 A.H./1398 A.D.<sup>3</sup> Mahmud now began to move from place to place as a fugitive and in that he turned towards Gujarat. The object of Sultan Mahmud in coming to Gujarat was to obtain military help from Zafar Khan\* and in alliance with him to march upon Delhi.<sup>4</sup> When Mahmud finding no possibility of getting any help from Zafar Khan, turned towards Malwa,<sup>5</sup> where Dilawar Khan was ruling as governor. Dilawar Khan accorded him a very warm reception in a most befitting manner. Mahmud was pleased with the behavior of Dilawar Khan and he stayed at Dhâr in Malwa up to 804 A.H./1401-02 A.D; when he left for Delhi after receiving invitations from the nobles (Malloo Iqbal Khan) of the place.<sup>6</sup> When Sultan Mahmud left in Dhâr, and Malloo Iqbal had also returned to Delhi, Tatar Khan (Son of Zafar Khan) too was pressing his father to accompany him to Delhi to expel

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Malloo Iqbal an enterprise which Zafar was not willing to undertake and which had produce a rupture between the father and the Son. At this time Zafar Khan had gone towards Somnath<sup>7</sup> and the port of Diu. The most opportune moment Dilawar Khan fulfills his long cherished desire of assuming royal insignia. Dilawar Khan took the title of “Amid Shah Daud” and assumed such royal prerogatives, in the year 804 A.H./ 1401-02 A.D.<sup>8</sup> Dilawar Khan not only established his authority over the territories of Malwa, but by his policy of toleration towards the Rajputs and other Hindus living in Malwa, he succeeded in laying the foundation of the new independent kingdom which during the period of about a century and a half of its life re-oriented the rich cultural heritage of Malwa, and gave it a new life, new vigour and rest hopes. He started a process of synthesis of Hindu and Muslim styles of architecture in his mosques at Dhar and Mandu.<sup>9</sup> The pulsating life of this new Malwa can be discovered during the period of successive rulers, when the military forces of the kingdom were often defeated, but the victor could never successfully annex the territories to his kingdom. On the death of *Dilawar Khan*, his son Alp Khan ascended the throne of Malwa in A.H. 809/1406 A.D. assumed the title of *Hoshang shah*. *Hoshang shah* was accepted as the rightful successor by all the officers of the state and by the people.<sup>10</sup> All the nobles of the state and the Zamindar offered their allegiance to him and acknowledged him as their sultan. But *Hoshangshah* to meet the aggression of *Muzaffar Shah*, the sultan of Gujarat.<sup>11</sup> Some Historians believe that Muzaffar considered *Dilawar* as his brother-in-arms and the rumors that *Alp Khan* had poisoned *Dilawar Khan* enraged him and he invaded Malwa to avenge this vile murder.<sup>12</sup> But the real cause of Muzaffar's attack was not to punish Hoshangshah for his supposed administration of poison to his father, but it was an outcome of his policy of aggrandizement and intended occupation of Malwa.<sup>13</sup> *Muzaffar Shah* after imprisoning Hoshangshah, annexed the kingdom of *Malwa*<sup>14</sup> and appointed his own brother Nusrat Khan,<sup>15</sup> as the governor. But *Nusrat Khan*'s failure to hold Malwa and the ascendancy of the nobles of *Malwa* under the leadership of *Musa Khan*.<sup>16</sup> When *Hoshangshah* on receiving the information of the rise of *Musa Khan* in Mandu and disgrace of *Nusrat Khan*, appealed to Sultan Muzaffar. Sultan Muzaffar released *Hoshangshah* from confinement and dispatched him to Malwa in company with his own son Ahmad Khan, and in a short time he was restored to power.<sup>17</sup>

After occupying Sahadiabad Mandu, *Hoshangshah* then started the organization of the administrative machinery. Hoshangshah devoted most of his energies to strengthen the frontiers of his kingdom; he did not neglect the internal prosperity of the country. To increase the glory of his kingdom, he extended his patronage to the scholars and the existence “*Madarsa*” in Mandu indicate that he had taken positive steps for the promotion of learning. The royal patronage attracted scholars and “*Mashaikh*” from different parts to come and settle in *Malwa*.<sup>18</sup> *Hoshangshah* had in the beginning of his reign, sought advice from *Haji Saiyid Ashraf Jahangir Samnani*, who had finally settled in Jaunpur Kingdom.<sup>19</sup> The Saint who had been a ruler himself before he renounced the world, did comply with the request of *Hoshangshah* and sent him in reply a letter containing valuable advice on matters of administration. As a *Sufi Ashraf Jahangir* believed in the



philosophy of "*Sulh-i-Kul*" and advocated this principal as the basis of state policy.<sup>20</sup> *Saiyid Ashraf Jahangir* did not believe in absolute monarchy, and advised that in important matters of state the king must consult good, honest and learned men. The idea behind consultation was to gain an opportunity of weighing the situation and to gain, confidence of the officers "consultation" he wrote, "May appear as divulgence of secret, but in reality it is the right method of keeping a secret. In consultation the King must listen to all without at once expressing approval of any of the opinions. He should move in a way that each one of them feels that the King has acted upon his advice."<sup>21</sup> *Hosangshah* accepted the advice of the Saint and adopted the method of consultation as a principal in conducting the affairs of the state. In Malwa consultation and discussion with high officers and prominent persons, and their approval of the action of the King, became a regular practice. Consultation with the nobles, practiced for about a century, became a tradition in the state system of Malwa, it was considered by the nobles as their privilege and right, and later in the reign of Mahmud Khalji II when any noble was not consulted he expressed his resentment. *Ashraf Jahangir*<sup>22</sup> had advised the King to refrain from tyranny- "Nothing can be more destructive for the King than persistent and severe punishment and terrorization of the subjects." The principal advocated here was not a new one, but in its application the sultan of Malwa did not make any distinction between their Muslim and non Muslim subject, and that was a new thing. As a result of this policy of toleration destruction of temple or harassment of the non-Muslims is not to be found practiced in the kingdom of Malwa. Freedom of worship adopted by the state as its policy stands in contrast with the policy of the other contemporary state. A number of Jain temples flourished in Mandu, Dhar Ujjain, Mandsaur, Hoshangabad and Ashta, where in images of Jain Tirthankars were worshipped freely. In the administrative machinery of Malwa we find the Hindus occupying important positions, they were also included in the advisory council of the monarch, for example- *Nardev Soni* and *Sangram Singh Soni* were treasurers, *Rayan Rai Siva Das* commanded a section of the army, *Punja Raj* was in charge of the *Khalsalands*, and *Medini Ray* worked as wazir with *Salivahna* as his assistant.<sup>23</sup>

*Sheikh Makhdumquzi Burhan-Ud-din* came to Mandu within the first Decade of the accession of *Hoshangshah*. The Sultan not only received him with honour but also became his disciple (Murid).<sup>24</sup> *Quzi Burhan-Ud-din* was a great scholar and according to the compiler of "*Gulzar-i-Abrar*", he was of the noblest birth, a great "*Wali*" and commanded great respect. It is not unlikely that *Hoshangshah* wished his Kingdom to be blessed with the presence of a Sufi Saint of eminence, particularly when in the Kingdoms of Gujarat, Johnpur, Deccan, and Khandesh, a feeling prevailed in the minds of the people that they were living in a state protected by the blessings of Sufi Saints. The presence of *Hazarat Burhan-Ud-din* enhanced the prestige of Malwa, and Sufi Saints began to come to Malwa, where the Sultan spared no pains to receive them well. *Saiyid Nizam-Ud-din Ghauth-Ud-Dhar*, who belonged to *Silsila Qulandaria* came to Malwa and took up his residence by the side of a tank in *Nalcha*.<sup>25</sup> *Sheik Yusuf Budha*<sup>26</sup> *Erachchi* known as *Maqtul-Ul-Ishq* also came to Malwa.

**Conclusion-** Medieval *Malwa* under the rule of Muslim Sultans passed through progressive in culturally and economically, *Dilawar Khan Ghuri* established the Kingdom and laid down certain principals to serve on the basis for it. During the fifteenth century played quite an important role in the interstate relations. From the time of her foundation the rulers of *Malwa* followed a policy of toleration towards the Hindus. The result of this policy of toleration was that the Hindus and Muslims learned to live in peace with each other which in its turn provided them with maximum opportunity of mutual gave and take.

*Hoshangshah* had in the beginning of his reign, sought advice from Sufi Saints, because he did not neglect the internal prosperity of the country. Sufi Saints gave the valuable advice on matters of administration.

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### 13.

## Muslim Monuments of Medieval Orissa- A Historiographical Study

\*Dr. Gokulananda Patro

#### Abstract:

*Suleiman Karrani, the Afghan Sultan of Bengal conquered Odisha in 1568 by killing Mukunda Deva the last great Hindu king of Odisha. After this, Odisha came under the orbit of Muslim rule till the Maratha conquest of Odisha in 1751 A.D. During the Muslim administration, a number of Muslim monuments were built in the different parts of Odisha. This not only spread the Islam religion in Odisha but also brought about significant changes in the socio-religious life of the people. This paper gives a resume of such monuments in the pages that follow.*

Death of Gajapati Mukunda Deva in 1568 A.D. started a dark and gloomy chapter in the history of Odisha. The Afghan Sultan of Bengal, Suleiman Karrani conquered Odisha in 1568 A.D. As a result Odisha lost its independence in 1568. Thus, the Hindu rule in Odisha came to an end and Muslim rule in Odisha was started. The Muslim (Afghans and Mughals) ruled over Odisha for nearly 200 years (1568-1751). During these two hundred years, they took keen interest to build only Muslim monuments.

Thus, after the establishment of Muslim rule a number of Muslim monuments and architectures were constructed in different places of Odisha. A good number of mosques, tombs and forts were built during this period. This proves that, Odisha was not lagged behind in the construction of Indo-Islamic architectures.

Cuttack was the capital of Odisha and the seat of headquarter of the Muslim Nawabs or Subedars of Odisha during this period. Therefore, a number of significant and imposing Muslim monuments were constructed at Cuttack.

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Among the monuments of Cuttack, Zumamaszid of Balu Bazar, the mosque of Diwan Bazar and the QuodomRasul of Choudhury Bazar, Ujjalakhan mosque of Mahammadia Bazar and Fatehkhan mosque of Barabati fort are famous.

**Zuma Maszid of Cuttack :** ZumaMaszid of Cuttack is a remarkable monument so far as its beauty and grandeur are concerned. During the reign of emperor Aurangazeb, his daughter Sahazada Begum, laid the foundation of this great mosque.<sup>1</sup>Its construction was completed by Ekram Khan, the Naib Nazir of Cuttack in 1689 A.D.<sup>2</sup> This is the most beautiful and the biggest mosque of Odisha. Its extraordinary feature is that, it based on an elevated grind. The floor level of which is almost as high as a small one storeyed building. It has deep tunnels under earth through which one can move from the main road side to the opposite side. To the visitors from the main road to the elevation of the mosque as well as the courtyard (150'x 75') it presents a commanding and magnificent look. The courtyard possesses a cistern or haud for the purposes of ablution. The vast hall is designed in such a way that it can accommodate hundreds of followers for congregational prayers to bring the unity and brother-hood.<sup>3</sup>

The mosque is constructed perhaps in the style of the furkish mosque with four beautiful minarates at each corner and domes in the middle. The three magnificent bulbous domes with a few other domes adds extraordinary luster to the structure. The stairs leading to the top of the elegant towers on both sides of the mosque are certain other interesting features which help one to have a grand panoramic view of the city of Cuttack. A visitor or a passers-by can have a glance at it would be attracted by its artistic skill and grandeur.<sup>4</sup>

**Diwan Bazar Mosque of Cuttack :** The Dewan Bazar Mosque of Cuttack is the oldest mosque in Odisha. It was built during the reign of Aurangzeb between 1658 and 1669.<sup>5</sup> This mosque is not built on an elevated plinth. Out of three domes possessed by the mosque one is better than the other two. it contains four small minarates. Two lattices are noticed in the interior. Other structural elements related to the mosque are six arches and three hajras which are one the right side. The symmetrical vaults and arches in the halls and semi-spherical vaults and small towers are some of the architectural specimens on the mosques.<sup>6</sup>

**Quadam Rasul of Cuttack :** QuadamRasul of Cuttack is another beautiful architecture of the period. The QuadamRasul is the holy foot –print of prophet Mahammad on stone. It is encircled by high stone walls and become the burial grind of the Muslims of Cuttack. It has a beautiful garden inside. It was constructed by Shuja-Uddin-Mahammed, the deputy Nawab of Odisha.<sup>7</sup>

The most important characteristic in the construction of the walls and buildings is that, the dome as well as the building has been built in Oriya masons and architects. So far as the architectural design of the building is concerned, it was one of the beautiful pieces of Mughal architecture and in style it is more akin to Zuma masjid of Balu Bazar. Being a holy shrine, QuadamRasul has a very big graveyard. Here

was buried mahammadTaqi Khan, the deputy Nazim of Odisha and son-in-law of Nawab Shauja-Uddin-Mahammad. Other notable person whose graves are found here are Fateh Khan, Azam Khan, Bahar-i-sultan and others. Some well-constructed tombs are found over the above personalities.<sup>8</sup> There are four small strong towers of chiseled stones at the four corners compared walls. The mosque built inside the QuadamRasul compound has its architectural beauty comparable to Ujala Khan Mosque at Muhammadia Bazar.

Inside the QuadamRasul, there is a big hauz (tank) and a Mosque-Khana with eight rooms. Some beautiful Persian inscriptions are found on the dorga and at two gates. The big area lies in an enclosure. The enclosure constitutes massive walls built up of stones pretty big and rectangular in size.<sup>9</sup>

**Ujala Khan Mosque of Cuttack :** Ujala Khan Mosque of Mahamadia Bazar, Cuttack is another Muslim structure of some architectural significance. It was 1716. It is adorned with three domes, two of it on either side looking smaller than the larger one in the centre. It has three arches but no minarates. Its beauty lies in its simplicity and grandeur. In size, it is smaller than Fateh Khan Rahman mosque inside the Barbatifort though quite similar in appearance.<sup>10</sup>

**Fateh Khan Rahman Mosque of Cuttack :** The Fateh Khan Rahman mosque situated inside the Barabati Fort of Cuttack has its own significance. In boldness, style and design in may not stand in comparison with ZumaMaszid and Diwan Bazar mosque of Cuttack. Yet, it is unique in construction. It is not known when the Fateh Khan mosque was built. But it appears that, some Muslim governor of the Fort of Barabati might have built the mosque for the observance of the prayer of the army stationed there.<sup>11</sup>

The Muslim monuments are not only confined to Cuttack, the citadel of the Muslims in Odisha, but are found to have been built in other parts of the province. The most important of them are Abu Nasir mosque of Jaipur, the Dargha-i-Takha of Balichandrapur and Quadam Sharif of Balesore.

**Abu Nasir Mosque of Jaipur :** The Abu Nasir Mosque of Jaipur which was built by Abu Nasir Khan, son of Shaista Khan and the Deputy Subedar of Odisha (from 1683 to 1689) has its architectural importance. The mosque stands magnificently with four minarates. The minarates placed in the centre are small in size in comparison with the two large minarates found outside. The mosque has three domes in the roof. The largest of them situates in the centre. There are three impressive gothic door-ways in the east face.<sup>12</sup>

Thomas Motte, the European traveler, who visited Jaipur in the month of May, 1766 was impressed with structure of the mosque and remarked "This is built in the style of the Turkish mosque having a lofty minarates at each and of the front-which takes off their disagreeable acuteness". This mosque is famous for its unique style and architectural important in Odisha.<sup>13</sup>

**Dargha Takht-i-Suleman :** Dargha Takht-i-Suleman is situated on Alamgiri Hill at Balichandrapur. A Persian inscription on a table on the Dargha gives the

name of Shuja-Uddin-Muhammad Khan as the Builder.<sup>14</sup> This Dargha is a plain stone building which has been raised for the reception of dervishes and pilgrims.<sup>15</sup> It was constructed in 1724. This dargha is not so significant.

**Qadam Sharif of Balasore :** Shuja-Uddin-Mahammad was a great Patron of Mughal architecture in Orissa. He is said to be builder of Qadam Sharif at Balasore. Qadam Sharif is famous for its beautiful massive gates only.<sup>16</sup>

But, these beautiful massive gates were constructed by his son Mohammed Taqi Khan.

Besides the above mentioned architectures, quite a large number of Muslim Pirs' tombs and shrines were constructed at several places of the-then Orissa. The most astonishing features of these Pir Shirnesis that, these were worshipped by both the Hindustani and the Muslims. Among these the Pir Tombs and Shrines at Cuttack, Puri, Khurda, Pipli, Gop, Kakatpur, Manikpatna, Balipatna, Satyabadi, Kendrapada, Binjharpur and Ichhapur are famous.

In a nut-shell it can be said that, the Muslim Governors took keen interest not only for building Muslim monuments and architectures but also tried their best for the spread of Islam religion in Odisha.

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## 14. Water Management System of Chanderi Fort in Medieval Malwa

\*Dr. Vinay Shrivastava

### Abstract

*The Fort of Chanderi is picturesquely located at 24°- 43N, and 78°- 21° over a rising flat hill-top, 71 meters above the town in Ashok Nagar district<sup>1</sup> of Madhya Pradesh, formerly in the Guna district of the State.<sup>2</sup>*

The Fort of Chanderi was self-sufficient in terms of its available water resources. The most important tank for water supply in the Fort is '**Jauhar Taal**' which was preserved in a good condition. Babar, who attacked the Fort in 1528 A.D., had referred about this tank in his description of Chanderi Fort. Babar had written that: "Its citadel is on the hill and inside it has a tank cut out of the solid rock."<sup>3</sup>

Another tank, known as the **Kiti Sagar**, is situated at the foot-hill and can be approached through the under passage (Dutahi) of the wall running from the Fort up to the Tank.<sup>4</sup> Babar said that in front of the Fort, there are three tanks, which were constructed by the Governors of Chanderi under the Sultan of Malwa. One of these three tanks, as mentioned by Babar, is Bihjat Khan's Tank<sup>5</sup>, where Babar got dismounted to besiege the Fort of Chanderi. Apart from these tanks, Chanderi had lot of small and large tanks, scattered all over the place. In addition to this, there were several Baolies (Step-wells) in Chanderi. The water supply to the citadel was probably managed through manual labors as no signs of any conduit supply were witnessed in the palaces.

Some of the inscriptions throw valuable light on the water management system and about its historical background in Chanderi. According to one of such inscriptions of Hizeri Samvat 902, one Bawdi was built by Ibrahim Shah Lodi. Similarly, as per another inscription of Hizeri Samvat 918, says that a water tank was built by Sultan Mehmood Shah Khilji of Mandu. One 'Well-inscription'

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described about the construction of step-well by the people of Jain Community during the times of Sultan Mahmood Shah Khilji. Another 'well-inscription' pointed out about the construction of step-well during the times of Mohammed Shah Khilji. As per Chanderi inscription of Aurangzeb times in 1667 A.D., pointed out about the construction of step-well in the 27<sup>th</sup> year of Aurangzeb's rule.<sup>6</sup>

There are many Tanks, Step-wells, Ponds and Lakes in Chanderi. Inside the Fort, there is '**Gilya Sagar**', and to the west of the Fort is '**Kiran Sagar**' and both of which were constructed by Pratihara King Kirtipal in the 13<sup>th</sup> Century A.D. It was known through the Chanderi inscription, presently in Central Museum of Gujri Palace in Gwalior that **Kirti Sagar** is actually **Kiran Sagar**.<sup>7</sup> In Chanderi Fort, near Fatehabad, '**Sultania Taal**' is situated and at the south of the Fort is '**Ram Nagar Taal**' and at the South-West of the Fort is **Lohra Taal**.

**Parmeshwar Taal:** Parmeshwar Taal is situated at the South-West of the Fort, earlier it was known as 'Kurmashwar Taal' which was built by King Kurm Dev.<sup>8</sup> However, from the architecture of this Taal, it appears to have been built by the Bundela Rajput kings.<sup>9</sup>

The Parmeshwar Taal was once a naturally formed Pond with an enclosed pool. Though the date as to when the pond was first enclosed is not known, but as per popular ancient legends, King Kirti Pal had experienced the "The Miracle of Water" in this pond, which led to the founding of Chanderi. It is situated at the North-west side of the Fort towards Delhi Gate. One can reach there through a raised walk-way and through farm fields on the edge of the city. Along the walk-way to the pond, one can see the royal tombs of the horses that once existed. Today, the Parmeshwar Taal itself is an enclosed pool with step ghats on its two sides and a big Laxman Temple on another side. There is a small bridge over the water that leads to a small viewing platform in the middle of the pond that provides views of this tranquil area located just outside of the main town.

**Battisi Bawdi:** Located towards the North-Eastern side of Chanderi, it is the most attractive, famous and important Bawdi of Chanderi Fort. There is an inscription near the entrance door of Bawdi which states that this Bawdi was constructed in 1484 A.D. by Sher Khan during the ruling period of Sultan Ghas Shah Khilji of Mandu. As per another inscription of Hizeri Samvat 890, in Persian language, found in this Bawdi, says that "And by the grace of Allah the water of this Bawdi stays stable as long as there are waters in the Oceans ... and a visitor who visits to this place he must say that it is 'Wahist' ".<sup>10</sup>

Battisi Bawdi is 60 feet x 60 feet (3600 sq. feet) in size and four stories deep. Its main entrance is through a long straight staircase that leads down and each storey has an arched doorway. At the bottom of the main entrance, 32 Ghats were constructed on all four sides of the Bawdi, with niche doors on two sides. The surface level of water in these ghats is the main specialty of this Bawdi. Because of its 32 ghats, it is being called as "Battisi Bawdi".

**Harkund Bawdi:** The Harkund Bawdi (step-well) was built near Mauryan hill towards south-west of the main town and can be seen right from the Chanderi

- Mungawali Road. Although no inscription was found about this Bawdi, but, as per its architecture, it appears to be of ancient Vedic times. On its north side is a platform over which a big dome was constructed and on its south is the popular Bijasan Devi Temple. On its west is the 'Shani' (Shiva) temple, because of which this Bawdi has been named as Harkund. This step-well was being used for bathing and washing of cloths. Towards the south end of this Harkund Bawdi is another large step-well, which is known as '**Vishnu Kund**'.

**Qazion Ki Bawdi (Qazion step-well) – 1485 A.D.**-This Qazion Ki Bawdi is situated at the North-Western side of the main city and is close to Purana Madarsa (Old school). It was constructed by Mehran – the second of the Qazi family, during the reign of Dalat-A-Sher Khan Gazi in the year 1485 A.D. The shape of this Bawdi appears like a bracelet with a circular well and long winding staircases, descending in spirals against the edges, down into the well. Along the staircases, there are two inscriptions in Nask script and Persian (Farsi) language. As per these inscriptions, four constructions were made here during the ruling period of Dalat-A-Sher Khan Gazi – namely, i) This Bawdi; ii) A beautiful palace guest house; iii) A Mosque; and iv) a Garden.

The inscriptions say that the guest house is built, close to this Bawdi, reminiscent of a famous palace in Baghdad. The inscriptions also say that although the garden is now in ruins and the palace stands almost destroyed, but the Mosque can still be used for praying to Allah for keeping the water of this Bawdi taste like sugar and honey till the end of this world.

**Mehjatiya Talab:**Just opposite the Ram Nagar Palace, built by Maharaja Durjan Singh Bundela, as a retreat for hunting and sightseeing, is a large artificial lake being called as **Mahjatiya Talab** made in 1510 A.D. by the Governor **Behjad Khan**. The original name of this lake was Bahjad Khan Talab, but with the passage of time its original nomenclature has been changed to Mahjatiya Talab. Historically, it is this Lake where Emperor Babar had camped himself in preparation of his attack on Chanderi. In his memoirs Babar had written that he departed for Chanderi on the night of 27<sup>th</sup> January, 1528 and the very next day he took over the control of Chanderi Fort.

An inscription of 127 A.D. states about Tappa Bawdi.<sup>11</sup> Another inscription of Hizeri Samvat 900 states about the existence of Gol Bawdi; Chakala Bawdi (1624 A.D.), Chanderi Bawdi, Hukki Bawdi, Kazrai Bawdi, Jhalar Bawdi and Panchmadhi Bawdi.<sup>12</sup>

### **Talab and Bawdi (Man-made Pools and Step-wells) of Chanderi:**

During the ruling period of Mughal Emperor Akbar, his Chronicler, Abul Fazal had written in 'Ain-E-Akbari' about the town of Chanderi, stating that there were an estimated 1200 Bawdis (step-wells) in Chanderi.

Here the question arises as to why so many Bawdis and artificial pools were made in Chanderi. The obvious reason appears to be that of water management. It was due to thoughtfulness of various administrators and rulers of Chanderi for

maintaining proper civic upkeep of the town that this kind of infrastructure was developed. During the medieval period, Chanderi had a population well over one lakh and as such, the need for proper water management was paramount. Also some of the more elaborate and grand Bawdis in Chanderi were reserved for the exclusively usage by the members of royal family, and aristocrats, while some pools were reserved for the exclusive usage by the women of upper class communities.

Chanderi is situated 2200 feet above the sea level at a high elevation along the ranges of Mount Vindhyaachal and consequently scarcity of water was always a problem in this area. With a view to meet this situation, number of Bawdies were built throughout the Chanderi and large ponds were excavated in outlying areas, wherein the rain-water that de-flowed from the hills got collected and served well for maintaining a stable level of water in the Bawdies. The water of these ponds was and still now is being used in the fields for irrigation purposes.

Step-well was the one way for going deep into the earth up to the end of Royal building door. Presently this ladder has been closed for security reasons. However, at present, the water of this step-well is being used for drinking purposes.

**Gachau Step-well – 1520 A.D.:** This step-well is situated in Pranpur. It was constructed by Ramdas, son of Lakhman during the reign of Mahmood Shah Khilji in the second year of 1520 A.D. According to one inscription in Persian (Farsi) language, this step-well was constructed during the ruling period of Ahmad Shah Khilji.<sup>13</sup>

**Janajan Step-well:** This step-well is situated in the North of Chanderi, near Maatamadh. It was constructed by Chand Wakkal during the ruling period of Malwa Sultan Mahmood Shah Khilji - I in the year 1459-1460 A.D. Presently, the water of this step-well is being used for drinking and bathing purposes. There are two inscription found here – one of them is in Persian (Farsi) language and the other one is in Sanskrit language.

**Chakla Step-well – 1684 A.D.:** It is situated very close to Jama Masjid, Badal Mahal and Badal Gate. To view this step-well, one has to go slightly towards the South direction to find this well. The size of this well is 40 – 50 meters in length, 20 – 30 meters in width and 10 meters depth. For the persons desirous of going down in the well, there are good numbers of ladders for the purpose. In earlier times, this well was being used only by ladies for their bathing purposes. Its importance is mainly because of the existence of famous Tomb of Sufi Saint Hazrat Baba Fareed Shainkargaig, his wife and his grandson here. This Tomb is different from others since it contains an inscription in Persian (Farsi) language.

There are numerous beautiful step-wells in Chanderi, such as:

- **Musa Step-well;**
- **Chetan Step-well;**
- **Baba Step-well;**
- **Ramkuiya Step-well;**
- **Jhalra Step-well;**

- Chandai Step-well (1459 – 1460);
- Nurullah Shah's one-stone step-well

Various kings of Chanderi had constructed so many step-wells in the town as well as in the outskirts of the town.

**List of Persian (Farsi) language inscriptions found in Chanderi related to Step-wells<sup>20</sup>**

| S. No. | Construction of Step-well                        | No. of Lines | Language        | Period – A.D. / Hizeri Samvat (H.S.) | Governance             |
|--------|--|--------------|-----------------|--------------------------------------|------------------------|
| 01     | Chanderi Step-well                               | 24           | Persian (Farsi) | 1462 A.D. / 862 H.S.                 | Mahmood Shah Khilji –I |
| 02     | Quazies Step-well                                | 20           | Persian (Farsi) | 1485 A.D. / 890 H.S.                 | Gyaas Shah Khilji      |
| 03     | Quazies Step-well                                | 24           | Persian (Farsi) | N.A.                                 | Gyass Shah Khilji      |
| 04     | Battisi Step-well                                | 36           | Persian (Farsi) | 1485 A.D. / 890 H.S.                 | Gyaas Shah Khilji      |
| 05     | Battisi Step-well                                | 01           | Persian (Farsi) | 1489 A.D. / 893 H.S.                 | Gyaas Shah Khilji      |
| 06     | Aaliya Step-well                                 | 14           | Persian (Farsi) | 1499 A.D. / 904 H.S.                 | Gyaas Shah Khilji      |
| 07     | Gole Step-well                                   | 12           | Persian (Farsi) | 1502 A.D. / 908 H.S.                 | Nasiruddin Khilji      |
| 08     | Gole Step-well                                   | 12           | Persian (Farsi) | 1502 A.D. / 909 H.S.                 | Nasiruddin Khilji      |
| 09     | Ramjhal Step-well                                | N.A.         | Persian (Farsi) | 1505 A.D. / 911 H.S.                 | Nasiruddin Khilji      |
| 10     | Gachau Step-well, Prampur                        | 12           | Persian (Farsi) | 1520 A.D. / 926 H.S.                 | Ahmad Shah Khilji      |
| 11     | Lake inscription in governance of Mahmood Khilji | N.A.         | Persian (Farsi) | 1512 A.D. / 918 H.S.                 | Mahmood Shah Khilji-II |
| 12     | Tapa Step-well                                   | 06           | Persian (Farsi) | N.A.                                 | Hoshang Shah           |
| 13     | Janajan Step-well                                | 07           | Persian (Farsi) | N.A.                                 | Ghyasuddin             |

**One-stone Step-well:** According to Ain-E-Akbari, there are 1200 step-wells in Chanderi and all are identical to Battisi Bawdi (step-well), Raja Ki Bawdi (King's step-well), Musa Bawdi, Chakla Bawdi, Small Battisi, Harkund Phool Bagh Ki Bawdi etc. But, there are many step-wells which were made out by cutting the hill rocks and made as stone step-wells. However, all such step-wells are not famous ones as compared to other step-wells because all the bawdies were made only for saints and all of them were constructed on hills.<sup>15</sup>

**Gole Step-well – 1502 A.D.:** This Bawdi was constructed by Sheikh Burhan son of Allah Rakha Khan in 1502 A.D. during the reign of Malwa Emperor Sultan

Nasir-ud-Din Khilji. Two inscriptions in Persian (Farsi) language were found there. This Bawdi is very close to Kati Ghati. Presently the viewing of this step-well is a wonderful experience. This step-well is round in shape having three stories complex.<sup>16</sup>

**Tapa Step-well – 1427 A.D.:** This step-well was constructed by the Hushang Shah. Two inscriptions were found in this step-well. One of them is in Persian (Farsi) language and the other one is in Sanskrit language. It is a very large and beautiful step-well, situated very close of Ma Jagdeshwari Devi Temple.<sup>17</sup>

**Aaliya Step-well – 1499 A.D.:** This step-well is known by its name in the city. It is situated in Fatihabad which is very close to Chanderi. This step-well was constructed by the Emperor of Malwa, Gayashuddin Khilji. One inscription was found there in Persian (Farsi) language.<sup>18</sup>

**King Step-well (Raja Ki Bawdi):** It was constructed by a Chanderi King. However, no traces were found as to the period in which this step-well was constructed. Since, it is situated in Raj Mahal and as such it can be presumed that the water of step-well was being used for drinking purposes of other domestic usages by the members of Royal family. This is very deep step-well for going inside into it.<sup>19</sup>

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## 15.

# Art And Architecture of Jaina Basadies In Saligrama-A Cultural Study

\*Dr. H.N. Kalaswamy

### Abstract

*Mysore city is one of the historical and heritage cultural city. This district surrounded with so many basadies was found. Although Saligrama is one among these site. Saligrama, the present name is located near K.R.Nagar (Old name Edathore) taluk approximately 15 km. distance from taluk head quarters. At the time of 14<sup>th</sup> and 15<sup>th</sup> century Saligrama is a belt of Jainism most of the Jaina sect people living in this place, and also some Jaina Basadi were construed.*

**Keywords:** *Jaina's, Hoysalas, Jaina Basadi, Architecture, Garbhagriha, Sukhanasi, Navaranga, Prakara, Pravachana Mandir, Sculptures.*

Mysore city is one of the historical and heritage cultural city. This district surrounded with so many basadies was found. Although Saligrama is one among these site. Saligrama, the present name is located near K.R.Nagar (Old name Edathore) taluk approximately 15 km. distance from taluk head quarters. At the time of 14<sup>th</sup> and 15<sup>th</sup> century Saligrama is a belt of Jainism most of the Jaina sect people living in this place, and also some Jaina Basadi were construed. Still now few Basadi are alive. Like-wise Kote Ananthaswamy, Pete Anantha Swamy, Neminatha Basadi, Parshwanath Basadi and Vrushabhanatha Basadi and I have focussed on this site to my article as follows.

### **Kote Ananthaswamy :**

This statue is made from a shining pure stone which is found at Melur 4 kms. away from this place. The statue of Bahubali is bring from Agra, while piligrimage along with his wife Jwalamma. This one is situated on the right side of the main God. We

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can also seen along with its the statue of Saraswathi. In the memory of Sri Gorur Dharaniah, Smt. Radmvathamma, their daughter Smt. Sapayamma, son-in-law Sri.S.payanna in front of Gurbagudi they built Kesaha mantapa in the year Mahaveera Saka 2500 Chitra sudha Thrayodasi (Dated 23-04-1975) on Wednesday. In the leadership of S.N.Jwalamma along with women's of the villagers constructed Mantapa's next portion. On that day, this temple priest Ayurveda Vaidya S.P.Brahmasurya is established "Lord Brahmadeva".<sup>1</sup>

Kote Ananthaswamy Basadi is one of the important Basadi of Saligrama, situated in Mahaveer Road. Mahaveer Ananthaswamy is the 14<sup>th</sup> Thrithankara. This damaged old Basadi was reconstructed by Settara, S. and D.Nagendran in 1946. They build garbhagruha for Ananthaswamy 'Shila Bimba' as a main god.

**Garbhagudi (Inner Sanctum) :** The idol of Kote Ananthaswamy is made from Black Stone. It's about 5 feet height. Here simple Arda mantapa (Half Mantapa), with square pillars, simple walls and appears very spacious inner navaranga and also spectacular stone built Lord Ananthaswamy with Padmavathi, the idol of Parshwanatha next to them. We can also seen the idol of Lord Brahmadeva, Jeena Bimba's, Yaksha and Yakshini idols.

**Prakara (The premises):**In the rear side of the temple Lord Brahmadeva along with Dwarapalakas in the main entrance and Pravachana Mandhir (discourse chamber) and Saraswathi Bahubali. This parka very much spacious, housings are built around this.<sup>2</sup>

**Saligrama-Pete Ananthaswamy Basadi :** Pete Ananthaswamy another one monument of Jaina Cult. This temple was built by Motikanae veerappa and his brother Thimmappa. This is a new and big temple of Saligrama premises, one of the old Basadi of 12<sup>th</sup> century. This temple situated at Saligrama village. Still today, people called it as a new temple of Basadi. It is very spacious and beautifully constructed. Its Navaranga is big one, beautiful pictures content. It is constructed with famous oil painted rituals of Mysore style. Ananthaswamy idol height is one meter, Ananthaswamy is in Padmasana, Padmavathi, Jwalamalini and Saraswathi idols also there. These idols brought from Talakad. On this wall made from mud of different colour decorated Thirthankara idols. In the entrance the Dwarapalakas, special pooja, prayer, story of Jina and discourse more than hundred people can be sited easily.

**Garbagruha (Inner Sanctum) :** Ananthanatha Thirthankara is established in the Garbagruha. It is about 10 ft. Length and 10 ft. Width (i.e. the square) Ananthaswamy made from Panchaloha (Five metals) established on Peeta. Next to it yaksha and yakshini and 23 Thirthankara beneath Ananthaswamy's feet craniates like a statue. Around this 23 Thirthankara's statue established on the top of that a beautifully leaf structure and standing Ananthaswamy's Peeta of about 2 ft. height, this Ananthaswamy's idol established. This idol made from Panchaloha, it is about 4 to 5 ft. height. Peeta is in circular structure, below that adjacent leaf structure will be seen. Around this idol 23 Thirthankara Idols will be seen.<sup>3</sup>

**Sukanasi :** It is about 15 ft. height and 10 ft. width on Sukanasi Ananthaswamy's idol is situated, on the right side of Garbagruha which is made



by Black stone. Next to it the same Ananthaswamy Idol made by Amruth Shile (Marble Stone). It is in Meditative posture. This Idol, the two legs is folded, the two hands palm will be folding with each other sitting in the meditative way and on the top of the head nine heydey's (nine head serpent) sculpture.

**Navaranga :** Navaranga is about 15 ft. width, 8 ft. length. In the Navaranga (means nine holes) Jeena Bimbas and Panchameru Deepas (Five lights) can be seen. In the same way, the Saraswathi Devi (Shruthaskunda yenthra) and in Navaranga the other Jeena Bimba's can be seen.

**Pravachana Mandir :** We can see in the Ananthaswamy's Basadi Kunda Pravachana Mandir (discourse chamber). Here they give pravachana. Mother of Adi Thirthankara's Marudevi's meditative posture will be observed. In the same way, in the pravachana mandir, the name plate of the Threeloka chithra is placed on the Airavata (the Elephant) bring Thirthankara, Ksheera samudra (milk ocean) brought from Panduka Shilye (Panduka Stone) pure water bathed like a Janma Kalyana (Birth Kalyana)'s depiction on top of the wall, different kind of beautiful Kamadenu (the cow, what even you pray that gives you is called Kamadenu) is sculptured. At present in this Pravachana Mandi pooje, punaskara is going on. <sup>4</sup>

**Shikara :** Shikara is built along with the Garbagruha, it is extended upto garbagruha. Shikara, is sculptured in three parts on the four sides of gopura, the Lord Ananthaswamy Shilpa (Idol) is beautifully sculptured.

**Pradakshina Patha :** Ananthaswamy Basadi have pradakshina patha. A snake sculpture can be seen while pradakshine. It is seen in three types having twisted. Each twisting have gods sculpture (Devara Vighraha) on the third twisted, the hen can be seen. We can see the two Dwarapalakas, that looks like coming outside.

**Neminathaswamy Basadi-Saligrama :** The 22<sup>nd</sup> Thirthankara Neminatha is in Gandhi Square (Gandhi Chowka). In the memory of Dodamane Nemirajaiah's children and his family built this Basadi. The two children Suraiah and Chandraiah, Mahaveera 240 Eee.sa. 1836-1914 Mahananda Nama Samvasthara yaishaka sudha chowthi Wednesday Poornima Sunday Purtha that means 12 days-swaparadhithavagi Sri Pancha Kalyana Manuthasava Poorvaka Sri 1008 Shila Bimba is established.

Its start from the Ancestor Sri Bhagavan Nemiji Nendra's Divya Sundara Shila Bimba, even though it is established from the Ancestor, Sri Bhagavan Nemishwara swamy's Chaityalaya is on the blessing of ESHA Krupe this temple is established. This was in process in 1906 A.D. itself.

The white stone Sri Parsvanathaswamy is on the right side of the main god (MulaBimba), before that it is in Dodamane Anantharajaiah's house. It is in Padmasana posture. Two and half feet height beautiful Idol. It is snake posture seven heads top of the head is in meditative posture, and on palm symbol of wheel is forming. It says this Idol is found in the land of Hombuja having beautiful structured (Prabavali) Kooshmandini Mahamathe's Divya Sundara Kappu Shila bimba (Black stone) is established by S.P. Shatharajaiah on behalf of Hoombuja Jaina Mata's Swasthisri Sri Madve Devendra Keerthi Bhataraka Mahaswamy brings

this Idol of their father's wish is establishing Sri Shruta panchami S.P. Anantharajaiah on his memory of his pilgrimage he brought Sri Padmavathi Mahamathe's white stone beautiful Idol is worshipped.<sup>5</sup>

**Garbagruha (Inner Sanctum):** We can see in the inside the Garbagruha an 5 ft. height Idol of Neminatha's made from black stone. Besides Neminatha Yaksha and Yakshini's is also established, this one also made from black stone. The Idols of yaksha and yakshini, it is about 2 ft. height in between these two Idols centrally located bronze metal flower plates. There is also we can see on the top of the head of Neminatha's, there is a Horse shoe (Kudure lalakerada) is also a bronze metal.

We can see on one of the wall two swans along with each other. Lord Neminathaswamy is put inside the ensure Mantapas. After cleaning idol by water, that made a small path to flow the cleaned water. Next to black stone Idol, another Parshwanatha's Idol will be seen.

Beside Neminatha, There will be Nandishwara and Panchameru ((Sudharshana Meru) Lamps is seen. Nandishwara Lamps is in the form of square type Kalasha. Pancha Meru lamps are less than Nandishwara lamp, this one also in the square form.

**Sukanasi:** In Sukanasi is seen Neminatha, having Chaurbuja (that means four hands) is made from Panchaloha (made of five metals). Next to this Idol, yaksha and yakshini idols is established in one peeta. It is possible to see Lord Neminatha Idol on all the four sides of the statue and next to this Idol Saraswathi can be seen. Devi is decorated by a light blue colour saree is wears and also opposite to Saraswathi Devi, a Padmavathi Devi is situated wearing green saree.

**Pravachana Mandira:** Inside the Pravachana Mandira, a different kinds of pooja materials is placed, Pravachana is sermoned then Jaina Thirthanakara's marble stone Idols is seen, also inside the Pravachana Mandhira, Bhagavan Neminatha Temple, a pancha Mani and Nandishwara Mani is seen. These Mani is four feet long and three feet of wide on top of Mani both Surya(Sun) and Chandra(Moon) is sculpted by engraving. In this Mani's top Astamangala (Eight Devi's). Devi's is picturise, each and every one picture is sculpted in different way. In the same way on Panchameru's mani top also picturise Asta Mangala. These Mani's is four and half feet wide and three feet long one. On top of Mani's, Neminatha is sitting on Flower Lotus (Puspha Kamala) is picturised.

**Parswanatha Temple – Saligrama :** On Mahaveera Road of Saligrama, in the Parswanatha Temple, the 23<sup>rd</sup> Thirthankara. Daily routine practice of Deva Pooja is inspired by the Saligramada Sriman Nagarajaiah's feel that is more greatness to built a temple than the Deva Pooja, Approximately about 20 thousand Rupees Cost, this new temple (Basadi) is fully marbled. Sri Mahaveera Saka 2460 th Bhava Samvatsara Vaishaka from Suddha thadige Akashya's to Thrayodasi 1938 A.D. that means Eleven (11) days worshipped of Sri Prathista Mahotsva is held. During this worship period to spread the knowledge of sastra, Varthuru Saheyoja

Sastri, the lorganiser of Uthsava Prathista Charya is written and published about Sri Parsvathirthankara Charitha. He is donated the land for the daily pooja. Infront of Temple's entrance (Pravesha Dwara) left and right side each one room is adjoining to upstairs is built. In future infront of Temple, he is more interesting to built Jaina Patasale.

Later, he is felicitated by Shravan Belagola is Swasthisri Charukeerthi Bhataraka Mahaswamy and grace him as a "Jaina Dharma Bbhusana" entitled. It is learnt that Nagarajaiah is Basadi Dharnamma's younger brother, Infront of upstairs, adjoining to building, face to Road, three shops is built. Front portion of building is very much damaged and sneak of dangerousness of collapsing of building, the care taker Sri S.S.Nagaraju, even though he repair the upstairs, still today totally this Basadi(temple) is in ruined.<sup>6</sup>

**Garbha Gruha (inner Sanctum) :** The Main Idol of Sri Parswanatha is made from Black stone. On top Parswanatha Idol Nine headed Serphant or dragon is seen and Six (6) Jina Thirthankara's Idols is sculpted and the main Idols right side is placed Navadevathe (Goddess of nine) is made from Pancha Loha, on left side 24 Thirthanakar's Idols is placed made from Pancha Loha.

**Sukanasi :** In Sukanasi, another Thirthankara's Idols is seen. It's about five(5) feet height Idol made from Pancha Loha Arch (prabhavali) is seen. In front of it Jeena Idols is seen made from Bronze. Next to this Idol, the status of Saraswathi is placed, very, very small Idols and Saraswathi Devi is decorated. Made from Marble stoned Parswanatha Idols and made from Pancha Loha's Yaksha – Yakshini, Nandhishwara lamp, Pnachameru Lamps is seen. Also Nava Devathe made from Pancha Loha and 24 Thirthankara's Idols is placed.

**Sikara (Tomb) :** On tope of Garbhagruha (inner Sanctum), a Sikara placed is seen. Surrounding the Gopura (tomb) leaf like structure is sculpted and a line draw is also sculpted. On topmost of Sikara, a small Gopuru is built.

**Vrushabhanathaswamy Basadi (temple) :** On Bahubali Bhavana Road of Saligrama Kote the Ist Thirthankara Aadinatha OR Vrushabhanatha Basadi, he is called the Ist Thirthankara of Jaina Dharma's. Non-violence, Truth, Humble, Equality other noble valuated of Humanisim is the root place of Jaina Dharma's oldest main root is found while discovering it is learnt that on the time of Veda's it is strongly growned is clearly give evidence of source is available, these value oriented important of promoter of Jaina Dharma is Bhaghavan Vrushabhanatha with reference to somany books and materials of knowledge source is learnt.

Bhaghavan Vrushabhanatha – the First Thirthankara inreference to Purnas learnt that Vrushabhanatha is born during the social advent beginning period. In Jaina Puranas Vrushabhadeva called – Aadhi Grustha, Aadhishiksaka, AadhiRajja that means Prakashaka, Aadhi Krushika, AadhiShilpa, Aadhi Muni, Kivalyajnani, Sarvagna (here the Aadhi mean the first one, the beginner) is recognised. Praise Lord Vrushabhadeva, the enchanting slokas of innumerable numbers is available in Gujarathi, Shovra Shene Languages.

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The most popular and graceful enchanting slokas of Vrushabhanatha is written by Bhaktha Mara stutrivanthi Mana thunge charya. The first Prophet of Jaina Dharma's Vrushabhanatha is very much worshiped, likewise he is very much admirably practising, the lotus of Vaidhika with reference to so many sources is confirmed. On the rituals of Vaidhika, Mahapuranas Bhagavatha Vrushabhanatha is the avathar of Bhaghvan Lord Vishnu, In Shivapurana the 28<sup>th</sup> Avathar of Lord Shiva is Vrushabhavathara, In upanishth called Vrusha as a Aadhi Brahma. So, in this way in all Veda, Bhagavatha, Upanishada's called as "Avathara Purusha" is worshiped each and every one.

**Conclusion :** During the period of Vrushabhanatha rendering so many discussions, debate of archaeological documents and sources bring back to the heritage of Sindhu culture. On the archaeological survey of excavation of Sindhu Plain found Bhagavan Vrushabhanatha's Idols, he was worshiped as a goddess of Jaina Dharma even before the Aryan invaded the Sindhu Civilization.

As the above reference, the five(5) Jain Basadi (temples) are regional legacy, locally enriched on their solid activities of divine art from the period of Ancestor to present period is narrated and few of them is repaired can be seen. In the intention of recornation of Jain Basadi's, this article may be useful, if the Karnataka Government and the Archaeological Department of Karnataka take notice of these Jaina temples is to be preserve the next generation, then only it is most satisfactory heartfelt thanks will be serve by the author.

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## 16. *Smarthavicharam* Revisited: Nambudiri Women In The Late Colonial Era

\*Dr. E Geetha

### Abstract

*The nambuduri Brahmins of Kerala were very orthodox in their religious practices and particular to keep their caste purity. To keep the family property undivided was an important aim of their family arrangement. All these had an impact on the individual rights of women of their community. They insisted double standards towards the sexuality of males and females. The most ostensible was the smarthavicharam , a trial for alleged sexual misconduct of women of the community. The nambudiris were shameless to conduct such caste trials till in the late colonial era, though the alleged transgression of women didn't diminish.*

**Key words:** *nambudiri, antarjanam, smarthavicharam, sexual misconduct, excommunication, mimamsakan, ghosha, illam, matriliney,*

Family and conjugality among the *Malayalis* had been sites of discourse since the colonial times. Fluid sexual mores practised by certain matrilineal communities was contrasted with the extreme rigidity expected from females of patriarchal community of the *nambudiris* and re-examination was suggested by many. While the matrilineal population fell in line with the colonial way and welcomed western moral code in their family and personal lives, the *Malayali* Brahmins were reluctant to change their ways, especially in their treatment towards women. They went on with *smarthavicharams* and excommunications even in the waning phase of the colonial era.

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### ***Smarthavicharam* Revisited: Nambudiri Women In The Late Colonial Era 77**

*Smarthavicharam* was a religious trial of a *nambudiri* woman by the Brahmin priests if she had been suspected of adultery. The custom was practiced by the *malayali* Brahmins to preserve their caste purity and attempts of transgression of sexual conduct of their womenfolk. If the woman was found guilty by the trial, she would be excommunicated along with her paramours. Colonial and other sources speak about recurrence of *smarthavicharam* throughout Kerala in the colonial times. The earliest historical reference about *smarthavicharam* appears in the *Thalasseri Rekhakal*.<sup>1</sup> It reports that in 1792, without the knowledge (a *smarthavicharam* was to be sanctioned by the ruler of the territory) of the East India Company, a *smarthavicharam* was conducted by the *naduvazhi* (ruler) of Kurumbranadu (a regional territory in north Kerala) and the accused woman was sold to a *chetty* of Kozhicode after the trial. Half the amount derived was taken by the raja, and the remaining was shared between Pozhavayi Alliyil Nair and Mannil Edathil Nair.<sup>2</sup> Letter number 467H further informs that the *antharjanam* was staying with Chandu Chetty of Kozhicode.<sup>3</sup> Letter number 468H says that the *antharjanam* was a widow and her paramour was Puthusseri Mussathu.<sup>4</sup>

*Smarthavicharam* continued in the late colonial times, even though colonial jurisprudence didn't sanction such customs under the veil of religious ritual. Letter number 114 of the Kavalappara Papers (a collection of administrative documents) issued by the Kavalappara Muppil Nair, the local ruler, sanctioned the conducting of a *smarthavicharam* in 1920 against the daughter of Padingattukare Nambudiri and wife of Ambayi Mundanadu Manakkal Jatavedan Nambudiri about her alleged sexual misconduct.<sup>5</sup> He sanctions the customary inquiry (*vicharam*) to be instituted and conducted properly and to give a report to him.<sup>6</sup> Letter number 117 states about the appointment of Pattanchamayathu Manakkal Somayajippadu as the *mimamsakan* (chief investigator) of the enquiry.<sup>7</sup>

P. Bhaskaranunni quotes N.M. Nambudiri and figures the details of thirty five *smarthavicharams* conducted in Malabar between 1870 and 1922.<sup>8</sup> Mozhikunnathu Brahmadathan Nambudurippad in his autobiography says that more number of *smarthavicharams* and excommunications were conducted in the 1920s.<sup>9</sup> Kanippayyur in his autobiography recollects that there were five *smarthavicharams* conducted in his life time and in one case there were fifteen paramours for a woman (the first half of the twentieth century in Kochi).<sup>10</sup> In the infamous *smarthavicharam* of 1905, there were sixty five accused, including the father and brother of the woman (Kuriyedathu Thattri).<sup>11</sup> The last *smarthavicharam* was conducted in Kochi in 1918 with the permission of the Maharaja.<sup>12</sup>

The *nambudiris* were not hesitant in conducting *smarthavicharam* at any cost. They lacked the sense of humiliation in conducting public trials for sexual offences. The enquiry was ordered by the ruler on the request of close relatives of the accused woman. "Apart altogether from the scandals which are thus dragged into the light, it is a very serious matter to a family to have to incur the expenses of



such an enquiry, for the cost rarely comes to less than one thousand rupees and has been known to amount to as much as twelve thousand rupees.”<sup>13</sup> The prime motive of these caste trials was to safeguard the purity of the caste. Added to that the “dread of being deprived of their caste privileges by the general body of their community would induce a family to incur the odium and expenses of such a trial, and this feelings prompts them unhesitatingly to cast out their erring members.”<sup>14</sup> The *nambudiris* kept “two standards for morality, one for themselves and another for their women, and they would justify this by arguing that for the purity of the race, women should have a far higher standard as if purity of the race solely depended upon women.”<sup>15</sup> No amount of criticism in the public sphere dissuaded the community from conducting such trials even in the 20<sup>th</sup> century. Kanippayyur says that the community was ignorant about the happenings of the outside world and was not bothered about the image they had composed before the public.<sup>16</sup> The obstinacy of the *Nambudiri* community is stated as: “A few decades ago a learned *grahastanambudiri* approached the maharaja of Travancore with a request for *smarthavicharam* in connection with the sexual misconduct of his daughter. The maharaja reminded him that times had changed and old methods of dealing with such cases were no longer suitable nor desirable.”<sup>17</sup>

### **Nambudiri household**

Till the inception of community reform movement among the *nambudiris* in the late colonial era, they retained a distinct identity on many respects including their household and community organization. Asymmetrical distribution of power was the most important feature of the *nambudiri* family organization. Law of primogeniture was strictly followed. The eldest male member was the custodian of all the family properties and he ran the household and materialised all the religious duties derived him due to his ordinal status in the family. He only was allowed to marry within the community and could take four wives within the community and could have any number of concubines from matrilineal communities. Though he was supposed to observe a highly religious and ritualistic life, his sexual freedom was almost unlimited. The younger male members were not permitted to marry within the community, but free to engage themselves with any number of women of matrilineal communities and such liaisons didn’t incur any obligations on their part, by this arrangement the family property remained intact.

### **Women in the nambudiri household**

By careful manipulations and unscrupulous rules the *Nambudiris* maintained asymmetrical distribution of power within their households. The entire arrangements worked with one goal, *i.e.*, to control the sexuality of women to confirm that inheritance was transmitted only to a biological offspring of a *Nambudiri* father. Complete seclusion, extreme restriction on freedom of movement, ritualized nature of everyday life, total separation from social life and public sphere and confinement



to domestic circle differentiated the lives of *nambudiri* women from the rest *malayali* women.

The practice of *ghoshaor* seclusion was compulsory for *nambudiri* women. Mingling of males and females within the *illam* (house) was never thought of. Great care was taken to separate the spaces of men and women within the *illam* and to remind the women that their sphere was different from that of men. Kanippayyur Sankaran Nambudirippad observes in his autobiography, *Ente Smaranakal*: “The construction of a traditional *illam* is in such a way that women are invisible and are confined to the interior backyard of the house and cannot enter the *poomukham* (portico) of the house. An outsider coming to the *illam* could never suspect the existence of women in that house.... Within the *illam*, the operating space for men and women are separate.”<sup>18</sup> Gender segregation was complete by this arrangement. Devaki Nilayangode substantiates the same as: “Whenever *Nambudiris* entered the *nalukettu*, (inner quarters) they usually announced their presence by clanging the chain that hung from the door. It was warning to *antarjanams* (*nambudiri* women) to keep out of sight.”<sup>19</sup> “They were not allowed to talk with other males if they were not their brother, uncles or any other close relatives. Girls were not allowed to come to the front yard of their houses.”<sup>20</sup>

Kanippayyur recounts that “*Antarjanams* were not allowed to attend temple festivals like other caste women. Their daily visit to temples also didn’t allow them to have any access to outside world; as temples visited by them were located within the close vicinity of their *illams*”.<sup>21</sup> They get out of their *illams*, only to make occasional visit to their own houses, and houses of their sons-in-law or to some distant temples. Their husbands never accompanied them in any of these visits. They were escorted by female servants. For these visits they didn’t use any special dress or ornaments. .. Luxuries like ornaments were allowed only at the time of marriage.”<sup>22</sup> Elsewhere colonial modernity was busy with clothing women in respectable attires, the *Nambudiri* women had no choice, they went on in their traditional garments meant for their caste which didn’t permit them to cover their bosoms except when they went out of their houses. “Coloured and sweet smelling flowers were meant to be used only in the *pujas*. *Antarjanams* never wore flowers.”<sup>23</sup>

The ritualized nature of the domestic life of the *nambudiri* women is a much discussed one. “The *brahminical* tradition says, *moksha* is not directly attainable to women, and thus *Dharmasastras* advise that the goal of a woman should be the fulfilment of her dharma as a devoted wife. By fulfilling the ideal role, a woman would be led along a path of righteous conduct and moral perfection.”<sup>24</sup> *Antarjanams* enjoyed the privilege of post puberty marriage. But marriage was accompanied by heavy dowry demand. As women were not allowed to have landed property, dowry was provided in cash and as ornaments. As marrying off the girls was considered an obligation on the part of family, poor girls were given in marriage to old *Nambudiris* for their second and third marriages on lesser dowry demands. As the eldest son only could marry from within the community, it was difficult to

get grooms for all *Nambudiri* girls. Widowhood, squabbles with co-wives, huge difference between the ages of husband and wife were common, the existence of warm conjugal relationships was not noted in any of the memoirs of *nambudiris* of those days.

Widows of various ages lived in the inner quarters of the *illams* of their late husband cursing their fate and serving the household. Kanippayyur had mentioned the occurrence of girls from poor families being sold to Brahmins from North as their fathers could not afford the dowry demands from their community.<sup>25</sup> Many reformers have remarked that a naked and brutal sort of patriarchy operated in the *illam* and that a powerful, if subtle network of reminders worked tirelessly to instil in woman a sense of inferiority right from infancy.<sup>26</sup> High ritual, social and economic status of the community didn't make any difference in the everyday life of the *Antharjanams*. Strict adherence to tradition imposed on women prevented them from enjoying any material comfort that could have provided by the comparatively high economic status of the community.

Stringent surveillance, ritualistic nature of domestic life, restrictions on freedom of movement and lack of warm conjugal relationship discoloured the personal life of the *nambudiri* women. When the males of the same family enjoyed much freedom in personal and public life, the females were expected to display the highest order of chastity and exclusion from public life. Implementation of double standards and lopsided distribution of power raised questions about the integrity of the religious and customary principles upheld by the community.

No amount of religious education and prohibitions adopted by the community had stopped the *nambudiri* women from expressing their love and desire. Draconian rules can suppress the innate feelings of human beings, but cannot negate them. Women knew that how the adulterous members had been treated by their community previously and what would be their own fate after the trial. But in a society, where there was no scope for extending their spaces, some women chose their own way. They would not have counted excommunication a dreaded punishment as high ritual or social status they had ordained by birth didn't help them in finding contentment. The validity of emphasising the different sexual mores on individuals was reminded by the sexual 'misconduct' and *smarthavicharams*.

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## 17. The Roots For Demand of Punjabi Suba

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### Abstract

*The Punjabi Suba Movement soon after the partition of Punjab in 1948 was the first remonstrating agitation. The demand for Punjabi Suba has an important historical and social roots. The historical root of the movement can be traced back to the birth of Sikhism and its formation as a separate religious community. The primary object for the Punjabi Suba was “to protect Sikh religion and improve the position of Sikhs”, the language issue was secondary.*

Right from the partition of India in 1947 there was a demand for the re-organization of the Provinces on Linguistic basis. One of the most controversial cases in the State of Reorganization in India had been relating to the state of Punjab. The Punjab as we know had been continually facing political disturbance and the frequency of agitations here had earned it the reputation of being “the land of agitations.” For a proper and correct understanding of the roots of the demand for Punjabi Suba, for a Punjabi-Speaking State, it is necessary to keep in view of the following facts about pre-independence India and India immediately after independence.

### (1)

The legacy of the demand for Punjabi Suba can be traced back to the birth of Sikhism and its formation as separate religious community. As we know the first problem faced by every breakaway religious group is to establish its separate identity. The founder of Sikhism, Guru Nanak (1469-1539) was a Hindu Bedi of Kshatriya Caste. He preached the oneness of God who was Nirankar (formless) and rejected the worship of Idols.<sup>1</sup>

The Process of separation from Hinduism was carried further by the successor Gurus with the evolution of a new script Gurumukhi in which the Guru's writings were compiled and different ceremonies were prescribed for birth, marriage and

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death by the time of fifth Guru Arjun Dev, the Sikhs and their own sacred city Amritsar and their own scripture the Granth Sahib. Guru Arjun Dev's son the Sixth Guru Hargobind (1595-1644) began arming his followers.

The real seeds of Hindu-Sikh separatism were sown by the British by conferring minority privileges on only Keshadhari Sikhs in the matter of recruitment to the army.<sup>2</sup> By co-incidence at about the same time (1875) Hindu renaissance ushered by the Arya Samaj which tried to re-absorb Sikhs within the Hindu fold. Arya Samaj leaders same time used intemperate language to denigrate the Sikh Gurus and Guru Granth Sahib.<sup>3</sup> At about the same time the Singh Sabha Movement consciously created a sense of self awareness and identity in the Sikhs in a period when with the breakup of the Sikh empire and the annexation of Punjab by the British, the stock of the Khalsa was at its nadir the morale of the Sikhs was collapsing the possibility of the community's disappearance was very real.<sup>4</sup>

## **(II)**

It may also be stated that the British Government in India deliberately and arbitrarily defined the boundary of the Province in India which had not been made on the basis of geographical, historical, economic and linguistic grounds.<sup>5</sup> The Pre-independence Punjab Province had Punjabi speaking people as well as Hindi or Haryanavi-speaking population. Before 1857, Haryana was a part of united Province. In the uprising of 1857, the people of area played active part against the British.<sup>6</sup> After suppression of this revolt by the British, the regions as a political punishment as separated from the United Province and amalgamated with the Punjab.<sup>7</sup>

Thus Punjab became a bilingual state, comprising of the Hindi speaking Haryana and the Punjabi speaking region so far known as Punjab.

Pre-independence Punjab had an absolute majority of the Muslims 53% of the total population, Hindus consisting 30% and Sikhs 15% merely.<sup>8</sup>

In the country as a whole the British rulers allowed the language of the people to be the medium of instruction at least at the primary level and also to be language of administration at the district level. However, this pattern was not followed in case of the Punjab Province. In the Punjab, under pressure of the Muslim majority, Urdu in Persain script was recognized to be the language of the Province.<sup>9</sup> A number of Private (Hindu) schools, in addition, imparted education in Hindi while Sikh schools did so in Punjabi in Gurumukhi script, Private Muslim and Government schools had Urdu as the sole medium of instruction. Obviously, the British Government wanted to exploit certain historical facts prevailing in the Punjab in furtherance of their policy of divide and rule. The fact that Punjabi was not made the medium of instruction even at the primary stage and the language of administration at the local level contributed towards mixing up the issue with religion, politics and communalism. Even Punjabi speaking Hindu population in Punjab started getting alienated from the Punjabi language. This came to surface especially after 1946. As a result Punjabi could not develop as rapidly as some other Indian languages did.<sup>10</sup>

## (III)

The Movement for redrawing state boundaries on the basis of linguistic and cultural homogeneity as had a long history. Formation of linguistic provinces was one of the early demand of the Indian National Congress in its struggle for achieving self –government. It had accepted the idea of the linguistic re-organization of India as early as 1920. The Congress adopted its constitution at its Nagpur Session. This constitution provided that for the purposes of the organizational work of the congress there would be twenty one linguistic provinces in India. One of them being the Punjab with Punjabi as the main language of the province.<sup>11</sup> From December 1920 to December 1947 this constitution of the congress remained unaltered. During this period there was propaganda by the Indian National Congress in favour of linguistic provinces.

The support of the Congress party to the reorganization of Provinces on linguistic basis was reaffirmed in the Party's election manifesto at the time of 1945-46 election. It proclaimed that the Congress party stood for: "The freedom of each group and territorial area within the nation to develop its own life and culture within the larger frame work and for this purpose such territorial area of provinces should be constituted as far as possible on linguistic and cultural basis."<sup>12</sup> After India became independent in August, 1947, no less a person than Mahatama Gandhi called upon the Congress Government to fulfill the promise of reorganization of province on linguistic basis: He emphasized that 'upto this time it has been desired from every corner and every point of view that the linguistic province will be reorganized . So this problem should be solved without waiting for more time.'<sup>13</sup>

## (IV)

The chief cause of Sikh uneasiness in free India was the resurgence of Hinduism which threatened to engulf minorities.<sup>14</sup> In a letter to The Tribune in 1950 Hukum Singh explained how, the sudden emergence of this (Hindu) strong politically conscious majority suffering from and acute prosecution complex ( from the Erstwhile Muslim majority in undivided Punjab) transformed all their past frustrations into an intensely aggressive communal consciousness "The Sikhs who had played a balancing role between the two communities before 1947, found that inspite of being minority in the New State, they were considered a real threat to the Punjabi Hindu"<sup>15</sup>

Economic rivalry between Urban Hindu and agricultural Sikh increased inter-communal friction already provoked by rivalry, over claims to the evacuees property left by the Muslims in India. Hindu militancy fed on Sikh distrust and apprehensions had encouraged the fundamentalist side of the Akali leadership . They became conscious of their spirit, initiative, sense of contribution to national life, combined with intense pride in their own traditions and history and on top of all this the suffering of the community through partition. The Sikhs were unwilling to accept any second class citizenship status.

Arya Samaj connected Hindu organizations started a campaign to persuade Punjabi speaking Hindu to adopt Hindi and disown Punjabi and Urdu in 1951 Census.<sup>16</sup> Hindus disowned Punjabi and declared Hindi as their mother tongue . It was bound to impinge on the “collective consciousness” of the Sikhs who were aroused to the need to defend their religion and cultural identity and ‘attain political unification.’ A Sikh author sums up the situation “ Sikhs perceived in this rejection of Punjabi bigotry of the majority community who identified Punjabi with their religious custom and culture. Punjabi becomes in this way a crucial symbol of Sikh self-identification though the Sikhs had acquired a new sense of Nationality and cohesion.”<sup>17</sup>

(V)

Going back to the years 1920-25 and afterwards the Congress had utilized the Akali struggle in Punjab by accepting it as an associate movement in the freedom struggle. Its leaders continued to extend assurances to Sikhs from time to time. Pleading solemnly that their interests would not be over-looked after freedom was won. In the beginning the Congress did not take seriously the Sikh demand for separate representation. As noted earlier nothing was given to the Sikhs in the Lucknow pact. But in order to bring the Sikhs into the fold of the Non-Cooperation Movement, the Congress passed the following resolution at its Nagpur Session.

“In view of the fact that misunderstanding exists among the Sikhs as to the position of their community in future policy of India, this Congress assures the Sikhs that their interests will receive the same protection in any scheme of Swarajya in India as is provided for Mohammadans and other minorities in province other than Punjab.”<sup>18</sup>

The Sikhs rejected the Nehru Report. But Congress wanted to win the heart of Sikhs and also to be supported. So in the 1929 Lahore Session of the Congress passed a resolution stating: “The Congress assures the Sikhs that no solution in future constitution will be acceptable to the Congress that doesn’t give them (the Sikhs) full satisfaction.”<sup>19</sup> Similarly in 1931 Mahatma Gandhi while addressing a meeting at Gurdwara Seesh Ganj Delhi

In the turmoil of negotiations for the transfer of power in future and the eventual Congress acceptance of Pakistan reversing its past protestation about presenting the unity of sub-continent Sikh fears and suspicions resurfaced with greater urgency than ever. But again at a time of crisis in July, 1946, Jawaharlal Nehru himself told a press conference in Calcutta:- The brave Sikhs of Punjab are entitled to special considerations. In an area in the North wherein the Sikhs can also experience the glow of freedom.<sup>20</sup> Even Mahatma Gandhi had called Punjab “Homeland of Sikhs in India.”<sup>21</sup> But immediately after independence, all assurances were ignored and Congress perceptions radically changed. Committed to the principle of linguistic province through the freedom struggle, a commitment which had made Sikhs believe there would be a Punjabi speaking State among other states.



## (VI)

It is known fact of history that the Sikhs in general were opposed to the partition of Punjab. But, equally true is the fact that ever since the Cabinet Mission day, if, not earlier, and thereafter when the idea of a Sovereign Muslim state had started gaining strength, the sikh and Akali leaders countered it with their demand for an independent Sikh State.<sup>22</sup> Realizing that Sikhs will be in a very small minority as compared to the Hindu, their next choice was to have some statutory safeguards for them. Nevertheless, the consequences of partition did place the Sikhs in a situation which they were ultimately able to manoeuvre to their side. The large number of Sikhs who migrated to the Indian part of Punjab got settled in six or seven districts in East Punjab and in the princely states. This "consolidation" in one 'geographical' tract was an unexpected boon. By a strange turn of events they had become integrated numerically as they had never been before. They were now concentrated in an area which could be described as their homeland."

Sikhs who were largely agriculturists by profession were concentrated mostly in the Canal rich areas of Western Punjab. They were ,therefore, more severely hit by partition as they lost some of the best agricultural lands. The trading sections were also hit when they had to face immense problems in re-establishing themselves. They were in no position to compete with the Hindu traders and there were no Muslim traders in East Punjab whose business they could easily take over.

In services, too, there were not many positions which they could occupy. As such there was a general feeling of resentment and bitterness against the Government which more often than not, they perceived as a 'Hindu Government'. Migration in 1947 on the whole affected more Sikhs than Hindus. It is estimated that about 40% of the total Sikh population spread over the "entire sub-continent got dislocated on account of partition."

In the circumstances as came to prevail in the Punjab after independence the idea of Punjabi Suba came to be conceived slowly but surely.

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## 18. Development of Western Education among Muslims and the Growth of Nationalism in District Birbhum

\*Md. Kamrul Hasan

### Abstract

*Western education, western thought and ideas, the idea of liberalism and the free thoughts created out of the contemporary environment were responsible for the growth of nationalism in India. The growth of western education produce newly educated elites who have contributed in the development of nationalism in India in general and Bengal in particular. The second half of 19<sup>th</sup> century produces a great number of educated elites in Bengal and they have contributed in socio-economic development and nationalized politics. The Muslims accepted western and scientific education in a much slower pace but it produce some of the educated elites who contributed in socio-economic and political development and except a few most of them contributed in nationalized politics. District Birbhum was a part of Burdwan division and many of the leaders from the division specially AbulHasim, AbulKasim, Md. Yasin, the great poet KaziNazrul Islam, Munshi Md. Sahidullah, Md. Rezaul Karim have contributed in the genesis of an environment that had great effort on emergence of nationalized politics within the district.*

**Key words :** *Western, Education, Movement, Muslims ,Birbhum*

It is revealed from the different sources available that Western education, western thought and ideas, the idea of liberalism and the free thoughts created out of the contemporary environment were responsible for the growth of nationalism in India. The growth of western education produce newly educated elites who have contributed in the development of nationalism in India in general and Bengal

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in particular. Bengal renaissance which transformed the contemporary Bengali society and subsequently contributed in the emergence of nationalist ideas was the product of introduction of new thoughts, new ideas and new system of western education. The persons like Raja Ram Mohan Roy, Pandit Ishwar Chandra Vidyasagar, and Swami Vivekananda came in contact with the new socio-political order and also new thoughts. The contribution made by these great sons in the emancipation of the contemporary Bengali society is reflected through the genesis of nationalized politics in Bengal and surrounding areas.

Development of nationalism and the growth of nationalistic politics consciousness was not an even process of development for all sections of the society of Bengal.<sup>1</sup> It was a product of the different kind of situation which was created by British authority and the several repressive measures which they have undertaken in order to carry out their administration. According to Abu Yusuf Alam who has analysed the penetration of new forces did not take place evenly in raising the modern, political and national consciousness. He thus mentions in his famous book *Muslims and Bengal Politics 1912-1924* that 'Since the penetrations which led to the rise of modern, political and national consciousness matured unevenly among different sections of the people. Consequently in Bengal while Indian nationalism was growing stronger as a movement, the response of the Muslims was very feeble.'<sup>2</sup>

The growth and development of western education have produced newly educated elites in India in general and Bengal in particular. Education provided a platform for individual performance in Bengal during the period of study. Though Muslim society of Bengal accepted western education in a slow pace of progress but it helped in the regeneration of the society in socio-economic and political fields and which was very potential factors for the contribution of a particular society in the overall development of nation. During 19<sup>th</sup> and 20<sup>th</sup> century Bengal individual performance has been marked as the potential factor for society success. Education becomes a potential instrument for the success of an individual in socio-economic and political fields.

The second half of 19<sup>th</sup> century produces a great number of educated elites in Bengal and they have contributed in socio-economic development and nationalized politics. The Muslims accepted western and scientific education in a much slower pace but it produced some of the educated elites who contributed in socio-economic and political development and except a few most of them contributed in nationalized politics. District Birbhum was a part of Burdwan division and many of the leaders from the division specially AbulHasim, AbulKasim, Md. Yasin, the great poet KaziNazrul Islam, Munshi Md. Sahidullah, Md. Rezaul Karim have contributed in the genesis of an environment that had great effort on emergence of nationalized politics within the district. Some of the periodicals of the district specially '*Birbhum Barta*' contributed in the genesis of an environment which talked about Hindu-Muslim unity during the period of study.

The anti-British agitation in the form of peasant agitation against the tax session policy of the British has contributed in the development of nationalized

politics. It is very evident from the fact that Muslim of Bengal specially the jotdar, cultivators participated in the series of peasant revolts and uprising that took place in the 18<sup>th</sup> and 19<sup>th</sup> centuries specially Fakir Revolts, Wahabi and Faraizi Movement, Indigo Revolution etc. it is true for Bengal in general and Birbhum in particular that these peasants struggled against British during the period of study. The peasants of the district specially the Muslims peasants also participated in Swadeshi and Non Co-operation movement. It is true that KishanSabhas were formed in some parts of Bengal during 1926-27.<sup>3</sup> It is contributions of communist and the leftist in Indian politics in the 1930 led to the organised peasant movement in the Country and the formation of All India KishanSabha in 1936 provided the peasant movement a definite organisational lines.<sup>4</sup> The educated elites of the district also sometimes provided leadership to this peasant movement among the Muslim community in the district. Important person like Rezaul Karim who received education in Calcutta also contributed in the genesis of nationalistic ideas in the district.

The important nationalist leaders of Birbhum district during the National Movements were - Abdul Halim, Md. Syed Ali, Moulavi Modeshwar Hossain, Rezaul Karim, Moulavi Akharam Khan, Moulavi Din Mohammad, Samsuddin Hossain, , Abdul Rahaman, who were responsible to spread the national movement in the district. They devoted their whole life for motherland and tried to save the country from the British yoke. Abdul Halim was one of the great nationalist leaders of the district who devoted his whole life to the country. He was a clerk in a ship company at Calcutta and during the clerkship of the company, he felt mourning and depressed by seeing the situation of labours and peasants. He resigned from his post and took part in the Non-Cooperation Movement in 1921.<sup>5</sup> He joined in the movement under the leadership of Chittaranjan Das. At that time, many nationalist leaders of the district joined the Non-Cooperation Movement under the guidance of Chittaranjan Das. Abdul Halim spread the Non-Cooperation Movement in the district end to end with the Jitendralal Bandhopandhay, Gopikabilas, Kamadinkonkar, Saradindhu Chattapadhyay and so on.<sup>6</sup> British tried to crush the Non-Cooperation Movement in the district, as a result they arrested many nationalist leaders of the district, and Abdul Halim was one of them who got arrested at the time. He was sentenced to six months in jail.<sup>7</sup> But after the release from jail, he once again joined in the national movement. He came to contact with Muzaffar Ahmad and became associated with the publication of Kazi Nujrul Islam. Then he wrote an article in 'Anandamoyir Aghaman' in *Dhumketu* edited by Kazi Najrul Islam, against the British rule.<sup>8</sup> Once again he was arrested by the police because he encouraged the people to stand up against the British rule. He was sentenced to one year in jail.

Rezaul Karim was another important nationalist leader of the district. He was a great political activist and the champion of Hindu-Muslim unity in the district. Rezaul Karim was deeply influenced by Gandhian politics and his involvement with the Non-Cooperation Movement delayed his formal education. For the support of the movement police tortured and thrown out him into jail.<sup>9</sup> He was deeply

influence by a public address by DeshBondhuChittaranjan Das and to active participation in Non-Cooperation Movement. As a part of Non-Cooperation Movement Rezaul Karim took a job in a national school in Salar, Murshidabad. He did not receive any kind of remuneration from national school as it was the part of the movement. He endeavoured to spread the nationalist ideas and consciousness through his writings.

Md. Syed Ali was a great patriotic leader of Birbhum District. He came to contact with Rabindranath Tagore during his study at Santiniketan. Then the ideas of nationalism grew up in his mind. He was very influenced by Tagore and Gandhiji. He joined in the Non-Cooperation Movement in 1920.<sup>10</sup> He spread the nationalistic ideas in the district. During the Non-Cooperation Movement, he boycotted the British goods and also encouraged to the people of Nalhati in particular and Birbhum in general to boycott the foreign cloths and advised to use swadeshi cloths. He wore only Khadi cloths until his death. He also led the movement in Nalhati region against the land tax. It was a very active place during the Non-Cooperation Movement.

SamsuddinHossain, the brother of Abdul Halim, was an important nationalist leader of Birbhum district. He played an active role in the national movement. He organized KishanSangatan in the District and led the national movement with Jitendranath Banerji.<sup>11</sup> Not to pay taxes was one of the agenda of the Non-Cooperation Movement and when it flourished all over India, Birbhum in general was not also exceptional. There was an association of farmer led by the SamsuddinHossain in Kirnagar region of the district decided not pay the taxes and carrying on the Non-Cooperation Movement in the district.<sup>12</sup> He also joined in Sriniketan and led to the Samabai Movement which also part of Non-Cooperation Movement with one of his partner Kalimohan Ghosh.<sup>13</sup>

There are unique features of Non-Cooperation Movement in the Birbhum District. In the district level, we can see the variations and the nature of the movement. The people of the district supported and spread the Non-Cooperation Movement in their own way. JitendralalBanerji one of the important nationalist leader of the district. He organized the anti-Union Board with Moulavi Mohammad Ali.<sup>14</sup> In the winter of 1921-22, peasants resisted Settlement operation in Pubna, Bogra, and particularly in the Rampurhat Sub-division of Birbhum, where the movement was led by Jitendralal Banerji.<sup>15</sup> Basically anti-taxes movement was very active around in Rampurhatthana circle. There was a reason, Rampurhat sub-division is mostly Muslims populated region of the district and for the khilafat crisis they were became more anti-British. In this situation, Jitendralal tried to unite them and led the anti-taxes movement in the region. So, JitendralalBanerji spread the Non-Cooperation Movement in his own way and mostly Muslim leaders like MoulaviAkram Khan, Moulavi Din Mohammad were associated with him.

Kalim Ahmad Sarifi was an important nationalist leader of Birbhum district. He played an active role in the national movement. It is evident from the bureau file that, 'He is only Mohammedan who had joined in the movement.'<sup>16</sup>He was

very influenced by Gandhiji and joined in the Quit India Movement in 1942. He spread the nationalistic ideas in Rajnagar and Tantipara. During the Quit India Movement, he actively interested in the Indian Independent Movement and encouraged to the people of Rajnagar and Tantipara in particular and Birbhum in general to involved with the movement. While he marching towards the court building in Suri town to protest against the illegal constitution of a court by the governor to punish those who participated in the movement, he was arrested in 12.09.1942.<sup>17</sup>

Western education had a domino effect on the Indian Independence movement and the mind-set of Indian people. Due to the emphasis on western education, the Muslims of the district could understand western thoughts such as nationalism, equality, independence, organization and their values. These thoughts encouraged the independence movement, nationalism and social political organizations in the district.

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## 19. Guru Gobind Singh and Transformation in Sikhism

\*Dr. Bindu Bala

### Abstract

*The present study, Guru Gobind Singh and transformation is aimed to examine the transformation in Sikhism during period of Guru Gobind Singh. Guru Gobind Singh was the tenth and last Guru of the Sikhs and a great historic figure. This paper is divided into 4 sections: first, section attempts to look at the meaning and number of Sikhs. The second section surveys a brief of outline of Guru's mission. The third part analyses with the making of khalsa.*

### I

Guru Nanak Dev, founder of Sikhism, his followers was called Nanakpanthis and persons designating themselves as such were found among both the Hindus and Sikhs. In one way, all Sikhs were Nanakpanthis, as the religions originated with Guru Nanak, but later on, those attached themselves particularly with the tenets of 10<sup>th</sup> Guru, called them selves Gobind Singh, Tal Khalsa or the like.<sup>1</sup>

The word 'Sikh' is derived from 'Shishya' meaning disciple. No definition of this term was attempted in 1881, but in census of 1891 the definition adopted was as such, 'Male-one, who wear the hair long (Kes) and refrains from Smoking.' This definition was retained in 1901 with the addition that the religion of the woman should be entered as stated. Rose, in his Punjab census report 1901, shared the difficulties experienced in the practical application of the definition. According to him, this rule was, almost universally ignored.<sup>2</sup> Regarding their numbers we find that in 1911, the number of persons registered as Nanakpanthis was less than in the previous census, as at was compared in the following table with that ascertained in

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1891. Most of the Hindus who followed the teachings of Guru Nanak. had fallen to about one-twenty fifth of the figures of 1891.

| Nanakpanthis          | 1911    | 1891    |
|-----------------------|---------|---------|
| 1. Hindus             | 21.756  | 542.621 |
| 2. Sikhs (Sahajdhari) | 176.036 | 438.653 |
| (Keshdhari)           | 99.601  |         |

At the same time, the term has come into disfavoured among the keshdhari Sikhs, who has appeared under other titles, reducing the strength of Nanakpanthi, Sikhs from 438,653 to 99,601.<sup>3</sup> In 1911, If we look the local distribution of Sikhs in Punjab, we find that the Ludhiana district and Faridkot state had the highest proportion of Sikhs.<sup>4</sup>

## II

Guru Gobind Singh's pontification, may vary conveniently be divided into 2 distinct periods, the convening of the great assembly at Keshgarh in 1699 and the introduction of *Pahul* may, for this purpose, be regarded as the diverging points.<sup>5</sup> Several arguments were advanced for the creation of khalsa. It would be interesting to study the circumstances, which necessitated this creation. Ganesh Das referred to the ruling khalsa, as the Sikhs of Guru Gobind Singh and traced the origin of their power to the times of Guru Hargobind.<sup>6</sup> Sometimes it is stated that the execution of 9<sup>th</sup> Guru Teg Bahadur demoralized the Sikhs to such an extent that they did not gather courage to claim the dead body of their Guru. At that time, the Sikh Panth was not a cohesive body. It was divided into 2 major categories: (a) Sikh Sangat directly controlled by Guru and (b) Sikh sangat controlled through the mediacy of the masands. Considering the ramification of the sikh panth, the role of the masand was very vital. But the attitude of these indiscreet masands towards the institutional of guruship and the Sikh sangats was quite dangerous.<sup>7</sup> The insitutions of masand, which had been organized by Guru Arjan Dev to carry on Guru Nanak's message of purity, modesty and god realization far and wide in India had fallen into decadence.<sup>8</sup> Banerjee stated that these collectors (Masands) were at first chosen for their piety, integrity and high position and were honorary officers. The officers however soon became hereditary and gradually falling into the worthy hands became an instrument of oppression<sup>9</sup>

Macauliffe said that Guru continued to receive many complaints against the masands. They claimed sweets instead of crushed pulse and unleavened bread.<sup>10</sup> These masands not only merely collectors of guru's dues, but also possessed episcopal functions as well. This enabled them to pose as occupy the position of a son of organized priesthood in Sikhism.<sup>11</sup> Saina Pat left the reader in no doubt that creation of the khalsa was directly primarily against the masands who had been the mediating agency between a large number of Sikhs and their Guru. In fact, Purification of the world was directed primary against the masands.<sup>12</sup> Guru ordered that all the masands should be arranged for their misdemanours. He punished those, whom he found guilty and pardoned those, who succeeded in establishing their

innocence<sup>13</sup> The great number of men were the destroyed, may not seem credible, as Dr. Banerjee believed, yet the Sikh records were almost Unanimous that punishment were awarded to many and the order of masand was abolished for ever.<sup>14</sup> The masands were denounced and excommunicated from within Sikhism.<sup>15</sup> Closely connected with the suppression of masands was the Question of the dissenting sects within Sikh panth, Many dissenting sets as Minas, Dhirmalias and Ram Rayees had repeatedly created troubles for the Guru's predecessors. It was again to escape the jealous and hostile activity of these dissenting sects that 9<sup>th</sup> Guru had for sometimes to leave Punjab and go away to Assam.<sup>16</sup> Peaceful approach towards them had failed.<sup>17</sup> It was stated that the activities of these sects operated in a variety of ways to weaken Sikhism.<sup>18</sup> It was therefore just in the fitness of things that not only denouncing the masands, but also other dissenting sects.<sup>19</sup>

It would be interesting to study that during the pre-khalsa period, the Guru seemed to have entered into the fraternity of hill rajas as one of equals and had completely identified himself with, they rose rebellious against the mughals, later on, hill rajas choose to dissociate themselves from the guru to win the favor of the supreme rulers. It brought a conviction to the guru that if the great power like that of the mughals was successfully to be challenged, the sikhs must have a reliance open none else than their own power and resources.<sup>20</sup> His army was to be based on social justice. There could be no discrimination in the name of caste, creed and colour.<sup>21</sup> In fact, Guru Gobind Singh realized that he would have to depend entirely on his own resources. It is added that the time, when Guru Gobind Singh was born, India was ruled by Aurangzeb, a religious fanatic.<sup>22</sup> During his rule, Temples were razed to the ground, sacred thread was broken and Hindus were compelled to embrace Islam.<sup>23</sup> The sad plight in which he found his followers as well as the Hindus in general, religious strifes brought about by the persecuting policy of Aurangzeb, the prevailing corruption, ignorance and superstition and his own personal resentment at his father's execution.<sup>24</sup> The Guru then made the most stirring oration on saving religion, which was in great peril, and about his divine mission. He depicted the miseries, they had suffered from and presented pictures of fresh horrors and tribulations which laid in store for them at the hands of the emperor and his officials.<sup>25</sup> Guru Gobind Singh came to the conclusion that to tyrannise was bad, but to bear tyranny patiently was worse, the country did not belong to the King. The king belonged to the country, and the country belonged to the people. If the king was bad, people must use in revolt without political liberty, religion, intellectual social and economic freedom could not be achieved.<sup>26</sup> The unjust mughal rulers and the hill chiefs, were of concern to 10<sup>th</sup> Guru. Therefore, before measuring sword with the unjust rulers, it was incumbent to bring the Sikh Sangats under one banner and infuse into them instinct of sacrifice for the cause of righteousness.<sup>27</sup> During his early retirement in the hills, he has made himself thoroughly familiar with all Hindu literature, relating to incarnations and other divinities, and this must have fired his imagination. He seemed to have been deeply impressed by the idea, which runs throughout the puranic literature viz, the idea of saviour appeared from time to time to uphold

righteousness and destroyed unrighteousness, to uproot evil and established good to destroy the oppressor and to rescue the weak and the innocent.<sup>28</sup> All these facts must have generated in his mind an earnest conviction that this was undoubtedly the time for the rise of a saviour, and his strong impulses and the forces of circumstances, in which he was placed soon led him to work himself up into a belief that he himself was the man, the time needed. The Guru mission therefore was to spread the truth faith and to extirpate the oppressor and the wicked.<sup>29</sup>

Lastly, the Guru had a mission, with which he was born. Guru Gobind Singh wrote in his *Bachitra Natak* that the lord had told him how he sent many *sakhis*, *sidhs*, *rikhis* and prophets to propagate.<sup>30</sup> He now ordered the Guru to go and preached a religion in which people believed in one God, the eternal and endless, He also ordained him to save the saints and extirpate the tyranny.<sup>31</sup> One of the favourite authorities for what happened on the Baisakh of 1699 A.D. was the 'Tarikh-i-Punjab' by Ghulam Muhiyuddin alias Butay Shah.<sup>32</sup> If we analyse the chronicles of Budh Singh, Bakht Mal, Khuswaqt Rai, Ahmad Shah of Batala, Ganesh Das, Sohan Lal Suri and Aliuddin, we find that the character of their work was not essentially different from that of Ghulam Muhiyuddin's *Tawarikh-i-Panjab* that the creation of the Khalsa was invariably related to the idea of revenge, political ambition.<sup>33</sup> However, in *Bachitra Natak*, the Guru said that there was no enmity between the successors of Baba Nanak and Babar. He declared that the house of Baba Nanak and that of Babar both derived their authority from God. He recognized the former as supreme in religion and the latter as supreme in secular affairs. This clearly showed that the Guru admitted the secular authority of the emperor over his Sikhs.<sup>34</sup> If we go to the writings of the Guru Gobind Singh. He had come to regard himself as a divinely appointed saviour of dharma, enunciated by Guru Nanak. For this purpose, he had first to set his own house in order by consolidating the Panth.<sup>35</sup>

Moreover, the old social shackles of the Hindu community, such as caste system, had not, yet been completely broken.<sup>36</sup> The testimony of Forster and Malcolm clearly showed that the Sikhs of their days had reverted to caste usages both with regard to interdining and intermarriage and marriage even outside the community were also, by no means rare, provided caste considerations were favourable.<sup>37</sup> In fact, the idea of nationalism had not yet been born in this community. The Sikh institution of *Sangat* and *Pangat* had gone a long way towards demolishing caste, but the difference in the social level of the low caste *sudas* and the high born Brahmins and Kshatriyas was so great that they required a drastic action to be removed.<sup>38</sup> In *Akal Ustat*, the Guru said that some were Hindus, while others were Muslims; of the latter some were Shias and others were Sunnis. Man's caste should be considered as one.<sup>39</sup> In Sikh Panth, since Guru Nanak, caste system was denounced, even he belonged to high gotra 'Bedi' of Khatris. In this context, *Langar* became mandatory before Guru Darshan by third Guru Amar Das, continuing these traditions, Guru Gobind Singh started the tradition of 5 *Pyares* as leader of Khalsa Panth, who belonged to the different castes.<sup>40</sup>

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## 20.

### **Baidyanath Deoghar :**

### **A Religious Town of Seventeenth Century Bihar**

\*Aparna Singh

#### **Abstract:**

*There was emergence of several towns in medieval Bihar. This paper is an attempt to study that how the presence of Lord Shiva's temple in BaidyanathDeoghar led to its emergence as anreligious township of seventeenth century Bihar.*

*Bihar witnessed the existence of major religions throughout history. BaidyanathDeoghar was a major religious town of seventeenth century Bihar. We have dearth of sources regarding this topic. However, Khulasat-ut-Tawarikh gives an account of pilgrimage to Baidyanath Deoghar between 1695-1699. Rajendralala Mitra<sup>1</sup> produces very important account about the temple of Baidyanath Deoghar in his article 'On The Temples Of Deoghar'. Deoghar is known as 'the home of Gods'<sup>2</sup> situated 4 miles to the south of Baidyanath Station on the chord line of East Indian Railway and about 200 miles due west of Calcutta and about 70 kms west of Dumka ,on Latitude 24.29'43"N. Longitude 86.41'36"East. During the latter Muslim rule it formed a part of Birbhum district of West Bengal but it is now included in the Santhal Praganas, Jharkhand, lying on its west side.*

The temple of Deoghar was built to pay homage to the lord Mahadeo or Shiva. The tradition runs that the temple was built in the Treta Yuga and the Shivalinga or Garbhagriha was also installed in that yuga by Ravana the King of Srilanka or Lanka. Lord Shiva was pleased by the offerings of Ravan, the head of demons and got ready to go with Ravan to his native place Srilanka but due to activeness of the deities, Ravana was not able to carry the same linga to Lanka and forced by Indra to install the Linga at then jungli and hilly place which is known to the pages of history as BaidyanathDeoghar. The Linga which is established at Deoghar is one of the dwadashJyotirlingas or 12 Jyotirlingas which is called in

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history as Baidyanath and the town where the temple is constructed is known as Deoghar, which has two words, Deva+ Ghar, Deva means the Almighty and Ghar means the home of Almighty. This account of BaidyanathDeoghar is presented very lucidly by Rajendralala Mitra<sup>3</sup>

Another source of our knowledge speaks of a different historical situation about the temple of BaidyanathDeoghar. The British traditions as well as the regional oral traditions say that the temple was built by Puranmal a contemporary of emperor Akbar, a Rajput zamindar of Giddhaur, district, Jamui, Bihar. But the contemporary Persian sources, notably Akbarnama, Ain-i-Akbari of Abul Fazl, Muntakhab-ut-Tawarikh of Badauni and other sources of latter period notably Padshahnama or Shahjahanama and Alamgirnama do not mention the account. Not only that the Sanskrit, Hindi, Bangla, Maithili sources and other regional original accounts do not utter a single word that Puranmal was the builder of the temple. Here, we may take a pause to see the history of urbanization of BaidyanathDeoghar. During the late 19<sup>th</sup> century when the great Indologist, Rajendralala Mitra was preparing the short monograph which was published in the Proceedings of the Journal of Asiatic Society of Bengal, the area of BaidyanathDeoghar was only under two miles and the fixed population was at 8005. Rajendralala Mitra was able to procure the demographical statistics of male and female of Deoghar which was reckoned at 4964 for males and 3041 for females. The account of Mitra speaks of influx of pilgrims or Kanwariyas on particular holidays like Sravan Mas or the month of Sravan (runs from half June to half July ) is said to rise from 2 to 50000 heads. The demographical population shown in records of Rajendralala Mitra during the late 19<sup>th</sup> century is not less. However, presently lakhs and lakhs of pilgrims or kanwariya visit the holy city of Deoghar. It is significant to note here that apart from the Hindus, the Muslims were also living in the town.

The city of Deoghar is acknowledged by lakhs of pilgrims and has a number of Hindu temples, Gods and Goddesses. The city of Deoghar is also known in the pages of History for its antiquities, it is also mentioned in some of the Puranas of the world. In the Treta Yuga, says the Shiva Purana, that the cruel Ravana brought the Linga of God Mahadeva from the Kailash mountain. The story related in the BaidyanathMahatmaya or Shiva Purana about the construction of temple of Deoghar. We get several references about the history of temples of Deoghar from the Padma Purana, and also how Ravana the king of Lanka carried the Shivalinga from Kailash mountain and the linga was founded in Deoghar by the order of Indra who appeared on the spot in disguise as a Brahmin. According to Padma Purana a Brahmin deposited the linga, consecrated it with water from a neighbouring tank repeated his prayers and then departed. Only one man was present there and he was a tribal, whom we know as Bhil. The Bhil received instructions from the Brahmin following his example, worshipped the lingam but having no vessel handy, he brought the water in his mouth for worship and used it in his adoration, When Lankapati Ravana at last returned, related all the circumstances and found out that the Brahman was no other than Vishnu himself. Ravana then dug a well with an



arrow, brought into the waters of all the sacred ponds on earth and duly worshipped the God. This information is collected from the Padma Purana<sup>4</sup>. After the death of Ravana in a famous battle between Sri Ram and Ravana (according to a set of tradition or oral traditions noticed in any Purana). The lingam lay neglected years after years until it was noticed by a rude hunter known to us as Baiju, who accepted it for his God and worshipped it daily and proclaimed it to the world as lord Baiju, known everywhere as Baidyanath.

The tribal tradition should also be discussed here because the town of Deoghar is situated in Santhalparganas, the abode of the Santals. The Santals tradition differs from the above tradition which was first brought to light by Wilson William Hunter better known as W.W. Hunter., who was a civil servant of East India Company during late 19<sup>th</sup> century prepared his information which he collected from the various original sources and the authorities of East India Company published it in the Annals of Rural Bengal, which Rajendralala Mitra lucidly described in his Antiquities of Orissa, Vol-II<sup>5</sup>. We know from Hunter's information that a band of Brahmanas settled on the banks of the beautiful highland lake beside which the holy city Deoghar stands. Around them, there was nothing but dense and marginal jungles and hills in which dwelled the black races known to us as the tribals. The Brahmanas placed the symbol of their God Siva near the lake and performed sacrifice to it but the black tribes could not sacrifice to it. The Brahmins moreover ploughed the land brought water from the lake to nourish the soil. But the hillmen which we call the Pahariyas hunted and tended their herds while their women counterparts tilled little patches on the slope of hills and sowed in it the Indian corn. In due course of history, after the Brahmanas finding the good land, they became slothful giving themselves to lust and seldom called on their God Shiva. The black tribes who came to worship the great stones saw and wondered, at last one of them by name Baiju, a man of mighty aim and rich in all sorts of cattle became worth and hoped he would beat the symbol of their God Shiva, with his stick every day before touching his meal. This he did but one morning his cattle strayed into the forest and after seeking them all day he came home hungry and weary and having hastily bathed in the lake and sat down to its supper just as he stretched out his hand to take the food he recalled his vow ; and worn out as he was, he got up, limped painfully to Brahmanas idol on the margin of the lake and beat it with his stick then suddenly a splendid form sparkling with jewels rose from water and announced, "behold the man who forgets his hunger and weariness to beat me while priests sleep with their concubines at home and neither give me to eat or drink, let him ask of me what he wants, and it shall be given. Baiju answered, I am strong in arm and rich in cattle, I am a leader of my people what more do I want ? Though are called Nath (lord) let me too be called lord and let thy temple go by my name. Amin replied the deity and henceforth though are not Baiju but Baidyanath and my temple shall be called by thy name<sup>6</sup>.

The temple of Baidyanath stands in the middle of Deoghar town. The DakKanwariyas are non-stop Kanwariya pilgrims who come from not only Jharkhand or Bihar but whole of U.P., Delhi, and its adjoining areas, Punjab and

Hayana, Rajasthan, Gujarat, Bengal, Orissa and Madhya Pradesh also. However, renowned archaeologist J.D. Beglar<sup>7</sup> gives a different account for building of temples of Deoghar. The account of Beglar is quite different from the famous book of D.R.Patil<sup>8</sup>, *The Antiquarian Remains of Bihar*, published from Kashi Prasad Jayswal Research Institute, Patna, 1962. However, Alexander Cunningham<sup>9</sup> and M.M. Chakrabarty<sup>10</sup> do not say anything about the building of temples of Deoghar but we find the reference of temple in account of Cunningham but just have a passing reference. The another famous book of A. Cunningham<sup>11</sup>, *Ancient Geography of India* doesn't say anything about building of structure of temple of Deoghar. This is the case with all the European reporters who worked during the rule of East India Company, Montgomery Martin<sup>12</sup> is the another famous Indologist whose "Eastern India" in 4 Volumes published from London in 1838. In Vol-II we find the references of history, antiquities, language and religion of eastern India including Bihar for that matter of the city of Baidyanath Deoghar. Martin does not utter a single word about places of Jharkhand. The other temples are dedicated to Parvati, Ganesha, Saraswati, Kali, Banglamukhi, Ganga, Suryanarayan, Kalabhiravi, Annapurna, Mansadevi, Mahavir. William Willson Hunter commonly known as W.W. Hunter prepared a number of Volume of his statistical report a account. The plate XXX of the antiquities of Orissa, Vol-II of Rajendralala Mitra is very useful for the study of Bhubaneshwara. It also hints the history of Deoghar. The work of Hunter no doubt is a pioneer work among all works done temple of Baidyanath Deoghar. Thus, existence of a temple attracted pilgrims which led to increase in to emergence of full-fledged beautiful town of Baidyanath Deoghar, which has a huge population, parks, hotels, schools and colleges today.

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## 21. Prize and Punishment: Two Turning Points in the Rebellion of 1857

\*Dr. Rashmi Kumari

### Abstract

*The two policies that became two turning points in history of India were 'the Doctrine of Lapse' of Lord Dalhousie and 'Prize and Punishment' of Lord Canning. The former was responsible for outbreak of rebellion in 1857 and later brought it early failure. Dalhousie because of his misunderstanding of feudal interest of Indian princely states infuriated them to lead the rebellion and Canning's better understanding of selfish interest of feudal lords lured them to surrender their arms immediately after the proclamation of the Canning's policy of 'Prize and Punishment'.*

The great rebellion of 1857 is as much significant for the historians of India and Britain as much it is controversial. It has been defined with various different perspectives of the historians. It was "Sepoy Mutiny"<sup>1</sup> for British historians and military officers many Indian historians<sup>2</sup> believed it was "First War of Indian Independence".

There are various reasons, which may be held responsible for outbreak of rebellion in 1857 in India like dissatisfaction of feudal lords over issue of adoption and assimilation of their princely states by Lord Dalhousie under 'doctrine of lapse' and issues involved in their pension.

The doctrine of lapse instigated the sense of slavery among Indian masses. It became cause of hatred towards company rule. In fact, such policies were not deliberate but actually they could not understand the Indian society. The Indian society was entirely a different kind of society, having deep-rooted faith in religion and caste, different from their own. Their lack of consideration of such facts became the cause of the rebellion of 1857. The introduction of new kind of cartridges for innovated 'Royal Enfield' rifles in the Bengal army exasperated the ominous religious feelings among both of the religious communities of Bengal army-Hindu

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and Muslims. This became the major reason for sepoy mutiny. In accordance with such belief, English official Malleson wrote Azimullah Khan, Nana Saheb and Maulvi planned the rebellion. Malleson wrote:

*“The annexation of Oudh was felt as a personal blow by every sipahi in the Bangal Army, because it deprived him of an immemorial privilege exercised by himself and his forefathers for years, and which secured to him a position of influence and importance in his own country. With the annexation that importance and that influence disappeared, never to return. English officials succeeded the native judges. The right of petition was abolished. The great inducement to enlist disappeared. ....suddenly, shortly after the annexation of Oudh, this seething discontent found expression. Who all the active conspirators were may probably never be known. One of them, there can be no question, was he who, during the progress of the mutiny, was known as the Maulavi.”<sup>3</sup>*

The important piece of information is that the rebellion started initially in army and gradually the local population also joined forces with the army. The grounds following such action could be effect due to the loyalty of people to Jagirdars, zamindars and nawabs. It is even a reality when the rebellion was widespread amongst the army and populace they chose the leadership to be handed over to local rulers, nawabs and feudal authorities. This action proves the loyalty of the rebellious army and populace towards feudal system. The series of events points that when the army and populace were fighting the regime themselves they were victorious but as the leadership came in authority of the rulers the rebellions started to be defeated. In the first stage of rebellion the rebels snatched the sovereignty from company rule and gifted it to their feudal lords, princely states and nabobs. Now the rebellion was to be led by such princely states completely devoid of art and experience of war. The responsibility to provide them security was with company forces. Since last hundred years they were enjoying the life of affluence under the protection of company rule. Though having no experience of the art of war the rebels offered them the leadership of rebellion.<sup>4</sup> Resultant on 25<sup>th</sup> September 1857 British established authority on Delhi and consequently rebellions their hold over Lucknow as well. Immediately, Canning issued his Oudh's proclamation. According to the proclamation the rebels were segregated in two parts like people who participated in rebellion but didn't killed any Englishmen and those who not only participated but killed as well. In Awadh, according to Canning's proclamation the rebels were to forgive them who didn't kill any European. As soon as the proclamation was released the rebellion began to recede. However, the policy of Canning was criticized in British parliament and disgraced by the natives of Britain and his policy was considered wrong. Other than Canning everyone favoured execution of all the rebels.

“Canning’s attempt to define this Act and to point out that there was a difference between sepoys who had mutinied and killed, and sepoys who had only mutinied, was leaked to the press amid howls of outrage. Had he been Nana Sahib himself, he could hardly have attracted more anger. The Queen received a petition from ‘a number of Christian inhabitants of Calcutta’ asking for Canning to be recalled. ‘All the calamities, the results of the spread of the mutiny are directly attributable to the blindness, weakness and incapacity of the local Government of India, of which the present Governor General is the responsible head. The Times sarcastically named him ‘clemency Canning’, name that was to stick, but his friends defended him William Muir wrote that ‘the nick name....with which our people used to abuse him, was in effect the highest praise that could have marked he just and noble life’. In defending himself, Canning pointed out that he felt ashamed of his fellow countrymen, who imagined that it was right, not to mention practical, to kill every mutinous sepoys. He vowed he would not govern in anger, and his principled stand was backed by Queen Victoria.”<sup>5</sup>

Canning’s notion was criticized but he believed the people who didn’t killed Britishers and helped them deserved to be awarded. The Canning’s policy was not merciful but in reality it was his strategy. His far sightedness was great as without a doubt he was fully aware of the realities of Indian society. Therefore, if that’s not true then the Europeans filled with hatred and avenge their loss would not have implemented the policy. The British officials immensely hated and sought after revenge but still brought the policy into practice. British Army officials held grudge against the rebels that could be seen by the following statement of Brigadier General Neill about John:

*“Brigadier-General Neill has determined that every stain of that innocent blood shall be cleared up and wiped out, previous to their execution, by such of the miscreants as may be hereafter apprehended, who took an active part in the mutiny, to be selected according to their rank, caste, and degree of guilt.”*<sup>6</sup>

Kay wrote about the feelings of Colonel John Nicholson who even wanted to legislate a special act to punish the rebels not only with death alone but with death with torture:

*“Colonel John Nicholson, of whose heroic character and illustrious career it will hereafter be my privilege to write in detail, was eager to have a special Act passed, legalising in certain cases more cruel forms of execution- that is to say, death with torture.”*<sup>7</sup>

The hatred of British officials towards rebels was so immense but still brought the Canning’s policy into practice, which not only included punishment but reward.

This was not his liberalism but a strategy to bring early repression of the rebellion by providing an opportunity to rebel leaders to surrender immediately in hope of not only getting amnesty but also getting back their jagirs and tallukas.

Canning understood the feudal mindset and knew how to exploit the weakness of this system. He knew the Indian feudal frame of mind, which only thinks of his own profit and gain. The interest of the masses and the objective of the masses had no meaning for feudal mind. Therefore, he implemented the policy of 'prize and punishment' in place of punishment alone. It resulted into what he conceived. It is not surprising that immediately following the policy of 'prize and punishment' upper caste feudal lords began surrendering before British forces.

The Oudh Proclamation of Canning accepted the sole hereditary proprietorship of feudal lords of Oudh, which was held by them before the annexation of Oudh in 1856. The Proclamation reads:

*"The Right Hon'ble the Governor General here by declares that Digbyjai Singh- Raja of Bulrampore, Koolwunt Singh- Raja of Pudnaha, Rao Hurdeo Buksh Singh of Kutiaree, KasheePurshad- Talookdar of Sissaindee, Zubr Singh- Zimindar of GopalKher and Chundee Lal- Zimindar of Moraon (Baiswarah) are hence-forward the sole hereditary proprietors of the lands which they held when Oudh came under British rule, subject only to such moderate assessment as may be imposed upon them; and that these Loyal men will be further rewarded in such manner and to such extent as upon consideration of their merits and their position, the Governor General shall determine."*<sup>8</sup>

Canning's proclamation was successful and this was the reason that large tracts of rebel lands came under British possession and the rebellion came to an early end by 1860 only.

Many historians told different reasons but the chief reason due to which the rebellion failed was Canning's strategy, which was thought to be a liberal policy. Rosie Llewellyn-Jones wrote:

*"The Bengal Hurkaru (Bengal Messenger) was closed down when it urged the destruction of mosques in retaliation for churches destroyed and followed this up with a personal attack on Canning for being soft on rebels."*<sup>9</sup>

The acceptance of his policy by Queen Victoria displays the amicable understanding and trust between them. Queen Victoria's proclamation came on 1<sup>st</sup> November 1858. By then, almost all major rebel areas had been brought back to British fold. The Queen's proclamation terminated the rule of East India Company and British Raj came directly under the suzerainty of British Crown. The proclamation also followed surrender of almost all rebel leaders. The immediate surrender of feudal leadership rewarded with confiscated properties of other rebels and punishment of death, transportation, imprisonment and seizure of their

properties finally ended the feudal loyalty of masses towards their feudal lords. It became a turning point of the history of India paving way for the rise of nationalism in place of medieval feudalism.<sup>10</sup>

### Conclusion

It is also true that their disaffections were certainly prompted by Azimullah Khan, Nana Sahib and Maulvi Ahmadullah Shah who became antagonistic to British rule because of the adoption of the policy of Doctrine of Lapse of Dalhousie. Without such promptings it was impossible for the Indian soldiers to take that initiative. Undoubtedly, the sole cause behind the outbreak of rebellion in 1857 was the misunderstanding of the character of feudal Indian lords by Dalhousie.

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## 22.

# “Revenue Administration of Tipu Sultan with Special Reference to Agriculture and irrigational taxes”

\*Dr. Shaheena Bano

### Abstract

*In the field of historical movement Italy gave renaissance, Germany gave reformation, France gave revolution and India gave Tipu Sultan, who blended in himself all these three movements. Prof .B. Sheik Ali*

*Tipu Sultan popularly known as the Tiger of Mysore, was a fascinating figure of Indian history, who offered his blood to write the history of free India. He had twopassions in life one to liberate his land from foreign yoke, and his people prosperous<sup>1</sup>.*

*Administration forms one of the most important aspects of sovereign state. The survival of any kingdom depends upon the military strengths and importance of an administration. In fact, it forms the very backbone of any kingdom. Administration had played a vital role in the history of ancient, medieval and modern India. Similar in the case during the period of Tipu Sultan, the rule of Mysore kingdom who ruled from (1782 AD to 1799AD).Among all the princes of the time. Tipu Sultan was the most formidable foes of the English. He had elevated the small state of Mysore to the rank of an important power, and brought it into contact with other countries outside India<sup>2</sup>.*

**Key Words:** *Tipu, administration, Mysore revenue, irrigation, taxes, Takavi loan*

**Early career :** Tipu Sultan was the son of Hyder Ali Khan Bahaddur and Faku-unnisa, who was the daughter of Mir-Moin-uddin the governor of Kaddapah.

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When she was pregnant, she along with her husband paid a visit to the tomb of the great sufi saint, Tipu mastan Auliya in Arcot (Tamil Nadu). She prayed for his safe and easy delivery and for the birth of a son. Her prayers were answered and on Friday the 20<sup>th</sup> Zil-hijio, 1163 AD (November 10, 1750) a son was born in Devanahalli in Bangalore rural District and he was named as Tipu Sultan after the name of the saint. He was also called Fathe-Ali after his grandfather Fathe-Mohammed.

Although Hyder Ali was himself an illiterate, he appointed able teacher's namely Maulviobeidulla and Govardhan pandit to give his son the usual Scholastic education of a prince. Tippu was also taught all the martial arts like horse riding, Shooting, Fencing and the art of warfare. He also received the education directed towards religion and philosophy and languages of Urdu, Persian, Arabic, and Kannada etc<sup>3</sup>. In his early days during AD.1760's Tipu accompanied his father his various campaigns who ruler Mysore kingdom from AD1760 to 1782. During the first-Anglo Mysore war in the year 1766 when he was 15 years of age he accompanied his father to the Malabar invasions in which he displayed great courage which gave him the real experience of warfare. In the second Anglo Mysore war which commenced on July 20, 1780 Hyder Ali with an army of 90,000 men with his elder son Tippu proceeded to invade Arcot. Hyder Ali and his son young son Tippu sultan fought against the British. Unfortunately Hyder Ali died at Narasingarayapet near chittor on 7th December 1782 AD at the age of 82 years, After the death Hyder Ali the war continued for another 15 months under the command of his son Tipu. Unexplainable Conditions of war demanded the crowning of the Sultan. In the middle of the war he was made the ruler of Mysore. The second Anglo Mysore war was came to an end by the conclusion of the treaty of Mangalore in 1784AD. Meanwhile, Tippu Sultan carried out a series of Campaigns and extended his kingdom between the years 1784 and 1788AD. His kingdom stretched to river Krishna in the north to the border of Travancore in the South/ Arabian Sea in the west and to the Bara mahalis in the east, comprising the Tamil district of Salem, Coimbatore, Dharmapuri, Dindigal, Sankaridurg and Karur.

Tipu Sultan strengthened his position developing friendship with the French. His main objective was to put an end to the rule of British in India on the other hand the British interest of colonialism was then deeprooted in India. They felt that the only hindrance to their rule was Tipu sultan who proved to be the most dangerous enemy in India. The subsequent political developments resulted in the declaration of Third Anglo – Mysore war in 1790AD. Finally Tipu agreed for a peace treaty with the British and the war was concluded with the treaty of Srirangapatnam in the year 1792 AD. It was the most humiliating treaty imposed on Tipu sultan by which he had to surrender half of his territory along with two of his son's as hostages to the British<sup>4</sup>. The two Princes, Abdul Kaliq, 10year's and Mohin-ud-din, 8years were dressed in flowing white robes, turbans and pearl necklaces and mounted on richly Caparisoned Elephant, Accompanied by Tipu ambassador, Ghulam Ali khan they crossed the threshold of the fortress. A salute of gun was fired. An enormous crowd of Soldiers and civilians who had assembled

as the ramparts, were the scene, his emotions well under control.<sup>5</sup> The deeply hurt Tipu could not forget the humiliation meted out to him by British. Hence, he prepared the last and final round of battle against them.

During the same time he sent a number of ambassadors to foreign countries like Kabul, Egypt, Mauritius, Turkey, and Iran for their aid and assistance to drive the British away from India. He introduced various administrative reforms and gave constant attention to strengthen the fortification of his capital. All these activities of Tipu Sultan were viewed with suspicions by the British. Finally they decided to crush Tipu Sultan and so they declared war on him in 1799AD. In the fourth Anglo Mysore war Tipu Sultan did not receive the expected aid and assistance from any corner. His trusted men deserting him disappointed, yet defiant, he fought heroically against the enemies single handed but was defeated. Finally, he was killed on May 4th, 1799 AD and became a martyr to the cause of his country independence from the British rule. No doubt, he waged a heroic battle against the British, but his Civilian contribution in the Mysore kingdom that speaks volumes of his legacy to the posterity. Particularly, his revenue administration was his notable work in the governance of the country. This paper analysis and focuses on the important aspect of his revenue administration with special reference to Agriculture and irrigation taxes.

Tipu Sultan realized that agriculture was the lifeline of economy and the most important for the welfare of the people. On his accession he modified the land tenure and restored it to what had existed in the lower Carnatic where Mughal influence had not penetrated deeply. He laid down certain rules for the distribution of arable lands between old and the new ryots. There were four kinds of Lands namely wet, dry, Hissa and Ijra land. Wetlands were generally low lands and got a plentiful supply of water. Whereas dry lands were high lands and were fed with less water. Hissa lands were those where the produce was equally distributed between the state and the peasant and he was not expected to pay any fixed tax like the bhagra lands in Bengal. Ijra land was that which was leased to the ryot at a fixed rent, like land in Bengal. Out of these four categories of land every peasant would have an equal share. The grain seeds sown in Ijra and were greater in quantity than in Hissa land. Tipu Sultan's kingdom which was covering about 62,000 square miles in 1796 A.D. was divided into 37 Asafs or provinces with a total of 124 taluks. He collected 1/3 of the share as revenue on wetlands and 1/2 on dry lands. Farmers were given the waste lands as lease lands for which the revenue was not collected in first year and one fourth (1/4) was collected in the second year of cultivation. Sugarcane, wheat, barley, and mulberry cultivation were Tipu Sultan's favorite for which he had invited experts from China. Sandalwood trade was his monopoly and he was a prince and merchant in one form. He had several commercial depots in foreign countries such as Muscat, Turkey and Istanbul for selling sandalwood. Tipu said agriculture is the life blood of the nation. He issued several short Farmans for the Amils (revenue officers) emphasizing the urgency with which all orders had to be carried out. In a circular to the Amils in 1788, he said agriculture is the backbone of the nation. The rich and fertile land will reward those who work

on it. Famines are the corrupt of indifferences and ignorance of corrupt officials. Tippu's agricultural activity included the cultivation of sugarcane, barley, betel leaves and betel nuts. His agrarian measures were an integral part of a well thought out schemes for the economic development of his people.

**Some of the Farman's issued are as follows:** "In the beginning of the war issued proclamation and convey our good wishes to all the farmers and ask them to begin their work. Since the population is large and there is a large and there is a little fertile land, instruct the farmers to increase production as much as possible. After a poor farmers give a guarantee that they will cultivate the land, pay those three or four Huns (gold coins) as Taqavi (short term loan) per plough and ask them to incrise the production of food grains and collect land revenue in two years' time. Divide both dry and wetland allotted for cultivation inIjarah (fixed rent) between the owners of the old and new ploughs. The farmers who sow one khandi (120seer) seeds on rented land should pay eight kroh (a unit of measure) towards a share of crops to the government,land cultivated by shanbhogs (village accountants) for generation should be seized and distributed amongst landless farmers. If a shanbhog applies for land as his salary, then some barren land may be given to him and his wages deducted from the total amount. This is to discourage him form requesting land as wages. His (a shanbhog) wages should be fixed in cash."

Similarly his other Farman's read thus "The Patel, village chief should recruit new fermans,give Ploughs and also grant them taqavi loans so that they can commence food production. If the Patel as per the above order does not collect the loan then a fine should be collected. Land not cultivated for ten years should be given to ryots (farmers), on conditions that they cultivate it. For the first two years they should be exempted from paying full taxon this kindsfor the first years. But one fourth (1\4) of the usual tax may be changed in the second years half in the third years and full tax may be collected in the fourth years. The Mackenzie manuscript on Hindupur (Andhra Pradesh) states, that in 1786 when tipu was camping at lepakshi as his way to adoni, the amildar (revenue office) of kodikonda represented to him that the population, was very small and asked for the remissions of land tax and other constructions to hinduce people to settle in the village. His request was granted and a new suburb called the sultan pettah was built<sup>7</sup>.

**Taqavi loan and revenue measures :** Every year the amildar (revenue officer) entered into an agreement with the ryots. Cultivation was encouraged in various ways. Taqavi advances were given to farmers for purchasing plough for the cultivation of land at the rate of 3 or 4 pagodas per ploughs. And were to be repaid his one or two years. The agriculturist was protected against official oppression. Lands in ruined villages were given to the Ryots for the first three years at very easy rates and fallow lands in other village at concessional prices. The cultivation of sugar cane and government monopolies likes sandal wood was especially encouraged the officials were to send frequently reports on the conditions of crops and the state of agriculture in generals and to makes a detailed inspection of their area in the months of zilhaj. Population center was (taken and land revenue was

surveyed annually. Accounts were scrutinized in the month of Ramzan. The revenue was generally collected in money except where collection in kind was the custom. payment could be made in there instalments, and in gold, silver, Brass, or coppes, even arrears could be so paid.

In order to prevent misappropriation by the officials, The amaldars were ordered to send to the treasury the resume immediately on receipt, new weight and measures were introduced private trade in precious metals was forbidden; banks and shops controlled by the department of commerce were established to deal in gold and other goods, while government servant were encouraged by allowances and advance of capital to trade as behalf of the state. Tippu mainly introduced the taqavii loan scheme to benefit agriculturist, and to facilitate these loans, he established mullicultyalcotties(banking house). One of the earliestattempts all over the country was co-ordinate by a central bank at srirangapatnam. These institution were supported by the government and patronized by the public treasury. To a large extent they were successful in checking money lenders and merchants from rural moneylending, but this innovative and progressive rural banking system died with Tippu<sup>8</sup>. When there was indifference or delay in the collection of revenue. Tippu ordered speedily recovery and punishment of the culprits. He repeatedly directed his officers to promote the interest of the Sarkar, the properly of taluks and the increase of its revenue to be considerate, but strict with the revenue farmers in their areas and to enforced collection by placing benefits when the subordinates were remiss in their duties . Sometimes horsemen were also sent to collect dues, Tippu close scruting into the revenue collection and expenditure must have tended, as Kirkpatrick puts it , in some degree to secure the fidelity and diligence of those whom he employed<sup>9</sup>.

**Irrigation tax s:** Tippu Sultan not only dams and restored tanks for irrigation but also supervised their maintenance.<sup>10</sup>Since tax was collected from farmers, Tippu felt that it was his bounden duty to set right irrigation, sources for the benefits of farmers , In march 1798, the Sultan went with his escort to a place on the banks of Kaveri,talcar 25 miles from Sri rangapatanam to superintend the repairs of dam across the river<sup>11</sup>. The stormy rule of tipu sultan was eventful his many respect although its main significant lies in his strong oppositionto the British. He promoted the wellbeing of his people through trade/commerce/industries and agriculture and the revenue and collected from these resource through various taxes were spent for the welfare of the people only.<sup>12</sup> In order to promote trade and commerce tipu had also organized a separate department of the commerce. The structure and function of these departmentwere through two regulation he issued on 25th march 1793 and 2nd April 1794. There were 09 direction at the highest level of this department and they were called firqaimalik –ul-tujjar or board of high merchant.<sup>13</sup>This department looked after both commerce and industries the head of the board was called malik-ul-tujjar chief of the commercial concerned this board had two essential function one of the general type and the other of special type .<sup>14</sup> The general of the board duties were to supervise the import and export of

goods to invite foreign merchants to Mysore to take care of them to appoint suitable staff to several trade centers to prevent all types of irregulars and corruptions enquire into the complaints received to administer oath of office to every officer violated the rules and guilty of offence and to keep the sultan informed of all happening in the department.<sup>15</sup> It was the duty of the board to take decision in joint settings of all the members after carefully S deliberating every issue and the problem. Every member was to express his individual opinion in writing. The proceeding of board meeting were all record in the minutes book. Its special function were divided into eight categories. The most Important of which were –

1. Maintenance of merchant fleet 2. Control of factories aboard
3. Supervise of the internal and external trade and
4. Management of the cooperative bank

**Conclusion:** In the conclusion i can say that the prosperity of a country largely depends upon in commercial, industrial and agriculture development Tipu was quite aware of the natural resource of Mysore with its strategic situation its salubrious climate its rich commercial crops and a long stretch of costal line. The region was also universally well-known for certain Products such as silk, sandalwood, pepper, cardamom, coconut, elephants, Ivory etc. Which were all his great demand in western markets sultan felt the need to attract foreign merchants by offering them incentives and solid concessions to open trade relations with Mysore for this purpose he developed good relations with numerous neighboring countries such as Armenia, Muscat, pegu, china, Turkey, Basra, Jeddah, Aden and Armug for commercial contacts. In fact this paid him rich dividends and Mysore prospered because of such policies of Tipu Sultan.



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## 23. Role of Women of Himachal Pradesh in Women Empowerment

\*Raj Kumar

“There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing.”

Swami Vivekananda

### Abstract

*International Women's Day is celebrated on March, 8 every year. It is also known as the United Nations (UN) Day for Women's Rights and International Peace. The idea of women's day was developed in 1908 when 15000 women marched through the New York City and raised voice against the poor pay, inequality and poor working conditions of women workers especially in the industries. They demanded shorter hour, better pay and voting right during this march. In 1909, the Socialist Party of America declared first national women day. Historically the first women's day was celebrated on March 19, 1911 in Austria, Denmark, Germany and Switzerland. The UNO designated 1975 as International Women's Year and the same year the UNO began celebrating International Women's Day on 8 March. In India the first All India Women's Education Conference was held in Pune in 1927. Every year we celebrate 8 March as Women's Day at national or International level. The main objective of this day is to celebrate women's achievements throughout history and across nations. Thousands of workshops, seminar and conferences are organized on the theme of women empowerment. In this paper an effort has been made to reassessment the role of women of India but mainly focus has been given to highlight the women of Himachal Pradesh who are the icon of women empowerment in the state.*

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### **Condition of Women's in India**

In the Vedic period women enjoyed equal status with men in all aspects of life. Works by ancient Indian grammarians such as Patanjali and Katyayanaprovided that women were educated in the early Vedic period. They were allowed to undergo the study of the Veda's. The women could marry a person through Svayamvra and were respected in the family.<sup>2</sup>The status and position of women began to fall in the later Vedic and epic periods. They were not considered equal to men and could not enjoy the same rights and privileges as men. Knowledge of the Vedas became limited among women. Many social evils involved in the society. Sati system among women became popular. In medieval period women's rights were totally curtailed. The Parda tradition, lower age marriage, life of widows and caste system exploited the women a lot.<sup>3</sup>

During the colonial period, many social reformers such as Raja Ram Mohan Rai, Ishwar Chandra Vidyasagar and Jyotirao Phule started agitations for the empowerment of women. Their efforts led to the abolition of Sati and formulation of Widow Re-marriage Act.<sup>4</sup> Our national leadership also advocated women's rights. Many women took active participation in the freedom struggle like Rani Luxmi Bai, Sarojini Naidu, Anne Basent, Kamla Nehru, Kasturba Gandhi, Aruna Asif Ali, Pt. VijyaLuxmi Pandit and Sucheta Kriplani.<sup>5</sup>

In independent India our constitution granted equal rights for men and women including democratic rights. This resulted active entries of the women in all fields like political, administrative, sports, film industry, health, education, civil jobs and defense. Thousands of women of last seven decades recorded in the post-independence history of India like Indira Gandhi, Raj Kumari Amrit Kour, Pratibha Devi Singh Patil, Meera Kumar, NazamaHemputula, SheelaKoul, B.S Ramadevi, Jai Lalita, MamtaBenerjee, BasundharaRaje, Mayavati, Sonia Gandhi, Menka Gandhi, Nirmala Sitaraman, KalpanaChawala, PT Usha, KiranBedi,

### **Hill Women in the Colonial Period**

In the colonial period the people of Himachal's Hills were generally poor.<sup>6</sup>There were a few towns in the hills and the majority of people lived in rural areas. "Most of the inhabitants in Kangra district are agriculturist and cultivate their fields themselves. The condition of lower castes people was not so good. Almost the male members were required for 'begar' and the female members were expected to participate in different works of cultivation. Barans writes that the women in Kangra were of very hardworking nature and in fact do all the field works except the drive of plough."<sup>7</sup> The story of hill agriculture is almost the same practiced in the Western Himalaya. Ramachandra Guha remarks in his study on Uttrakhand on the role of women,

"The women of the house are also equal partners in the struggle to achieve economic security. Their labor is in no way less valued than that of the male members. They work equally with the men in the fields, help them in looking after

domestic animals and of course, take physically care of husband and children. Except the plough a wife does virtually everything to help her husband in cultivation, which were men's task."<sup>8</sup> Unlike the inner hills the situation in the Kangra district was different.

"Generally women of the upper castes in the lower hills take no part in agriculture. They confined themselves to the domestic occupations of making bread, fetching water and all the field work devolves upon the male."<sup>9</sup> After the changing over time now female members started working outside houses as well.<sup>10</sup>

### Role of Himachali Women after Independence:

After independence the State of Himachal Pradesh was constituted on 15<sup>th</sup> April, 1948.<sup>11</sup> The rights granted by the constitution of India empowered women at the national level. The role of women of Himachal Pradesh was widely acknowledged in all fields. Many women emerged in the state and became role model for the women. Rajkumari Amrit Kour, Justice Leela Seth, Leela Devi and Gambhri Devi were the popular earlier women of Himachal who hold important positions. The description of other well-known women of Himachal Pradesh is given in the table: 1

**Table-1 : Popular Women of Himachal Pradesh**

| S.No | Name                  | Service Sector/Award   | Year/Remark                  |
|------|-----------------------|--|------------------------------|
| 1    | Raj Kumari Amrit Kour | 1 <sup>st</sup> women Union Minister (Cabinet rank) of India                             | 1947-57                      |
| 2    | Justice Leela Seth    | 1 <sup>st</sup> women Chief Justice of HP High Court                                     | 1991-92                      |
| 3    | Leela Devi            | 1 <sup>st</sup> women Rajya Sabha Member from HP   | 1956-62                      |
| 4    | SheelaKoul            | 1 <sup>st</sup> Governor of Himachal Pradesh   | 1995-96                      |
| 5    | Chandresh Kumari      | 1 <sup>st</sup> women Lok Sabha Member from HP   | 1985-90                      |
| 6    | Vidya Stokes          | 1 <sup>st</sup> women MLA for HP Assembly (Eight Term)                                   | 1974-2017                    |
| 7    | Gambhari Devi         | 1 <sup>st</sup> Academy Kala Samman (Lok Sangeet) Award/ Tagore Award (2011-12)          | 2001                         |
| 8    | Kinkri Devi           | 1 <sup>st</sup> Awardi <i>Jhansi Ki Rani Stree Shakti Puraskar</i>                       | 1999                         |
| 9    | Suman Rawat Mehta     | 1 <sup>st</sup> women Asiad Medal winner & Arjun Award                                   | 1986                         |
| 10   | Sita Gosai            | 1 <sup>st</sup> Himachali women Captain Hockey Team of India & Arjun Award winner        | 1996, 1999, 2001             |
| 11   | Satwant Kour Tribedi  | 1 <sup>st</sup> IPS women of Himachal, now 1 <sup>st</sup> Inspector General of BSF      | IPS 1996 /BSF Director, 2016 |
| 12   | Priti Jinta           | Popular Star in Film Industry  | Since 1996                   |
| 13   | Kangana Ranavat       | Popular Star in Film Industry  | Since 2000                   |
| 14   | Pritibha Singh        | Former MP Lok Sabha  | 2004-09                      |
| 15   | Dikki Dolma           | World's youngest Mount Everest Climber Girl  | 1993                         |
| 16   | Sarveen Choudhary     | Cabinet Minister HP Govt.  | 2017                         |
| 17   | Abhilasha Thakur      | 1 <sup>st</sup> Chief Justice, the High Court of Manipur                                 | 2017                         |
| 18   | Asha Kumari           | Former Minister, now MLA & Leader of INC   | Incharge Punjab              |
| 19   | Viplav Thakur         | Member Rajya Sabha and popular women leader  | 2006, 2014                   |
| 20   | Anu Bala              | 1 <sup>st</sup> Girl who won Indira Gandhi Peace President Award for best NSS Volunteers | 2014                         |
| 21   | Rubina                | Leading Role in Chhoti Bahu Serial   | 2014                         |
| 22   | Jainab Chandel        | Former Chairperson State Commission for Women  | 2016                         |
| 23   | Dr. Deji Thakur       | Chairperson State Commission for Women   | 2017                         |

Since the last seven decade the role of Himachali's women has been much regarded in the various fields. Besides professional achievements the Himachali's women are more aware of the day to day challenges of our society. The works of above said women are source of inspiration not only for the women but for the whole society.<sup>12</sup> Because the paper has been focused on Women Empowerment

### **Satwant Atwal Trivedi**

Satwant Atwal Trivedi is the first women IPS of Himachal Pradesh who joined the Indian Police Service in 1996.<sup>13</sup> She is the daughter of retired IAS officer HS Atwal and belongs to Bilaspur district of Himachal Pradesh. She is an MA in Psychology and had done her education at Shimla before selected to the IPS. She is Gold Medalist in the German Language. Satwant Atwal has achieved the highest honour at various positions during her service career. She served Una district of Himachal Pradesh as Superintendent of Police during 2000-2003.<sup>14</sup> From 2004 to 2009 she served Sardar Vallabh Bhai Patel National Police Academy, Hyderabad. She also served at NIA (National Investigation Agency) from 2009 to January 2012 and IG Crime & Cyber Security Himachal Pradesh. Satwant Atwal is the first women IPS officer of India who received training of Cyber Security of America.<sup>15</sup>

On the basis of her outstanding career record and previous postings she was picked up for the BSF posting by the centre. She is the first women IPS officer not only of Himachal but India, who has been appointed the Inspector General of BSF (Boarder Security Force) in June, 2016.<sup>16</sup> The BSF of India stands as the world's largest border guarding force. Satwant Atwal Trivedi's appointment opens doors to the empowerment of women's in India. She is role model to the all women's of India and proved that women can successfully serve in the civil, Para-military and defense services. One of the most inspiration works of Satwal Atwal Trivedi is that she always encouraged girls for the requirement in Police Services. In a short interview recorded in 2015, she says, there are few girls also in the Himachal Police Service. I hope more and more girls will be seen in the uniform.<sup>17</sup>

### **Kinkri Devi: An environmentalist**

Kinkri Devi was an Indian activist and environmentalist.<sup>18</sup> People of India are more familiar with the life of great environmentalists like Sunder Lal Bahuguna, Medha Patkar, Vandana Shiva, Chandi Prasad Bhatt, Bhagat Puran Singh easily than Kinkri Devi.

Kinkri Devi was born in the village of Ghaton in the Sirmour district in 1925.<sup>19</sup> Her father Kalia Ram was a sustenance farmer of the Dalit, or *Hali* (Schedule caste).<sup>20</sup> Because of member of a very poor family she could not get any formal education. She began working as a servant during her early childhood and married bonded laborer Shamu Ram of Sangrah (now sub-division of Sirmour district) at age 13. Unfortunately, Shamu Ram died of typhoid fever when she was 22.<sup>21</sup>

Kinkri Devi faced full of challenges in her entire life. She worked a job as a sweeper. She wanted to maintain the natural beauty of the Sirmour's hills always advocated for the rights of people. Her voice echoed in the hills when forest land of villages of Sangrah, Kamraou and Shiva Rudana began exploited illegally by the influential stone Crusher's groups.

Actually limestone quarrying was a big business in Sirmaur district, especially after the forced closure of Doon Valley quarries in 1980. The traders who were linked to this business shifted to the upper hills of Sangrah valley and started mining operations. Extensive quarrying caused contamination of water bodies, degradation of agricultural land, and reduction of forest areas. At this time Kinkri Devi was a Pradhan of a Mahila Mandal. She raised the issue of the effects of uncontrolled mining. Initially her concern was not taken seriously and many people called her a lunatic. She continued her campaign against the mining operations during 1982 to 1987.<sup>22</sup> With the help of a local volunteering group, the People's Action for People in Need she filed a public interest petition in the High Court of Himachal Pradesh in 1987 against the illegal and unscientific mining of stone crushers. When she got no response on the PIL, she travelled to Shimla and undertook a 19 day hunger strike in front of the court. Her fight was successful and the court imposed a blanket ban on blasting the hills, and a stayed 48 mining on 21 December, 1991. In 1991 a High Power Committee was constituted for the regular inspection of mining works. The case was put before the Supreme Court of India associated traders but the Supreme Court's decision came again in favour of Kinkri Devi in 1995.<sup>23</sup> As an activist and environmentalist Kinkri Devi's life is inspirational. She was poor women but for the protection of environment she led agitation for a long time. She sold her only ornament Mangal Sutra, her cattle, cow and ox when she had no money for the regular visit of the Court but in spite of all challenges she never took rest till the final result. Her top slogans were "*Jal, jungle, paharko bachao*" (Save water, forests and hills) and *Paryvarnako bachao* (Save environment)<sup>24</sup>

Her contribution was widely regarded not only in the state, national but at International level. Who can forget the glories time of 1995 when Kinkri Devi was called for the International Women's Conference at Beeijing China among leading women's of the World. Here Kinkri Devi was asked for the lightning of the lamp by the first lady of the World Hillary Clinton for the beginning of ceremony. On this occasion she said, "*Meriladai ab aur log bhi lad rahehein*. (My battle has been taken up by other people as well)." The Government of India awarded her Stree Shakti Award and title of Rani Jhansi in 2001.

**She was died on 30 December 2007 in Chandigarh India.**<sup>25</sup>

### Conclusion

The study provided that there is an important role of the women's in the development of all fields. In the post-independence period the women of India has excel their talent and recorded big role in the contemporary history. The achievements of the

women of Himachal Pradesh have been remarkable till date. Through the works of Kinkri Devi we learn how an ordinary person can contribute for the society and nation only on the basis of strong will power. We know new stories of women day to day but even then contributions of many of them are less popular in the state or nation due to several reasons. We must encourage equality for men and women and should contribute for the awareness of equal opportunity in all works for women. When rights of the women will be protected and discrimination, crime and violence against the women get stopped, the actual objective of the women empowerment will be achieved. For this the intellectuals, scholars, NGO's, Mahila Mandals, self-help groups of women's and media can play an important role. Women empowerment does not mean of reduction of rights of men but in real sense it is a serious matter of maintains of respect of the world's half population.

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## 24. A Century Long Resistance Movement in Ghumsar against British

\*Dr. Sirisa Kumar Shadangi

### Abstract

*The estate of Ghumsar was bounded on the north by Daspallia<sup>1</sup>. On the northeast by the BoudZamidari, on the west by the estates of Karada and Ranabha<sup>2</sup>, on the south by the Zamidaries of Dharakote and Badagada All sides of Ghumsar were covered with dense forest. The climate of the estate was extreme hot in the summer, too cold in the winter and frequently raining in the rainy season. The climate of the hilly tracts was unhealthy.<sup>3</sup>*

On 2<sup>nd</sup> February, 1774 Charles Smith succeeded Cotsford as the chief of Ganjam. He consequently intervened into the Ghumsar affairs and settled up the dispute of succession between two brothers by confirming VikramBhanja as the Raja of Ghumsar and also persuaded the new Raja to agree to grant a Jagir of nine villages to his elder brother, LakshmanBhanja for his maintenance<sup>4</sup>. VikramBhanja refused to grant a Sanad of Jagir of nine villages to LakshmanBhanja and to pay any amount of tribute for the arbitrary increase of Rupees 20,000/- in the tribute of Rs. 30,001/- paid earlier. He deliberately paid no tributes since his assession in 1773 up to 1778 to the company Government. In the meantime, Charles Smith despatched a contingent of troops to Ghumsar to take possession of the nine Jagir villages for LakshmanBhanja. The nine villages were occupied and hand overed to LakshmanBhanja for his maintenance.<sup>5</sup>

But after his kingship he paid no tribute to the Government again for three years. So LakshmanBhanja taking advantage of this appealed to the Resident and council of Ganjam for his reinstatement and promised to pay one lakh of rupees to the Government<sup>6</sup>. In 1782, VikramBhanja was deposed and LakshmanBhanja was put in his stead as Raja<sup>7</sup>. VikramBhanja was taken as a prisoner to Ganjam where

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**\*Lect. In Histor Anchalika Mahavidyalaya, Jagannath Prasad, Ganjam**

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he was kept under confinement for sometime in the fort there<sup>8</sup>. Subsequently, he was released and sent to Athagada estate where lived in a village named Tunkapada. He was granted with the HinjaliMutha as Jagir where he built up a fort for his residence. He spent his last years there till his death in 1792, enjoying an annual revenue of seven thousand rupees from the Jagir lands as well as an annual pension of twelve thousand rupees from the Government.<sup>9</sup>

In Ghumsar, LakshmanBhanja ascended on the throne, in place of VikramBhanja in January, 1782 when he assumed Rajagadi almost all the courtiers and officials fled from the estate in fear of punishment<sup>10</sup>. He appointed many few officials including one Karana (Writer). A barber named Dhundia Bhandari was appointed as the chief minister. ShreekarBhanja, the son of the Raja was crowned as yuvraja to take after the administration of the estate. The appointment of Dhundia Bhandari annoyed ShreekarBhanja who left Ghumsar for Aska as a protest against the former's appointment. He stayed at Aska about four years. His father granted him the village of Berhampur with its annual revenue of Rs. 12,000/- as pension for his maintenance.<sup>11</sup>

### **Rebellions in Ghumsur**

The British succeeded to the French in Ganjam. As such they got Ghumsur under their control. The British annexation of Ghumsur brought a wide spread of rebellion to present the establishment of effecting British administration in estate<sup>12</sup>. Rebellions in Ghumsur had taken place continually earlier to British annexation in 1836. One of the Immediate causes, of the rebellion in Ghumsur was the people dissatisfaction as they desired to restore the Bhanja Raj family to power. The growing social unrest, economic discontent, administrative inadequacy political instability added fuel to the immediate cause of the rebellion in the estate<sup>13</sup>

### **Rebellion under Kamal Lochan Dora Bissoi:-**

Kamal Lochan was born at Binjigiri a village near Kullada. He was a "BaniaKondha" by caste. He was a trained Sword player athlete and hunter. DhanjanjayBhanja was attracted by his mental and physical talent and appointed him as his body guard. He was an educated one. He had maintained the official records in a proper manner. The Raja gave him Rs. 70,000/- for the management of the ministry affairs of the estate.

KomalLochan Dora Bissoi managed the administrative affairs in Ghumsur for three years, after the arrest and removal of DhanjanajayaBhanja from the Ramindari from 1815 till 1818. During this period he paid tribute to the government regularly except the previous arrear of Rs. 13,000/-<sup>14</sup>

Spottiswood, the collector of Ganjam, marched towards Ghumsur to suppress the rebels but after inquiry into the causes, he comes to the conclusion that unless the genuine grievance of the people were sympathetically redressed the reoccurrence of disturbance could not be controlled. Therefore he suggested to the Government to follow compassionate measures in Ghumsur to prevent the unrest. In this continued state of distress Kama Lochan Dora Bissoi played an important role. He

become the commandant – in- chief of the rebellion and gave the British troops very great annoyance.<sup>15</sup> Several contingents of troops were stationed at several strategic points like Kodanda , Nuagam, Belleguntha, Nimapadara, Chamunada, Buguda, Vishnuchakar, Bailipada, Badaborasingi, Aska and Surada to suppress the rebellion led by Dora Bissoi.

The commissioner of Cuttack, the resident of Nagpur and the political agent of Chotnagpur sent their assurance to the Madras Government that they would render their assistance to the collector of Ganjam for suppression of rebellion under Dora Bissoi in Ghumsur. But all such measures failed Disturbance continued in the estate. George Edward Russel came to Ghumsur as special commissioner to inquiry the situation of the rebellion in Ghumsur in 1836 He found that the rebellion was carried out under the leadership of Dora Bissoi. It subsequently become a hazardous task for the Government to deal with the situation they declared a reward of Rs.5000/- for the apprehension of Dora Bissoi, one of the Kondhs, extended their hands to assist the government for the capture of their leader Dora Bissoi.<sup>16</sup>

The attempt to capture Dora Bissoi continued ceaselessly, meanwhile, the British Govt. reported that Dora Bissoi and his adherents were hiding themselves in the hills of Sanakhemundili, Zaminidari the British troops immediately proceeded to the hill and spread the tentacles of patrol around them. But they failed to get any clue about the exact hide-outs Supporters. The government ultimately succeeded in capturing almost all the followers of Dora Bissoi except their leader. All the relations of Dora Bissoi his followers, Naik and Paiks were either killed or capture some of them either hanged or transported.<sup>17</sup>

Dora Bissoi wandered here and there in search of support. He was haunted from place to place in the jungles of Karada, Ranabha, and the east of west Ghumsur. He fled to the Balengir Patna where everything turned unfavourable and hostile to him. From there he moved to Angul state and there he was apprehended and handed to Government by Somanth Singh, the Raja of Angul in 1837 Subsequently the Raja received the reward at rupees five thousand. There after he was sent to Gooty near Madras and died there leaving behind an immortal legacy of bravery. He was an extra ordinary man who fought for his people till he died as a state prisoner at Gooty near Madras in 1846<sup>18</sup>.

#### **Rebellion under Chakra Bissoi:**

The capture and imprisonment of Dora Bissoi was not the end of the Kondh struggle against the British Government. Chakra Bissoi his nephew, continued the same. Chakra Bissoi was an worthy son of RamsinghBukshee. He belonged to Angole in the GhumsurMalliah. Chakar Bissoi was popularly known as the staunchest “champion of Meriah” all over the Khondmal<sup>19</sup>. In December 1846, a massive revolt erupted in Ghumsur under the leadership of Chakra Bissoi. He was supported by the ChokapaudPaiks and Bissois, the Kondhs of the western Muthas and the Paiks of Ghumsau.

In December 1846 under the leadership of Chakra Bissoi a Massine revolt erupted in Ghumsur and soon it spread over to Kandhamal and other neighboring area of Ghumsur. In February 1846, 170 Meriah victims were captured by Major Macpherson. This made the Kondhs violent suddenly they closed all the communications with him and organized secret councils with the British authority. As a result, Major Macpherson handed over the Meriah victims to them on solemn promise that they would be redelivered to the Government as and when required.<sup>20</sup>. Soon after the handing over the victims the Kondhs under his leadership attacked the camp of the British agent at Bisipur, 6 miles south of Phulbani and put it ransom and damage. It was an insult for the British authority Macpherson. To regain the loss of his prestige, he marched with large force to recover the intended victims. He burnt some villages of the Kondhs in Kandhmala this measure of reprisal goaded the Kondhs to raise against the Government under the leadership of Chakra Bissoi. In December 1846 a rebellion broke out in Ghumsur headed by Chakra Bissoi the Madras Government felt disturbed and nervous at the recurrence of the rebellion in Ghumsur sent General Dyce, commanding the Madras Army, Northern Division to quell it with heavy hands, subsequently Macpherson was withdrawn and Colonel Campbell was appointed as the Agent of the Meriah agency in April 1847<sup>21</sup>.

Thereafter Chakra Bissoi was found at Chakapadu in the Ghumsur Malias in April 1847. Major General Dyce offered pardon to Chakra Bissoi. But there was no response from Chakra Bissoi. He was not in a state to be surrendered. As a result, British Government issued a Proclamation for the apprehension of the tribal leader. The Government of Bengal declared a reward of Rs. 3000/- for the apprehension of Chakra Bissoi. Efforts were made repeatedly for his capture through different agencies, officials and non-officials.

Chakra Bissoi was hiding himself alternatively in Boud, Sonepur and in the jungles of the neighboring estates bordering Ghumsur subsequently it was reported that he was taking shelter in the estates of Sonepur, with the connivance of the ruler, the Ram of Sonepur Lord Delhousie the Governor General issued instruction to the queen of Sonepur to hand over the rebel leader, but the Rani denied her any knowledge of the most wanted rebel leader Chakra Bissoi hiding in her state. Active measures were taken by Government to capture Chakra Bissoi. But he remained elusive for long four years from (1848-1852) in 1850 some minor uprisings took place in Ghumsur demanding the restoration of the Bhanja family to power; those were by that time staying at Vellore.

In March 1856, it was reported that Chakra Bissoi was hiding in Athagaon in the Patna estate. In the meantime Dinabandhu Pattanik, the Tahasildar of Kandhamal marched to Athagaon with seventy soldiers to apprehend Chakra. But Chakra Bissoi successfully escaped and his principal assistant Bhutia Sardar with many other adherents and family members were captured. Chakra Bissoi escaped from there and went to the jungles of Parlakhimundi Zamindari and joined his hands with Dandasena, the leader of the Parlakhimedi rebels. Attempts of arrest proved fruitless.

The British Government failed to capture Chakra Bissoi. It was nearly certain that Chakra Bissoi had entirely left his former haunts where he could be longer no safe or might had died before the outbreak of Sepoy Mutiny in the North western Central India. When the Gonda, another aboriginal tribal had joined the mutiny to fight against the British Government under the leadership of Surendr Sai the Kols joined the Raja of Porahat in his fight against Government, the Kondhs of Ghumsur and the Maliahs remained quiet and peaceful from this it could be presumed that the rebel chief Chakra Bissoi was certainly not alive by them.<sup>22</sup>

Chakra Bissoi had no personal motive He fought for more than ten years for the restoration of GhumsurBhanja royal family to fulfill the pledge given by his uncle Dora Bissoi to the last Raja and the replacement of Bissoi family in Ghumsur. He led the life of a fugitive haunted from place to place turning down the offer of pardon. Like Jagu Dewan of Porahat, the Odia Martyr of the mutiny, Chakara Bissoi should not be forgotten. He is one of the most predominate figure in the history of Ghumsur and Maliah from 1846 to 1856. His daring action, indomitable courage, uncommon vigor, inordinate zeal and un-comparable personality have added unleashing glory to the history of Ghumsur and so also the name of Odisha forever.

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## 25. Teacher Education : Present Scenario, Problems And Innovations

\*Dr. Naveen Ranjan Ravi

### Abstract

*Teacher education is a continuous process and its pre-service and in service components are inseparable. A teacher should prepare himself for this special task before accepting the responsibility of teaching. The teachers' training institution helps a lot to do this task. Teacher education is a programme related with teacher proficiency and competence that would make them competent enough to face new challenges in the education. Development and changes in education have affected teacher education necessitating review and reforms. It demands understanding with investigative minds, assimilating the required transformations, accommodating and responding to the universal needs. It has been recognized that teacher education programme should be structured and modified in a way that enables them to respond dynamically to the new problems and challenges in the field of education, then only teacher can help in national development.*

### Introduction :-

Education in India is at the crossroads today. It is used to refer both to a process and to a product. Education is a dynamic process. It has continued to evolve diversity and extend its reach since the dawn of human history. Every country develops its own system of education to express and promote its unique socio-cultural identity as well as to meet the challenges of the times. A human being is a precious natural resource. He needs to be cherished, nurtured and developed with care. Education has been playing this vital role and has contributed a lot in shaping the destinies of

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societies in all phases of their development. More importantly education develops man-power for different levels of the economy. In essence, education is to be looked upon as a unique investment in the present and the future.

### **Concept of teacher education :**

The concept of teacher education should be broad enough to enable teachers to promote individual development and inspire the students to a value system required to sustain a modern, democratic and progressive society. It is well known that the qualities of learner achievement are determined primarily by teacher competence, sensitivity and teacher motivation. Teacher education encompasses teaching skills, sound pedagogical theory and professional skills.

Teacher Education = Teaching Skills + Pedagogical Theory + Professional Skills.

**Teaching skills** would include providing training and practice in the different techniques, approaches and strategies that would help the teachers to plan and impart instruction, provide appropriate reinforcement and conduct effective assessment. It includes effective classroom management skills, preparation and use of instructional materials and communication skills.

**Pedagogical theory** includes the philosophical, sociological and psychological consideration that would enable the teachers to have a sound basis for practicing the teaching skills in the classroom.

**Professional Skills** include the techniques, strategies and approaches that would help teachers to grow in the profession and also worked towards the growth of the profession. It includes soft skills, counseling skills, interpersonal skills, computer skills, information retrieving and management skills and above all lifelong learning skills.

Therefore, an amalgamation of teaching skills, pedagogical theory and professional skills would serve to create the right knowledge, attitude and skills in teachers, thus promoting holistic development.

### **Nature of teacher education :**

The main nature of teacher education are as follows :-

1. Teacher education is a continuous process and its pre-service and in-service components are complimentary to each other. According to the International Encyclopedia of Teaching and Teacher Education (1987), "Teacher education can be considered in three phases: Pre-service, Induction and In-service. The three phases are considered as parts of a continuous process."
2. Teacher education is based on the theory that "Teachers are made, not born." In contrary to the assumption, "Teachers are born, not made." As teaching is considered as art and a science, the teacher has to acquire not only knowledge, but also skills.
3. Teacher education is broad and comprehensive. Various community programmes and extension activities viz adult education and non-formal education

programmes, literacy and development activities of the society are included in teacher education.

4. It is ever-evolving and dynamic. In order to prepare teachers who are competent to face the challenges of the dynamic society, Teacher education has to keep abreast of recent developments and trends.
5. The entire process of teacher education lies in its curriculum, design, structure, organization and transaction modes, as well as the extent of its appropriateness.
6. Teachers education has become differentiated into stage-specific programmes. This suggests that the knowledge base is adequately specialized and diversified across stage, which should be utilized for developing effective process of preparing entrants teachers for the functions which a teacher is expected to perform at each stage.
7. It is a system that involves an interdependence of its Inputs, Processes and Outputs.

**Present scenario :-**

India has a large system of education. There are nearly 5.98 lakh Primary Schools, 76 lakh Elementary Schools and 98 thousand High/Higher Secondary Schools in the country, about 1300 teacher education institutions for elementary teachers nearly 700 colleges of education/university departments preparing teachers for secondary and higher secondary schools. Out of about 4.52 million teachers in the country nearly 3 million are teaching at the primary/elementary level. A sizable number of them are untrained or under-trained. As far as in-service education is concerned the situation is not very encouraging. In this scenario it has been observed that teacher educators are not professionally committed and overall competencies of teachers leave much to be desired. The quality of pre-service education has actually shown signs of deterioration. Naseem&Anas (2011, pg. 187) in their study discussed about the various problems that are existing in Indian Teacher Education. While Sharma (2012) stressed on the fact that ICT can play a major role in professional growth of the teacher and shaping the global economy. Unless teacher educators model effective use of technology in their own classes, it will not be possible to prepare a new generation of teachers who effectively use the new tools for teaching and learning.

Although National Council of Teacher Education (NCTE) as a non-Statutory body has taken several steps as regards quality improvement in teacher education. Its major contribution was to prepare teacher education Curriculum Framework consequently; teacher education curricula have witnessed many changes in teacher preparation programmes in various universities and boards in the country. Teacher education by and large, is conventional in its nature and purpose. The integration of theory and practice and consequent curricular response to the requirements of the school system still remains inadequate. Teachers are prepared in competencies and skills which do not necessarily equip them for becoming professionally effective. Their familiarity with latest educational developments remains insufficient. A large number of teacher training institutions do not practice what they preach. Several of



the skills acquired and methodologies learnt are seldom practiced in actual school system. This highlights the need to bring realism and dynamism in the curriculum.

### **Problems of Teacher Education :-**

It is universally acknowledged that education is effective means for social reconstruction and to a great extent it offers solutions to the problems a society is faced with. Teacher education institutions have been proliferating and mushrooming all over the state with profit motives until the National Council for Teacher Education (NCTE) with its headquarters in Bangalore, came up with and insisted on mandatory norms and standards for these institutions.

**Selection problem** – Defects of selection procedure lead to deterioration of the quality of teachers. Better selection method would not only improve the quality of training but also save the personal and social wastage. Some suggestions for better selection procedure are – (a) candidate should be interviewed, (b) test of general knowledge should be applied, (c) test in school subject, (d) test of language, (e) test of intelligence should be administered, (f) aptitude, interest and attitude inventory should be administered, & (g) a well direct guidance service should be provided.

- **Short Duration of Teacher Training Programmes** – In India, this period of one year after graduation – the effective session being of eight to nine months. The main purpose of teacher education programme is to develop healthy attitude, broad based interest and values. It is not possible during the short duration of nine months.
- **Defects of Curriculum** – A student teacher should know the meaning of education, its objectives, the socio-cultural and politico-economics background, the principles that guide construction of curriculum. But a proper preparation towards good orientation is impossible in a short duration.
- **Problems of Practice Teaching** – Inspire of all kinds of elaborate arrangements regarding practice in teaching, student teachers are not serious to the task of teaching, deficient in sense of duty irresponsible, aimless, indifferent to children, lacking innovative measure in teaching which are great obstacles in the development of pedagogical skills.
- **Problem of Supervision of Teaching** – The supervisory organizations for practice teaching aims at bringing improvement in the instructional activity of the student teachers by using various techniques and practical skills in teaching and help them to develop confidence in facing the classroom situation. It should aim at guiding in planning their lesson, learning to organize contents, formulating suitable gestures and developing other related skills. But at present lesson plans are checked superficially and no discussion is made by the subject method specialist.
- **Methods of Teaching** – In India teacher educators are averse to innovation and experimentation in the use of method of teaching. Their acquaintance with

modern classroom communication devices is negligible.

- **Isolation of Teachers' Education Department** – The teacher education has become isolated from schools and current development in school education. The schools consider the teacher education department as an alien institution and not a nursery for professional development of school teacher.
- **Poor Academic Background of Student-Teachers** – Most of candidates do not have the requisite motivation and an academic background for a well deserved entry in the teaching profession.
- **Lack of Proper Facilities** – In India, the teacher education programme is being given a step-motherly treatment; About 20 percent of the teacher education institutions are being run in rented buildings. Without any facilities for an experimental school or laboratory, library and other equipments necessary for a good teacher education department. There are no separate hostel facilities for student teachers.
- **Inadequate Empirical Research** – In India, research in education has been considerably neglected. The research conducted is of inferior quality. The teacher education programmes are not properly studied before undertaking any research.

#### **Innovation of Teacher Education :**

Innovation is usually understood as the introduction of something new and useful, like introducing new methods, techniques, or practices or new products and services. Schools or teacher education institutions can carry out innovations or experimentation on any aspect of their work related to teaching-learning, training or management of schools in order to improve efficiency of the institutions to overcome problems and difficulties. Teacher education is now becoming more yet to the emerging demands from the school system. The Changing educational needs of the student and advancement in technology has widened the area of responsibilities of teacher. Now teachers have to perform various roles like encouraging, supporting and facilitating in teaching-learning situations which enables learners to discover their talents, to realize their physical and intellectual potentialities to the fullest, to develop character and desirable social and human values to function as responsible citizens.

Every innovation has created by the innovators. Noval ideas, personal dedication, institutional and social support, persistent struggle are some of the features of innovatons. Some of the innovations in teacher education are as given below –

- Integration of Micro-Teaching Skills.
- Integration of Life-Skills.
- Integration of Techno-Pedagogic Skills.
- Problem Solving Through Participatory Approach.
- Personalized Teacher Education.
- Integrated Teacher Education.

- Specialized Teacher Education.
- ICT Mediated Education.
- Bridging the gaps between Teaching Styles and Learning Styles.
- Electronic Distribution of Examination Paper (EDEP)
- Total Internal Continuous Comprehensive Evaluation.
- Constructive Approach.
- Research through Novel Approach.

#### **Suggestions to improve teacher education :-**

- i) The course of studies in theory and practice should be restructured. For this research should be conducted comprehensively to realize the goals of teacher education.
- ii) The method of teaching in the teacher education should be reorganized according to the changing demand of education system. Special innovative programmes like seminars, workshops, conferences, projects and discussions should be organized regularly for the improvement of teaching learning process in various fields.
- iii) The admission procedures of B.Ed. should be completely restructured so that only those who have aptitude of teaching are able to take admission in this course.
- iv) Now a days the number of self-financing colleges are mushrooming like shops and they have made it as their money making factory which detrimental for education in future. Therefore for regular inspection should be done to ensure quality in teacher education.
- v) State Education department can have planning unit which can help in regulating the demand and supply of teachers at various levels of schools.
- vi) The training or the teaching practice of pupil teachers held in school should be closely associated with teaching staff in education colleges in planning the content to be covered and method to be used by the pupil teachers. Moreover the real teaching practice should be supervised by the teachers in a systematic way so that it fulfills the objectives of teacher training.
- vii) It should be made mandatory that a teacher education department should have a demonstration school which should have certain facilities such as laboratories, libraries and other important audiovisual equipments. This can be of great help to formulate the policies, programmes for refining the education system.
- viii) Refresher courses, Orientation Programmes, Seminars, Conferences, Workshop, Symposium should be encouraged for the professional growth of teacher educators.
- ix) Teacher Education department Institute should be connected with real life situations of classrooms so that the teacher educators and pupil teachers both get acquainted with different problems of classroom situations.
- x) The internships/teaching practice time period should be increased so that pupil teacher become more confident and get familiar with classroom situations.

### Conclusion :-

Since the teacher is the pivot of the entire educational system and the main catalytic agent for introducing desirable changes in the teaching learning process, all attempts need be made for motivating teachers to become innovative and creative. Any effective teacher education curriculum calls systematic task analysis of teachers at various levels and inclusion of relevant contents, which alone can infuse confidence among the prospective teachers to negotiate the school curriculum in classroom. Professionalism needs to be instilled in each and every phase of teacher preparation starting conceptualization to evaluation and appraisal to prepare professionals and improve the quality of education. Therefore, it has been recognized that teacher education programme should be structured and modified in a way that enables them to respond dynamically to the problems and challenges in the field of education, then only teacher can help in national development.

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## 26.

# Water Resource Management Techniques in India: A Review

\*Karuna Dewangan

### Abstract :

*Water is a prime natural stockpile, a basic human need and a treasured national asset. Planning, development and management of water maneuver need to be governed by national perspectives. We are all too familiar with the problems of water on earth in both qualitative and quantitative aspects. The total utilizable water resources of India, according to the CWC are 1110 BCM. According to NCIWRD, the population of India is expected to be 1333 million and 1581 million in high growth scenario by the year 2025 and 2050 respectively. This eventually would be major cause of water crisis and water quality deterioration. An ideal water management technique and awareness of people could help to save the life on earth.*

**Index Terms-** Water resources, Groundwater, Degraded Water, Surface Water, Water Management

**Introduction :** India occupies over three million km, with enormous diversity of climate, landscape, geology, flora and fauna. Here, water played a critical role during the last part of the previous century and it promises to play an even more critical role in India's future. So, after six decades of independence, India's water situation is characterized by scarcity and lack of coordinated planning. Large tracts of India are vulnerable to vagaries of floods and draught. In many parts of the country, ground water levels continue to decline due to overdraft. Assured clean

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water supplies are lacking in urban centers and in rural villages. Currently, two major themes are receiving attention to overcome India's woes; rain-harvesting and interlinking of major rivers.

In Indian conditions, the availability of water is highly uneven in both space and time. The total average annual flow per year for Indian rivers is estimated as 1953km<sup>3</sup>. The total annual replenishable ground water resources are assessed as 432km<sup>3</sup>. The annual utilizable surface water and ground water in India are estimated at 690 km<sup>3</sup> per year respectively. With rapid increase in population and improved living standards, the pressure on our water resources is also increasing, while availability of water resources is declining day by day. In this hot situation management of water resources in all spheres are essential.

Water resources management is not just about moving water any more. The water resources management practices may be based on increasing the water supply and managing the water demand under the stressed water availability conditions. Data monitoring, processing, storage, retrieval and dissemination constitute the very important aspect of the water resources management.

**Flood Management :** The main causes of floods in India are river bank erosion, silting of river beds and inadequate capacity of river banks to contain high flows. Sometimes landslides often obstruct the river to flow and make its diversion in course. Poor natural drainage in flood prone areas, heavy rainfall, cyclonic effects, snow melt and glacial outburst also responsible for flood.

The non-structural measures, such as flood forecasting and warning are also being adopted and this system commenced in India in 1958 for the river Yamuna in Delhi. The CWC has established a flood forecasting system covering 62 major rivers with more than 157 stations for issuing flood forecasts covering almost all the flood prone states. Ministry of Water Resources constituted satellite based remote sensing for flood risk areas in 1999 with a view of giving thrust towards implementation of flood plain zoning measures.

**Draught Management :** The planning and management of the effects of draught appear to have a least priority due to associated randomness and uncertainty in defining the start and end of draught. Presently, the draught prone area assessed in our country is of the order of 51.12 Mha. Most of the draught planning and management schemes are generally launched after persisting draught conditions. Food fodder agriculture inputs and water banks may be established in vulnerable zones instead of their storage in surplus regions to avoid transport bottlenecks during draught. Robust and rainfall independent off-farm livelihood opportunities may be targeted in the draught mitigation strategy. For draught management there is a need for development of decision support system (DSS) for the monitoring and management of draught on basin scale utilizing the advanced capabilities of remote sensing, geographical information system and knowledge based systems.

**Ground Water Management :** Over exploitation of groundwater should be avoided, especially near the coasts to prevent ingress of seawater to freshwater aquifers. In critically over exploited areas, bore well drilling should be regulated

till the water table attains the desired elevation. Artificial recharge measures need to be urgently implemented in these areas. Amongst the various recharge techniques percolation tanks are least expensive in terms of initial construction costs. Many such tanks already exist but a vast majority of these structures have silted up. In such cases cleaning of the bed of the tank will make them reusable.

Shah mentioned that three large scale responses to ground water depletion in India have emerged in recent years in an un-coordinated manner, and each presents an element of what might be its coherent strategy of resources governance as: **a) Energy-irrigation nexus- Inter-basin transfers to recharge unconfined alluvial aquifers, and c) Mass-based recharge movement.** Shah mentions the following workable solutions for management of ground water resources:

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- Banning private well in futile; crowd them out by improving public water supply
- Regulating final users by facilitating mediating agencies to emerge, and regulate them.
- Use of energy pricing and supply to manage agricultural groundwater draft.
- Better rain water capture & recharge.
- Grow the economy, take pressure off land, and formalize the water sector

**Water conservation :** Water conservation implies improving the availability of water through augmentation by means of storage of water in surface reservoirs, tanks, soil, and groundwater zone. It emphasizes the need to modify the space and time availability of water to meet the demands. There is a great potential for better conservation and management of water resources in its various uses. On demand side, a variety of economic, administrative and community-based measures can help conserve water. Also it is necessary to control the growth of population since large population since large population is putting massive stress on all natural resources. Since agriculture accounts for about 69% of all waters are withdrawn, the greatest potential for conservation lies in increasing irrigation efficiencies. Just 10% improvement in irrigation efficiency could conserve enough water to double the amount available for drinking.

**Water Shed Management :** Watershed is the unit of management in Integrated Water Resources Management (IWRM), where surface water and groundwater are inextricably linked and related to land use and management. Watershed management aims to establish a workable and efficient framework for integrated use, regulation and development of land and water resources in a watershed for socio economic growth. Local communities play a central role in the planning, implementation and funding of activities within participatory watershed development programmes. In these initiatives, people use their traditional knowledge, available resources, imagination and creativity to develop watershed and implement community centered programme.

**Rainwater Harvesting :** Rainwater harvesting is the capture, diversion and storage of rainwater for a number of different purposes including, but not limited



to, landscape irrigation. Rainwater harvesting may also include land based systems with man-made landscape features to channel and concentrate rainwater in either storage basins or planted areas.

Those are capturing runoff from rooftops, capturing runoff from local catchments, capturing seasonal floodwaters from local streams, conserving water through watershed management etc. These techniques can serve the following purposes: provide drinking water, provide irrigation water, increase groundwater recharge, reduce storm water discharges, urban floods and overloading of sewage treatment plants, Reduce seawater ingress in coastal areas. This system carries water from glaciers to villages.

In urban areas, rain water will have to be harvested using rooftops and open spaces. Harvesting rainwater not only reduces the possibility of flooding but also decreases the community dependence on groundwater for domestic uses. Apart from bridging the demand supply gap, recharging improves the quality of ground water, raises the water-table in wells, bore-wells and prevents flooding and choking of drains.

Rain water harvesting generally means collection and precipitation of rain water. Its special meaning is a technique of recharging of underground water. In this technique water is made to go underground after collecting rain water locally, without polluting the same. With this, water during the time of scarcity local domestic demand can be met. Now the question arises – After all why do we need water harvesting? Three main reasons are responsible for this:

- Scarcity of surface water;
- Growing dependence on underground water;
- Increasing urbanization.

**Recycle and Reuse of Water** : Reduction of water demand and management of resources For ideal water management, economic incentives or penalties to be applicable to the users. Water rationing system may also be introduced. These may be based on strategies that include legal restrictions, economic incentives and issuance of public appeals.

**Desalinization of Water** : About 70% of the earth's water resources are saline water. Since 1970, different desalinization technologies have been developed including distillation, reverse osmosis and electrolysis. Especially these technologies are suitable in coastal areas where less drinking water is available and more saline water is available which costs about Rs.50/m<sup>3</sup>.

**Managerial Precautions** : There should be proper organizational arrangements at the national and state levels for ensuring the safety of storage dams and other water-related structures consisting of specialists in investigation, design, construction, hydrology, geology, etc. For effective and economical management of our water resources, the frontiers of knowledge need to be pushed forward in several directions by intensifying research efforts in various areas, including the following:

- *Better water management practices and improvements in operational technology;*
- Surface and ground water hydrology;
- River morphology and hydraulics;
- Assessment of water resources;
- Water conservation;
- Hydrometeorology;
- Snow and lake hydrology;
- Water harvesting and ground water recharge;
- Water quality;
- Evaporation and seepage losses;
- Recycling and re-use;
- Crops and cropping systems;
- Soils and material research;
- Use of sea water resources;
- Prevention of salinity ingress;
- Risk analysis and disaster management;
- Use of remote sensing techniques in development and management;
- Environmental impact;
- Regional equity;
- Use of static ground water resource as crisis management measure;
- Sedimentation of reservoirs;
- Seismology and seismic design of structures;
- The safety and longevity of water-related structures;
- Economical designs for water resource projects;
- *Prevention of water logging and soils salinity;*
- *Reclamation of water logged and saline lands;*

### Conclusion

Water is life on earth. It is one of the most essential natural resources for sustaining life and it is likely to become critically scarce in the coming decades, due to continuous increase in its demands, rapid increase in population and expanding economy of the country. Variations in climatic characteristics both in space and time are responsible for uneven distribution of precipitation in India. It is posing a challenge to the existing water resources and to those who are responsible for the management of water resources. Hydrological studies are required to be taken up for assessment of water resources under changing climatic scenarios. For safe drinking water it is essential to generate reliable and accurate information about water quality. To sustain life on earth in all its totality, water should be carefully managed in its natural habitats.

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**पौराणिक-ऐतिहासिक स्थल- तिरुमयम**

\*डॉ. विजय लक्ष्मी

**सारांश**

भारत देश पुराण और इतिहास प्रसिद्ध देश है। यहाँ हरेक स्थान महत्वपूर्ण होता है। इस तरह तमिलनाडु प्रांत के पुदुक्कोट्टे जिले भी महत्वपूर्ण है। यहाँ कई मंदिरों, संगीत के लिए कुडुमियानमलै, प्राकृतिक चित्र के लिए सित्तन्नवासल, गुफा मंदिरों में जैन मंदिरों और तिरुकोकणम, तिरुमयम, नातर्मलै जैसा मंदिरों और स्थलों से भरी हुई हैं। इसमें तिरुमेय्यम मंदिर बहुत प्रसिद्ध है।

**तिरुमयम (तिरुमेय्यम)**

तिरुमयम पुदुकोट्टे-कारैक्कुडि जानेवाले रास्ते में 17 किलो मीटर दूर पर है। यहाँ दो गुफा मंदिरों और एक किला प्रसिद्ध है। एक गुफा में शिवजी का मंदिर है। दूसरी गुफा में विष्णु जी के मंदिर (सत्यमूर्ती) है। यह मंदिर आल्वारों में प्रसिद्ध तिरुमंगै याल्वार से स्तुती करने वाले मंदिर है।

**किले के विधान**

इस किला साहित्य और वास्तुकला ग्रंथों में बताने वाले लक्षण होती है। मानसारम नामक ग्रंथ के अनुसार **पदमकिले दुर्ग** रूप में है। इस किले के बाहर सात दीवारों से घेरकर बसा हुआ है। यह गोल है। बाहरी एक चौड़ाई गहरा खंदुक था। उसमें मगर और विषेली सर्प को दिखाया गया था आज कल इसके उजड़े शेष भाग अच्छे रूप में थे। इन पत्थरों से घर बनाने के कारण उसे खंडहर भी नहीं देख सकें। किले के उत्तर, दक्षिण, दक्षिण.पूर्व आदि तीनों दिशाओं के द्वारा होता है। इनमें उत्तर द्वारा में श्री भैरवा नाथ, दक्षिण पूर्व द्वार में करुप्पर, दक्षिण द्वार में हनुमान, शक्ति, गणपति

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आदि देवी देवताओं दुर्गरक्षक के रूप में रक्षाकर रहे हैं। आजकल भी यहाँ पूजा-पाठ चल रही है। दुर्ग के ऊपरी भाग में अंदर किले है। प्राकृतिक अरण्य है। उसके बाहर बड़े-बड़े दीवार हैं। आजकल वहाँ पश्चिमि द्वार उपयोग करते हैं। पूर्व द्वार बंद हुआ है। उसके सीढ़ी पर चढ़ते समय दोनों ओर के दीवारों ईंट के पत्थरों से बनाते हैं। इन दीवारों के बीच खाली जगह पर हथियारों रखने और व्यक्तियों वहाँ छिपाया जा सकते हैं। आजकल वहाँ मकान नहीं है। लेकिन मकान होने का प्रतीक है। वहाँ बीच में गुफा के शिवजी का मंदिर भी है। उस मंदिर आने के लिए गुप्त रूप में रास्ता बना लिया है। कहा जाता है कि इस दुर्ग में स्वतंत्रता संग्राम के समय कट्टबोम्ब के छोटे भाई ऊमैयन रोज इस शिवजी को दर्शन करने के लिए इस गुप्त रास्ते पर जाकर दर्शन किया था।

उस दुर्ग के ऊपरी भाग में एक बड़े मंच है। उस मंच पर युद्ध में प्रयोग करनेवाले एक तोप रखा हुआ है। उसके बगल में छोटा सा तालाब है। उसमें हमेशा पानी होता है। किले का कुल गोलायी 40 एकडा है। यहाँ से लंबी दूर तक दृश्य देख सकते हैं। यहाँ के युद्ध के हथियारों तोप, बंदक, वस्त्रों ताली, तलवारों आजकल पुदुक्कोट्टे तिरुकोकर्म अजायवधर में प्रदर्शनी के लिए रखा है। उस किले के चोटी शिकर के दक्षिणतराई परविष्णु और शिवजी के गुफा मंदिरों का होने के कारण उस शिकर के ऊपर 10X4X2 फूट नापताल पर एक मंच है।

### किलेकी ऐतिहासिक कहानी

सन् 1813 में आँकड़े से हम जान सकते हैं कि सन् 1676 में बुद्धे सेतुपती नामक रामनाथपुरम के छोटे राजा से बनाया जाता है। ताम्रपत्र के द्वारा हम जानते हैं कि सेतुपति ने उस किले के गृहप्रवेश में दो व्यक्तियों का नरबलि दिया था। उसके शासनकाल के बाद सेतुपति ताण्डव ने बुद्धे सेतुपति के बेटे से शासन के हक के लिए युद्ध किया था। तब तोण्डैमान विजयरघुनाथ तोण्डैमान ने ताण्डवदेव को सहायता किया था। इसलिए युद्ध के समय पुदुक्कोट्टे ताण्डवदेव ने जीत लिया। सन् 1723 समय ताण्डवदेव ने इस किले को तोण्डैमान निजयरघुनाथ को सम्मान के रूप में दिया था।

सन् 1731 मदुरै में चलने वाली नायक लोगों के बीच अधिकार के लिए चलने वाली युद्ध में राणी मीनाक्षी को तंजाऊर राजा साथ रहे थे, और बंगारू राजा पद के लिए लड़ने वाली बंगारू तिरुमलै को राजा तोण्डैमान साथ दिये थे। इसलिए तंजाऊर सेनापति आनंदराव पुदुक्कोट्टे पर चढ़ाई करके सारे पुदुक्कोट्टे को हड़प लिया। तब तोण्डैमान राजा विजयरघुनाथ तोण्डैमान तिरुमेय्यम किले के अंदर जाकर छिपा हुआ था। पंद्रह महीने के बाद तिरुमेय्यम किले को बिना जीतकर आनंदराव वापस गया। इस समय इस तरह राजा तोण्डैमान के शासन के स्थिरता में योगदान लिया। सन् 1875 से इस किले कठु-अपराधियों के कारागृह के रूप में उपयोग किये गया था। इस तरह तंजाऊर, रामनाथपुरम, मदुरै आदि समस्थानों से संबंधित होती है।

मरवनकोट्टे, पुदुक्कोट्टे, मदुरै, रामनाथपुरम आदि जगह पर मिलने वाले ऐतिहासिक मिसैलो और विदेशी लोग से छुड़ाने वाले इतिहास से यह साबित होता है कि उस जमाने में उस किले का नाम क्षत्रियदुर्ग है। दूसरा कारण ऊमैयन किले नामक से पुकारने लगी। लेकिन कहा जाता है कि सन् 1799 अगस्त महीने में प्रथम पालैयक्कारर युद्ध में हारने वाले कट्टबोम्ब और ऊमैदुरै इस किले में आकर छिपे रहे थे। उसको पकड़कर देने के लिए सितम्बर, सन् 1799 में राजा

विजयरघुनाथ को सूचना भेजा था। उसके अनुसार कट्टबोम्मु, ऊमैदुरै और 5 लोगों को तिरुक्कलम्बूर के पास वाले का लिया पर नामक स्थान में सरोवर मुत्तुवख अम्बलक्कारर जिल्लाधिकारी लूसिंडन के प्रार्थना से सौंप दिया। फिर 17 अक्तूबर 1799 में कयत्तारु फाँसी पर चढ़ाया। तब तक तिरुमयम जेल में या पुदुक्कोट्टै जेल में या तिरुक्कलम्बूर में ही जेल रहने के बारे में बता दिया था। लेकिन यह चर्चा चल रही है।

तीसरा कारण पालैयंकोट्टै ऊमैयन भागकर मरुदु भाईयों की सहायता से यहाँ छिपकर अंग्रेजों के विरुद्ध युद्ध करने के लिए पालैयक्कारों को इकट्ठा किये थे लेकिन हम अंग्रेजों के सेनापति विल्लियम बलाकबर्न, कर्नल जेम्स वेलश के डायरी से जान सकते हैं ऊमैदुरै 2 फरवरी सन् 1801 में पालैयंकोट्टै जेल से भागकर पाँजालंकुरिच्ची पुनरावृत्ति किया और क्रांतिकारियों के साथ अंग्रेजों के विरुद्ध करने के कार्य में लगे थे। 22 मई सन् 1801 में लेफ्टिनेन्ट कर्नल अग्नू ने पाँजालंकुरिच्ची पर चढ़ाई करके नाश किया था। पराजित हुए ऊमैदुरै ने मरुदु भाईयों के पास शरणागत हुए थे। उनके सारे में देवकोट्टै के पास संकरपति किले में रहे थे, तिरुमयम में नहीं है। इतना ही नहीं है, मरुदु भाईयों से लेफ्टिनेन्ट कर्नल अग्नू माँग रहा था। लेकिन मरुदुभाईयों ने इनकार कर दिये थे। इसलिए 31 जुलाई 1801 में कालैयार्कोइल में चढ़ाई किये गये थे। ये दूसरे पालैयम युद्ध है इस समय में तिरुमयम किले अंग्रेजों के हथियाखाने के रूप में रखा था।

## तिरुमेय्यम शिवा-विष्णु मंदिरों के पौराणिक कहानी

### सत्यग्रीस्वर - शिव मंदिर

सत्यग्रीस्वरम नामक इस जगह पर शिवजी का मंदिर दक्षिण तराई पर 25X12 फुट पर होने वाले गुफा मंदिर है। यहाँ शिवजी लिंग रूप में दर्शाते हैं। उस मंदिर के द्वार पर द्वार बालकों के रूप बहुत सुंदर है। मण्डप के दीवार के ऊपर में चित्र होने का खंडहर मिला है। लेकिन पूरे रूप में नहीं है। प्रथम मण्डप के पास भानु उमा पतीस्वर, देवी राजाराजेस्वरी, भैरवनाथ, नवग्रहों जैसे देवी देवताओं का मंदिर भी हैं। ये सब मंदिरों मूल मंदिर बनाने के लम्बी समय के बाद बनाने वाले हैं। इसे कीलैक्कोइल (पूर्वदिशा मंदिर) कहते हैं। इन मंदिरों के ऊपर देवी वेणु वनेश्वरी (बाँसूरी वन के राणी) का मंदिर है। यहाँ बाँसूरी वन होने का संभव है। इस मंदिर बाद में आने वाले पांडिय शासनकाल (ईसवीं 12-13 शताब्दी में बनाकर बाद में पुनरावृद्धि किये गया है।

इस मंदिर में पाँच शिलालेख हैं। गुफा मंदिर के मण्डप के दीवारों पर एक शिलालेख पर परिवादिनी शब्द ग्रंथलिपि में लिखा गया है। परिवादिनी एक वाद्य है। इस शिलालेख के पास कर्नाटक संगीत के बारे में शिलालेख है। 13 वीं शताब्दी में इसके ऊपर दूसरा शिलालेख बनाने के कारण इस संगीत शिलालेख क्षतिग्रस्त होता है। दूसरा शिलालेख से हम जानते हैं कि हौसला देश के सेनापति दण्डनायक ने यहाँ के शिवा-विष्णु मंदिर प्रशासनिक समितियों के बीच में हुए झगड़े का फैसला सुनाया था। फिर भी इसके बीच-बीच में शट्टज, गांधार जैसे शब्द दिखाई पड़े। इससे हममें ऐसा भी सोचा है कि इस मंदिर महेंद्रवर्म पल्लव शासन काल का हैं। लेकिन 8वीं-9वीं शताब्दी का मंदिर ही है।

### सत्यमूर्ति- विष्णु मंदिर

विष्णु मंदिर दक्षिण मंडल के प्रसिद्ध दिव्यक्षेत्र 18 में एक है। इसका प्राचीनतम इतना ही है श्री रंग मसे प्राचीनतम होती है। इसका दूसरा नाम आदि रंग मंदिर का निर्माण द्वारा के पाण्डय राजाओं से बनाने वाला है। द्वारा के पासवाले मण्डप बहुत नवीनतम है। इस मंडप के पास चक्रतालवार, आण्डाल, श्रीकृष्ण, लक्ष्मी नृसिंह आदि देव-देवताओं के मंदिर है। दूसरी मंडप के पास देवि उज्जीवन मंदिर है। यहां विष्णु जी नामक आनंदयनी मूर्ति है। इस जिले के बड़ी गुफा मंदिर है। इस मूर्ति ने पहाड़ के साथ चट्टान पर चित्रित किया है। आदि शेष के गोद में लेटने वाले है। दाहिनी और मंगरुड, चित्रगुप्त, मार्कण्डेय, ब्रह्मा (विष्णु नाम से) देवगण ऋषि लोग, किन्नरामधू कैडभ नामक दो असुरलोग और दाहिनी और में कठोर दृश्य से चित्रित किये गये है। विष्णु के चरण भूमिदेवी है। विष्णु के चरण भूमिदेवी है। विष्णु जी छाती में श्रिदेवि के मूर्ति विष्णु जी के दाई हाथ के रक्षा में और दाहिनी हाथ आदि शेष को थपथपाने जैसे रूप में चित्रित किये गये है। इन मूर्तियों पर एक कहानी कहा जाता है। देवी के साथ एकांत में विष्णु भगवान शयनाघर में शयनित रहे है। तब मधु कैडभ नामक असुर लोगों ने अचानक उनपर झपटकर श्रीदेवी, भूमिदेवी को हड़प करने की कोशिश किये थे। तब आदि शेषों इसे देखकर बिना विष्णु जी के आदेश से विषज्वाला से भयभीत होने वाली दोनों देखिये में श्रीदेवि विष्णु जी की छाती पर और भूमिदेवी विष्णु जी की चरण पर शरणागती होती थी। इस के बीच विष्णु जी जागृत होकर स्थिति को समझते थे। आदि शेष उन लिए विष्णु जी से माफी मांगते थे। लेकिन विष्णु जी उनको थपथपाकर प्रशंसा किये थे। ऐसे एक कहानी इस गुफा मंदिर के पत्थरो पर हुए बेजोड चित्रण और मूर्तिया कहीं भी नहीं देख सकते हैं। यहाँ शिलालेख है। इसमें नंदिवर्म पल्लव और तंदिवर्म पल्लव काल के ई. पू.8 वाँ शताब्दी को अंतिम समय या 9वाँ शताब्दी को अंतिम प्रथम भाग में है। सात्तन मारन नाम विडेलविडुगु विलुपेरैयन का माता पेरुमपिडुगु पेरुदेवी इस मंदिर के पुनरा रुग्ध करने की समाचार से हम जान सकते हैं इसके आगे से यह गुफा है।

### भैरवनाथ मंदिर

श्री भैरवनाथ जी का मंदिर इस गुफा के पीछे होता है। उस सड़क पार करके जाने वाले लोग इस मंदिर में पूजापाठ करके जा रहे है। अष्टमी के दिन में और अन्य पूजा दिनों में विशेष पूजापाठ कर रहे हैं। सचमुच में इस तरह तिरुमेय्यम स्थल हमारा भारत देश की प्राचीनता, पौराणिकता और ऐतिहासिक महत्वपूर्ण स्थल है। ऐसी महत्वपूर्ण स्थल को रक्षा करना हमारा कर्तव्य है।

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## अमीर खुसरो का इतिहास लेखन-एक विश्लेषण

\*डॉ. (श्रीमती) उषा मिश्रा

\*\*विनय कुमार कुशवाहा

## सारांश :

तृतिया-ए-हिन्द तथा तुर्कअल्लाह की उपाधियों से विभूषित अमीर खुसरो की कृतिया मध्यकालीन भारतीय इतिहास लेखन के कलात्मक रूपों को प्रदर्शित करती हैं। वह सूफी संत निजामुद्दीन औलिया काशिष्य था। औलिया ने उसे उदारता और दान के भाव से संबंधित व्यवहार सिखाया। इस्लाम का अनुयायीव कुरान के नियमों के अनुसरण के बावजूद वह हिन्दूवाद और उसके सिद्धांतों के प्रति समर्पित था उसने हिन्दू धर्म, साहित्य और आकर्षक कला के बारे में अधिक लिखा उसे अपने ऊपर भारतीय होने का गर्व था अपनी रचनाओं में उसने भारतीय हिन्दी मुहावरों कहावतों का उचित उपयोग किया है। साहित्यिक विद्वान, उत्तम संगीतज्ञ होने के साथ-साथ उसकी ऐतिहासिक कृतियाँ एक महान लेखक की क्षमता और योग्यता को प्रमाणित करती हैं जिसने मध्यकालीन इतिहास लेखन में अपना अत्यधिक योगदान दिया। प्रस्तुत शोधपत्र में अमीर खुसरो के इतिहास लेखन को प्रस्तुत करने का प्रयास किया गया है।

भारत वर्ष में मुस्लिम शासन के आगमन के साथ इतिहास लेखन में एक बड़ा परिवर्तन आया। मध्यकालीन भारत के चर्चित इतिहास लेखकों में अमीर खुसरो का नाम उल्लेखनीय है। तुर्कवंशीय अबुल हसन यामिन-उद्-दिन खुसरो जिसे 'अमीर खुसरो' के नाम से जाना जाता है, का जन्म पटियाली नामक कस्बे (पश्चिमी उत्तर प्रदेश में बदायूं के पास) में हिजरी सन् 652 (सन्

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**\*प्राध्यापक एवं विभागाध्यक्ष (इतिहास) छत्रसाल शासकीय स्नातकोत्तर महाविद्यालय पन्ना।**

**\*\*शोध छात्र (इतिहास)।**



1254ई.) में हुआ। खुसरो के पिता, सेफुद्दीन लचिन तुर्क नेताओं में से एक थे और उनकी मां बलवन के युद्ध मंत्री (आरिज-ए-मुमालिक) इमादुलमुल्क की बेटी थी। खुसरो का परिवार कई पीढ़ियों से राज दरबार से संबद्ध रहा। उन्हें स्वयं छः सुल्तानों के अंतर्गत सेवा का अवसर प्राप्त हुआ। सर्वप्रथम वे सुल्तान बलवन के ज्येष्ठ पुत्र मुहम्मद की सेवा में रहे। मंगोलो के साथ एक संघर्ष में शहजादा मुहम्मद की मृत्यु हो गई और अमीर खुसरो को बंदी बना लिया गया परंतु शीघ्र ही वे भाग निकले। तत्पश्चात् वे सुल्तान बलवन के दरबार से संबद्ध हो गए। सुल्तान बलवन की मृत्यु (1287) के पश्चात् अमीर खुसरो सुल्तान कैकुबाद, जलालुद्दीन खिलजी, अलाउद्दीन खिलजी, मुबारकशाह खिलजी और ग्यासुद्दीन तुगलक के संरक्षण में रहें।<sup>1</sup>

अमीर खुसरो अपने समय के एक महान विद्वान और कवि थे। वे संभवतः सर्वप्रथम भारतीय मुसलमान लेखक थे। जिन्होंने हिन्दी शब्द और मुहावरो का प्रयोग किया और भारतीय विषयों पर लिखा। उनके पदों और पहेलियों में हमें ऐसी भाषा मिलती है कि जिसमें मिले जुले हिन्दी फारसी शब्दों का अधिकता से प्रयोग किया गया है।<sup>2</sup> अमीर खुसरो को भारतीय होने पर गर्व था वह कहता था कि “मैंने दो कारणों से हिंदुस्तान की प्रशंसा की है। पहला कारण है हिन्दुस्तान मेरी जन्म भूमि है और हमारा देश है देश को प्यार करना महत्वपूर्ण कर्तव्य है हिन्दुस्तान जन्म की तरह है। इसी आबोहवा खुरासान से भी बेहतर है सारा साल हरा-भरा और फूलों से भरा रहता है यहां के ब्राम्हण अरस्तू की तरह विद्वान हैं और प्रत्येक क्षेत्र में अनेक विद्वान हैं।”<sup>3</sup>

अमीर खुसरो सूफियों-विशेष रूप से शेख निजामुद्दीन औलिया (चिश्ती सिलसिला) के अत्यन्त प्रिय शिष्यों में थे जहां तक उनके साहित्यिक योगदान का विषय है तो उन्होंने अपने काव्य तथा संगीत के माध्यम से भारत की सूफी संस्कृति के निर्माण में अप्रतिम योगदान दिया। यद्यपि इतिहास लिखना अमीर खुसरो का उद्देश्य नहीं था परन्तु अपनी कविताओं में उन्होंने मुख्य कथानक प्रायः ऐतिहासिक विषयों को लिया। इस प्रकार की सभी कृतियां 1289 ई. से 1325ई. के मध्य रचित हुईं इन रचनाओं में वे अपने समय के सांस्कृतिक राजनीतिक तथा सामाजिक जीवन के संबंध में जो अन्तर्दृष्टि देते हैं, वह अत्यन्त विरल हैं।<sup>4</sup> ख्याति प्राप्त साहित्यकार अमीर खुसरो इतिहासकार नहीं थे फिर भी जैसा कि सैयद अस्करी लिखते हैं, कवि हमें राजनैतिक महत्व की जानकारी का पर्याप्त भण्डार प्रदान करते हैं जो अन्यत्र कहीं उपलब्ध नहीं है और अशिका, नूह सिफिर और किरान-उस-सादेन जैसी रचनाएं सामाजिक एवं सांस्कृतिक इतिहास के लिए अत्यन्त महत्वपूर्ण हैं। यहाँ प्रदान की गई जानकारियां विशाल परिमाण में और विविधतापूर्ण हैं। उत्तर भारत में ऋतुएं, सुल्तानों के आदेश से निर्मित इमारतें, उनके मनोविनोद के रूप, चौगान या पोलो का खेल, भारतीय भाषाएं, सती प्रथा और हिन्दुओं की धार्मिक आस्थाएं ऐतिहासिक दृष्टि से असंदिग्ध महत्व रखती हैं।<sup>5</sup>

खुसरो द्वारा लिखी मसनवी व दीवान तत्कालीन इतिहास पर पर्याप्त प्रकाश डालते हैं। साहित्यिक ग्रन्थों में **पांच दीवान** विभिन्न विषयों पर खुसरो की कविताओं का संग्रह है उनके द्वितीय दीवान में सुल्तान बलवन और उसे पुत्र राजकुमार मुहम्मद और दूसरे अन्य अमीरों के बारे में कविताएं संकलित हैं। जबकि उसका के आखिरी दीवान “निहाल-ए-तुलकमाल” खुसरो द्वारा

अपने जीवन के आखिरी दिनों में लिखा गया था। **खम्सा** में भी पांच संग्रह हैं। इसमें **मतल-उल-अनवर** (1298-1299 ई.) ईश्वर की भक्ति व नैतिकता प्रदर्शित करती है। **शीरीन और खुसरो** कहानी है। **मजनूँ और लैला** इनकी प्रसिद्ध प्यार की कहानी है। जो सन् 1299-1300 ई. में लिखी गई। **आइन-ए-सिकंदरी** सिकंदर और उसकी उपलब्धियों का बखान करती है। **हश्त बहिश्त** बहराम और दिलराम की प्यार की कहानी है। जो 1301-1302 ई. में लिखी गयी।<sup>7</sup> **रास-ए-लि-एजाज खुसरवी** एक विस्तृत ग्रंथ है जो कि पांच भागों में विभक्त है यह आम रुचियों के विभिन्न विषयों से संबंधित है। यह अलंकृत ढंग से लिखी गयी कृति है। **अफजी-उल-फवीद** खुसरो उसे गुरु हजरत निजामुद्दीन औलिया के मध्य वार्तालाप का संग्रहक है यह उस वक्त के सामाजिक जीवन पर भरपूर प्रकाश भी डालता है।

ऐतिहासिक विषयों को लेकर उनकी पहली मसनवी है **किरान-उस-सादेन** जो उन्होंने 1289 ई. में 7 वर्ष रची थी। इसमें सुल्तान बलवन के पुत्र बुगरा खाँ और उसके बेटे सुल्तान कैकूबाद के मिलन (भेंट) का वर्णन है। इस कृति में अमीर खुसरो ने मंगोलों के आतंक व उनके प्रति अपनी घृणा का उल्लेख किया है। खुसरो की दूसरी मसनवी **मिफता-उल-फुतूह** की रचना 1291 में हुई थी इसमें उन्होंने सुल्तान जलालुद्दीन खिलजी के सैन्य अभियानों, मलिक छज्जू का विद्रोह, रणथम्भौर पर सुल्तान के अभियान आदि का वर्णन किया है। तीसरी मसनवी **आशिका** का संबंध गुजरात के राजा कर्ण देव की पुत्री देवल देवी तथा सुल्तान अलाउद्दीन के पुत्र खिज़्र खाँ की प्रेमकथा से है। इस मसनवी में अलाउद्दीन खिलजी की गुजरात तथा मालवा विजय का भी विस्तृत विवरण प्राप्त होता है इसी कृति में वे मंगोलों द्वारा स्वयं को बंदी बनाए जाने का भी उल्लेख करते हैं।<sup>8</sup>

अमीर खुसरो की पांचवी मसनवी **नूह सिपिहर** में हिन्दुस्तान तथा उसके लोगों का सजीव वर्णन है। यह नौ भागों में विभक्त होने के कारण नूह सिपिहर (नौ आकाश) के नाम से प्रसिद्ध है इसमें सुल्तान मुबारक खिलजी का चाटुकारितापूर्ण वर्णन है। तत्कालीन सामाजिक सांस्कृतिक जीवन का ऐसा विवरण किसी भी अन्य इतिहासकार ने नहीं किया है। खुसरो की चौथी मसनवी व सर्वाधिक चर्चित कृति **खजाईन-उल-फुतूह** है जिसे तारीख-ए-अलाई के नाम से भी जाना जाता है। यद्यपि यह रचना मूलतः साहित्यिक है परन्तु फिर भी इसका अपना ऐतिहासिक महत्व है क्योंकि सुल्तान अलाउद्दीन खिलजी का समसामयिक विवरण केवल इसी कृति में मिलता है। इसमें उन्होंने सुल्तान द्वारा गुजरात, चित्तौड़, मालवा तथा वारंगल विजयों का विस्तृत विवरण दिया है अमीर खुसरो इन अभियानों का प्रत्यक्षदर्शी था इसमें मलिक काफूर के दक्कन अभियानों का आँखों देखा विवरण प्राप्त होता है। इस पुस्तक में खुसरो ने अलाउद्दीन खिलजी का पक्ष लिया है उसने अपने स्वामी की बहुत प्रशंसा की है और ऐसा करते समय उसकी त्रुटियों व भूलों को छिपाने का प्रयास भी किया है।<sup>9</sup> खुसरो की अंतिम मसनवी **तुगलगनामा** है जिसमें खुसरोशाह के विरुद्ध ग्यासुद्दीन तुगलक की विजयों का वर्णन है। संपूर्ण विवरण को धार्मिक रंग दिया गया है। ग्यासुद्दीन को सत् तत्वों का प्रतीक बताते हुये असत् तत्वों के प्रतीक खुसरोशाह के साथ संघर्ष करते हुए प्रस्तुत किया गया है।

खुसरो की रचनाओं की सबसे बड़ी विशेषता यह कि उसके लेखन में तिथियों की बाहुल्यता है। वे तिथिया साधारणतया विश्वासनीय हैं और कालक्रम के मामले में खुसरो पर बरनी से अधिक विश्वास किया जाना चाहिये। उनकी रचनाएँ तत्कालीन सामाजिक-सांस्कृतिक स्थितियों पर गहन जानकारी उपलब्ध कराती हैं। जिन पर उस समय के अन्य इतिहासकारों ने कोई ध्यान नहीं दिया। युद्ध के अस्त्रो, सैन्य अभियानों, नगरों, विविध प्रकार के व्यवसायों, खेलों, संगीत एवं नृत्य आदि के विवरणों से संबंधित विविध प्रकार की जानकारी अमीर खुसरो ने अपनी रचनाओं में उपलब्ध कराई। कव्वाली गायन के आविष्कारक अनेक रागों (तिलक, साजगिरि, सरपदा, औमन, घोरा, सनम आदि) को प्रचलित किया। **सितार** एवं **तबले** के आविष्कार का श्रेय भी अमीर खुसरो को दिया जाता है। कहा जाता है कि खुसरो ने अपने पीर निजामुद्दीन औलिया की मृत्यु (1325 ई.) का समाचार जानने के दूसरे दिन ही प्राण त्याग दिये। उन्हें उसी स्थान पर दफनाया गया।<sup>10</sup>

अक्सर काव्य के धनी व्यक्तियों का स्वभाव चिड़चिड़ा या गुस्सैल रहा करता है, जो उन्हें रोजमर्रा की उस जिंदगी से काटकर रखता है जिसमें स्वाभाव का लचीलापन या मेलजोल होना सफलता की पहली शर्त है परंतु अमीर खुसरो इस नाखुशी वाली किस्म के आदमी नहीं थे। उनकी कृतियों से हमें एक ऐतिहासिक अंतर्दृष्टि प्राप्त होती है यद्यपि इनकी कृतियों में स्पष्ट एवं तकनीकी ऐतिहासिक बोध का अभाव है। क्योंकि ये एक कवि की रचनाएँ हैं न कि इतिहासकार की। लेकिन विभिन्न राजकीय दरवारों से उनकी सम्बद्धता एवं ऐतिहासिक घटनाओं के साक्षी के रूप में उनकी कृतियों की विश्वसनीयता असंदिग्ध है। यद्यपि उनकी रचनाओं में कहीं अतिशयोक्तिपूर्ण एवं अलंकारिक वर्णन की बहुलता है लेकिन तत्कालीन ऐतिहासिक स्रोतों के साथ उनकी कृतियों के तुलनात्मक अध्ययन से हमें तेरहवीं चौदहवीं सदी के मध्यकालीन भारतीय इतिहास की सटीक जानकारी प्राप्त होती है।

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## 29. मेवात के कबीर : संत लालदास

\*डॉ. यशोदा मेहरा

### सारांश

साम्प्रदायिक सद्भाव के प्रतीक संत लालदास मेवात के कबीर के रूप में जाने जाते हैं। जिस प्रकार कबीर ने अपनी अक्खड़-फक्खड़ बानियों से समाज में व्याप्त रुढ़ियों, परम्पराओं, अंध-विश्वासों और बाह्याडम्बरो का घोर विरोध किया उसी प्रकार संत लालदास जी ने भी संकीर्ण मानसिकताओं का विरोध करते हुए एक जाति-वर्गविहीन आदर्श समाज की संकल्पना प्रस्तुत की, जिसका मात्र एक ही धर्म हो **मानवता का धर्म**।

राजस्थान वीरों की ही नहीं अपितु संतों की भी पवित्र भूमि है। यहाँ के संत अध्यात्म पथ के प्रसन्न पथिक थे। ईश्वर चिन्तन तथा अगम्य अगोचर का मनन करना ही उनका सर्वस्व था। अपनी इसी चेतना को वे समाज में फैला देने के अभिलाशी थे। राजस्थान में भक्तों एवं संतों की एक अविच्छिन्न परम्परा रही है जिन्होंने युग की आवश्यकताओं के अनुरूप आध्यात्मिक-जागृति लाने एवं समाज सुधार करने का प्रयास किया। इस परम्परा में मेवात के कबीर संत लालदास का स्थान अन्यतम है। संत लालदास का जन्म संवत् 1597 सावन बदी नाग पंचमी, इतवार राशि 12 बजे धौलीदूब (अलवर) में एक मेव (मुस्लिम) परिवार में हुआ था। धौलीदूब अलवर से उत्तर दिशा की ओर तीन मील की दूरी पर स्थित है

**भरतखण्ड जहाँ उत्तम ठाँव, धौलीदूब नाना को गाँव।  
पिता बसे सासरे सुख पास, जा घर जनम लियो लालदास।।'**

उनके जन्मकाल के सम्बन्ध में उनके शिष्य डूंगरसीसाध लिखते हैं कि

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**संवत् पन्द्रह सौ सत्तानवे, लाल लियो अवतार ।**

**हिन्दु तुरक बीच बैठके, होय भक्ति प्रकाश ।<sup>१</sup>**

संत लालदास का समय धार्मिक-विश्व खलता का समय था । तत्कालीन समाज में विविध धर्म, पंथ, मत, सम्प्रदाय एवं धारणाएँ प्रचलित थीं इसलिए लालदास जी का चित्त विक्षोभ और व्यथा से विचलित होकर पीड़ित हो उठा । उन्होंने सम्पूर्ण समाज को एक राह पर लाने के लिए, मत-मत में एकमत स्थापित करने के लिए ऐसे ब्रह्म की संकल्पना प्रदान की जो सभी जातियों एवं धर्मावलम्बियों को अंगीकार हो । संत लालदास जी ने सम्पूर्ण सामाजिक व्यवस्थाओं और परम्पराओं का विरोध किया क्योंकि उनकी धारणा थी कि सामाजिक व्यवस्थाएँ और परम्पराएँ ही मानवीय एकता की विनाशक हैं । उन्होंने उद्घोषित किया कि जातीय बन्धन, जातीय व्यवस्था लौकिक समाज की देन है, समाज के कतिपय ठेकेदारों ने अपनी स्वार्थवृत्ति की पूर्ति के लिए समाज में ऐसा वर्गभेद फैलाया है इसीलिए उन्होंने जाति-पाति का कठोर विरोध करते हुए किसी भी प्रकार के भेदभाव को स्वीकार नहीं किया और मानव जाति की एकता का उद्घोष किया । इनका चित्त युगान्तकारी चेतना से ओतप्रोत था । वे समाज दृष्टा अवश्य थे । उनकी कामना थी कि एक ऐसे समाज की रचना हो, जो वर्गविहीन तथा ऊँच-नीच की कलुशित भावना से रहित हो । धार्मिक समन्वय और गुणग्राहिता के पक्षपाती लालदास ने हिन्दू और इस्लाम धर्म के बीच भी किसी प्रकार के तात्त्विक भेद को स्वीकार नहीं किया

**हींदु तुरक को येक हि साहिब, लाल भगत नै राह बताई<sup>२</sup>**

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**हीरदे राम मत विसरो रै भाई जो आया सौ सभै समाई ।<sup>३</sup>**

**हींदु तुरक दौनु नै सुनाई ।।**

उन्होंने विविध आराधना पद्धतियों को उस चरम-सत्य की सम्प्राप्ति का मार्ग बताया और धार्मिक भेदभाव और उससे उत्पन्न सामाजिक असन्तुलन व तनाव को हेय घोषित किया । लालदास जी ने बाह्य-साधना की अपेक्षा अन्तर्मुखी साधना की श्रेष्ठता पर बल दिया । उन्होंने दान, दया, सत्यता, अस्तेय, अपरिग्रह, आन्तरिक शुचिता, समता, परोपकार, अहिंसा आदि नैतिक आदर्शों एवं मूल्यों को प्रतिष्ठापित करने का प्रयास किया । उन्होंने परम्पराओं, रूढ़ियों, अन्धविश्वासों, मूर्तिपूजा, तीर्थाटन, छापा-तिलक आदि बाह्यडम्बरों का विरोध करते हुए आन्तरिक शुचिता पर बल दिया

**लालजी दिल अन्दर दरियाव है, तीरथ काह कौ जाव ।**

**पाचौ ईदरी बस करो, घट ही भीतर न्हाव ।<sup>४</sup>**

लालदास जी सहज जीवन के अभ्यासी थे । सहजता ही इनके इहलौकिक व पारलौकिक जीवन की परम प्राप्य थी । उन्होंने समस्त प्रकार के भेदभावों को अस्वीकार कर एक सर्वस्वीकार्य धर्म-मानवता के धर्म-को ही प्रस्तावित और प्रसारित किया और जीवनपर्यन्त सम्पूर्ण मानवता के अभ्युदय की कामना की तथा इस हेतु श्लाघनीय कार्य भी किया । उनकी बानियों में भावुक भक्तों की दीनता-हीनता नहीं है वरन् उसमें सहज आत्मविश्वास की झलक देखने को मिलती है । उनका मूल स्वर आचरिक-मानसिक

निर्मलता है। आन्तरिक शुचिता को संलक्ष्य करके ही उनका सारा साहित्य रचा गया है। आचारगत निर्मलता और शीलाचरण की महत्ता बतलाते हुए लालदास जी कहते हैं कि

**लालजी सील रतन सब सौं बड़ा, सभ रतनन की शान ।  
ईकीस लोक की संपरदा रही सील में आन ।।<sup>6</sup>**

उन्होंने आचारगत निर्मलता व शुचिता के साथ ही कर्म की महत्ता को स्वीकार करते हुए अकर्मण्यता का घोर विरोध किया इसलिए उन्होंने स्वयं अपने जीवन में सूखी लकड़ियाँ बेचकर जीवन-यापन किया और भिक्षावृत्ति का कठोर विरोध किया। साधुजनों को सदिश देते हुए वे कहते हैं कि

**आसा तीसना तुम तजी, सभकरनी का मोल ।**

जो जैसा कर्म करता है उसे फल भी उसी प्रकार मिलता है चाहे वह बेटा हो या बाप ।

**अपनी करनी तीरेंगे, का बेटा का बाप ।<sup>7</sup>**

प्रत्येक व्यक्ति को शुद्ध व सात्त्विक कर्म करते हुए जीवन जीना चाहिए तभी व्यक्ति इस लोक में सुख भोगकर परलोक में आनन्द के भागी बनते हैं। संत लालदास लोककल्याण व मानवतावादी दृष्टिकोण के हिमायती थे। वे पर-हित, पर-सेवा व परोपकार को सर्वोपरि मानते थे क्योंकि परोपकार का तात्पर्य अन्ततः सर्वसुख एवं सर्वकल्याण माना गया है। वे किसी भी प्रकार के वर्ग, जातीय व साम्प्रदायिक पूर्वाग्रहों एवं भेदभावों से पूर्णतः मुक्त रहे हैं। वर्तमान सन्दर्भ में जहाँ एक ओर राजनीतिक अस्थिरता, सामाजिक विद्वेष, धार्मिक विभेद, छल-कपट, ईर्ष्या, भ्रष्टाचार, घूसखोरी, नैतिक मूल्यों का विघटन, सांस्कृतिक ह्रास, जाति आधारित भेदभाव, स्वार्थपूर्ण कुत्सित मनोवृत्ति आदि स्थितियाँ देखने को मिलती हैं, वहाँ हम संत लालदास द्वारा स्थापित नैतिक-नियमों और आदर्शों का अनुसरण कर एक स्वस्थ जीवन जीते हुए राष्ट्रोत्थान की ओर प्रवृत्त हो सकते हैं।

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## मध्यकालीन हिन्दी संत साहित्य एक दृष्टि

\*डॉ.जे. सेन्दामरै

## सारांश

सहस्राधिक वर्षों के हिन्दी साहित्य के इतिहास का मध्यकाल अथवा भक्तिकाल हमारी प्राचीन समृद्ध और शक्तिशाली भारतीय संस्कृति का ही सार अथवा निचोड़ है। अपने मूल्यबोध, भाव बोध, और सौन्दर्यबोध के कारण ही इसे स्वर्णिम साहित्य कहा जाता है। इस साहित्य की मूल्यवत्ता एककालिक न हो कर सर्वकालिक है। अंधकार में भटकते मध्यकालीन मनुष्य को इसने ऊर्जा प्रदान की थी और भौतिकता, वैचारिक उलझन, हिंसा तथा अविश्वास से ग्रस्त वर्तमान परिवेश को भी ऊर्जा से प्रकाश मिल सकता है। वर्तमान भारतीय परिवेश के परिप्रेक्ष्य में भी इस महान साहित्य की प्रासंगिकता है। यह पुराना साहित्य न हो कर मानव मूल्यों से सम्पृक्त शाश्वत साहित्य है।

हिन्दी साहित्य का मध्यकाल भारतीय मनीषा एवं प्रतिभा को उसकी संपूर्ण ऊर्जा के साथ प्रस्तुत करने के कारण महत्वपूर्ण है। सभी संत इस भावधारा के मूल्यवान रत्न हैं। इन संतों द्वारा सृजित अनेक रचनाएं भक्ति तथा व्यक्ति के उदात्त संस्कारों के विशद आयामों को ही प्रकाश में नहीं लाती, अपितु व्यक्तिगत, सामाजिक, राजनीतिक एवं सांस्कृतिक जीवन मूल्यों की युगानुरूप प्रतिष्ठा भी करती हैं। इस युगानुरूपता के बावजूद भी उसमें चिरंजीव जीवन्त शक्ति का ऐसा स्रोत प्रवाहमान है जो एक सीमा तक समाज के संदर्भ में भी उपादेय तथा प्रासंगिक है। भारत की भावात्मक एकता तथा उसकी सांस्कृतिक परम्परा की सूत्रबद्धता की अद्भुत चेतना उसमें विद्यमान है। विशेषकर निर्गुणवादी काव्यधारा के कवि रचनाकार की अपेक्षा युगदृष्टा अधिक है। उनके काव्य में जनवादी चेतना के साथ-साथ क्षेत्र या प्रदेश विदेश की सीमाओं को तोड़कर

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समन्वय की विराट भावना का प्रायः दर्शन होता है। मध्यकालीन संतों के काव्य में मानवीय शाश्वतता की महागाथा है। उनकी वाणी आत्मगरीमा, स्वाभिमान और किसी भी प्रकार के दार्शनिक मतवादों और दबाओं से दूर स्वतंत्र चिंतन की कविता है। उनके विवादों से दूर अपनी उदात्तता में बिल्कुल अलग और अडिग खड़ी होकर, जातीय विद्वेष, अलगाववाद, अहिंसा और रक्तपात से उलझे विश्वमानस को शीतलता प्रदान कर रही है। वर्तमान संदर्भों में उनकी भक्तिभावना और प्रेम से आर्द्र करने वाली वाणी आधुनिक परिवेश के सूक्ष्मतरंग पहलुओं के सार्थक प्रसंगों को जोड़ती हुई अपने आलोक से पूरे विश्व को शांति और सदाचार की प्रेरणा दे रही है। शताब्दियों से मुखरित मध्यकालीन संतों की वाणी आधुनिक संदर्भों में अधिक प्रासंगिक है।

मध्यकालीन सभी संतों ने समाज में मानवतावाद की स्थापना का प्रयास अपने-अपने ढंग से किया। अब यह पूर्णरूप से स्वीकृत है कि, मध्यकालीन सभी संतों का मुख्य ध्येय संसार में मानवतावाद की स्थापना का संदेश फैलाना और उसकी स्थापना करना था। मानवतावाद या मानववाद विश्व में मानव के अस्तित्व, उसके अधिकारों के साथ-साथ उसके कर्तव्यों की समीक्षा करता है। यह विश्व के सम्पूर्ण मानव जाति में एकता, समानता और भाईचारे का संदेश देते हुए ऊँचा-नीच के भाव का विरोध करता है। सांप्रदायिकतावाद को छोड़कर सब लोगों में प्रेमभाव और एकता फैलाने का प्रचार करता है। मानवतावाद किसी अन्य लोक-स्वर्ग या जन्नत होने का आलोचक है। वह इसी लोक में विद्वेष, ईर्ष्या, अहंकार और अभिमान को त्याग प्रेम, धैर्य और निराभिमानता को अंगीकार करने का पाठ पढ़ता है।

मध्यकालीन सभी संतों ने, चाहे निर्गुणमार्गी हों या मर्यादावादी हों, अथवा प्रेम के माधुर्य भाव रखने वाले हों सभी ने संसार को मानवतावाद का संदेश दिया है। इन संतों की भक्ति जगत्-नियंता के प्रति होते हुए भी इहि लोकगामी थी। वे भक्ति व प्रेम के द्वारा इस संसार में सेवाभाव, धैर्य और विवेक आदि गुणों के माध्यम से जीवन को सुखमय बनाने का उद्बोधन करते हैं। यही कारण है कि, इन संतों की वाणियों और रचनाएं आज भी लोगों के लिए और आने वाली पीढ़ियों के लिए उतनी ही प्रासंगिक है जितनी उनके अपने काल में थी।

हमारे संतज्ञानमार्ग के यात्री थे उनका लक्ष्य आध्यात्मिक था। आध्यात्मिक लोक का भावनामय ही उनका अभिप्रेत था, लेकिन उन्होंने सारग्रही संदृष्टि से संसार और समाज को लुप्त नहीं होने दिया। संतों की साधना समाजिक जीवन को जीते हुए सामाजिक असम्पृक्त की रही है। मध्यकालीन समाज में प्रचलित धार्मिक आडम्बरों, परंपरागत कुरीतियों एवं मिथ्याचारों में लगे जन समुदाय की कटु आलोचना की है क्योंकि तत्कालीन जनता स्मृति, वेद, पुराण तथा धर्मादि के नाम पर विविध वर्गों में बंट गयी थी जिससे समाजिक एकता के सूत्र टूट गए थे। मानव समाज में अनेक भेद की दीवारें खड़ी हो गई थी। इन भेद की दीवारों को गिरा कर समाज को एक धरातल पर लाना था। कबीर ने संत समाज की स्थापना की। यह संत समाज जाति, धर्म एवं भाषा की संकुचित सीमाओं से परे था। यह संत समाज ऐसा जनमानस था जिसमें किसी भी जाति का व्यक्ति आदर पाता था। संतों का यह समाज, समाज, की बिगड़ी व्यवस्था में सुधार

लाने की तीव्र स्वर में विद्रोहात्मक विरोध किया। जाति पांति, ऊंची-नीच, छुआछूत आदि की अमानवीय भावना ने मध्ययुग में संतों को बहुत भीतर तक आंदोलित किया था। संतों ने तत्कालीन भारतीय समाज की अवस्था का यथार्थ रूप अपनी आंखों से देखा था और उनमें जो नकारात्मक बातें थी उनके विरुद्ध अपनी विद्रोह भावना को प्रकट किया था।

**एक बूंद एक मलमूतर, एक चाम, एक गूदा ।**

**एक जाति ते सब उपजा, कौन ब्राह्मण कौन सूदा ।**

संतों ने मानवतावादी सिद्धांत को अपना कर छुआछूत की भावना के विरुद्ध आवाज उठाई।

**सब घटी एकै आतमा, जाणे सो निका ।**

**आपा पर में चीहिले, दरसन दे पी का ।**

संत सामाजिक विषमता का विरोध करने वाले हैं।

**तू ब्राह्मण मैं काशी का जुलाहा, मुहि तोहि कैसे के बनाहि ।**

**हमारे राम नाम कहि उबरे, वेद भरासे पांडे डूबे मरहि ।**

संत दादूदयाल मानते थे कि आध्यात्मिक ज्ञान के लिए बड़े-बड़े ग्रंथों का अध्ययन करना अनिवार्य नहीं पर भगवद्भक्ति ही जरूरी है। वे भी कबीर की तरह कहते हैं

**पोथी पढि पढि जग मुआ, पंडित भया न कोई**

संत रैदास की दृष्टि में ब्राह्मण से शूद्र तक जो कोई पवित्र कर्म करता है वह श्रेष्ठ माना जाता है। वे कहते हैं कि

**ब्राह्मण वैस सूद अस खत्री, डोम चमार म्लेच्छ मनसोई**

**होई पुनीत भगवत भजन तैं, आप तारि तारैकुल दाई ।**

संत नामदेव का विचार है कि मनुष्य तो एक है उसका वर्ण, रंग, भेष, शारीरिक आकार भले ही भिन्न हो पर उनकी आत्मा एक है।

संत साहित्य का सामाजिक महत्व आज भी इसलिए है कि यह साहित्य जीवन की स्वीकृति का साहित्य है। उसमें जनता का उल्लास, क्रोध, और आदेश है एक सुखी समाज की आकांक्षा है। संत साहित्य जातिगत, कुलगत, संस्कारगत, और संप्रदायगत भावों को तोड़ कर एक ऐसे समाज की स्थापना का स्वप्न देखते थे जिसमें मनुष्य एक था और प्रेम का ही मार्ग असल मार्ग है। संत साहित्य की कथनी और करनी में इंच मात्र भी भेद नहीं है। कबीर की दो साखी आज की बात को स्पष्ट करती है

**ऐसे कोई न मिले जासो रहिये लागि ।**

**सब जग जलता देखिए अपनी अपनी आगि ।**

**ऐसे कोई न मिले जासो कहुँ निसंक,**

**जसो हिरदें की कहुँ,सो फिरि मारै डंक ।**

**कबीर** का ही नहीं हमारा समय दर्ज है, जहां सभी अपनी-अपनी आग में जल रहे हैं और ऐसा कोई नहीं मिलता जिसके प्रति समर्पित हुआ जा सके। संत साहित्य के ग्रंथ मानवता का चलता फिरता ग्रंथालय है। अगर मध्यकाल में समाज को संतों का उपदेश न मिलता तो आज संसार में बुराई का प्रतिशत और अधिक होता है। बुराई को कम करने में इनके साहित्य का योगदान सर्वधिक है। संत वाणी के संसर्ग में मनुष्य के संस्कार सुधरते हैं। कबीर की एक-एक साखी और तुलसी की एक-एक चौपाई ने पूरे विद्यालय का काम किया है। पढ़े-लिखे और अनपढ़ सबको ज्ञान दिया है। संत साहित्य नीतिशास्त्र का सर्वोत्तम उदाहरण है। संतों के एक एक सुभाषित, नीति के दोहे, लोकोक्ति समाज के लिए संजीवनी का काम कर सकती हैं। आज संत साहित्य का गहन अध्ययन, मनन, चिंतन और पुनः पारायण आज वांछनीय ही नहीं किंचित अनिवार्य भी हो गया है।

### सन्दर्भ ग्रंथ :

1. संत साहित्य अधुनातन आयाम : डॉ सिंधु रेड्डी
2. हिन्दी के जनपद संत : शोभीराम संत साहित्य संस्थान
3. भक्तिकाव्य की प्रासंगिकता : संजय कुमार शर्मा

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## 31. माखूजन महाराज : कोटा में दादूपंथ परंपरा के संस्थापक

\*डॉ. उषा व्यास

### सारांश

मध्यकालीन राजस्थान में हिंदू समाज की मूलभूत एकता समाप्त होने लगी थी। ऐसे समय में मुस्लिम आक्रान्ताओं ने हिंदू धर्म और संस्कृति पर प्रहार किया। उन्होंने मंदिरों को अपवित्र एवं नष्ट किया, देव मूर्तियों को तोड़ा, गौ वध किये और बलात् हिंदुओं को इस्लाम धर्म स्वीकार करने हेतु विवश किया। सूफी संतो ने शांतिपूर्ण उपायों से इस्लाम का प्रचार किया। सूफी संतों के प्रचार से प्रभावित होकर अपने धर्म में सुधार की इच्छा जागृत हुई। ऐसे व्यक्ति सामने आए जिन्होंने परंपरागत धर्म में उत्पन्न दोषों को दूर कर उस युग के अनुसार उसमें सुधार करने का प्रयत्न किया। फलस्वरूप लोगों में जागृति आने लगी और राजस्थान में इस धार्मिक आंदोलन की पृष्ठभूमि तैयार होने लगी। राजस्थान में धार्मिक आंदोलन के संतों में संत धन्ना, संत पीपा, संत दादू, संत मीराबाई आदि प्रमुख थे।

16 वीं शताब्दी के स्वतंत्र धार्मिक विचारकों में संत दादूदयाल का नाम प्रमुखता से लिया जाता है। विक्रम संवत् 1601 में फाल्गुन शुक्ला अष्टमी को जन्मे दादू को अधिकांश इतिहासकार<sup>1</sup> धुनिया मुसलमान मानते हैं। 11 वर्ष की आयु में इनकी भेंट ब्रह्मानंद (या बुद्धानंद) नामक महात्मा से हुई। इस मुलाकात के पश्चात दादू चिंतन और साधना में लग गए। 1568 ई. में उन्होंने सांभर में धुनिया का कार्य प्रारंभ किया, साथ ही लोगों को उपदेश देना प्रारंभ किया। इन उपदेशों में हिंदू और मुसलमान दोनों धर्मों के अंधविश्वास का खुलकर खंडन किया। निर्गुण ब्रह्म के उपासक दादू ने समाज में प्रचलित ढोंग, पाखंड, आडंबर और वर्ग-भेद का निर्भीकता से खंडन किया। उनकी

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\*एसोसिएट प्रोफेसर इतिहास, राजकीय कला महाविद्यालय, कोटा, राजस्थान।

दृष्टि में मूर्ति पूजा करने, तीर्थ यात्रा करने, जटा बढ़ाने और साधु वेश धारण करने से परमात्मा नहीं मिलते। ठीक इसी तरह मस्जिद में जाना, रोजे रखना और नमाज पढ़ने को भी व्यर्थ बताया। मंदिर मस्जिद तो मनुष्य शरीर में ही हैं अतः अंतःकरण की उपासना करनी चाहिए उसकी शुद्धि करनी चाहिए। उन्होंने मानवमात्र की समानता पर बल दिया। सभी जीवात्मा एक ही परमात्मा से उत्पन्न हैं, अतः कोई छोटा नहीं, कोई बड़ा नहीं, सभी मनुष्य एक समान हैं। ऊंच-नीच के भेदों का भी विरोध किया। इनके प्रगतिशील विचारों का रुढ़िवादियों ने विरोध किया, लेकिन दादू के विचारों में कोई परिवर्तन नहीं आया। धीरे-धीरे दादू की ख्याति दूर तक फैलने लगी। 1585 ई. में इनकी बादशाह अकबर से भी भेंट हुई। अब इन्होंने आमेर के निकट नारायणा नामक स्थान पर अपना आश्रम स्थापित किया। यहीं उनकी 1603 ई. में उनकी मृत्यु हुई।<sup>2</sup>

दादू के शिष्यों में 152 प्रधान शिष्य थे, इनमें से 100 तो वीतरागी थे, जिन्होंने अपना कोई शिष्य नहीं बनाया, जिससे उनकी शृंखला नहीं चल पाई। शेष 52 ऐसे थे जिन्होंने अपने शिष्य बनाए और अपने स्थान विशेष (जिन्हें थांभा या गादी कहा गया) की स्थापना की। इन 52 थांभों से ही दादू पंथ बना और उसका विकास हुआ। इनमें से भी 22 थांभे अब नहीं रहे, चार-पांच स्थान ऐसे हैं जिनमें साधु तो है लेकिन 'थांभापति' महंत नहीं है। शेष 25-26 स्थान अब भी पूर्ण विकसित हैं, जिनके महंत हैं और जहां आज भी अनेकों साधु रहते हैं। लेकिन इन सभी थांभों के महन्त व साधु नारायणा के महंत को अपना मुख्य महंत मानते हैं।<sup>3</sup>

दादूपंथी साधु विवाह नहीं करते और दादू द्वारों में ही रहते हैं। दादूपंथी न तिलक लगाते हैं, न गले में माला पहनते हैं, न सिर पर चोटी रखते हैं और ना किसी मंदिर में जाकर मूर्ति पूजा करते हैं। वे अपने दादू द्वारों में 'दादू की वाणी' रखते हैं और उसी का वाचन-अर्चन करते हैं। इनमें दादू के भाव, विचार और सिद्धांतों को दोहे एवं कविता के माध्यम से व्यक्त किया गया है। संत दादू के विचारों और सिद्धांतों को उनके शिष्य माखूजन को दिए गए उनके उपदेशों से भली प्रकार समझा जा सकता है।

कोटा में दादू पंथ परंपरा के संस्थापक माखूजन महाराज संत दादू के 52 प्रमुख शिष्यों में से एक थे।<sup>4</sup> दादू के विचारों को राजस्थान के दक्षिणी-पूर्वी भाग में स्थित कोटा अंचल में प्रसारित करने का श्रेय 'माखूजन महाराज' को जाता है। माखूजन का पूर्व में नाम माखनलाल था, वह एक ब्राह्मण पंडित थे। संत दादू के सत्संग से तो वे प्रभावित थे ही साथ ही उन्होंने ऐसी अनेक घटनाओं को प्रत्यक्ष देखा जिससे उनकी दादू के प्रति श्रद्धा और बढ़ गई। इन घटनाओं में रजब खां पठान द्वारा सश्रद्ध समर्पण, जग्गा जी जोगी की अनन्य गुरुभक्ति तथा महान पंडित जगजीवन राम (द्रविड़ ब्राह्मण) को थोथे पांडित्य के अभिमान से परावृत्त करना महत्वपूर्ण थी। इन घटनाओं से अभिभूत होकर पंडित माखनलाल ने संत दादू के आमेर में निवास के दौरान उनके समक्ष उपस्थित होकर उनसे 'दीक्षा' देने की प्रार्थना की और गुरु से निवेदन किया कि उनके जैसे साधारण प्राणियों को सांसारिक कर्म करते हुए सुख प्राप्त करने का मार्ग दिखाएं।<sup>5</sup> दादू ने उन्हें बताया कि सभी सांसारिक कर्म करते हुए भी एकात्मभाव को जागृत होने पर पूर्ण संतोष व सुख प्राप्त होना संभव है।

जिसका सार निम्न दोहों में व्यक्त है :

“बाबा! कहु दूजा क्यों कहिये, ताथै इहि संशय दुःख सहिये ।।  
 यहु मति ऐसी पुबां जैसी, काहे चेतत नाही ।  
 अपना अंग आप नहीं जानै, देखे दर्पण मांही ।। 1 ।।  
 इहि मति मीच मरण के ताई, कूप सिंह तहं आया  
 डूब मुवा मन मरम न जाना, देख अपनी छाया ।। 2 ।।  
 मद के नाते समझत नाही, ‘मैगल’ की मति आई ।  
 आपहि आप आप दुख दीन्हा, देख आपनी छांही ।। 3 ।।  
 मन समझे तो दूजा नांही दिल समझै तो दूजा नांही, बिन समझै दुःख पावै ।  
 ‘दादू’ ज्ञान गुरु का नांही, समझ कहां तैं आवै ।। 4 ।।

शिष्य माखू को श्वान, सिंह और हाथी के अनेक उदाहरणों के द्वारा ब्रह्म और जीव को भिन्न समझने की द्वैत बुद्धि से सावधान रहने को कहा क्योंकि वह द्वैत भावनात्मक बुद्धि पशुवृत्ति के समान है। जैसे श्वान दर्पण में अपने ही प्रतिबिंब पर भौंकता है। सिंह कूपजल में अपनी छाया को नहीं पहचान कर उसी से टकरा टकराकर कष्ट पाता है इसी प्रकार मनुष्य भी अपने मन को ‘एकात्मभाव’ से अनभिज्ञ रखकर ‘द्वैतभावना’ वश दुःखी व संशयी रहता है। द्वैतभाव से उत्पन्न कष्ट व संकट का निवारण गुरु के ज्ञान के बिना नहीं प्राप्त हो सकता। अर्थात् गुरुमुखी होने पर ही वास्तविक ज्ञान प्राप्त करने पर प्राणी सब संशय व कष्टों से रहित होता है जिससे वह सभी को अपने समान अनुभव करता है अर्थात् ‘आत्मवत् सर्वभूतेषु।’

इस तरह उन्होंने शिष्य माखू को बताया कि जीव ब्रह्म का ही एक रूप है, लेकिन माया से लिप्त हो जाने के कारण ब्रह्म से दूर हो गया है। जीव कर्म से बंधा हुआ है, जबकि ब्रह्म कर्मरहित है लेकिन जब मन ईश्वर में लग जाता है तब कुछ भी अंतर नहीं रह जाता है और आत्मा और परमात्मा एक हो जाते हैं।<sup>6</sup> इस एकात्मभाव की प्राप्ति के लिए मार्गदर्शक के रूप में वे गुरु को अनिवार्य मानते हैं, जो अपनी ज्ञान रूपी नौका द्वारा अपने शिष्य को भवसागर से पार उतारता है।

जिस ब्रह्म से गुरु साक्षात्कार कराता है उसका क्या स्वरूप है इस प्रश्न को गुरु के समक्ष रखा जिस तत्व (ब्रह्म) को जानने से उक्त ‘अद्वैत स्थिति’ की प्राप्ति होती है उस तत्व का स्वरूप भी बताने की कृपा करें। “दादू” ने उस तत्व की व्याख्या करते हुए

“ऐसा तत्व अनुपम भाई। मरै न जीवै काल न खाई।  
 पावक जरै न मारया मरई। काट्या कटे न टारया टरई।।  
 अक्षर खिरै न लागै काई, शीत धाम जल डूब न जाई।।  
 माटी मिलै न गगन बिलाई, अधर एक रस रखा समाई।।  
 ऐसा तत्व अनुपम कहिए, सो गहि ‘दादू’ काहे न रहिए।”

पूर्व में अधेड़ पंडित माखनलाल को सर्वथा अज्ञान अवस्था के कारण दादू ने ‘बाबा’ शब्द

से संबोधित किया था उन्हीं को अब उनकी निरंतर ज्ञानवृत्ति की जिज्ञासा के कारण भाई शब्द से व्यवहृत कर 'अद्वैत तत्व' का इस प्रकार प्रतिपादन किया "हे भाई ! ब्रह्मात्म तत्व अवर्णनीय व अनुपम है, यह न मरता है, न जीवित रहता है। उसे काल भी नहीं खाता, वह अग्नि से जलाने से जलता नहीं, मारने से मरता नहीं, काटने से कटता नहीं क्योंकि वह अविनाशी है अर्थात् उसका नाश नहीं होता। उसे मैल, शीत, घामादि आदि नहीं लगते, वह जल में नहीं डूबता, मिट्टी में नहीं मिलता, आकाश में लय नहीं होता, वह बढ़ता-घटता नहीं है अर्थात् एक रस है जो सब में समाया हुआ है। ऐसे अनुपम 'आत्मस्वरूप ब्रह्म तत्व' को अभेद रूप में ग्रहण कर। हे प्राणी उसी में निमग्न रह।"<sup>7</sup>

गुरु के इस अमोघ व आर्ष-रूप ज्ञान को पूर्णविधानता से श्रवण करके व अहर्निश उक्त उपदेश के अनुरूप सर्वथा संशय रहित होकर गुरु के द्वारा प्रथित मार्ग पर माखूजन महाराज अग्रसर हुये। इस प्रथित मार्ग के विभिन्न सोपान हैं। नाम-महात्म्य सुनना स्मरण साधना की प्रथम अवस्था है, इससे साधक जप में प्रवृत्त होता है। ऐसे जपना कि दूसरों को सुनाई न दे, यह दूसरी अवस्था है, हृदय में चिंतन करना तीसरी अवस्था है, जब रोम-रोम में चिंतन होने लगता है तब चौथी अवस्था आती है और इस चौथी अवस्था का परिणाम ही जीव और ब्रह्म की एकता है।<sup>8</sup>

गुरु दादू से दीक्षांत पंडित माखनलाल से माखूजन महाराज हो गए एवं उन्हीं की आज्ञा से राजस्थान के दक्षिण में स्थित हाडौती अंचल के सुरम्य एवं निर्जन वन में निरंतर प्रवाहित हो रही चंबल नदी के तट पर बसे ग्राम गंगायाचा के सन्निकट एकांत धाम में अपना आश्रम स्थापित किया।<sup>9</sup> यहां निवास करते हुए उन्होंने लोक कल्याण के अनेक कार्य किए। 'एकात्म - स्वरूप - ब्रह्मतत्व' की भावना के अनुरूप उन्होंने लोगों को धार्मिक रूढ़ियों और विविध पूजा पद्धतियों को छोड़ने का अनुरोध किया। उन्होंने धर्म के बाह्य आडंबर को त्याग कर अंतःकरण की शुद्धि पर जोर दिया। जब हरि स्मरण करते हुए इष्ट नाम शरीर के रोम-रोम में तथा प्रत्येक मनःस्थिति में समा जाता है और एक रस हो जाता है ऐसी स्थिति आने पर ही यह समझना चाहिए कि साधक ने वास्तव में हरि नाम स्मरण किया है। हरि का नाम स्मरण करने में विलंब नहीं होना चाहिए, संभव है बाद में समय ही नहीं मिले।<sup>10</sup>

सभी जीवात्मा मनुष्य, पशु, पक्षी, वृक्ष आदि में एक ही आत्मा है, सभी एक ही परमेश्वर की संतान हैं। इस भावना को समझाने के लिए उन्होंने स्वयं के शरीर को भी कष्ट देकर समझाया। उनके आश्रम में एक समागत भक्त द्वारा नीम की हरी-भरी टहनी को दातुन के लिए तोड़ने पर तत्काल अपने हाथ की उंगली को शरीर से भिन्न करने की असह्य व पीड़ाप्रद क्रिया प्रदर्शित कर सेवार्थ उपस्थित समागत भक्तों को व्यथित करते हुए 'एकात्मबोध' का आदर्श उदाहरण प्रस्तुत किया।<sup>11</sup> माखूजन महाराज ने इस क्रिया से अपने भक्तों को 'आत्मवत् सर्वभूतेषु' तथा 'सर्व भूत हिते रता' का बोध कराया।<sup>12</sup> इसी प्रकार उनके आश्रम परिसर के वर्षों से पोषित कुछ वृक्ष चंबल के प्रवाह से जड़ों सहित धराशायी हो गए थे। उनकी सुरक्षार्थ महाराज ने सुदूर तक मिट्टी की अभेद्य दीवार बनाकर गिरे वृक्षों को पुनः खड़ा किया तथा संत-दया का आदर्श प्रस्तुत कर ग्राम व क्षेत्रीय जनों में स्वयं के प्रति अगाध श्रद्धा उत्पन्न की। माखूजन महाराज की मानवता को देन का मूल्यांकन करते हुए स्वामी कन्हौराम लिखते हैं "सांसारिक संतापों से



संतप्त संतानुरागी भक्तों के विभिन्न कष्टों को सहजभाव से मिटाने तथा इन सब सत् कृत्यों से अनेक जनों को प्रभु-भक्त बनाने वाले महान योगी व महात्मा माखूजन महाराज की अनेक विश्रुत लीलाएं हैं, जिन्हें जानकर संसार की असारता, एकात्मभाव तथा प्रभु के सामर्थ्य व भक्ति का भाव जागृत होकर मानव जीवन को संत शरणागति के माध्यम से उसे अचिन्त्य, चिन्मय, अक्षय, अभय, अमर, अगाध तथा ब्रम्हात्मा में विलीन कर पुनः पुनः कष्टमय पुनर्जन्म से परे 'परब्रह्म' में अभेद होने का पाथेय प्राप्त होता है।'<sup>13</sup>

विक्रम संवत् 1675 में गंगायचा ग्राम में ही वे परब्रम्ह में लीन हो गए। यह उनके श्री चरणों की पूजा आज भी होती है। ग्राम के श्रद्धालुजन यहां आकर मनौती मांगते हैं एवं मनोकामनाएं पूर्ण होने पर पुनः तज्ज्ञता प्रकट करने आते हैं। माखूजन महाराज की शिष्य परंपरा आज दिन तक चली आ रही है। उनकी शिष्य परंपरा के थांभे के वर्तमान में बारहवें क्रम में आने वाले राजमहंत श्री राम निवासदास जी महाराज विराजमान हैं।<sup>14</sup> इनके शिष्यों द्वारा भी समाज के निम्न वर्गों एवं गरीबों की निशुल्क चिकित्सा तथा अन्य तरह की सहायता की जाती रही है। माखूजन महाराज के दादूपंथी शिष्यों की सेवाभक्ति से प्रसन्न होकर जूनियां ग्राम के कुवंर ने इन्हें विक्रम संवत् 1866 में संत सेवार्थ इसी ग्राम में जमीन दी थी। 1906 में ब्रह्मलीन हुये महंत आत्माराम को कोटा नरेश ने एक महल भेंट किया था। वह अद्यावधि श्री दादूद्वारा पाटन पोल के नाम से कोटा में 'दादूपंथी आश्रम' के नाम से विश्रुत व पारंपरिक शिष्यों के अधीन श्री दादू मंदिर के रूप में संस्थित है। उनके शिष्य आठवें महंत रामप्रसाददास जी को कोटा नरेश ने राजमहंत की उपाधि और ताजीम भी बख्शी। इसके उपरांत कोटा दादू द्वारा के प्रमुख साधु 'राजमहंत' की उपाधि धारण लगे। गंगायचा ग्राम के निकट संताश्रम में स्थित मंदिर, माखूजन महाराज की समाधि तथा श्री दादूद्वारा, जूनियां ग्राम में स्थित श्री दादूद्वारा, प्राचीन आश्रम तथा कोटा नगर में प्रसिद्ध श्री दादूद्वारा, पाटनपोल, श्री दादू मंदिर व इससे संबंधित संपत्तियां दादूपंथ निहंग संतो के संरक्षण में स्थित है। यह समस्त स्थान माखूजन महाराज के थांभे के अंतर्गत आते हैं। जिनकी देखरेख व संचालन का उत्तरदायित्व वर्तमान में कोटा दादूद्वारा पाटनपोल के राजमहंत श्री रामनिवासदास स्वामी के हाथों में है जिन्होंने महाराज द्वारा स्थापित दादूपंथ की उज्ज्वल परंपरा व संतत्व को अक्षुण्ण रखा है।

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।। सुमिरन का अंग ।।  
दादू द्वारा नारायणा संस्थित महाग्रंथ, पृ. संख्या 719-730,
  11. “आतम भाई जीव सब एक पेट परिवार तथा दादू सूखा सहजै, कीजिए नीला भाने नहीं। काहे को दुःख दीजिए, साहिब है सब मांही।।”
  12. भगवतगीता में वर्णित
  13. स्वामी कन्होराम दादूपंथी : श्री माखूजन महाराज का संक्षिप्त जीवन दर्शन, पृ. 6

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## 32.

## “मुगल कालीन प्रमुख व्यापारिक बन्दरगाह”

\*डॉ. सुधा टेटवाल

## सारांश

15 वीं शताब्दी से 17 वीं शताब्दी में मुगल बादशाहों ने भारत में सभी के साथ-साथ व्यापार एवं वाणिज्य के विकास को भी महत्व दिया था। शासकों की नीतियाँ उत्पादन के विकास के प्रति अनुकूल थी। मध्यकाल में मुख्यतः मुगलकाल में व्यापारिक केन्द्रों एवं मण्डियों व बन्दरगाहों से होने वाले व्यापार ने मुगल अर्थव्यवस्था के सुदृढीकरण में महत्वपूर्ण योगदान दिया। मुगल अर्थव्यवस्था में बन्दरगाहों का विशिष्ट स्थान था।

## व्यापारिक बन्दरगाह

मुगलकालीन बंदगाहों का देशी और विदेशी व्यापार में अत्यधिक महत्वपूर्ण स्थान था।

## पश्चिमी तट के प्रमुख बंदरगाह

भारत से होने वाले व्यापार में पश्चिमी तट के अधिकतर बंदरगाह व्यापारिक दृष्टि से समृद्ध थे।

## लहरी (देबल)

देबल या ‘विऊलविध’ सिंधु नदी के मुहाने के आसपास था। इस बंदरगाह के लिए आमतौर पर प्रयुक्त होने वाला शब्द ‘लहरी’ बंदर था। यह व्यापारिक दृष्टि से मध्यकाल का समृद्ध बन्दरगाह था। यहाँ के निवासी देश-विदेश की अनेक व्यापारिक वस्तुओं का संग्रह करते थे और बाद में उनको ऊँचे दामों पर बेचकर काफी लाभ कमाते थे।

लहरी बंदरगाह नदी के ऐसे मुहाने पर स्थित है जहाँ से मुल्तान और लाहौर तक सिधे

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\* 12 ए आनन्द दीप कॉलोनी ननाखेड़ा, उज्जैन (म.प्र.)

Central India Journal of Historical And Archaeological Research, CIJHAR

जलमार्ग द्वारा पहुँचा जा सकता था। नील और देश के अन्य कई उत्पादकों का निर्यात होता था। निर्यात के माल को यहाँ से पश्चिम की ओर से फारस और अरब भेजा जाता था।<sup>1</sup>

### थट्टा

थट्टा सिंधु नदी के बीच एक टापू था। यह अरब एवं ईराक से आने वाले व्यापारियों के लिए प्रमुख आकर्षण का केन्द्र था। अनेक अरब यात्रियों, मिनहाज, इब्नबतुता आदि ने इसका रोचक वर्णन किया है। यह मुल्तान तथा अन्य नगरों से जल मार्गों के द्वारा जुड़ा था। यहाँ नौकाओं द्वारा व्यापार होता था। यह 'मकृति' व्यापार का प्रमुख केन्द्र था। यहाँ मछलियाँ सुखाकर और नावों में लादकर बंदरगाहों और बड़े शहरों में भेजी जाती थी जहाँ उनकी अच्छी किमत मिलती थी।<sup>2</sup>

### गुजरात

पश्चिमी तट के बन्दरगाहों में गुजरात के बन्दरगाहों का विशिष्ट स्थान था। इसमें पोरबन्दर मेगरोल, कोदीनार, ऊना, डोंगर, सुरत, दमन, कैम्बे, भरूच, स्वेली जैसे बन्दरगाह थे। इसमें सुरत, कैम्बे, भरूच (भडौंच) देशी व विदेशी व्यापार के बड़े बन्दरगाह थे।

### सूरत

यह ताप्ती नदी के दक्षिणी किनारे पर स्थित था। 16 वी शताब्दी के उत्तरार्द्ध में सूरत का बन्दरगाह व्यापारिक दृष्टि से पूर्ण: विकसित हो गया था। मुगल सम्राटों के दृष्टिकोण से इस बन्दरगाह का महत्व इसलिये भी था कि "यह एक ऐसा बन्दरगाह था जहाँ से हज के लिए यात्रि आया-जाया करते थे। मुगल सम्राटों के पास हज की यात्री के लिए स्वयं के जहाज थे।"<sup>3</sup> यहाँ से अरब व पर्शिया से अलग किस्म के अश्वों का व्यापार व इथोपिया से हाथीदांत का व्यापार किया जाता था। सूरत के बन्दरगाह से आयात-निर्यात कर 1/2 % निश्चित किया गया था।<sup>4</sup> डब्ल्यू फिन्च के अनुसार "यहाँ आयात व निर्यात कर वस्तुओं पर 1/2 % और खाने की सामग्री पर 3% लिया जाता था। सूरत के बन्दरगाह का महत्व 1535 में कुछ कम हो गया था, परन्तु पूर्तगालियों के आने से यह महत्व और बढ़ गया था।"

### कैम्बे

15 वी 16 शताब्दी में यह बन्दरगाह प्रमुख बन्दरगाहों में से एक था, परन्तु 1625 के लगभग इस बन्दरगाह का पतन होने लगा था। 16 वी शताब्दी के प्रारंभिक काल में ये बन्दरगाह केवल जहाजों के 'रन्कवाने' के काम में लिया जाता था। यहाँ लगभग सालभर में 300 जहाज इस बन्दरगाह पर आया करते थे।<sup>5</sup> बारबोसा ने बन्दरगाहों से कई व्यापारिक जहाज मिलिन्द जंजीबार, मेडागास्का आदि अफ्रीकन बन्दरगाहों की ओर जाते देखे थे। बारबोसा आगे लिखता है कि "मैंने लगभग 34 जहाज देखे जो इस बन्दरगाह से सूती कपड़े लेकर आ रहे हैं और वापस लौटने पर व्यापारी इन जहाजों में चीन से रेशम, मसाले, चंदन लगड़ी, दक्षिण में मोती, नारियल, तेल, शहद, मालदीप से कछुओं का कवच का व्यापार करते थे। कैम्बे से 10 लाख टन माल प्रतिवर्ष भेजा

जाता था। यहाँ 3,1/2 % माल पर चुगी ली जाती थी।<sup>6</sup>

### भरूच (भड़ौच)

यहाँ जहाज निर्माण का कार्य किया जाता था। भरूच तथा स्वाली जैसे बन्दरगाह सुरक्षित होने की वजह से माल लादने और उतारने के लिए उपयोग में आते थे, क्योंकि खाड़ी का क्षेत्र बड़े जहाजों के लंगर डालने के लिए खतरनाक था और आम तौर पर बड़े जहाज दीप, भरूच, मोगई या किसी अन्य सुविधाजनक बन्दरगाह पर माल उतारने व चढ़ाने थे। पुर्तगालियों का व्यापार यहाँ बड़े पैमाने पर चलता था और दमन व दीप में अपने किलेबंद केन्द्रों से वे इस क्षेत्र पर नियंत्रण रखते थे।<sup>7</sup>

गुजरात के बन्दरगाहों से अरब, अफ्रीका तथा मलक्का जलडमरू मध्य के आस-पास के द्विपों के साथ व्यापार होता था। इन बाजारों को वे बहुत बड़ी मात्रा में वस्त्र व अन्य विभिन्न वस्तुएँ निर्यात करते थे। इसके अलावा यहाँ यात्री जहाजों का आना-जाना भी होता था।

### पश्चिमी दक्कन

पश्चिमी दक्कन में गंधार, तालाजा, दमन, बेसिन, बाम्बे, कल्याण, चोल बन्दरगाह थे, इनमें बेसिन, देवल, चोल यहाँ के प्रमुख बन्दरगाह थे।

बेसिन बन्दरगाह पुर्तगालियों के अधिकार में था। यहाँ का व्यापार बहुत बड़ा नहीं था, परन्तु यह जहाज निर्माण का महत्वपूर्ण केन्द्र था।

चोल जो बेसिन से कुछ ही दूर दक्षिण जिले का एक छोटा बन्दरगाह था। ये भी पुर्तगालियों के कब्जे में था। यह रेशम उद्योग का प्रमुख केन्द्र था। यहाँ से चीन, लाल सागर और फारस की खाड़ी के साथ सीधा व्यापार किया जाता था।<sup>8</sup>

### पूर्वी तट के प्रमुख बन्दरगाह

पूर्व तट के बन्दरगाहों में बंगाल व पूर्ण दक्कन के बन्दरगाह आते थे। इसमें पूर्वी दक्कन में - नागापट्टम, मछलीपट्टम, कोरिंग, पुलिकट वेजीरापट्टम, सिकाकुल थे। पूर्व दक्कन के बन्दरगाहों में पुलिकट, नेगापट्टम, मछलीपट्टम प्रमुख बन्दरगाह थे।

नेगापट्टम से कपड़ा, सूत, अफीम पेटु भेजा जाता था और बदले में सोना, चांदी और किमती पत्थर आता था। इसके अलावा एक ओर बंगाल के साथ और दूसरी ओर सिलोन तथा मालाबार के साथ तटीय व्यापार होता था।

पुलिकट पूर्वी किनारों पर स्थित मुहाने पर था। यहाँ से एक ओर बंगाल और दूसरी ओर श्रीलंका और मालाबार तक व्यापार किया जाता था।

मछलीपट्टम गोपकुंडा राज्य का मुख्य बन्दरगाह था। ऐसे साक्ष्य मिलते हैं कि 1590 ई. में यह पेटु, मलक्का तक व्यापार करना होता था। यह मसालों, धातुओं और विलासिता की वस्तु का आयात करते थे और अपने जहाजों में कपड़े भर कर सुदूर पूर्व को निर्यात करता था।<sup>9</sup>

**बंगाल**

बंगाल का देश के प्रत्येक भाग से घनिष्ठ संबंध था। 16 वीं सदी के प्रारंभ में बंगाल का कोरोमंडल और मालाबार तट कोकंडा और गुजरात से व्यापार होता था। बंगाल के महत्वपूर्ण बन्दरगाह थे सतगांव, हुगली, श्रीपुर और चटगांव।

सतगांव समुद्र से कुछ दूर ऊपर हुगली नदी के किनारे पर स्थित था। यहाँ से हांडा, हुगली, श्रीपुर, सोनारगांव आदि से चावल के अलावा सूती कपड़ा भारी मात्रा में पश्चिमी तटों पर भेजा जाता था। अबुलफजल के अनुसार “सतगांव से एक मील की दूरी पर स्थित हुगली बन्दरगाह अधिक महत्वपूर्ण था और यहाँ ईसाई तथा अन्य व्यापारियों का अच्छा जमाव था।”

सतगांव से प्रतिदिन चावल, सूती कपड़े, तेल, गर्म मसाले व दूसरे सामानों से लदे 30 से 35 जहाज निकलते थे।<sup>10</sup>

बंगाल के इन बन्दरगाहों का व्यापार महत्वपूर्ण था। गंगा डेल्टा के जल मार्गों द्वारा बंगाल के एक बहुत बड़े हिस्से के साथ और उत्तर भारत में आगरा तक के क्षेत्रों से इनका संबंध जुड़ा था।

सोलहवीं सदी के प्रारंभ में इंधोपिया, अरेबिया सीरिया, तुर्की, ईरान, मलक्का, सुमात्रा, पेगू आदि देशों के साथ बंगाल के बन्दरगाहों से व्यापार होता था। पुर्तगालवासी टी. पाईरस के अनुसार “बंगाल के बन्दरगाहों से सालाना 4-5 जहाज कपास, शक्कर, अदरक लादकर मलक्का और जावा ले जाते थे। बंगाल के व्यापारी मलक्का में कपड़े बेचकर खूब मुनाफा कमाते थे और वहाँ से चंदन, हीरे, जवाहारात, तांबा, जस्ता, पारा, कालीन आदि खरीदकर लाते थे। इन वस्तुओं पर स्थानीय मूल्य 30 फिसदी निर्यात शुल्क लगता था। फिर भी व्यापारी इसे डीक मानते थे क्योंकि वे यही चीजे बंगाल में 250-300 फिसदी के मुनाफे से बेचते थे।”<sup>11</sup>

बंगाल से डच व्यापारी, खाद्ययान्त, सिल्क (जिन्हें वे जापान में 100 से 200 फिसदी मुनाफे पर बेच देते थे।) शोरा, अफीम और कपड़े बाहर ले जाते थे।

समुद्री व्यापार की एक अन्य दिशा हार्मुज अदन, अरब कैलिकस और अफ्रीका की ओर थी। दक्कनी राज्यों और विजयनगर साम्राज्यों के जहाज दक्षिण से कालीकट और गोवा का चक्कर लगाते हुए हार्मुज सोकेत्रा और अदन तक समुद्री यात्रा करते थे। खंभात का लंकेंद कपड़ा, मालाबारी लौंग, कालीमिर्च और गोलकुंडा की मलमल को कालीकट से निर्यात किया जाता था। इस गंधक, कस्तूरी, सुखे मेवे और चांदी का टंका लेते थे। अदन और दक्षिण साम्राज्यों से लगभग समस्त दक्षिण भारतीय साम्राज्य अरबी घोड़ा का आयात करते थे जो हार्मुज के घोड़ों से कहीं अच्छे होते थे। वे गुलाबजल, किशमिश और दूसरे सुखे मेवे, अफीम, मक्का की मलमल और ईरानी आलू-बुखारा आदि का भी निर्यात करते थे और इसके बदले में शक्कर और चावल मालाबारी कालीमिर्च विभिन्न प्रकार के मसाले और बहुत सारा विशेषतः ‘वेटलेस’ नाम से विख्यात गोलकुंडा की मलमल का विक्रय करते थे।<sup>12</sup>

दक्षिण भारत के बन्दरगाहों में कारवार, हनावर, मंगलौर, कन्नौर, कालिकट, कोचिन, पाण्डिचेरी थे। इनमें कालीकट और कोचिन सबसे महत्वपूर्ण थे।

कोचिन निश्चित तौर पर पुर्तगालियों के कब्जे में था और व्यापार की दृष्टि से इसका महत्व गोवा के अलावा किसी से कम नहीं था। गोल मिर्च के निर्यात का यह सबसे महत्वपूर्ण केन्द्र था।

भारत के बन्दरगाहों से विदेशी व्यापार के लिए अनेक वस्तुओं का आयात-निर्यात किया जाता था। महत्वपूर्ण बात यह है कि भारत के अनेक प्रदेशों बंगाल, गोलकुंडा और गुजरात का व्यापारिक संतुलन इनके पक्ष में था। आयात की अपेक्षा निर्यात की गई वस्तुओं के मूल्यों में निरन्तर वृद्धि के कारण सोना-चांदी भारत में खिंचा आ रहा था।

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## सिकंदर बैगम और जहांगीर मुहम्मद का शासन (1838-1844)

\*मसरत खान

### सारांश

#### जहांगीर मुहम्मद वास्तविक शासक

चिल्किनसन में कुदसिया बेगम को सुझाव दिया कि वह या तो स्वयं सीहोर जाकर नवाब को आदर सहित भोपाल लाये अथवा सिकन्दर बेगम को भेजा जाये। कुदसिया बेगम अपने दूत द्वारा जहांगीर को भोपाल आने का निमंत्रण भेजने पर सहमत हो गई। लेकिन सिकन्दर बेगम अपने पति को स्वयं सीहोर जाकर अपने साथ लाना चाहती थी। वह बेगम की अनुमति के बिना ही सीहोर के लिये रवाना हो गई। जब बेगम को यह सूचना मिली तो वह इतनी क्रोधित हुई कि अपनी पुत्री के पीछे पैदल ही चल पड़ी। बड़ी कठिनता से उसे समझा बुझा कर वापस महल लाया गया।

सिकन्दर बेगम दो दिन सीहोर ठहरने के बाद, 20 नवम्बर 1837 को जहांगीर मुहम्मद के साथ भोपाल लौटी। भोपाल पहुंचने पर नवाब का भव्य स्वागत किया गया। ख़शवक्त राय तथा फौजदार मुहम्मद ने उसको अगवानी की। भोपाल की जनता भी नवाब की वापसी पर बड़ी प्रसन्न थी। दूसरे दिन नवाब, कुदसिया बेगम से भेंट करने उसके महल में पहुँचा और बेगम को नजरें भेंट की।

समझौता अनुबन्धी पर दोनों पक्षों द्वारा हस्ताक्षर करने से सत्ता हस्तान्तरण की परिस्थितियाँ अनुकूल बन गई। बेगम को अपने मान सम्मान, सुरक्षा तथा आजीविका के प्रबन्ध का आश्वासन, ब्रिटिश सरकार द्वारा भी दिया गया। जहांगीर मुहम्मद को मंसद पर बैठने की तिथि 30 नवम्बर 1837 (1 रमजान 1253 हिजरी) निश्चित की गई। अन्त में वह बहु प्रतीक्षित दिन भी आ पहुँचा और जहांगीर मुहम्मद को पोलिटिकल एजेंट, चिल्किनसन की उपस्थिति में सिंहासन पर बैठाया गया। कुदसिया बेगम भी पठानी साहिता के साथ जहांगीर मुहम्मद के महल उसे आशीर्वाद देने

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**\*Guest Faculty- History Institute for Excellance in Higher Education, Bhopal, M.P**

पहुँची।<sup>1</sup> सिकन्दर बेगम सार्वजनिक रूप से अपने पति के साथ मसंद पर बैठना चाहती थी लेकिन चिल्किनसन ने उसे, परिस्थितियों को देखते हुए, शान्त रहने का परामर्श दिया। सम्भवतः परिवार के सदस्यों एवं सरदारों द्वारा सिकन्दर बेगम का खुले दरबार में इस प्रकार बैठना सहन न किया जाता और नई समस्या उत्पन्न होने का भय था। अतः सिकन्दर बेगम की यह इच्छा पूर्ण न हो सकी। इस प्रकार लगभग 17 वर्षों से चले आ रहे गृह कलह का अन्त हुआ और राज्य के लिये एक सुखद भविष्य की आशा की जाने लगी। सिंहासन पर बैठते ही जहांगीर मुहम्मद ने अपने कुछ समर्थकों को उच्च पदों पर नियुक्त किया। असद अली खाँ (जहांगीर का मामा) को प्रमुख वहीर और मीर वासिल अली को सिहोर एजेन्सी में अपना वकील नियुक्त किया।<sup>2</sup>

### सिकन्दर बेगम के साथ मतभेद

सिकन्दर बेगम भी अपने पति नवाब जहांगीर के साथ ही उसके महल में रहने लगी थी और आपसी सम्बन्ध सुधरने लगे थे। लेकिन अधिक समय तक वह संबंध मधुर न रह सके। नवाब को सिकन्दर बेगम द्वारा सार्वजनिक रूप से पर्दे का त्याग अच्छा न लगा। दूसरी और कुछ लोगों ने अपने स्वार्थ के लिये दोनों को एक दूसरे के विरुद्ध भड़काना प्रारम्भ कर दिया। इन्हीं दिनों सिकन्दर बेगम गर्भवती हो चुकी थी वह माँ बनने वाली थी। अतः नवाब के स्वार्थी सगे संबंधियों को विश्वास हो गया कि सिकन्दर बेगम के गर्भ से उत्पन्न सन्तान ही भोपाल की भावी शासक होगी। भोपाल की गद्दी प्राप्त करने का उनका स्वप्न टूटता दिखाई दिया।<sup>3</sup>

नवाब के संबंधी जिनमें प्रमुख उसका पिता अमीर मुहम्मद खाँ एवं मामा असद अली खाँ थे, सिकन्दर बेगम की जीवन लीला को समाप्त करने के षड़यंत्र रचने लगे। नवाब जहांगीर मुहम्मद भी उनके बहकावे में आकर षड़यंत्र में भागीदार बन गया। जहांगीर मुहम्मद को सिंहासन पर बैठे अभी पांच माह भी पूरे न हुए थे कि 27 अप्रैल 1838 को रात्रि लगभग 12 बजे उसने सिकन्दर बेगम पर अंधेरे में तलवार से आक्रमण कर दिया। भाग्य से सिकन्दर बेगम किसी खटके की आवाज़ से कुछ जाग चुकी थी। नवाब अंधेरा होने से तलवार का भरपूर वार न कर सका तथापि सिकन्दर बेगम की बांह में चोट लगी। नवाब की आयु इस समय लगभग 20 वर्ष की थी। वह कुछ घबरा कर और बेगम को मरा जानकर शीघ्र ही कमरे से बाहर निकल गया।<sup>4</sup>

सिकन्दर बेगम ने बड़े धैर्य से काम लिया। जब उसे यह विश्वास हो गया कि नवाब वहाँ से जा चुका है तो वह अपने बिस्तर से उठी और पालकी में सवार होकर अपनी माँ, कुदसिया बेगम के पास जा पहुँची। अभी भी उसके जख्म से रक्त बह रहा था। तुरन्त उपचार का प्रबन्ध किया गया। 13 मई 1838 को मुंशी जमालउद्दीन को इन्दौर भेजकर वहाँ के प्रसिद्ध हकीम मुहम्मद शफाअत को बुलाया गया जिसकी देख-रेख में उपचार चलता रहा। सिकन्दर बेगम का जख्म ठीक होने में लगभग 3 सप्ताह लगे।<sup>5</sup>

### सिकन्दर बेगम का इस्लाम नगर जाना

इस घटना के पश्चात अपनी तथा सिकन्दर बेगम की सुरक्षा एवं भविष्य में अधिक परेशानियों से बचने के लिये तथा सिकन्दर बेगम का उचित इलाज कराने के उद्देश्य से कुदसिया बेगम ने

भोपाल त्याग कर इस्लाम नगर (भोपाल से केवल 6 मील दूर) बचे जाना अधिक उपयुक्त समझा। अतः दोनों माँ बेटी, 7 सफर, 1254 (2 मई 1838) को इस्लाम नगर चली गई।<sup>7</sup> राज्य के पुरानी तथा वफादार अधिकारियों को जब इस घटना की सूचना मिली तो उन्हें बहुत खेद हुआ। उन्होंने अपने पदों से त्याग पत्र दे दिये। जब बेगमों की पालकियां इस्लाम नगर की ओर रवाना हुईं तो उनमें से अधिकतर लोग बेगमों के साथ ही इस्लाम नगर चले गये। इनमें बख्शी बहादुर मुहम्मद खाँ, राजा खुशवक्त राय, बहादुर मुहम्मद खाँ के दोनों पुत्र, मुहम्मद एवं बाकी मुहम्मद प्रमुख थे।<sup>8</sup> इस्लाम नगर पहुँचते ही कुदसिया बेगम ने पिछले दिनों घटित घटनाओं की विस्तृत जानकारी पत्र द्वारा गवर्नर जनरल लार्ड आकलैन्ड को दी। इस पत्र में उसने इस बात का उल्लेख किया कि उसने (बेगम ने) सदा ही ब्रिटिश सरकार की आज्ञाओं तथा आदेशों का पालन किया है। पोलिटिकल एजेन्ट के परामर्श के अनुसार ही शासन किया। नवाब जहांगीर मुहम्मद को भी प्रसन्न रखने का प्रयत्न किया। उन परिस्थितियों का भी उसने पत्र में वर्णन किया जिनसे उसे विवश हो भोपाल छोड़कर इस्लाम नगर जाना पड़ा। उसने ब्रिटिश सरकार से नवाब को दण्डित करने की मांग करते हुए राज्य पर अपना एवं सिकन्दर बेगम का दावा पेश किया ताकि भोपाल की जनता नवाब के अत्याचारों से छुटकारा पाकर शान्तिपूर्वक रह सके।<sup>9</sup>

### गवर्नर जनरल को संदेश

जैसा कि पहले उल्लेख किया गया है, इस्लाम नगर पहुँचते ही कुदसिया बेगम ने एक पत्र द्वारा समस्त घटनाओं की विस्तृत जानकारी गवर्नर जनरल को दी। ब्रिटिश सरकार से कोई उत्तर प्राप्त न होने पर, उसने अपने दूत गवर्नर जनरल के पास भेजने का निश्चय किया।<sup>10</sup>

मिर्जा अमजद बेगम और मौलवी जमालउद्दीन गवर्नर जनरल से भेंट करने शिमला के लिये रवाना हुए। कुदसिया बेगम द्वारा पूर्व में गवर्नर जनरल की लिखे गये पत्र की प्रति भी पुनः उनके द्वारा भेजी गई। शिमला पहुँचकर गवर्नर जनरल से प्रथम भेंट के समय उन्होंने कुदसिया बेगम तथा अपनी ओर से “नजरें” भेंट की। इस भेंट के समय गवर्नर जनरल का सचिव मड्डोक भी उपस्थित था औपचारिक बातचीत के बाद गवर्नर जनरल ने बेगम को उत्तर भेजने के लिये 3-4 दिनों के पश्चात पुनः भेंट करने का आदेश दिया ताकि वह उस पत्र का अध्ययन कर उत्तर तैयार करवा सके।<sup>11</sup> बेगम के प्रतिनिधि यदि चाहते तो प्रथम भेंट के समय ही बेगम की कठिनाइयों एवं शिकायतें गवर्नर जनरल के सामने मौखिक रूप से भी प्रस्तुत कर सकते थे लेकिन उन्होंने ऐसा न कर औपचारिक बातचीत में ही समय गंवाया। उन्हें गवर्नर जनरल के पास बेगम के केवल पत्र पहुँचाने के लिये ही नहीं भेजा गया था। यह पत्र तो डॉक द्वारा पहले भेजा ही जा चुका था। उन्हें तो बेगम का मामला गवर्नर जनरल के सामने जोरदार शब्दों में प्रस्तुत करने के लिए भेजा गया था। उन्होंने अवसर का लाभ न उठाकर समय ही गंवाया।<sup>12</sup>

दो दिन पश्चात इन दोनों प्रतिनिधियों ने विदेश सचिव से शंकाओं के समाधान, यदि उसके मन में कुछ हो, के उद्देश्य से भेंट की। विदेश सचिव का उत्तर था कि इन समस्त घटनाओं पर विस्तृत चर्चा भोपाल के पोलिटिकल एजेन्ट चिल्किनसन के आगरा आगमन पर की जावेगी। उन्हें परामर्श दिया गया कि आगरा दरबार के समय वह उपस्थित हों।<sup>13</sup>

गवर्नर जनरल ने बेगम के पत्र का उत्तर अपने पत्र दिनांक 17 अक्टूबर 1839 द्वारा भेजा जिसमें उसने इस बात पर खेद प्रकट किया कि कुदसिया बेगम, सिकन्दर बेगम और नवाब जहांगीर मुहम्मद मे अभी भी झगड़ा चल रहा है। इस बात पर भी उसने खेद प्रकट किया कि चिल्किनसन, जो कि सदा ही बेगम के परिवार और भोपाल राज्य का हितेषी रहा है उस पर नवाब का पक्षपाती होने का आरोप लगाया गया है। इसके विपरीत चिल्किनसन भोपाल राज्य में घटित घटनाओं की विस्तृत जानकारी निष्पक्ष रूप से समय-समय पर उसे (गवर्नर जनरल) देता रहा है।<sup>14</sup>

गवर्नर जनरल ने बेगम को सूचित किया कि वह इस विषय पर अपने निष्कर्ष से पोलिटिकल एजेंट को पृथक् से सूचित कर रहा है। उसने यह भी सुझाव दिया कि इतने महत्वपूर्ण मामलों पर पोलिटिकल एजेंट के द्वारा ही पत्र व्यवहार किया जाना चाहिए। अतः उसी से भेंट कर इन समस्त झगड़ों को उसकी सहायता एवं परामर्श से निपटाया जाये।

गवर्नर जनरल का पत्र प्राप्त होने पर चिल्किनसन 6 नवम्बर 1839 को कुदसिया बेगम से भेंट करने भोपाल पहुँचा और गवर्नर जनरल के विचारों से उसे अवगत करवाया। कुदसिया बेगम ने चिल्किनसन से पुनः यह शिकायत दोहरायी कि नवाब द्वारा विद्रोह का झंडा खड़ा करना और बाद में सिकन्दर बेगम पर घातक आक्रमण करना कितना अनुचित एवं अन्यायपूर्ण था।

### प्रशासन में शिथिलता

नवाब जहांगीर मुहम्मद नाम मात्र का ही शासक था। राज्य सत्ता नवाब के मामा असद अली खाँ तथा अन्य स्वार्थी व्यक्तियों के हाथ थी। वह सब अपने पक्षपातियों को ही लाभ पहुँचा रहे थे। भ्रष्टाचार तृणी रिश्वत का बाजार गर्म था। साधारण जनता पर अत्याचार हो रहे थे। अधिकारी भी अपनी मनमानी कर रहे थे। पुराने वफादार तृणी परिश्रमी सेवकों को स्थान नवाब के मित्रों एवं पक्षपातियों ने ले लिया था। किसानों का शोषण हो रहा था। अधिकारियों के अत्याचारों से तंग आकर बहुत से किसान आस-पास के क्षेत्रों में पलायन कर गये। खेती चोपट हो रही थी। उपज कम हो गई जिसका प्रभाव राजस्व पर बुरा पड़ा। साहूकारों से जबरदस्ती धन खींचा जाता था। चोरी और डकैती का बोलबाला था। अतः चारों ओर अशान्ति और अव्यवस्था का वातावरण था।<sup>15</sup>

### जहांगीर मुहम्मद एवं सिकन्दर बेगम के सम्बंध बेहतर

सिकन्दर बेगम अपनी माँ कुदसिया बेगम तथा बेटी शाहजहाँ बेगम के साथ इस्लाम नगर में शान्ति पूर्वक जीवन व्यतीत कर रही थी। दूसरी ओर जहांगीर मुहम्मद भोपाल में अकेला अब अपनी भूल का अनुभव कर रहा था। कभी-कभी जहांगीर मुहम्मद एवं सिकन्दर बेगम की भेंट भोपाल और इस्लाम नगर के बीच सैर करते समय हो जाया करती थी। ऐसा प्रतीत होता है कि जहांगीर मुहम्मद अपनी पत्नी सिकन्दर बेगम से भेंट की आशा में ही इस्लाम नगर की ओर सेर के बहाने जाया करता था। यह भी सम्भव है कि दोनों को ही एक दूसरे के कार्यक्रम की पूर्व सूचना या जानकारी रहती होगी।<sup>16</sup>

### जहांगीर मुहम्मद की मृत्यु और वसीयत नामा

इधर भोपाल में नवाब की दशा बिगड़ती गई। पोलिटिकल एजेंट ट्रेविलियन भी नवाब को देखने के लिये गया। अन्त में 7 वर्ष 3 माह शासन करने के पश्चात् नवाब जहांगीर की 9 दिसम्बर 1844 (28 जीकाद, 1260 हिजरी) को 26 वर्ष की आयु में मृत्यु हो गई। उसे नूर बाग में दफना दिया गया। अपनी मृत्यु के केवल 13 दिन पूर्व नवाब जहांगीर मुहम्मद ने 26 नवम्बर 1844 को अपने हाथ से एक वसीयत नामा तैयार किया। इसके अनुसार उसकी पुत्री शाहजहां बेगम को नवाब बनने से वंचित करना था। जहांगीर मुहम्मद अपने अवैध पुत्र दस्तगीर मुहम्मद को नवाब बनाना चाहता था। इस वसीयतनाम में शाहजहां बेगम के विवाह के सम्बन्ध में भी यह उल्लेख था कि व्यस्क होने पर उसका विवाह स्वर्गीय जनबा वजीर मुहम्मद के किसी वंशज से किया जाये।

इसी वसीयतनाम में इस बात का भी उल्लेख था कि यदि उमरा चाहें तो जिस लड़के के साथ शाहजहां का विवाह हो, उसे गद्दी पर बिठाया जाये। यानि तब तक दस्तगीर मुहम्मद ही नवाब रहे।<sup>17</sup>

### सिकन्दर बेगम की परेशानी

जहांगीर की मृत्यु के बाद सिकन्दर बेगम को पुनः अनेक परेशानियों का सामना करना पड़ा। अमीर मुहम्मद और उसके परिवार के अनेक सदस्यों ने सिंहासन के दावे प्रस्तुत कर दिये। लेकिन असद अली खाँ ने स्वर्गीय नवाब जहांगीर मुहम्मद की वसीयत के अनुसार दस्तगीर मुहम्मद को नवाब घोषित कर सिंहासन पर बिठा दिया और भोपाल किले से तोपों की सलामी दी गई। इस आशय की शहर में मुनादी (घोषणा) करवा दी गई कि दस्तगीर मुहम्मद ही नवाब है।

सिकन्दर बेगम उपरोक्त घटनाओं से बड़ी दुखी हुई और उसने तुरन्त एक पत्र पोलिटिकल एजेंट भोपाल, केप्टन हेनरी ट्रेविलियन, को लिख कर 1818 की संधि (धारा 9) जो उसके स्वर्गीय पिता नवाब नजर मुहम्मद और ब्रिटिश सरकार के बीच हुई थी, याद दिलाई एवं अपनी पुत्री शाहजहां बेगम के अधिकार की सुरक्षा की प्रार्थना की। केप्टन हेनरी तुरन्त भोपाल पहुँचा और उसने दस्तगीर मुहम्मद के सिंहासनारोहण को अवैध घोषित कर दिया लेकिन उसने असद अली को आगामी आदेश तक शासन एवं प्रशासन का समस्त कार्य उसके (केप्टन हेनरी) परामर्श से करते रहने का आदेश दिया।<sup>18</sup>

### जहांगीर मुहम्मद का मूल्यांकन

जहांगीर मुहम्मद का लालन पालन जिस वातावरण में हुआ था वह उपयुक्त नहीं था। प्रारम्भ से ही उसे कुछ ऐसे स्वार्थी तथा गुमराह करने वाले लोगों के बीच रहना पड़ा, जिनसे छुटकारा पाना कठिन था। इसलिये उसके जीवन काल में जो घटनाएं घटीं उनसे न तो वह ठीक ढंग से शासन कर पाया न ही उसका घरेलू जीवन सुखद बन सका। असद अली और अमीर मुहम्मद खाँ सभी साजिशों और झगड़ों की जड़ थे। पग-पग पर इन्हीं का हस्ताक्षर रहा। जहांगीर उनके हाथों का

खिलोना मात्र था। उसे सोचने विचारने का कुछ अवसर ही नहीं दिया गया। उसकी न तो ऐसी आयु थी कि स्वयं उचित निर्णय लेने में समर्थ हो पाता और न ही ज्ञान हुआ, सच्चाई और झूट सामने आये तब उसने सब बातों का अनुभव किया लेकिन तब तक काफी देर हो चुकी थी। और प्रायश्चित का समय निकल चुका था।<sup>19</sup>

जब सिकन्दर बेगम और जहांगीर मुहम्मद के आपसी सम्बन्ध कटू बने हुए थे, जहांगीर मुहम्मद ने एक साधारण लड़की से विवाह किया। यह विवाह रायसेन के किले में सम्पन्न हुआ। उस समय इस लड़की की आयु केवल 12 वर्ष की थी। इस विवाह को सम्पन्न करवाने में भोपाल के पोलिटिकल एजेंट चिल्किनसन जो जहांगीर मुहम्मद का मित्र था, का भी योगदान था।

### संदर्भ ग्रंथ :

1. एफ.पी.सी. क्रमांक 48-50, दिनांक 27 जून 1838 हयाते कुदसी पृ. 85
2. वही हयाते सिकन्दरी पृ.12 में वर्णन है कि सिकन्दर बेगम आष्टा गई और नवाब को सांगी लाई लेकिन तब तक नवाब सिहोर आ चुके थे।
3. एफ.पी.सी. क्रमांक-48-50, दिनांक 27 जून 1838 हयाते सिकन्दरी पृ.12 तारीख भोपाल पृ. 63
4. ताज पृ. 52 तारीख उल्का पृ. 62-3
5. ताज पृ. 52 तारीख भोपाल पृ. 63 हयाते सिकन्दरी पृ. 12 हयाते कुदसी पृ. 114
6. ताज, पृ. 52 तारीख भोपाल पृ. 63, हयाते सिकन्दरी पृ. 12, तारीख उल्का पृ.54, बेगमात पृ. 44-5
7. तारीख भोपाल पृ.63, ताज पृ. 52 हयाते सिकन्दरी पृ. 12-3, बेगमात पृ.44-5
8. ताज पृ. 52, हयाते सिकन्दरी पृ. 13, तारीख भोपाल पृ. 63, बेगमात पृ. 45, तजकिरा बाकी पृ. 14-53.
9. हयाते सिकन्दरी पृ. 13, तजकिरा बाकी पृ. 14-5, बेगमात पृ. 39, हयाते कुदसी. पृ. 114-5.
10. हयाते कुदसी. पृ. 118,
11. हयाते शाहजानी पृ. 1, बेगमात पृ. 45, तारीख भोपाल पृ. 68, हयाते सिकन्दरी पृ. 13, ताज पृ. 63 हिजरी सन् सभी ग्रन्थों में एक समान है लेकिन अंग्रेजी तारीख में भिन्नता है जैसे तारीख भोपाल पृ. 63, हयात सिकन्दरी पृ. 13, यह तारीख 31 जुलाई 1838 बताते हैं। ताज पृ. 121 पर 20 जुलाई 1838 की तिथि बताई गई है। सही तारीख 30 जुलाई 1838 ही है।
12. मड्डोक भोपाल में 1824 से 1828 तक पोलिटिकल एजेंट रह चुका था। (गजेटियर पृ. 129)
13. हयाते कुदसी पृ. 120,
14. वहीं
15. वहीं पृ. 120-1, गवर्नर जनरल के शीघ्र ही आगरा यात्रा पर जाने का कार्यक्रम था और चिल्किनसन के वहां उपस्थित होने की सम्भावना थी।
16. वही पृ. 121-2
17. वही.
18. वही पृ. 121-4
19. वही पृ. 124

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### 34. 'कम्पू कोठी' अथवा 'कमला राजे महाविद्यालय' का ऐतिहासिक परिदृश्य

\*प्रो. (श्रीमती) मीना श्रीवास्तव

#### सारांश

वर्तमान 'ग्वालियर महानगर' पुराने शहर ग्वालियर एवं सिंधिया शासक के काल में स्थापित लयकर-मुरार एवं थाटीपुर का सम्मिलित स्वरूप है। 500 वर्ष पूर्व ग्वालियर एक छोटा नगर था। 1810 ई. में दौलतराव सिंधिया (1794 से 1827 ई.) में लश्कर वर्तमान गोरखी में अपना खेमा गाड़ा और उज्जैन के स्थान पर ग्वालियर को अपनी राजधानी बनाया। दौलतराव की मृत्यु के उपरांत जनकोजी का शासन 1827 से 1843 ई. तक रहा। इनके शासनकाल में 1829 ई. तक लश्कर भलीभांति बस चुका था। यहां के मुख्य मार्गों पर पत्थरों के बड़े-बड़े मकान निर्मित हो गये थे। फरवरी 1843 ई. को जनकोजी की मृत्यु हो जाने पर उनकी विधवा रानी ने, जो निःसंतान थी, उन्होंने भागीरथ राव नामक 08 वर्षीय बालक को गोद ले लिया जो 'जयाजीराव सिंधिया' के नाम से गद्दी पर आसीन हुआ। इनका शासनकाल 1843 से 1886 ई. तक रहा।

जयाजीराव को 1853 ई. में अंग्रेजी सरकार की कौंसिल ऑफ रीजेन्सी से प्रशासनिक शक्तियाँ प्राप्त हुई। दिनकरराव राजवाड़े उनका मंत्री था। जयाजीराव सिंधिया के शासनकाल में 1857 ई. की क्रांति की धधकती हुई ज्वाला जब शांत हुई उसके बाद उन्होंने ग्वालियर में वास्तुनिर्माण, चित्रकला, संगीतकला, बिजली, रेल्वे, शिक्षा आदि के विकास संबंधी लोकोपयोगी कार्य किये। वास्तुनिर्माण के संबंध में जयाजीराव ने 'कम्पू कोठी महल' का निर्माण कार्य 1859 ई. में आरंभ करवाया एवं यह महल 1865 ई. में पूर्णरूप से निर्मित हो गया। कम्पू कोठी 'महल'

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का निर्माण जयाजीराव ने स्वयं के रहने हेतु करवाया था। यह महल 'कम्पू' नामक स्थान में स्थित है। कम्पू का शाब्दिक अर्थ है 'छावनी अथवा सेना'। सिंधिया सेना ने यहां शिविर अर्थात् कि 'सेना का कैम्प' लगाया था, तभी से यह स्थान 'कैम्प' कहा जाने लगा तथा कैम्प से परिवर्तित होकर 'कम्पू' के नाम प्रसिद्ध हो गया।

जयाजीराव सिंधिया के राज्य में 'लोक निर्माण विभाग' का 'सर माइकल फिलोज' नाम का एक मुख्य इंजीनियर था जो कि काउन्सिल ऑफ रीजेन्सी के अधीन था। सर माइकल फिलोज मूलतः इटली का निवासी था उसके पूर्वज कुछ पीढ़ियों से ग्वालियर रियासत के सिंधिया शासकों की सेवा में कार्यरत थे। 'कम्पू कोठी' अथवा 'महल' में जयाजीराव ने 1874 ई. तक निवास किया। जयाजीराव ने शानशौकत एवं भव्यता से परिपूर्ण एक और महल का निर्माण करवाया जो 'जयविलास महल' के नाम से जाना जाता है। 1874 ई. में इस महल के निर्माण के उपरांत उन्होंने उसे अपना निवास स्थल बना लिया।

'कम्पू कोठी' अथवा 'महल' के निर्माण में लगभग 3.5 लाख रुपये व्यय हुये। महल की वास्तुशिल्प कला में स्पष्टतः 'इन्डो-यूरोपियन' शैली के दर्शन होते हैं।

**मुख्य द्वार** कम्पू कोठी का भव्य मुख्य द्वार दोनों ओर कलात्मक स्तम्भ एवं ऊपरी भाग अर्धचन्द्राकार कंगूरे युक्त नक्काशी तथा पुष्पा कृतियों से आवृत है। द्वार के दोनों ओर झरोखे निर्मित हैं। ये झरोखे अर्धचन्द्राकार कंगूरेयुक्त नक्काशी एवं कलात्मक स्तम्भों के त्रिद्वार से सुशोभित हैं। मुख्य द्वार का छज्जा बत्तीस कलात्मक तोड़ियों पर आधारित है, जिसकी छत के ऊपरी हिस्से की मुडेल भी उत्कृष्ट शिल्पकला के सौन्दर्य से दर्शक को आकर्षित करती है। प्रवेश द्वार के दोनों ओर पहरेदार खाने निर्मित हैं जिनमें वर्तमान में भी महाविद्यालय की ओर से नियुक्त सुरक्षाकर्मी सुरक्षा का कार्य कर रहे हैं। पहरेदार खानों की बाह्य दीवार के नीचे की ओर शिल्पांकित जालियाँ हैं इसकी झिलमिली से बाह्य दृश्य दिखलाई देता है।

**बावड़ी** कम्पू कोठी या इस महल में मुख्य द्वार के दांयी ओर एन.सी.सी. का कार्यालय एवं बांयी ओर निर्मित बरामडे एवं कक्षों के पिछले हिस्से में तत्कालीन जल व्यवस्था हेतु बावड़ी निर्मित है जो कि 30X30 वृत्ताकार एवं लगभग 70 फुट गहरी हैं जिसमें वर्तमान में भी पानी है। इस बावड़ी के चारो ओर कलात्मक पनघट निर्मित है। इन पनघटों को 'हाथी' कहते हैं।

**मुख्य प्रथम भवन** महल के मुख्य द्वार के ठीक सामने मुख्य प्रथम भवन निर्मित है। उसके दोनों ओर के चार-चार वृत्ताकार कलात्मक स्तम्भ इस भवन के प्रवेश द्वार को अत्यन्त आकर्षक रूप प्रदान करते हैं। छः सीढ़ियाँ चढ़ने पर बरामडे में 'नवद्वार' निर्मित हैं। इस भवन में एक बड़ा हॉल है जो सिंधिया शासकों का दरबार हॉल था। यहां चौबीस वृत्ताकार फूल-पत्तियों की कलात्मक बनावट से युक्त स्तम्भ हॉल के सौन्दर्य को प्रतिस्थापित कर रहे हैं। हॉल के दोनों ओर दो कक्ष एवं अन्दर तीन कक्ष हैं जिसमें पुस्तकालय है। इसके उपरांत आखरी कक्ष में जो कि वर्तमान में प्राचार्य कक्ष के लिये प्रयुक्त हो रहा है। इस कक्ष में दीवाल से लगा हुआ 'आतशदान' अथवा 'अलाव स्थल' निर्मित है। इस अलाव स्थल के दोनों ओर तथा ऊपरी हिस्से में सौन्दर्यपूर्ण फूलपत्ती एवं बेलयुक्त नक्काशी की गई है। इस कक्ष में छः द्वार हैं। कक्ष की बाह्य दीवाल वृत्ताकार एवं ऊपरी भाग के चारो ओर कलात्मक शिल्पांकन से कक्ष अतिशोभनीय दृष्टव्य है।

कक्ष के बाहर 26 वृत्ताकार स्तम्भ निर्मित हैं एवं दोनों ओर अन्य अनेक कक्ष निर्मित हैं। इन सभी कक्षों के द्वारों के ऊपरी भाग अर्धचन्द्राकार आकृति से विभूषित है। इन कक्षों में वर्तमान में महाविद्यालय का कार्यालय, भूगोल विभाग एवं गणित विभाग स्थापित है। सभी कक्षों की बनावट समान है। कक्षों, बारामदों की दीवारों एवं अन्दर की ऊपरी छत पर गोल-गोल लोहे के कुन्दे लगे हैं। दरवाजों को बन्द करने के लिये नीचे लोहे की शाकर एवं देहली में कुंडा लगा है। इस भवन के मध्य वाले कक्ष में नीचे जाने के लिये सीढ़ियाँ निर्मित हैं। अर्थात् स्पष्ट है कि इस मुख्य भवन के नीचे तलघर है। जिसमें और भी कक्ष होंगे। यह भवन पाँच मंजिला है। द्वितीय तल अर्थात् कि तीसरी मंजिल में विशेष ‘दरबार हॉल’ निर्मित है जिसकी चारो ओर की एवं ऊपरी अन्दर की छत में नयनाभिराम चित्रांकन है। ये चित्र 151 वर्ष पुराने होने के कारण कहीं-कहीं अस्पष्ट हो गये हैं। सीढ़ियों के दोनों ओर भी चित्रांकन हैं। खुली छत के सामने की ऊँची दीवाल में भिन्न-भिन्न बनावट की जालियों की शिलापट्टिकायें शोभायमान हैं। 1857 ई. के प्रथम स्वतंत्रता संग्राम के उपरांत झाँसी के चित्रकार ग्वालियर आ गये थे तभी से ग्वालियर में इन चित्रकारों का निवास स्थल ‘चितेरा ओली’ के नाम से जाना जाता है। आज भी इनके वंशज यहाँ निवास कर रहे हैं।

**जल बिहार** जल बिहार के नाम से एक अष्टकोणीय दुमंजिला दालान है। इसके स्तंभ बाहर एवं अंदर की ओर फूल-पत्तियों एवं विभिन्न बेलबूटों से शिल्पांकित हैं। जयाजीराव ने संभवतया इसका निर्माण यहां कुछ पल आनंदमयी बिताने हेतु किया होगा। वर्तमान में यहां महाविद्यालय की छात्रायें खाली समय में बैठकर अपना अध्ययन कार्य करती हैं।

**तहखाना** जयाजीराव सिंधिया कालीन एक पश्च भाग में कक्ष है जो मुख्य भवन के ठीक सामने है। इस स्थान को वर्तमान में मंदिर का स्वरूप दे दिया गया है। मंदिर के स्तंभों एवं द्वारों में सिंह, मयूर, भुक्, गज, मीन, घुड़सवार, योगी, श्री कृष्ण, मकर, कछुआ, मृग, चतुर्भुज देवादि, वृक्ष, फूल-पत्ती एवं बेलबूटों से मुक्त शिलापट्टिकाएँ तत्कालिन कारीगरों के ‘कला कौशल’ को स्पष्ट करती है। इस तलघर में हवा एवं रोशनी के लिये 20 बड़े तथा 16 छोटे रोशनदान निर्मित हैं। द्वार के बांयी ओर एक ‘कोठीनुमा’ चौकोर कोठी 5X5 की निर्मित है जिसकी भू-दिवारें स्थल से ऊपरी छत तक निर्मित है।

## **महल की सुरंगें**

**(1) प्रथम सुरंग** मंदिर के तलघर में पिछले स्थान की गैलरी के ठीक मध्य में एक सुरंग है इस सुरंग में नीचे जाने के लिए पत्थर लगे हैं। यह किवदन्ती है कि जयाजीराव का खजाना यहां रखा जाता था। कभी-कभी यहां नाग भी देखा गया है जो संभवतया खजाने का रक्षक प्रतीत होता है।

**(2) द्वितीय सुरंग** वर्तमान मंदिर अथवा तत्कालीन तहखाने के निकट ही महल के द्वितीय भवन के दांयी ओर एक और सुरंग है। यह जनश्रुति है कि इस सुरंग का द्वार जयविलास पैलेस एवं गोरखी महल में खुलता है। इसके ऊपरी भाग में टीले की आकृति निर्मित है। ऊपरी भाग में वर्तमान में बड़े-बड़े पेड़ पौधे लगे हैं। यहां वर्तमान में एक नव भवन का निर्माण हो रहा है।

**(3) तृतीय सुरंग** तृतीय सुरंग द्वितीय भवन में है। इस भवन में वर्तमान में 'स्वशासी-परीक्षा नियंत्रण कक्ष' है। इसके भूतल के बड़े हॉल में कुछ वर्षों पूर्व संभवतया 2004 ई. में जब यहां से नगर निगम की पूर्व से रखी हुई सामग्री को उठाया गया तब यहाँ का पत्थर सरक जाने से सुरंग की सीढ़ियां नजर आने लगी। इसमें से तोपें, जिन्दा गोले एवं कांच की चूड़ियां प्राप्त हुई। यह सामग्री संग्रहालय में पहुँचा दी गई हैं।

**(4) चतुर्थ सुरंग** चतुर्थ सुरंग का द्वार महल के प्रथम मुख्य भवन के मध्य कक्ष के बांयी ओर के कक्ष में है। यह सुरंग लकड़ी के पट्टों से निर्मित फर्शनुमा बनावट से बन्द है। लकड़ी के इस फर्श के किनारे का 3X8 इंच का हिस्सा टूटा था, यहां से हमने मोबाइल से छायाचित्र खींचा तो फोटों में सीढ़िया और द्वार दिखलाई दिया। इसके कक्षों में हवा एवं रोशनी के लिये बाहरी दिवाल में नालीनुमा रोशनदान निर्मित है। ये रोशनदान आलेनुमा आकृति के दृष्टव्य हैं।

### महल का द्वितीय भवन

मुख्य भवन के निकट ही एक और भवन निर्मित है जो कि वर्तमान में 'स्वशासी परीक्षा भवन' हेतु उपयोग में लिया जा रहा है। यह चार मंजिली इमारत है। इसमें अनेक कक्ष एवं हॉल हैं। संभवतया जयाजीराव का यह भवन महारानी का निवास होगा। यह भवन गोल वृत्ताकार स्तंभों पर आधारित है। इसके प्रथम तल में अनेक कक्ष हैं, जहां वर्तमान में व्यायामशाला निर्मित कर दी गई है। इस भवन की छत की मुंडेर, आले एवं द्वारों के ऊपरी हिस्से आदि शलापट्टिकाओं पर सुन्दर कलात्मक शिल्पांकन से परिपूर्ण है जो कि भवन को शोभायमान बनाती है। सन् 1874 ई. में जयाजीराव सिंधिया ने 'जयविलास पैलेस' का निर्माण 19 लाख रुपये व्यय करवाया था। इस महल के निर्माण के उपरांत जयाजीराव ने इसे अपना निवास स्थान बना लिया। जयाजीराव सिंधिया के पुत्र माधवराव सिंधिया (1886 से 1925 ई.) की राजकुमारी जो कि ग्यारह माह की आयु में सर्वप्रथम यहां लाई गई थी इसी कन्या कमलाराजे के नाम पर इस महल का नाम उनकी याद में 'महाराज कुमारी कमला राजे कन्या पाठशाला' रखा गया। 1898 ई. में 'कन्या धर्मवर्धिनी सभा' ने बालिकाओं की प्राथमिक शिक्षा हेतु यहां विद्यालय प्रारंभ किया। 1931-32 ई. में उच्चशाला (हायर सेकेंड्री स्कूल) तथा 1939 ई. में आगरा विश्वविद्यालय से संबद्धता प्राप्त कर बी.ए. की कक्षाएं यहां आरम्भ की गई। 1944-45 ई. में उच्चशाला को पृथक कर उसका नाम 'पद्मा विद्यालय' रख दिया गया।

सन् 1939 ई. में उच्च शिक्षा (महाविद्यालय) आरंभ होने पर यह महल 'कमलाराजे महाविद्यालय' के नाम से जाना जाने लगा। वर्तमान में यह मध्यप्रदेश का सर्वाधिक संख्या वाला शासकीय स्वशासी कन्या महाविद्यालय है। प्रतिवर्ष यहां लगभग 10-11 हजार छात्राये अध्ययन कर रही हैं। यहां शैक्षणिक योग्यता के साथ-साथ एन.सी.सी., एन.एस.एस., क्रीड़ा, युवा उत्सव, सांस्कृतिक गतिविधियों के अतिरिक्त रोजगारोन्मुखी विभिन्न पाठ्यक्रमों की शिक्षा की प्रदान की जाती है।

### संदर्भ :

\* स्वयं सर्वेक्षण पर आधारित

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## ग्वालियर के गणेश मन्दिर का प्रतिमांकन

\*डॉ. कुमकुम माथुर

## सारांश

ग्वालियर (म.प्र.) के हरिश्चंकरपुरम नामक क्षेत्र में एक 'गणेश-मंदिर' निर्मित है जो सिद्ध मन्दिर के रूप में विख्यात होने के कारण जनसामान्य के आकर्षण का केन्द्र है। इस मन्दिर का निर्माण लगभग 1870 ईसवी में हुआ। जयाजीराव सिंधिया के शासनकाल में ग्वालियर रियासत के जागीरदार आर्मी के जनरल 'सुर्वे' के निर्देशन में यह मन्दिर निर्मित हुआ। गणेश मन्दिर ग्वालियर के अन्य सिंधियाकालीन स्मारकों की भांति स्थानीय लाल बलवा पत्थर से निर्मित हुआ है। इस मन्दिर के वास्तुशिल्पी एवं कारीगर दक्षिण भारतीय थे जो जयाजीराव सिंधिया के विशेष आमंत्रण पर ग्वालियर पधारे थे। जयाजीराव सिंधिया के शासनकाल में लगभग 12,000 दक्षिण भारतीय विद्वानों के ग्वालियर में होने के लिखित प्रमाण भी प्राप्त होते हैं।<sup>१</sup>

यह सिद्ध गणेश मंदिर चहारदीवारी के अन्दर निर्मित है। संभवतः यह चहारदीवारी, मंदिर निर्माण के पश्चात निर्मित हुई होगी परन्तु उत्तम देखरेख के अभाव में स्थान-स्थान से जीर्णोद्धार हो गई है। गणेश मंदिर चबूतरे पर निर्मित है। मंदिर के समक्ष दालाननुमा परिसर है जिसमें तीन कंगूरेदार प्रवेश द्वार हैं। मंदिर के गर्भग्रह के प्रवेश द्वार के ऊपरी ओर रिद्धि-सिद्धी सहित गणेश आकृति उत्कीर्णित है तथा द्वार के दोनों ओर बांसुरीवादन करते श्री कृष्ण का अंकन है। गर्भग्रह की समक्ष भित्ति एवं दालान की भित्तियों पर निरन्तर चूने की पुताई होते रहने के कारण मूल स्थापत्य की कारीगरी दृष्टिगत नहीं होती। संभवतः पुताई को खुरचने पर मंदिर का यह भाग, 'शिखर' एवं 'बाह्य-भित्तियों' की भांति लाल बलवा पत्थर द्वारा निर्मित निकलेगा। मंदिर के शिखर का सर्वोपरी भाग खिलते कमल के सदृश्य निर्मित है एवं मन्दिर का शिखर अनेक

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चपटे, तहदार शिखरों से सुसज्जित है। शिखर के ऊपरी ओर सिंधिया राजवंश का चिन्ह एवं वृहद नागफन उत्कीर्णित दृष्टव्य है। शिखर के दोनों ओर कंगूरेदार अलंकरण है। मंदिर में प्रवेश करते ही गर्भग्रह में चबूतरे पर चतुर्भुजी श्री गणेश की विशाल प्रतिमा बैठक मुद्रा में स्थापित है। यहां चतुर्भुजी गणेश हनुमान जी की तरह सिन्दूर से लेपित दृष्टव्य है। विष्णु धर्मोत्तर पुराण में 'विनायक' नाम से 'गणेश' का निरूपण मिलता है तथा चतुर्भुज विनायक के गजमुख होने एवं हाथों में शूल, परशु, अक्षमाला एवं मोदक पात्र धारण करने का उल्लेख मिलता है।<sup>3</sup> गणेश मंदिर में स्थापित 'गणेशाकृति' भक्तगणों श्रद्धालुओं द्वारा भेंट की गई पोषाकों एवं सज्जा-सामग्री से पूर्णतया सुसज्जित है। इसीलिये गणेश की मुखाकृति के दो हाथों के अलावा शेष अंग दृष्टिगत नहीं होते हैं। चतुर्भुजी गणेश के दो हाथों में परशु एवं धनुषबाण स्पष्ट दर्शित हैं। गणेश आकृति के समक्ष भूमि पर काले पत्थर से निर्मित शिवलिंग जिस पर सहस्र लिंग उकेरे गये हैं, स्थापित है। शिवलिंग की ओर मुख किये काले चिकने पत्थर से निर्मित विशालकाय नंदी की प्रतिमा प्रतिष्ठित है। शिवलिंग के समीप लघुआकारीय चतुर्भुजी गणेश की एक और प्रतिमा प्रतिष्ठित की गई है।<sup>4</sup>

गणेश मंदिर की बाह्य भित्तियां नख से शिख तक उत्कीर्णित, अर्द्धउत्कीर्णित, एवं पूर्णउत्कीर्णित, विविध ज्यामितीय व अलंकारिक आलेखनों से सुसज्जित है। यहां स्थानक तथा बैठक मुद्राओं वाली प्रतिमाओं का अंकन किया गया है। आलेखनों के मध्य संतुलित रूप से हिन्दू देवी-देवताओं जैसे विष्णु श्री राम, हनुमान, श्री कृष्ण, बलराम, विष्णु संग लक्ष्मी, कालीय दमन पश्चात बांसुरी वादन करते कृष्ण आदि को स्थानक मुद्राओं में उत्कीर्ण किया गया है। देवी-देवताओं के अलावा विविध वाद्य-वादन रत मानव आकृतियां स्थानक व बैठक मुद्राओं में सृजित की गई हैं। यहां सितार, तानपूरा, ढफली, मंझीरा, बांसुरी, बांगोनुमा वाद्य, नगाड़ा, शंख, बोन, तुरही, इकतारा चंग आदि वाद्यों को बजाते साधू अथवा तपस्वीनुमा पुरुष कृतियों का अंकन किया गया है जो अत्यन्त दुर्लभ है। वाद्य वादकों के अतिरिक्त माला फेरते साधु, छत्र सहित द्वारपाल, तलवार व ढाल लिये सैनिक, पदमासन की मुद्रा में स्थूलकाय सर्पधारी साधु उत्कीर्ण किये गये हैं। मंदिर के ऊपरी सिरे के चारों कोनों में विदेशी वेशभूषा पहने पंखधारी पुरुष कृतियां वादन करते अथवा मुंडेरो का भार संभाले प्रतीत होती हैं। मंदिर की बाह्य भित्तियों के निचले भाग में भयंकर भाव लिये दानवी मुखाकृतियों का लयात्मक आलेखन उत्कीर्णित है। ये मुखाकृतियां यथार्थात्मक न होकर ज्यामितीय आकार लिये हुये हैं। मंदिर के गर्भग्रह की पानी की निकासी हेतु दानवी मुखाकृतियों की पंक्ति के मध्य में नंदी के मुखाकृति निर्मित है। नंदी के मुख से मंदिर के गर्भग्रह में स्थापित शिवलिंग पर विसर्जित किये जाने वाला जल बाहर निकलता है। अलंकरणों के मध्य पशु आकृतियों का सृजन भी किया गया है। जिनमें सिंह, शूकर, कुकुर आदि आकृतियां विशेष आकर्षक हैं। गणेश मंदिर में उत्कीर्णित कुछ मूर्तिशिल्पों का विस्तृत विवरण निम्नानुसार प्रस्तुत है।

**1. भगवान विष्णु की एकल मूर्ति** विष्णु की एकल मूर्ति का निरूपण व हतसंहिता, विष्णु धर्मोत्तर एवं विभिन्न पुराणों तथा परवर्ती शिल्पशास्त्रों में मिलता है। इन ग्रंथों में विष्णु को चतुर्भुजी, किरीट मुकुट से शोभित बताया गया है। उनके करों में शंख, चक्र, गदा एवं पद्म

दिखाने का विधान किया गया है। गणेश मन्दिर में पुराणों में वर्णित लक्षणानुसार भगवान विष्णु की स्थानक मुद्रा में प्रतिमा का अंकन मिलता है। तिलकधारी विष्णु आभूषणों एवं आयुधों सहित गंभीर मुद्रा में शोभित हैं। विष्णु के अवतारों को स्वतंत्र प्रतिमाओं के रूप में सर्वाधिक व्यक्त किया गया है।<sup>15</sup> गणेश मंदिर में विष्णु के परशुराम अवतार, राम अवतार, बलराम एवं कृष्णावतार के शिल्प भी उत्कीर्णित हैं।

**2. धनुषधारी राम :** विष्णु के अवतारों में राम की कल्पना निःसंदेह प्राचीन है। प्रतिमाशास्त्रीय ग्रंथों में आभूषणों एवं किरीट मुकुट से शोभित द्विभुज राम के मनोहारी एवं युवराज रूप का निर्देश है। द्विभुज राम के करों में धनुष एवं बाण का प्रदर्शन होना अनिवार्य है। गणेश मंदिर में उक्त लक्षणों का पूर्णपालन किया गया है। श्री राम स्थानक मुद्रा में दाहिने कर में धनुष तथा वाम हस्त में बाण सहित उत्कीर्णित किये गये हैं।

**3. बांसुरी वादनरत्न कृष्ण :** कृष्ण से संदर्भित विस्तृत कथाएं महाभारत, हरिवंशपुराण, भागवत, विष्णु पुराण आदि में वर्णित है। भारतीय शिल्प में कृष्ण के जीवन से संबंधित घटनाओं का अंकन सदैव लोकप्रिय रहा है। कृष्ण की स्वतंत्र मूर्तियों में मुरली वादन करते, कालिया दमन, नृत्यरत कृष्ण की मूर्तियां अनेक स्थलों पर मिलती है। गणेश मंदिर में एक स्थल पर त्रिभंगी मुद्रा में बांसुरी वादन करते कृष्ण उत्कीर्णित है। मयूर मुकुटधारी कृष्ण के मस्तक के ऊपर पंचमुखी नागफन का छत्र शोभित है। समस्त आभूषणों से सुसज्जित कृष्ण कृति मनोहारी है। इसी मंदिर के एक अन्य स्थल पर विशालकाय सर्प पर चिरपरिचित त्रिभंगी मुद्रा में नृत्यरत कृष्ण दृष्टव्य है। यह दृश्य कालीय नाग पर विजय प्राप्त करके हर्षित होकर नृत्य कर रहे कृष्ण का है।<sup>16</sup>

**4. पंखधारी नारी एवं पुरुषाकृतियां** गणेश मंदिर के ऊपरी भाग में पुरुष एवं नारी आकृतियां बीननुमा वाद्य बजाते, नगाड़ा बजाते अथवा चोगेनुमा वस्त्र को संभालते नर-नारी उत्कीर्णित हैं। इन आकृतियों के पार्श्व में पंखनुमा आकार निर्मित है। ये आकृतियां पश्चिमी शिल्पकला में उत्कीर्णित फरिश्तों अथवा परियों का स्मरण कराती हैं।<sup>17</sup> इन मूर्तिशिल्पों के अतिरिक्त गणेश मंदिर में दोनों हाथों से गदा को थामे विनत भाव लिये रामभक्त हनुमान, तलवार तथा ढाल लिये पहरेदार अथवा सैनिक, पद्मासन मुद्रा में ध्यानस्थ तोंदुल साधु, स्थानक मुद्रा में विष्णु संगलक्ष्मी, गदाधारी पुरुषाकृति जिसके पैरों तले लघु हस्ति दबा हुआ है उत्कीर्ण है।

यहां वाद्य वादनरत प्रतिमाओं की भरमार है। जिनमें स्थानक मुद्रा में शंखनाद करते लंगोटधारी साधु, तानपूरा बजाकर ओष्ठ गोल करके गाती पुरुषाकृति, बैठक मुद्रा में ढपली, मंझीरा बजाते साधक, सितार, इकतारा बजाते सन्त आदि शिल्पाकृतियां बरबस अपनी ओर ध्यान आकर्षित करती हैं। इनके अतिरिक्त माला फेरते, ध्यान लगाते साधु, छत्र लिये द्वारपाल, मूसल, गदा एवं परशु आदि आयुद्ध धारे देवतागण, तुरही, शहनाई, खड़ताल, बांगोनुमा वाद्य बजाती पुरुषाकृतियां तत्कालीन सांस्कृतिक एवं वैभव की जीवन्त झांकी प्रस्तुत करती हैं।<sup>18</sup>

यहां उत्कीर्णित आकृतियां मझोले कद की हैं। जिनके शरीर की तुलना में मुखाकृति तनिक वृहद है। ये आकृतियां विस्फारित नेत्र, तीखी नासिका, मौटे अधर मुद्राओं में जड़ता लिये हुये हैं। बैठक मुद्राओं में विविधता दृष्टिगत होती है। साधु सन्तो की आकृतियां सुखासन, पद्मासन, वज्रासन आदि मुद्राओं में अंकित की गई हैं। पोषाक अंकन में भी विविधता है। पुरुषाकृतियां

धोती, लंगोट घुटनों तक अथवा घुटने से नीचे तक कसे वस्त्र धारण किये हैं, परन्तु प्रायः शरीर का उर्ध्व भाग अनावृत्त है तथा विविध आभूषणों अथवा रूद्राक्ष, मटरमाला आदि से ढका गया है। देव एवं साधुसंतों ने भांति-भांति के कुण्डल, कड़े, करधनी आदि धारण किये हुये हैं। गणेश मंदिर में पात्र एवं पदानुसार मुकुट अलबेदेदार पगड़ी, पट्टा, जटाओं से निर्मित जूड़ा आदि शिरोभूषणा दशाये गये हैं। समस्त आकृतियों की भावमुद्रा लगभग एक समान है। केशसज्जा में विविधता दर्शित है। कहीं केशविहीन तिलकधारी साधु उत्कीर्णित है तो कहीं एक एक केश को संवार कर पत्थर पर उकेरा गया है।

गणेश मंदिर में मानवाकृतियों के अंकन के साथ-साथ आलेखनों में भी विविधता दृष्टिगत होती है। कलाकार ने पत्थर पर कमल की पंखुड़ियों को गहरे उत्कीर्णन द्वारा जिस सरलता से उकेरा है वो प्रशंसनीय है। शिखर सज्जा, कलशनुमा आकार, कंगूरे, त्रिकोणीय एवं बरफीनुमा आकारों के विविध ज्यामितीय अलंकरण कलाकार की कुशलता के परिचायक है।<sup>19</sup> अलंकरणों के मध्य कमल फुल्ले सांची एवं भरहुत की शिल्पकला का स्मरण कराते हैं। लगभग इसी तरह का स्थापत्य अलंकरण ग्वालियर के अन्य सिंधिया कालीन स्थापत्यों में भी दृष्टिगत होता है। गणेश मंदिर की बाह्य भित्तियों पर “गीतं वाद्यं च न त्यक्तं त्रय संगीत मुच्चते” अर्थात् गायन, वादन तथा नृत्य इन तीनों का संयुक्त रूप ही संगीत है। यह सूत्र पूर्णतया क्रियान्वित होता दृष्टिगत होता है साथ ही तत्कालीन सांस्कृतिक गतिविधियों, वेशभूषा, आभूषण आदि की जानकारी भी प्राप्त होती है। परन्तु यह भी कटु सत्य है कि यह ऐतिहासिक कलात्मक स्थापत्य समुचित देखरेख के अभाव में विनाश की ओर अग्रसर है। पुजारी अथवा आने वाले भक्तगण मात्र मंदिर में स्थापित श्री गणेश एवं अन्य प्रतिमाओं के प्रति श्रद्धा व्यक्त करके अपने कर्तव्य की इतिश्री समझ रहे हैं। परिणामस्वरूप मंदिर की बाह्य भित्तियों पर झाड़-झंकार उग रहे हैं तथा मंदिर के परिसर में फैली गंदगी पर्यावरण को प्रदूषित कर रही है। इस ओर ध्यान देने की अत्यन्त आवश्यकता है।



चित्र क्र. 01



चित्र क्र. 02



चित्र क्र. 03





चित्र क्र. 04



चित्र क्र. 05



चित्र क्र. 06

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## समाजिक आर्थिक परिवर्तन के दौर में

## महिलाओं में बदलते आयाम :

भागलपुर की बेटी कादम्बिनी गांगुली (1861-1923) एवं भागलपुर  
की बहू बेगम रुकैया शखावत हुसैन (1880-1932) के  
ऐतिहासिक सन्दर्भ में।

\*कुमारी विनीता

## सारांश

इतिहास में कहा गया है कि “Renaissance is reinterpretation of the past in the past in the light of present” इसी संदर्भ में वर्तमान ने “बेटी बचाओ बेटी पढ़ाओ” योजना की शुरुआत की है। इसका उद्देश्य महिलाओं को आर्थिक एवं सामाजिक रूप से आत्मनिर्भर बनाना है। “History prepare us to challenge our future” की उक्ति को साकार करने के लिए महिलाओं के इतिहास में झांकना जरूरी है। नारी सशक्तिकरण के बदले इतिहास पर नजर डालते हुए “नारी जागरण की बात आज ज्यादा प्रासंगिक है।”

महादेवी वर्मा ने कहा है “युगों से पीड़ित रहने के कारण जो हीनता के संस्कार भारतीय नारी में बन गये थे, उन्हें आधुनिक भारतीय नारी ने अपने रक्त और प्रस्वेद से इस प्रकार धो दिया कि अगामी युग की नारी को उस पर कोई रंग नहीं चढ़ाना पड़ेगा। अपने स्वरूप के लिए समाज से याचना करने की आवश्यकता नहीं पड़ेगी। काल और परिस्थिति के अनुकूल नारी ने योगदान दिया है।<sup>1</sup> रास्ता लम्बा, चुनौती-भरा, पर आशावादी है। दृढ़ इच्छाशक्ति और शिक्षा ने नारी के सपनों को सप्तरंग देकर नई राह खोली है। नई सदी की नारी के पास कामयाबी के उत्तम शिखर को छूने की अपार क्षमता है”

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\*शोधार्थी, झारखंड

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इतिहास में महिलाओं ने स्थान बनाया है और भविष्य के इतिहास में भी महिलाएँ अपना स्थान बनायेगी। नारी जागरण हेतु भागलपुर की बेटी कादम्बिनी गांगुली (1861-1923) एवं भागलपुर की बहु बेगम रुकैया शखावत हुसैन (1880-1932) के जीवन से प्रेरणा लेना आवश्यक जान पड़ता है।<sup>2</sup>

**कादम्बिनी गांगुली :** भागलपुर में निवास करने वाले ब्रह्मा समाजी ब्रज किशोर बसु की पुत्री कादम्बिनी बसु का जन्म 18 जुलाई 1861 ई. में भागलपुर में हुआ था। 1868 ई. में स्थापित भागलपुर गर्ल्स इस्टीयूट (वर्तमान नाम मोक्षदा गर्ल्स स्कूल) में प्रारंभिक शिक्षा प्राप्त की थी। शिक्षक द्वारकानाथ गांगुली से शादी के बाद वह कादम्बिनी गांगुली के नाम से जाने जानी लगी। 1878 ई. कादम्बिनी गांगुली ने उच्च द्वितीय श्रेणी में मैट्रिक की परीक्षा पास की। 1880 ई. में कलकता से एफ. ए. (इंटर) एवं 1882 ई. में ग्रेजुएट बनी। कादम्बिनी ने तत्कालीन ब्रिटिश भारत की पहली महिला स्नातक बन कर मात्र भागलपुर ही नहीं बरन् भारत का भी नाम रौशन किया था।<sup>3</sup>

तत्कालीन समय में भारतीय लड़कियों को मेडिकल पढ़ने पर पाबन्दी थी। काफी संघर्ष कर उसने नामांकन की अनुमति लेकर 1883 ई. में मेडिकल शिक्षा में दाखिला लिया। 1888 ई. में उसने सफलतापूर्वक “ग्रेजुएट ऑफ ब्रगाल मेडिकल कॉलेज” की डिग्री हासिल की। पुनः लन्दन जाकर एल. एफ. पी. एस. एवं एल. आर. सी. पी. की डिग्री हासिल की। इस तरह कादम्बिनी गांगुली ने अपनी इच्छा शक्ति का परिचय देकर तत्कालीन मात्र ब्रिटिश भारत ही नहीं बरन् ब्रिटिश एशिया में प्रथम महिला ग्रेजुएट एवं युरोपीय चिकित्सा (एलोपैथी) की प्रथम डॉक्टर बनकर भागलपुर सहित भारत की मिट्टी की खुशबू दुनिया में फैलायी।<sup>4</sup> डॉक्टर बनकर महिलाओं की सेवा के साथ-साथ राष्ट्रप्रेम का जज्बा भी बरकरार रखा कादम्बिनी गांगुली ने तभी तो 1889 ई. में बम्बई में हुए अखिल भारतीय राष्ट्रीय कांग्रेस के पंचम अधिवेशन में भाग ली। पुनः 1890 ई. में फिरोजशाह मेहता की अध्यक्षता में कलकता में हुए छठे वार्षिक अधिवेशन में कादम्बिनी को धन्यवाद ज्ञापित करने का सम्मान दिया था। तब ऐनी बेसेंट ने कहा था “The first Woman who spoke from the congress platform, symbol is that India's freedom would uplift India's Womanhood”<sup>5</sup>

**बेगम रुकैया शखावत हुसैन :** आज तो कम, लेकिन बीसवी शताब्दी के प्रारंभिक वर्षों में हिन्दुओं सहित मुस्लिम महिलाओं में रुढ़िवादी मान्यताओं का बोलवाला था। उस समय भागलपुर की “बहु” बेगम रुकैया शखावत हुसैन ने अपनी लेखनी सहित भागलपुर में मुस्लिम “लड़कियों के लिए शखावत मेमोरियल गर्ल्स हाई स्कूल” खोलकर शिक्षा की अलख जगाकर दकियानूसी समाज को प्रेरित कर भागलपुर सहित पूरे देश का नाम रौशन किया था। विद्वानों ने उन्हें “प्रथम इस्लामिक नारीवादी” की संज्ञा दी है।<sup>6</sup>

रुकैया का जन्म रंगपुर जिला के पीराबन्द गांव (वर्तमान बंगला देश) में 1880 को हुआ था। रुकैया खुद सहित तीन बहन और तीन भाई थी। उस समय मुस्लिम समाज अरबी एवं फारसी की शिक्षा का हिमायती था, लेकिन रुकैया ने अंग्रेजी एवं बंगाली की शिक्षा ली। सोलह वर्ष की उम्र 1896 ई. में रुकैया की शादी बंगाल सिविल सर्विस के भागलपुर में पदस्थापित डिप्टी मजिस्ट्री खान बहादुर शखावत हुसैन से हुई। पति की प्रेरणा एवं प्रोत्साहन से रुकैया ने पहली रचना बंगाली भाषा में 1902 ई. “पियासा” प्रकाशित की।<sup>7</sup> रुकैया जब मात्र 29 वर्ष की थी, उसी समय उनके पति शखावत हुसैन साहब की अकाल मृत्यु हो गई। मृत्यु से पूर्व ही पति ने अपनी पत्नी को मुस्लिम

लड़कियों को शिक्षित करने हेतु प्रेरित कर रहे थे। पति की याद को बरकरार रखने हेतु पति के मृत्यु के मात्र पाँच माह बाद 3 मई 1909 को बेगम रूकैया ने “शखावत गर्ल्स हाई स्कूल” की स्थापना की। (आज भी गुरुद्वारा रोड़ से शाह मार्केट रास्ते में “शखावत हुसैन लेन” है)। पारिवारिक विवाद एवं रूढ़िवादियों द्वारा विरोध किये जाने के कारण रूकैया कलकत्ता चली गई और वहाँ 1911 ई. में इसी नाम से स्कूल खोला। 1917 ई. में बंगाल के गवर्नर जनरल की पत्नी लेडी चेम्सफोर्ड ने आगा खान, सर अब्दुल रहिम मौलाना मोहम्मद अली के साथ स्कूल का निरीक्षण कर शुभकामना दी। यह स्कूल आज भी पश्चिम बंगाल सरकार के नियंत्रण में चल रही है।

“अंजुमन-ए-खवातीन-ए-इस्लाम” मुस्लिम महिलाओं का संघ की स्थापना की। 1923 में अलीगढ़ में हुए अखिल महिला सम्मेलन की अध्यक्षता की। बेगम रूकैया ने सुल्ताना ड्रीम (1903) अवरोध वासिनी “The Secluded ones-1929” मोतीचुर, पाडोराग (कमल की खुशबू) नारी अर्थिकार (महिलाओं का अधिकार) नामक रचनाएँ रचित की। चालीस से अधिक लेखों में उनकी प्रसिद्ध लेखों अर्धांगिनी, ग्रह, बुर्का, सुग्रहिणी में मुस्लिम महिलाओं में जाग्रति लाने का सफल प्रयास किया। रूकैया ने कहा था “Education Would help woman fulfill their traditional roles knowledgeably and Professionally and hence contribute to the progress of the nation”<sup>8</sup> हृदय रोग के कारण 9 दिसम्बर 1932 ई. को बेगम की मृत्यु हो गई। बंगला देश आज भी बेटी की याद में प्रति वर्ष 9 दिसम्बर को “रूकैया दिवस” मनाती है तो ढाका विश्वविद्यालय में उनके नाम वाले हॉल में बेगम रूकैया की प्रतिमा आज भी है।<sup>9</sup> पश्चिम बंगाल के मुर्शिदाबाद में 2007 ई. से रूकैया “नारी उन्नयन समिति” प्रति वर्ष रूकैया की पुण्यतिथि मनाते हुए मुस्लिम महिलाओं का विभिन्न क्षेत्रों में जागरूक कर रही है। दीगर बात यह है कि भागलपुर अपनी बेटी एवं बहु को भूल गई है। इन्हीं दोनों को प्रेरणास्त्रोत बनाकर मेरा विस्तृत लेख होगा।

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## भोपाल विलीनीकरण आंदोलन एवं महिला विकास की प्रमुख नेत्री मोहिनी देवी

\*डॉ. प्रीति बागडे

### सारांश

भोपाल में नवाबी शासन के विरुद्ध विलीनीकरण एवं महिला विकास आंदोलन ने जोर पकड़ा जिससे सुश्री मोहिनी देवी ने महत्वपूर्ण भूमिका निभाई। उन्होंने केवल विलीनीकरण आंदोलन में ही महत्वपूर्ण नेत्री के रूप में कार्य नहीं किया बल्कि भोपाल, महिला मंडल, प्रजा मंडल एवं म.प्र. महिला संगठन, नगरपालिका की गुप्रनेत्री, कम्युनिस्ट पार्टी की नेता के रूप में कार्य कर महिला कल्याण एवं समृद्धि को सशक्ता प्रदान की साथ ही समाज में ऊँच-नीच की खाई को पाटने का कार्य किया एवं हिन्दू-मुसलम एकता के रूप में कार्य कर जन साधारण में प्रसिद्धि प्राप्त की। मोहिनी देवी ने विभिन्न संस्थाओं-संगठन एवं समाचार पत्र-पत्रिकाओं ने महत्वपूर्ण योगदान दिया। जिसमें “अंजुमन रियासत भोपाल”, “अंजुमन-खुद्दा-में-वतन” नामक संस्थाओं के साथ-साथ ‘आवाज’, ‘सुबह वतन’ नामक समाचार पत्रों ने भी प्रमुख रूप से कार्य किया।

भारतीय राष्ट्रीय आंदोलन से प्रेरणा लेकर भारत की विभिन्न रियासतों एवं संगठनों में भी राष्ट्रवाद की भावना जाग्रत होने लगी और वे एक जुट हो गये। भोपाल में भी नवाबी शासन के विरुद्ध विलीनीकरण एवं महिला विकास आंदोलन ने जोर पकड़ा जिससे सुश्री मोहिनी देवी ने महत्वपूर्ण भूमिका निभाई। उन्होंने केवल विलीनीकरण आंदोलन में ही महत्वपूर्ण नेत्री के रूप में कार्य नहीं किया बल्कि भोपाल, महिला मंडल, प्रजा मंडल एवं म.प्र. महिला संगठन, नगरपालिका की गुप्रनेत्री, कम्युनिस्ट पार्टी की नेता के रूप में कार्य कर महिला कल्याण एवं समृद्धि को सशक्ता प्रदान की साथ ही समाज में ऊँच-नीच की खाई को पाटने का कार्य किया एवं

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\* सहायक प्राध्यापक, इतिहास विभाग, डॉ. हरीसिंह गौर वि.वि. सागर

हिन्दू-मुसलिम एकता के रूप में कार्य कर जन साधारण में प्रसिद्धि प्राप्त की। इस शोध पत्र में भोपाल विलीनीकरण एवं महिला विकास में सुश्री मोहिनी देवी की भूमिका दर्शाना ही मेरा प्रमुख ध्येय है। सुश्री मोहिनी देवी का जन्म बरेली के एक प्रतिष्ठित शिक्षित परिवार में सन् 1930 में रूपनारायण उर्फ मट्टूलाल के यहाँ हुआ था। इस समय सामंतवादी व्यवस्था अपने अंतिम चरण में थी। भारतीय राष्ट्रीय आंदोलन के प्रेरक स्वरूप भोपाल में भी जन आंदोलन तीव्र हो गये जिसमें विभिन्न संस्थाओं-संगठन एवं समाचार पत्र-पत्रिकाओं ने महत्वपूर्ण योगदान दिया। जिसमें “अंजुमन रियासत भोपाल”, ‘अंजुमन-खुद्दा-में-वतन’ नामक संस्थाओं के साथ-साथ ‘आवाज’, ‘सुबह वतन’ नामक समाचार पत्रों ने भी प्रमुख रूप से कार्य किया।

14 फरवरी 1938 को स्थापित भोपाल प्रजामंडल का 1944-46 में पुनर्गठन हुआ। मात्र 15 वर्षीय सुश्री मोहिनी देवी इसकी संस्थापक सदस्यों में थी। अन्य सदस्यों में इनके प्रेरणा स्रोत रहे ‘पंडित चतुरनारायण मालवीय’ इसके अध्यक्ष थे। 15 जुलाई 1945 को संस्थापित महिला मंडल इंडियन वूमेन काँग्रेस से भी वह संबद्ध थी। पंडित चतुरनारायण मालवीय ने इस युवा प्रतिभा को राजनैतिक प्रशिक्षण दिया इसकी प्रथम बैठक भोपाल के शाहजहांबाद में डॉ. मसूद के आवास पर हुई थी। वास्तव में वह भारतीय राष्ट्रीय कांग्रेस की महिला विंग थी।

प्रजामंडल के प्रमुख उद्देश्यों में भोपाल की महिलाओं में सामाजिक, राजनैतिक जाग्रति उत्पन्न कर उन्हें संघर्ष के लिए प्रेरित करना ताकि वह स्वयं अपनी समस्याओं को हल कर सकें।

कस्तूरबा फण्ड कमेटी ने भी इस क्षेत्र में कार्य किया जिसमें सुश्री मोहिनी देवी के साथ उक्त थी। सुश्री मोहिनी देवी के शक्तिशाली प्रजामंडल आंदोलन ने भोपाल की महिलाओं में सामाजिक एवं राजनीतिक चेतना उत्पन्न करने में महत्वपूर्ण भूमिका निभाई। पर्दानशीन महिलाओं की अलग सभायें करना, उनमें फैली सामाजिक बुराइयों जैसे अंधविश्वासों, परम्परावाद, पिछड़ी अशिक्षित महिलाओं को शिक्षित करना, चरखा चलाना, सिलाई कढ़ाई एवं आर्थिक दृष्टि से उनको आत्मनिर्भर बनाने में संगठन ने महत्वपूर्ण कार्य किया, विशेष अवसरों पर प्रभात फेरी निकालना तथा महिलाओं की महासभा करना भी संगठन में शामिल था। विलीनीकरण आन्दोलन में सुश्री मोहिनी देवी का अमूल्य योगदान रहा। यह आंदोलन भोपाल को नवाबी शासन से मुक्त करके उसको भारतीय प्रजातंत्र में विलीन करना था, सैद्धांतिक एवं बुनियादी रूप से सामन्तवादी व्यवस्था के विरोधियों का भी इन्हें समर्थन प्राप्त था। आगे चलकर प्रजामंडल भोपाल कांग्रेस के रूप में परिवर्तित हो गया। 1 जून 1949 को भोपाल रियासत को भारतीय संविधान में “पार्ट सी” स्टेट में रखा गया। अप्रैल 1950 में भोपाल कांग्रेस से सामुहिक रूप से त्यागपत्र देने वालों में मोहिनी देवी प्रमुख रूप से शामिल थी। आगे इस ग्रुप ने “नई राह” नाम से नवीन पार्टी का गठन किया।

15 अगस्त 1952 को गठित भोपाल कम्युनिस्ट पार्टी की भी सुश्री मोहिनी देवी संस्थापक सदस्य थी। जीवन के अंतिम क्षणों तक उन्होंने निष्ठावान कम्युनिस्ट के रूप में कार्य किया। कम्युनिस्ट कार्यकर्ता के रूप में उन्होंने भोपाल के गरीब, मजदूर, किसान तथा शोषित जनता की भलाई के लिए समर्पित भाव से कार्य किया। सत्याग्रह आंदोलन में जेल गई। सामान्यजन के कार्य को अपना कार्य समझकर नगर निगम व पुलिस कार्यालय में जाना पुलिस मुठभेड़ में घायल होना। उनके अनुसार भोजन के विषय में हमने रुपये आठ आने के मुठ्ठी भर भुने हुए चने आ गए,

सबने मिलकर खा लिये, होटल की चाय आ गई चलिये हो गया लंच। उन्होंने धर्म को कभी भी इसके बीच नहीं आने दिया। उनकी सहचरी डॉ. नुसरत बानों 'सही' बताती है कि, लिली टॉकीज के पास की दुकानों को हटाने के लिए नगर निगम से दस्ता आया लेकिन मोहिनी देवी, खान शाकिर अली खान के साथ वहां आ डटी और उन्होंने वे दुकानें नहीं हटाने दी और सर्वधर्म संभाव की भावना प्रदर्शित की।<sup>12</sup> नगर पालिका की गुपनेत्री के रूप में वहां के नगर पालिका चुनाव में पार्टी की सफलता के बाद 1959 में नगर परिषद में अपने दल की नेता निर्वाचित हुई। भोपाल के नागरिकों की समस्या के लिए उन्होंने अथक प्रयास किये। 25 वर्षों तक नगर निगम के चुनाव नहीं हुए। नगर पालिका भंग होने के बाद भी सुश्री मोहिनी देवी भोपाल की नागरिक समस्या के समाधान के लिए निरन्तर प्रयत्नशील रही। राजधानी की समस्याओं में गंदी बस्तियों की समस्या, अवैध कब्जों की समस्या, बढ़ती जमीन की कीमतें, बेघर गरीबों की समस्या, मंहगाई, आवश्यक वस्तुओं की कमी प्रमुख रही। उनके अनुसार मार्क्सवादी विचारधारा पर आधारित साम्यवादी दल ही देश में समाजवाद स्थापित कर सकता है। महिलाओं के संबंध में उनके विचार "जीवन के हर क्षेत्र में चाहे वह विवाहित हो या अविवाहित उसे पुरुषों की भांति राजनीतिक क्रियाशीलता में भागीदारी का निर्वाह करना चाहिए। समान कार्य के लिए समान वेतन एवं समान अधिकार राजनीति में अपने स्थान बनाने के लिए उपयुक्त वातावरण का निर्माण उन्हें स्वयं ही करना चाहिए।" सन् 1957 में म.प्र. महिला संगठन की उन्होंने आधार शिला रखी जिसका पहला प्रांतीय सम्मेलन जून 1976 को अटलराम धर्मशाला में हुआ था। प्रांतों के साथ-साथ अनेक नगरों में संगठन की इकाइयाँ स्थापित की गई। महिलाओं का स्तर ऊँचा उठाने के लिए, व्याप्त बुराईयों को उखाड़ फेंकने के लिए एवं उनके क्रांतिकारी विचार पैदा करने के लिए स्वर्गीय मोहिनी देवी ने अपना पूरा जीवन समर्पित किया। दहेज समस्या, दीगर समस्या, महिलाओं को संगठित कर उनमें क्रांतिकारी विचार जाग्रत किये। महिला शिक्षा पर भी जोर दिया खासतौर पर रोजगार मूलक शिक्षा जिससे महिला आर्थिक रूप से आत्मनिर्भर होकर प्रथम तो पारिवारिक शोषण से मुक्त हो सके, द्वितीय देश में व्याप्त शोषण को समाप्त करने हेतु एक जुट संघर्ष कर सके। प्रौढ़ महिला शिक्षा केन्द्र भी चलाये उनके द्वारा चलाये गये महिला सिलाई केन्द्र आज भी लखेरापुरा भोपाल में चल रहे हैं (महिला के कार्य के लिए सिलाई के टेंडर भरे जाते थे)। महिलाओं को कुर्सिया बुनना, परिवार नियोजन, महिला को-ऑपरेटिव सोसायटी बनी, लिफाफे व फाइलें बनाना सिखाया गया। महिलाओं का प्रतिवर्ष 'बाग-निशात-अकजा' बैरसिया रोड पर मेला लगाया जाता है, जिसमें महिलाओं को आत्मनिर्भर बनने की प्रेरणा दी जाती थी। साथ ही सांस्कृतिक एवं ज्ञानवर्धक मनोरंजक कार्यक्रम आयोजित किये जाते थे। महिलाओं में राजनीतिक जागृति लाने के लिए उन्हें आकाशवाणी, दूरदर्शन, समाचार पत्र, पत्र-पत्रिकाओं में महत्वपूर्ण भूमिका का निर्वाह करना चाहिए। वह गरीबों के दुःख दर्द समझती थी एवं उनके सभी कार्यक्रमों में भाग लेती थी।<sup>13</sup>

डॉ. नुसरत बानों रूही के अनुसार 1973 की मंहगाई के समय अख्तर आपा एवं मोहिनी देवी ने पुल बोगदा, जुमेराती व मंगलवारे में गोदामों से अनाज जरूरत मंदों को उचित दामों में बेचे थे। वह भारत की स्वतंत्रता सम्प्रभुता और आर्थिक आत्मनिर्भरता के लिए भारत-सोवियत मैत्री को आवश्यक मानती थी।



प्रसिद्ध स्वतंत्रता सेनानी प्रो. महेशदत्त मिश्र (जो विलीनीकरण आंदोलन के समय होशंगाबाद कांग्रेस कमेटी के अध्यक्ष थे) के अनुसार “यदि मोहिनी देवी शांति देवी जैसी महिलाएँ नहीं होती तो इन्हें जल्दी भोपाल का विलीनीकरण संभव नहीं था। इनकी सत्यनिष्ठा, तप, त्याग और समर्पण के कारण प्रो. मिश्र ने सुश्री मोहिनी देवी को वीरांगना कहा है।” श्रीमती कुसुम कुमारी (जो भोपाल महिला मंडल तथा विलीनीकरण आंदोलन में मोहिनी देवी के साथ रही) के अनुसार स्वर्गीय मोहिनी देवी के जीवन के 40 वर्ष जन सेवा की अमिट आदर्श की प्रेरणा रहेंगे, मेरा विश्वास है कि मोहिनी देवी की याद एक जलती हुई मशाल है जो एक महिला के मन में दीपक जलाये रखेगी। उनके अनुसार मेरे लिये राज्य विलीनीकरण आंदोलन वह खिड़की थी जिसमें झांककर मैंने त्याग तपस्या कर्मठता और बलिदान शब्दों में गूढ़ार्थ को समझा।<sup>1</sup> प्रो. अक्षय कुमार जैन के अनुसार उन्होंने अपने संगठन को एक परिवार माना जिसमें वह बहन भी है, जिसके स्नेह से यह राष्ट्रीय चेतना का रूखा-सूखा काम भी स्नेहिल महत्वपूर्ण हो जाता है। डॉ. रूही के अनुसार मैंने उन्हें अपना नेता माना और हमेशा उनके आदेशों का पालन किया। मोहिनी देवी की सरलता और लक्ष्य के प्रति उनकी ईमानदारी दोनों ही उनकी महानता के प्रमाण हैं। कम्युनिस्ट होने के बावजूद धर्म के प्रति वह कट्टर नहीं थी। डॉ. रूही के अनुसार मोहिनी देवी जीवन पर्यन्त समर्पित रही अपनी लक्ष्य की प्राप्ति के लिए अंतिम समय तक वह पार्टी कार्यालय में मौजूद थी। 31 जनवरी 1986 को सुबह चार बजे उनकी मृत्यु हो गई।<sup>2</sup> मोहिनी देवी ने जो भी कार्य किया किसी भी प्रकार के सम्मान पत्र के लिये नहीं किया। वह जनता की भलाई एवं हिन्दू-मुस्लिम एकता को ही अपना सर्वश्रेष्ठ सम्मान समझती थी। प्रो. जैन के मन में बैठी हुई उनकी छवि, अगाध स्नेह उन सम्मानों से कई गुना बड़ी है, जो केवल अभिनंदन पत्र, धन राशि और अन्य औपचारिकताओं में ही प्रकट होती है।<sup>3</sup> जन-जन में उनके स्नेह का ही परिणाम है कि, उनकी मृत्यु के इतने वर्षों बाद आज भी भोपाल के जनमानस में सुश्री मोहिनी देवी की सुखद स्मृति उनका लोकप्रियता के प्रतीक के रूप में आज भी विद्यमान है।

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## 38. हिंदी पत्रकारिता में महिला विषयक पत्रिकाएं: एक आंकलन

\*डॉ. अलका धारवां

### सारांश

पत्रकारिता का क्षेत्र - समाज का दर्पण होता है। इसमें महिला विषयक पत्रिकाएं उस पथ प्रदर्शक के समान हैं, जो समाज की कल्पना स्त्री के अस्तित्व के आधार पर की जाती है। पत्रकारिता का क्षेत्र अत्यन्त व्यापक, प्रभावशाली व सतत बना रहने वाला सूचना प्रसारण का एक प्रमुख क्षेत्र है। इस क्षेत्र में अभिन्न अंग के रूप में महिला - पत्रिकाओं का स्थान प्रमुख है। बालबोधिनी हिंदी पत्रकारिता के क्षेत्र में प्रथम महिला विषय पत्रिका थी। वर्तमान में पत्रिका का क्षेत्र महिलाओं के सामाजिक, आर्थिक, राजनैतिक, शैक्षणिक विकास को उन्नत क्षेत्र तक ले जाने के लिए कार्य करता है, जिससे समाज में महिलाओं का विकास हो सकता है। इन पत्रिकाओं के माध्यम से समाज में जागरूकता लाने का प्रयास किया जाता है। क्योंकि पत्रिकाएं जन-जन तक सुलभ रूप से उपलब्ध हो जाती हैं।

इस लघु शोध में महिला विषयक पत्रिकाएं गृहशोभा, सरिता, वनिता, मेरी-सहेली, मधुरिमा आदि के विषय पर चर्चा मौलिक रूप से की गई है। महिला विषय पत्रिकाएं महिलाओं को समाज में समान दर्जा दिलाने का प्रयास करती हैं, क्योंकि इन पत्रिकाओं की विषय वस्तु इस प्रकार से ली गई है, जो नारी मनोभावों को समाज के हर पक्ष से जोड़कर रखती है और छोटी-छोटी समस्याओं का समाधान महिलाएं पत्र-पत्रिकाओं को सहेली मानकर इसके लेख के माध्यम से भावों और विचारों को मूर्त रूप देने का प्रयास किया है, क्योंकि यह स्त्री को जीवन के वास्तविक स्वरूप से उजागर करती है, इसमें पत्र-पत्रिकाओं के माध्यम से उन्हें सभी समस्याओं को खत्म

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\*सहायक प्राध्यापक क्रिश्चियन एमीनेन्ट कॉलेज, इन्दौर

करने के प्रयास में मदद मिलती है। वर्तमान काल की आधार बिन्दु को वे इतिहास के परिप्रेक्ष्य में समक्ष पाती हैं। इससे उन्हें समाज में अपनत्व के साथ आगे बढ़ने की प्रेरणा भी मिलती है। नारी खुद के विकास के साथ-साथ अन्य नारियों के विकास में भी पत्र-पत्रिकाओं के लेख के माध्यम से कार्य कर पाती हैं, नारी जाति का विकास ही मनुष्य समाज का आधार बिन्दु होता है, क्योंकि पत्रकारिता वह धर्म है, जिसका संबंध पत्रकार के उस कर्म से है, जिससे वह तात्कालिक घटनाओं और समस्याओं को सबसे अधिक सही और निष्पक्ष विवरण पाठकों के समक्ष प्रस्तुत करें और सतत उस विषय वस्तु को बनाये रखें भारतीय स्त्री जाति में विषय के प्रयास से ही वर्तमान तक बहुत सी अतीत में व्याप्त प्रथा के नाम की कुरीतियाँ समाप्त हो पाई हैं, जैसे बालविवाह, सतीप्रथा, बहु विवाह, दहेज प्रथा आदि, जो कि स्त्री अस्तित्व पर ही एक खतरा थी, वर्तमान में शिक्षा के क्षेत्र में नारी जाति के विकास के कारण बहुत-सी और भी सामाजिक कुरीतियों का अंत हो पाया है। अतः यह विषय समाज में स्त्रियों के एक राह देने का मौलिक प्रयास है।

**हिन्दी पत्रकारिता में महिला विषयक पत्रिकाएं** समाज में महिलाओं की वर्तमान स्थिति को देखते हुए एवं उनके द्वारा किये जाने वाले कार्य को मूल्यांकन करते हुए महिलाओं के महत्व को उचित प्रतिनिधित्व प्रदान करने के लिए प्रयासरत जानकर महिला पत्रकारिता को महत्वपूर्ण मानती हैं। यह पत्रिकाएं समाज में महिलाओं की दर्पण हैं, क्योंकि पत्रकारिता का क्षेत्र अत्यन्त प्राचीन काल से विभिन्न रूप में परिस्थितियों का अध्ययन चिन्तन मनन और आत्माभिव्यक्ति की प्रवृत्ति ने पत्रकारिता को जन्म दिया है। नारी सौन्दर्य अप्रतिम झलक का ऐसा प्राकृतिक रूप है, जो सौंदर्य के सारे परिणामों को छोड़कर अपने आप में प्रकृति के कोमल रूप को वास्तव्यता से भर देता है। ऐसे अप्रतिम रूप की कल्पना ईश्वर की आस्था के समान है, जो समाज में नारी के रूप में साकार हुई है।

इस युग में नारी सौन्दर्य के साथ-साथ बुद्धिमत्ता का एक ऐसा केन्द्र बिन्दु है, जो कठोर मन मस्तिष्क से जुड़कर कठोर से कठोर निर्णय लेने की क्षमता पुरुष प्रधान समाज में रखती है। इसी जिज्ञासु प्रवृत्ति के कारण पत्रकारिता के क्षेत्र में महिला विषयक पत्रिकाएं एक विषय के रूप में उभरकर सामने आयी हैं। महिला विषयक पत्रिकाएं एक विषय ही नहीं अपितु एक सामाजिक मौलिक कार्य की तरह समाज में एक आवश्यकता भी है। पत्रकारिता का यह क्षेत्र संचार का माध्यम होने से पत्र लेखन, पत्रिका लेखन, संप्रेषण का सबसे अच्छा स्रोत है। जो जन-जन तक सुलभ साधन है। जन-जन तक पत्र-पत्रिकाओं का जाना, जनता का शिक्षित होना, साम्प्रदायिकता का न होना किसी भी देश की विकास यात्रा का आधार बिन्दु है। विकास को परम् गति तक ले जाना शोध का सैद्धान्तिक प्रबंध सब जन हिताय के प्रति व्याग्रता ने पत्रकारिता को जन्म दिया है। इसके अन्तर्गत पत्र-पत्रिकाओं, आकाशवाणी दूरदर्शन अन्य संचार के साधनों के माध्यम से समाज की गतिविधियों को जनता के बीच प्रेषित करता है, जिज्ञासा की सहज स्वाभाविक वृत्ति ही पत्रकारिता का मूल भाव है। इसी प्रवृत्ति ने मुद्राओं का विकास पत्थरों पर खुदी हुई घोषणा मत-मतान्तरों के गुटके, अवदान धर्मशाला सूचक पत्रक आदि की घटित अखबार के पूर्वज कहे जा सकते हैं। सन् 195 में चीन में कागज का आविष्कार हुआ और चीन में 65 वे “हीरक सूत्र” नामक संसार की पहली मुद्रित पुस्तक छापी गई थी। भारत में पत्रकारिता का प्रारम्भिक रूप

अशोक के शिलालेख से माना जाता है। पत्रकारिता का उद्भव 29 जनवरी 1780 जम्स आगस्टस हिकी ने “बंगाल गजर अथवा केलकटा जनरल एडवर्टाईजर” नामक पत्र द्वारा माना जाता है।

हिन्दी पत्रकारिता के इस क्रम को 30 मई 1826 प्रथम हिन्दी समाचार पत्र “उदन्त मार्तण्ड” से आरंभ माना जा सकता है। कालविभा जन के आधार पर अरम्भिक युग, उत्थान के साथ आधुनिक युग पत्रकारिता की चरम बिन्दु है।

महिलाओं की समस्याओं को ध्यान में रखकर 1 जनवरी 1874 को बालबोधिनी का प्रकाशन हिन्दी महिला विषयक पत्रिका का आधार बिन्दु मानी जाती है। संभवतः यह महिलाओं की पहली पत्रिका है। इसी आधार पर महिला विषय पत्रिकाओं को आधार बना कर

शोध का विषय : हिन्दी पत्रकारिता का यह क्षेत्र महिला विषयक पत्रिकाएं एक लघु प्रयास जो सागर सी गहराई और आसमां की ऊँचाई को सिमटने का नारी के अस्तित्व को समाज में बचाते हुए इस क्षेत्र में एक प्रयास है। महिला विषयक पत्रिकाएं, महिलाओं के सभी विषयों को समेट कर एक पत्रिका के रूप में विभिन्न रोचक घटनाओं, पारिवारिक वार्तालाप पर संवाद, सामाजिक, शैक्षणिक संवाद आदि के माध्यम से अविरल धारा के रूप में कभी न समाप्त होकर सृष्टि के साथ जुड़ी रहती हैं। अपने सामाजिक अस्तित्व को बनाये रखती है।

शोध का यह विषय नारियों को शिक्षित कर समाज में उचित स्थान दिलाने का प्रयास है। क्योंकि युग-युग की बदलती हुई परिस्थितियों ने विभिन्न परिवर्तन किये है। शैक्षणिक स्तर पर समाज में नारी को उपरोक्त शिक्षा प्राचीन काल से भारत में परम्परा के रूप में चली आयी मध्यकाल में स्त्री अलंकार की वस्तु रह गई।

आज का युग-प्रजातंत्र का युग है। इस युग में सभी को वैचारिक स्वतंत्रता दी गई और पुरुषों व महिलाओं को समान माना गया है। आज स्त्री को शिक्षित करना गौरव की बात समझी जाती है। शिक्षा जीवन का अविभाज्य व अनिवार्य अंग बन गई है। भारतीय महिलाओं की आदिकाल से वर्तमान काल तक लिखे गये लेख पत्रिकाओं के माध्यम से महत्वपूर्ण रूप से समाज में जाग्रति लाने का प्रयास महिलाओं के विभिन्न अधिकारों के प्रति जाग्रति इन संदर्भों में सिद्धान्तों का निर्माण में प्रस्तुत शोध अप्रत्यक्ष योगदान देने की संभावनाएं रखता है।

सूचनाएं, विचार, अभिवृत्त को व्यक्ति से दूसरे व्यक्ति तक सम्प्रेषण करने की मानव लालसा बहुत पुरानी है। जिस प्रकार ज्ञान की प्राप्ति की उत्कण्ठा, चिंतन व अभिव्यक्ति की आकांक्षा ने भाषा को जन्म दिया है, उसी प्रकार समाज में कुशलक्षेम वहन करने पत्र-पत्रिकाओं के प्रकाशन को बढ़ावा दिया है। समाज में पत्रकारिता जन माध्यम का आधारभूत बिन्दु है, जो पत्र-पत्रिकाओं, आकाशवाणी, दूरदर्शन अन्य संचार के साधनों के माध्यम से समाज की गतिविधियों को जनता के बीच सम्प्रेषित करता है।

महिलाओं की समस्याओं को ध्यान में रखकर भारतीय पत्रकारिता के क्षेत्र में 1 जनवरी 1874 को ‘बालबोधिनी’ प्रकाशित की गई। इसमें पृष्ठों की संख्या 8-12 तक होती है। हिन्दी की प्रथम महिला पत्रिका थी। साथ ही देश की अन्य भाषाओं में पहली पत्रिका वर्तमान की पत्रिकाओं का स्तर आने के लिए 1975 से महिलाओं की पत्रिकाओं को देश-विदेश में विशेष कवरेज का दर्जा पत्रकारिता के क्षेत्र में मिलने लगा। प्रारंभ में पत्रिकाएं कुछ विषयों तक सीमित थी, किन्तु

इसके बाद इनकी विषय वस्तु बढ़ती ही गई। वर्तमान पत्रिकाओं में

(क) मेरी सहेली-महिला पत्रकारिता में प्रमुख महिला पत्रिकाओं में 'मेरी सहेली' एक प्रमुख स्थान रखती है, जो सिर्फ पत्रिका के रूप में नहीं होती है, अपितु महिलाओं की सामाजिक, आर्थिक, राजनैतिक रूप में जुड़ कर समाज में महिलाओं की स्थिति को व्यक्त करती है व सृष्टि के आरम्भ से ही महिलाओं के अस्तित्व को व्यक्त करती है। इस पत्रिका की विषय वस्तु विभिन्न विविधताओं के साथ वर्तमान, अतीत व भविष्य की संभावनाओं का एक महत्वपूर्ण अंश हिन्दी पत्रकारिता में महिला विषयक पत्रिकाओं में प्राप्त कर चुकी है।

ख) **ग्रहशोभा** यह पत्रिका महिला उपयोगी समाचार दर्शन, पड़ोसी, पति-पत्नि, उलझान-सुलझान, बात जो दिल को छू गई, सुलझान, सौन्दर्य समस्या, संगीत शोभा आदि इसके स्थाई साहित्य विशिष्ट व्यक्तित्व, फिल्म, ग्रह-सजावट, पकवान, बागवानी आदि सामग्री होती है। इसमें विषय वस्तु को ध्यान में रखकर लेख लिखे जाते हैं। विभिन्न सामाजिक, राजनैतिक, आर्थिक प्रयासों के साथ यह पत्रिका इंटरनेट के युग में भी अपना स्थान बनाये हुए है।

**वनिता** महिलाओं के लिए आपकी हमदम, आपकी दोस्त शीर्षक से भारतीय महिलाओं के लिए काफी लोकप्रिय पत्रिका है, जो कि अपने नाम वनिता के समान अपने उत्कृष्ट लेख के कारण महिला साहित्य में एक सुरक्षित स्थान रखती है। यह पत्रिका मनोरम प्रेस में मुद्रित व प्रकाशित होती है। इसका मुख्यपृष्ठ सुंदर युवती के चित्र के साथ-साथ अपने विशेषांक को भी और साथ ही प्रमुख लेखों के शीर्षक को भी व्यक्त करता है। सामाजिक जागरण के कार्यों को यह पत्रिका प्रमुख मुद्दों से उठाती है।

**ग्रहलक्ष्मी** नाम के अनुसार ग्रह या घर की लक्ष्मी इसका सम्पादकीय लेख इस मासिक पत्रिका की प्रमुख विशेषताओं को अभिव्यक्त करता है, जैसे ग्रहलक्ष्मी का 124 वाँ अंक आधुनिक परिवार विशेषांक इसकी सम्पादकीय लेख से अभिव्यक्त होता है संयुक्त परिवार की महत्ता व एकल परिवार की समस्याओं को उठाया है।

युवा खिलाड़ियों का मनोबल बढ़ाने के लेख, कम्प्यूटर को जनता के बीच ले जाने वाले लेख, साथ ही प्रबंधन के क्षेत्र में लेख, व्यापार वाणिज्य पर लेख प्रमुख है।

**परिकल्पना** कवियों की नख-शिख सौन्दर्य का वर्णन नारी विषयक पत्रिकाओं से सदा होता आ रहा है। मुंशी प्रेमचंद के अनुसार जो संसार सत्य है, सुंदर है, वह नारी का ही स्वरूप है। सैद्धान्तिक, सार्थक, व्यावहारिक पत्रिकाओं को यह युग एक लेख के माध्यम से यह अपनी जड़े युगों-युगों तक रखते हुए आंकलन की ही विषय-वस्तु नहीं है, अपितु मानवीय समाज में, विकास में आने वाली हर समस्याओं को उठाती है और समाधान के रूप में मातृभाषा से ही मानवीय स्वभाव का जवाब बनकर सजीव उत्तर देती प्रतीत होती हैं

हमारे देश में बाल विवाह पर रोक, विधवा विवाह के प्रयास को बढ़ाना, कन्या भ्रूण हत्या पर रोक लगाना, ग्रामीण परिवेश व शहरी परिवेश में शिक्षा के स्तर पर समानता का प्रयास अछूत व्यवहार पर राके, स्त्री समानता पर ध्यान केन्द्रित करना, समाज में उत्तरदायित्व की भावना का निर्वाह करना आदि कारणों से महिला विषयक पत्रिकाएं पत्रकारिता के क्षेत्र में अपना एक विशेष महत्व रखती है। इसके प्रयासों को शब्दों में नहीं बांधा जा सकता है। इतने प्रयासों के बाद भी

आज भी स्त्री सामाजिक नियमों के अभिशप्त परम्परा में बंधी है। इसी को तोड़ने का महिला पत्रकारिता का आधार बिन्दु है, जो सामाजिक जागरूकता के माध्यम से पत्रिकाओं में आता है।

**प्रविधि** हमारे इस लेख में समाज के इसी वर्ग को उठाने का प्रयास किया गया है, जो सदियों से निर्मल होकर भी अत्याचारों का केन्द्र बिन्दु रही है। परम्पराओं के नाम पर शोषक वर्ग से शोषित होती आ रही है। सदियों के इस मोह जाल ने नारी को कमजोर न होने पर भी कमजोर बना रखा है, जो एक फांस की तरह अपनी स्थिति को समझती है। इसे तभी बदला जा सकता है, जब पत्रिकाओं को सही स्थान समाज में दिया जाये और विषय वस्तु को सजीव रूप में कल्पित किया जाये। इससे समाज में निम्न व उच्च वर्ग के बीच की खाई को भरने का प्रयास किया जाता है।

**परिणाम एवं सुझाव** इस आंकलन के माध्यम से पत्रकारिता की उपयोगिता लेखक के संवाद का आंकलन और महिला विषय पत्रिकाओं की समीक्षा समाज को सुधार की दृष्टि से योग्य बनाना और जो स्थान सदियों से महिलाओं का है, वही उन्हें बिना किसी समस्याओं और अत्याचारों के बिना समान भाव से मिल सके। इसी का आंकलन इस युग ही नहीं अपितु सर्वदा इसी भाव से किया जा रहा है कि महिला पत्रकारिता का क्षेत्र उन्नति की राह पर चल सके। अधिक से अधिक महिलाएं प्रगति कर सके। पत्रिकाओं के विकास में नया युग आता ही गया। प्रति पत्रकारिता ने तुलनात्मक अध्ययन को बढ़ावा दिया, जिससे पत्रकारिता का यह क्षेत्र विस्तृत हो सका है। पत्रिका के इस क्षेत्र में सूचना व प्रसारण ने भी बढ़ावा दिया है। आज के युग मीडिया ने संपूर्ण समाज को बांधने का प्रयास किया है एक व्यक्ति से दूसरे व्यक्ति को ही नहीं अपितु युगो के रिकार्ड को पत्रिकाएं अपने में सहज कर रखती है।

इस कार्य के लिए समाज के हर वर्ग को प्रयासरत रहना पड़ेगा, क्योंकि एक शिक्षित वर्ग ही इस कार्य को नहीं कर सकता अपितु मन के समानता के भाव से ही हम इस कार्य को आवश्यकता के रूप में कर सकते हैं। महिला विषयक पत्रिका संचार का एक वृहद माध्यम होने से इस क्षेत्र में समाज के विविध विषयों को रखा जा सकता है और प्रस्तुत किया जा सकता है, जिससे मध्यमवर्गीय परिवारों की स्थिति में आर्थिक व सामाजिक सुधार आयेगा। परिवार में लगभग 75 प्रतिशत महिलाओं की स्थिति परिवर्तित हो पायेगी। उन्हें शिक्षा का अधिकार मिलेगा। आत्मनिर्भरता का वह कदम उठा पायेगी। इसी के साथ ऐसे परिणाम आयेंगे, जिसकी कल्पना शुरू से ही विकास के क्षेत्र में की जाती है।

**उपसंहार** यह क्षेत्र महिलाओं को नये आयाम प्रदान करता है। वर्तमान में बहुत से लेखक पत्रकारों और सम्पादकों ने अपना योगदान दिया है। पत्रकारिता का यह क्षेत्र इतना विस्तृत है कि इसे शब्दों के माध्यम से व्यक्त नहीं किया जा सकता है। नारी तो उस सर्वोच्च शक्ति का नाम है, जो मानव के उत्पन्न होने का कारण है। इतने महत्व पूर्ण सामाजिक अंश को मानव जाति ने निम्न स्थिति में पहुंचा रखा है। इस क्रम को महिला विषयक पत्रिकाएं समाज में कम करने का एक सार्थक प्रयास है।

यह विषय पत्रकारिता में जीवन में पानी की आवश्यकता के समान है, क्योंकि पानी के

बिना जीवन निर्जीव है, उसी प्रकार पत्रकारिता का अस्तित्व इस विषय-वस्तु पर निर्भर रहता है।

विभिन्न विद्वानों ने 19 वीं सदी के आरंभ में इस समाज के अभिशप्त वर्ग अर्थात् नारी के जीवन को पुनर्जागरण युग का प्रमुख उद्देश्य बनाया। इनकी स्थिति में सुधार के लिए विभिन्न प्रयास किये गए जैसे राजा राममोहन राय ने ब्रम्ह समाज की स्थापना, स्त्री शिक्षा पर जोर, सती प्रथा, बाल विवाह का विरोध किया। ईश्वरचंद विद्यासागर के प्रयासों से विधवा विवाह को समाज में सम्मानजनक स्थान मिला। स्वामीं दयानंद सरस्वती ने स्त्री पुरुष समान अधिकार पर अपने कार्य किये।

इस प्रकार महिलाओं को आधार बिन्दु बनाकर समाज के सभी वर्गों ने प्रमुख कार्य किये उपसंहार के रूप में पत्रकारिता का यह क्षेत्र विभिन्न संदर्भों के साथ तुलना करता है। प्रत्येक क्षेत्र में तुलना करके पाठकों के बीच अच्छी विषय वस्तु को पहुंचाने का प्रयास करता है। इससे महिलाओं का संपूर्ण विकास होगा, क्योंकि पत्रिकाएं शहर, गांव आदि सभी स्थानों पर उपलब्ध हो जाती हैं, यह सर्व सुलभ साधन है, जो कि पत्रकारिता के क्षेत्र को उन्नत भी बनाता है।

इस संदर्भ में साक्षात्कार की अनुसूची के माध्यम से पत्रिकाओं के महत्व को स्पष्ट करने का प्रयास किया गया है।

इस प्रकार विभिन्न युग-युग परिवर्तन के साथ महिला पत्रिकाओं का क्षेत्र विस्तृत होता गया व वर्तमान में समाज की आवश्यकता के रूप में आज भी इसकी प्रासंगिकता सतत बनी हुई है।

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## भारत की विदेश नीति में कूटनीतिज्ञ भूमिका

\*कविता

## सारांश

किसी भी देश की नीति इतिहास से गहरा संबंध रखती है। भारत की विदेश नीति भी अपनी कूटनीतिज्ञता में इतिहास और स्वतंत्रता आन्दोलन से गहरा संबंध रखती है। ऐतिहासिक विरासत के रूप में भारत की विरोध नीति आज उन तथ्यों को समेटे हुए है जो कभी भारतीय स्वतन्त्रता आन्दोलन से उपजे थे, शांतिपूर्ण सहअस्तित्व एवं विश्व शांति का विचार हजारों वर्ष पुराने उस चिन्तन का परिणाम है जिसे महात्मा बुद्ध, महावीर स्वामी एवं महात्मा गांधी जैसे विचारों ने प्रस्तुत किया था। इसी तरह भारत की विदेश नीति में कूटनीति के छलक के रूप में उपनिवेशवाद, साम्राज्यवाद तथा रंगभेदी नीति का विरोध तथा राष्ट्रीय आंदोलन में मिलती है। भारत के अधिकांश देशों के साथ औपचारिक राजनयिक संबंध है। जनसंख्या की दृष्टि से भारत दूसरा सबसे बड़ा देश होते हुए गुटनिरपेक्ष नीति अपनाए हुए है। इसके साथ ही भारत के समस्त विश्व के साथ राजनयिक, व्यापारिक, सांस्कृतिक एवं धार्मिक संबंध रहे, इसके साथ ही भारत में अनेक भागों में अनेक राजाओं तथा साम्राज्यों के उदय के साथ भारत का स्वरूप भी बदलता रहा, किन्तु वैश्विक तौर पर भारत के संबंध सदा बने रहे। सामरिक संबंधों की बात की जाए तो भारत की विशेषता यही है कि कभी भी आक्रामक नहीं रही।'

## प्राचीनकाल :

प्राचीन काल से ही भारत के विदेशों के साथ कूटनीतिक संबंध रहें हैं। पुरातात्विक साक्ष्यों से पता चलता है कि हड़प्पा सभ्यता का संबंध अफगानिस्तान, मेसोपोटामिया, फारस, ईरान, मध्य

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एशिया, पाकिस्तान, श्रीलंका, नेपाल, तिब्बत, चीनी, तुर्किस्तान, मिस्र, कीट, बहरीन द्वीप आर्थिक एवं सांस्कृतिक लेने देन रहा है। अफगानिस्तान, आर्मेनिया तथा ईरान से चांदी तथा लाजवर्द मणि का आयात किया जाता था। पुरातात्विक साक्ष्यों से पता चलता है कि मेसोपोटामिया के विभिन्न स्थलों जैसे सुमेर, उर, तेल, अस्मर किश, उम्मा, लगश, निप्पुर, असूर आदि से सैन्धव कारीगरों अथवा उनके प्रभाव से निर्मित अनेक वस्तुओं जैसे करकेतन, सीप, हड्डियों के मनके एवम् मुहरें आदि प्राप्त हुई है जो सैधव व्यापारियों द्वारा वहाँ पहुँचायी होगी। लोथल से तांबा एवं हाथी दांत की वस्तुयें मेसोपोटामिया नगरों से प्रचुर मात्रा में भेजी जाती थी। उर की खुदाई में हड़प्पा मूल का तांबे का शृंगारदान मिला है। सारेगान युगीन सुमेरियन लेख से तीन स्थानों जैसे मेलुहा (सिंध प्रदेश), दिल्मुन (बहरीन द्वीप) तथा मगन (मकरान तक) का उल्लेख मिलता है। द्वितीय नगरीकरण से तो विदेशों के साथ और अधिक विस्तार एवम् विकास की शुरुआत हुई। इस समय विदेशी आक्रमण के साथ ही इनकी सांस्कृतिक व आर्थिक लेन-देन भी बढ़ने लगी। ईरानी या पारसी आक्रमणों के परिणामस्वरूप भारत को पारसीक शासन में भारत एवं पश्चिम एशिया के बीच सांस्कृतिक आदान-प्रदान का मार्ग प्रशस्त हुआ। भारतीय विद्वान एवं दार्शनिक पाश्चात्य ज्ञान-विज्ञान से परिचित हुए। स्काइलैण्ड जैसे यूनानी भारत की यात्रा पर आये तथा हेरोडोरस एवं टेसियस जैसे इतिहासकारों ने अपने जैसे ग्रंथों के लिए महत्वपूर्ण सूचनायें एकत्रित की। आर.एस. शर्मा के अनुसार ईरानियों के माध्यम से ही यूनानियों को भारत की महान सम्पदा के विषय में भी ज्ञात हुआ। जिसे प्राप्त करने के लोभ से कालान्तर में यहाँ सिकन्दर ने आक्रमण किया। ईरानियों एवं यूनान के सिकन्दर के साथ अनेक लेखक तथा प्रशासक भारत आए तथा भारतीयों के प्रशासन पद्धति तथा सिक्के शैली में महत्वपूर्ण प्रभाव पड़ा।<sup>2</sup>

मौर्य काल में भारत विदेशों के साथ कूटनीतिक संबंधों में अनेक परिवर्तन दिखाई देते हैं। इस समय व्यापारिक, सामाजिक, सांस्कृतिक लेन-देन के साथ-साथ भारतीय राजा के दरबार में दूसरे देशों से दूत आने-जाने लगे। जैसे सत्युकस का दूत मैगस्थनीज चन्द्रगुप्त के दरबार में, डियोडोरस टोलमी-II का राजदूत बिन्दूसार के दरबार में आया। इन्होंने अपनी पुस्तकों में उस समय की सामाजिक, धार्मिक, प्रशासनिक, राजनीतिक, सांस्कृतिक जीवन का वर्णन किया। इसी समय कौटिल्य ने अर्थशास्त्र लिखी, जिसमें पहली बार विदेश नीति की कूटनीति बातों के बारे में विस्तार से वर्णन किया था। इसमें अनेक राजदूतों, विदेशों के साथ संबंधों, विदेश व्यापारिक नीतियों के बारे में स्पष्ट रूप से उल्लेख है। मैगस्थनीज के अनुसार नगरों में तीस सदस्यों की एक परिषद तथा पाँच-पाँच सदस्यों की छः समितियाँ बनाई गई थी। इसमें दूसरी समिति का कार्य विदेशियों की देखभाल जैसे रहन-सहन, खान-पान आदि का प्रबंध करना, यदि किसी विदेशी की मृत्यु हो जाती थी उसका प्रबंध करना उसका कार्य था। अशोक के 13 वें अभिलेख से पता चलता है कि इसमें अपने पड़ोसी देशों जैसे पाँच पवन राजा-तुरमय (मिस्र नरेश) अंतिकिनी (मेसीडोनिया राजा) मग (एपिरस), अलिक सुन्दर (सिरिन) का उल्लेख मिलता है। अभिलेखों से पता चलता है कि अशोक ने धम्म विजय के अनेक महामात्यों की नियुक्ति एवं उनके अपने राज्यों तथा देशों में प्रसार-प्रचार के लिए दूतमण्डल भेजे जैसे कश्मीर तथा गांधार में मज्झान्तिक, पवन देश में महारक्षित, हिमालय में मांझित, अपरान्तक में धर्मरक्षित, महाराष्ट्र में महाधर्मरक्षित, मैसूर में

महादेव, बनवासी में रक्षित, सुवर्ण भूमि में सोन तथा उत्तरा, लंका में महेन्द्र एवं संघ मित्र। इस समय व्यापार-वाणिज्य का विकास, माप-तौल आदि का प्रयोग होने लगा था। इस समय राज्य के द्वारा व्यापारिक मार्गों को सुरक्षा दी जाती इसके बदले राज्य इनसे शुल्क भी लेता था। राज्य ही नौका प्रबंध करता था। इस प्रकार मौर्यकाल में सभी पर राज्य का पूर्ण नियन्त्रण था।<sup>3</sup>

मौर्योत्तर कालीन भारत के रोम, पश्चिमी एशिया, लाल सागर, यूनान, मिस्र, मध्य एशिया, दक्षिण पूर्वी एशिया, फारस की घाटी अनेक देशों के साथ कूटनीतिज्ञ संबंध स्थापित किए। इसी समय अनेक विदेशी आक्रमणकारियों जैसे हिन्दू-यूनान, शक, कुषाण, पहव, हुण आदि ने आक्रमण किया तथा भारत में अपने-अपने राज्यों की स्थापना की। इन्हीं के साथ ये भारतीय समाज में आत्म संकलन हो गए। बाद में भारतीय समाज का अभिन्न अंग बन गया था। इस समय कुषाण शासक कनिष्क चीन के खोतान, काशगर, कच्छ, पामीर की विजय कर एक अन्तर्राष्ट्रीय साम्राज्य की स्थापना की। इसके काल में बौद्ध धर्म से संबंधित गौंधार शैली पर यूनानी प्रभाव देखने को मिलता है। इसका प्रसार अनेक देशों में भी होता है, जैसे जावा, सुमात्रा, इण्डोनेशिया आदि। कनिष्क ने अपनी विजय के उपलक्ष्य में चीनी सम्राटों के अनुकरण पर 'देवपुत्र' की उपाधि धारण की तथा विदेशी व्यापार को बढ़ावा देने के लिए अनेक मार्गों को सुरक्षा प्रदान की।<sup>4</sup> 'परिप्लस आफ दि एरिथ्रियन सी' नामक पुस्तक में हमें ज्ञात होता है कि दक्षिणी भारत के पश्चिमोत्तर से गेहूं, चावल, घी, तिल का तेल, सूती कपड़े तथा खांड का निर्यात किया जाता था। भृगुकच्छ से रेशम के धागे का भी निर्यात किया जाता था। विदेशों से घोड़ों का आयात किया जाता था। दक्षिण भारत से गरम मसालों, मलमल, चीन का रेशम, मोतियाँ, मणियों का रोमन वासियों को आयात करते थे। रोम से भारत को बढ़िया किस्म की शराब, चीनी मिट्टी के बर्तन तथा सोने-चांदी के सिक्कों का आयात होता था। इसीलिए रोमन इतिहासकार पिलनी ने लिखा है कि इस काल में प्रतिवर्ष पांच करोड़ सिक्कों का सोना भारत लाया जाता था। इस समय भारतीय व्यापारी तामलिप्ति से वर्मा, सुमात्रा, जावा एवं कम्बोडिया भी जाते थे तथा उत्तरी भारत की अनेक वस्तुएं इन बंदरगाहों पर भेजते थे। इसके साथ-साथ उत्तरी पश्चिमी भारत के यूनानी राजाओं ने सबसे पहले ऐसे सोने के सिक्के चलाए जिन पर इन राजाओं के चित्र, नाम तथा तिथियां उत्कीर्ण थी बाद में भारतीय राजाओं ने इनका अनुकरण किया।<sup>5</sup>

गुप्त एवं गुप्तोत्तर काल में भी पूर्वोत्तर भारत का विदेशों के साथ राजनयिक संबंध बना रहा तथा इन संबंधों का विकास तथा विस्तार हुआ। शुगवंश से लेकर 10वीं सदी के अंत में अनेक भारतीय बौद्ध भिक्षु चीन गए तथा चीन से आप भी हुएनसांग, इत्सिंग, चाउ कू आदि। परन्तु 1036 के बाद भारत चीन सांस्कृतिक संबंध बहुत कम हो गया, परन्तु चोल शासक राजेन्द्र-1 ने चीन ने दूतमण्डल भेजा तथा केदाट्ट पाले सबेग, नीकोबार, टापू जम्बी, उत्तरी सुमात्रा और सम्भवतः दक्षिण भाग पर अधिकार कर अन्तर्राष्ट्रीय साम्राज्य की स्थापना की एवं व्यापारिक मार्गों की सुरक्षा कर विदेशी व्यापार को बढ़ावा दिया। इब्नखदरदा, अलमसूदी, अलइदरिसी आदि ने समुद्री मार्गों का उल्लेख किया है। भारत के तत्कालीन बड़े बंदरगाहों में तेल, देवल, खम्भात, सोपारा तथा फारस की खाड़ी में उबला, कैराफ, कैस आदि थी, इस काल में साहित्यिक स्रोत से सुगंधित वस्तुएं, रूद के मखमली वस्त्र, इमारती लकड़ियाँ, चन्दन, कपूर, लौंग, जायफल, नारियल,

सन के वस्त्र, हाथी दांत आदि निर्यात तथा ऊन मिस्त्र की पन्ने की अंगूठियां, मूंगा-सोना, लोहा, शराब, फ्रांस का प्रसिद्ध गुलाब जल, अरब से घोड़े, तांबा, सीसा, खजूर, हाथी दांत, ईरान से पेट्रोल, चीन से रेशम, श्रीलंका से मोती, अदरक, टीन, दक्षिणी पूर्वी एशिया के देशों से रेशम, चीनी के बर्तन, कपूर, लौंग, इलायची आदि विदेशों से आते थे।<sup>6</sup>

### मध्यकाल -

पूर्व मध्यकाल के अन्त में भारत की उत्तर पश्चिमी सीमा पर अनेक तुर्की आक्रमण जैसे मुहम्मद बिन कासिम, महमूद गजनवी (गजनवी शासक) तथा मोहम्मद गौरी (गजन एवं गोर शासक) किए, गजनवी ने भारत पर 17 बार आक्रमण किया। 1001 से लेकर 1027 तक, इसमें प्रसिद्ध 1024 में सोमनाथ मंदिर पर आक्रमण कर अपार सम्पत्ति अपने साथ ले गया। इसके गौरी ने आक्रमण किया। इसके एक दास कुतुबुद्दीन ऐबक ने नए साम्राज्य की स्थापना की जिसे दिल्ली सल्तनत के नाम से जाना जाता है। इस साम्राज्य ने भारत के राजनीति इतिहास को पूर्णरूप से बदल दिया। इसके बाद 1526 में पानीपत के प्रथम युद्ध में बाबर (फरगना शासक) ने मुगल साम्राज्य की स्थापना की। इस प्रकार भारत पर तुर्की का वर्चस्व बन गया। जिसने भारत की राजनीतिक, सामाजिक, आर्थिक, सांस्कृतिक क्षेत्रों पर पूर्ण रूपेण प्रभाव डाला तथा भारतीय इतिहास की रूप रेखा बदल कर रख दी।<sup>7</sup>

मध्यकाल में भारत के विदेशों के साथ कूटनीतिज्ञ संबंध रहे हैं। 8वीं सदी से 16वीं सदी के मध्य तमाम ऐसे विदेशी यात्रियों का आगमन हुआ जिन्होंने इस देश की भौगोलिक, ऐतिहासिक, राजनीतिक तथा व्यापारिक गतिविधियों का वर्णन किया, साथ ही भारत के दूत भी विदेशों में भेजे गए। इसके साथ ही विदेशी व्यापार भी प्रचलन था, तुर्कों द्वारा दिल्ली सल्तनत की स्थापना से इन संबंधों में अपार वृद्धि हुई 17वीं से 10वीं सदी का युग तो भारत तथा अरब जगत के मध्य व्यापारिक संबंधों एवं विदेशीनीति का स्वर्ण काल का था। इस समय विदेशों के साथ कूटनीतिज्ञ नीति के तहत, अन्तर्जार्तीय विवाह, दूतों का आदान-प्रदान, वस्तुओं का आदान-प्रदान, सुल्तान की दैनिक आवश्यकताओं के साथ अधिकतर सैनिक साज समान, हथियार, वस्त्र तथा अमीर वर्ग के लिए विलासिता की वस्तुएं आदि विदेशों से मंगवाई जाती थी। इसके साथ ही 13वीं सदी में चंगेज खाँ और उनके वंशजों ने मध्य एशिया, भारत, ईरान, चीन-अफगानिस्तान, खवारिज्म आदि देशों में मंगोल शासन व्यवस्था स्थापित की।<sup>8</sup>

सल्तनतकाल के दौरान भारत पहले की ही भांति ऐशियाई जगत एवं उसके निकटवर्ती पूर्वी अफ्रीका के क्षेत्रों के लिए निर्माण कार्यशाला बना रहा, साथ ही देशी व्यापार भी गतिशील तथा व्यवस्थित था। चांदी के टंका तथा तांबे की दिरहम पर आधारित एक ठोस मुद्रा तंत्र ने भारतीय व्यापार, विशेषकर मध्य और पश्चिम एशिया के साथ थलमार्ग के व्यापार में नई जान फूकी गई, साथ ही दक्षिण पूर्व-एशिया, भूमध्य सागरीय जगत, खैबर दर्रे से बुखारा, समरकंद, बोलन दर्रे से हिरात, कश्मीर से यारकंद, खातन तक तथा चीन के साथ जल एवं थल मार्ग दोनों ही के जरिये भारतीय व्यापार की पुरानी परम्परा रही थी। इसी समय मुगलों द्वारा समरकंद और बुजारा जैसे उन्नत नगरों के विनाश के प्रभाव को अतिरंजित नहीं किया जाना चाहिए। इस्लाम में मुगलों के

धीरे-धीरे आते जाने से व्यापारिक प्रगति के लिए बेहतर हो गई। भारत से निर्यात में मुख्य रूप से सूती वस्त्र एवम् आपात में घोड़े जो अरबी, इराकी, मध्य एशिया से लाते थे। भारतीय व्यापारियों में अग्रवाल, महेश्वरी, जैन, बोहरा तथा विदेशी व्यापारियों में मुल्तानी, अरबी नाम के थे। इसी समय भारत में पुर्तगालियों के आगमन से यूरोपीय देशों के साथ संबंध स्थापित हुए। इसके बाद भारत का यूरोपीय कम्पनियों के साथ व्यापारिक संबंध हुआ। इस समय खाद्य सामग्रियों में चावल, तेल, चीनी, कच्चा माल तथा सबसे बड़ी महत्वपूर्ण चीज थी भारत के बने सूती कपड़े का निर्यात किया जाता था।<sup>9</sup>

मुगल काल में विदेशी व्यापार पहले से भी प्रगतिशील तथा उन्नत हो गया था। इस समय व्यापारिक विकास तीन एशियाई राज्यों-सफवी, उस्मानली तथा मुगल के उदय के द्वारा हुआ। साथ ही यूरोपीय कम्पनियों खास तौर से पुर्तगाली डच, अंग्रेजी, फ्रांसीसी की व्यापारिक गतिविधियों का वर्चस्व स्थापित हुआ। कम्पनियों ने मसालों, घोड़ों, हथियारों, सोने, चाँदी एवम् सूती वस्त्र पर अपना व्यापारिक एकाधिकार स्थापित करने पर बल दिया। डचों तथा अंग्रेजों ने जावा, सुमात्रा में मसालों एवं सूती वस्त्र का निर्यात कर भारत में अपने पैर जमा दिए। इसके बाद अंग्रेजी कम्पनी भारत में प्लासी का युद्ध 1757 तथा बक्सर का युद्ध 1764 के बाद व्यापारिक कम्पनी से राजनीतिक रूप धारण कर लिया तथा अन्य कम्पनियों के व्यापार को भी भारत से समाप्त कर दिया। इसी समय से ब्रिटिश नीतियों का प्रभाव भारती की राजनीति, प्रशासन, समाज, अर्थव्यवस्था एवम् संस्कृति पर पूर्ण रूप से प्रभाव पड़ा जिसका प्रभाव स्वतंत्रता के बाद भी दिखाई देता है।<sup>10</sup>

### आधुनिक काल -

स्वतन्त्रता से पहले भारत के विदेशी संबंध मुख्य रूप से ब्रिटिश से थे। वे ब्रिटिश राष्ट्रीय हितों के अनुकूल थे। उसमें भारत के हितों की कोई गुंजाइश नहीं थी, यह इससे स्पष्ट होता है कि भारत के बिना किसी विचार विमर्श के ही उसे प्रथम विश्व युद्ध में शामिल, युद्ध के अंतिम चरण में धीरे-धीरे भारत के विदेशी मामलों में विचार विमर्श होने लगा, अगस्त 1917 में मांटैग्यू घोषणा के द्वारा भारत में एक उत्तरदायी सरकार की स्थापना को ब्रिटिश सरकार के लक्ष्य के रूप में स्वीकारा गया। सन् 1917 से 18 के बीच होने वाले युद्ध सम्मेलनों में भी भारत ने भाग लिया तथा भारत राष्ट्र संघ का मूल सदस्य 1919 में बना, उसके पहले उसने पेरिस शान्ति सम्मेलन में भी भाग लिया, भारत में दोनों युद्धों के दौरान जिन विभिन्न अन्तर्राष्ट्रीय सम्मेलनों एवं संघों में भाग लिया उससे उसमें राजनीतिक और विशेष रूप से अन्तर्राष्ट्रीय स्तर पर परिपक्वता आई, अपने इस अनुभव को भारतीय विदेश नीति निर्माणताओं ने स्वतन्त्रता के बाद कार्यान्वित किया। भारत की विदेश कूटनीति में कांग्रेस ने भी महत्वपूर्ण भूमिका निभाई जैसे मद्रास अधिवेशन में कांग्रेस ने चीन, मेसोपोटामिया एवं एशिया में भारतीय सैनिकों के प्रयोग का विरोध, मिस्त्र, सीरिया, फिलीस्तीन तथा ईराक के लोगों को साम्राज्यवाद के विरुद्ध लड़ने के लिए अपनी शुभकामनाएं दी, नाजिज्म तथा फासिज्म के उदय को इसने विश्व को आगामी युद्ध होने की चेतावनी दी, 1939 के त्रिपुरी अधिवेशन में ब्रिटेन का सहयोग देने से मना, द्वितीय विश्व युद्ध के बाद संयुक्त राष्ट्र संघ की स्थापना का स्वागत किया। स्वतंत्रता के बाद दिसम्बर 1948 को

कांग्रेस के जयपुर के अधिवेशन में विदेशी कूटनीति की वर्तमान रूपरेखा तैयार की गई।<sup>11</sup>

स्वतंत्रता के बाद भारत को विदेशी नीति के सामने अनेक समस्याएं थी जैसे पाकिस्तान के साथ कैसे संबंध, चीन, तिब्बत, नेपाल, श्रीलंका के साथ संबंध तथा दो ध्रुव राष्ट्रों में से रूस या अमेरिका साथ दे या नहीं। साथ ही भारत ने कूटनीतिज्ञ का सहारा लेते हुए भारत ने कश्मीर मुद्दे पर पाकिस्तान को युद्ध में हराया, चीन के साथ बिन युद्ध लड़े समझौता, अमेरिका के राष्ट्रपति के साथ पंचशील सिद्धान्तों का समझौता, उपनिवेशवाद, साम्राज्यवाद एवं रंगभेद की नीति का विरोध, विश्व के दोनों गुटों से अलग होकर मिस्त्र युगोस्लोवाकिया, इण्डोनेशिया के मिलकर गुट निरपेक्ष की नीति अपनाई तथा इस नीति का विस्तार करने के लिए अनेक सम्मेलनों का आयोजन भी किया। इसी समय भारतीय प्रधानमंत्री ने विदेशों के जैसे ब्रिटेन, फ्रांस, रूस, जर्मनी के साथ आर्थिक समझौता कर भारत में अनेक उद्योगों की स्थापना तथा भारत की आर्थिक एवं सैन्य व्यवस्था को सुदृढ़ बनाया।<sup>12</sup>

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## छत्तीसगढ़ राष्ट्रीय आन्दोलन में कांकर जिला के जनजातियों का योगदान संदर्भ- रामप्रसाद पोटाई

\*पुष्पा खिलाड़ी

\*\*डॉ. विजय कुमार बघेल

### सारांश :

स्वाधीनता पश्चात् जनजातीय बाहुल क्षेत्र छत्तीसगढ़ में कांकर रियासत क्षेत्र सामाजिक, सांस्कृतिक, शैक्षणिक, संचार साधन एवं तकनीकी सुविधा के विस्तार क्षेत्र में गुणात्मक जनजातियों के द्वारा जनजागरण के लिए किए गए प्रयास समन्वय की अनदेखी की गयी तथा उनकी ऐतिहासिक जनजागरण की मौलिक पृष्ठभूमि की उपेक्षा पूर्व स्थितियों में प्रगति लाने में शिथिल सिद्ध होता सा प्रतीत होता है ।

### उद्देश्य :

इस आलेख के प्रस्तुतीकरण का उद्देश्य भारत वर्ष के छत्तीसगढ़ राज्य के कांकर जिला के जनजातियों के द्वारा किए गए जन-जागृति का ऐतिहासिक अध्ययन हैं। राष्ट्रीय चेतना में स्थानीय भूमिका ऐतिहासिक परिपेक्ष्य में मूल्यांकन का नवीन दृष्टिकोण प्रस्तुत करना है, जिसे निम्न बिन्दु में स्पष्ट किया जा सकता है :

1. कांकर के जनजाति का अध्ययन करना ।
2. कांकर के जनजातियों के द्वारा राष्ट्रीय चेतना में किए गए प्रयास का ऐतिहासिक अध्ययन करना ।

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**शोध प्रविधि :**

साबाल्टन स्टडी के दृष्टिकोण की दृष्टि से शोध प्रविधि के आधार प्रेरणा के लिए निम्नलिखित ग्रंथों की अवलोकन किया जाना उल्लेखनीय है :

1. शाहिद अमीन कृत प्रजेन्ट प्रोडक्शन फॉर कैप्टि लिस्ट एटर प्राईम इन कालोनियन इण्डिया (आक्सफोर्ड प्रेस, दिल्ली 1984)
2. नंदनी सुन्दर, एन एन्थ्रॉपॉलॉजिकल स्टडी ऑफ बस्तर दी सोवेरन्स एण्ड साबाल्टन, (1854-1950) पेखिन बुक्स, दिल्ली 2008)
3. शुक्ल, हीरालाल, आदिवासी सामंतवाद, (शारदा पब्लिकेशन दिल्ली 1986)

**कांकेर का संक्षिप्त परिचय :**

कांकेर अंचल को प्राचीन काल का ऋषि बाहुल क्षेत्र कहा गया है, पौराणिक गाथाओं के अनुसार यह ज्ञात होता है, कि यह अंचल श्रुगी ऋषि, लोमश, शरभग ऋषि, मुचुकुन्द ऋषि, अंगिरा ऋषि, अगस्त ऋषि और कंक ऋषियों की तपो भूमि रहा है और यहां प्राचीन काल से ही अनेक कंदराएं, गुफाएं रही हैं जिसके कारण ऋषियों की तपो भूमि होने के कारण इस अंचल में समय-समय पर देवताओं का आगमन हुआ। यहां आर्य-अनार्य संस्कृति का संगम स्थल के अन्तर्गत आता था और इसी कारण ही आर्य-अनार्य सभ्यता और संस्कृति का विकास हुआ।

कांकेर का प्राचीन नाम शिलालेख व ताम्र पत्र लेखों में काकरय, काकैर्य, कंकर और कांकेर लिखा हुआ है। नामकरण के संबंध में विद्वानों में भिन्न-भिन्न मत हैं जिनमें से कुछ विद्वानों का मत है कि इस अंचल में प्राचीन समय में कंक ऋषि का तपोभूमि रहा है। इसलिए इसका नाम कंकर हुआ और अंत में कंक का अपभ्रंस कांकेर हुआ। अगर जनजाति बाहुल क्षेत्र होने के कारण गोड़ी लिपि का शब्द है कांके-एक प्रकार का वृद्ध+एर-पानी होती है कांके नाम वृक्ष गड़िया पहाड़ के ऊपर प्राचीन समय में बहुतायत मात्रा में पायी जाती थी। इसके छाल को उबालने से लाल रंग निकलता है, जिससे छत्तीसगढ़ में प्रसूता स्त्रियों को शिशु उत्पन्न होने के उपरांत पांच से छः दिन तक यहां काढ़ा पिलाते हैं, जिसे कांके पानी कहते हैं। यह प्रथा छत्तीसगढ़ में आज भी विद्यमान है। कांकेर शब्द का अपभ्रंस कांकेर हुआ और इस शब्द के नाम से इस रियासत का नाम कांकेर हुआ है।

**कांकेर में जनजाति :**

कांकेर मूलतः एक जन जाति बाहुल अंचल है, इस क्षेत्र में 80 प्रतिशत भाग जंगलों तथा पहाड़ियों से घिरा है। कांकेर अंचल के जनजाति प्राचीन समय से ही स्वतंत्रता प्रेमी रहे हैं। छत्तीसगढ़ के कांकेर जिला में जन-जागृति में इनका विशेष स्थान रहा है। बाह्य सम्पर्क के कारण पिछले 150 से 200 वर्षों के बीच जनजाति सामाजिक आर्थिक जीवन में परिवर्तन हुए हैं। भारत में अंग्रेज मराठा संधि और मराठा विस्तार के साथ ही साथ कांकेर के जनजाति अंग्रेज मराठा के सम्पर्क में आये मराठों और अंग्रेजों ने उन पर अपना राजनीतिक प्रभुत्व स्थापित करने का प्रयत्न किया।

मराठो और ब्रिटिश सरकार की नीतियों के प्रति कांकेर के जनजाति में घोर असंतोष था। इसी असंतोष को जनजातियों ने आन्दोलन के रूप में प्रकट किया था।

इस अध्ययन की केन्द्रीय पृष्ठभूमि में भारत के जनजाति क्षेत्र की जन-चेतना का इतिहास जिसमें जनजातीय सामाजिक कल्याण के क्षेत्र में यह सहभागिता भूमि का विकास तथा परिवर्तन के क्षेत्र इस अभिनव मूल्यांकन की धारणा रखकर इस अध्ययन आलेख में कांकेर के जनजाति विरासत एवं जन जागृति का मूल्यांकन चिन्तन प्रस्तुत करना भी आवश्यक है। इस आलेख को सुगम तथा परिपेक्ष्य में अपरिहार्य बनाता है : यद्यपि वेरियर ऐल्विन, श्यामाचरण दुबे, कृष्ण कुमार झा एवं शिव कुमार तिवारी के प्रयत्न बड़े महत्वपूर्ण रहे हैं ।

### **कांकेर के जनजागृति एवं उसके नायक ठाकुर रामप्रसाद पोटाई :**

1818 में आग्ल मराठा संधि के कारण कांकेर की शक्ति सीमित कर दी गई थी, मराठा ब्रिटिश शासकों के अत्याचारों, शोषण व उत्पीड़न से पीड़ित जनता ने कालान्तर में आन्दोलन की भावना का सूत्रपात हुआ फलस्वरूप बस्तर तथा कांकेर में अनेक नेताओं और आम जनता ने अपनी कुर्बानियां दी। बस्तर कांकेर के अनेक क्रांतिकारी और समाज-सुधारक हुए इनमें से निम्न विद्वान इस प्रकार है :

1. रामप्रसाद पोटाई,
2. शहीद गैद सिंह,
3. जननायक गुण्डाधूर,
4. त्यागी प्रफुल्ल कुमार भंजदेव। इनमें से कांकेर के जनजाति नेता एवं समाज सेवक, संगठनकर्ता : रामप्रसाद पोटाई और समाज सेवी पं. विष्णु प्रसाद शर्मा के नाम उल्लेखनीय हैं। कांकेर के जनजातीय नायक राष्ट्रीय आन्दोलन के लिए जन जागृति के लिए किए गए योगदान उल्लेखनीय इस प्रकार है :

छत्तीसगढ़ राज्य के कांकेर जिला के जनजाति सपूतों में रामप्रसाद पोटाई का नाम विशेष रूप से उल्लेखनीय हैं उन्होंने अपने जीवन का प्रत्येक क्षण मानवता और क्षेत्र की सेवा में समर्पित कर दिया कांकेर रियासत में जन जागृति लाने और जनजातियों के संगठनकर्ता के रूप में उनका नाम सदैव आदर से लिया जाता रहेगा। वे किशोरावस्था से ही देश सेवा के कार्य में संलग्न होकर जीवन पर्यन्त लोगों की सेवा करते रहे, उनका जन्म सन् 1920 ईस्वी में कांकेर जिला के कन्हारपुरी में हुआ था, और उनके स्कूल स्तर के शिक्षा पूर्ण हो जाने के बाद 1944 ईस्वी में उच्च शिक्षा एल.एल.बी. पास किया, और यह पहली जनजाति युवक था जो वकालत की परीक्षा उत्तीर्ण की, फिर वह अधिवक्ता बनने के बाद गांव के बच्चों को अध्यापन हेतु प्रेरित किया और पेशे से जो भी आय होता था। उसे गरीब बच्चों के पढ़ाई के लिए खर्च किया करते थे। उनके द्वारा सहायता किए गए बच्चे शासन के उच्च पदों में विराजमान हैं ।

सन् 1944 ईस्वी में छत्तीसगढ़ के गांधी ठाकुर प्यारे लाल सिंह के सम्पर्क में आये और छत्तीसगढ़ में चल रहे आन्दोलन में सक्रिय भूमिका निभाये थे ।

**जैसे :** धमतरी तहसील नगरी सिहावा, राजनांदगांव के बारदोला आदि स्थानों में सत्याग्रह चल रहा था तब रामप्रसाद पोटाई ने कांकेर रियासत के किसानों एवं युवा वर्ग को प्रशिक्षित कर सत्याग्रह में भाग लेने हेतु पूर्ण रूप से तैयार किया था, सन् 1942-1946 ईस्वी के मध्य कांकेर, नरहरपुर तथा भानुप्रतापपुर में नवयुवकों के साथ गांधी राष्ट्रीय वाचनालय तथा खद्दर प्रचारक क्लब की स्थापना करके उनसे समय-समय पर मिल रहा जन-जागृति का संदेश देते रहते थे। इसके पश्चात् जनजागृति के लिए ही भानुप्रतापपुर, चारामा, कांकेर के लिए अलग से मण्डल समितियों भी गठित की गई थी। जिसके माध्यम से वह जन-जागृति का संदेश दिया करता था।

वे कार्ल मार्क्स के विचारों तथा सिद्धांतों से काफी प्रभावित थे। उन्होंने ब्रिटिश नीति और नौकरशाही की हमेशा आलोचना की वे एक राष्ट्र भक्त पुरुष थे। उनके द्वारा कांकेर में चलाये गए आन्दोलन के कारण ही राजा भानुप्रतापदेव ने उत्तरदायी सरकार की स्थापना की थी।

### रामप्रसाद पोटाई के द्वारा किये गए विशेष योगदान :

रामप्रसाद पोटाई के विशेष योगदान को संक्षिप्त रूप इस प्रकार से वर्णन किया जा सकता है :

1. संविधान सभा के सदस्य रहे हैं,
2. विभिन्न आन्दोलनों में भाग लेना,
3. आन्दोलनों के लिए किसानों एवं युवकों को प्रशिक्षित करना,
4. कांकेर में महाविद्यालय खोलने का राजा भानुप्रतापदेव व इनका योगदान,
5. आर्थिक क्षेत्र में विचार कर, कर मुक्त कांकेर राज्य की स्थापना करना,
6. शराब बंदी कराना,
7. महिला उत्थान के कार्य करना,
8. खादी के प्रचार-प्रसार करना।

इस प्रकार से अनेक योगदान करके किसान वर्ग एवं युवा वर्ग तथा क्षेत्रीय नेता, सामाजिक कार्यकर्ताओं को जन-जागृति फैलाने में जीवन पर्यन्त लगे रहे और वह छत्तीसगढ़ में चल रहे राष्ट्रीय आन्दोलन में अपना सक्रिय भूमिका निभाई है।

### सुझाव :

छत्तीसगढ़ राज्य के कांकेर जिला सघन वनों से घिरे होने के कारण भी यहां एक जनजाति पुरुष ने छत्तीसगढ़ राष्ट्रीय आन्दोलन चल रहे उसमें अपना बहुमूल्य योगदान दिया है जो हमेशा इतिहास में गिना जाना चाहिए, लेकिन आज तक भारतीय इतिहास में विद्वानों ने कही भी रामप्रसाद पोटाई का नाम उल्लेख नहीं किया है। जो उनके किए कार्यों के लिए एक अपूर्णीय क्षति है तथा उनके उल्लेखनीय योगदान के लिए इतिहास में उल्लेख किया जाना आवश्यक है, जिनके वर्णन होने से जनजातियों के राजनीति एवं लोकतांत्रित इतिहास को समझने में सहायक सिद्ध होगा।

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## छतरपुर जिले के प्रमुख स्वतंत्रता संग्राम सेनानी

\*डॉ. निशा दीक्षित

## सारांश :

भारतीय स्वाधीनता आन्दोलन के महायज्ञ में देश के प्रत्येक भाग की जनता ने अपनी-अपनी आहूति दी है। पराधीनता के लौह शृंखलाओं में आबद्ध मातृभूमि की मुक्ति के लिये बुन्देलखण्ड की अत्यन्त सक्रिय भूमिका रही है। यहाँ के स्वतंत्रता संग्राम सेनानियों ने अंग्रेजों से आजादी की प्रत्यक्ष लड़ाई लड़ी।

कुंजी शब्द शृंखलाओं, आबद्ध, आहूति, प्रत्यक्ष, अंचल, कफन, परिणति, देवलोकवासी, प्राण प्रण, स्मृतियां, तत्कालीन, क्षतिपूर्ति, तितर-बितर

**परिचय :** राष्ट्रपिता महात्मा गाँधी और अन्य नेताओं के आह्वान पर समूचे देश के स्वतंत्र वीर जब ब्रिटिश हुकूमत की ईंट से ईंट बजाते हुये स्वाधीन भारत की कल्पना को हकीकत में बदलने के लिये अपना खून पसीना एक कर रहे थे तब छतरपुर अंचल में भी आजादी के दीवानों ने कंधे से कंधा मिलाकर अपना भरपूर सहयोग दिया। युद्ध का शंखनाद होते ही नगर-नगर और गाँव-गाँव में रणभेदियों की गूँज उठी और आजादी के दीवाने सर पर कफन बांधकर स्वतंत्रता संग्राम में कूद पड़े।<sup>1</sup>

**छतरपुर राज्य में स्वाधीनता का शंखनाद करने वाले स्वर्गीय ठाकुर हीरा सिंह** श्री हीरा सिंह का सारा जीवन स्वतंत्रता संग्राम करते करते बीता। उन्होंने विक्रम सम्वत् 1987 से स्वतंत्रता संग्राम में भाग लेना प्रारम्भ कर दिया था और सन् 1930-31 में बुन्देलखण्ड के देशी राज्यों छतरपुर, पन्ना, अजयगढ़, चरखारी, लुगासी, इत्यादि में जो प्रथम स्वाधीनता आन्दोलन हुआ, जिसकी परिणति चरण पादुका, गोलीकांड में हुई, उसका नेतृत्व श्री हीरा सिंह व पं. रामसहाय तिवारी ने किया था।<sup>2</sup>

**रणबांकुरे दिमान देशपत :** दीमान देशपत अल्पायु में ही बगावत करने लगे थे। इन्होंने अपना स्थान लखेरी बनाया था। रानी लक्ष्मीबाई के अनुसार नौगांव छावनी की सेना पर आक्रमण करना और सेना को यहां उलझाये रखना देशपत का काम था। एक बार देशपत ने नौगांव की

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गोरा पल्टन को इस ढंग से घेरा डाला कि गोरा पल्टन का बहुत सा अंश मारा गया जो बचा वह जंगलों में प्राण बचाकर भाग खड़ा हुआ। ग्राम दोनी में देशपत के पुरोहित थे। इनका देशपत बड़ा विश्वास करते थे। पुरोहित जी ने जहर देकर देशपत को मार डाला और महतोल की माफी जागीर में प्राप्त की। साथ ही सुरक्षा के लिये छतरपुर में कोतवाली के पास रहने को मकान प्राप्त किया। इस प्रकार दिमान देशपत जी स्वतंत्रता की बलिदेवी पर शहीद हो गये।<sup>3</sup>

**अमर शहीद सेठ सुन्दरलाल :** चरणपादुका गोलीकाण्ड के शहीदों में एक था बरोह (छतरपुर) का 24 वर्षीय नवयुवक सुन्दरलाल। साधारण सा ग्रामीण वैश्य परिवार, साधारण सी शिक्षा-दीक्षा लेकिन असाधारण व्यक्तित्व असाधारण प्रतिभा। सन् 1930 में राज्य में सदियों से पनपी हुई राज शाही में जुल्मों की जंजीर तोड़ने के लिये आन्दोलन का श्री गणेश हुआ और वह वीर अपने कुल के परम्परागत संस्कारों को तोड़कर स्वतंत्रता संग्राम में कूद पड़ा। अपने नेताओं की गिरफ्तारी के विरोध में की जाने वाली सभा में 14 जनवरी 1931 का सूर्य उदय हुआ और अपने साथियों के साथ वह चरण पादुका पर पहुंच गया जहां कुछ ही देर बाद अपने सीने पर गोली खाकर वह शहीदों की टोली में शामिल होकर अमर हो गया।<sup>4</sup>

**महिला शहीद श्रीमती रामकुंवर** स्वर्गीया रामकुंवर छतरपुर नगर के श्री लक्ष्मण प्रसाद जी की पुत्री थी। आपका विवाह रंगौल (तहसील मौदहा, जिला हमीरपुर उ.प्र.) के निवासी श्री भोजराज श्रीवास्तव से हुआ था। श्री भोजराज मौदहा तहसील के अंतर्गत ग्राम मउराव में पटवारी के पद पर थे किन्तु आपके तथा परिवार के सदस्यों द्वारा स्वाधीनता आन्दोलन में भाग लेने के कारण आपको पटवारी के पद से बर्खास्त कर दिया गया था।<sup>5</sup>

श्रीमती रामकुंवर कांग्रेस एवं प्रणाम मण्डलीय समुदाय की प्रमुख सक्रिय कार्यकर्मी थी। शासन के विरुद्ध कांग्रेस द्वारा छेड़े गये असहयोग आन्दोलन में भाग लेने के लिये श्रीमती रामकुंवर को चरण पादुका की मीटिंग हेतु बुलाया गया था। आप अपने एक पुत्र बृजेन्द्र भूषण को उसके मुख से अग्रेंजों तथा राजाओं के विरुद्ध एक कविता उक्त मीटिंग में सुनवाने हेतु अपने साथ लाई थी। मीटिंग में 14 जनवरी को उनके सीने में कुछ गोली लगी। वे घायल होकर यह कहकर कि “हंसो नहीं, देश की सेवा करने से स्वर्ग मिलता है, मैं तो चली” और वे गिर पड़ी। बालक बृजेन्द्र भूषण ने कविता शुरू ही की थी कि उसके पैर में भी गोली लगी वह भी घायल होकर गिर पड़ा।<sup>6</sup> श्री भोजराज जी ने पत्नी रामकुंवर तथा पुत्र बृजेन्द्र को अगले दिन बैलगाड़ी द्वारा रंगौल पहुंचकर इन दोनों का उपचार किया। श्री भोजराज जी उन्हें चरण पादुका ले आये। चरण पादुका के दर्शन करने के बाद श्रीमती रामकुंवर वहीं देवलोक वासी हो गयी। चरण पादुका में शहीद हुये वीरों की नामावलि में एक नाम ओर जुड़ गया।<sup>7</sup>

**बुन्देलखण्ड के देशी राज्यों के स्वाधीनता आन्दोलन के एक नायक स्वर्गीय बाबूराम चतुर्वेदी** पंडित श्री बाबूराम चतुर्वेदी जी का जन्म एक ग्रामीण एवं निर्धन परिवार में सन् 1916 ई. को ग्राम कर्मा में हुआ था। सन् 1930 में सर्वप्रथम ग्राम जरावर में स्व. महात्मा गाँधी द्वारा संचालित नमक सत्याग्रह में सक्रिय भाग लेकर राजनैतिक क्षेत्र में प्रवेश किया। सन् 1931 में जब बापू अपने राष्ट्रव्यापी दौर के सिलसिले में राठ जिला हमीरपुर उ.प्र. पधारे तब पं. चतुर्वेदी की भेंट बापू से हुई और वे उनकी सेना में बालिन्टियर के रूप में भर्ती हो गये।<sup>8</sup>

जिला हमीरपुर के तत्कालीन डिस्ट्रिक्ट बोर्ड के चेयरमेन इस्माइल खाँ के आदेश के विरुद्ध आपने अपने स्कूल में झंडा फहराया, इसमें पुलिस द्वारा इनकी पिटाई हुई और ये 15 दिन हिरासत में रखे गये परन्तु इनकी सत्याग्रही गतिविधियों से बाध्य होकर डिस्ट्रिक्ट बोर्ड को अंत में अपना काला कानून (स्कूल में तिरंगा झण्डा फहराना, खादी पहनना, राष्ट्रगीत गाना आदि पर प्रतिबंध) वापिस लेना पड़ा। चतुर्वेदी जी की यह पहली राजनीतिक विजय थी।<sup>9</sup> सन् 1943 से ही प्रजामण्डल छतरपुर को आपका योगदान मिलने लगा था और सन् 1945 में आप उसके सक्रिय सदस्य बन गये। आपने छतरपुर राज्य में चल रहे उत्तरदायी शासन के आन्दोलन में भाग लिया और उसे सफल बनाने हेतु प्राण-प्रण से जुट गये। आप सन् 1947 में करीब एक माह तक भूमिगत रहे और आपने गाँव-गाँव से जत्थे भिजवाने का महत्वपूर्ण कार्य किया।<sup>10</sup>

**महिला नायक श्रीमती विद्यावती चतुर्वेदी** श्रीमती विद्यावती चतुर्वेदी जी का जन्म कुलपहाड़ में हुआ। सन् 1941 में श्री बाबूराम चतुर्वेदी जी के साथ शादी हुई। श्रीमती चतुर्वेदी गढ़ीमलहरा की शासकीय कन्या शाला की मुख्य अध्यापिका थी। सन् 1941 की एक घटना ने श्रीमती चतुर्वेदी के जीवन को राजनैतिक मौड़ दिया। विजयादशमी को गढ़ीमलहरा में एक वृहत सम्मेलन में श्रीमती चतुर्वेदी ने स्त्री शिक्षा पर भाषण दिया। भाषण में रानी सारन्ध्र लक्ष्मीबाई एवं अंग्रेजों के बीच युद्ध का कुछ उल्लेख प्रसंगवश हो गया। इस भाषण से पूरे स्टेट में तथा पोलिटिकल एजेंट के यहां तहलका मच गया और श्रीमती चतुर्वेदी से जबाब तलब हुआ इससे उनके सम्मान को ठेस लगी और उन्होंने तत्काल मुख्य अध्यापिका के पद से त्यागपत्र दे दिया और पति के कंधे से कंधा मिलाकर स्वतंत्रता संग्राम में सक्रिय भाग लेना प्रारम्भ कर दिया। सन् 1957 से 1962 तक आप एम.एल.ए. छतरपुर रहीं तथा सन् 1966 से राज्य सभा की सदस्य रही। आपको भारत सरकार द्वारा ताम्रपत्र प्रदान किया गया।<sup>11</sup>

**मदन गोपाल चौरसिया** श्री मदन गोपाल चौरसिया का जन्म 22 नवम्बर 1919 को महाराजपुर में हुआ था। मात्र 02 वर्ष की आयु में रोहो से दोनों आंखें खराब हो गयी। 5-6 साल की आयु में प्राइमरी स्कूल में मौखिक शिक्षा प्राप्त की और 1930 में महाराजपुर आन्दोलन में भाग लिया। 17 अगस्त 1942 को महाराजपुर में गिरफ्तार किये गये। 20 नवम्बर 1942 को आप पुनः गिरफ्तार किये गये और 26 मई 1943 तक बिना मुकदमा चलाये गिरफ्तार रखा। 26 जनवरी 1947 को उत्तरदायी शासन प्रस्ताव पास होने पर मीटिंग की अध्यक्षता की तथा 26 अप्रैल 1947 को पन्ना रोड पर गंज के डाक बगलें में 11 आदमियों के साथ-नजरबंद रखा गया। छतरपुर राज्य में उत्तरदायी शासन सत्याग्रह में काम किया और मैहर सत्याग्रह में भाग लिया। भारत सरकार द्वारा आपको ताम्रपत्र व 200/- रुपये सम्मान निधि प्राप्त हुई।<sup>12</sup>

**स्वर्गीय पालिया जी :** श्री रामकृष्ण पालिया जिला हमीरपुर निवासी थे किन्तु उन्होंने अपना कार्य क्षेत्र बिजावर (छतरपुर) बनाया। पालिया जी ने हिन्दुस्तान सोशलिस्ट रिपब्लिकन आर्मी नामक क्रांतिकारी श्री चन्द्रशेखर आजाद के साथ बहुत दिनों तक काम किया। आप में सबसे बड़ी खूबी यह थी कि जिस क्षेत्र में काम करते थे उस क्षेत्र के लोगों में आप बिल्कुल परिवार के निकटतम सदस्य जैसे हो जाते थे। जिस समय किसी जत्थे का नेतृत्व करते थे, उस समय उनका साहस देखने योग्य होता था।



नौगांव जेल में जब एक बार यह समाचार मिला कि राजा द्वारा लाठी चार्ज कराने पर एक कार्यकर्ता की मृत्यु हो गयी तो आपने कुछ साथियों के साथ जेल से भाग कर बदला लेने की योजना बनाई। बाद में मालूम हुआ कि मृत्यु का समाचार निराधार है।<sup>13</sup>

**स्व. पं. लल्लूराम शर्मा-स्वाधीनता संग्राम का एक दिवंगत सेनानी:** स्वर्गीय पं. लल्लूराम शर्मा जी का जन्म बम्होरी भाटन जिला छतरपुर में हुआ था। बाल्य जीवन का कुछ भाग ग्राम शाहपुरा और कुछ काल ग्राम खमरिया में व्यतीत हुआ। वहां रहते-रहते जन्मभूमि बम्होरी की स्मृतियां सजग हो उठती और जन्मभूमि को लोटने की प्रेरणा देती रहती। फलस्वरूप आपने ग्राम बम्होरी में लौटकर पुनः जीवन का नया चरण आरम्भ किया।<sup>14</sup>

सितम्बर 1930 में कांग्रेस कमेटी की स्थापना हुई जिसमें कई प्रेरक व्यक्तियों के साथ-साथ आपने देश सेवा स्वीकार की। उन दिनों आपका कार्य या स्थान-स्थान पर गाँव-गाँव जाकर मीटिंग व सम्मति करना व साथ साथ प्रचार करना। सन् 1930 के सावन में पूज्य महात्मा गाँधी का पदार्पण ग्राम महोबा में हुआ। गाँधी जी के प्रेरक भाषणों ने श्री शर्मा जी के जीवन में एक नई क्रांति ला दी। वही देश सेवा का वृत्त आपने लिया। 14 जनवरी 1931 के दिन चरण पादुका घाट सिंहपुर में उर्मिल नदी पर हुई ऐतिहासिक सभा में श्री सूरज प्रसाद यादव सभापति व श्री लल्लूराम जी शर्मा मंत्री बनाये गये थे। अगले दिन मीटिंग हो रही थी कि पोलिटिकल एजेंट साहब मालदा मील पल्टन व रियासत की फौज लेकर आये। गनमशीन चलाये जाने का हुक्म हुआ और पादुका में इस गोलीकांड में अनेक व्यक्ति शहीद हुये।<sup>15</sup>

गोलीकाण्ड के पश्चात् मालवा भील पल्टन द्वारा श्री लल्लूराम शर्मा के घर की लूट कराई गयी। मकान में आग लगवा दी गई। बची खुशी चीजें बरामद करवा दी गई। फसल बर्बाद हो गयी। जिसमें 18 राशि जानवर गाय, बैल, नटवे, भूख के मारे मर गये। अनुमानित आर्थिक क्षति तत्कालीन मूल्यों के अनुसार करीब 4018 रुपये चार आना हुई। छतरपुर राज्य की सरकार द्वारा क्षतिपूर्ति में केवल 300/- रुपये की सहायता राशि प्रदान की गई। परिणामस्वरूप लल्लूराम जी का घर चौपट हो गया और गरीबी ने एक बार जो आपका दामन पकड़ा वह मरते दम तक ना छूटा। अनाज की फसल न होने के कारण बच्चों के पालन निष्कर्ष हेतु कभी गल्ला कभी नगदी लेना पड़ा जिससे श्री शर्मा जी करीब 4000/- रुपये के कर्जदार हो गये।<sup>16</sup>

**शहीद श्री गोकुल प्रसाद शुक्ल** आपका जन्म ग्राम बड़ेरी बिजावर जिला छतरपुर में हुआ था। सन् 1930 में तत्कालीन देशी राज्य बिजावर में अनुचित टैक्सों का विरोध किया गया। इसके उत्तर में अग्रेजी सरकार द्वारा भीड़ को तितर-बितर करने के लिये हाथी की सूड़ में जंजीर बांधकर भीड़ पर घुमाई गयी। जब भीड़ तितर-बितर हो गयी तब उन्होंने पास के गाँव में पुनः बैठक की तथा वहीं पुलिस अधीक्षक की गोली से दिसम्बर 1931 में श्री गोकुल प्रसाद जी शहीद हो गये।<sup>17</sup>

**उपसंहार** इन सभी स्वतंत्रता सैनानियों ने स्वतंत्रता आन्दोलन में प्रमुख रूप से भाग लिया। कई सैनानियों ने सन् 1922 से लेकर अंत तक युद्ध किया। इन आन्दोलनों में स्वतंत्रता सैनानियों को नजरबंद किया गया, कारावास की सजा दी गई, अनेकानेक प्रकारों से प्रताड़ित

किया गया। फिर भी उन्होंने हार नहीं मानी। निरन्तर संघर्ष करते रहे और अन्ततः जीत उन्हीं की हुई। 15 अगस्त 1947 को देश आजाद हो गया। अंततः वीरों का बलिदान और अनेक सैनानियों का संघर्ष रंग लाया। देश हजारों वर्षों की गुलामी से मुक्त हो गया। इन महान सैनानियों को देशवासियों का शत-शत प्रणाम।

### संदर्भ ग्रन्थ :

1. स्वाधीनता आन्दोलन विशाखांक - जन सम्पर्क कार्यालय 142-143 भोपाल द्वारा प्रकाशित।
2. उत्सर्ग-स्वागत समिति दसवां म.प्र. स्वतंत्रता संग्राम सैनिक 263 संघ अधिवेशन चरण पादुका छतरपुर म.प्र. द्वारा प्रकाशित।
3. उत्सर्ग 225।
4. उत्सर्ग 150।
5. उत्सर्ग 280।
6. उत्सर्ग 281।
7. उत्सर्ग-स्वागत समिति दसवां म.प्र. स्वतंत्रता संग्राम सैनिक 280, 150 संघ अधिवेशन चरण पादुका छतरपुर म.प्र. द्वारा प्रकाशित प्रस्तुतकर्ता-सुरेन्द्र कुमार जैन।
8. निशा दीक्षित-उपरोक्त 261।
9. उत्सर्ग 182।
10. निशा दीक्षित उपरोक्त 262।
11. उत्सर्ग - स्वागत समिति दसवां म.प्र. स्वतंत्रता संग्राम सैनिक संघ अधिवेशन चरण पादुका छतरपुर म.प्र. द्वारा प्रकाशित प्रस्तुतकर्ता- डॉ. रमा जैन 182।
12. निशा दीक्षित उपरोक्त 263।
13. विन्ध्य प्रदेश के राज्यों का स्वतंत्रता संग्राम का इतिहास लेखक-श्यामलाल साहू 261-295।
14. निशा दीक्षित उपरोक्त 266।
15. उत्सर्ग 461।
16. विन्ध्यवासी, शहीद अंक गाँधी जयन्ती 1948 से सभार उद्भूत (पुकार से उद्भूत)।
17. उत्सर्ग 265 पं० लल्लूराम शर्मा जी के पुराने कागजातों के आधार पर।

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## 42. विकासशील देशों के राजनीतिक विकास के मार्ग में बाधाएँ

\*नित्येन्द्र झा

### सारांश

विकासशील देशों के राजनीतिक विकास के मार्ग में प्रमुख बाधाएँ निम्नलिखित हैं शिक्षा की समुचित व्यवस्था न होना, जन संचार और आवागमन के साधनों का विकास न होना, औद्योगीकरण का पूर्ण विकास न होना, साम्प्रदायिक विद्वेष तथा संकीर्ण प्रवृत्ति का होना, राष्ट्रीय भावना का सुदृढ़ होना, जनता का राजनीतिक प्रक्रिया में भाग न लेना, राजनीतिक दलों का सिद्धान्तहीन होना, राजनीतिक एकीकरण का अभाव होना, आर्थिक दृष्टि से आत्मनिर्भर और सम्पन्न न होना, आदर्श एवं समर्पित नेतृत्व का न पाया जाना, समाज में परम्पराओं का पाया जाना, समाज में समानता का न पाया जाना, सहभागिता का न पाया जाना, धर्मनिरपेक्षता लाने की समस्या एवं वैधता प्राप्त करने की समस्या। जैसे-जैसे राजनीतिक विकास का स्तर बढ़ता जायेगा, उसी अनुपात में इन समस्याओं के समाधान में सहायता मिलती रहेगी।

विकासशील देशों के सामने आज राजनीतिक विकास सबसे अहम मुद्दा है। इन देशों के राजनीतिक विकास के मार्ग में बाधाओं की एक लंबी श्रृंखला देखने को मिलती है। इस प्रकार यह भली-भाँति स्पष्ट है कि तुलनात्मक राजनीति में राजनीतिक विकास के उपागम का विशेष महत्व है। राजनीतिक विकास के उपागम ने राजनीति शास्त्र को नये आयाम, नयी पद्धतियाँ और नये परिप्रेक्ष्य प्रस्तुत किये हैं।<sup>1</sup> राजनीतिक विकास के संबंध में कहा गया है

“राजनीतिक विकास राजनीतिक संस्थाओं की अभिवृद्धि विभिन्नीकरण तथा राजनीतिक संस्कृति का बड़ा हुआ लौकिकीकरण है।”

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**Note-** Research Paper Received in October 2018 and Reviewed in November 2018

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**\*(सहायक शिक्षक) +2 बालिका उच्च विद्यालय, झाझा, झारखंड**

(आमण्ड एवं पावेल )

“ राजनीतिक विकास का अभिप्राय मुख्यतया लोकतन्त्रीकरण की प्रक्रिया से सरकार पर लोक नियंत्रण के विकास से है।”

(एफ.डब्ल्यू.रिंग्स )

“राजनीतिक विकास समाज के उच्चस्तरीय अनुकूल के प्रति अनुकूल होने की क्षमता है।”

(जे.एम.मैकेन्जी )

उपरोक्त के आधार पर यह स्पष्ट होता है कि विकास का कभी भी एक रूप नहीं होता है यह किसी भी राज्य में आर्थिक सामाजिक राजनीति अथवा सांस्कृतिक पक्षों का एक साथ विकास नहीं होता है। वर्तमान समय में अगर देखा जाय तो विकास को अधिक समृद्धि से जोड़कर देखा जाता है। विकासशील देशों पर विदेशी शासन का प्रमुख और उसके द्वारा किया गया शोषण पिछड़ेपन का प्रमुख कारण रहा हैं।<sup>1</sup> चुनावों में गड़बड़ी, हिंसात्मक प्रदर्शन, राजनीति दल बदल, राजनीतिक दलों का अत्यधिक विखण्डन, मतभिन्नता को दबाना, सरकारी विचारधारा का गुण-गान, राजनितिक हत्याएं, भ्रष्टाचारों तथा शासन शक्ति का केन्द्रीकरण कानून के शासन का अभाव विदेशी हस्तक्षेप गरीबी, अशिक्षा, भूखमरी बेरोजगारी यदि किसी भी देश को पिछड़ेपन के लक्षण हैं।<sup>2</sup> पिछड़ेपन का सिद्धान्त लेनिन के साम्राज्य वादी सिद्धान्त में निहित है। साम्राज्यवाद को पूँजीवाद की सर्वोच्च अवस्था मानते हैं। लेकिन इससे स्पष्ट किया गया है कि यह उपनिवेशों के धन को साम्राज्यवादी देशों की ओर मोड़ने में सफल रहा है। अगर देखा जाय तो भारत में झारखण्ड के संसाधन का उपयोग एकीकृत बिहार के उत्तरी हिस्से के द्वारा किया जाता है। यदि संसाधन से जो कुछ भी उपलब्ध होता है। झारखण्ड के इलाके में संसाधन का प्रयोग विकास के लिए बहुत कम भाग में किया जाता है।<sup>3</sup> विश्व स्तर पर इस नीति के परिणाम स्वरूप जहाँ इसके परिणामस्वरूप विश्व बाजारों के प्रारम्भिक विकास को रोक दिया वही झारखण्ड तमाम उपलब्ध संसाधन के बावजूद विकास की राह को देखता रहा। इसी कड़ी में इस प्रकार जहाँ औद्योगिक क्रांति ने पूँजीवादी देशों ने विकास की गति को तेज कर दिया वही साम्राज्यवाद ने उपनिवेशों ने अधिक विकास पर रोक लगा दिया। **लेनिन** का मानना है कि “पूँजीवादी देशों के शासक वर्ग उपनिवेशों का शोषण करके अपने देश का आर्थिक उद्धार कर रहे थे।” इसी के साथ अल्प विकास या पिछड़ेपन के सिद्धान्त को 1950 के बाद नव-स्वतंत्रता प्राप्त देशों के सन्दर्भ में पाल वैरन सौल्सों फरटेन्डों और गुन्डरफेंड थे और विस्तारित किया। **पाल वैरन** के अनुसार “विकसित देशों के पास काफी अधिशेष धन है जिसका वे उपयोग अथवा निवेश करने में असमर्थ हैं, अतः वे पिछड़े देशों में धन लगाकर उत्पादन से प्राप्त कर वही की जनता में भरपाई करते हैं।” इसका सीधा परिणाम यह होता है कि विकसित देश और विकसित होते जा रहे हैं तथा विकासशील देशों में जनता पिछड़ेपन का शिकार होती जा रही है। निर्भरता एवं पराश्रिता सिद्धान्त के अनुसार पूँजीवाद राज्य उपनिवेश में धन लगाकर वहाँ की आम जनता का शोषण करते हैं।<sup>4</sup> यह प्रक्रिया

राज्य को अर्द्ध-आश्रिता की स्थिति में डाल देती हैं पिछड़ेपन और निर्भरता दोनों साथ-साथ चलते हैं। यह प्रक्रिया अन्तर्राष्ट्रीय बहुराष्ट्रीय कम्पनियों द्वारा सम्पन्न होती है। हालाँकि यह बहुराष्ट्रीय कम्पनियों देश के विकास में भी सहायता पहुँचाती है। लेकिन यह भी सच है कि जिन देशों में ये कार्य करती है उसका विकास इन कम्पनियों की क्रियाओं और निर्णयों पर आधारित हो जाता है। निर्भरता का सिद्धान्त यह स्पष्ट करता है कि वर्तमान विश्व व्यवस्था का आर्थिक ढाँचा इतना जटिल है कि उसमें विकासशील राज्यों का विकास कर पाना दुष्कर होता जा रहा है। मुक्त आर्थिक बाजार व्यवस्था में सदैव विकसित देश ही विजयी रहे हैं।<sup>6</sup> और वे विकासशील राज्यों की विभिन्न आर्थिक संगठनों को माध्यम से सहायता देने की स्थिति में रहते हैं इस सहायता का वे परोक्ष रूप से फायदा उठाते हैं। विकासशील देश इसे नव-उपनिवेशवाद के रूप में देखते हैं। आज विकासशील देश आर्थिक सहायता के लिए विकसित देशों पर अपने आपको निर्भर पाते हैं।<sup>7</sup> विकासशील देशों द्वारा विशाल मात्रा में विकासशील देशों से ऋण वसूला जाता है जिससे वे ऋण चुकाने में ही लगे रहते हैं।

निष्कर्षतः कहा जा सकता है कि विकास, अल्पविकास एवं निर्भरता की धारणाएँ एक दूसरे से सम्बन्धित हैं, जहाँ विकसित देश विकासशील देशों को विकास का सपना दिखाकर उन्हें निर्भरता की ओर ले गये, वहाँ विकासशील देश अपने-आपको विकसित देशों के शिकंजे में जकड़ा हुआ पाते हैं। यही विकासशील देशों के राजनीतिक विकास के मार्ग में प्रमुख बाधाएँ हैं।

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## बस्तर के भतरा जनजाति का लोक नृत्य

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\*\*डॉ. चैतन राम पटेल

## सारांश

सांस्कृतिक दृष्टि से बस्तर अंचल की जनजातियां हल्बा, भतरा और गोंडी क्षेत्रों में फैली हुई है। हल्बी, भतरी क्षेत्र में हल्बा, राज मुरिया और भतरा राज मुरिया एवं घोदुल मुरियाओं के बीच डंडारी नृत्य पारम्परिक रूप से प्रचलित है। नर्तक नृत्य कौशल से पूर्व सेमल के पेड़ को पवित्र मानकर अपने - अपने ढंग से उसका उपयोग कर लेते हैं। डंडारी नर्तक नृत्य प्रदर्शन हेतु गांव-गांव घूमते हैं। डंडारी नृत्य प्रति वर्ष होली के अवसर पर आयोजित होता है।

**प्रस्तावना :-** डंडारी नृत्य होली में शुरू होता है, जिसमें 20-30 युवक सम्मिलित रहते हैं। डंडारी नृत्य घेरा बनाकर गोल-गोल घूमते हैं, और घूम घूम कर नाचते हैं। घेरे के भीतर 4-5 ढोल वादक सक्रिय रहते हैं। कुछ नर्तकों के हाथों में हिरन व सांभर के सींग होते हैं, जिसे वे उठाकर नाचते हैं। बाकी नर्तकों के हाथों में बांस के छोटे-छोटे टुकड़े रहते हैं। वे डंडे के पदचालन के लिए पैतरे अनुशासित ढंग से हल्की टकराहट में होती है। संवेत स्वर आकर्षित करते हैं। यह 15 दिनों तक चलता है।

**उद्देश्य :-** शोध पत्र में शीर्षक को लोक नृत्य से जोड़ा गया है नृत्यों में डंडारी के अलावा गोंडी नृत्य भी होता है भतरा जनजातियों में गेडी का विशेष महत्व है। प्रतिवर्ष सावन माह के हरियाली अमावस्या से लेकर भादों माह की पूर्णिमा तक गेडी का मौसम होता है। अमूस तिहार के दिन गांव की देवी की पूजा अर्चना कर गांव के युवक गेडी चढ़कर घर-घर घूमते हैं डंडारी नृत्य में होली पर भी युवक गांव-गांव घूमकर स्नेह से ग्रामवासी जो देते हैं, उसे इकट्ठा कर किसी सुरक्षित स्थान पर उसका उपयोग सामूहिक भोज के रूप में करते हैं।

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**साहित्य का अवलोकन :-** भतरा नृत्य शैली का योगदान हल्बी संस्कृति के साहित्य एवं भतरा साहित्य का अवलोकन के तुलनात्मक अध्ययन से किसी भी विषय का अध्ययन एवं उसका लेखन सुगम हो जाता है, जिसको आधार मानकर अपने शोधपत्र की योजना कार्य प्रस्तावित है।

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2. मिश्र डॉ. सतीश चन्द्र 2008, भतरा लोक संस्कृति एवं लोक साहित्य (उड़िया भाषा) भाषा अकादमी भुवनेश्वर उड़ीसा।

लेखक ने इस पुस्तक में यह स्पष्ट वर्णन किया है, जिसके माध्यम से लोक नृत्यों के लिए कार्य करने में सहायता मिलेगी।

**शोध प्रविधि :-** साल्वार्न सूडी के दृष्टिकोण से शोध प्रविधि के आधार प्रेरणा के लिए निम्न ग्रंथ का अवलोकन किया जाना उल्लेखनीय हैं।

1. लाला जगदलपुरी 1994, बस्तर का इतिहास एवं संस्कृति, हिन्दी ग्रंथ अकादमी भोपाल म.प्र.।

प्रस्तुत शोध पत्र में प्रस्तावित शीर्षक विवरणात्मक अनुसंधान पर आधारित होगा। द्वितीयक स्रोतों का भी समावेश किया गया है, साहित्य स्रोतों का भी उपयोग करना अनिवार्य होगा।

**भतरा जनजाति का लोक नृत्य :-** बस्तर लोक नृत्य में डंडारी व गेड़ी नृत्य भतराओं का प्रमुख नृत्य के अलावा भतरा लोक नाट का भी विशेष महत्व है। बस्तर के लोक नृत्य को तराशने की दृष्टि से सर्वप्रथम लोक गीतों का छानबीन करना पड़ेगा। लोक नृत्य एवं लोक गीतों में नाटकीय तत्वों का समावेश मिलता है। उदाहरण स्वरूप गंवर नृत्य में नृत्य के साथ अभिनय भी शामिल है, जिसमें पद चालन, कौड़ियों की झूलती लड़ियों में झांकती मुद्राओं को देखने पर गंवर नृत्य पर निहित नाटकीय तत्व समझ में आते हैं, जिसमें नर्तक के अलावा अभिनय की भी झलक देखी जा सकती है। अतः यह नृत्य आंशिक रूप से लोक नाट्य ही है। घटना, संवाद और अभिनय नाटक को नाटक बनाते हैं। अनेक खेल गीतों में लोक नाट्य मिलता है, जो गांव के मनोरंजन का साधन है। गेड़ी एक प्राचीन पारंपरिक उपकरण है। गेड़ी बांस या लकड़ियों का बनाया जाता है। दोनों पांव के लिए दो अलग-अलग गेड़ियां होती हैं। बांस की गेड़ी सुविधाजनक, लचकदार व चरमराहट लिए होती है। लकड़ी में ये नहीं होता है। धोटुल में गेड़ी नृत्य की शुरुआत होती है। गेड़ी नर्तक गेड़ी साधना इतनी आश्चर्यजनक होती है, कि एक गेड़ी को जमीन से उठाकर केवल एक गेड़ी पर आरुढ़ होकर कूद-कूद कर नृत्य करते चलते हैं। इस गेड़ी नृत्य के अंतर्गत परस्पर गेड़ियों को दोनों पैरों के नीचे टक्कर मारकर एक दूसरे को गिराने का प्रयास करते चलते हैं। सितम्बर माह में कोडता पंडुम के अवसर पर कुंदीरपरांग और मांदरी डोल वादन के साथ (घोटुल) में गेड़ी नृत्य अपने सम्पूर्ण आकर्षण सहित स्थान ग्रहण करता है। बस्तर अंचल में हल्बी, भतरी बोलने वाले उड़िया प्रेमी आदिवासियों के बीच मनोरंजनार्थ जिस नृत्यात्मक गीत नाट्य का प्रचलन है, उसे उड़िया में नाट कहते हैं।

**भतरा नृत्य और लोक गीत :-** पूरे बस्तर अंचल में हल्बी, भतरी एवं कोयतूर लोक



भाषाएं व्यवहार में लाई जाती हैं। हल्बी परिवेश के प्रमुख रूप में ले जा, री लो व मारी रोसोना का प्रचलन है। जबकि भतरी परिवेश में चैत परब, कोटनी, झालियाना, तारा गीत एवं छेर छेरा गीतों की परम्परा प्रचलित है। कोयतूर परिवेश में प्रचलित लोक गीत और लोक नृत्यों का रंगारंग समावेश है, जिसका इतना मोहक सम्मोहन व कलाजीवी लगता है, जैसे - श्रृष्टि का सारा आनंद यहां केन्द्रित हो गया है। जनजातियों का मन नृत्य व गीतों की स्वर लहरियों में कदम थिरकते हैं, जिससे वे सबको भूलकर अपने रसिक गीतों व मदहोश करने वाले नृत्यों में अपना मनोरंजन करते हैं। जनजातियां अपने सुख-दुःख के भाव गीत व नृत्यों के द्वारा भावों को व्यक्त करते हैं।

### **संदर्भ ग्रंथ :-**

1. लाला जगदलपुरी, 1994 बस्तर इतिहास व संस्कृति, हिन्दी ग्रंथ अकादमी भोपाल म.प्र.।
2. ठा. पं. केदारनाथ 1908 बस्तर भूषण, नवकार प्रकाशन कांकर।
3. शुक्ल हीरालाल बस्तर का मुक्ति संग्राम, हिन्दी ग्रंथ अकादमी भोपाल म.प्र.।
4. महावर निरंजन 2014 लोक रंग छत्तीसगढ़, राधा कृष्णन प्रकाशन प्रा.लि. 7/31 दरियागंज नई दिल्ली।
5. गुप्ता रमणीक 2002 आदिवासी स्वर और नई शताब्दी, वाणी प्रकाशन दरियागंज नई दिल्ली।
6. शुक्ल हीरालाल 2006 छत्तीसगढ़ का जनजातीय इतिहास, विश्व भारती प्रकाशन नागपुर।

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## “जनजातिय समाज में औषधि का महत्व”

\*रेखा जसवाल

\*\*डॉ. चेतन राम पटेल

## सारांश

छत्तीसगढ़ का दक्षिण भागबस्तर के नाम से जाना पहचाना जाता है। यह गहन सघन वनों से भरापूरा होते खनिज पदार्थ से भी समृद्ध है। आज भी कई क्षेत्र हैं, जहां 40 से 45: आय वनोपज से प्राप्त की जाती है। जंगल, जड़ी बुटियों के भी भंडार रहें हैं। इसलिये जनजातीय समाज में जीवन निर्वाह के लिये चिकित्सा के लिये उनका उपयोग करना सीखा जनजातीय महिलाएं वनोपज जड़ी बुटियों का संग्रहण विपणन और बीमारी में भी उपयोग करती आ रहीं हैं, जिसका कोई लिखित ग्रन्थ तो नहीं है, परन्तु पीढ़ी दर पीढ़ी ज्ञान हस्तांतरित होते हुए आज भी संरक्षित हैं, अब थोड़ा बहुत प्रयत्न पुस्तकों में ज्ञान संग्रहण के द्वारा भी प्रारंभ हो चुका है, परन्तु अब भी वैज्ञानिक शोधपरक कार्य की कमी अनुभव की जाती है। तुलसी, आंवला, बेल, पीपल आदि की पूजा अर्चना भी की जाती है। वस्तुतः यह प्रक्रिया भी चिकित्सा का अंग समझी जाती है। ग्रामीण महिलाएं प्रकृति-प्राकृतिक चिकित्सा करने में आज भी माहिर बनी हुए हैं और उसे सेवाधर्म के रूप में देखती तथा व्यवहार करती हैं। उनके पास आयुर्वेद का ज्ञान तो है, परन्तु कोई पुस्तक में वर्णित नहीं है, इसका मुख्य कारण शालेय शिक्षा का अभाव कहा जायेगा। उनके पास अपनी बोली पर लिपी नहीं है।

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**अध्ययन का उद्देश्य :** प्रस्तुत अध्ययन का मुख्य उद्देश्य बस्तर जिले में निवास करने वाली जनजातीय समाज की महिलाओं द्वारा वनौषधि का संकलन कर, उनके द्वारा की जाने वाली चिकित्सा पद्धति का अध्ययन करना है, इसके अलावा इनके आर्थिक, सामाजिक, सांस्कृतिक जीवन पर प्रकाश डालना है। इसके अतिरिक्त अध्ययन का उद्देश्य निम्नलिखित है :-

1. लुप्त होती जड़ी-बुटियों को अस्तीत्व बनाये रखना तथा उनका महत्व बताना।
2. पारम्परिक चिकित्सा पद्धति का संरक्षण करना।
3. आर्थिक स्थिति में सुधार हेतु वनोपज संकलन एवं वनौषधि के महत्व को स्पष्ट करना।
4. आदिम ज्ञान, आधुनिक ज्ञान-विज्ञान में रूपांतरित हो सके, जिससे पीढ़ियों से संरक्षित ज्ञान विलुप्त होने से बचा रह सके।

**आदिवासी संस्कृति में वन वृक्ष देव :-<sup>1</sup>** प्रकृति पुत्र वनवासियों का समग्र जीवन वनों की गोद में ही तो गुजरता है। जन्म से लेकर मरण तक वृक्षों की हर सांस इनके साथ रहती है। वनवासियों के समग्र संस्कृति के रीति-रिवाज, परम्पराओं में वन समाहित है। आदिवासी अपने देवी-देवताओं का स्थान वृक्ष पर मानते हैं। कुछ वृक्ष को कुल देवता भी माना जाता है।

#### कुल देवता वृक्ष-

|             |                    |
|-------------|--------------------|
| शिवना वृक्ष | आम वृक्ष बेल वृक्ष |
| कसई वृक्ष   | बांस वृक्ष         |

आदिवासी संस्कृति में कुछ वृक्ष अत्यन्त महत्वपूर्ण हैं क्योंकि उनमें उनके प्रमुख देवी-देवता निवास करते हैं। ऐसे वृक्ष जिसमें उनके देवी-देवता निवास करते हैं उनका बड़ा सम्मान है-

**वे वृक्ष जिसमें देवी-देवता निवासरत् हैं :** साजा, महुआ, सेमल, अमलतास, आम, पत्थर, करंज, गुलर, गड़ढा, बरगद, सल्फी पीपल अर्जुन।

आदिवासियों के जो भी मुख्य संस्कार होते हैं उनमें इन वृक्षों की विशेष भूमिका नियत रहती है। इन वृक्षों के बगैर आदिवासी संस्कृति के समस्त संस्कारों पर प्रश्न चिन्ह लग सकता है।

#### आदिवासी संस्कार में उपयोग वाले वृक्ष-

**जन्म संस्कार** -महुआ, सल्फी, साल, ताड़ व छिंद

**विवाह संस्कार**-महुआ, साल, साजा, बांस, गुलर, जामुन, घास।

**मृत्यु संस्कार** :-महुआ, साल, कुसुम

**पेय वृक्ष :** आदिवासी संस्कृति में वृक्षों का रस अति महत्वपूर्ण होता है। समस्त संस्कारों व मांगलिक कार्यों में वृक्ष का रस तथा महुआ की शराब अर्पित किये बगैर संस्कार कृत्य पूर्ण नहीं मानते जाते हैं। प्रमुख पेय वृक्ष -

**वृक्ष का नाम                      वृक्ष का भाग (जहां से रस निकलता है)**

|       |                |
|-------|----------------|
| सल्फी | फूल वाले डन्ठल |
| नीम   | तना            |
| बांस  | तना            |
| ताड़  | फूल वाले डन्ठल |

**आदिवासियों द्वारा नहीं काटे जाने वाले वृक्ष :** आदिवासी संस्कृति में वृक्षों को माता-पिता-देवता के समतुल्य माना जाता है। इनके प्रति असीम श्रद्धा वनवासी के मन में रहती है। ऐसे वृक्षों को आदिवासी नहीं काटते वे इस प्रकार है सल्फी, केला मुनगा, महुआ, अमरूद, नीम, ताड़, बेर, तेन्दू, पीपल, गुलर, बेल, बरगद, कुल्लू, आम, नींबू।<sup>2</sup>

**साहित्य का पुनरावलोकन :-<sup>3</sup>** “वनों में पाई जाने वाली औषधियों का उपयोग जनजातीय लोग सैकड़ों वर्षों से करते आ रहे हैं। विश्व स्वास्थ्य संगठन के अनुसार 3.5 करोड़ लोग औषधियों का उपयोग करते हैं।” बस्तर में वनोपज संघ की स्थापना से तेंदूपत्ता व्यापार के सहकारीकरण की दिशा में अग्रसर होने के कारण वनोपज नीति के अनुसार लाभांश, बोनस आदि की राशि जनजातीय लोगों को प्राप्त होती रही है। इसके साथ औषधिय संग्रहण भी किया जाता रहा है।

**आदिवासी परम्परानुसार माटी -**पुजारी या देव पुजारी के समक्ष जड़ी/बूटियों से उपचार किया जाता है।<sup>4</sup>

प्रकृति में उपस्थित सभी पौधों में कुछ न कुछ औषधिगुण होते हैं, किन्तु पौधे में उपस्थित औषधीय गुण की उपस्थिति का ज्ञान न होने के कारण आसपास उगने वाले पौधों को नजर अंदाज कर देते हैं।<sup>5</sup> बस्तर में दुर्लभ जड़ी बूटियों का भंडार है। ग्राम माचकोट के वन से प्राप्त औषधि बैचांदी, नीम, करंजी, महुआ, सालबीज, सिकाकाई, जंगली हल्दी, बंगाली प्याज इत्यादि है। इनके अलावा वनोपज में कन्द मूल, पत्ते, तीखुर, बांस, कोसा जो उनके दैनिक उपयोग में आते हैं कंद मूल व बांस से बनी टोकरीयों, चटाई, जंगली घास का झाडू बनाकर बाजार में बेचते हैं, जो उनकी आमदनी का जरिया है। ग्राम तिरिया में राजगोंड जनजाति के लोग बांस की कलात्मक टोकरी-टुकना बनाते हैं एवं वन से सतावर, धवईफल, काली मुसली इत्यादि से औषधि का निर्माण करते हैं।<sup>6</sup>

**योजना एवं सुझाव :** जनजातीय क्षेत्र में उपयोग की जाने वाली विभिन्न प्रकार की वनौषधि के वनस्पतियों का उपयोग जनजातीय समाज के द्वारा बहुत ही आस्था और विश्वास के साथ किया जाता है, परन्तु वर्तमान समय में यह पारम्परिक चिकित्सा पद्धति लुप्त होने के कगार पर है, क्योंकि इसका स्थान धीरे धीरे आधुनिक चिकित्सा पद्धति ने ले लिया है। यह सर्वविदित है कि कुछ रोग ऐसे होते हैं जिसका इलाज आज भी प्राथमिकता।

पारम्परिक चिकित्सा पद्धति द्वारा किया जाता है, इसका सबसे अच्छा उदाहरण है छोटी माता या बड़ी माता इसके इलाज हेतु आज भी आधुनिक चिकित्सा की बजाय पारम्परिक चिकित्सा पद्धति का अपना एक विशेष स्थान है, जिसमें विभिन्न प्रकार के वनौषधि के उपयोग से बीमारियों का इलाज किया जाता है, इस हेतु इसका संरक्षण अत्यन्त आवश्यक है। इसके लिये

योजना एवं सुझाव निम्नलिखित हैं -<sup>7</sup>

1. पारम्परिक चिकित्सा पद्धति हेतु उपयोग की जाने वाली वनौषधि से संबंधित पेड़-पौधे को संरक्षण हेतु विशेष योजना सरकार द्वारा चलाई जानी चाहिए।
2. पारम्परिक चिकित्सा पद्धति को जहां आवश्यक हो प्राथमिता मिलना चाहिए।
3. जनजातीय समाज के बीच में रहकर चिकित्सा करने वाले वैद्य को आधुनिक शिक्षा के द्वारा जोड़ा जाना चाहिए।
4. महिलाएं जो वनौषधि को एकत्र कर बाजार में बेचती हैं, उन्हें उचित मूल्य मिले, इसका उपाय किया जाना चाहिए।
5. ऐसे क्षेत्र जहां वनौषधि को एकत्र कर बाजार में बेचा जाता है, उनका सर्वेकर उचित मूल्य की व्यवस्था की जानी चाहिए।
6. सरकार द्वारा चलाई जा रहे विभिन्न कार्यक्रम जैसे आयुर्वेद ग्राम के अलावा नई नीति के साथ अन्य योजनाओं को आरंभ करना चाहिए। इसके अंतर्गत जो परम्परागत जाने-पहचाने वैद्य घराने हैं, उन्हें मान्यता देने तथा वैज्ञानिक शोध, प्रयोग पहचान के प्रयत्न किये जाने चाहिए।
7. जनजातीय चिकित्सा पद्धति को एकत्र कर डाक्यूमेंटेशन करने हेतु विशेष पहल की जानी चाहिए।
8. जो जड़ी बुटिया लुप्त हो रही हैं उनके संवर्धन के लिये प्राकृतिक वनों में रोपण व संवर्धन करने वाली योजनाएं बनाई जानी चाहिए।
9. ग्रामों में बनाये जाने वाली वनसमितियों में औषधि संरक्षण समितियां भी बनाई जानी चाहिए।
10. ऐसा सर्वेक्षण भी गम्भीरता पूर्वक किया जाना चाहिए, जिससे वनों के उन क्षेत्र को विशेष रूप से दोहन, संवर्धन किया जा सके।
11. ग्रामों में घरेलु बाड़ियों में जड़ी बुटियों में उपयोगी जड़ी बुटियों को उगाने के लिये प्रोत्साहित किया जाना चाहिए।

**निष्कर्ष :** बस्तर में अनजाने में मनोचिकित्सा की परम्परा आज भी जारी मनोगत रोगों का उपचार झाड़-फूंक जड़ी बुटियों की सहायता से किया जाता रहा है। इसे विश्वास चिकित्सा भी कहा जा सकता है। बस्तर की जनजातीय महिलाएं अपने बच्चों की नजर उतरती हैं और रोता बच्चा खिलखिलाने लग जाता है। अभी कई पौधे ऐसे हैं, जिनका औषधिय मूल्य ज्ञात नहीं है। कई ऐसे हैं जिनकी प्रजाति विलुप्त होने के कागार पर है। इसलिये वनों में पहचान कर संरक्षण के कारगर उपाय अपेक्षित हैं।

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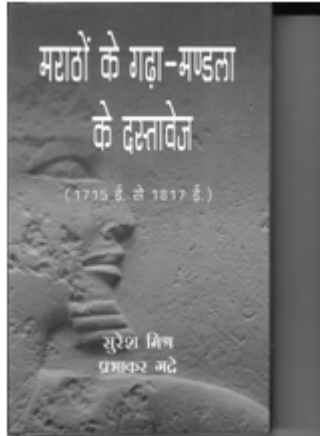
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## Book Review

### मराठों के गढ़ा-मण्डला के दस्तावेज (1715 ईस्वीसे 1817 ईस्वी) ( हिन्दी अनुवादसहित )

डॉ. विनय श्रीवास्तव

लेखक-सुरेशमिश्र और प्रभाकर गद्रे, प्रकाशक-राधा पब्लिकेशन्स, नई दिल्ली, 110002,  
प्राध्यापक डा. चन्द्र शेखर गुप्त, नवी शुक्रवारीनागपुर 32



मध्यभारत (जिसमें मुख्यतः वर्तमान मध्यप्रदेश, छत्तीसगढ़ तथा विदर्भ का समावेश होता है) में गोंड तथा मराठा राज्य कर्ताओं की ईस्वी अठारहवीं-उन्नीसवीं शताब्दियों में प्रमुख भूमिका रही। इनका तत्कालीन राजनीति के अतिरिक्त सांस्कृतिक प्रभाव भी इन प्रदेशों के सामान्य दैनन्दिनी जीवन पर पड़ना स्वाभाविक था, जो कि उनके प्रशासनिक दस्तावेजों के माध्यम से भी, अपना स्वरूप झलका ही देते हैं। सन्दर्भित संकलन ग्रंथ में सुरेश मिश्र तथा प्रभाकर गद्रे ने मराठों के 1715 ई. से 1817 ई. तक के गढ़ा-मण्डला के दस्तावेजों का न केवल संयोजन-संकलन नहीं अपितु हिन्दी अनुवाद भी प्रस्तुत कर स्तुत्य उपक्रम किया है। प्रादेशिक इतिहास के मूलस्रोत के

रूप में ऐसी सामग्री की आवश्यकता हमेशा बनी रहती है।

उत्तर मध्यकालीन राजवंशों के गोंडों के जो चार प्रमुख राज्य थे, उनमें गढ़ा सर्वाधिकचर्चित तथा। इसका वास्तविक संस्थापक संग्राम शाह (आम्हणदास) था। उसने अपने सिक्के ढलवायेथे, जो सोने, चांदी और ताम्बे के थे। उसके पुत्र दलपत शाह और पुत्र वधु दुर्गावती के पश्चात गढ़ा राज्य की अवन्ति हुई जिसके पीछे मुगल सम्राट अकबर की राज्य लिप्सा थी। उत्तरवर्ती गोंड राजाओं ने गढ़ा से राजधानी हटाते हुए चौरागढ़, रामनगर और मण्डला में स्थानान्तरित की। अब यह गढ़ा-मण्डला राज्य के नाम से जाना जाने लगा। मुगलों की कमजोरी का लाभ उठाते हुए गोंड



राजाओं ने अपनी जड़ें मजबूत करने और सांस्कृतिक प्रतिष्ठा प्राप्त करने का प्रयत्न किया, किन्तु इस बार मराठी की विस्तार वदी गतिविधियों की वेबलि चढ़े।

इस पृष्ठ भूमि में इस संकलन का संयोजन किया गया है। लेखक के रूप में भले ही संकलक द्वय का उल्लेख नहीं किया गया और भीतरी पृष्ठ पर भी मात्र पुस्तक कानामही अंकित है तथा मुख्य शीर्षक वाले पृष्ठ पर (जिसमें प्रकाशक का भी उल्लेख है) संयोजन और अनुवाद उपशीर्ष के साथ ही उनके नाम दिये गये हैं, अतः मुख्य पृष्ठ यही इंगित करता है। इस ग्रंथ में शाहूदप्तर, खेर, विनायक राव और गाबाद कर और सुरेश मिश्र संग्रहों के अभिलेखों का समावेश है, जिनके महत्व को भलीभाँति रेखांकित करते हुए लेखक द्वय ने पृष्ठ भूमि स्पष्ट की है।

यह ऐतिहासिक पृष्ठ भूमि, प्रकाशित दस्तावेजों की समृद्ध सामग्री को देखते हुए बहुत संक्षिप्त प्रतीत होती है। संभव है लेखकों का उद्देश्य यहां मात्र स्रोत सामग्री प्रकाश में लाना हो। वाचक तथा अध्यनकर्ता अपनी जरूरत के मुताबिक इसका उपयोग सहजता से कर सकते हैं।

संकलन की कुछ त्रुटियां भी सामने लाना उचित होगा। मूल मराठी दस्तावेजों का हिन्दी अनुवाद यद्यपि सामान्य तौर पर उचित प्रतीत होता है, तथापि कुछ स्थानों पर त्रुटिपूर्ण होने से खलता है। वर्तनी (मात्राओं के ह्रस्व/दीर्घ) के अलावा व्याकरण की दृष्टि से भी कुछ प्रयोगों का परिष्कार अपेक्षित है। दक्षण (दक्षिण), शबा (सेन पृ. 38), जुन (जून, पृ. 212), समज (समझ, पृ. 153), सितागीरी (सीता पृ. 194) आदि कुछ उदाहरण इसके प्रमाण हैं।

कुछ दस्तावेजों के मूल तथा अनुवाद में एकरूपता नहीं दिखती है जो होनी चाहिए। दस्तावेज क्र. 40, पृ. 212-4 के हिन्दी अनुवाद में कलमों के आंकड़े मात्र 7 स्थानों पर 1 रूप में और योग की 9 संख्या दी गयी है। इसीके मूल मराठी दस्तावेज में (पृ.101-103) मात्र 8 स्थानों को अंकित किया गया है। कुछ दस्तावेजों पर लगे सिक्कों/मुद्राओं के पाठमूल के अनुसार नहीं दिये गये हैं, यथा-क्र. 9 (मराठी, पृ. 26, हिन्दी पृ. 151), क्र. 10-15 (पृ. 26-30 इ., 151-154) आदि। अच्छा होता अगर मूल मराठी दस्तावेजों के संग्रह को अलग तथा उनके हिन्दी अनुवाद को अलग-अलग प्रकाशित करने के बजाए मूलपाठ के बाद उनका अनुवाद भी दिया जाता। दस्तावेजों में बहुतसे शब्द ऐसे आये हैं जिनका अर्थ सामान्यतः प्रचलन में नहीं है, जैसे, सिरोपाव, पालपट्टी, मुकासे, कमाविसदार, जाफराखानी, सिबन्दी, पै (पैसा/पाः) आदि जिन्हें अनुवाद में ज्योंकात्यों (कुछ स्थानों पर भ्रष्ट रूप में भी) दे दिया गया है। इन छोटी-मोटी भूलों के बावजूद यह ग्रन्थ निश्चय ही उपयोगी और संग्रहणीय है।

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