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Military Status of Women As Depicted In Mahabharata

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Abstract

Gender study is a new trend in social sciences started a few decades ago. Women along with men have contributed a lot in the overall development of society. In patriarchal society the scope of women's active role in any sphere got marginalized. But as she is the counterpart of man, she plays important role in the development of society. So, it has become essential to study her problems and position. Moreover, the best way to appreciate any civilization and to find its limitations is to study the position of women in it. The position of women in any society is a true index of its development. Hence, the gender studies become very important aspect of social sciences today. In the present paper an attempt has been made to throw light on the military status of women on the basis of the epic Mahabharata.

The *Mahabharata* is the most valuable product of the entire literature of ancient India. It incorporates rich data regarding religion, mythology, legends, philosophy, customs and practices and social institutions. The importance of the epic is proved by the fact that it is regarded as *Kavya, Itihas, Smriti, Dharmasashtra, Arthashastra* and *kamshastra* as well. The epic has influenced our literature, art, social institutions and our behaviour as well by providing moral and social codes. Without entering any debate regarding the date and authorship of the epic, the close examination of the data of epic represents the culture of our country from 400 B.C. to 200 A.D.

In ancient India women were not considered capable of war fighting perhaps due to their physio-biological reasons. But we have examples which show that women directly or indirectly participated in war like activities. The *Vedic* literature

Note- Research paper Received in July 2015 and Reviewed in September 2015.

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gives references which prove that women were army leaders,¹ they were trained in archery² and could suppress their opponents.³ Altekar cites example of queens who acted as regents, it implies that some sort of military and administrative training was given to the women.⁴ Similar view is expressed by Vajpai that military training was given to women since very early times.⁵ Mazumdar pointed out that the word *Shaktiki* (a spear bearer lady) mentioned in Patanjali's *Mahabhasya* is an indirect evidence that the art of war was taught at least to some ladies.⁶

Indra states that women provided accompany to men into the chases. Further, he states that some women sat on chariots, some on horses and some even on elephants fully equipped with weapons of every kind as they were going on campaigns.⁷ This evidence shows that women were not only trained in the art of war but also participated in wars. Similarly, Altekar observes that the queen of *Massag* was directing the attack against Alexander when her husband was killed in the battle.⁸

In *Ramayana*, Kaikeyi, the youngest wife of Dasharatha accompanied her husband in an army campaign against the *asuras*. Furnishing a good common sense and knowledge of tactics of war, she saved the life of her husband.⁹ In the *Mahabharata* some references are found which show that women had some sort of training of war and its ancillary sciences. At one place Renu, the wife of sage Jamdangni was helping her husband when he was practicing archery.¹⁰ Gandhari criticized the foul method of war used by Bhima in killing Duryodhana.¹¹ This indicates that Gandhari knew the rules to be followed in war. Subhadra is described as a skillful chariot driver¹² which is an ancillary art of war. The *Mahabharata* also declares at one place that women can fight in the castles.¹³ The verse allows them to fight at least in side the fort if not in a battle field. We have already cited the example of Kartikeya or Sakand who went to fight with *asuras* with seven *ganas* of mothers.¹⁴ Here, Hopkins opines that the mothers stand for adult women who could take part in the battle.¹⁵ He further added that this evidence of the *Mahabharata* represented very primitive society is before division of labour between men and women, when *ganas* of women fought in the battle field along those of men.¹⁶ Hopkins seems to be right in his observation because no such example is found in the epic where women took part in the Great War although they were present in the camps attached to the battle field.¹⁷ Moreover; Draupadi offered no resistance when she was abducted by Jayadratha.¹⁸ She was helpless because she had no such type of training in defense.

Besides, the direct role played by women in military activities their indirect role in such activities can also be verified from the epic. We find that in the *Mahabharata*, marriage of Arjuna with Subhadra, Ulupi, Draupadi and Chitrangada helped the *Pandavas* because the most of the relatives of both the parties in the Great War fought in favour of their relatives. We also know that Bimbisara strengthened his empire by matrimonial alliances with Koshal, Vaisali and Madra.

From the above discussion it is quite clear that role of women in military sphere was meagre and gradually it decreased. It became more circumscribed as

the state apparatus becomes more complex. Following are some reasons which hampered their role and status. Firstly, The increasing trend of child marriage suffered their education specially military training a lot. At first she was religiously degraded and subsequently her participation in public life decreased. Secondly, no political thinker of time like Manu, Kautilya and Sukra recommended them for states duty of importance. Manu opined that women divulge secrets of the state and are incapable of offering any sound advice.¹⁹ He added that at the time of consolation the idiots, the dumb, the deaf, the blind, aged men and women should be removed by the King.²⁰ Similarly, Kautilya warned the king not confide in his queen greatly and advised him to keep the queen under strict vigil.²¹ The view recorded in the epic are not much different from those of Manu, Sukra and *Kautilya* it is advised that those should no humped backed person, no lame, no dwarf, no women where the king holds the consulation.²² Hence in this way the public opinion was mobilized against participation of women in state's business. Thirdly, the physico-biological reason also minimized their role, because power was deciding factor on those days. The epic has no reference of any formal military training for women yet some war like activities of women find mention in the epic. However, they correspond to a very early society. As a whole the part played by women in military activities was limited to some exceptional cases.

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2

Puri Kushna Coins

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Abstract

The Puri-Kushana coins can be also taken to be belonging to the fourth century A.D. The Kushana coins although were used in Orissa initially the supply of the same coins gradually decreased. So it was found that minting of the crude imitations of Kushana copper coins were undertaken. Some interesting facts about the political history of the region could also be derived. For example the rise of Murundas and their dominance; the rule of Mathra"s after eliminating Kanishka"s influence in region. This information from a study of the coins apart from literary sources is valuable because and details of the political history of the period have been obtained from a study of Bhadrak inscriptions. We notice that by enlarged Puri- Kushana coins or crude-imitations of copper Kushana coins.

It is well known that quite a large number of the Kushana and the so-called Puri Kushana coins have been discovered from different parts of Orissa. The second series of coins, viz., the coins or Puri-Kushana group, are sometimes designated by the numismatists as the Oriya-Kushana, but the unsuitability of such appellation is clear in view of the fact that the circulation of these coins as indicated by their provenance, was not confined to Puri or Orissa alone, but extended far and wide. Until a more suitable term is coined, it is safe to describe them simply as the imitation Kushana coins since they betray Kushana influence.

The attention of the scholars towards the Kushana coins and their imitations in Orissa was first drawn by Elliot¹ who studied a hoard of such coins discovered in the neighbourhood of Purushottampur in the Ganjam district in 1858.² In 1893 another hoard containing 548 coins was discovered near Manikranta in Puri district. In 1917³ some 363 coins were found on the northern shape of the Rakha hills in

the Singhbhum district. In 1912⁴ the Collector of Balasore sent 910 copper coins of so-called Puri Kushana type to the authorities of the Asiatic Society of Bengal and they are now preserved in the Indian Museum, Calcutta, In 1923⁵ a hoard of copper coins of Kanishka and Huvishka and a large number of Kushana imitations were found at Bhajakia in the Panchpir sub-division of the Mayurbhanj district. In his History of Orissa, R.D. Banerji⁶ refers to a hoard of 282 coins, out of which 170 were of the imitation series and 112 of the Imperial Kushanas, the recently discovered in the Mayurbhanj district. In 1934⁷ nearly 135 Kushana coins and their imitations were discovered from Sitabhinji. A similar find⁸ of the Kushana imitations along with the Imperial Kushana coins was discovered at Viratgarh in Mayurbhanj district. In 1939⁹ 105 Kushana imitations were found at Nuagaon near Bhanjakia in the Mayurbhanj district. Another hoard of the Kushana coins and their imitations, numbering 1261 was discovered from Bhajkia in the Mayurbhanj district in 1963.¹⁰ B.Nath¹¹ is stated to have discovered a hoard of the Kushana coins and their limitations near the foot of the Kayema hill in the Jayepore sub-division of the Cuttack district.

It is clear that the Kushana coins were found in Mayurbhanj, Kenojhar, Cuttack, Puri and Ganjam districts of Orissa. Keyema hoard exclusively contains the coins of Kanishka and Huvishka. But in the hoards found at Bhanjkia and Viratgarh and Manikpatna the Kushana coins were found in association with the so-called Puri-Kushana coins.¹² However, the Kushana coins would have been current in Orissa for a long period before they were imitated in the form of Puei-Kushana coins towards the third or fourth century of the Christian era. It is true that most of the Kushana coins are not found independent of the Puri Kushana coins, yet, we need not presume that the Kushana coins were current only at a time when the Kushana empire had ceased to exist. It seems probable that the Kushana Empire extended as far as Orissa among the reigns of Kanishka and Huvishka. No coins of Vasudeva have been so far known in any hoard in Orissa.¹³ Possibly Orissa was lost by Vasudeva by the middle of the second century A.D. But at the same time, it seems that provincial governors, appointed by the Kushanas in different parts of Orissa, asserted their independence at the fall of the empire and continued the use of the coins of their erstwhile masters.

As days elapsed the supply of Kushana coins gradually diminished. Consequently there was the minting of the imitations of Kushana copper coins which are found in Bengal, Bihar and Orissa.¹⁴ In course of the archaeological excavations at Sisupalgarh near Bhubaneswar,¹⁵ a gold coin bearing the motif of Vasudeva I was discovered. On strati graphical basis the coins has been assigned to the third century A.D.¹⁶ The legend on the coins has been read by A.S. Altekar¹⁷ as Maharajarahadhas Dharma dama dharasa. He has suggested that Dharma Damadaramay well have been a Jain and belonged to Murunda family, which may have ruled a portion of Bihar and also of Orissa.

Thus, we find that attempts have already been made by scholars to establish the theory of Murunda supremacy in Orissa. But the conclusions are based on

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

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hypothetical considerations. Maharaja Surasarmma as Panigarhi supposes, was probably a subordinate under a Murunda king, but the king himself does not refer to his overload in the record. Again Guhasiva who is supposed to have issued Puri-Kushana coins, is only known to us from literature. Dharma Damdhara is also supposed to be Murunda chief on purely hypothetical consideration.

It may be noted in this context that after the fall of the great Kushana empire sometime after A.D. 230 or 240 the Kushana chiefs, knowing history as the later Kushanas, ruled over the Punjab region for about a century. There also we find a large number of coins which are debased imitations of those of the great Kushana Kings. It was with the rise of Samudragupta that Daivaputra, obviously Kushana chief of the Punjab region submitted before the Guptas. In the same analogy we are inclined to believe that even after the fall of the Great Kushanas the Kushana chiefs continued to circulate the so-called "Puri-Kushana" coins in Orissa. It was the rise of Satrubhanja that brought about the fall of the "Devaputras" in hundreds of battles in the northern and north western part of Orissa.



1. Metal : Copper Weight : 10.15 gms Size 2.38 cm.
 Provinance : Village PindraBera
 Obverse : Figure with right arm curved down wards; left arm raised, boot curved upward.
 Reverse : Figure with right arm curved down wards and left arm raised;boots curved upwards.
2. Metal : Copper Weight : 10.09 gms Size : 2.33 cms
 Provinance : Bhilangi
 Obverse : Figure with right arm downwards; left arm raised; boots curved upwards.

Reverse : Figure with right arm curved downwards; left arm raised; boots curved upwards.

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3

"Significance of Metta, Karuna, Mudita And Upekkha:

A Buddhist Philosophy For Healthy World Society"

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Abstract

During the sixth century B.C. there came the rise of two protestant religions of ancient India i.e. Jainism and Buddhism. What that led to their rise? There are divergent opinions about it. The contemporary Vedic religion had become complex and based only on the institution of sacrifice, rituals and hymns. The priestly class was predominant and was exploiting the people of their religion. The killing of animals in the sacrifice hurt the feelings of the society as these animals were the cattle of farm growing people. The language which was used by the Purohitas was beyond understanding of the common people.

The Varna and caste system that divided the society into groups led to the social exploitation of the so called lower Varna and lower caste people. But the Jainism and Buddhism gave an alternative solace to the people.¹ Jain Philosophy was having all the extremities of body and mind wherein Buddhism had the entire middle path for attainment of spiritual solace to the people. The Buddha's Dhamma stands on the doctrine which is rationally possible for the welfare of human being.²

Within the powerful mind of human being it may become good or bad as per the dynamic fluctuations of the state of mind. With the development of the respective characteristics man may become either a blessing or a curse to humanity.³

The Buddha taught Metta (maitri) against Dosa (anger), Karuna (compassion) against Himsa (violence), Mudita (joy) against Issa (jealousy) and Upekkha (equanimity) against Pleasure seeking. These Four Virtues in Pali are collectively termed as "Bramhaviharas, or "Appamannas"⁴ (Illimitable). Even the poorest man or woman can accomplish this task. It is strange that the vices latent in man seem

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

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to be almost natural and spontaneous. It is equally strange that every vice possesses its opposite sterling virtue, which does not however appear to be so normal and automatic, though still within the range of all.

The Virtue of Metta: -The first virtue as per the Buddhist philosophy is Metta which is called "Maitri" in Sanskrit. The Pali term metta means goodwill; loving kindness, benevolence and universal love are suggested as the best renderings. The antithesis of metta is anger, ill-will, hatred, or aversion. Metta cannot co-exist with anger or vengeful conduct. It means that which softens one's heart, or the state of a true friend. It is also explained as the friendly disposition, for a genuine friend sincerely wishes for the welfare of his friend. Buddha says, "As mother saves her child at the risk of her life, so must the friend"⁵ Metta is not mere universal brotherhood, for it embraces all living beings including animals, our lesser brethren and sisters that they are helpless.⁶

Political brotherhood is confined only to those who share similar political views, racial brotherhood and national brotherhood are restricted only to those of the same race and nation. The white races have a particular love for the white skin, the black for the black, the yellow for the yellow, the brown for the brown, the pale for the pale, the red for the red and they resort to brutal warfare, killing millions by mercilessly raining bombs from the sky above. E.g. the persecution of Jews by Hitler. Metta is not religious brotherhood either because even in the twenty-first century the followers of one religion hate or ruthlessly persecute and even kill those of other faiths merely because they cannot force them to think as they do, or because they have a different label. E.g. the Gujarat communal riots of year 2002. The Buddha states:

"Hatreds do not cease through hatreds: Through love alone they cease."⁷

How Practicing of Metta Benefits

- The metta practicing person sleeps happily. He is fast asleep immediately on closing his eyes.
- He awakes with an equally loving heart, benevolently, compassionately and with smiling face.
- He is not perturbed by bad dreams but has pleasant dreams.
- The Metta practicing person becomes dear to human beings.⁸
- Metta leads to quick mental concentration.
- Metta tends to beautify one's facial expression as against anger.
- A person imbued with metta dies peacefully as he harbours no thoughts of hatred towards any. Even after death his serene face reflects his peaceful death.

Need of Metta Today : This chaotic, war-weary, restless world of today, where the nations are arming themselves to the teeth, frightened of one another, where human life is endangered by nuclear weapons which may be released at any moment is sorely in need of this universal loving kindness, so that all may live in one world in perfect peace and harmony, like brothers and sisters.⁹

How to Practise Metta : Metta should be practiced first towards oneself.¹⁰ When he is full of peace and is free from thoughts of hatred, he now radiates his loving kindness towards all his near and dear ones individually and collectively, wishing them peace and happiness and freedom from suffering, disease, worry and anger¹¹irrespective of creed, race, colour, or sex.

The Virtue of Karuna : According to Buddhist Philosophy "Karuna" or "Compassion" is the second virtue can be defined as that which makes the hearts of the good quiver when others are subject to suffering, or that which dissipates the sufferings of others. Its chief characteristic is the wish to remove the woes of others.¹²It is a compassion that compels one to serve others with altruistic motives. A truly compassionate person lives not for return, not even gratitude.¹³It is sure that those who have in abundance can give to the poor and the needy their surplus without inconveniencing themselves.¹⁴It is gratifying to note that some wealthy countries have formed themselves into various philanthropic bodies to help under developed countries, especially in Asia; in every possible way.¹⁵

The Virtue of Mudita : The third virtue according to Buddhist Philosophy is mudita. It is not mere sympathy but sympathetic or appreciative joy which tends to destroy jealousy, its direct enemy.¹⁶In one way mudita is concerned more with oneself than with others, as it tends to eradicate jealousy which ruins oneself. On the other hand it aids others as well, since one who practices mudita will not try to hinder the progress and welfare of others.¹⁷The practice of metta and karuna is easier than the practice of mudita, which demands great personal effort and strong will power. ¹⁸ Does one nation rejoice over the welfare of another nation? One religion is jealous of another religion, one part of the globe is jealous of another part of the globe, one institution is jealous of another institution, one business firm is jealous of another business firm, one family is jealous of another family, unsuccessful pupils are jealous of successful pupils, sometimes even one brother or sister is jealous of another brother or sister.¹⁹ This is the very reason why individuals and groups should practice appreciative joy, if they wish to sublime themselves and be internally happy.Mudita tends to eliminate any dislike towards a successful person.²⁰

The Virtue of Upekkha : The fourth virtue the human being can practice is the most difficult and the most essential. It is upekkha or equanimity. The etymological meaning of the term upekkha is "discerning rightly," "viewing justly" or "looking impartially," that is, without attachment or aversion, without favour or disfavour.Equanimity is necessary, especially for laymen who have to live in an ill balanced world amidst fluctuating circumstances.²¹ All humanity is affected by loss and gain, fame and infamy, praise and blame, pain and happiness . There was no religious teacher in the world who was so severely criticized, attacked, insulted and reviled as the Buddha, and yet none so highly praised, honoured and revered as the Buddha.At once, a person invited Buddha to his house for alms and entertained the Buddha with the filthiest language current in his time. He was called "swine," "brute," "ox," etc. but he was not offended. He did not retaliate.

Calmly he questioned his host as to what he would do when guests visited his house. He replied that he would prepare a feast to entertain them.²²Then Buddha told him calmly that he did not accept the insult and abuses and asked him to take them back.The offender's character was completely transformed.These are golden words that should be given heed to in this ill-disciplined world of today.Like the wind that does not cling to the meshes of a net, one should not be attached to the illusory pleasures of this changing world. Like the lotus that is unsoiled by the mud from which it springs, one should live unaffected by worldly temptations, ever calm, serene and peaceful.²³ Metta embraces all beings, karuna embraces sufferers, mudita embraces the prosperous, and upekkha embraces the good and the bad, the loved and the unloved, the pleasant and the unpleasant.²⁴ Thus, the above Buddhist virtues embodied in the Buddhist Philosophy can help every human being to lead a life of happiness and let others happy.

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4

Origin And Growth of Monastic Culture In Ladakh: A Historical Perspective

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Abstract

This paper is focusing on the evolution of the monastic culture in Ladakh which prevails still today. It also reflects the growth of Buddhism and how it plays a vital role in the superstructure of Ladakh, and also shows the beliefs they have toward the Buddhism in which changes occur with the passage of time. It also discusses the continuity of role which plays by monks (Lama) and some other agents which keeps the Buddhism and its practice alive. The paper will throw a flash of light in the field of research particularly and Ladakh in general.

Key Words: Lama, Onpo, Monastery, Lotsava etc.

The Physical Scene:

Ladakh, situated between 32°.15° latitude and 75°.15° longitude in the Himalaya on the far northern frontier of India, is one of the coldest regions of the world. Ladakh has been known by many names: Maryul (Redland), Moonland, Broken-Moon, La-dags and last Shangri-La. During ancient times many nomadic tribes like mons and dards migrated through high Himalayan region. It was during this time that the mons and dards constructed many of the castles and patronized the artisans.¹

In the past Ladakh gained importance for its strategic location at the crossroads of important trade routes, but since the Chinese authorities closed the borders with Tibet and Central Asia in the 1960s, international trade has dwindled

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

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except for tourism. Since 1974, the Government of India has successfully encouraged tourism in Ladakh.²

Many historians, while describing Ladakh, often refer to this region as a part of the Western Himalayan Region. The Western Himalaya is a large geographical entity and it includes Ladakh in Jammu and Kashmir, Lahaul –Spiti and Upper Kinnaur in Himachal Pradesh.³ This makes the approach to Ladakh extremely difficult and that has been a reason for its geographic isolation for centuries. There is a saying in Ladakh, "Only the best of friends and worst of enemies will visit you in Ladakh". Not only does the geography, but the climate also add to the hardships. Ladakh has severe winter and mild summer, the former lasting for nearly seven months a year.⁴

Historical Background:

It is a popular belief, although there are conflicting opinions, that Buddhism was first introduced to Ladakh during the reign of the Emperor Ashoka, the greatest ruler of the Maurya Dynasty in India. Ashoka succeeded to this great empire around 273 B.C. Even during those days Kashmir was a great learning centre and it is said that Buddhism spread rapidly in India from Kashmir to Cylone. It penetrated into Nepal and later reached Tibet, China and Mongolia. This resulted in the growth of vegetarianism and abstention from alcoholic drinks. Also with the spread of Buddhism animal sacrifices came to an end.⁵

While discussing the history of Ladakh, one invariably slips into talking about how Buddhism came into being in this region. In other words, there is a thin dividing line between the history of Ladakh and about initiation and advancement of Buddhism in this region. Moreover, it is difficult to look isolated at Ladakh, for what happened was subject to the entire Western Himalayan region. This indicates the strong impact that Buddhism made in this region and how nearly all political events gyrated around the propagation and advancement of this religion. Buddhism was the main factor that promoted kinship between Ladakh and Kashmir and Western Tibet, particularly with the latter. That is why perhaps, Dr. Francke discusses the History of Ladakh as "the History of Western Tibet".⁶

Rajatarangani begin at the time of the kuru war, which occurred sometime between the 12th and 14th century B.C. Gonanda I of the Kashmir lived in that period and the date has been fixed to 1260 B.C. Surendra is the first Buddhist ruler of Kashmir, who built the first vihara in Kashmir. His reign can be fixed in the middle of the 1st century B.C. it is recorded that during the rule of Asoka (269-227 B.C), the penetration of Buddhism in the region reached its zenith.⁷

During the reign of Sron-btsan-sgam-po (600-650 A.D) 16 students were deputed to Kashmir to learn the new script to be used for the Tibetan. Accordingly, the new script was based on Sarda script, then prevalent in Kashmir. Srinkandanda taught them this script. Tabuta and Ganuta were also invited to Tibet. It was during

this period that the statue of Buddha was installed at Lhasa. The work of translation of the Buddhist texts was started by Dharmahists and others.⁸ During this process of spread of Buddhism from Kashmir to Tibet, Ladakh also did not remain untouched as it was via Ladakh that Buddhism reached Tibet.

According to a legend, the Buddha's disciple Arhat Majhantika blessed this land with a visit. He first arrived at the present site of Lamayuru (Gyung-drung) Gonpa (monastery) when the whole area was in lake. He blessed the valley of Nubrawich was also a lake at that time. Blessing the present site of Spituk (Dpe-thub) Gonpa, he prophesized that a monastic community would be established there. There is a stupa at Sabu which is said to contain relics of Majhantika and it is believed that he also blessed the present site of the Gonpa nearby.⁹ We came to know about the Arhat cave or NimaGunpa cave at Lamayuru which indicates that he blessed the place during his visit. With the course of time monastery was established over there which is one of the famous among the monasteries of Ladakh now-a-days.

Ladakh legend says that one of the springs which the Arhat created in Kashmir was called Veri-Nag. The Arhat brought saffron seeds from Mount Malaya and made the present Pampur as the hub of saffron. The Udahhi called the Arhat Dra-cham-pa-Nima-Gonpa, attained Arhathood at noon. The Kashmiris knew the Arhat by the name of Kashyap Muni or Rishi, and folk singers praise him in a number of popular folk songs still sung today.¹⁰

Buddhism In Ladakh:

According to popular belief, Asoka's missionaries believed to have penetrated into Ladakh and propagated Buddhism in about 3rd century B.C and later Buddhism is said to have been firmly rooted in Ladakh from 1st century C.E. Fa-Hien, the Chinese pilgrim makes mention of the flourishing conditions of the religion in Ladakh in 400 C.E. According to him, the doctrine of Hinayana form or lesser vehicles of Buddhism prevailed in Ladakh. However, Mahayana form of Buddhism was also introduced later on. Lotsava Rinchen Zangpo was one of the great religious figures and translators. He was primarily responsible for the revival of Buddhism in Tibet and Ladakh. He is still remembered as the great founder of the stupas and missionaries both in Ladakh and the ancient kingdom of Guge¹¹.

Ladakh a Buddhist wonderful land, has preserved a glorious heritage apparently concealed among different forgotten monasteries, which are located in ringed mountainous valleys. Monasteries served as an epicenter of Buddhist society where students used to get education and religious enlightenment. Religious fervor and a flow-less dedication of the medieval northwestern Tibetan king was another factor which fervently tried to nurture Buddhism and ultimately paved the way for its proliferation¹².

Monasteries in Ladakh :

The composite culture of Ladakh is much dependent upon the Buddhism from ancient times. Ladakh is called La-dag in Tibet. It has also known as Mar-Yul or the lowland and Kha-Chumpa or the snow land. Buddhist monastery in both Tibetan and Ladakhi is called Gonpa (dgon-pa), a solitary place or hermitage. According to Robert James Miller "any unit where in there is a resident body of monks will be called Monastery".¹³ The origin of the monastery goes back to the time when the Buddhist monks wandered around for knowledge and food. There is a problem with spending the whole year wandering in India. During the rainy season for about four months the roads and track are covered with water and it is simply very difficult to move around the country. There is also a moral question, which has been raised at times, that wandering around in water/floods may cause harm to living beings. Due to this it seems that already in the time of Buddha there was a tradition of staying in one place for the rainy season.

So, it is likely that in many ways the origin of the Buddhist monastic tradition goes back to these rainy season retreat dwellings. Royal patronage especially after the king Ashoka, radically transformed the monastic structure.¹⁴ There was a close and consistent cultural relationship between Ladakh and Buddhist Tibet for centuries and this resulted in the development of many monasteries in Ladakh.

Monasteries in Ladakh can be categorized into three levels. These are the village level monasteries, medium monasteries and the main monasteries. Every Buddhist village in Ladakh has village level monastery (mini Lhakhang), and a few such monasteries are attached to medium monasteries and are in turn linked with a major monastery.

The case of Lamayuru monastery and Spituk monastery very well illustrate the system of hierarchy in each monastery complex in Ladakh. The spituk Monastery manages several medium monasteries like Sanker and Sabu, and each of these manages a large number of village-level monasteries. In the case of Lamayuru monastery also, it is connected with several medium level monasteries like Skurbuchan, each of which manage a large number of village-level monasteries.¹⁵ Like in Tibet, wood is also scarce in Ladakh and most of the monasteries in Ladakh are built of stone or sun-dried bricks. The design and style are the same as those in Tibet. The monasteries are often quite imposing buildings, several stories in height, with large courtyards in which the Lamas perform the yearly monastic festival. The ground floor is with smaller windows and is generally used as storehouse. Other floors house different deities. In terms of size, the monasteries in Ladakh are smaller than the Tibetan monasteries. The size of Tibetan monasteries sometimes is immense, containing thousands of monks.¹⁶

Some of the Monasteries and Architectural sites which come under the Archaeological Survey of India:

Name of the site	Place	District
Sculptures at Drass	Drass	Kargil
Rock cut sculptures	Mulbek	Kargil
Buddhist Monastery	Lamayuru	Leh
Buddhist Monastery	Likir	Leh
Buddhist Monastery	Alchi	Leh
Buddhist Monastery	Phyang	Leh
Ancient Palace	Leh	Leh
Old Castle (Tsemo-Hill)	Leh	Leh
Stupa Tisserru	Leh	Leh
Ancient Palace & Shrine	Shey	Leh
Hemis Monastery	Hemis	Leh
Thiksay Monastery	Thiksay	Leh
Shrine of four lords	Leh	Leh
Gon-Khang (Tsemo-Hill)		

Religious Beliefs :

Onpo : Onpo or Horologist is perhaps the most important individual, for it you wish to plough your field, to call in the lamas for the reading of holy books, or desire to choose the best day on which to marry, in fact for the decision of all the important affairs of life, you must get him to settle the auspicious day. There is little to distinguish the onpo outwardly, but on official occasion he may dress like a lama, even to the wearing of a priestly cap, but his pigtail will distinguish him from the ecclesiastic.¹⁷

Buddhist Logic : Buddhist logic starts with the theory of sensation as the most indubitable voucher for the existence of an external world. It then proceeds to a theory of co-ordination between that external world and the representation of it as constructed by our understanding in images and concepts. Next comes the theory of judgement of inference and of syllogism. Finally the theory on the art of conducting Philosophical disputations (vada-vidhi) in public is appended. It thus embraces the whole area of human knowledge, beginning with rudimentary sensation and ending with the complicated apparatus of a public debate.

Buddhists call this science a doctrine of the sources of right knowledge. The ultimate aim of Buddhist logic is to explain the relation between a moving reality and the static constructions of thought. Buddhist logic was created in India as a consequence of the writings of *Dignaga* during 5th century A.D. and of *Dharmakirti* during 7th century A.D. the creation of the Buddhist logical literature was followed in all northern Buddhist countries. It contains the enormous literature of commentaries.¹⁸

Conclusion:

Thus the above study throws the flash of light on the never ending journey of the monastic culture in Ladakh from its inception since 2nd century A.D, under the royal patronage it bloomed in the valley of Kashmir and spread to the peripheral and the adjoining area like Ladakh from where it travelled to Tibet. The study also shows how Buddhism became an integral part of the life of the common people and manifested itself in the form of superstructures like monasteries and stupas which are the real heritage of Ladakh region today.

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5

History of Iron Metallurgy And Use of Iron In The Indian Subcontinent

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Abstract

Iron in Indian subcontinent has a rich history and heritage. In the 5th century BCE, the Greek historian Herodotus observed that Indian army as well as the Persian army used arrows tipped with iron. Ancient Romans used armour and cutlery made of Indian iron. Pliny the Elder also mentioned Indian iron.

Introduction - Metal has been a critical technological and economic resource in all historical societies. Metals that were commonly used in ancient times include gold, silver, copper, **iron**, tin, lead, zinc and mercury. Iron objects of a rudimentary kind go back to the end of the second millennium BC. The use of iron, especially in weaponry, was known around 800 BC although the quality iron is later, with a quantitative and qualitative increase of iron artefacts, which included implements of various kinds, vessels, nails and such like, as well as an improvement in weapons.¹

The earth's mantle also contains iron in the form of iron and magnesium silicates. Iron is generally found as iron ore. The use of iron was the most significant innovation from technological point of view. The smelting of iron may have begun with using a technology parallel to that copper smelting, but the marked confidence in using iron by the mid millennium is striking. Efficiency in handling iron was a new experience.²

The ingenuity and the innovative spirit of the metal workers is manifested most in the iron and steel manufacturing from quite an early date. It is fully borne out by early Vedic texts and the travel accounts of the foreign travelers as well as the historians who came to the subcontinent from time to time. For example Herodotus, wrote in the battle of Thermopylae (ca 480 CE), Indian soldiers of Persian army used a special type of arrows i.e. cane arrows with iron tips. Pliny in his

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

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account mentioned that iron ingots from the "Seres", in South India were exported to roman cities, The writer of *Periplus of the Erythrean Sea*, also suggest that the in India iron was made by crucible process.

It has been argued that iron was introduced in India from the West. But early ideas about the Aryan migration theory and the introduction of iron into India from the West have now been proved to be incorrect.³ Iron in the Indian subcontinent has a rich history and heritage. Iron-working origins in India were dated to c. 700-600 BCE.⁴ Recent excavations in the valley of the river Ganges East done by archaeologist iron jobs in India may have begun in early 1800 BCE. Archaeological sites in India, such as Malhar, Dadupur, Raja Nala ka Tila and Lahuradewa in Uttar Pradesh showing iron carried out in the period between 1800 BC - 1200 B.C. An association with Painted Grey Ware (PGW) and the advent of radiocarbon dating began to push the date of iron use more back towards the second millennium BCE,⁵ Chakrabarti challenged the view of a western origin, stating "*there is no logical basis to connect the beginning of iron in India with any diffusion from the west, from Iran and beyond*", and further "*that India was a separate and possibly independent centre of manufacture of early iron.*"⁶ The primacy of iron technology in the Indian subcontinent is well established.

There are several published books on the state of ancient Indian iron technology as medieval literature *Ras Ratna Samuchchaya*, describes about varieties of iron ore its metallurgy and their manufacturing processes.⁷ Indian iron and steel occupied a significant place in the world iron technology complex. The Delhi Iron Pillar (Fig. 1), The large beams at the Sun temple at Konark dated to 9th-10th century, The Iron pillar at Dhar in central India, *Wootz steel*. Wootz steel not only illustrates the pride of Indian black smithy skills but also represents a peak of Indian technology.



Fig.1. Iron pillar of Delhi

Metal Extraction

India is endowed with rich iron ore deposits, hence iron ore mining was being carried out in different parts of India for more than two thousand years.

For the extraction of metal before heating some necessary steps were followed breaking of the ores, and the fine dust was separated by washing or by wind. The starting material for the fabrication of most objects was iron lumps. Iron melts approximately at 1,540°C and the Indian furnaces were incapable to provide such a high temperature in ancient time. Bellows placed at the bottom of the furnaces were operated at a controlled rate.⁸ The iron ore had to be reduced in order to obtain the iron. Iron ore is essentially oxide of iron and it is reduced by the carbon monoxide (CO) that is produced by the burning of charcoal in the *bloomery furnace*. The other unwanted oxides, like silicon dioxide (SiO₂), which is commonly found in iron ores, have to be removed and this was possible by the creation of a liquid slag called iron silicate or fayalite.

In ancient Indian bloomer furnaces theore for extracting iron was carefully collected by the ironsmiths. Particular ore was collected depending on the end application.



Fig.2. Damaged circular clay furnace

Source: Rakesh Tewari

However, it was not possible to remove all the liquid slag trap and the old irons produced by the direct reduction process always contain impurities trapped. It consists mainly of impurities fayalite, some iron oxides and glassy phases (due to silicon calcium phosphate). The resulting sponge iron always contained some amount of entrapped slag the inclusions and View Non prices. These were not of uniform size and also not completely uniform in composition. Showing the production of iron blocks from the standpoint of metal powder, the ancient Indians produced iron "pre-forms" directly from iron ore, which means that the production of powder, powder consolidation, and operations sintering been merged into a single operation.⁹

Use of Iron

Small iron lumps produced in the bloomery furnace were the starting materials for the manufacture of large iron objects. The lumps were also used, after suitable heat treatments, for manufacturing

Agricultural Tools	agricultural, shovels, hoes, machetes, and forks weeding etc.
Household	Knives, Ladles, Spoons, Sieves, Pots and Boilers, Bowls, Dishes, plates etc.
Building	Nails and clamps, pins, sheets, door knobs, spikes etc.
Tools	Clips, hammers, scissors, saws, chains, tools Blacksmith etc.
War	Swords, Spears, Shields, Helmets, and the rules of the shield items, canons etc.

Table 1: Different use of iron in ancient time



Fig.3. Gilded Buddha head

Corrosion Resistant Iron

Indian iron technology touched new heights of excellence during 3rd -to-6th centuries CE. The gilded head of the Buddha (Fig3) of Gupta period is great example of welded object. The forge-welding method of manufacturing iron objects continued for a long time. The earliest forged iron in the world is the famous iron pillar at Delhi dated by the inscription to the Gupta period (ca400 CE). Iron pillar of Delhi is about 7 meter in height and about 6 tones massive. Apart from the dimensions, another special feature of the pillar is the absence of corrosion.

The Delhi iron pillar (Fig. 1) is testimony to the excellence achieved by the Indian iron smiths in the extraction and processing of iron. The iron pillar at Delhi is the point of attraction for archaeologists as well as corrosion technologists as it has withstood corrosion for the last 1600 years.¹⁰ There are many theories that

have been proposed to explain the superior corrosion resistance of Delhi iron Pillar as the environmental and material theories which accept the talents of Indian blacksmiths along with the other things. Balasubramanian explains the pillar's resistance to corrosion is due to a passive protective film at the iron-rust interface. Delhi iron Pillar is not the single example Indian metallurgists; There are many other well-preserved monumental iron pillars such as the iron pillar at Kodachadri in coastal Karnataka and one in Dhar in central India & also the iron beams of Konark temple are also the living testimony to the skill of Indian metallurgists.¹¹

Forge-welded Iron Cannons

According to, the Balasubramanian forge-welded cannons represent the mastery of iron, manufacturing technology of Indian blacksmiths. Indians practiced forge welding technology and produced large cannons from direct-reduced wrought iron. Massive forge-welded iron cannons are scattered all over the Indian subcontinent forts like at Thanjavur, Dhaka, Murshidabad, Bishnupur, Jhansi, Assam, Tripura, Gulbarga, Bijapur, Bidar, Golconda, Hyderabad, and many Deccan forts.¹² It is certain that the latest technologies prevalent in Europe were also known to Indians at that time. In the year 1799, the British army was astonished by the quality of the cannon deputed on the fort of Sriangapatnam approximately nine hundred were captured from the fort. European colonizers systematically destroyed these forge-welded cannons from the Indian forts.¹³

Steel Making

Steel is an alloy of wrought iron and carbon. Initially steel had to be produced in two important steps. The first step was to add carbon to the wrought iron which came to be called the cementation process or *carburization*. The second step is known as *decarburization*, to remove carbon from the cast iron. Carburization is also known as case hardening/forge hardening. Indian in ancient times carburized wrought iron by heating it in charcoal fire for a long time.

Wootz Steel

In modern time the term *Wootz* was coined by the European travelers from the 17th century onwards. *Wootz* was a type of high grade steel, generally known as Damascus steel. South Indian were producing this high quality wootz perhaps as early as 300 BCE, although certainly by 200 CE. Indian produced wootz steel with special technique whom Europeans later named as the crucible technique.¹⁴ In this metal developing technique high-purity wrought iron, charcoal, and glass were mixed in crucibles and heated until and unless the iron melted and absorbed the carbon. Crucible is like a large pear about 5" long and 3" in diameter at the widest part because it is somewhat conical in shape. The resulting high-carbon steel, called *fūlā* in Arabic, Steel Wootz was much prized by warriors because swords difficult can be wrought from Wootz steel. The Damascus sword made by *fūlā* was famous not only for its exceptional cutting edges and toughness, but

also for its beautiful surface markings.¹⁵ Damascus steels are ultrahigh carbon steels (UHCSs) that contain from 1.0 to 2.1% carbon. **Wootz** by later Europeans was exported throughout much of Asia and Europe. Indian Wootz got popularity because of toughness and other special features so it was so much in demand and exported to all over the world. Its presence in so many important collections of the world is sufficient to prove both its importance as well as the scale of its production and its extensive distribution at a fairly early date. There have been many applications for Wootz steel, such as the difficult industryswords, helmets, and armor. Indian Iron & steel was so much famous in ancient time as Alexander defeated Porus of Taxila in 326 B.C. and received a gift of 100 talents of steel from him.¹⁶ The indigenous process of iron making, direct reduction process declined after the advent of the processes for making liquid steel in large-scale in the middle of the 19th century. The ancient method of iron extraction as well as processing became extinct by the beginning of the 20th century in India. The British in India made attempts to work on iron ores on a large-scale by modern methods, but after the establishment of the British Empire, restrictions were imposed by them in the form of production taxes and bans on export, India saw the decline of iron smelting under the British colonial rule.¹⁷

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6

Accouterments In Indian Art: With Special Reference To The Punjab

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Abstract:

The history of the world revolves around conquests and defeats. Some came as a group of barbaric hordes while others settled down due to reasons which fulfilled their requisites. But these invasions and expansions were not a result of a one man army. It heeded the support of a full-fledged force. Just as these foreigners came and settled in with their expansionist motives they brought with them, their culture and way of living, which, with merger with the native vogue was destined to influence the pre-existing ways of living. As we talk about their impact on the arts of a society and culture as rich as that of India, one of the major impact was on their vestment. And whilst the imprint can be seen on the way of garbing of men and women in the society, it can be seen in the soldiers and their uniforms too.

Keywords : Art; Accouterments; Sikhs.

The history of the world revolves around conquests and defeats. Some came as a group of barbaric hordes who invaded, looted and returned while others settled down due to their needs being met. But these invasions and expansions were not a result of a one man army. It needed the support of a full-fledged force. Just as these foreigners came and settled with their expansionist motives they brought with them their culture and way of living which on being assimilated with the native traditions was destined to influence the pre-existing ways of living. Along with the impact on the society, culture and art of India at large one of the significant influences was on attire with the impact visible on the way of garbing of men and women in society and extending to soldiers and their uniforms.

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

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The importance of an army for a king has been depicted in art and that too dating from some of the oldest civilizations of the world. The Egyptian civilization and art, dating from around 3000 B.C. onwards, has fascinated archaeologists and artists across the globe. The Egyptians are known for their belief in the afterlife and apart from having built some of the most bewitching tombs of the Pharaohs they furnished them with all the requirements of daily life of the king and also what he would need in the journey in the afterlife. Underlining the importance of the army the pharaoh is shown accompanied by his soldiers who move behind him dressed in the same style, for example, at the tomb of Mesehti at Asyut.¹Likewise, in the "Terracotta Army" (fig. 1), which is a collection of about 8000 soldiers, in the mausoleum of the first emperor of China Qin Shi Huang, one can observe the worth of the soldiers for the king who deemed them essential in his afterlife as the mausoleum was built under the supervision of the emperor himself.²Here too all the men of his army are shown clad in similar costumes thus reiterating the point that soldiers have always played an essential role in the life of their king and that depicting them in appropriate uniforms has seemingly been in vogue since the earliest times.

The Indic civilization is also numbered among the oldest civilizations of the world and here too one comes across various depictions of soldiers in their uniforms. The dynasties that have ruled India had military uniforms that though keeping the regional and climatic influences in mind also accounted for influences from both internal and external sources. For instance among the Kushanas, a Central Asian tribe that came to India in the first century A.D., a soldier's uniform consisted of a coat, trousers, a peaked cap and high boots which were the principal components of the Kushana military costume. The quilted coat provided protection from the weather as well as an arrow or spear thrust while the trousers were convenient for horse riding. A waistband completed this costume of a soldier who is mostly shown holding a mace or a spear. For example, there are many copper coins dating back to the time of the Kushana King Vima Kadphises (90-100 CE) where he is shown wearing a military dress, a cylindrical hat, long tunic, high boots while holding a mace in his right hand as his left hand rests on his waist (fig. 2). While his body is shown in a frontal pose his face is shown in side profile. Acknowledged as the "king of the kings" from his attire one can make out that this military ensemble was meant for the battlefield. In the architrave relief "The war of relics"³ from Sanchi (1st Cent. BC) one can visualize the ongoing battle between the armies where the cavalry, the archers, infantry and the kings have been shown in their uniforms in which two things are common to the armies - the headgear and the dhoti like garment reaching up to their knees. In addition to this the entire infantry has been shown barefoot pointing towards the fact that "shoes or sandals were worn by the kings and the army officers and is said to have been a Hellenistic importation."⁴During the Gupta period (4th-6th Century A.D.) soldiers are shown wearing a dhoti as the lower garment and a blouse above it (fig. 3).⁵A metal helmet, a smartly cut semi-tailed coat, well fitting breeches and high boots

were also part of the soldier's attire during this period. This new dress style, introduced in India by the Scytho-Kushanas, was adopted by the Guptas for its usefulness in war. The soldiers carried a bow, a sword, a spear and a round shield in to war. The bow was made of medium length and had a double curve. In the medieval period the Mughals maintained a large army commensurate with the size of the empire. Babur, who laid the foundation of the empire, introduced the use of canons in war for the first time in the subcontinent. The uniform of a Mughal soldier comprised of a quilted coat, turban, trousers and shoes. The lapels of the coat were tied with a knot on the right side and a waistband was worn over the coat. The bow and arrow, sword and the shield were among the most common weapons. But the most remarkable weapon introduced by the Mughals for the infantry was the *Bandook* (gun).

Sikhism, founded by Guru Nanak Dev the first guru of the Sikhs, is known for its belief in one God and in the equality of all irrespective of caste, colour, creed or sex. This religion came as a sigh of relief for a people who began to adopt the new faith founded on the principles of tolerance and humaneness. It was with the martyrdom of the fifth Guru Arjan Dev that Sikhism took a new turn. His son and successor the sixth guru Guru Hargobind decided to arm his followers against Mughal persecution and equipped himself with two swords - *miri*, symbolizing temporal power and *piri*, symbolic of spiritual power.⁶The sword was thus to become a part of the Sikh vestment in the years to come. *Shaster Vidya* (weapon knowledge or science) was the essential military training for the Sikh warrior- the Akali Nihang Singh Khalsa. The present day Nihangs trace their origin to the first guru of the Sikhs, Guru Nanak himself, who according to their oral traditions was "summoned to the divine court of God where, alongside receiving the holy *Gurmantra, Vah Guru*, also received the *Shaster Vidya*."⁷He is thus said to have passed on his knowledge to his faithful Sikh Baba Budha and told him that he would claim this knowledge in his sixth incarnation. Baba Budha imparted the knowledge of weapons to Guru Hargobind at a very early age. Hence the *Akali Army* or the *Akal Sena* was also known as the *Budha Dal*. With successive gurus after Guru Hargobind the *Akal Sena* maintained in its original form until the time of the tenth guru.

Guru Gobind Singh, the tenth guru organized the Sikhs into a martial race. He actualized the first uniform of the Sikhs in the embodiment of *Khalsa* or, The Pure. *Kes* (hair), *Kangha* (comb), *Kada* (an iron bangle), *Kachchha* (short pants up to the knees) and *Kirpan* (sword) were declared as major components of their identity and uniform, and four out of these five constituents had military importance. Keeping long hair benefitted against the blow of a sword, the iron bangle too helped in combating the attack of daggers or could be used to hit the enemy on the face, the short pants were helpful and easy while riding horses and the sword was an evident weapon for attack and defense. Before the creation of the *Khalsa* in 1699 the Guru altered the structure of the *Akali Sena* with the effect that only a high ranking warrior was to be known as an *Akali* while a low ranking soldier was

designated a *Nihang* (the fearless). The *Nihang's* job was to protect the Gurdwaras and to remain upfront in the battlefield. They are still seen wearing blue turbans called "*dumala*" above the multiple layers of which are set quoits and *khandas* of different sizes (fig. 4), iron bangles (*kada*), their robes reach down to their knees and are tied at the waist with a waistband and among the weapons which they normally carry with them are daggers, knives and swords of varying sizes. They are celebrated for their martial skills. The *nihangs* from all around the world gather at Anandpur Sahib, the birthplace of the *Khalsa*, to celebrate the festival of *hola mohalla* in the month of March every year where they display their martial skills.

The *Akali* or the *Nihang* has been represented in art many times no doubt owing to the military ensemble they support. An amateur artist fascinated by their appearance was Emily Eden, sister of the Governor General of India George Eden, Lord Auckland, who came to India in 1836. In her journal *Up the Country*, Eden refers to the *Akalis* stating that they were "Sikh religious devotees, being very wild in appearance and turbulent characters. They formerly were largely employed in the Sikh Armies and were often remarkable for acts of desperate courage, but their license renders them formidable to any regular government and Runjeet Singh gradually reduced their numbers, and broke their power by distributing them in small companies among his disciplined battalion; their blue dresses, their high peaked turbans, the rings of steel, which they wear as the peculiar emblems of their devotion to the first great military leader of the Sikhs, Guru Gobind Singh, and the profusion and variety of their arms make them very picturesque objects." In her work *Portraits of the Princes and People of India* (1844) she has made numerous sketches of Sikh warriors and soldiers. In her painting "Akalees or Immortals" (fig. 5) are depicted three Akalis set against a rocky landscape, two of them standing erect and one seated on the ground with folded legs. All three of them can be seen dressed in their uniforms, the blue knee length robe, peaked turbans, holding weapons including guns. In yet another water colour painting from the Company School titled "A group of Akali Soldiers" by an unknown artist, made in Punjab around 1860, one can see an Akali Sikh mounted on a brown stallion accompanied by three other Nihangs, all of them are facing left and are dressed in their formal uniforms, the blue *dumala* decorated with quoits and *khandas*'s of varying sizes, a robe reaching up to their knees and tied at the waist with the help of a waistband on which are hung swords and daggers of differing sizes. They all wear pointed shoes and support a beard and moustache (fig. 6).

Maharaja Ranjit Singh the Sikh ruler of Punjab known for his military genius had been greatly impressed by the discipline of the European soldiers and decided to train and equip his army on the European model. Ranjit Singh known to never discriminate among his subjects exemplified by the fact that his ministers were Muslims, Sikhs and Hindus extended this to the constitution of his army as well. Thus, the army he raised, the *Fauj-i-Khas*, comprised of men belonging to different religious denominations and sections of the society - his artillery mainly consisted

of Muslims, his cavalry was composed of Sikhs and the infantry comprised of Dogras, Gurkhas, Sikhs and Muslims. To train his army on European lines in 1822 he hired Jean-Francois Allard and Jean-Baptiste Ventura, the first of a number of ex-French army officers whom he engaged to train his troops.⁸Ranjit Singh's French advisers began training the infantry and the cavalry and by the 1840's, the *Fauj-i-Khas* constituted of as many as 71000 men comprising of infantry, cavalry and artillery. With the training of the soldiers along the European guideline, the uniforms of the soldiers underwent a change too. The soldiers of the Sikh army were attired in scarlet jackets which were close fitting coats with short tails with trousers made of white or blue linen with loose stitching, depending upon the weather (fig. 7). The gunners wore braided blue jackets and striped trousers. A pair of black leather cross belts was worn over the jackets. They wore yellow turbans and were against wearing a shako and even before they enlisted themselves as a sepoy in the army they made an agreement which stated that they shall neither be forced to shave their hair nor to wear a cap under any circumstances⁹ and all Sikhs wore a full beard. A musket with a bayonet was the main weapon of the soldier. A horn for keeping gunpowder and a sword were carried on the belt. A bag (*toshdan*) was also carried for keeping food. Indeed, Emily Eden was so impressed by the dressing sense of the Maharajas and the warriors of Punjab that she states "...thousands of Runjeet's followers, all dressed in gold and silver tissues, all of them sparkling with jewels. I never saw so dazzling a sight. Three or four Sikhs would look like Astley's (circus) broke loose, but this immense body of them saves their splendor from being melodramatic."¹⁰

Sikh soldiers have always been identified with great martial caliber as a result of which many of them were recruited in the British army. Lieutenant Harry Lumsden was asked to form the first unit in the Punjab known as the Guides in December 1846.¹¹ This force later came to be known as the Punjab Frontier Force which was nicknamed as the Piffers.¹²One of the highlights of this integration can be seen in the Sikh military uniform. The traditional scarlet of the British Army was replaced by a dust-coloured cloth, known as *Khakhi*, highlighted by a "native Sikh turban".¹³Above all, the British attention to the rank or hierarchy was influential in contouring the military uniform of which the display of ornate social status was a byproduct.

From the above account it emerges that uniforms have been an integral part of a country or a civilization in a broader sense, be it a simple loose lower garment (*dhoti*) held up with the help of a girdle or some of the most extravagant ensembles of present day military figures. Even the art of various civilizations has immortalized its soldiers and their uniforms. Although there might have been various influences from within and outside the country impacting the military attire but uniforms have always succeeded in bringing homogeneousness to the military force of a nation or state and in infusing within them a sensibility of oneness and

responsibility.

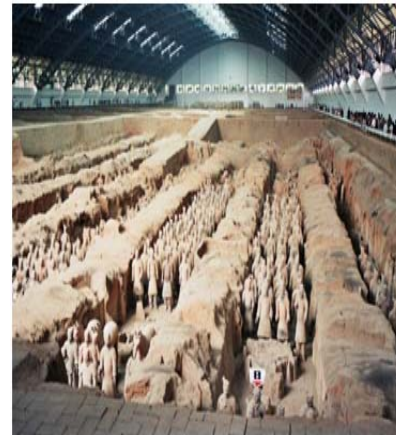


Fig.1. Terracotta Army, 211-206
90-100 B.C., Qin Dynasty, China.



Fig. 2. Vima Kad Phises ,
CE, Kushana Dynasty.



Fig. 3. The Gupta Military Costume,
Courtesy: Maharaja Ranjit Singh
War Museum, Ludhiana, Punjab.



Fig. 4. Akali Sikh Warrior wearing
a distinctive Akali Turban,
Photography by G Western,
1860 Albumen print, V&A Museum.



Fig. 6. "A group of Akali Sikhs", unknown artist, about 1860, Water colour on paper, Company Painting.



Fig. 5. "Akalees or Immortals", Emily Eden, ca 1844, coloured lithograph, Private collection.



Fig. 7. "Sikh Soldiers", probably by Imam Baksh, 1840, Water colour on European paper.

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Pilgrimage Place of Medieval Bundelkhand: A Great Example of Cultural Integration – The Pran Nath Temple of Panna (Central India)

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Abstract

The temple of Pran Nath belongs to the interesting local sect of the Dhamis or Pran–Nathis. This temple is also called shree Gummat ji temple. The Garbha Grah of this temple is Octagonal. The interior decoration of this temple is according to the Bundeli style. Bundeli style has come in to an existence with the mixing of Rajasthani, Mughal, and the local architectural style. Inner walls of this temple decorated with "Pachhikari" and beautiful paintings which reflects the Ras Leila of Lord Krishna. This temple reminds one of the great Taj Mahal. The Rang Mahal has eight Pahals. The spherical central Dome is as Muslim architecture and the lotus form on this Dome is according to Hindu tradition.

Key Words-Beetak, Tartam Sagar, Divine Panja, Raas, Prakash, shadritu, Kalash, Sanandh, khilwat, Pranami Dharma, Dhamis Gummathji, Sundersaths. Shikhar, Takhat, Rang Mahal, Kalash, Pahlu, Pachhikari, Bijamandal, "Brahma Monies,

I

Panna was originally a "Gond" settlement, but fell apparently to the Beghela chiefs of Rewa in the 13th or 14th century.¹ It was in 1494, in the time of Raja Veer and again in 1499, the object of an attack by Sikandar Lodhi.² In 1555 it was held by Raja Ram Chandra of Rewa. In the 17th century it was taken by Chhatrasal, and became a place of importance in 1675, when he made it his capital.³ Tieffenthaler, who visited the place about 1765, calls Panna a populous village of the Dangahi

Note- Research Paper Reviewed in September 2015

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chief, famous for its diamond mines.⁴ Panna is very well known for its architectural heritage and beautiful historical Temple of Mahamati Pran Nath. This Pran Nath temple of Panna, presents a fine blend of Hindu & Muslim architecture. Panna is the most sacrosanct pilgrimage for the followers of the Pranami sect world over. The dominant architecture schemes of a majority of the temple are informally homogenous.⁵ The temple building of in the Panna town are largely constructed of local stone which gives it a clear and substantial appearance.⁶ The earliest reference to the site is probably contained in the *Chatterprakash*⁷ written by Lalkavi and *Bundela-Bhasker Mehakavya*⁸ written by Rajkavi Kavimani Krishna Kavi, who is the Rajkavi of Panna Durbar.

II

Mahamati Shri Pran Nath Temple (Gummathji Temple) - The temple of Pran Nath belongs to the interesting local sect of the Dhamis or Pran –Nathis.⁹ The exact date of Pran Nath's arrival in Panna is very uncertain. From the best accounts he appears to have come in the time of Raja Sabha Singh in about Vikram Samvat 1742, and not as popular tradition has it in the time of Chhatrasal.¹⁰ Another source reflects that the meeting of *Mahamati Pran Nath* and *Chhatrasal* was held in Mau, near Chhatrapur by the efforts of Devkaran, the nephew of Chhatrasal in Vikram Samvat 1740.¹¹ Pran Nath appears to have risen to favour by being instrumental in causing the diamond mines to be re-opened.¹² Pran Nath was native of Jamnagar in Kathiawar, and was of Kshatriya caste.¹³ He is said to have settled down on the bank of Kundiya river.¹⁴

Pran Nath temple is one of the most famous temples in Panna District. It is located in the west side of Panna. This huge and beautiful temple was constructed under the rule of Maharaja Chhatrasal and under the supervision of Seth Lal Das. This is the most important temple of Pranamies, which reflects their social life. The Garbha Grah of this temple is Octagonal. It has eight corners, (Pahlu) in North, South, East, West, Agni, Nairatya, Vayavya, Ishan direction.¹⁵ The Shikhar (Dome) of this temple has constructed with Golden Kalash.¹⁶ The main central Dome has constructed with eight additional Domes.¹⁷ These Domes are the symbol of Ideology of Pran Nath ji's "Sarvadharm Sambhav".¹⁸ The interior decoration of this temple is according to the *Bundeli style*.¹⁹ *Bundeli style* have come in to an existence with the mixing of *Rajasthani, Mughal*, and the local architectural style.²⁰ Inner walls of this temple decorated with "Pachhikari" and beautiful paintings which reflects the *Ras Leila of Lord Krishna*.²¹ It is believed that *Pran Nathji* lived here and will remain here and thus became the highest Pranami tirtha as *Mahamati's Punyasthali*, and hence Panna is the *Param Dham* for Pranamies.²² The *Rang Mahal* has eight Pahals. The spherical central *Dome* is as Muslim architecture and the *lotus* form on this *Dome* is according to Hindu tradition. The object of worship in the temple of Pran Nath is one of Pran Nath's Books, which is kept, on a gold embroidered cloth.²³

Shri Bangla Ji Temple - Shri Bangla ji temple was built up in 1683 A.D. by Mahamati Pran Nath as the live heart around which the further establishment of Panna town was to be developed by and by.²⁴ At the time of Mahamati Pran Nath this Bangla ji Temple was roofed with timber and hay and later on it was given the present structure by Maharaj Chhatrasal.²⁵ Then, the disciples of Mahamati Pran Nath the *Sundersath* having devoted their body, mind and wealth, further added to its magnificence.²⁶ Since Mahamati Pran Nath used to expound the great truths to the assembly of his disciples, over here, so it was also known as "*Sansad Bhawan*" or Parliament building.²⁷ Even today the same old tradition is being followed in that the expositions on Tartam sagar, singing of devotional songs and congregational programme are held here. The coat seat (Takhath) of sandal wood on which Mahamati Pran Nath sat to deliver his preaching"s is still present in this temple and it is now on that historical cot that the "Tartam sagar "clad with the attire and diadem with flute is seated representing Shri Krishna to whom the service cum worship is offered on the eightfold time unites of the day.²⁸

This temple is the official court of the Purna Brahma Parmatma to whom the devotees submit their applications mentally. It is a matter of common experience that nobody returns unfulfilled from here.²⁹ Shri *Sad Chid Anand* grants fulfillment to the desires of each and all applicants. All the festivals of the tradition of the path of devotion to Shri Krishna are celebrated with great earnestness here; especially the five days programme of Sharad Purnima is celebrated very magnificently, when the *Deity* is led in a grand procession to be seated in the "*Raas Mandali*" situated just beside the Bangla ji Mandir.³⁰ This five days celebration of Sharad Purnima assumes International magnitude, as the *Sundersath* from Sindh, Pakistan, USA, U.K. Canada, Australia, Nepal Bhutan etc. Throng here The erudite orators arriving here from distant places deliver inspiring talks and the different groups of artists display Raas dances and other elevating art feats.³¹

This was the temple wherein Mahamati used to meditate and ultimate cast his physical vesture here.³² In Nijanand Sampradaya, Shri Krishna, the lord of sweetest bliss is the object of worship, therefore on the front hub, the presence of Shri Krishna, the bliss incarnate, is envisioned through the symbol of his flute, diadem, and attire. In the Nijanand philosophy the living presence of Purna Brahma Parmatma is to be felt in the "Tartam Sagar", which was given to the world through Mahamati Pran Nath.³³ Shri Krishna, at the time of his leaving Bijamandal, gifted the set of his flute, diadem and attire as the representative of his bliss aspect to the Gopis in order to relieve their pangs of Separation, instructing them to feel his presence in those symbolic objects. In the very same way Lord Pran Nath at the time of his holy, transit from the moral vesture gifted Tartam sagar to his disciple saying, "You may always find me in the scripture."³⁴ So these two mementoes, namely the Tartam Sagar and the set of flute, diadem and attire altogether constitute the perfect form in which Mahamati Pran Nath alias Purna Brahma Parmatma, Shri Krishna Lives; because Pran Nath in his self-enlightened state was identified

with Shri Krishna and so we realized Mahamati Pran Nath and Shri Krishna as one, in this representative form of sweetened bliss.³⁵

The temple of Pran Nath and this holy land of Panna has been acknowledge as an extension of the holy land of RAAS and that of the Lila (The divine sport) of Bijamandal, so it is the firm faith of the devotees that this place harbour the living presence of Purna Brahma Shri Krishna and Mahamati Pran Nath in a single form.³⁶ It is therefore that not only worship, but the service sum worship for all the eight PAHARS of the day is performed here with the feeling that right from morning to midnight we serve and worship our most beloved Lord.³⁷ All the festivals of the tradition of the path of devotion to Shri Krishna are celebrated here with the strong faith and feeling that Shri Krishna himself along with his Gopies is present in every celebration of the festival.³⁸

The hole Ares of the wide expanse in which Shri Gummat ji and Shri Bangla ji temple are situated is known as the "Brahma Chabootara".³⁹ Here Mahamati Pran Nath And his accompanying followers have, for year after year staged the sweet and blissful "Lila" of Purna Brahma Parmatma Shri Krishna with music, singing, dancing, and acting.⁴⁰ This is the land of austerity, where various "Brahma Munies, having reached the culmination of their" Sadhana", austerity and devotion gained the experience of the Supreme Truth.⁴¹

The open Hand In Blessing Gesture - When Maharaj Thakur through awakening of his highest self-became Mahamati Pran Nath, then five divine powers, bestowed upon by Purna Brahma Parmatma got seated into him.⁴² The symbols of these five power is the open palm in the blessing gesture, which is visible as placed on the golden cupola (Kalash) on the dome of the temple, and is reverentially called "Shri Panja Sahib".⁴³ In fact Mahamati Pran Nath has been raining prosperity over the whole world by his blessing hand.⁴⁴ The remembrance of this blessing hand gives us the assurance of being secure under the infinite shelter of Purna Brahma Parmatma whose grace has been symbolized in it, under whose protection we obtain the confidence to conquer over all kinds of difficulties and struggles.⁴⁵ The glistening divine *Golden Kalash* is accompanied by the *divine Panja*, which denotes Mahamati"s blessing and signifies the Aksharaita Purna Brahman.⁴⁶ The main entrance of central *Dome* is called *Kamani Darwaza*, which is made of Silver.⁴⁷ on *Sharad Purnima*, every year, thousands of people gather here to celebrate the Mahotsava. The "*Tartam Sagar*" Grantha is present in this temple, which is collection of the "Spiritual Speeches" of *Pran Nath*.⁴⁸

After the decline of Mughal Empire, *Muslim architectural wisdom* appeared in this temple like *Domes* of temples are plain as well as onion shaped. *Pran Nath* temple of Panna have *Kalash* on the top and most of the tallest *Dome* have a lotus form.⁴⁹ Thus, the heritage of Bundelkhand architecture has reflected in *Pran Nath* temple of Panna, which reflects the architectural glory of Bundeli style.⁵⁰ This temple represents the Hindu, Muslim unity, religious strength and mutual love and affection of the people of Panna.⁵¹ The Pran Nath temple reminds the beauty

of Medieval architecture and mix with Bundeli architecture. This temple reflects the new ideas and ideology of society of this region.⁵²The temple of Pran Nath is the important source of beautiful paintings, decorative features, and cultural Heritage of Bundelkhand.⁵³ The Pran Nath temple of Panna creates a cultural fusion in religion, art and architecture in Medieval period of Bundelkhand.

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8

The Artistry of The Dervish Scientists

*Dr. S Mujahid Khan

Even if you lose yourself in the Wrath for a hundred thousand years, at the end you will discover, it is me, who is the culmination of your dreams.

Jalal al-Din Muhammad Rumi

Abstract

The true substance of the sacred Islamic teaching is revealed by Allah's kindness only to those, who are seeking and making effort to achieve an inside understanding of Sufism by means of the special spiritual practice. But one should practice Sufi psycho technique only under the guidance of an experienced and true Sufi master - a spiritual teacher (Murshid), strictly following all his instructions. This article contains stories from the teachings of Sufi masters and schools, recorded during the past. The material has been collected from Persian, Arabic, Turkish and other classics; from traditional teaching-story collections, and from oral sources which include contemporary Sufi teaching centres. In accordance with the local culture, the audience and the requirements of the Teaching, Sufis have traditionally made use of appropriate selections from their unparalleled riches of transmitted lore. In Sufi circles, it is customary for students to soak themselves in stories set for their study, so that the internal dimensions may be unlocked by the teaching master as and when the candidate is judged ready for the experiences which they bring. At the same time, many Sufi tales have passed into folklore, or ethical teachings, or crept into biographies. Many of them provide nutrition on many levels, and their value as

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

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entertainment-pieces alone cannot be denied.

Keywords : Sufi Saints, SufiCentres,, Stories, Teachings, Oral,

A question may arise: what is the purpose of Sufism? What does it give?

Sufism - is a sacred teaching, which holds the key to knowledge. Its goal is to bring man up to the higher level of perfection. Mankind was given science and Sufism: the first - to comprehend the creations of the Almighty and the second - to perceive the Almighty, to reach the Truth. Hence the specific range of means and methods used in Sufi practice are quite difficult to understand. Sufism teaches to gain understanding of the true reality. It is not only about who the man is, but also what should be his ideal. Reaching this level opens an unlimited scope of possibilities for a man.

A lot has been written about the phenomenal abilities of certain people, including clairvoyants and those who have the ability of prophesy. But the superior abilities of the most recognized of them are just a thousandth of what the true Sufis can do. The Sufi level is unachievable for those who acquired their skills in a different way. The secret mystical pre-Islamic religions are also inferior to Sufism in this respect.

The Three Truths : The Sufis are known as Seekers of the Truth, this truth being knowledge of objective reality. An ignorant and covetous tyrant once determined to possess himself of this truth. He was called Rudarigh*, a great lord of Murcia in Spain. He decided that truth was something which Omar el-Alawi of Tarragona could be forced to tell him. Omar was arrested and brought to the Court. Rudarigh said: "I have ordained that the truths which you know are to be told to me in words which I understand, otherwise your life is forfeit." Omar answered: "Do you observe in this chivalric Court the universal custom whereby if an arrested person tells the truth in answer to a question and that truth does not inculcate him, he is released to freedom?" "That is so," said the lord. "I call upon all of you here present to witness this, by the honour of our lord," said Omar, "and I will now tell you not one truth, but three." "We must also be satisfied," said Rudarigh, "that what you claim to be these truths are in fact truth. The proof must accompany the telling." "For such a lord as you," said Omar, "to whom we can give not one truth but three, we can also give truths which will be self-evident." Rudarigh preened himself at this compliment. "The first truth", said the Sufi, "is-"I am he who is called Omar the Sufi of Tarragona." The second is that you have agreed to release me if I tell the truth. The third is that you wish to know the truth as you conceive it." * Such was the impression caused by these words that the tyrant was compelled to give the dervish his freedom. This story introduces dervish oral legends traditionally composed by El-Mutanabbi. , One of the greatest Arabic poets,

The People Who Attain : Hazrath Imam-El-Ghazali relates a tradition from the life of Isa, ibn Maryam. Isa one day saw some people sitting miserably on a wall, by the roadside. He asked: "What is your affliction?" They said: "We have

become like this through our fear of hell." He went on his way, and saw a number of people grouped disconsolately in various postures by the wayside. He said: "What is your affliction?" They said: "Desire for Paradise has made us like this." He went on his way, until he came to a third group of people. They looked like people who had endured much, but their faces shone with joy. Isa asked them: "What has made you like this?" They answered: "The Spirit of Truth. We have seen Reality, and this has made us oblivious of lesser goals." Isa said: "These are the people who attain. On the Day of Accounting these are they who will be in the Presence of God."

Those who believe that spiritual advancement depends upon the cultivation of reward and punishment themes alone have often been surprised by this Sufi tradition about Jesus. Sufis say that only certain people benefit through powerful dwelling upon gain or loss; and that this, in turn, may constitute only a part of anyone's experiences.

The Indian Bird : A merchant kept a bird in a cage. He was going to India, the land from which the bird came, and asked it whether he could bring anything back for it. The bird asked for its freedom, but was refused. So he asked the merchant to visit a jungle in India and announce his captivity to the free birds that were there. The merchant did so, and no sooner had he spoken when a wild bird, just like his own, fell senseless out of a tree on to the ground. The merchant thought that this must be a relative of his own bird, and felt sad that he should have caused this death. When he got home, the bird asked him whether he had brought good news from India. "No," said the merchant, "I fear that my news is bad. One of your relations collapsed and fell at my feet when I mentioned your captivity." As soon as these words were spoken the merchant's bird collapsed and fell to the bottom of the cage. The news of his kinsman's death has killed him, too," thought the merchant. Sorrowfully he picked up the bird and put it on the window-sill. At once the bird revived and flew to a near-by tree. "Now you know", the bird said, "that what you thought was disaster was in fact good news for me. And how the message, the suggestion of how to behave in order to free myself, was transmitted to me through you, my captor." And he flew away, free at last. Rumi's fable is one of many which stress for the Sufi Seeker the great importance played in Sufism by indirect learning. Imitators and systems styled to accord with conventional thinking, in East and West alike, generally prefer to emphasize "system" and "programme", rather than the totality of experience which takes place in a Sufi school.

Conclusion:

Tales and anecdotes in the form of literature are really meant as "teaching tales," with the purpose of driving home a moral or mystical point. Some of the tales are elaborate and allegorical in their content, some tales are meant to be told only to the people who have received a certain mystical preparation; some are deliberately restricted in their currency to people of certain cultural traditions.

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References in this paper are in chronological order the dates are expressed in terms of the Christian era, and the entries refer to the date of death.

7th century

- 634 Abu-Bakr el-Saddiq, Companion of the Prophet and First Caliph.
- 657 HadratUwais el-Qarni, Guide of the Uwaisi Sufis, contemporary of Mohammed.
- 661 Hadrat Ali, son of Abu-Talib, son-in-law, Companion and Fourth Caliph of Mohammed.
- 680 Sayed Hussein, son of Hazrath Ali, martyred.

8th century

- 728 Hasan of Basra, born Medina, orator and Sufi Ancient.
- 790 Jabir, son of el-Hayyan, disciple of Jafar, "Geber the Alchemist" in European literature.

9th century

- 803 Fudail, son of Ayad, The Highwayman", died Mecca. Taught Caliph Haroun el-Raschid.
- 828 Abu el-Atahiyya, founder of the "Revellers", poet.
- 860 Dhun-Nun the Egyptian, "Lord of the Fish", hieroglyphicist.
- 875 Bayazid (Abu-Yazid) of Bistam, "Leader of the Learned".
- 885 Abu-Ali of Sind, teacher of Bayazid, lacked formal knowledge of Islam, but communicated Sufi experiences.

10th century

- 922 Mansur el-Hallaj, "The Wool-Carder" (executed for apostasy).
- 934 Abu-Ali Mohammed, son of el-Qasim el-Rudbari.c.
- 965 El-Mutanabbi, classical Arabic poet.Abu-Ishak Chishti, of Turkestan.
- 11th century
- 1038 Ibn-Sina ("Avicenna* to the West), philosopher.
- 1072 Ali el-Hujwiri, saint and author of The Revelation of the Veiled.
- 1078 Khaja ("Master") Ali Farmadhi, of the Naqshbandi Chain of Succession.
- 1089 Khaja Abdullah Ansar, classical poet and mystic, buried at Gazargah.

12th century

- 1111 Imam el-Ghazali of Persia (The Proof of Islam), teacher and author of classics in Arabic and Persian.1140 Yusuf Hamadani.
- 1150 Hakim Sanai of Ghazna, Afghanistan, author of many classics, including The Walled Garden of Truth (1130).
- 1166 Hadrat Abdul-Qadir of Gilan, founder of the Qadiri Order.
- 1174 Ahmed el-Rifai, founder of the Rifai ("Howling") Dervishes.

13th century

- 1221 Najmudin Kubra (The Greatest Scourge"—in debate), fell in battle.
- 1230 Sheikh Faridudin Attar, inspirer of Rumi, author of Sufi classics.
- 1234 Sheikh Shahabudin Omar Suhrawardi, disciple of AbdulQadir of Gilan, author of the Gifts of Deep Knowledge.
- 1273 Maulana Jalaludin "Rumi" of Balkh (Afghanistan).Taught in Rum (Iconium).Author of Mathnavi, etc.
- 1276 Sheikh Ahmed el-Bedavi, founded Bedavi Order in Egypt.
- 1294 MajnunQalandar (The Mad Wanderer"), said to have taught only by telepathy.Yusuf Qalandar of Andalusia, mentor of the "Wandering* Dervishes.

14th century

- 1306 Khaja Ali Ramitani of Turkestan, teacher of the Khajagan ("Masters").
 1311 Timur Agha of Turkey.
 1325 NizamudinAwlia, great saint of India.
 1354 Khaja Mohamed Baba Samasi, teacher of the Khajagan.
 1371 Khaja Amir-SayedKulalSokhari, teacher of the Naqshbandi Chain.
 1382 Bakhtiar Baba.c.
 1389 Maulana HadratBahaudinNaqshband, "The Shah", teacher of the Naqshbandi/
 Khajagan.
 1397 Hadrat Omar Khilwati, founder of the Khilwati ("Recluse") Order.

15th century

- 1429 Amir Sultan, Sheikh of Bokhara.
 1492 Hakim NurudinAbdur-Rahman Jami, classical Persian author.

16th century

- 1563 Shah Mohammed GwathShattari, founded Shattari ("Rapid") Order.
 1563 Sikander Shah, Qadiri.
 1575 Sheikh HamzaMalamatiMaqtul (executed).

17th century

- 1605 Amil-Baba ("The Worker").
 1615 Sheikh Ahmed Faruqi of Afghanistan.
 1632 Shaikh-Pir Shattari.
 1670 Yunus son of Adam.

18th century

- 1719 MuradShami.
 1750 Sheikh Mohamed Jamaludin of Adrianople, founded Jamalia Order.
 1765 Salim Abdali.
 1790 Pir-i-Do-Sara, Sarmouni.

19th century

- 1813 Mohammed Asghar.
 1818 SayedSabir Ali-Shah.
 1832 Sheikh Qalandar Shah, Suhrawardi.
 1846 Sheikh Nasir el-Din Shah.
 1854 Sayed Shah.Qadiri.
 1860 Sayed Imam Ali Shah. 2 2 1
 1864 Sayed Mohamed Shah (Jan-Fishan Khan)
 1870 AwadAfifi, the Tunisian.
 1881 Sayed Ghaus Ali Shah.

20th century

- 1900 Dervish BahaudinAnkabut of Bokhara.
 1962 Sufi Abdul-Hamid Khan of Qandahar.
 1965 Sheikh Daud of Qandahar.



9

Islamic Political Thought And Ideology with Reference To Contemporary Scene In Early Medieval India

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Abstract

Like other societies in history, South Asia has been attacked by nomadic tribes throughout its long history, the Muslim intrusions and later Muslim invasions were not dissimilar to those of the earlier invasions during the 1st millennium.¹ the difference is that unlike the preceding invaders who assimilated into the prevalent social system, the successful Muslim conquerors retained their Islamic identity and created new legal and administrative systems that challenged and usually in many cases superseded the existing systems of social conduct and ethics, even influencing the non-Muslim rivals and common masses to a large extent. Overwhelming majority of Muslims in India are Indian natives converted to Islam. This factor also played an important role in the synthesis of cultures.²

Early Intrusions And Extensions of Muslims In India And Worldwide³:

The cultural reach of Islam may be divided into five, infact six geographical blocks as follows:

- West and East Africa,
- The Arab world (including North Africa),
- The Turco-Iranian lands(including Central Asia, northwestern China, the Caucasus, the Balkans, and parts of Russia),
- South Asia (including Pakistan, Bangladesh, and many regions in India), and;

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

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- Southeast Asia (Indonesia, Malaysia, Singapore, and minorities in Thailand, the Philippines, and, by extension, Australia).
- Particularly in the past century, Islam has created the core of a sixth block: a diaspora of small but vigorous communities living on both sides of the Atlantic, in Europe (especially in France, Germany, Great Britain, the Netherlands, and Spain), and North America (especially in Canada, the United States, and the Caribbean).

The early Islamic literature indicates that the conquest of India was one of the very early ambitions of the Muslims, though it was recognized as a particularly difficult one.⁴In 712, Arab Muslim general Muhammad bin Qasim conquered most of the Indus region in modern-day Pakistan for the Umayyad empire, the south Indian Chalukya empire under Vikramaditya II, Nagabhata I of the Pratihara dynasty and BappaRawal of theGuhilot dynasty repulsed the Arab invaders in the early 8th century.⁵

Many short-lived Islamic kingdoms (sultanates) under foreign rulers were established across the north western subcontinent (Afghanistan and Pakistan) over a period of a few centuries. Additionally, Muslim trading communities flourished throughout coastal south India, particularly on the western coast where Muslim traders arrived in small numbers, mainly from the Arabian peninsula. This marked the introduction of a third Abrahamic Middle Eastern religion, following Judaism and Christianity, often in puritanical form. Mahmud of Ghazni of Afghanistan in the early 11th century raided mainly the north-western parts of the Indian subcontinent 17 times, but he did not seek to establish "permanent dominion" in that areas.⁶Early medieval India has been described by historians, largely as a dark phase of Indian history characterized only by political fragmentation and cultural decline. Indeed the very absence of political unity that was considered a negative attribute by earlier scholars is now seen as the factor that had made possible the emergence of rich regional cultures of the medieval period.⁷

The existing historiography on the early medieval period has been classified into hypotheses based on broadly two sets of propositions.

- One of these assumptions is that traditional polity is essentially changeless. Historians relying on this hypothesis have described polity in early medieval India as "traditional" or "Oriental despotic" (originally derived from Marx) Hermann Kulke points out that Marx's model of oriental despotism was an "outcome of occidental prejudice against an alleged oriental despotism".
- The other assumption⁸ underlying most of the recent works on this period is one that envisages possibilities of change as opposed to the previous approach of changelessness of Indian polity..

The Evolution of Islamic Political Thought And Ideology:

The foundations of Islam neither allow for distinctions between spiritual and temporal, ecclesiastical and civil, or religious and secular categories, nor envisage the same duality of authority accepted in Western political thought as standard, such as God and Caesar, church and state, and clergy and laity.⁹In contrast to the

West, the respective realms of religion and state are intimately intertwined in Islam and subject to a process of fluid negotiation; the concepts of authority and duty overshadow those of freedom and the rights of the individual. Islamic political thought deals not only with matters of government, politics, and the state, but also addresses questions of acceptable behavior and ethics of both the ruler and the ruled before God. Islamic political thought cannot be measured by Western criteria and standards of political theory. It must be understood from within its own tradition, characterized by a vibrant integration of the secular and sacred in obedience to God and His Prophet. In its very nature, Islam is dynamic, not static, both as a way of life and a way of monotheistic worship. It is a living reality rather than a frozen system.¹⁰

Muhammad, Muslim History, And Elements of Political Movements outside Islam : Traditional political concepts in Islam include leadership by elected or selected successors to the Prophet known as Caliphs, (Imamate for Shia); the importance of following Islamic law or Sharia; the duty of rulers to seek Shura or consultation from their subjects; and the importance of rebuking unjust rulers.¹¹A significant change in the Islamic world was the abolition of the Ottoman caliphate in 1924.¹²The Constitution of Medina was drafted by the Islamic prophet Muhammad. It constituted a formal agreement between Muhammad and all of the significant tribes and families ofYathrib (later known as Medina), including Muslims, Jews, Christians¹³ and Pagans.^{14,15}The precise dating of the Constitution of Medina remains debated but generally scholars agree it was written shortly after the Hijra (622).¹⁶

One type of ruler not part of the Islamic ideal was the king, which was disparaged in Quran's mentions of the Pharaoh, "the prototype of the unjust and tyrannical ruler" and elsewhere.¹⁷Unlike Christianity, Islam does not separate religion from state, and many Muslims argue it is apolitical Islam not political Islam that requires explanation and that is an historical fluke of the "short-lived heyday of secular Arab nationalism between 1945 and 1970."¹⁸ While the United States (and some other systems of government) has three branches of government — executive, legislative and judicial — Islamic monarchies had two — the sultan and ulama.¹⁹The legitimacy of the ruler was "symbolized by the right to coin money and to have the Friday prayer (*Jumu'ah khutba*) said in his name."²⁰Hadith establishes the principle of rule of law in relation to nepotism and accountability²¹A Qazi (Islamic judge) was also not allowed to discriminate on the grounds of religion, race, colour, kinship orprejudice. There were also a number of cases where Caliphs had to appear before judges as they prepared to take their verdict.²² Scholarslike Moojan Momen²³ and Bernard Lewis²⁴have elaborated in a number of sayings attributed to Muhammad.

Ibn Taymiyyahsays in *Tafseer* for this verse "there is no obedience in sin"; According to Ibn Taymiyya, the saying, "Sixty years with an unjust imam is better than one night without a sultan", was confirmed by experience.²⁵ In Shia Islam, three attitudes towards rulers predominated — political cooperation with the ruler,

political activism challenging the ruler, and aloofness from politics — with "writings of Shi'iulama through the ages" showing "elements of all three of these attitudes."²⁶

Modern Political Idea of Islamism And The Islamic State : In addition to the legitimacy given by medieval scholarly opinion, nostalgia for the days of successful Islamic empire simmered under later Western colonialism. This nostalgia played a major role in the Islamist political ideal of Islamic state, a state in which Islamic law is preeminent.²⁷ Graham Fuller has also noted that he found "*no mainstream Islamist organization (with the exception of [shia] Iran) with radical social views or a revolutionary approach to the social order apart from the imposition of legal justice.*"²⁸ By the end of the Umayyad caliphate in 750, the stage had been set for Islamic political thought to evolve through five successive periods, the trajectory of which may be summarized as follows:

Islamic Political Thought and Development of Ideology Between 750-1258 : Both Islamic history and Islamic political thought²⁹ began in the twilight of Late Antiquity with the *Hijra*, the emigration of the Prophet from Mecca to Medina in 622. The early medieval formulations of Islamic political thought during the ascendancy of the Abbasid caliphate at Baghdad developed in three directions:

- those of the clerical class of administrators (*kuttâb*),
- the schools of legal scholars ("Ulama", *fuqahâ*) and
- Theologians (*mutakallimân*), and the circles of philosophers (*falâsifa*).

Over a period of five centuries, Islamic thinkers³⁰ integrated the thought patterns of a great variety of peoples, absorbing the intellectual systems brought into its fold by the converted populations of the Iranian empire and the Byzantine provinces. Upon the accession of the Abbasids as rulers of the empire in 750, the caliph acted as the protector of religion and state (*dîn wa-dawla*).³¹ The seat of the caliphs³² in the center of the circular capital city of Baghdad, conceived as an ideal city, did not become a throne for a pope-like authority; rather, the caliphate had to acknowledge that the "Ulama", inspired by Shafi'i (d. 820) and Ibn Hanbal (d. 855), held the allegiance of the masses and would exclusively and collectively represent the teaching authority in Sunni Islam on a consensual basis. During early Medieval Polity (1055-1258), Islamic political thought had to address the upheaval caused by Sunni Turkic nomads from Central Asia. It lacked the institutional basis that an academy would have provided and did not manage to attract the popularly important scholars of law and religion with their deep roots in the literature of the traditions of the Prophet and his Companions (hadith) and their codices of jurisprudence detailing the stipulations of shari'a and amassing a myriad of opinions on legal points (fatwa)³³

Critical And Analytic Aspects of Muslim Polity with A Concluding Note: The revolt of Turkey against the Muslim conception of polity, society and religion³⁴ is one of the outstanding facts of modern Asiatic history. The forces which give it a unity, an organization and distinctness are partly geographical,

partly historical and partly cultural. The feeling of neighbourhood and common attachment to the land dominate its mould. Common spirit and a feeling of common danger underlie its political activities. A feeling of common citizenship actuates its internal policy. None of these elements are visible in the true Muslim State and polity. Muslim polity grew out of the needs of self-preservation of a primarily religious community. Therefore the aim of the polity, in theory and practice; was first to preserve and defend and then to spread and maintain the new religion. The conception of religion being inspired by and laid out in the other world is authoritarian³⁵ and does not change.

In the case of a religious community growing into a political community, the polity of a theocracy naturally develops and its form and character remain authoritarian and imposed; while in the case of a real political community which has grown out of economic needs, or need of tribal security and safety, the forms of polity become various and acquire their monarchic, aristocratic or democratic character³⁶ according to the dominance and wisdom of the classes who compose that particular community.

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10

A Brief Survey of Memorial Stones In Other Parts of Himanchal Pradesh

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Abstract

For over centuries, memorial stone have been placed in various parts of India they keep alive the sacred for memory of a village hero, satis father for his son and other local legends. The hero cult and philosophy underlying the process of commemoration are rooted in ancient history and literature. The practice of erecting memorial stones, to the dead was widespread in Himanchal Pradesh. We got references to such memorial stone slabs or as well as to their related customs, that occur in travel accounts and in some archeological survey reports. The social and religious life in the Hill areas rest on the belief and faith embraced by the people since times immemorial. One such faith gives rise to the worship of ancestors.

The memorial stones are known as Barsela, Pitri, Paap, Manes, Naga, Varuna, Parihar, Naun¹ etc. in the different parts of the state. These memorial stones are commonly found near the source of water and there was a common belief among the people that by erecting the memorial stone near the flowing water, the soul of the deceased find peace in the eternal world.

Memorial stones of Chamba rulers have not so far come to light although slabs of Rajnakas are very wide spread. Dedicated to Varuna, they are called Varun Devas and are set up "as dedication for some ancestors; who had performed," some charitable work for public welfare, such as construction of a bridge or the lying of a new road or the improvement of existing one or the erection of panihar² such slabs are numerous in church- Pangi. They are also noticed at Brahmour and Chattrari also. The fountain stone slabs or memorial stones of church and pangi areas are inscribed and they supply the first date information of Chamba history

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

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or early as 1105 A.D. But those at Bharmour and Chattrari are comparatively small and inscribed. The fountain slabs always contain a figure of Varuna which is carved in the Centre. In the Agni Purana, Varuna is described as being on the right accompanied by the figure of Ganga and the left by Yamuna are depicted along with Vishnu who is reacting on the Ananta. It is the arrangement that we find in a number of fountain stone slabs.³ This arrangement is significant due to the fact that Varuna occupied an important position in Vedic mythology as administration of the cosmic law and subsequently the lord of rivers, on the salhi "fountain-slabs" are various deities arranged in three rows the top row depicts Shiva, Varuna, Ganga, Indra and Kartikeya, accompanied by three particular vahana on the middle panel is the recumbent Vishnu.⁴ The lowest panel depicts eight river goddesses, holding a Kumbha and Lotus. They are distinguished only by their vehicles.

The fountain stone (memorial stone) in the Kashmiri Mohalla, (Chamba) carved with seven rows of figures all more or less defaced. Uppermost are the three gods of the Hindu Trinity; in the Centre the four-armed Vishnu riding on the Garuda and holding Lakshmi; to his right Brahma seated on a goose, and to his left S"iva on the bull Nandi. The second row consists of the nine Grahas, *i.e.*, the Sun, the Moon, the five planets, Mangala (Mars), Budha (Mercury), Brihaspati (Jupiter), S"ukra (Venus), and Sanischara (Saturn); the Eclipse demon Rahu, and the Comet Ketu. Each of these figurines is seated on its peculiar vehicle (*vahana*). The third row represents the ten incarnations (*avatar a*) of Vishnu, to wit: (1) the fish (missing), (2) the tortoise (placed in a door-frame surmounted by Lakshmi and her two elephants), (3) the boar (lifting the Earth on his left elbow), (4) the man-lion (disemboweling the demon king Hiranyakasipu), (5) the dwarf (holding a parasol ?), (6) Parshurama or Rama with the axe, (7) Rama, holding a bow, (8) Krishna, (9) Buddha, (10) Kalki, the future incarnation (lost). The fourth row of figures represents the sleep of Vishnu; symbolizing the rainy season "when the sun is invisible. Vishnu is shown reclining on the serpent Sasha ending in a human/bust which folds the hands in the attitude of adoration. Lakshmi is seated at the feet of her lord. Two attendants, one carrying a fly-whisk, stand on each side. The three remaining rows seem to contain, human figures, probably the donor of the sculpture with two relatives and attendants. The stone probably served the purpose of fountain slave, as the subjects of the carvings are similar to those found on the fountain stone (memorial stones) at Bharmour and Chattrari.⁵

The most remarkable and the largest group of memorial stones are found in the Mandi. These stones are locally referred to "barsela".⁶ The term barsela seems to have been derived from the word "Varsha", "Barsi", "Baras" or Bar connoting the year of the passing away. The Barselas of Mandi are intended as "Swarga-Rohna Parsad" as they show Shikhara formation embellished with corner Amlaka, Bhumis and topped by Kalshas while the Jangha portion below is carved with niches filled in with the members of royal clan, attendants and queen according to hierarchy. The Raja is shown worshipping Shivalinga placed in front of him and the ritual seems to be performed in almost every barsela of Mandi.

The earliest memorial stones date back to 13th – 14th century A.D. while the latest memorial stone is of king Bhavani Sen⁷ who died in A.D. 1912 these memorial stones are flat stone slabs divided into three to five horizontal panels in most of the memorial stones, Shikhar of the northern temples type is depicted embellished with Amlaka, Kalsha and full blown lotus in double or triple concentric circle. Many of the memorial stones are inscribed in Tankri script depicting the name and era of the ruler. These memorial stones also depict the number of Women folk who performed the rite of sati with the deceased Raja on the pyre. A memorial stone erected in the memory of Raja Sham Sen (A.D. 1679) inscribed in Takri, reveals that five queens, two concubines and thirty-seven slave girls escorted Raja Sham Sen to heaven. Cunningham identified these stones as sati-stones. In most of the memorial stones the upper most panel is carved with the effigy of Raja who is shown seated in front of Shivalinga in Dhyana-Mudra indicating his transition to the other world.

Recently, a large number of memorial stones were found in a small village of Sukhar –Nagarda near Baldwara town of Mandi district where a farmer was engaged in tilling the land. These memorial stones are now lying unattended in an open field. The size of these memorial stones vary from 0.60 meter to 1.5 meter. The history reveals that a certain Rana family ruled over this area. These memorial stones are much different from the memorial stones of Mandi State. In the memorial stones of Mandi, the king are shown heaving muscular body, robust facial feature and wear royal garments, while these stones are carved with simple carving. Cylindrical memorial stones are also found here. These are carved on the four sides and have rounded tops. The sub merging old town of Bilaspur in the waters of the Govind Sagar Lake resulted in the loss of many antiquities. However a good number of memorials are preserved in the local Shiva temple. These slabs are set on one end and are carved with a very primitive representation of the deceased person and his wife who immolated herself along with him. Even some slabs without representation of any kind were placed near the source of water to be worshiped by the members of family of the deceased on all auspicious occasions.⁸

The Tradition of erecting memorial stones was also prevalent in the pabbar valley of district Shimla. These were placed both near the source of water or outside the temple and are known as Paap or Pitr. These rough slabs were set on one end and were carved with the representation of the deceased person. In hero stone, the hero is shown riding on a horse at the panel and holding the weapons of his choice while in the lower panel, the deceased person and his wife are shown holding the hands of each other indicating their eternal union. In Sati-stones, the carving is generally in low relief looking like linear sketches and the women are represented with hands raised up indicating their status as sati (*phista-panch angula*). The tradition of erecting memorials for the dead is still prevalent in the area.

A large number of memorial stone lying in the open at Nagger on the left bank of the Beas River. Memorial stones of Kullu are stylistically similar to the barsela of Mandi.⁹ The European traveller Harcourt passing through Kullu in 1869 A.D. mentions thus about the barsela found by him at Nagar, the ancient capital of Kullu.

"At Nagar there is a curious collection of what resembles tomb stones; they are to be found just below the Nagar Castle. They are inserted into the ground in four rows rising one over the other in the hill side. . . . Each ornamented with rude carvings of chiefs of Kullu, their wives and concubines being portrayed either beside them or in lines below. These stones were placed in position at the death of every reigning sovereign of Kullu, the female figures being the effigies of such wives or mistresses who have performed suttee at their lord's demise. If this be the true state of the case, when the human sacrifice must have been very great in some instances for it is not uncommon to find forty and fifty female figures crowding the crumbling and worn surface of the stone.¹⁰ Shamsi in the past was an outpost of Kullu where large numbers of barsela were found close to the Raghunath temple where the capital of the state shifted in the mid-17th century A.D. Here there are forty-five barselas.¹¹ In contrast to Chamba, Kullu and Mandi no memorials of the rulers of Kangra have come to light except at Bijapur and Jaisinghpur. The Legend holds that Raja Sansar Chand had great affection for his mother. In Tira Sujanpur Raja Sansar Chand had commissioned the temple of Murlī Manohar in the memory of his mother. The image of his mother also finds representation in the temple. But unlike Kullu and Mandi; the memorials of the Kangra royal clan are not to be found at one single place. Reason being that Kangra was a very large state and had a chequered history because of its nearness to the plains especially in the 17th – 18th century A.D. when it had to shift its capital many times.¹²

Memorial stones are not merely a piece of art but also serve as an important historical record. The inscriptions engraved on these stones provide us with good perspectives of the political history and its relation with the adjoining areas. These stones evoke their association with certain stages of the social and economic evolution of the society. The memorial stones eventually throw some light on the deceased for whom the stones were erected.¹³

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11

Identity Crises of A Micro – Minority A Parsi Case

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Abstract

The paper discusses the dilemma faced by minorities struggling to retain their identity. It does so by discussing the case of Parsis, a miniscule minority, less than 1% of the Indian population. The paper traces the journey of Parsis from Iran to India, their efforts at adjusting to the alien environment, their socio-cultural assimilation within the Indian society and their desire to maintain distinctiveness. It also reflects the strict religious exclusivity practised by Parsis as a measure to retain their distinct identity and the socio-cultural practices that has ensured the survival of the micro-minority within the vast majority for more than twelve hundred years. The rapidly shrinking population has brought the community face to face with several apprehensions. The paper discusses the dilemma of the community as also the positive impact it has produced. Although the paper discusses the issues of Parsi community, the issues are applicable to any miniscule community.

Key Words :

*Parsis – A tiny community from India, descendants of ancient Persians and followers of Zoroastrianism.
Integration – A process wherein the immigrant community adopts the practices of the host society yet retaining some of its own heritage.
Assimilation – A process wherein the immigrant community voluntarily gives up its socio-cultural customs and adopts the customs of the dominant majority.*

Note - Research Paper Received in July 2015 and Reviewed in August 2015.

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Religious exclusivity – A practice followed by any community, Parsis in this case, where in non-Parsis are strictly kept out of the religious realm of the community.

Backdrop-"There is safety in numbers", is a popular idiom and an apt one for minorities. Minorities living within the majority tend to be more conscious of its identity and fearful of its survival. Continuity of culture is ensured when it is passed on from generation to generation. Although culture is dynamic, there tends to be some constant in change, even over the centuries. If a community has a sufficiently large population, it may be able to absorb alien socio-cultural influences without compromising their original core. Thus, large sized communities also tend to be more diverse in their cultural practices. However, the same does not apply to minorities, particularly to micro-minority communities, who are on the brink of their extinction. Being aware of one's imminent extinction may produce strange and often paradoxical reactions within the minorities. For one, the shrinking size of a community greatly reduces the options of finding a suitable partner for matrimony. This prompts the youth to explore outwards. But with every new entrant from outside the community, the culture of a miniscule minority is perceived to be further threatened and diluted. Communities having a large population may be robust enough to withstand alien influences, absorb them and yet not be much affected by the same.

The present paper tends to explore the identity issues of micro-minorities in general and Parsis in particular.

History of Parsis

Parsis, followers of Zoroastrianism¹, are the descendants of ancient Persians², who migrated to India some twelve hundred years ago. However, by 8th century, the Persian Empire was invaded by Arabs who followed the policy of forceful conversion and religious persecution. It was in these circumstances that some Persians migrated to India.

Legend³ says that they first landed in Gujarat, in Sanjan, a kingdom then ruled by a benevolent King Jadhav/ JadiRana, who granted them asylum.⁴ Since then India has been a new, adopted motherland for the Parsis worldwide (Sayyid, 1964).

Socio-Cultural Assimilation-Parsis form a micro-minority within the vast expanse of Indian population. Over the several centuries of co-habitation, socio-cultural exchange between Parsis and non-Parsis was inevitable and Parsis adopted several customs from Gujaratis. Notably among them are Gujarati language and dressing styles as also several customs and ceremonies (Driver 1980: 36-37). So complete was the assimilation of the Parsis in Indian society that eventually there remained little in common between the Parsis of India and their Zoroastrian counterparts they had left behind in Iran.

It must be noted here that language, dress, customs and ceremonies are external markers of one's identity. We recognize and categorize people into various

social groups on the basis of these identity markers. Eventually, who we are and how we are perceived by others depends a lot on these markers of identity (Omoniyi & White 2006:20; Kuun 2008: 2, 3; Coleman & Collins 2004: 2). There is little doubt that by adopting the socio-cultural practices of its host's communities, Parsis ensured that they seamlessly merged within the Indian social milieu. Thus, Parsis eagerly adopted the English way of life, much the same way they had adopted the Gujarati way of life centuries ago. They enrolled their children in English medium schools, adopted the British style of dress for both men and women and developed love for English music, sports, literature, furniture and architecture. In fact, by nineteenth century, a Parsi was more British than Indian in his lifestyle (Luhmann 1996:2, 42, 43, 121; Palsetia 2001: 154, 155).

However, what remained unchanged is their religious beliefs, rituals and ceremonies. Although there may have been several reasons for the Persians to migrate to India, the community strongly believes that preserving their ancient faith was of foremost importance. According to Kisse, when Zoroastrian migrants were granted asylum by King JadiRana, they requested King to ensure that they would enjoy religious freedom and religious exclusion; a requested complied with by the kind King. This religious freedom has been respected throughout the centuries, under various rulers, from the Moghuls to the British and continues in independent India, something that the community never fails to applaud and is eternally grateful for.

Rationale For Religious Exclusivity-It was towards this goal that the community followed the policy of non-conversion of non-Parsis and has been traditionally non-accepting of inter-faith marriages. Non-Parsis are strictly not allowed in fire-temples and neither are they allowed to partake in any of their religious ceremonies.

Although, with changing times, the community has been accepting of Parsi men marrying non-Parsis⁵; the non-Parsi spouse is still barred from any religious ceremony. Up till a few decades ago, a Parsi marrying a non-Parsi was considered to have shamed the entire family and such marriages were often conducted with utmost secrecy. So much so that the name of the non-Parsi spouse did not even appear in the obituary column in Parsi press. The scenario has changed considerably in the recent times and families are now more accepting of inter-religious marriages.

Irrespective of whether this strict adherence to endogamy restricts one's freedom of choice and whether it amounts to religious rigidity, it cannot be denied that these measures have ensured the religious continuity of a tiny community for over a millennia. To non-Parsis it may seem as fundamentalism and orthodoxy, even irrational; and in fact many often express surprise that an otherwise westernised and modern community should follow such closed-door policy. But from a view point of a once migrant community, presently on the verge of extinction⁶, these "out-dated" practices have been responsible for their survival and perhaps may ensure their future survival.

Dilemma- The dilemma, however, is that rapidly declining population has forced the community to question their stand on these long upheld religious practices. There is no doubt that throwing the doors open for all to enter the Zoroastrian fold will significantly increase their numbers, the point of contention is, will the community be able to retain its "Parsi-ness"? In the present globalised world, language, dress and lifestyle are increasingly homogenized, so much so that they can no longer be considered as identifying markers. In case of Parsis, their religious exclusivity is perhaps the last shred that sets them apart. Not surprising therefore that they guard it so fiercely. However, this very exclusivity is one of the reasons for their rapidly declining population.

For any miniscule community, this becomes a proverbial "catch 22 situations". Adopting liberal policies may increase the population but the large influx of "others" might eventually erode the very identity for whose survival these policies were adopted. On the other hand, continuing to maintain "closed-door" policy fastens the process of extinction. In either case, the end seems inevitable.

Conclusion - The dilemma that the community faces will probably haunt the community for a long time, given that these are long standing issues and the community views them emotionally. However, the positive outcome is that it has led to increased introspection within the community. There is an increased awareness about community and religious identity and a heightened urge to study the scriptures to comprehend the religious stand on several issues. The Parsi media is rife with articles and the community is witnessing debates, arguments and even litigation. There is an effort to re-interpret the scriptures in the light of the present circumstances. And the entire community, from the Head Priests, the clergy, laity, Parsi Panchayat Trustees, eminent scholars and even the youth are in some way or the other involved in the process of self-introspection. It is difficult to say if these efforts will bear a fruit that may be acceptable to all stake holders within the community. But undoubtedly, it will lead to greater understanding of one's religion and may make the community more passionate towards preserving their unique identity.

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1. Zoroastrianism was propagated by Prophet Zarathustra and was the state religion of Persia under several dynasties, up till 7th century AD. Zoroastrianism is considered as the world's first organized religion.
2. They came to be known as "Parsis" in India, literally meaning "those from Persia"; or more specifically, from Fars/ Pars; a province in Persia.
3. As also some historical, semi-historical and archaeological evidences.
4. The earliest record of the migration is Kisse-e-Sanjan, a 16th century poem, written in Persian, by BahmanKaikobad, a priest. It was composed eight centuries after the said migration and according to the poet's own admission, is based on the stories he had heard from his ancestors, who in turn had heard from their own ancestors. Although there may be an element of truth in those stories, some legends too would have been interwoven over the centuries, as is inevitable in oral traditions. However, in absence of any other authentic source, Kisseenjoys the status of a quasi-historical document. Within the Parsi community, Kisseoccupies a pivotal position as a document that not only charts the course of the community history, but also encapsulates all that it means to be a "Parsi".
5. Perhaps this is in keeping with the norms of the patriarchal society.
6. Just about a few thousand remain in India according to the last census.
7. The general complaint towards the youth is that they are disenchanted from religion and community issues.



12

Mass Mobilization In Eastern Uttar Pradesh Before 1942:

Examining The Role of Students And Institutions

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Abstract

A movement acquires a mass character only when it expresses the creative genius and energies of the people. This paper deals how institutions and students were helpful in mobilizing the masses in Eastern U.P. before the commencement of Quit India Movement of 1942. The article also gives some evidences of mass mobilization in the Punjab When people cutting across different strata participate in a movement; we call it a mass movement.

According to E.J. Hobsbawm, the History of the common people as a special field of study begins with the history of mass movements in the eighteenth century. He believes that Michelet is the first great practitioner of grassroots history: the great French Revolution is at the core of his writing.¹ The genesis of modern institution in Eastern UP could be traced back with the establishment of the Sanskrit college at Benares in 1792. This college was started to train legal advisors for the British.² The Orientalists versus Anglicists debate between 1782 and 1835 was significant.³ The controversy ended in favour of anglicists who were in favour of English education.

The years that followed 1854 found the establishment of the Department of Public instruction in all provinces, universities in Calcutta, Bombay and Madras and steady increase in the number of schools and colleges all over India. Allahabad, Benares and Lucknow developed as an educational centre in Eastern UP. The institutions grew in number and strength with the new territorial acquisitions in U.P. Shifting of capital from Agra to Allahabad in 1857 forced government to

start new institution to train additional India personnel needed for administration. In 1872, a college was started in Allahabad, and in 1887 Allahabad University was approved.⁴

Joseph E. Dibona describes the stages of growth of some educational institution in U.P.⁵ The foundation-stone of Banaras Hindu University was led on February 4, 1916 by Charles Baron Hardinge of Penshurst who was Viceroy and Governor-General of India.⁶ This historical event took place in presence of Sir James Meston, Lieutenant Governor of UP and the office bearers of Hindu University Society. Many great people gave lecture on this occasion. Gandhi spoke on anarchical methods and repressive administrative measures adopted by British ruler. The audience appreciated his lecture very much.⁷ Mrs. Annie Besant, Mr. J. Krishnamurti, Dr. Bhagwan Das and Madan Mohan Malaviya were instrumental for Banaras Hindu University. Earlier they had worked together to build up the Central Hindu College. Mrs. Besant's dictum was, "touch not the king's penny, for it is always very dangerous to do so," and she refused to take any financial assistance from the government for her school and college although Lt. Governor after Lt. Governor asked to accept government assistance.⁸ Mrs. Besant purpose in founding this school and college was to instill in the minds of the youth of the land, pride in their past, love for their religion and to rouse their self-respect, so that they may be a free people.⁹ In 1916, Central Hindu College was transferred to the Banaras Hindu University. This was the time when Mahatma Gandhi with South African experience (1893-1914) was trying to make a place for himself in the Indian politics. He was acting as a greatest risk manager of the 20th century with his tools eg. Non-violence or ahimsa and Satyagraha. It was personally constituted, deeply-felt and worked-out philosophy owing something to Emerson, Thoreau and Tolstoy.¹⁰

Indian politicians before Gandhi had tended to oscillate between moderate "mendicancy" and individual terrorism basically because of their social inhibitions about uncontrolled mass movements.¹¹ Gandhiji was evolving such as a model so that it could be acceptable to all including business groups as well as to the locally dominant sections of the peasantry. The doctrine of ahimsa lay at the heart of the essentially unifying, "umbrella-type" role assumed by Gandhi and the Gandhian congress, mediating internal social conflicts, contributing greatly to joint national struggle against foreign rule. He wrote "Hind Swaraj" in 1909 and had propagated his views that the real enemy was not British political domination but the whole of modern industrial civilization. Thus he became favourite for all of them who were affected by the growth of capitalism.

Rowlatt Satyagraha, Khilafat and non-cooperation movement gave opportunity to Mahatma Gandhi to become father – figure overnight. According to Manmath Nath Gupta, he was very astute, clever and knew his job very well. He had a very good knowledge of popular psychology.¹² In 1920 he visited Benares quite a few times. A meeting of thirty thousand people took place in Town Hall. The audience included doctors, teachers, girls, women and other Hindus and Muslims.¹³ They were from petty bourgeois and proletariat classes. Rich men like

Note - Research Paper Received in December 2014 and Reviewed in June 2015.

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Shiv Prasad Gupta, the owner of *Aaj* and the famous writer Babu Bhagwan Das were presents in the meeting. Gandhiji asked students to leave government schools and colleges to take part in non-cooperation movement. He asked every one not to cooperate with the government.

Later Maulana Mohammad Ali, Shaikat Ali, Swami Satyadev, Motilal Nehru and Jawaharlal Nehru also visited Benares and encouraged the people to take part in the freedom movement.¹⁴ In leadership of Acharya Kripalani first batch of 40-50 students left B.H.U. and started Gandhi Ashrama to propagate the freedom movement in Eastern U.P. Taking inspiration from Gandhiji, Shiv Prasad Gupta and Dr. Bhagwan Das started Kashi Vidyapith on 10th Feb 1921. The main aim of this institution was to train the students for political freedom of India. To produce good literature Shiv Prasad Gupta started the *Jnana Mandal* which issues the daily Hindi paper *Aaj* from Benares. This paper helped in propagating the freedom movement among the masses.¹⁵

Later Birbal Singh left B.H.U. with 70-80 students to join the Kashi Vidhyapith. National schools on the pattern of Vidyapith were also started in Ahemdabad, Bihar, Pune, Calcutta and Lahore. National schools were started in each districts of U.P.¹⁶ Kashi Vidyapith in Benares became the fulcrum of freedom movement in Eastern U.P. Shiva Prasad Gupta, Dr. Bhagwan Das, Sri Prakasa, Acharya kripalini, Shri Birbal Singh, Lal Bahadur Shastri, Tribhwan Narain Singh, Kamalpathi Tripathi, B.V. Keskar, Acharya Narendradeva, Dr. Sampurnanand, Chandra Shekhar Azad, Yagya Narayan Upadhyaya, Shiv Vinayak Mishra, Krishna Chandra Sharma, Yogeshwar Bhattacharya, Rajaram Shastri, Algu Rai Shastri, Chandrashekhar Pandey, Ramnath Lal Suman, Vishwanath Sharma, Bajrangbali Gupta, and Vichitra Narain Sharma were prominent leaders, teachers and students of Kashi Vidyapith movement in Eastern U.P. They frequently visited the villages and tried to up rise the masses about the congress programme under the leadership of Mahatma Gandhi.

Prior to the passing of the Charter Act of 1853, few Indians were interested in politics. They started the earliest political body on October 31st and called it the British Indian Association. The India League was started by Mahatma Shishir Kumar Ghosh in 1875. Anand Mohan Bose established the "student association".¹⁷ Surendranath Banerjee was of the opinion that the seed of politics must be sown among the students community in the interest of the country.¹⁸ Later students were actively associated with the freedom movements and their services were utilized by the Indian National Congress and other parties. The object of attaining independence from an alien rule was so predominant in the minds of those students who came forward to join the National Movement with all their energies, some even at the cost of their studies, career and lives.¹⁹

Although students had started taking part in national politics since 1905 but Gandhi's non-cooperation movement in 1920-21 re-inspired them on large scale.²⁰ Thus the student movement received a new lease of life. For an important section of the students there was no going back to the old life of stagnation. Political

struggle, they realized was a whole time occupations. This period, therefore saw the birth of many students" organisation in different parts of the country.

In the Punjab, Punjab Naujawan Bharat Sabha was established by Bhagat Singh and his friends, in Bengal there grew up two organizations: The All Bengal Students" Association (ABSA) pioneered by the Anushilan party and Bengal Provincial Students Association (BPSA) set up by the Jugantar party.²¹

Years rolled away with increasing number of students for attaching themselves to one party or the other in all provinces. All India congress of students was organized to coincide with Lahore Congress of December 1929.²² After that close contacts developed between congress – sponsored youth leagues and non-congress groups eg. Naujawan Bharath Sabha (hereafter NBS) or Young India Party. The NBS was founded in 1926 as a revolutionary nationalist youth organization by Bhagat Singh, leader of the Hindustan Socialist Republican Army (hereafter HSRA), and Munshi Ahmed Din, future leader of Punjab CSP.²³

Starting in 1928, recruitment to the new-formed congress volunteer corps or Hindustani Seva Dal (hereafter HSD) resulted in the entry of large numbers of radical youth cadres into the congress.

Later the HSD was organized on a national scale under the supervision of Bose and J. Nehru, then general secretary of the AICC.²⁴ Its purpose was to provide the congress with a disciplined mass cadre in anticipation of an anti-government agitation such as the congress left desired. Its composition reflected both the radicalization of congress youth and the growing politicization of the educated lower middle classes. Swami Sampurnanand, who had a background of close contact with prominent communist and radicalist, acted simultaneously as the chief provincial organizer of the U.P. youth league, NBS and HSD, and was later a founder-leader of the UP CSP.²⁵

The civil disobedience movement of 1930s made another call on the service and sacrifice of the students.²⁶ They gave a good account of themselves in this struggle also. This period marked an important stage in the history of the student movement. So long the students depended solely on the political leaders for advice and guidance.

When the leaders were clapped behind prison bars, the students found themselves in the wilderness. This underlined the importance of an all India body for the students. Accordingly All India Students Federation was set up in 1936 and its first conference was held at Lucknow under the presidentship of Mr. Jinnah, Pandit Nehru inaugurated the conference.²⁷ It is interesting to note that it was at this conference that besides political activities, a programme for the welfare of the students was chalked out.

The different provincial students" organisations were directed by the AISF to set up college and school unions for the first time. Problems like mass literacy, reduction of fees etc. also received attention. All these activities helped in enhancing the political consciousness among the masses and prepared them for the final upsurge of 1942.

Such movements have been very important in European, Asian and American history. It holds relevance even today when we see Arab Spring in West Asia and in Northern African countries.²⁸ In India, the Anna Hazare movement is being largely seen as a manifestation of the mass movement in recent times.²⁹

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13

Medical Research In Colonial Bengal: Some Impressive Individual Initiatives

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Abstract:

Medical researchers in colonial India were too much neglected; only some sporadic individual initiatives were seen in colonial Bengal. Researches on medicine did not receive any governmental help in the 19th century. The attitude of British government was a hindrance to the medical researchers in India as well as Bengal. A few research minded physicians of 19th century Bengal as well as India involved themselves in the medical researches and that was purely individual initiatives. Government grant on medical research was not regular. The real medical research in India had started in the first half of the 20th century. In 1914 the most important research institute, The School of Tropical Medicine and Hygiene was established in Calcutta. Some research institutes were established in the different corners of India in the first decade of 20th century. Most of the researchers from Indian Research Fund Association were engaged in military works and even in civil works. Presence of Bengalese in medical researches was insufficient. There were two streams of medical researchers in British Bengal. One is hospital centric and another is research institutes based. Most of the medical researchers in Bengal during 19th and in the first half of the 20th centuries were mostly the result of private initiatives, entrepreneurship and efforts. The British Raj did not favour costly fundamental medical researches.

Key Words : Medical researchers, colonial India, neglected, sporadic individual initiatives, colonial Bengal, 19th century, governmental help, research minded physicians, first half of the 20th century, research

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

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institutes, individual initiatives, Indian Research Fund Association, central medical research institute, Bengalese in medical researchers, two streams of medical researchers, fundamental medical researchers, British Raj.

The medical researchers in colonial India were too much neglected. Only some sporadic individual initiatives were seen in colonial Bengal throughout the 19th century, nothing more. Any kind of researches on medicine hardly received governmental help in the 19th century. To the colonial government these types of researches were more or less expensive and unnecessary; so they were not ready to inspire those researches. This attitude of British government was a hindrance to the medical researchers in this country.

A few research minded physicians of 19th century Bengal as well as India involved themselves in the medical researches. Among them, important were Ross, McNamara, Ronald Martin, O'Shaughnessy, Louis, Fairer, Vandyke Carter etc. In 1911 government began to show some interests; it appointed officers especially from the Indian Medical Services to those medical works.¹ David Douglas Cunningham, Professor of Calcutta Medical College and Bacteriologist and T.R. Louis carried on their researches on cholera and malaria in the last half of the 19th century. IMS officer Giles received government help for research on Kala-azar and Beriberi; but Ross had receive the government help at the last phase of his service life. And this type of government grant was not regular. The researchers were very much busy all the time to prove that they are researching for minimizing the health anxiety of the colonial government.² Ronald Martin became Surgeon Superintendent in the year of 1828 and he tried to alleviate the poor and broken health of the military in the Calcutta town as first British Medical Officer.³

The real medical research in India had started in the first half of the 20th century. But Calcutta Medical College was not a research institute. Some individual initiatives were seen in Bengal. Mentionable was Dr. Kenneth McLeod, Professor of Medical College. On the other hand no positive role was played by the government to the research of Ronald Ross but transferred him into an interior part of India.⁴ In 1914 the most important research institute, *The School of Tropical Medicine and Hygiene* was established in Calcutta. A few research institutes were established in the different corners of India in the first decade of 20th century. But many problems plagued these types of research centres during research. Moreover Research Officers had to engage themselves for all the time for preparing inoculation and vaccinations; as a result they had no time for fundamental research.⁵ The Director General of Indian Medical Service, Sir Purdy Lukis and Sir Harcourt Butler, the first member of Department of Education, Health and Lands of the Viceroy's Executive Council realized the necessity of establishment of research institutes in India to encourage scientific researches on medicine in India and development and coordination of the same. But Indian Research Fund Association was not in a position to start its work properly until the end of First World War.

Colonial government showed its minimum interest again to medical research by withdrawing many researchers from the research institutes and asking them to join the military force and duties.⁶

Most of the researchers from Indian Research Fund Association, engaged in military works and even in civil works, were in a position to spent maximum of their energy, time and work to meet up the demand of war of colonialists. For example, though Major Greg, an IMS officer, carried out his research work on cholera throughout 1915, his research work was stopped even after publication of the result of his research in *Indian Journal of Medical Research* and he was forced to engage himself to military works.⁷ Some important research works had been done in different research institutes and hospitals in Calcutta; e.g., Ophthalmic Surgeon of Mayo Hospital and Professor of Ophthalmic Surgery of Calcutta Medical College N.C. Macnamara carried on his research on cholera for a long time. Leonard Rogers also carried his research work on cholera. Robert Koch first discovered the germ of cholera in the year 1883 in Egypt. Koch continued his research in Calcutta Medical College after reaching Calcutta with his two disciples and confirmed his discovery in Calcutta which he first discovered in Egypt. He described his discovery in a conference in Calcutta Medical College on 16.01.1884. Ronald Ross carried on his research work on malaria at Secunderabad. In 1897 he informed Patrick Manson through telegram about the theory that the mosquito is the carrier of malaria. There was superb research work on Kala-azar in Calcutta. Kala-azar was a grave problem in the eastern region of the country. Many people died in every year from this disease. At first Roger and Ross thought that Kala-azar is a severe form of malaria. After satisfactory researches Charles Donovan was able to discover the germ of kala-azar in India.⁸ This disease was known as "Black town Fever" also. Donovan discovered this without any encouragement and assistance from the government. Some of mentionable researchers on Kala-azar were Rogers, Mackey, Hume, Castellany, James, Christopher, Short, Napier, Noels and Brahmachrya. From 1880 onwards government took initiative to scientific investigation of Kala-azar after accepting the recommendation of the health officials in a deteriorating environmental situation due to Kala-azar. D. D. Cunningham was the first Indian IMS officer to inquire about Kala-azar in Assam.⁹ In 1889 G.M.J. Giles was sent to Assam for investigation on Kala-azar after assigning special responsibility. Leonard Rogers in 1896 and Ronald Ross in 1898 were also sent to Assam for the same purpose. A mentionable research on Kala-azar was done by Stephens and Christopher and C. E. Bentley who also carried out their researches on Kala-azar in Assam. Kala-azar and U. N. Brahmachrya are inseparable. Brahmachari was a teacher of Campbell Medical School. He started his research on chemotherapy in Kala-azar after receiving grants from Indian Research Fund Association. Prof. K. McLeod, Professor of Surgery of Calcutta Medical College carried his research work on Epidemic Dropsy or Beriberi. Prof. R. N. Chopra, Prof. of Pharmacology of Calcutta School of Tropical Medicine enquired a lot

on many chemicals of serpentine (Rauwolfia Serpentine) on request of Dr. Kartik Chandra Bose. J.C. Gupta and B. Mukherjee assisted him.¹⁰

In 1927 India Government appointed Sir Walter Fletcher, Lieutenant Colonel S. P. James, Dr. R. Row and Colonel S.R. Christopher in a committee for discussion and advice to establish a central medical research institute in India following the proposal of Prof. E. H. Sterling, Prof. of Physiology of University College, and London.¹¹ All the members of the committee were present in the opening ceremony of the 7th Congress of the Far Eastern Association of Tropical Medicine held on 5th December 1927. Members of this Committee visited research institutes all over India. The members of the committee returned to Delhi on 01.02.1928 after gathering information from those institutes. Then they prepared a report and advised to establish a central medical research institute in India.¹²

Though the presence of Bengalese in medical researches was insufficient, we may refer some researchers of 19th century. Kanai Lal Dey carried his research work on chemical analysis of indigenous medicine. Chunilal Basu was appointed in the Assistant Chemical Examiner post of Bengal Government. He did chemical analysis of the food of Bengal. Research on Leprosy in India was started by Leonard Rogers, Prof. of Pathology of Calcutta Medical College. Rogers prepared the medicine of leprosy by help of Dr. Chunilal Basu, from the chaulmoogra oil, after its chemical analysis done by Dr. Basu. Dr. Basu was in charge of the department of chemistry of *Indian Association for the Cultivation of Science* established by Dr. Mahendra Lal Sircar. We may mention other Bengalese medical researchers such as Gopal Chandra Chattopadhyay, Upendra Nath Brahmacharya, Biraj Mohon Dasgupta, Bishnupada Mukhopadhyay, Jyoti Bhusan Chattopadhyaya, Manindranath Dey, Sambhunath Dey, Kartik Chandra Basu etc. Each of them was engaged in medical researches and hospitals as well in medical institutes.¹³

There were two streams of medical researchers in British Bengal. One is hospital centric and another is research institutes based. The research equipments in those hospitals were inadequate and primitive. Hospital centric trend of research was mostly Bengal based or Calcutta centric. He started his research works in Campbell Hospital of Calcutta in 1919 by the financial assistance of Indian Research Fund Association.¹⁴ Ronald Ross got Noble Prize for his research on information of gyration of germ mosquito of malaria or his discovery of plasmodium phalsipherum in the P.G. hospital in Calcutta.¹⁵ Leonard Rogers selected Calcutta for research. The then government laid foundation stone of Calcutta School of Tropical Medicine by the side of the Calcutta Medical College on 24.02.1914 as per the planning of Rogers which was placed in 1910. In 1920 the research works of laboratory of Tropical School was started. The mentionable researchers in this institute were J. W. D. Megaw (1921-1928), H. W. Acton (1928-33), R. Knowles (1933-35), R. N. Chopra (1935-41), L. E. Napier (1941-43), B. M. Das Gupta (1943-45) etc. These researchers became world famous. In 1932 *All India*

Institute of Hygiene and Public Health was established opposite to the Tropical School with the financial assistance of *Rocky Feller Foundation*.¹⁶

In this institute a group of researchers were engaged themselves in researches. Most of the medical researchers in Bengal during 19th and in the first half of the 20th centuries were mostly the result of private initiatives, entrepreneurship and efforts. The British Raj did not favour costly fundamental medical researches. Despite the cool attitude of the government, many important researches on different diseases and medicines were constituted in Calcutta. Thus, those researchers carried out their researches by their own skill and ability without governmental aid and assistance and somewhat impressive initiatives by private sectors and individuals.

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14

Dalit Education: Problems and Challenges A Historical Analysis of Kandhamal District

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Abstract

Education is the root of all development. Without education nothing can be happen in this world. One Person or a community or a society or a Nation or a civilization spread and develop by education and known for education. Kandhamal is one of the districts of Odisha formed in 1994 where the Dalits are the second largest population next to Kandhas, the tribals. The existing facilities of education available in the district at present scenario with the comparison to the Dalits of the district involved in learning and teaching process is determine the educational status. The present educational status of the Dalits could be analyze by looking the past difficulties and hurdles in the way of learning and availing education.

Key Words : Education, Dalit, Kandhamal, District, Status,

Introduction:

The Kandhamal District comprises having its population of 6, 48,201 as per 2001 census (**Census-2001**).¹ Kandhamal has 2 subdivisions viz. Phulbani, and Balliguda. So far as the Administration is concerned, the Administrative set up of the District is decentralized into 12 Blocks, 12 Tahsils, 1 Municipalities, 1 Notified Area Council (NAC), 153 Gram Panchayats and 18 Police Stations. The District headquarters is located at Phulbani. The major inhabitants are Kandhas and Panos, constitutes 51.97% Scheduled Tribes and 16.89 Scheduled Castes out of total population of Kandhamal district. Kandhamal is a hilly area contains 71% of mounts

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

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out of total area [**District Statistical Handbook: 2007**].² Kandhamal revenue district came into existence on 1st January, 1994, after Boudh-Phulbani District was bifurcated into Kandhamaland Boudh Districts of Odisha. The district is spread over a geographical area of 8021 Sq.kms which is 7.14% of the total geographical area of the State. About 5709 Sq.Kms area is under forest which is about 71% of the total geographical area of the district [**District Statistical Handbook: 2007**].³ Kandhamal is such district having its geographical and historical importance in the history of Odisha since long back. This district is famous for its scenic beauty and her traditional financial and non-financial crops. Though this district is wealthier with her natural resources but her peoples are living with so poor standard than others. The people are socially suppressed, politically neglected, educationally deprived and far away from real development.

Dalits or Scheduled Castes of Kandhamal:

The name of the district "*Kandhamal*" indicates that the majority of her peoples are *Kandhas* who ranked in top in population among the communities living in the district. Though the Scheduled Tribe is composed of 62 tribes in Odisha but basically Kandhas are the major inhabitants of this district. The *Panos* are the second majority population who are top among the scheduled castes of the district. There are 46 types of scheduled castes communities in Kandhamal out of 93 in Odisha [**Data Handbook: 2006**].⁴ The Panos are in majority among these scheduled castes of Kandhamal. The Scheduled Castes are known as the *Dalits* in modern terminology. These Dalits are socially untouchables, politically deprived, educationally backward and religiously blackmailed and far away from main stream of development.

The Dalits of Kandhamal is really sufferer in respective of all aspects of social, political, religious and economic so and so. These Dalits were illiterate, uneducated and practicing all evil social systems but with progress and development of education, life style of Dalit slowly changed. Even though government provided all sorts of facilities to the people, still then the support and dedication effort of Non-Government Organizations did a lot for the betterment of the people of Kandhamal. The Christian missionaries also did a lot of work for the upliftment of Panos and Kandhas of Kandhamal. Now, the Dalits are divided into two groups on the basis of religion in Kandhamal district such as Hindu Dalit and Christian Dalit. The Hindu Dalits are getting the facility of reservation of Government whereas Christian Dalits are not enjoying that provision with the implementation of 1950 Ordinance by the then President speaks Indian Constitution.⁵ Still then, both groups of Dalits are considering neglected by the developmental work process.

Educational Status of Kandhamal:

Education is a key stone of development. Education educates different skills to people through which one could develop up to his expectation. Before modern means of education, peoples were trained with the means of traditional education

for their improvements. But after introduction of modern system of education that has been changed with wider scale. Now the people are learning modern skills of education to improve their status as much as possible by them. Through Govt. and Private sector, education is imparting to the people of the society of four castes group but this impartation of educational process has not been reached completely to the peoples of scheduled castes known as Dalits of Kandhamal.

The table in below indicates the availability of Primary and Middle English education to children of all communities of Kandhamal under SSA (SarvaShikyaAbhiyan). Since British period to till today, the numbers of educational institutions and teachers appointed for teaching along with the supportive staff against the numbers of Dalit students enrolled in the educational institutions out of total numbers of children of the district could determine the educational status of Dalits in the district.

SL.No	Category	Primary	ME
1	Government	1265	587
2	Government Aided	01	03
3	Recognized	12	17
4	Unrecognized	06	03
5	Total	1284	610

(Figure-I)[<http://www.ordistricts.nic.in/i>]⁶

The above figure says about the existing facilities available in Primary and Middle English Schools in the district. There is 1284 and 610 Govt. Primary and ME Schools where children are studying 1st class to 5th class in Primary Schools and 1st class to 7th class or only 6th and 7th classes are studying in Middle English schools [<http://www.ordistricts.nic.in/i>].⁷

Sl No	Institution Category	Total School	Total Teacher	Total Student	SC Student
1	High Schools	103	852	16631	5379
2	+2 & +3 Colleges (Arts, Science & Commerce)	16	187	5701	1237

(Figure-II) [District Statistical Handbook, Kandhamal, 2007]⁸

The above table speaks about the position of secondary and higher education in Kandhamal district. There are 103 high schools, 16 +2 college and +3 colleges imparting education in the district where students of nearby districts of Kandhamal are also studying. Along with these institutions, there are one B.Ed and DIET Training centers in the district. There is one Nursing and ANM training institutions where students learning and become professional. This is the entire educational status of Kandhamal district out of which a small per cent of Dalit pupils are

getting these facilities. In the following paragraph the status of Dalits in Education has been discussed.

Educational Level of Dalits:

Already we have discussed that the scheduled castes are the Dalits and among the Dalits, Pano, Ghasi, Haddi, Ganda, Dhoba, Dombo, Bauri, Chamar, Khadala communities are lower group of Dalits consider as untouchable so far social system of India in general and Odisha in particular is concern. Education was imparting traditionally before the coming of Britishers to the peoples of present district of Kandhamal. But this education was confined within the Zamindars and Muthadars families. Kandhamal was far away from education. The education was the day dream to the peoples of Kandhamal till to the end of 19th century. Only few schools had been established by the British during this century. But after coming of Christian Missionaries to this district, education was slowly and continuously developed. Some Dalits accepted Christianity, even after this, education was not reached among the entire Dalit communities of both Hindus and Christians. They are known as Dalits in modern socialevolutionary process.

The above table speaks about the educational status of the Dalits of Kandhamal where the total Dalit literacy rate is only 44.72 which are lower than the total literacy rate of Kandhamal and also Odisha. It indicates the Dalits are not getting facility to get education and in other sense government is not taking in steps to promote Dalits educationally upward.

Area	Total Population	Male	Female	Male Literacy	Female Literacy	Total Literacy
Odisha	36804000	18660000	18144000	75.35	50.51	63.08
SC(Dalits) Odisha	6082063	3073278	3008785	70.47	40.33	55.53
Kandhamal	648000	323000	325000	69.79	35.86	52.68
Dalits in Kandhamal	109506	54417	55089	53.36	36.08	44.72

(Figure-III) (Data Handbook: 2006)⁹

Problems In Education : Problems are there in each and every aspects of human life. Otherwise, only development would have been the single programme in entire world. The problems of education in Kandhamal may be discussed into two dimensions such as inside and outside problems of education in Kandhamal district. The *inside problem* is the problem of teaching of teachers and learning of students. In this problem, teachers are not fully devoted in teaching because of different factors like engages in various work assigned by the Government diverting time to teach and students are not regular because of family problem, engages in

different field for income source and not interested to learn without having facility. There is a huge gap in students and teachers ratio in Kandhamal which affects in teaching and learning process. The *outside problem* is lack of equipments for good educational environment like buildings containing class rooms, study rooms, library, playground, drinking water and toilet facility and as a whole smooth management of schools. In Kandhamal district most of schools are not fulfilling these facilities for which education is in cross road.

Steps For Development of Education : Good education is possible when both side initiative and efforts will be there such as the efforts from above like Government and Private sectors and from below that is the labour and interest of Dalits to learn. First of all government must allocate more budget for development of education and especially for Dalits of Odisha in general and Kandhamal in particular. The recruitment of trained teachers and infrastructure should be improved at par with the numbers of students' enrollment. The Civil society or Non-Govt. Organizations should come forward to look after the management of educational Institutions along with motivating Dalits to send their children to schools for education. Apart from it, Dalits must enhance their interest for education. Then only Dalit education will be improved which promote status.

Conclusion:

Education is one of the basic needs of human being like food, cloth and shelter. One can't live a peaceful life without education. An individual never be able to improve his/her capability and completely unable to use and enhance his human resource without proper education. Education determines a status of man. Education provides individuals with the means to increase their income and to engage in economic activities. Education can help empower individuals to lobby for social change through political activism. So, education is the center of all developmental programmes in human life. Without education man is dead. To bring Dalits to the main stream of development, education should popularize among the Dalits of Kandhamal in particular and Odisha in general.

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15

Junction of The Great Indian Peninsula And The East India Railways At Jubbulpore

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Abstract:

The advent and evolution of railways in India has been spectacular, co-terminus with the history of the emergence of the modern Indian nation. The history of the Great Indian Peninsula Railway, which was the forerunner of the Indian Railways network, therefore, is an important record of those early years of our railways. The Great Indian Peninsula Railway commenced from the city of Bombay, to join the East Indian Line at Jabalpur on the North-East, with a long branch to Nagpur.

Keywords: junction, railways, contract, Contractors

The promotion of railways in India can be viewed as one phase of the British pressure upon the Industrial Revolution for greater overseas markets and better sources of raw materials. The promoters were adventurous, determined men, sensitive to Britain needs and to the profitable opportunities in India to satisfying them. They were in touch with Britain's merchants and manufacturers, once opened up by railways, a fabulous supply house of cotton and wheat and a huge consumer of textile and other manufactured products of Britain. At the same time they understood the administrative and military services which railways could perform. In putting their case to Government officials they laid emphasis on these prospective functions of the railways.

The initial agreement between the railway promoters and the East India Company were for small stretches of line. The Great Indian Peninsula Railway Company undertook to construct a line running north from Bombay for thirty five miles to Kalyan. The purpose was to have this serve as an experimental line. If the

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

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first few years" experience with it proved successfully, then the GIPR hoped to go on to the building of the trunk lines of Northern and Central India.

There were two fundamental ways of executing the work:¹ Departmentally and by contract. It was found that executing the work by contract was in practice more economical. The GIPR adopted the method of building the railways by contractors.

For the construction of the railway, lines were divided into different sections which were let to different contractors, and each contract was given numbers. A total of nineteen contracts were signed with contractors between the periods of 1853-1871. To connect Bombay (Mumbai) with Calcutta (Kolkata) nine contracts were signed for the construction of the railway line.

The first section undertaken by the GIPR was from Bombay to Kalyan, 35 miles, with a branch line to Mahim of 1 ½ miles, and was called the "Experimental Line". It was begun by MessrsFaviell and Fowler in 1851, and was finished by them, in conjunction with MessrsWythes and Jackson and JamsetjeeDorabjee, in April 1854. The portion from Bombay to Thana was the first railway line opened in India for public traffic. This event took place on April 16, 1853.

At this time the Indian Government was headed by Lord Dalhousie, who pressed in 1853 for the early ending of the "Experimental" period and the undertaking of a network of trunk lines linking the principal areas of the country. A definite Railway Policy was formulated to determine the proper routes. This was the beginning of a large scale extension of the railways.

The Great Indian Peninsula Railway commenced from the city of Bombay, to join the East Indian Line at Jabalpur on the North-East, with a long branch to Nagpur. From Kalyan the line divided to go North-East for 26 miles to the Thal Ghat. It was divided into seven contracts with the building of workshops, stations and bungalows, being tendered as separate, smaller works.²The difficult climbs at the Thal Ghat for the North-Eastern branch were let as two large separate contracts.

The first section of the North-East extension which diverged towards Jabalpur and Calcutta was from Kalyan to Kasara, 26 miles, gradually climbing by steep gradients. This section was full of heavy works. The works had been executed by JamsetjeeDorabjee (Indian Contractor). While working on Contract No. 10, JamsetjeeDorabjee filed a complaint against interference by Government officials. He mentioned that he had to stop the work because the Collector"s peons had taken away his working carts by force for the purpose of the Government troops and soldiers.³After investigating the complaint Acting Magistrate of Thana reporting on the subject stated, "He had issued orders that the carts of the Railway Contractors are not to be seized when others are procurable and that every facility is to be given to the Contractors in the prosecution of the Railway works.⁴Captain Rivers, Deputy Superintending Engineer, Railway Department, inspected the progress of works and appreciated JamsetjeeDorabjee"s works. He said, "In Contract No. 10 JamsetjeeDorabjee has made creditable progress, and the amount of masonry and rock cutting executed last year, is very great...the Contractor has

to contend against many drawbacks, viz, heavy rain for 4 months, much sickness afterwards, and then in the hot weather, great draught...however the line being opened by next year, his contract time of completion being next year...."⁵

The Thal Ghat Incline extending from the village Kasara to Igatpuri was constructed by MessrsWythes and Jackson. It was 9 ½ miles in length, and had a total ascent of 972 feet. At the end of 3 ¾ miles there was a Reversing Station and the base was lengthened, and flattened. There were 13 tunnels, 6 viaduct sand 15 bridges. The preliminary surveys and studies occupied four years, and the work commenced in October 1857. The Incline was opened for goods on 27th December and for passengers on 1st February, 1865. The traffic continued over it without a break. There was now complete communication between Bombay and Sheagoan in Nagpur, a distance of 339 miles. ⁶

The next section of the North-Eastern extension ran from the summit of the Thal Ghat Incline at Igatpuri via Nasik to Bhusawal. The work commenced by Messrs. Wythes and Jackson in October, 1857. Contractors had filed a complaint against the Mamlatdar of Kulwa, the Police and other "Native Officials" of Kasara. They stated that they had been compelled to suspend the work due to an order from the Mamlatdarin the Thana Collectorate for cutting timberfor Railway purposes within three miles on either side of the Line. This would severely affect the progress of the work. About the Police and Native Officials at Kasara they mentioned that some of their men had been taken into custody without any charge, detained there for one or two days, and then dismissed without inquiry. Others had been ill-treated, abused and also punished by the Mamlatdar."⁷The Magistrate of Thana had been instructed to report on this subject.⁸ He personally visited Kasara and investigated the complaints. He recommended the appointment of a Joint Police Officer at Kasara for the purpose of taking immediate steps of all petty offences committed amongst the workmen on the Line."⁹

Another problem they faced was cholera which had broken out on the line. One of the English masons died on May 22, 1860. Arrangement was made to control the epidemic.

The Line from Igatpuri to Bhusawal under the Contract No.12 was opened in Sections which are as follows:

Sections	Date of opening The Line
Shahpur to Kasara (below the Thal Ghat)	January 1, 1861
Igatpuri (at the top of the Thal Ghat) to Nasik	January 28, 1861 ¹⁰
Nasik to Chalisgaon	October 1, 1861 ¹¹
Chalisgaon to Jalgaon	October 6, 1862. ¹²
Jalgaon to Bhusawal	May 5, 1863. ¹³

The Secretary of State for India remarked that he was glad to learn that further Sections on the North Eastern Line had been opened for traffic.¹⁴ Simultaneously, the Great Indian Peninsula Railway was constructing its lines in different directions. The necessity to connect Nagpur with Bombay had been

projected in its prospectus to afford facility for the export of cotton. It was to tap the rich cotton growing districts and also a wheat growing area. This branch took off from Bhusawal on the Bombay Jubulpur Line.¹⁵ The Contract Deeds No.13 and 14 were signed in London on July 6, 1859 with Messrs. Lee & Company.¹⁶ Contract No. 13 was the first portion of the Nagpur Branch, a distance of 142 miles and was to be completed by September 29, 1862.

Contract No. 14 was the continuation of the above and extended from Badnera (a village about five miles from Amravati), and terminated at Nagpur, a distance of 120 miles and was to be completed by March 25, 1863.¹⁷ Contractor Lee Watson arrived with Agents and material for commencing the work on November 36, 1859. This line was also opened in the sections. The total length of this branch was 244 $\frac{3}{4}$ miles and this route-Bombay- Nagpur-Calcutta, was shorter by 130 miles from Bombay-Jabalpur-Allahabad-Calcutta route. This led to a great traffic increase. Juland Danver in his *Report on Railways for the year 1866-67* stated that, "By the completion of the branch line to Nagpur, an important section was opened, connecting Bombay with the heart of the cotton districts of Central India."¹⁸

The last section ran from Bhusawal to Jabalpur was divided into three Contracts. It was contracted for by Messrs. Duckett and Stead on September 10, 1858. Messrs Duckett and Stead commenced the earthwork on the Contract on March 2, 1859.¹⁹ But Abraham Stead died on November 7, 1859; his son Walker Stead had undertaken the management of the Contract.²⁰ Later on Duckett also died which resulted in the execution of the work. The Directors succeeded in terminating amicably their Contracts.²¹ They relet the Contracts as follows:

No.15 Bhusawal to Hurda...138 $\frac{3}{4}$ miles... Messrs. Wythes and Jackson Contractors No. 16 Hurda to Suhagpore...82 miles... Messrs. Hood, Winston and Mills. No. 17 Suhagpore to Jubulpore 119 miles... Messrs. Norris and Weller²² Norris and Weller arrived in Bombay on September 24, 1861 and proceeded to Jubulpur via Calcutta on October, 1, 1861.²³ The Railway Line from Bhusawal to Jabalpur was opened in six sections:²⁴

On the opening of the Railway Line up to Jabalpur, Juland Danvers in his *Report on Railways for the Year 1869-70* mentioned that, "The most important event which has marked the history of Indian Railways during this year is the junction of the Great Indian Peninsula and the East India Railways at Jubulpore, whereby the whole breadth of the Peninsula is spanned, and Bombay and Calcutta, as well as Bombay, Delhi and Lahore are brought into railway communication with each other."²⁵

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Gunpowder Was First Discovered In India

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Abstract

It is generally held that gunpowder was first discovered by the Chinese. However, references to gunpowder and even nuclear weapons are found in ancient Indian literature of times long before the Tang and Sung periods of Chinese history. Even some European scholars have tried to prove with evidences that the original home of gunpowder was India.

Key words: gunpowder, China, India, *Atharvaveda*, *Aitareya Brahman*, *Ramayana*, *Shatgani*, *Mahabharata*, *Agnyastra*, *Brahmastra*, *Arthashastravisvasghati-agni yoga*, *Sukraniti*, *agnichurma*, *nalastra*, European scholars

It is generally held that gunpowder was first discovered by the Chinese. Also called black powder, it was the only known chemical explosive until the discovery of nitrocellulose, nitroglycerine, smokeless powder and TNT in the second half of the nineteenth century. The medicinal properties of sulphur and saltpeter (potassium nitrate), the two major components of gunpowder, were already known to the Chinese who used them for curing skin diseases and as fumigants to kill insects.¹ The explosive nature of sulphur and saltpeter was accidentally discovered by the Taoist alchemists of the Tang period (7th to 9th century) when they tried to combine these two components with charcoal to prepare an elixir of life that would render the user immortal. The mixture suddenly exploded with a flash and a bang and burnt the hands and faces of the alchemists and even the house in which they had been working. They named the mixture *huoyao* which in Chinese means gunpowder.² The Chinese flying fire (*fei – huo*) were bamboo tubes of burning gunpowder attached to shot with bows. Flying fire arrows were miniature rockets thrown into enemy ranks which caused terror among both men and their horses.³ Describing the formula of preparing gunpowder in his military manual, *WujingZongyao*, written in 1044, Wu ChingTsung Yao has explained how

Note - Research Paper Received in June 2015 and Reviewed in September 2015.

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the mixture of three powders would "fly and dance violently". Soon, it was discovered how gunpowder tubes could launch themselves just by the power produced from the escaping gas.⁴ The advantage of winning battles by terrorizing the enemy by the use of gunpowder led the Sung rulers to ban the sale of sulphur and saltpeter to other countries. In spite of their best efforts to keep the secret themselves, Prolonged warfare with Mongols leaked the Chinese secret of gunpowder to the rest of the world. It is generally believed that gunpowder technology reached India during the mid – nineteenth century through the Mongol invasions from the north – west.⁵ However, references to gunpowder and even nuclear weapons are found in ancient Indian literature of times long before the Tang and Sung periods of Chinese history. The mention of firearms with lead shots in the *Atharvaveda*, arrows with fire tips in the *Aitareya Brahman*,⁶ *shatgani* (fire weapon capable of destroying a hundred men) in the *Sundara Kanda* of *Ramayana* suggest that the use of firearms in warfare was known to the ancient Indians.⁷ *Agnyastra* (fire weapon) of *Agni devta* is mentioned in both the *Ramayana* and the *Mahabharata*. *Rishi* Agnivesh received knowledge about this weapon from *Rishi* Bharadwaj and passed it on to his chosen disciple Drona. Drona further passed it to his favourite disciple Arjun. Both Drona and Arjun used *Agnyastra*.⁸ Apart from *Agnyastra*, *Brahmastra* (the most sinister weapon of Lord Brahma) and *Narayanastra* (missile weapon of Lord Vishnu) are among other weapons of warfare mentioned in the *Mahabharata*. Even Oppenheimer, father of modern atomic bomb, was surprised to note that devastation caused by the explosion of a nuclear bomb was of similar type which he had read in the *Mahabharata*. The relevant passages in the *Mahabharata* run as under:

*"Gurkha, flying a swift and powerful vimana [fast aircraft],
hurled a single projectile [rocket]
charged with the power of the Universe [nuclear device].*

*An incandescent column of smoke and flame, / as bright as ten thousand suns,
rose with all its splendour / It was an unknown weapon,*

*an iron thunderbolt, / a gigantic messenger of death,
which reduced to ashes / the entire race of the Vrishnis and the Andhakas.*

The corpses were so burned

*as to be unrecognizable / Hair and nails fell out;
Pottery broke without apparent cause / and the birds turned white.*

...After a few hours / all foodstuffs were infected...

*...to escape from this fire / the soldiers threw themselves in streams
to wash themselves and their equipment."*

*The second passage is / Dense arrows of flames,
like a great shower / issued forth upon creation,
encompassing the enemy / a thick gloom swift settling upon the Pandava hosts
All points of the compass / were lost in the darkness,*

fierce winds began to blow clouds roared upwards,/showering dust and gravel.

Birds croaked madly...../the very element seemed disturbed,

the sun seemed to waver in the heavens,/the earth shook, scorched by the terrible violent heat of this weapon.

Elephants burst into flames/and ran to and fro in a frenzy

over a vast area,/other animals crumpled to the

ground and died/From all points of the compass

the arrows of flame rained continuously and fiercely .⁹

Kautalya, the author of *Arthashastra*, described three types of *agni-bana* i.e. *agnidharama*, *ksepyo-agni yoga*, and *visvasghati - agni yoga*. The powder of *kumbi*, lead, zinc and charcoal was mixed with oil wax and turpentine to prepare *visvasghati- agni yoga*. All these ingredients are highly inflammable and cannot be extinguished easily. That is why about this *agni- bana* it was said, "The *visvasghati- agni yoga* was virtually a bomb which bursts and the fragments of metals were scattered in all directions. The *agni –banawas* the fore runner of a gunshot."¹⁰

A detailed description of making gunpowder (*agnichurma*) and guns (*nalastra*) is given in *Sukraniti*, an ancient text prepared by Sukracharya, probably in the pre-Gupta period of Indian history. The mixture thus prepared was soaked in sap of *akra* and garlic and dried in the sun to make coarse powder like granulated sugar.¹¹ The stock of small *nalikas* (guns) was made of tough wood and barrel of bamboo and such *nalikas* were carried by infantry as well as the cavalry. Large *nalikas* made of steel and other metals were carried on wheels. *Sukraniti* further describes how the walls of the king's fortress were always guarded by sentinels with guns and other projectile weapons and that it was the duty of the war minister to periodically checkup the total stock of gunpowder in the arsenal. Moreover, a king was supposed to maintain a big war chariot with two large guns.¹² Nundolal Dey, in his book "*Civilization in Ancient India*", has mentioned that Sir Arthur Cautley, during his excavations in the Ganga basin, came upon a site of an ancient town seventeen feet below the ground level, supposed to be the ancient town of Hastinapur, and found a piece of ordnance closely resembling a small canon.¹³ Similarly, Gustav Oppert (1836-1908), a German who taught Sanskrit and Comparative Linguistics at the presidency college, Madras for 21 years, discovered that on the outer portion or pillars of some south Indian temples like Palni Temple of Madura district, Samagapani Temple at Kumbakonam, Conjeevaram Temple temples at Tanjore, Perur and Coimbatore, scenes of carved figures of soldiers carrying small sized – guns in their hands are depicted. In these carved figures, soldiers escorting the king with guns, aiming guns at the enemy and actually loading a gun are shown.¹⁴ Heinrich Brunnhofer (1841-1917), a German Ideologist has also supported Oppert's opinion that ancient Indians knew gunpowder.¹⁵ H.H.Elliot, Foreign Secretary to the Government of India (1845), was also convinced that

the original home of gunpowder was India because saltpeter and sulphur, two important ingredients of gunpowder, were available in abundance in the Gangetic valley and north –western parts of India. Elliot further argued that the Arabs learnt the manufacture of gunpowder from India.¹⁶ Even M. Langles, while presenting his paper in the French Institute in 1798, also emphasized that gunpowder was originally invented in India and the Arabs not only received their gunpowder supplies from India but they also learnt the technique of manufacturing gunpowder from the Indians.¹⁷ Johann Beckmann (1739-1811) also upheld a similar view in his book "*History of Inventions and Discoveries*". In this book he wrote, "in a world, I am more than ever inclined to accede to the opinion that gunpowder was invented in India,.....,Europeans, however, improved the preparation of it, and found out different ways of employing it in war,....."¹⁸

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Mysorean Invasion And Its Effects On The Syrian Christian Communities In Travancore

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Abstract

The invasion of Mysore Sultans had created a deep impact on the history of Travancore. The results of its campaigns not only impoverish the Syrian Christian Communities economically, but left in an utter dejection with the destruction of the cultural heritage of that community through the destruction of historical documents along with the seminaries (Religious educational institution of priests) and monumental structures.

Keywords : *Padayottam (extensive warfare), Syrian Christians, Parvana (order), Loans and Funds, Slave troops, Captivity, Seminary, Atrocity, Impoverish, Plantations, Business.*

The Padayottam of Mysorean rulers (called in history as such) Hyder Ali and Tipu Sultan, in the latter half of the 18th century had a deep impact on Kerala's psyche, polity and society and the effects of its incursion deeply affect the socio-economic status of the Syrian Christian communities of Kerala. The Travancore regime coincided with Tipu's invasion left Syrian Christians in a state of despondency and dejection at the end of the 18th century.¹

Prince Gholam Muhammad in his narrative of the history of his father and grandfather recorded the contact between Mysore and the Syrian Christians and Hyder's honored treatment towards the Christians of Malabar. The Archbishop of Cochin wrote a letter to request to Hyder, recommended for the priests of Syrian Christian community to keep fire arms for the safety of his community from the threats of Nairs and the soldiers of Hyder. Hyder did not permit them to keep

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

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arms but he asserted their safety by preventing his men from insulting the Christians and shall sent troops to disperse the Nairs who robbed the Christians. In the above mentioned statement of Gholam Mohammad we realize that Syrian Christians were armed warriors especially skilled in using the matchlock of their close contact with the Europeans. Hyder also remarked about the violent form of split that existed in between the Roman Catholic and the Jacobites. Hyder replied "You people (the Syrian Christians) have disarmed, because you assassinated each other, being always enmity on account of your different castes. I shall take care to place safe guard in the country; to prevent my people from molesting you and I shall send troops sufficient to disperse the Nairs"². In the mean while Christians had acquired an honored and autonomous position under Hyder Ali. By a Parvana had issued in 1776, he granted 2,440 fanams yearly to the church at Parappanangadi and to the Catholic Church at Calicut together with the property belonging to it. He confirmed the Christians of Mangalore to enjoy all time honored privileges until he had deceit by these Christians and the Portuguese Factor in Carnatic in his attempt to defend Mangalore from the English. There is an account of a loan of Rs. 3, 30,000 was advanced to Brigadier General Richard Mathews (Commander-in-chief of the East Indian Company's Bombay Council) by the Christians of Canara and also by the Syrian Christian community for the safety of their escape through Dharmattam by way of English ships for securing their asylum in Travancore. But the plan was not successful with the defeat of the English in Mangalore and the surrender of General Mathews and his poisoned death in captivity at Srirangapatanam in 1783.³ Tipu exterminated large number of Christians because of the funds that they gave to General Mathews.⁴ In his last testament, the General recorded it on 4 pewter plates which were found in 1798 by the British with the help of James Scurry (a co-captive) he begged the British government to look after the Malabar Christians and for his instance they had to suffer persecution from the Tipu's hands.⁵

After the death of Hyder, Tipu had entered into the Palghat on 11th February 1789 and destroyed many Hindu temples and Christian churches and Christians in Palghat fled out of fear. At that time Cochin was a tributary to Mysore, the raja of Cochin secretly assisting Travancore to build and strengthen the long defense line (Nedumkotta) through Cochin territory up to Vaipin Islands, by constructing an earthen outwork and bastions.⁶The Travancore army was not match for the huge Mysore army therefore under the guidance of Raja Kesavadas, a temporary bund was constructed under the supervision of valiant Kalikutty Nair and Thachil Mathu Tharakan, who had an influential Syrian Christian merchant and contractor during the period of the Dharmaraja. But the bund was breached in the midst of heavy fighting causing an unexpected flood, which drowned many Mysore soldiers. Mir Hussain Kirmani writes "the army that comes to swallow Travancore was swept away into the Arabian Sea"⁷

Atrocities Against The Syrians Christians And Churches of Malabar

Tipu had committed a variety of atrocities against the Hindus and Christians of Kerala from 1783 to 1792. Some of them as narrated by the Christian victims are vividly described by the famous traveller and historian, Fra Bartholomew in his well known book *Voyages to East India*⁸ who helped many of them to escape through river by boats.

In the *Memories of Tipu Sultan* refers that in Malabar there were seven lakh Christians and one lakh Hindus were forced to circumcise and embraced the cap.⁹ In his work *Captivity, Sufferings and Escape of James Scurry in the Domain of Hyder Ali and Tipu Sultan*, Scurry made a detailed description about the atrocities of Tipu that he committed towards 30,000 Nazrani Christian families of Malabar, who were deposed to Srirangapatnam as prisoners. He explained that "beautiful girls from the Nazrani families were enclosed into harems as prostitutes and from the healthy men he formulated an infantry of four slave troops, recruited 4,8000 healthy men for each troops and they were camped in the Nandi (Chamundi) hills at Mysore. The remaining rest were to be eunuchs who were worked as slaves were circumcised and forced to embrace Islam. But the men in the slave troops resented towards Tipu, who had caused to put their girls into harems and raised an open revolt against the Sultan. He then put all agitators into chains and took them back to Srirangapatnam, where they were subjected to serve punishments. He ordered cobblers for cutting up the nose of the agitators with upper lips and their ears were cut off, due to these punishments many were dead and the remaining 26 were lived in captivity that were to be free after the defeat of the Sultan.¹⁰

The converted Christians to Islam retained their names and culture. The title "Mappila" and the names like Ummer; Choyi used by the Muslims in Malabar belongs to the Christians. The traditional wealthy churches were the custodians of precious wealth and beliefs demolished and plundered. The old Syrian Christian Seminary at Angamaly, the Mar Sabor church at Akaparambu and the Martha Mariam church, the church at Palayoor, the Ollur church the Arthat church and the Ambazhakkad seminary.¹¹

The Muslims at Aluva, Perumbavoor, and North Eastern part of Edappally had connected their ancestor's Islamic faith with Tipu's invasion. This information convinced by the records of Ward and Conner in his "Memories of the Survey of Travancore and Cochin State" noted that the Muslims at Perumbavoor had numbered 2004 and at Edapally had numbered 1630 in 1816¹² respectively. Many Christians reached Arakuzha in the 18th century from Paraur, Edappally, Angamaly and Cranganore and had fled to Kunnankulam, Chalakudi, Ennakadu, Cheppadu, Kunnankode, Mavelikkara etc, where there were already Christians. These exodus Christians were given protection by Saktan Tampuran of Cochin and Karthika Thirunal of Travancore, who gave them lands, plantations and encouraged their business. Francis Buchanan who came to Kerala in December 1800 gave a very demographic sketch of the Christian population. In his report he mentions only 13

Nazrani houses at Palaghat, a Nazrani village at Kunnankulam and mentions St. Thomas Christians at Chawghat or Palayur.¹³

Economic Impact of Mysorean Invasion Affects The Syrian Christian Community.

The Syrian Christian Community was even then a prosperous community and several merchants had owned ships, which were sailed to Bengal, Madras Mecca and Suret for commercial purposes. This is evident from the fact that they were rich enough to advance that kind of loan to the British especially to Brigadier General Mathews for their military purposes.

The invasion had caused an adverse impact to the Syrian Christians life and property. The people of Paravur, Alengad, Eramallur, Kothamangalam, Eananelloor and Medangal edavaka take refuge to Alappuzha and complained before Raja Kesavadas to stay the collection or lesser the taxes, that were decided to collect from the Mandapathuvathukals of Kunnathunad and Muvattupuzha at the rate of Rs.5 were reduced to 1 rupee and decided to collect reserving 1 half, due to the encamping and plundering of their settlements by Tipu Sultan.¹⁴ The biggest loss to the community was not only the damage of their institutions alone, but the indiscriminate destruction of coconut areca nut, pepper and cashew plantations by the invading army. Most of the Syrian Christians were landed farmers and the wealth that they acquired were the property that derived from their farms. These atrocities he had committed to impoverish the community economically. Before the Hyder's conquest of Malabar though they had to produce 640 ratal of pepper every year i.e., 15,000 candy had reduced to 800 candies in 1798 at the time of the arrival of English East India Company.¹⁵

The increasing exodus of people and the large-scale destruction of pepper wines following Mysorean attacks dropped the commercial exchange system of Calicut. Meanwhile Saktan Tampuran (1790-1805) of Cochin had to assert secret trade relations with the English East India Company, thus his relations with the Dutch weakened. Corresponding with this he developed internal markets in and around Trichur particularly Koratty, Kunnankulam, Chalakkudy and Iringalakuda and made the enterprising merchant community of St. Thomas Christians settle down in such places with a view to stimulating exchange activities. He also gave lands, plantations and encouraging Syrian business enterprises.

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18

Economic Background of The Ethnic Movement In North Bengal In Post Colonial Era

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I

North Bengal comprising the seven districts of West Bengal-Cooch Behar, Jalpaiguri, Alipurduar, Darjeeling, Uttar Dinajpur, Dakshin Dinajpur, Malda; north of the Ganga, in the context of our discussion, is virtually a mini- India in terms of ethno-economic heterogeneity. Since long time many indigenous group of peoples-like Koch, Rajbanshi, the Bodos, Rabhas, Meches, Pans, Paliyas, Madashis are living in these area. Among them the Rajbanshis are considered the most important indigenous group inhabiting at the northern part of West Bengal. According to Census Report 1981, out of the total Rajbanshis of North Bengal, about 74% lives in Cooch Behar, 32% in Jalpaiguri, 13% in North and South Dinajpur and 8% in Darjeeling and Malda districts. The Rajbanshis is one of the major Scheduled Castes in West Bengal.¹ Out of total 2258760 Rajbanshis in West Bengal, 77.19 percent of them are found to live in the North Bengal. Some scholars believe that North Bengal is the homeland of the Rajbanshis and since long as a local community, have been dominating the ethnic situation of this climate. ²

II

Economically the inhabitants are more dependent on primary sector, i.e. agriculture. The Mughal land revenue system, the British land revenue reforms, the customary practices of different areas, and the ecological conditions largely determined the patterns of agrarian relations in different parts of Bengal. Till the advent of the ninetieth century most of the land in North Bengal was in the possession of the local people i.e.; the Koches, the Rajbanshis, the Mechs etc. Unlike the upper

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

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caste gentry, these local peoples did not face the problem of status inconsistency if they themselves cultivated the land. However, the situation began to change from the late nineteenth century with the migration of people in this region. They not only consolidated their position as non-cultivating gentry, but also came to form a middle class at the village level, as it was from the group that the majority of the *Zamindari* agents and the staff of the local *cutchery* were recruited. Taking advantages of the backwardness of the local cultivators or poor *rayots*, they began to exploit them.³

III

Thus, the non-cultivating *Jotedars* increased day by day in this region and secured a dominant position in the local agrarian structure. Based on the settlement reports, Amit Mitra has shown the ethnic composition of the *jotedars* of the Falakata *tahsil* in Jalpaiguri district between the year 1894 and 1905 where the Rajbanshis held 40% of the total *jotes* in 1894 and around 34% in 1905.⁴ In 1911, only 1.2% of the Rajbanshis who had any occupation derived their income from rent. In Rajshahi division, which contained the major concentration of this caste population, they constituted only 10.68% of the rent-receivers, while, the representation of the Brahmins in this category amounted to 25.26%.⁵ The result of this development was the transfer of land from small *jotedars* and middle peasants to rich farmers, moneylenders, and speculators.⁶ In the North Bengal, large-scale transfer of land from the Rajbanshis to this non-Rajbanshis, which had started, from the late nineteenth century was only accelerated further by these later developments.

Another important reason for land transfer to the non-Rajbanshis was the migration of a large number of outsiders to different districts of North Bengal. At the earlier stage, the attraction of this region were the abundance of land, possibility of good business, job opportunities in Government offices as the local people were not in a position to compete with them, opening of tea gardens which provide job facilities for both the "Babus" as well as labourers.⁷

The most important factors that had encouraged the migration of the landed gentry were the land price of land and low rent compared to the situation in other parts of Bengal. Therefore, in the third settlement a large number of people who were not born to the soil could obtain lease from the Government as *jotedars* in the settled area.⁸ Escalation of land price caused by migration furthered transfer of *jotes* through sale to outside. In fact, the migrants were controlling many of the *jotes* paying revenue from Rs. 20 to 2000 per annum after the 1895 settlement in Western Duars.⁹ Comparing the population statistics of the 1881 Census with that of 1891 one finds an increase of 114277 in the population of the Western Duars.¹⁰

This process continued as the 1901 Census shows that nearly one third of the inhabitants of Western Duars were foreign born and the figure of the migrants rose to 188223. All the migrants i.e; 73946 persons after 1818 have settled in different *thanas* of Western Duars.¹¹ The census figure on migration for the period between 1891 and 1921 (table No. 1) in Cooch Behar, Jalpaiguri and Darjeeling districts give us an idea of the volume of migration that was taking place in north eastern part of India.¹²

Table 1: Migration To Cooch Behar, Jalpaiguri And Dinajpur From Contiguous And other District Between 1891-1921

Year	From contiguous District		From other districts to	
	Male	Female	Male	Female
<u>Migration to Cooch Behar</u>				
1891	12997	15191	3262	1201
1901	9161	12531	12668	2255
1911	11000	13000	5000	2000
1921	9000	12000	10000	6000
<u>Migration to Jalpaiguri</u>				
1891	30920	27835	12431	7641
1901	24354	23856	65272	48636
1911	18000	15000	15000	10000
1921	21000	19000	5000	4000
<u>Migration to Dinajpur</u>				
1891	22670	18819	9308	5894
1901	13901	13319	60143	34871
1911	19000	16000	12000	6000
1921	12000	13000	10000	7000

Source: A Mitra, West Bengal District Hand Book, Calcutta 1951, Cooch Behar, P.XXXVi, Jalpaiguri, P.Lii, West Dinajpur, P. Xii.

This large influx of people not only led to a growing demand for land but also led to a rise in land prices. Local people, tempted by the spiraling prices soon began to sell their lands leading to the transformation of the local small and middle *jotedars* into under tenants, subservient to a new class of immigrant landed gentry. In Rangpur and Dinajpur, the big *jotedars* and non-agriculturists brought the maximum number of *jotes*.¹³ In Jalpaiguri, the number of *jotes* held by the Rajbanshis are decreased, while the *jotes* held by the Marwaris, the upper caste Bengali, middle-class people, others are increased sharply.¹⁴ By 1872, in Cooch Behar 54% of the revenue paying land had passed into the hand of the outsiders.¹⁵ Indeed all over North Bengal the phenomenon of transfer of land from the hands of the Rajbanshis to those of the non-Rajbanshis became a standard pattern and in course of time it generated a sense of grievance among the disposed Rajbanshi gentry.

IV

Migration of population created demographic changes in this area. After independence this trend was allowed to continue, with the majority of the migrants,

being from East Pakistan (present Bangladesh).. The following table shows the population growth of North Bengal.

Table No.2: The growth of population In North Bengal from 1951-2001

District	Area sq km	1951	1961	1971	1981	1991	2001	% of decadal growth (1971-81)	% of decadal growth (2001-2011)
Darjeeling	3,386	459.6	624.6	781.8	1,024.2	1299.9	1609.1	28.74	14.47
Cooch Behar	3,075	668.1	1,319.8	1,414.2	11,771.8	2171.1	2479.1	25.27	13.86
Jalpaiguri	6,224	916.7	1,369.3	1,750.1	2,214.8	2800.5	3401.1	26.11	13.77
West Dinajpur	5,206	976.9	1,323.8	1,857.9	2,404.9	*1897.0	*2441.7	29.19	*22.90
Malda	3,313	937.6	1,221.9	1,612.7	2,031.8	**1230.6	**1503.1		**11.16
Malda	3,313	937.6	1,221.9	1,612.7	2,031.8	2637.0	3290.4	26.19	21.50
West Bengal	21,625	3,959.7	5,549.4	7,418.7	9,447.6	68077.9	80176.1	22.96	13.93

Source: Census Reports ,1951,1961,1971,1981,1991,2001,2011

The table No. 2 shows that the decadal growth of the population of North Bengal in every district is higher than the growth rate of West Bengal. Darjeeling and West Dinajpur is most high rate. However, there are certain causes of growth rate of population in North Bengal. It is situated at national and international boundary and the media for communication with Eastern India. This geographical situation helps to induce the migration problem. Besides, in 1960 the Tibetan refugees settled in the Duars of North Bengal, the Bengalese from Assam came to North Bengal due "Bangal Kheda Andolan" in 1960-61, Nepalese from Meghalaya and Bhutan were driven away who took shelter in India and the extensive pressure of migrants for Indo-Pak war in 1965. This influx of immigrants" people created an extensive pressure and crisis in socio-economic structure in North Bengal.

V

In addition to the demographic changes, the policy of the West Bengal Government, particularly the land reforms programme had directly contributed to the growth of ethno-cultural regionalism in North Bengal. After the introduction of land

Acquisition Act (1953), a large number of *Jotedars* of North Bengal lost their lands in excess to the limit of seventy- five *bighas*. *Khas* (vested) land had been distributed to the landless cultivators. Hence, there was a strong voice for the distribution of the vested land to the Rajbanshis only. Naturally, land alienation to the non-Rajbanshis began with the first phase of land reforms in West Bengal germinated the seeds of deprivation among the pre-settled communities of North Bengal.¹⁶

Second phase of land reform was undertaken in West Bengal with the coming the United Front (UF) Government in 1967. The UF Government during 1967-70 vested one million acre of land, which broken the backbone of social dominance of the landed aristocracy (*zotedars*) of West Bengal. ¹⁷ The *zotedars* of North Bengal could not escape from it. However, third phase of land reforms called "Operation Burga" under the Left Front Government was successful in vesting family land and recording 1.2 million of sharecroppers within three years (1978-81). Although SC/ST people were benefited by the land distribution process of the Government, the Rajbanshis were not benefited and the anti-foreigner feelings and feelings of deprivation of the indigenous people were capitalized. Under this situation, the Rajbanshis were forced to migrate into the nearby urban areas and to the other province only to be absorbed into the marginalize section workers, domestic servants whose survival depended upon the selling of labour power. Alienation from their ancestral land and the transformation of Rajbanshi from land owing peasants to wage labour proletariats had various social connotations too and tension has been grown in North Bengal from time to time in respect of separate state and autonomous power in North Bengal. The self –sustain village community,¹⁸ however, began to change with the beginning of the commercialization of agriculture¹⁹ particularly tea production, Jute, Tobacco production and the introduction of railways in North Bengal. However, the Rajbanshi who constitute the bulk of the *adhians* in this region did not benefit from this transformation and they did not able to compete with the Caste Hindus.²⁰

VI

The dominance of immigrants in the world of economic, social, and political fields had led the local youths to emulate their dress, their style of living, even their language. However, they have now grown with a feeling that the immigrant"s have forced them to lose their own cultural identity. At the same time they have learnt the new phenomenon of territorial inclusiveness –the theory of "sons of the soil" being applied by the so-called indigenous people in the whole world. Keeping this view in mind, they assert that the indigenous people have a special claim to the region; firstly claim on employment, school, and even control over the political system. In addition, the new comers are entitled to their services and benefits only after they have been adequately distributed to the indigenous population. All these issues added to the discontent among the local people, have given rise to the ethnic movements in the form of *Uttar Khanda*, *UTJAS* (*Uttarbanga Tapasili*

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19

Praja Paksha, Mysore Congress And The Freedom Struggle

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Abstract

In 1918, the Prajamithra Mandali led by Sri H.Channaiah and others, which had been formed to work for the advancement of backward communities, urged reformation of the representative assembly and the council and local self-government institution, so as to make them democratic. After the Indian National Congress established the Karnataka Provincial Congress committee and a session of the National Congress was held at Belagaum in 1924 under the presidency of Mahathma Gandhi, the people of Mysore came closer to the nationalist movement. The Prajamithra Mandali and the Prajapaksha later merged to form the Prajasamyuktha Paksha and this new organization was also later merged in the state congress.

Introduction : In the twenties and the early thirties of the 20th century, the Non-brahmin movement dominated the political scene in Princely Mysore. Several scholars have written on the nature and the programmes of the non-brahmin movement. Among them, mention may be made on Lelah Dushkin.¹ James Manor and Bjorn Heltne.

Madras Presidency was more anti-brahmanical with an ideological base.² built on the Dravidian identity, the non-Brahmin movement or the Backward class movement of princely Mysore was devoid of these pretensions. By the late 1930s there was a considerable change in the perceptions of the non-brahmin political outfit, Praja Paksha.³ Despite their victory at the elections they increasingly came under the influence of the emerging national politics though they did not have much admiration for the Brahmin leaders of the Mysore congress.⁴ Perhaps the

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

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Mysore Congress leaders also realised the fact that they also lacked a popular base which the Praja Paksha had cultivated over the years. The Mysore Congress plank of "responsible government" was also cleverly snatched away by the Praja Paksha

In the 1937 elections to the Representation Assembly ⁵, the Praja Paksha stood victorious. Hence, the conventional narrative that the Praja Paksha merged with the Mysore Congress is not what had happened. On the otherhand, what really happened was the merger of Mysore Congress to the Praja Paksha. The Party issued an appeal to observe the 6th of Nov. 1937,⁶ There were several incidents in the country side.⁷The process of mobilization continued and took up momentum during 1938. In January, the state congress celebrated 26th January as Independence Day. The main ceremony was the hoisting of the "National Flag" and nationally the government placed ban on the programmes. It was at this time that the All-India Congress Committee alarmed by the violent tendencies in Mysore, changed in policy towards the princely states.⁸ At Calcutta the congress in the previous year⁹, the committee had appealed to the Indian People to give all support and encouragement to the people of Mysore in the struggle against the state for right of Self-determination.

However in 1938 at the Haripura session, the Congress changed its stand. The new message implied that the states people should organize their own struggles without much depending on the Indian National Congress at the National Level.¹⁰ The resolutions made untenable the position taken by the Mysore Government was something external to the state the immediate effect of the resolutions was that an independent party, "the Mysore State Congress was created". The National Congress had to now intervene and therefore sent two leaders.¹¹ Sardar Patel and Acharya Kripalani to Bangalore. And even suggested that the State congress should co-operate with the state Government in resolving certain issues. The speech of Patel was not well received by the audience and when Patel and Kripalani left Mysore, very few people went to the station to see them off.¹²

AICC And Mysore Government :

However, there was also some positive results from their meetings with the Maharaja and the Dewan and a settlement was reached between the All India Congress and the Mysore Government with the following decisions. ¹³

- The Mysore Govt. should recognize the Mysore State Congress
- The constitutional reforms committee should discuss and recommend a scheme of responsible Government.
- The Mysore state flag and the Congress flag could be flown together
- The Congress was to call off the flag Satyagraha and other civil disobedience activities.
- All Political prisoners should be relieved and the Government was to withdraw all prohibitory orders against the Mysore State Congress.

According to the Report of the British Resident the settlement was widely accepted in the state.¹⁴ "The vicious propaganda of calumny and hatred carried on by the congress speakers, inflamed the minds of the unsophisticated villagers and led to frequent clashes between the authorities and the congress leaders, the cumulative effect of all this was to bring about a tense situation in the country which ultimately burst forth in mob violence at Viduraswatha.¹⁵" The Mysore congress strongly criticized the report as utterly hostile to the spirit of the agreement entered into by the Govt. with the Congress. they were treated on par with ex-criminals, prohibiting them from contesting elections.¹⁶ In Oct. 1938 the Congress demanded in the Representative assembly that this rule must be abolished. It was pointed out that in most of the British provinces political prisoners could not only stand for elections but also could become ministers.¹⁷It was also stated that while the ordinary ancient broke the law out of sheer selfishness, the political convict did so for the political advancement of the country and its people. The govt. spokesmen were, however, not able to appreciate the distinction.¹⁸

State Mobilization Activities :

In 1938 the Dewan had made public tours of the state of mobilize public opinion in favour of constitutional reforms. In April 1939, the Mysore Congress held its second session in a place purposely chosen to infuriate the Dewan, namely Viduraswatha. About 30,000 congressmen attended the congress session.¹⁹

The Mysore Government refused to co-operate with the usual Khadi Exhibition and according to Congress Spokesmen this brought to light the evils of productive industries being controlled by the state. Once again the Government resorted to repression and arrest of the leaders. Hence, the congress passed a resolution:- "The congress notes with regret that the Government of Mysore, after having violated both in spirit and letter the terms of the agreement arrived at between them and the congress through the good offices of Sardar Patel and Acharya Kripalani, have re embarked upon a policy of repression to crush the legitimate and peaceful activities of the Mysore congress for the achievement of the responsible Government²⁰". During this time, subhash Chandra Bose had become the President of the All India Congress and finally supported the stand of the state congress. In a telegram from the Congress president, it was stated thus: "State Peoples" movement was followed with intense interest and that the country expected advanced states like Mysore to be the Vanguard in this movement.²¹".

At the third session of the Mysore Congress the President K.T. Bhashyam stated that the organization would adhere to Gandhian Principles and suspend all the civil disobedience activities. The Party decided to concentrate on the constructive and organizational work from now onwards.²² One of the main objectives, was to form congress committees in every village and enroll atleast 1,00,000 members. In 1940 the Government of Mysore Act was implemented. With this, the struggle had be be waged on two different lines ; by means of direct action in the form of non-co-operation and by means of Parliamentary action. In May 1940, K.T.

Bhashyamdeclared : "In accordance with Gandhiji"s advice the congress will contest the elections. This does not mean that we accept the reforms... We shall at present capture the seats of the legislature and there will be time enough to decide on further course of action²³".The first general elections under the govt. of India act 1940 were held in Feb. 1941. Due to censorship imposed on the press all over India and the meager reporting from the Residency to the Govt. of India, it is difficult to set a clear picture of what really happened. ²⁴ The Struggle was led mainly by younger leaders, because of the fact that the senior leaders were arrested. Many of the senior leaders in Karnataka had just returned from the jails, having participated in the individualSatyagraha of 1940 - 1941 and were not keen going back to jail so early. To some others, going to jail was better than remaining outside, due to police vigilance and leading un-certain life of adventures²⁵ The working committee meeting of the MPCC which met at Dharwad on 4th Aug 1942, prior to the AICC session had to meet in the absence of President Nagana Gouda. These files from the secretariat have a typed list of leaders from each district in them at the beginning. This perhaps indicated the names of the persons to be rounded up at the outset.²⁶

Mysore Congress & People Movement :

The news of the arrest of leaders including Mahatma Gandhi at Bombay reached many places in Karnataka on the early hours of 9th August itself though newspapers of the 9th could not carry the news. In Hubli, it was already written on the tar roads with lime before the day, break on 9th.²⁷ A letter from Tumkur Deputy Commissioner to the Chief Secretary informed the later that a notice has been served on the secretaries and leading members of the Congress in the district that the All Mysore congress committee and the District Committee have been declared illegal and unlawful associations. A proposed public meeting at Tumkur on that day was also prohibited. ²⁸The Mysore Congress had been declared illegal and 8 persons were arrested in B"lore on 10th Aug. 1942.

At Hubli Dr. N. S. Hardikar, Devpure, TCC president Sayyad Sab Bandar, K. S. Patil Krishna Rao Yalgi, Ananda Rao Mandagi, Shankar Rao Kamath and Several others were arrested. The KPCC headquarters at Dharwad was searched and taken into police custody.²⁹High School student at Hubliorganized Hartal. A public meeting organized at Chicklalbag in Bangalore on 10th Aug. was attended by 5000 people In Bangalore the students of the National High School organized a procession on the 10th August and proceeded to the intermediate college, taking with them students of other educational institutions.³⁰

Students of Central College and St. Joseph"s College also abstained from classes. The Mysore and Minerva Mills workers at Bangalore struck work for one hour and that was their pay day.³¹ The Mysore Congress was declared illegal and 8 persons in the city and 21 persons in the Bangalore Cantonment were arrested. GorgeAralikatti, NagappaDeshmane, Rudregouda Patil, Chulki and M. R. Joshi of Hukkeri were arrested in Belgaum. Similarly LudutaiGunaji and Mr. Rashidhar

Ghate, Student were also arrested. ³² Hartal was observed in Mangalore on the 12th and a public meeting was organized by N. D. Adhikari on the chair. Gadag town also observed Hartal on that day and M. Haridas Rao and Alaboor who spoke at the public meeting were also arrested Procession was organized at Hassan and this was followed by a public meeting.

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20

Madrasah Schooling System In West Bengal:

Public Perception And Subsequent Development

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Abstract

The post-independent madrasah education system in West Bengal is one of the most important educational windows in Indian States, and it shares the state's teaching- learning process more pragmatically rather prejudicially . The state of west Bengal keep amusing two parallel education system - Governmental as well as Madrasah. This paper is mainly invested to highlights the pattern and mechanisms of madrasah education. In addition an effort has also been made to sketch out the recent trends and the subsequent politico-religious influence on this particular education system in West Bengal.

Key Words: Madrasah, Alim, Fazil, Kalim, Urdu, Bengali

I

The Madrasah Education system in Bengal started to grown up and flourished in the early decades of 20th century. In 1915, a new scheme of Madrasah Education was introduced by the initiatives of Moulana Abu Nasar Mohammad Waheed, Principal of Dacca Senior Madrasah. Accordingly, the East Bengal Secondary Education Board (1921), the Board of Islamic Intermediate and Secondary Education Dacca for High Madrasah Education (1922) and the Central Madrasah Examination Board for Senior Madrasah Education (1927) were established to conduct the Madrasah Examinations till 1947. As per recommendation of the Moazzamuddin Committee (1946), the Central Madrasah Examination Board was converted to the Madrasah Education Board, Bengal and later, in 1950 it was

Note – Research Paper Received in August 2015 and Reviewed in September 2015.

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renamed as the West Bengal Madrasah Education Board.¹The Board has been given the status of a statutory autonomous body through passing the West Bengal Board of Madrasah Education Act 1994 in the West Bengal State legislature.² Subsequently, the Board was allowed to function with the same academic, administrative and financial powers, facilities, status and privileges as enjoyed by the other Education Boards. There are mainly two type of schooling system in West Bengal: School Education system and the Madrasah Education system. In Madrasah Education system two categories of institutions are functioning: one is recognized by the West Bengal Board of Madrasah Education and aided by the Government of West Bengal. The other category of Madrasahs are established, run and maintained by the individual or by community or by organization etc. and those are called Muktab or Khariji Madrasahs.

The first category schools totally served for the modern education system which was introduced by the Government of Bengal following the recommendations of Maulana Abu Nasar Md. Waheed. To cope up with modern trends and to meet the global challenges, the Govt. of West Bengal had constituted Madrasah Education Committee under the Chairmanship of Dr. A.R. Kidwai, a renowned educationist of India. The Curriculum and syllabus has been restructured according to the recommendations of the said Committee.³ The syllabus and subjects taught in High Madrasahs are same as that of Madhyamik system except two subjects Arabic and Islam Parichay. From the year 2007, the four co-scholastic areas have been included in the curriculum of the Madrasah Education to promote the all round development of the learner.

II

At present, there are 609 recognized Madrasahs in W. B. 102 Madrasahs are running under Senior Madrasah Education System and rest 493 Madrasahs are under High Madrasah Education System:⁴

Table No. 1⁵

Classification of Madrassa Institution

Type of Madrasah	2006-07	2007-08	2008-09	2009-2010	2010-2011
Jr. High	26	21	83	99	110
High	378	383	387	394	394
H.S.	95	99	154	167	172
Senior	102	102	102	102	102
Fazil	17	25	32	54	55
Madrasahs with	84	103	156	156	

The certificate of High Madrasah Examination (class 10th standard) is equivalent to Madhyamik Pariksha of West Bengal Board of Secondary Education

and is recognized at the national level. Students passing out from here are not only eligible for admission to all Higher Secondary level schools throughout the country but also may go for any stream they like. The class 10th public examination in Senior Madrasah system namely Alim examination is also equivalent to MadhyamikPariksha. The students pass out from those senior madrasahs may opt for Higher Secondary level education in any higher Secondary schools under West Bengal Council of Higher Secondary Education and they may continue their higher studies in Senior Madrasah system pursuing theology along with others up to University level. The Fazil (10+2) examination under Senior Madrasah Education System is equivalent to Higher Secondary (10+2) examination of West Bengal Council of Higher Secondary Education. The Kamil [General and Honours (10+2+3)] and M.M. (10+2+3) under Senior Madrasah Education System are equivalent to General and Honours Graduate Degree and Post Graduate degree of any Indian University respectively.⁶

III

The private Madrasah have been at the centre of controversy since 9/11 attack. After that, madrasah came under fire especially from those who were politically motivated and also from a section of media which took a biased view. However, Ms. SaralJhingran and YoginderSikand, who has made such an attempt to do systematic study of madrasah system in historical perspective.⁷ These studies are most welcome to fight uninformed prejudices even among scholars. They proved that these madrasahs were set up to fulfill a religious need rather than promote enmity with any community.⁸ Madrasah, an Arabic word, literally means place of dars i.e. teaching. In Islamic countries even institutions of higher learning are known as madrasah. In Kolkata there was Madrasa "Aliyah i.e. higher institution of learning which now West Bengal government has given university status.⁹

Left Front government often claimed that madrasah education would no longer be absolute religious education after re-orientation of its courses and introducing some secular subjects like Mathematics, Science, Bengali, English, History and Geography etc.¹⁰ The Madrasahs of West Bengal are open to all. Children from different social, economic and cultural backgrounds, disadvantaged, minority communities, landless and children with disabilities or special needs, irrespective of gender are enrolled to these Madrasahs. Any person irrespective of cast, creed and gender may be appointed as Teacher of the Madrasah (including Head of the institution), non-teaching staff and members of the Managing Committee. At present 17% students and 11% teaching and non-teaching staff of High Madrasahs and significant numbers of the member of the Managing Committee are non-Muslims. In few Madrasahs Muslim students are minority namely i) OrgramChatuspally High Madrasah (Burdwan) ii) Kasba MM High Madrasah (Uttar Dinajpur) iii) ChandrakonaIslamia High Madrasah (Paschim Midnapore) etc. In Orgram village in Bardhaman district, two-thirds of the 1,200

pupils of the modernized madrasah are non-Muslims.¹¹

Now the question is how relevant are the private madrasahs today? Some would say they are highly relevant and others said should be abolished and replaced by modern secular educational institutions. A large number of Muslims in India, in fact a vast majority, is of poor and illiterate variety. Most of them are converts from low Hindu caste and still pursue their ancestral vocations. These poor Muslims cannot afford, even if they want, to send their children to institutions of secular education.¹² The madrasah education is more popular among poor and lower - middle class. Not only it is a low cost education but also a large number of madrasahs provide food and lodging for the poor students. Moreover they have religious needs and madrasah can fulfill not only religious needs but also provide free education and what is more, are conveniently located. The preliminary madrasah - which is popularly known as maktabas are only meant for preliminary religious teaching. Then comes middle level madrasah where Arabic language, Qur'an, commentary on Qur'an, hadith etc. are taught. The higher madrasah which can be compared with graduate and post-graduate level studies are meant for Arabic literature, Islamic theology, Kalam, philosophy and Greek sciences.¹³ Special emphasis on Arabic, Urdu and Islamic theology in the private madrasahs equip the students to get jobs in the state of UP, Rajasthan, Gujarat and Maharashtra in particular and India in general. Even employment scope in the middle-east is also there. Growing demand for newly established madrasahs recognized by Madrasah Education Board of West Bengal is to accommodate madrasah educated people.¹⁴

During the last two and half decades, a planned and conscious effort has been made to popularize madrasah education among the Muslim under the government and private initiative. Government of West Bengal has taken initiative to bring new madrasahs under the fold of Madrasah Education Board which is parallel to West Bengal Secondary Education Board. A lot of students are coming to the madrasahs. A large section of the Muslim masses in rural Bengal tend toward private madrasahs including Khariji/ Qawmi ignoring government aided and guided madrasah courses.¹⁵ Consequently, a large number of poverty-ridden backward populations under religions influence are bound to accept cost free or low cost madrasah education as an inevitable destiny.¹⁶ However, recently the Brookings Doha Centre, Washington has held up Bengal's Madrasahs as models of secularism. The study says "In other parts of the Muslim World, Madrasahs have served an appropriate educational purpose. For example in West Bengal, India, a survey of Islamic schools in January 2009 found that because of higher quality of education at Madrasahs, even Non-Muslims were actively enrolling in them". The core group constituted by the Govt. to review the syllabi, text books and other related items based on NCF-2005 has reviewed all Text Books published by the Board and remarked "It is heartening to note that the West Bengal Board of Madrasah Education which follows the syllabus of the West Bengal Board of Secondary Education has started publishing text books for all classes and all subjects. Subject experts have reviewed these books and found them qualitatively better".¹⁷

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21

Bhagat Namdev In Sikh Scriptures And The Influence In Punjab

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Abstract

Sri Guru Granth Sahib (SGGS) the Holy Book of the Sikhs is a living Guru from which the Sikhs seek guidance to formulate their response to the secular as well as religious affairs. Guru Nanak Dev conceived Sikhism as a preferred way of life and gave a universal message of equality. SGGS was compiled in A.D. 1604 by Guru Arjan Devji, the fifth Guru. SGGS opens with an invocation which states Guru Nanak"s perception of God, Who is One and beyond any form, birth and death. Every hymn of the Scripture focusses on Impersonal, Self-illuminating, Transcendental and Omni-Present God on whom the whole universe is dependent for its existence. Ekaibani, eko guru, ekoshabadvicharo. (SGGS, p. 646) This paper discusses the references and writings of Bhagat Namdev, who hailed from Maharashtra, in SGGS. Also Namdev"s association with Punjab will be delved with to understand the influence on the society.

Keywords: *Namdev, Punjab, Ghuman, Scriptures.*

Introduction :

SGGS comprises of the *bani* of the Sikh Gurus and the *bani* of bhagats was selected by the Gurus irrespective of their caste, creed or religion. The *bani* of fifteen bhagats has important place in SGGS of which three bhagats are from medieval Maharashtra namely Bhagat Trilochan (4 verses), Bhagat Namdev (61 verses) and Bhagat Parmanand (1 verse). Bhagat Namdev"s contribution has an eminent place – as of a living sermon, in our Indian tradition and hence his verses in SGGS are the focus of further discussion here. According to Max Arthur Macauliffe, Namdev"s

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

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hymns "belong to three periods of his life namely boyhood, when he was an idolater, manhood when he was emancipating himself from Hindu superstitions, and old age when his hymns became memorable to the ideas of religious reforms at the time and to the subsequent teaching of the SikhGuru. **Early Life** - NAMDEV (1270 A.D. – 1350 A.D) was born on Sunday the eleventh day of the light half of the month of Kartik in the Shaka year 1192, A.D.127Namdev, influenced by saint Jnanadeva, adopted the path of bhakti. Being a great devotee of Vitthala of Pandharpur, he settled down at Pandharpur and people thronged to listen to his *kirtan* and *abhangas*. The collection of his songs is in *NamdevchiGatha* including the autobiographical poem *Tirathavali*. His 61 hymns in *SGGS* (composed in 18 ragas) pertain to the period of his enlightenment through *Nirguna bhakti*, (devotion to the formless Absolute).

What made the Gurus think that the writings of Namdev should have a place in the Sikh Scriptures? There were many others who were desperate to have their works included in the scriptures. These features were similar to the thinking of the Gurus hence they incorporated them in the *SGGS*. (Pashaura Singh, 1996)

Guru Amardas, the third Sikh Guru states that though Namdev belonged to the lower caste, he obtained salvation through the perfect Guru. Those who know God and recognise His *shabad*, discards ego. Their *bani* are recited by the angelic beings and none can erase them, O siblings of Destiny.¹ (*SGGS* p. 76) Guru Ramdas acknowledges Namdev's unique and deep love for divine:

*Namdev preetlagiharseti, lokchhippakarebulai
Khatri Brahman pith de chode, harnamdeoliya much laye²(SGGS, p. 733)*

Namdev loved the Lord; the people called him a fabric dyer. The Lord turned His back on the high-class Kshatriyas and Brahmins and showed His face to Namdev. Some of the spiritual experiences of Namdev are mentioned in *SGGS* also. For instance: When he was ordered by the Sultan ruler to bring into life his dead cow else he will be killed.

*sultaanpoochhai sun bay naamaa
deykhayoraamtumhaaraykaamaa
dekhayoteraharivithala
bismilgaodehhajivay
naatargurandanmaaraathaaya.³
(SGGS, pp. 1165-66).*

*Ho, you Nama, let me see the deeds of your God.
Let me see your God Vithal
Restore to life this slaughtered cow,
Otherwise, I will cut off thy head on the spot.
All trouble and sorrow befell the revellers
Between Nama and God there is no difference.*

And to this Namdev replied that no one can bring back the dead to life. Not

even with his own actions because whatever the Lord does only that can happen. However, to teach the ruler a lesson he revived the cow through a miracle.

Namdev revealed his spiritual experience when refused permission in temple and faced the anger of religion:

*soodsoodkar maar uthaa-i-o kahaakarobaapbeethula
mooyhoo-ay ja-o mukatdayhugaymukatnajaanaiko-ila.
aypandee-aamo ka-o dhaydhkahattayreepaijpichhanudeeho-ila.
toojodaiaalkirpaalkahee-at haiaitbhujbhayopaaralaa.⁴(SGGS, 1292)*

Namdev says, wiser is the one who sees God in all and focusses his mind on ONE and only One who is not restricted, either to the temple or mosque.

In the following verse Namdev serves that Lord, who is not limited to either the temple or the mosque:

*Hindu annhaturkkaanaa, Duhaantegianisiana
Hindu pujaidehura, musulmanmasit
Namaysoisewiyajehdehuranamasit (SGGS, p. 875)*

This means that the Hindu is sightless; the Muslim has only one eye. The spiritual teacher is wiser than both of them. The Hindu worships at the temple, the Muslim at the mosque..

Namdev writes:

*Ekaipatherkijeybhao, Dujeypatherdhariyepao
Je oho deyo ta oho bhi deva, Kehnamdev hum har ki seva. ⁵
(SGGS, Namdev, p. 525)*

This implies that if one stone is worshipped as God then in the other stone also exists God, So why then discriminate between stones by worshipping one and walking upon the other. Therefore serve the Lord.

This *shabad* of Namdev reflects where the temple rotated towards his direction as he was not allowed to sit in there.

*Laughing and playing, I came to Your Temple, O Lord.
While NaamDayv was worshipping, he was grabbed and driven out.
I am of a low social class, O Lord; why was I born into a family of fabric dyers?
I picked up my blanket and went back, to sit behind the temple.
As NaamDayv uttered the Glorious Praises of the Lord,
the temple turned around to face the Lord's humble devotee.⁶ (SGGS, 1164)*

Namdev's teachings instil in the minds of the masses that though he was born in the calico-printer's house which is labelled as low caste, by the advice of God, he is one with God. Hence being born in the low caste does not stop us from the walking on the path of realization of God. He did so by the grace of the Saint and met the Lord. He became so very spiritually wealthy that his mind was absorbed into God – *Gobind, Gobind, Gobind*. His teachings show us the path of

transforming our lives by love and justice and it must be ethically applicable to our daily life. In the course of his spiritual quest, Namdev had, from being a worshipper of the Divine in the concrete form, become a devotee of the attributeless (*nirguna*) Absolute. Place your head at His lotus feet. Do Kirtan. You will forget your hunger and thirst. The Lord will be near you. You will attain immortality and eternal bliss".⁷

Namdev's Relations With Punjab : In the company of other saints, Namdev travelled the country and later came to Punjab where he is said to have lived for more than twenty years at Ghuman, in Gurdaspur district, where a temple in the form of *samaddhi* still preserves his memory. Baba Balwant Rai in his book *Unchte Unch Namdev Samdarshi* states that Namdev came to Bhutval in Amritsar district where he rejuvenated a dead son of a widow and named him Bahurdas. He spent most of his old age and breathe his last in Ghuman which was a desolate forest area in those days.

Ghuman is village 10 km west of Sri Hargobindpur in Gurdaspur district of Punjab. The temple at Ghuman which, according to local tradition, has existed since the fourteenth century was renovated by Jassa Singh Ramgarhia, and the tank attached to it repaired by Sada Kaur, head of the Kanhaiya misland mother-in-law of Maharaja Ranjit Singh. The main shrine, called *Darbar Sahib Baba Namdev Ji* (also known as *Tapiana Sahib*) is an octagonal domed room, with marble floor and projecting windows and balconies. In the centre of it is a stone fixed on a marble lined platform under a marble pavilion, hexagonal in shape. A brass sheet shows the embossed figure of Bhagat Namdev in a sitting posture reviving a dead cow. An annual fair is held on 1 and 2 Magh (mid-January) in the belief that Namdev died here at Ghuman on 2 Magh 1406 Bk. Namdev died in AD 1350 according to one tradition at Pandharpur and according to the other at Ghuman, in the Punjab. Some of his disciples in Punjab were Keshav Kaladhari, Vishnuswami, Bahordas and Laddha.

At about two kilometres away from Ghuman, a village named Bhattiwal has three gurudwaras dedicated to Namdev namely: *Namiana Sahib*, *Khoo Sahib* and *Khundi Sahib*. These gurudwaras have SGGS installed and the regular religious activities are performed. Another gurudwara exists in village Rampur which is about 10 kms away from *Khadoor Sahib*. Every year a *nagarkirtan* (procession) starts from here and reaches Ghuman on the occasion of Namdev's anniversary. The Namdev Darbar is managed by the *Bawa Biradari* (as stated by people of the area) which is not a large community also known as the Namdev Chhipa Samaj. This Samaj organises *tirthyatras*. They work towards bringing their community members by whatever name called e.g. *Chhipa*, *Darji*, *Tak*, *Chhimpa*, *Shimpi*, *Chimbi* etc. under one roof. About Namdev there is a great diversity of opinion on all matters like his birth-date, birthplace, parents, guru, travels and his death which have not been much touched upon as the focus of the discussion was only Namdev's prolific writing in SGGS. Namdev is referred to "*chhipa*" which means printer by profession.⁸

Conclusion : Bhagat Namdev aimed at building a casteless and a classless society which would unite all – Hindus, Muslims and others. This middle path was re-echoed from almost all parts of India. He worked towards secular view of religion and social behaviours. Embracing every person without distinction would eradicate all stigmas that were barriers on the path of religious thought and practices. This was the main reason of being recognised and acknowledged by the Sikh Gurus.⁹ All the teachings of Bhagat Namdev stated in *SGGS* are based on social and ethical precepts. Ghuman is believed to be the only connectivity between the *Varkarisect* of Maharashtra and any other State. "About six to seven thousand devotees from Maharashtra visit Ghuman every year." According to Sanjay Nahar (of Sarad NGO), efforts have been made to increase tourist inflow to Ghuman and for development of facilities for about two decades and had taken the issue with many political leaders in both states.

Says Namdev, "See the Creation of the Lord, and reflect upon it in your heart. In each and every heart, and deep within the very nucleus of all, is the One Lord".

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22

"Social Factor In The Growth of Political Awareness In The C.P. And Berar (1919-1939)"

*Dr. Hansa Vyas

Abstract

The years from 1919 to 1939 form a coherent period for a study of the political process in the Central Provinces and Berar. In 1919 Gandhi intervened in provincial politics, and he continued to do so for the remainder of the period. In 1920 the British government introduced the Montagu-Chelmsford reforms into the province, replacing them in 1937 with the reforms contained in the Government of India Act of 1935. The first elections under this Act in 1937 resulted in a victory for the Indian National Congress and its formation of a government which, despite changes in personnel, held office until November 1939. Then, under instructions from the Congress Working Committee it resigned with other Congress ministries in protest against India's involvement in the World War. Thereafter, although the British authorities declared India independent from - Britain in 1947, the political patterns evolved in the province did not alter significantly until its dissolution under the linguistic re-organization of states in 1956.

Key Words - Coherent Period, Central Provinces, Provincial Politics, Gandhi, Population Communication, Literacy, Increasing Political Activity, Social factors, Political Awareness, Literary, Societies, Education.

Social Factors Are : Population, Communication and Literacy. One of the most important social developments affecting the province between 1919 and 1939 was the growth of population. During this period the population rose by over

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

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twenty-two per cent, from 1.3 crores to 1.6 crores, stimulating political activity by increasing the pressure on educational resources and employment. As these did not expand quickly enough to meet the increasing demands being made upon them, sections of society became amenable to the activities of politicians who sought to exploit their aspirations and frustrations. The competition for resources was more intense in the Marathi than in the Hindi region owing to its higher rate of population growth—a circumstance that may account for the development of rival parties there during the period under review.¹

As the population grew it also became more accessible to mobilization for political purposes. This accessibility followed the improvement in communications that took place in the province between 1919 and 1939. Until 1919 there were two main broad-gauge lines running through the province—those from Bombay to Allahabad and Calcutta, an uncompleted line from Delhi to Madras across the central hills, and narrow-gauge lines connects the hills to the plains on either side. After the Great War easier financial conditions enabled the government to complete railway works held up earlier, and to begin additional projects. As construction work proceeded on the railways, the government extended the network of metalled roads and built a number of important bridges. Most of this work took place between 1925 and 1931, when government finances were in a relatively favorable Condition. The length of metalled roads outside the municipalities expanded from 4212 to 5649 miles, greatly improving the road network and linking every district headquarters to Nagpur by a first-class road.² The government speeded up the traffic on such roads by building bridges across major rivers at Bhandara, Burhanpur, Ramakona and Jabalpur, together with bridges across the Purna river in Berar.

The building of roads and bridges coincided with a vehicular revolution in the province. Contemporary observers noted that the Great War marked the "end of the horse age" and ushered in the age of the motor car.³ This is confirmed by the dramatic rise in the number of vehicles registered in the districts between 1921 and 1932, and a further though less spectacular rise in the following decade. Moreover, the number of vehicles registered in 1939 included over 2000 motor lorries and buses, indicating the extent to which public transport had developed in the province by then.⁴

The development of communications and the increased use of the motor car had important implications for the growth of political activity: national politicians visited the province more frequently between 1919 and 1939 than they had done in the twenty years before 1919; in 1934 Gandhi himself took up residence in Wardha and later in nearby Shegaon in a striking tribute to the region's accessibility to other parts of India. Similarly, within the province, the development of road and rail communications enabled politicians to move with greater ease in and between the districts and between the districts and Nagpur.

"This week"s programme has been the heaviest we have passed through so far. We have come from the South-East corner of the Central Provinces, where

they touch the borders of Orissa and Andhra, right up to the North-Western corner where they touch the borders of Central India and Bundelkhand. It is a far cry. from Raipur to Anantpur, a distance of about 350 miles as the crow flies. But we have covered 717 miles in all, passing through the rich plains of Chhattisgarh and the densely wooded plateau districts of Seoni, Chhindwara and Betul, crossing the Satpura and Vindhya Ranges, touching the Mahanadi and the Tapti at their sources and crossing the Narmada at high current. We have travelled by motor for the most part, covering a maximum of 160 miles in a day and at times travelling till midnight after a full day's crowded programme of meetings, visits and interviews, having passed through mad and crushing crowds.⁵"

Opportunities for the spread of ideas developed side-by-side with the growing ease of movement in the province. Between 1919 and 1939 educational institutions expanded, literacy increased, and the press became more sophisticated. Greater education widened the circle of the. Literate and exposed them to the influence of the press, thereby also opening up the possibility of political action for them. In addition, for growing numbers of people, education created expectations that remained unfulfilled, thus breeding a frustration that was likely to find an outlet through politics.

Education made considerable progress in the province in the twenty years following the Great War. The government made an important contribution to it by founding the University of Nagpur in 1923 and by laying the basis for the expansion of primary and secondary education, assisted by private agencies.⁶ As a result, the number of educational institutions and students grew significantly during this period. As for institutions, expansion was most marked at the tertiary level, where the number of colleges and allied institutions doubled; secondary schools increased at the slower rate of forty percent, and primary schools at the still slower rate of twenty percent. The number of student, in the three categories also increased significantly between 1919 and 1939: the number of male students doubled, the rates of increase being higher at the tertiary and secondary levels; the number of female students increased at a higher rate than that of male students, though the actual numbers were far fewer

Developments in the field of education were very largely responsible for increasing the levels of literacy.⁷ In the province between 1919 and 1939. During this period these levels rose significantly particularly among males. Literacy was much less common among females, but increased at a greater rate than among males. Again, the levels of literacy were considerably higher in the Marathi than in the Hindi region, and this seems to have some bearing on the higher incidence of political activity in that region and its diffusion among different sections of the population.⁸ As was to be expected, the various castes did not benefit equally from the increasing literacy. In general, castes with the highest rates of literacy in 1921, among them Kayasthas, Brahmans and Baniyas, improved their literacy level to maintain their leading position by 1931. In the same way castes with moderate levels of literacy such as the Marathas, Rajputs, Kurmis, Lodhis and malis improved

those levels, maintaining an intermediate position. Similar developments were evident among castes such as the Mahars that had a low literacy level in 1921.⁹

The Muslims were another group among whom education and literacy made progress between 1919 and 1939. The number of Muslims in schools and colleges per head of the community increased modestly during the period, as did the level of literacy within the community, though some groups were more highly literate than others. These advances contrasted markedly with those of the Hindu community, and reflected the Muslims' tendency to concentrate in towns where there were facilities for education and where they were strongly represented in occupations requiring literacy.¹⁰

The increasing preoccupation of some castes with education and literacy was matched by their growing involvement in politics. Castes such as the Marathas who improved their literate status, generally also became more involved in political activity, in the Marathas' case mostly in co-operation with the government. Some Harijan castes, and especially the Mahars, also strengthened their connections with the government after 1919 in an effort to improve their opportunities for education and enhance their social and economic status.¹¹

The expansion of education and literacy among various sections of the population stimulated the development of the Hindi and Marathi press between 1919 and 1939. During this period the number of papers and journals in circulation increased from thirty-six to eighty-nine and that of printing presses more than doubled.¹² Many of these papers were promoted and edited by politicians, and the press became an important weapon for creating political consciousness and, in the case of the nationalist papers, for directing that consciousness against the government. Besides the increasing number of papers in circulation, other trends led to the development of the press. Some newspapers, particularly those with a large circulation like the Hitavada, appeared weekly in 1919, but by 1939 were appearing twice or even three times a week. Also by 1939, many of the newspapers of long standing had larger and more pages per copy than in 1919. In addition, the circulation of many papers increased remarkably during this twenty year period, as did that of newspapers from other provinces entering the Central Provinces and Berar.¹³

The expansion of the vernacular press occurred as the government began to introduce Hindi and Marathi as the medium of instruction in schools in 1925 and as subjects for study in the colleges and University.¹⁴ This enabled sections of the population, particularly the non-Brahmans and Harijans, who had been unable to acquire a Western education, to become literate. This in turn made it possible for them to improve their social and economic position, and exposed them to, the influence of political journals published in Hindi or Marathi and to politicians who generally addressed audiences in their mother tongue.

Besides sponsoring the use of local languages in education, the government also encouraged their use for official purposes. In 1920 it declared that Hindi was the premier and Marathi the secondary language of the province, while the rules

of the reformed Legislature allowed members to speak in Hindi or Marathi if they were "unacquainted with the English language. Two years later the Director of Agriculture stressed the need for officials in his department to have a working knowledge of Hindi. Similarly, during his period as Home Member, Raghavendra Rao declared Hindi to be the language of the Police Department and urged officials in other departments to take a similar stand. Literary societies also promoted the use of local languages between 1919 and 1939. The most prominent of these was the Hindi Sahitya Sammelan which was firmly established in the province by 1918. From 1919, nationalist politicians who had previously been associated with the Sammelan played a leading part at its provincial gatherings and national conferences, which were occasionally held in the province. These politicians used the organization for political as well as literary ends, publicizing the need for Hindi to become the national language of India, and emphasizing the connection between Hindi, the country's unity, and the demand for independence from foreign rule.¹⁵

Social Development thus played an important part in increasing Political activity in the province between 1919 and 1939

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23

Social Formation of Jat Community And Arya Samaj Movement In The Early Twentieth Century Punjab

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Abstract

In the second half of nineteenth century, India witnessed the stream of cultural renaissance which affected the socio-religious aspects of Hindu community. Braham Samaj and Arya Samaj were most important movements in Eastern and North-Western parts of India respectively. In North West India, Punjab was the battle place of Arya Samaj movement. In this region, Jat community became fond of Arya Samaj preaching"s and made it the tool of their social upliftment. The purpose of this research paper is how this community utilized the preaching"s of this movements for their identity formation.

By the early twentieth century, the Jats of the South-East Punjab became a highly self-conscious and integrated peasant community. Colonial and Indian historians have usually emphasized the role of political institutions and administrative and economic changes in the formation of identities among rural communities in the Punjab. In their writings the colonial structure appears as the fountain of community consciousness.¹The jats are seen as one of the important communities representing the interests of agricultural classes as categorized by the Land Alienation Act of 1900.² In an economic sense, the urban middle classes of Punjab among Hindus and Sikhs came to depend heavily on the bureaucratic structures of the Raj and on its largesse. In time, they also came to perceive themselves as especially disadvantaged as the British came to be associated in their minds with the agrarian Jats and the Muslims. Politically, the assertion of middle classes was in the sphere of occupation and contest over public spaces. It

Note – Research Paper Received in June 2015 and Reviewed in July 2015.

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was in the ideological battles that took place in the public sphere that claims to dominance could be made - whether in the power-play among the indigenous elites or in the subtle challenges posed to the power of the colonial state. However, in very significant ways the material, ideological and social structures on which a middle class life could be built were provided by the practice of caste. It may be pointed out that the Sikhs had an intellectual tradition that denied caste among them and that also among some Hindus, the Arya Samaj is being the prime example, and caste was at least intellectually reconceptualized. However, the idea of caste, both as a marker of status and as an organizing principle of daily life persisted. The purpose of this research paper is to discuss some historical facts to know how research paper is the prime example; caste was at least intellectually reconceptualized. However, the idea of caste, both as a marker of status and as an organizing principle of daily life persisted. The purpose of this research paper is to discuss some historical facts to know how the Jats of Hindu community utilized the preaching and ideology of Arya Samaj to augment their social status in Eastern Punjab and Western Uttar Pradesh especially in contemporary Rohtak region.

The fundamental agriculturist in Punjab for the British was the Jat. Ibbotson lauded the Jats, while underlining their importance to the colonial administration in Punjab:

"The Jats is in every respect the most important of the Punjab peoples. In point of numbers they surpass the Rajputs———. Politically they ruled the Punjab till the Khalsa yielded to our arms. Ethnologically Jat peasant is the peculiar and most prominent product of the plains of the five rivers. And from an economical and administrative point of view he is the husbandman, the peasant, the revenue payer par-excellence of the province."³Ibbotson could have also added that the Sikh Jat was the finest soldier in the British army. Though the Jats as a whole were thought to share these characteristics, it was the Sikh Jats of the Central districts of Punjab that Ibbotson has in mind while giving the above description. Apparently, the Hinduism of the Jats of the South-Eastern Punjab did not mar their Jat virtues, but according to Ibbotson, the same could not be said of the Muslim Jats of the western Punjab.⁴Basically, the society of Punjab was apparently not affected by the pulls of religion or caste. Thus, Sir Charles Roe in his Tribal Law in Punjab wrote:

"The Hindu agriculturist of the Punjab knows nothing of castes, except as represented by his tribe. No doubt he respects the Brahman, and calls him and feeds him on the occasion of rejoicing or sorrow, but he would never dream of referring to him or to the Hindu law for guidance in his daily life."⁵

A close study of vernacular sources, local Jat texts and Jat narratives, however, show the deep interaction between the Arya Samaj and the Jats, an aspect ignored by historians either because of the inaccessibility of these sources or because of the dominant historiographical trends which depends mostly on the narratives of

British officials posted or working in central and western parts of Punjab.⁶

Scholarly studies have tended to emphasize that the Arya Samaj was a product of colonial modernity with no real roots in Hindu society. It was no more than an urban movement of the English-educated elite in Punjab.⁷Towards the end of the nineteenth century the existing sects and cults in the rural south-east Punjab began to lose the commanding position they had earlier occupied. The roots of Arya Samaj lay in this local tradition. But after 1880, the Jats in this region came to perceive themselves collectively as Jat.⁸They established their clear identity from their specific interpretation of the Arya Samaj theology. Consequently, the Jats identified themselves as a devout and self-controlled warrior caste, as distinct from the past when they were seen as a sturdy country-folk.

In this research paper I discuss how the Arya Samaj movement entered South-east Punjab especially Rohtak region from western Uttar Pradesh and how Jat Identity crystallized, and became manifest through the kaumi (community) narratives constructed by its leaders, particularly between 1912 and 1919.

On the eastern shore of the Jamuna lay Jat hinterland (Present day western Uttar Pradesh) where the Jats in the 1860s followed the precepts of Dayanand who was visiting several towns and villages there. These Jats assimilated the anti-caste Vedic sermon of Dayanand. They were also concerned about their identity, particularly their origin and status.⁹This growing self-consciousness began to influence their counterparts on the other side of the Jamuna to whom they were linked culturally. In the 1880s the Arya Samaj established itself in Rohtak, which became its nerve centre by the early twentieth century.¹⁰Initially the Arya Samaj appealed mainly to the educated Jats, Khap leaders, peasants, sepoys and zaildars. A large scale conversion of the Jats to the Arya Samaj took place during 1905-12, first in the army and then in the rural tracks of Rohtak and Hissar.¹¹

A veteran Arya Samaji, Chaudhry Ranbir Singh, from Rohtak, recalled that during the British period and even before, the Brahmins denied the Jats any right to wear the sacred thread. He said that these were two main divisions within Hindu Society, Dvija and Shudras. We were placed somewhere in the middle. He further added that there were very few Jats in the government schools, and if any Jat student went into the kitchen, the members of the superior castes threw away the entire flour and he was asked to pay for the whole stock of flour.¹²Such experiences reveal a shared culture of inferiority, and throw light on Jat perceptions of caste hierarchies in the Hindu society.¹³

Jat peasants were attracted to Dayanand since he was seen as an admirer of Jats. As a Jat stated: "By giving us the status of being gurus of Brahmins—Dayanand elevated us to a higher status."¹⁴He stressed that Dayanand hailed from a place on the river Saraswati in Kurukshetra and that he had inherited the tradition of logical subtlety from the Jats: "Dayanand was fascinated by the intelligence of the Jats and had appreciated their rejection of idol worship. In one of the popular devotional songs, Dayanand was identified with Ram and portrayed as a hero, fighting the righteous battle of truth against evil."¹⁵

But spread of the Arya Samaj in Jat society was not an easy task.¹⁶ A large number of them reacted sharply to the growing influence of the Arya Samaj. In 1883, when Ramji Lal became an Arya Samajist, a panchayat of Hooda Jats was held in village Sanghi in Rohtak district. Presided over by SatnamiyaBrahmachari, this famous panchayat of twelve villages decided to ostracize Ramji and his brother Matu Ram.¹⁷

Such conflicts characterised the process through which Arya Samaj ideas were assimilated in the region. Under the influence of the Arya Samaj, the popular tradition of Sang (a form of popular drama performed by men) came under scathing attack. By the early twentieth century the tradition was transformed. On the one hand, Sangis began to conform to the code of the Arya Samaj programme as Sangis began to join the bhajanmandlis of the samaj.¹⁸ Similarly, the Guga fair, which once symbolized the popular and shared culture of the region began to be exploited by the AryaSamajists for the Vedic Prachar.¹⁹ This was how certain features of popular tradition were, after much conflict, integrated into the Arya Samaj system of beliefs, creating the social basis of its influence.

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24

The Role of The Coastal Region of Karnataka During Vijayanagara Period

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Abstract:

In the foreign trade of Karnataka south and north canara districts played a very significant role during Vijayanagara period. Hence, it is necessary to summarise some of the evidence gathered from the accounts of foreign travelers on the of these regions in the foreign trade. Abdul Fida and Dimishqui gives us a detail description of Mangaluru, European travelers also throw light on the said period.

Key Words : Manjervru – Mangalore, Manibar – Malabar, Venupure - Mudabidure

In the foreign trade of Karnataka South and North Canara districts played a very significant part. Hence, it is necessary to summarise here some of the evidence gathered from the accounts of foreign travelers on the role of these regions in the foreign trade.

Abdul Fida (A.D. 1273 – A.D. 1331), an Arab geographer opines that Hannur is a small town with a number of beautiful gardens. Again, both of them give us information about Mangaluru¹ (Manjeruru), Abdul Fida says that Manjaruru is situated to the east of Sindabur, Hannur and Basaruru. It is said that Manjaruru is the biggest town in Manibar (Malabar). Its king is stated to be an infidel. He says that from Hannur to Basaruru a small town and behind Basaruru is Manjaruru. Dimishqui, an Arab chronicler states that the city of Mangaluru is situated on the river known by the same name and which empties into the sea, where there is ebb and low tide. There is a large quantity of pepper available here.² He also points to Hargilya,³ which is supposed to be on the coast and has a big area. It is said to have under its control about 1000 villages, situated on hilly tracts, as well as the coast. Ibn Batuta (A.D. 1355), an Arab traveler also refers to Honnavar in A.D.

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

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1342 and testifies to the fact of its prosperity through trade and commerce.⁴ A few remarks on the accounts left by the European travelers that throw some light on the condition of the trade in the coastal regions of Tulu-nadu may not be out of place. It is noteworthy that South and North Canara received a large number of European travelers,⁵ from A.D. 1500 to A.D. 1675, whose accounts are really valuable in assessing the economic and social conditions that existed in this territory during this period.

Bhatkal : Barbosa is of the opinion that many a ship anchored at the port of Bhatkal for which it was virtually an annual feature, from Ormuz, to take Cargoes of "White rice", of which there were abundant stores and powdered sugar for which country were renowned. He further adds that the foreigners took large quantities of iron ores from Bhatkal and this comprised the "principal Cargo" of the place. There was a regular trade in pepper and spices which were produced in plenty in the hinter land and which were brought to the town of Bhatkal for sale. A special mention is made by the same observer about the wood "myrobalam" of a very good quality, which was held in great demand by the Moors from Arabia, who paid a considerably high price for it. Bhatkal also occupied position of importance from the point of view of "trade in horses". The Moors brought Arabian horses of good breed to this town which were supplied to the Vijayanagara empire too.⁶ The same observer testifies to the large quantities of rice produced in Tulu-nadu and throws some light on the method of cultivation.⁷

Mangalore: Mangalore shared a good part of the sea-borne trade of Tulu-nadu. The Italian traveler, Varthama, who visited India in A.D. 1506 says that he witnessed nearly sixty ships loaden with rice, ready for sail in the port of Mangalore.⁸ Earlier we have in the accounts left by Ibn Batuta that the port of Mangalore (Manjaruru) sold enormous quantities of pepper and ginger.⁹ Mangalore must have suffered serious set back in trade towards the middle of the 16th century A.D. because of the loot and pillage by the Portuguese who seemed to have come into serious grips with the Chauta chief of Ullala. Perhaps the poor reference made to the trade at Mangalore by Caesar Fredericke in A.D. 1567 may only be attributed to this cause. But the same observer gives us a glowing account of the rice trade in Basaruru. Rice was exported to Goa in large quantities.¹⁰

Della Vella tells us that saffron, brought from the European countries, was brought in large quantities in this region, because it is said that the natives of this country prized it most. They seemed to have mixed this article with the sandalwood paste for using the marks on their foreheads, for perfumery and for a "thousand other uses". Della Valle gives us an account of his meeting with the Chauta queen who asked him questions about the production and availability of articles in Europe, in addition to other varieties, and was given an assurance that he would send her a present of saffron, as soon as he reached his native country.¹¹ The traveler writes that pepper was grown in large quantities in the Gerusoppe area and it was weighed and sold in "sheltered places". He gives his reason why the queen of Gerusoppe was called the "Queen of pepper" by the Portuguese.¹² It looks as though there was trade contact between Tulu-nade and China. An epigraph of Horabasti, Mudabidure, dated A.D. 1429 mentions

the purchasers of the "China Cloth" (Chinanbara Vikraya- Priyakarim) who seemed to have added to the beauty and glory of the town of Venupure (Mudabidure).¹³ The presence of the relief of the Chinese dragon on one of the panels of the basement freezers of the Bhairedevi-mantap further supports this possibility of trade contact with China. The export trade of Karnataka was in the hands of three classes of merchants – (1) Portuguese, (2) Arabs, (3) The Indians. Almost all the trade between Indian and west was in the hands of the Portuguese and the Arabs. But the Indian merchants also competed with them in the eastern markets. Indian merchants belonged to mainly to two classes; (1) The labbies (Musalmans), (2) The Chetties (Hindu merchants). In the markets of Malabar, the Christian and Jewish merchants made their appearance during the Vijayanagara period. All the coastal trade was entirely in the hands of native merchants. Thus coastal region of Karnataka played an important role in export trade during the vijayanagara period. Account of the foreign travelers throw light on the above said period.

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25

Singh Sabha Movement For The Cause of Women Education In Punjab: Role of Bhai Takhat Singh

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Abstract

Bhai Takhat Singh, a leader of the Ferozepur Singh Sabha devoted his life towards this noble cause of women education. In this process he was supported by his zealous wife Bibi Harnam Kaur. In 1892, he founded the Sikh Kanya Vidyalaya at Ferozepur which had a boarding house and a big library by the name of Bhai Ditt Singh Library. The Singh Sabha leaders wanted that in institutions set up by them, instruction must necessarily be imparted in their mother-tongue, i.e. Punjabi in Gurmukhi script. Girls were also taught lessons in physiology and hygiene, cooking, embroidery and other household skills.

Keywords: *Udeshaks, Gurmukhi script, Purdah, Khalsa, Prejudices.*

In 1873, a new Sikh movement came into existence which was known as the Singh Sabha Movement. It brought into its orbit the whole Sikh community. The ferment of western ideas was fully at work. Most of the Indian communities including Hindus and Muslim generally came under its influence.¹The Sikhs under Sardar Thakar Singh Sandhawaliya formed the Singh Sabha Amritsar. The first Singh Sabha i.e. Singh Sabha Amritsar was duly registered with the Government, under the name of Sri Guru Singh Sabha Amritsar, under the Act XXI of 1860.² The main objectives of this organisation were propagation of Sikhism; propagation of education for boys and girls; making society free from all social evils; progress of Punjabi language; and others.³

The members of Singh Sabha movement and the Sikh Educational Conference rightly felt that it was education based on right principles that would

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

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help their co-religionists, in keeping pace with the more advanced communities. They started a periodical in 1880 named "Widiah Punjab", to preach for education.⁴ It was this movement among the Sikhs which stood for the cause of female education at a time when women's ability to reading and writing was not the sign of respectability. In due course of time, education and uplift of women became one of the major objectives of the Singh Sabhaites to be fulfilled.⁵

Bhai Takhat Singh, a leader of the Ferozepur Singh Sabha devoted his life towards this noble cause of women education. He wielded a great influence in removing the false notions and prejudices which had so long hindered the spread of education among women.⁶ In this process he was supported by his zealous wife Harnam Kaur. In 1892, he founded the *Sikh Kanya Vidyala* at Ferozepur which had a boarding house and a big library by the name of Bhai Ditt Singh Library. The school became very popular and attracted students from far and wide. Both Bhai Takhat Singh and Bibi Harnam Kaur worked strenuously for the development of this institution. In 1911, the former collected Rs. 60,000 from Sikhs living abroad for the expansion of the school building.⁷ The Singh Sabha within their branches also formed Women Associations such as *Istri Dal* for the cause of women emancipation. Women were appointed as *updeshaks* (preachers) who used to go to other regions and apprised people about the need to educate women. These *updeshaks* inspired the women to join the Singh Sabhas and work for women cause.⁸

The Sikh Educational Conference paid special attention to the girls' education.⁹ It was fully conversant with the fact that no community could progress if their women were uneducated. The objectives of holding of the Conference aimed at bringing the Sikh women equal to men in education and social field. The discussions held in different sessions of the Conference led to the establishment of schools such as *Kanya Mahavidyala* (Ferozepur), *kanya* primary schools, *kanya* middle schools, boarding houses and widow ashrams.¹⁰

The leaders of Singh Sabha thought it essential to spread women education in every town and village, whether great or small without any delay. *The Khalsa Advocate* emphasised, "home is being the proper sphere for women we should impart to them such education as may enable them to discharge their duties properly. In order to achieve this object education must be physical, intellectual, moral, as well as religious. They must be taught something about physiology and hygiene, they must also be trained for those little household duties, such as cooking and sewing, other similar things which contribute so very largely to the comforts of a family. We are not against teaching embroidery, painting, music and such other things to young girls. The education of girls should begin a little earlier than those of boys and their education should be deeply religious and moral".¹¹

The precedent set up by Bhai Takhat Singh was followed by many other Singh Sabhaites. Girls' schools sprang up at Lahore, Sialkot, Rawalpindi, Gujranwala, Abbotabad, Sargodha, Kairon and many other places in Punjab.¹² Of these *Guru Nanak Kanya Pathashala*, Amritsar; *Kanya Pathashala* Sargodha;

Khalsa Girls' High School Sialkot; *Gurmukhi Kanya Pathashala*, Lahore; *Guru Nanak Sikh Kanya Pathashala*, Gujranwala were prominent.¹³

Bhai Takhat Singh and his wife worked day in and day out for the development of this institution.¹⁴ In fact Bhai Takhat Singh along with his partner had opened this school at that time when a major part of the population was against women education.¹⁵ For this Rs. 300 was borrowed as a loan for the purchase of land for the school. Ultimately new site was purchased and building was constructed for the school. Though a lot of opposition from within the Singh Sabha tried to null the plans, still the members of the Ferozepur Singh Sabha carried on their plans.¹⁶ It was first named as a girls' school and after it was shifted to a spacious site, was renamed as *Kanya Mahavidyalaya*. Bhai Takhat Singh began the school with a very low number of girls on rolls which was because of the prejudices of the parents and society. *Purdah* system was a serious factor which impeded the growth of women education and also was an obstacle in building up healthy conversation with the pupils. By 1901, the number of students who appeared the matriculation examination was 10. Out of a total of 10, 9 students passed the examination. A boarding house was attached, in 1904, to the school building. The number of boarders was 75 in 1905 which reached to 233 in 1914.¹⁷ No fee was charged from the girls and most of the girls stayed free as their expenses were paid from the school fund. Students were taught English for which a teacher was employed.¹⁸ The students of the school showed a great zeal to acquire education. The monthly expenditure of Rs. 44 was raised by the private subscriptions.¹⁹ Sardul Singh Caveashar took a round of the institution and expressed his satisfaction with the cleanliness and high moral standards of the school:

*Everything was in its proper place; order and cleanliness were visible on every side. The walls of the boarding house were decorated with photographs connected with the history of the institution; here and there some mottoes were also tastefully displayed. He said that kitchens, especially in India, remain very dirty even after the greatest care of the house-wife; but here even this department was not behind any other place in the matter of tidy appearance. Cups, tumblers, and dishes were arranged in geometrical patterns; and there was no sign of waste or rubbish anywhere. Near the entrance was the room of the lady superintendent, Mrs Takhat Singh. Some rooms of the building had the picture of Bibi Harman Kaur, the founders of the institution.*²⁰

Lala Kashi Ram, a senior pleader of the Chief Court, Vice-President of the Municipal Committee, and President of the local Arya Samaj, visited the boarding house attached to the *Sikh Kanya Mahavidyalaya* and expressed his opinion as:²¹

I had an occasion to visit the boarding house connected with the Sikh Kanya Mahavidyalaya. I was very much pleased with what I saw. The girls were very well cared for and looked healthy and happy. The place was very neat

and clean and arrangements of the beddings & c were well ordered. The whole thing showed good management and taste and much to the credit of Bhai Takhat Singh, who is the life and soul of the institution. I was especially pleased to learn that the cleaning of the place and the dusting of the furniture etc. is done by the girls themselves and no servant is permitted to help. The cooking of the daily meals of the boarders is also done by the girls themselves. This is what we need most with the education that we can give to our girls.

Mr W.F.Wright, Inspector of Schools, Jalandhar Division, paid a surprise visit to this institution in March 1911. He remarked that he was pleased with all that he saw, the careful system and management, apparent and excellent order, neatness and cleanliness in the school rooms and the boarding house. He expressed that "he had never seen in India a boarding house better looked after and hardly any so neat and clean." The number of girls on the rolls when Mr. Wright visited the school was 237, out of which 230 were the boarders and 20 were the orphans. The staff then comprised of twelve teachers, of whom four were men and eight were women. The staff was very well qualified and some of the teachers had obtained J.A.V. Teachers Certificate.²² No fee was charged, and only about one-third of the girls were paid for by their parents or guardians as regards the boarding house expenses. The average cost for food and milk accounted to Rs. 6 per month. The total monthly expenditure of the school and the boarding house was Rs. 2000. The amount was met from donations and subscriptions and from the payment of the one-third of the girls. The orphans, of course, paid nothing. The girls did all their work i.e. cooking, cleaning, etc. by their own.²³

It was said that this recognised institution taught upto the entrance standard of the Punjab University in Arts faculty and also prepared girls for the middle standard examination which was meant for all Indian girls. In 1914, 35 girls appeared in the Upper primary examination (conducted by the Inspectors of schools) of whom 34 came out successful, 20 girls appeared in the middle standard examination for Indian girls of whom 18 came out successful and 4 candidates went for the entrance examination.²⁴

Bhai Takhat Singh with his institution stood as a role model and an inspiration for other Sikhs to encourage the cause of education among women.

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26

Dagshai: A Historical Perspective

*Neha Sharma

Abstract:

The theme of the proposed paper is "Dagshai: A Historical Perspective". The proposed study is confined to the Dagshai cantonment town located in the hills of Shimla. As one drives along National Highway No. 22 from Kalka, crossing Parwanoo, Jabli, Dharpur and higher along the Shivalik ranges, one comes across a picturesque settlement, among pine forests, of cottages and buildings perched on a mountain-top. This is Dagshai, just a mile off the national highway from Kumarhatti. Here the armed forces have a cantonment.

With the arrival of the British, Indian history and that of the Shimla hill region in particular took a significant turn. The British in mid 19th century found the climate of the Shimla hill region more to their liking and felt that the cool climate at the hill resorts was an answer to their problem of their difficult adjustment to tropical life and they started going to the hills for several months of the year to serve the needs of the British civil servants and soldiers of East India Company. If one were to totally rely on the accounts left by the British, the Gurkhas spread a reign of terror "until at length the people in their wretchedness appealed to the British for help".¹ Therefore, the British, the record states, resolved to "expel" the Gurkhas from the hill territories, which was merely an excuse to annex the strategic hill areas.

On May 15, 1815, a major battle was fought at Malaon. The combined forces of the British with their superior artillery, the Sikhs and the local hill chiefs defeated the Gurkhas. A declaration was then signed with the hill chiefs, restoring them their lands under British Protectorate and with the British maintaining cantonments at Sabathu, Ramgarh, Kotgarh and Sandoch.²

On the death of Maharaja Ranjit Singh in 1839, the Punjab state plunged into turmoil and disorder. The political and military vicissitudes in the Punjab gave a major impetus to the development of Shimla hills. The British took the opportunity to strengthen themselves militarily and politically.³ British started establishing new cantonments throughout the Shimla hills. As for the successful running of colonial administration in India it was necessary to have an efficient military. The cantonment or permanent military station was the institutionalised form of settlement for the military representatives of British colonial power in India from the eighteenth to the twentieth century. They built 114 cantonments situated throughout India. Over half of these settlements were located "on the plains", some 5 per cent of them between 1,200 and 7,800 feet above sea level in the so-called "hill stations" and the remainder, a few hundred feet above the sea-level.⁴ The cantonment towns in the hills were established to fulfil two basic requirements of the colonial community:

1. To perform the military, defence and health function.
2. To provide an exclusive social space for the members of the colonial military community.⁵

The deployment of British troops in the Punjab during the Sikh wars had two consequences: first, it necessitated the creation of sanatoriums and convalescent homes for wounded and sick British soldiers, for which the Shimla hills, overlooking the Cis-Sutlej states and Trans-Jumna north-west provinces, provided a favourable location. Secondly, these hills formed valuable strategic and tactical bases for it was possible to rush troops down to the plains at short notice from these posts.⁶

Therefore, British established cluster of cantonments in Shimla hills like cantonments in Kasauli (1842), Jutogh (1843) and in Dagshai (1847) in order to facilitate the annexation of Punjab. According to the census of 1881, Dagshai, a spur town, developed into a largest cantonment as it boasted 3,642 souls, as compared to Kasauli, which supported 2,807 souls; Sabathu 2,329; Jutogh 953 and Solan supported only 135 souls.⁷ Dagshai was an illustration of the new colonial urban form. No doubt the uppermost place on the top of a rocky spur would have been an ideal situation commanding an unhindered view of the surrounding countryside and to house a garrison in the interiors of the upper hills. Consideration of defence and offence was thus an additional consideration factored into the ancient settlement pattern.⁸

Dagshai situated on the top of a 5,689 feet (1734 metres) high hillock is one of the oldest cantonment towns about 11 km from Solan, in the present Himachal Pradesh. The East India Company founded it in 1847 by securing; free of cost, five villages from the Maharaja of Patiala aka Bhupinder Singh of Patiala. The names of these villages were Dabbi, Badhtiala, Chunawad, Jawag and Dagshai. The new cantonment was named after the last named village, as it was the largest and most strategically located.⁹ According to a popular local legend, the name

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

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Dagshai, was derived from Daag-e-Shahi for, during the Mughal rule prisoners were kept here. A *shahi-daag* (royal mark) used to be put on their forehead with red-hot iron to recognise them that they were prisoners.¹⁰

Dagshai was born of British fears of warlike "nations" of the Sikhs, the Gurkhas and the Afghans. The salubrious climate and homely topography could have been an added attraction. Their sole motive of creating a cantonment was tactical necessity of keeping a watch on possible "trouble makers" amongst the chieftains and rulers of the hilly and neighbouring areas.¹¹ For effective administration the station was well connected with Simla and other cantonment like Kasauli, Solan, Sabathu placed on Kalka Shimla Highway through the Simla Cart Road. Imperial Telegraph lines also connected Shimla with Kalka and the cantonments of Kasauli, Dagshai, Sabathu, Solan and Jutogh.¹² Under British rule Dagshai grew to hold a substantial army presence. Dagshai was the head-quarters of a British Infantry Regiment, and a detachment of British infantry from the Ambala garrison was quartered there during the summer months which used to come in the month of March and go down to the plains in the month of October.¹³

It is provided with 54 security cells. Of the 54 cells, 16 were for solitary confinement. These cells had no ventilation and no access to natural light. These were for prisoners guilty of severe indiscipline, who was subjected to harsh punishment.¹⁴

In order to meet the daily requirements of the British bazaars were built in the outer area of the cantonment, namely the Lal Kurti, Saddar Bazaar, the Upper Bazaar, and Charring Cross.¹⁵ The board was very particular about the commodities offered in these shops which were generally those required almost daily in the house-holds of the members of the colonial community. The Indian civil population concentrated in the bazaar section always resided at lower levels and one always went to the military area and came down to the bazaar. This was the psychological way of showing the lower status of the natives.¹⁶ At its peak "Sadar Bazaar" which had flourished at the outskirts of Dagshai cantonment with over 400 shops with quaint avenues and cobbled pathways is now reduced to a mere 20 shops.¹⁷ In order to cater to the spiritual needs of the European classes two churches were built one was Roman Catholic and a schoolhouse used as a Protestant Church. The church still maintains its grandeur. It was famous for its unique wooden ceiling, the red stone floor, the unique Italian marble altar erected by George O" Weston in the loving memory of his beloved wife Mary Rebecca Weston who died on 10th December 1909, and a Baptismal stone made of Redstone.¹⁸ As the norms of the Christian religion required that European corpses be buried within the culture area of the cantonment, an appropriate area had to be provided. It was recommended to create "dead spaces" of 7(1/2) by 2 and 3 feet deep, each divided from the next by a minimum 2 feet.¹⁹ Dagshai has two cemeteries which has graves dating from 1855 till the First World War both in the south-east direction facing Chandigarh. Below the Dagshai Church is the very old beautiful graveyard, which reminds of the dedications the soldiers as well as the faith of the people, and the love of both

dead and alive, also the sculptural beauty really attracts everyone.²⁰

The decline of the cantonment town started with the dawn of independence and exodus of the white soldier. India's independence in 1947 brought with it the partition of the country. Almost half of the local population in Dagshai migrated to Pakistan. The sudden fall in population adversely affected the economic stability and led to further migration of locals to more prosperous areas. Until 1985, two Army battalions were based in Dagshai. At present it has one battalion and an Army Public School with residential facilities. The army establishments are self-sufficient and do not depend on local traders.²¹ Dagshai survived as new colonial urban form to meet colonial requirements for merely hundred years only.

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Female Infanticide in Punjab (1801-1900) And John Lawrence's Efforts for Its Abolition

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Abstract

Female infanticide, though highly irreligious and sinful, was practiced in the upper classes of both the Hindus and the Muslims. The affluent families amongst the Sikhs were also no exception to it. The female infanticide was a practice of killing girls at their very birth. The practice of killing infant girls had no real or fancied religious sanction behind it. It came into vogue as a rough and ready solution of a social problem. Social usage among certain Rajput tribes prohibited intermarriage between families of the same clan or tribe and social customs and conventions demanded a very heavy expenditure on the marriage ceremony.

It was prevalent in most parts of northern India and in the Punjab it prevailed among the Rajputs of the hills and the Khatri of Gujranwala, Multan, Jhang, Shahpur, Jhelum and Lahore. The Bedis, almost in the whole of the Punjab, practiced it on a large scale.¹ They were generally known by the title of "kurimar" or "daughter slayer."² Sodhis residents of Ambala, Patiala, Nabha, Jats residents of Multan, Gujranwala and Jhelum and Muslim residents of Jhelum and Ferozepur also killed their girls.³ The problem of suitably marrying the daughter was therefore a difficult one. But failure to marry a daughter not only involved a heavy social disgrace but also violated religious injunctions.⁴ If there was no son in the family one had to be adopted. So the son was a "must" in the Hindu family. Thus man came to possess all the importance. On the other hand, birth of a girl was looked down upon.⁵ Rajputs were often heard to exclaim: "Accursed the day when a woman child was born to me."⁶ A son was considered permanent economic asset and

Note - Research Paper Received in December 2014 and Reviewed in June 2015.

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perpetrator of the family, the birth of a girl was considered an inauspicious event⁷ because the girl was considered to be an economic burden as a lot of money had to be spent at the time of her marriage.⁸ The high caste Hindu looked upon the birth of a daughter as a great humiliation for them as they had to bow their heads to the persons to whom they were to marry their daughters at the time of marriage. A proverb following mention:

*Babal Raja Kadena Nivea, DhianaanNivaea.*⁹

Amongst the Rajputs and other high caste people their pride received a kind of shake up especially if the bridegroom was from the lower caste. Moreover, apart from denouncing female infanticide, all the three possible causes leading to this heinous practice, namely the economic disadvantage, the difficulty in finding a match, and superstitions.¹⁰ Following ways adopted for female infanticide:

1. As soon as the child was born opium was administered. Sometime a pill made out of "Bhang" and "tobacco" was placed on the roof of the infant's mouth where it became softened with the saliva and went into the body of the child causing her death.¹¹
2. The methods most resorted to are starvation or starvation followed by a glut of milk which causes severe colic or exposure to the weather; but when hasty measures are desired the poor infant is placed in a large jar, the cover is put on and not removed till the child has been suffocated.¹²
3. In some cases the naval string of the new born girl was placed on its mouth which caused suffocation as a result of which it expired.¹³
4. Amongst the Rajputs it was a common practice that a mother's breast was smeared with the preparation of "dhatura" or Mudar plant or the poppy. The infant drank the milk along with the poison and died. While in Punjab juice of "aak" plant was given to the child with her first nourishment.¹⁴
5. Another method of killing the child was that a big hole was dug in the ground and it was filled with milk, the child was placed in it thus causing death by drowning.¹⁵
6. In the Punjab the infant was put into "Gharas" or water-pots and buried in the ground. Sometime the baby was buried with a little "gur" (a sort of brown sugar) in her mouth and twisted cotton placed in her hand.¹⁶ Following couplet was recited as she was laid down:

Gur Khaeen, PunniKateen
*Aapnaeen, bhaiya ghaleen.*¹⁷

(Eat gur, spin your cotton, don't come, send brother instead)

Raj Kaur was buried alive, Baba Guddar Shah said to have taken out the body of Raj Kaur, daughter of Maharaja Gajpat Singh and mother of Maharaja Ranjit Singh buried in the large earthen vessel.¹⁸ The plan which the parents now adopt is to report sickness and the death, which is sure to follow. They are careless of their daughters' health; sometimes buy strong medicines to try to bring on sickness.¹⁹ There are some other causes also tending to shorten the life of women such as early marriage and child-bearing.²⁰

It is said that in 1846-47 there were about two thousand Bedi families in Jullundur Doab and fifteen hundred in Dera Baba Nanak and not a single girl was alive in these families. They thought it an indignity to marry their daughters into any less holy a family.²¹ On April 25, 1846²² a deputation of Bedis came to the Commissioner Mr. John Lawrence²³ and represent that for the last four centuries it has been customary with them to destroy their female offspring immediately after birth and assign as a reason for their custom because the Sikhs being all disciples of theirs, would not, out of reverence to their descendants of Nanak Sahib, marry their daughters. They further observe that the practice in question is expressly prohibited by the British government, the government which is not disposed to interfere with the religion of any sect the Hindus and the Muslims are allowed to adhere, each to his faith, without molestation. Under these circumstances the petitioners hope, that they may also be permitted to conform to the precepts of their ancestors.²⁴ He had a long conversation with them in which he explained to them the heinous nature of the crime they practiced, and how hateful it was in the sight of God and men. In the "Granth" the killing of daughters is strictly forbidden. He dismissed their deputation. He would not only never consent to such a villainous crime being perpetrated under its rule but that we should certainly hang every man who was convicted of such a murder.²⁵ Lawrence made an announcement thus: "*Bewa Mat Jalao; Beti Mat Maro; Korhi Mat dabbo.*"²⁶

The Government therefore, came to the conclusion that the vice could only be put down with the co-operation of the general public. In 1853, John Lawrence, Chief Commissioner of the Punjab (1853-58) called a meeting of the representatives of all classes in the Punjab at Amritsar. The success of this conference spread to every district in the Punjab. The local officers took a keen interest in the matter and exhorted people to carry out the resolutions of the conference. By 1856, the crime practically ceased to exist.²⁷ The crime steadily declined in the second half of the nineteenth century because Socio-Religious reform movements also condemned it. An Act was passed in 1870 which enabled the authorities to enforce "compulsory" registration of births and regular verification of the existence of female children for some years after birth, within the areas where infanticide once prevailed.²⁸ The official reports showed a decline in the number of female infanticides.²⁹ Female infanticide has vanished, but female children are not so much loved as boys, because boys are the props of a family, girls are its weakness, causing expense and returning no income.³⁰

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28

Bhangis Conflict With Afghans: For The City of Multan

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Abstract

This paper largely connected with the Bhangis struggle with the Afghans for the city of Multan. Bhangi Sardars were the most powerful among Sikhs Sardars during 18th century. Under the supreme commandship of prominent leaders like Hari Singh, Jhanda Singh, Ganda Singh, Lehna Singh and Gujjar Singh Bhangi Misal became wealthiest as territories wise. They extended their control over the large part of the Punjab including the city of Multan, which occupied in 1772, after long struggle with the Afghans.

Keywords : *Abdali, Afghan, Bhangi, Chhachowalia, Durrani, Gurmata, Misal, Saddozai, Sardars, Nazrana, Taklu*

Bhangi Sardars werethe most powerful among Sikhs *Sardars* during 18th century. Under the supremecommandship of prominent leaders like Hari Singh, Jhanda Singh, Ganda Singh, Lehna Singh and Gujjar Singh *Bhangi Misal*became wealthiest as menpower and territories wise.

*Bhangi Sardars*many of the timesattacked the city of Multan but they never succeeded over the city and fort until 1772. Hari Singh *Bhangi* was the first *Bhangi Sardars* who had attacked the city of Multan in 1764, with his sons Jhanda Singh and Ganda Singh and took over the city. However, attempts to take the Multan fort failed and they moved away after collecting several million rupees loot from Shuja Khan *Saddozai* the ruler of Multan.¹

In December 1766, *Bhangi Sardars* Jhanda Singh, Ganda Singh and Lehna Singh marched in the direction of Multan and declared a war against Shuja Khan of Multan and Daudputras (Bahawalpur). Faced with a strong challenge, Shuja

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

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Khan sought help from Mubarik Khan the ruler of Bahawalpur (from 1749 to 1772).² A grim battle fought between them, on the banks of river Satluj, but neither side conceded defeat during this action. A treaty signed between them in which Jhanda Singh *Bhangi*acknowledged as the master of the territory 208 kilometers from Lahore and 221 from Bahawalpur up to Pakpattan (The *Bhangi* Chiefs had earlier occupied it from AbdusSubhan, the *Diwan* of Pakpattan). Then they declared Pakpattan the line of demarcation between them.³

Bhangis make the city of Multan as permanent headquarter in 1772, when a quarrel arose between the successive Governors of Multan Sharif Beg Taklu and old master Shuja Khan, because Timur Shah had appointed Sharif Beg Taklu as Governor of Multan, in place of Shuja Khan. Shuja Khan was determined to recover his lost position and he sought help from Jaffar Khan of Bahawalpur. Soon they besieged Multan. In desperation, Sharif Beg sought help from the *Bhangi Sardars* Jhanda Singh and Ganda Singh, in return for a *Nazrana* of one Lakh of rupees.⁴ Soon Jhanda Singh and Ganda Singh accompanied by Lehna Singh marched towards Multan. On 25, December 1772, they reached Multan to, associated with Sharif Beg and besieged the city. After defeated the enemies the *Bhangi Sardar* soccupied the city of Multan and it remained under Sharif Beg Taklu.⁵

A little after the victory the *Bhangi Sardars* desired to see the temple of Prahlad situated inside the fort. The Governor allowed them to come into the fort in batches of fifty men each. The Governor was alarmed. On knowing that the entire Sikh army had entered the fort, he tried to flee but captured by the Sikhs. Nevertheless, the Sikh chief allowed him to retire with his family and property in safety to Talamba. Now the fort and the city of Multan fell into the hands of the *Bhangi Sardars*. Jhanda Singh appointed his stepbrother, Diwan Singh Chachowalia, as the Governor of Multan; Jamait Singh was the finance minister of Multan and Lehna Singh was their military commander.⁶ In 1772-73, Ahmed Shah Abdali died and succeeded by his son Timur Shah.⁷ After became a king of Afghanistan Timur Shah resolved to recover his lost territories of the Punjab. Accordingly, he sent his general, Faizullah Khan, to Peshawar to launch an attack on the Punjab but failed.⁸ Soon Timur Shah took vigorous steps to execute his plans regarding Sindh, Bahawalpur and Multan. In the winter season of 1777-78, Timur Shah dispatched an expedition under Haini Khan to recover Multan. The battle seems to had been foughtbetween them near Kali Sare, in which Hiaini Khan was defeated and captured by the *Bhangs Sardars*.⁹ In 1778, Timur Shah again sent one of his generals Baharu Khan to siege Multan. He entered the town by breaching the wall and ransacked the city and but soon retired to Afghanistan.¹⁰

Timur Shah thereupon determined to recover Multan himself and sent a contingent of 15, 000 horses as his superior protector. When they reached near Multan, they opposed by Diwan Singh *Chhachowalia* Governor of Multan and his *Bhangi* allies on the bank of the river Indus and beaten back to Peshawar. In view of the serious opposition from the Sikhs, the Durrani agents at Delhi tried to secure assistance from the notable Maratha *Sardar* Mahadji Sindhia, so that the

Sikhs might be attack from the two fronts. News dated September 12, 1779, near Karnal, stated that Timur Shah had arrived at Peshawar and his superior protector had crossed the river Jhelum. There it was reveal that a strong army of 60, 000 Sikhs intended to seize Dera Ismial Khan, Dera Ghazi Khan and Sind at that time. At this news, Timur Shah was greatly alarmed. To check this grandiose scheme of the Sikhs, Timur Shah made up his mind, to recover Multan.¹¹

Timur Shah at first tried to recover Multan by diplomacy. He sent Haji Ali Khan as his agent to the Sikhs in Multan. However, Gujjar Singh replied that God bestowed the Kingship on them and they would not accept the overlord ship of Timur Shah. The Sikhs, in the face of this challenge held *Gurmata* and acknowledged, "Here is an ambassador of the Shah; but our king is *Sat Guru*. This man threatens us with the Shah's displeasure, we should therefore put him to death," Thereafter the Sikhs commanded to tie Haji Ali Khan to a tree and shoot him dead. After this, his companions were allowed to depart in peace to report to the Shah. The Sikhs then fell back to Rohtas.¹² On learning, this sad news Timur Shah sent forth a contingent 18, 000 soldiers under Zangi Khan. Zangi Khan encamped at a distance of 25 kilometers from the *Bhangis* camp. Desa Singh *Bhangi* the *Bhangi* Chief was at this time embroiled with the leaders of the rival *Misals* at Multan and was ignorant of their presence, considering them to be at Peshawar. Next day early in the morning, Timur Shah fell upon the Sikhs and gave them hot pursuit. About 3, 000 were slain and 500 drowned in the river Jhelum in an attempt at crossing it, while 2,000 of them safely reached the opposite bank of the river.¹³

This news greatly encouraged Timur Shah and rekindled his hopes off recover Multan. Soon Zangi Khan near Leiah launched a fierce attack against the Sikhs. Just at that moment, a storm began. Clouds of dust darkened the sky. A war drum of the Sikhs fell into the hands of the Afghans. Afghans forcefully beat it, the Sikhs on hearing the sound of their war drum ran towards it and they all slain at the spot. The remaining Sikh army took flight. In the meantime, Timur Shah joined with Zangi Khan and pursued the Sikhs up to the walls of Multan. The Sikhs took up their position in the fort and closed the city gates. Early in January 1780, Timur Shah laid the siege to the town of Multan. Just at that, time Gujjar Singh *Bhangi* and Lehna Singh *Bhangi* along with the other Sikh *Sardars* at the head of 15,000 horsemen arrived with reinforcement to the help of Diwan Singh *Chhachowalia*.¹⁴ According to J D Cunningham, when Timur Shah marched upon Multan, Ganda Singh the leader of the *Bhangis* was embroiled with other Sikhs and his lieutenant surrendered the citable after a show of resistance. This may be wrong because Ganda Singh *Bhangi* died in 1774, when he fought against Tara Singh and Jai Singh Kanahiya, at Dinanagar.¹⁵

In circumstances, Timur Shah at once hurried from Bahawalpur towards Multan and confronted with the Sikhs at Shujabad, where a severe battle was fought on 8, February, 1780 between the Sikhs and the Afghans. In the battle, the Sikhs lost the day with 2,000 casualties. In circumstances, the Sikhs decided to

return to towards Lahore. Now Timur Shah sent his 20,000 strong soldiers in pursuit of them. This force overtook the Sikhs at HujraMuqim Khan, 64 kilometers from Lahore where the Sikhs again defeated and they returned to Lahore. After victory over the Sikhs, Timur Shah hurried to Multan to panelize the Sikhs and occupied the city of Multan, on 18 February 1780. After this victory, Timur Shah bestowed the Governorship of Multan on Shuja Khan and he returned to Afghanistan.¹⁶ Consequently, we can see that the *Bhangis* lost the city of Multan in 1780, which they occupied after a long period and hard struggle with the Afghans. After that moment, the city remained under Shuja Khan, father of Muzaffar Khan, surnamed Safdar Jang, who retained it until being expel by Ranjit Singh in 1818.

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29

Deprivation of Human Rights And Exploitation In The Princely State of Ranpur

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Abstract

Ranpur was a tiny State amongst the 26 Princely States of Orissa. In this State the peasants had no occupancy rights on their holdings. They were deprived of human rights and were exploited by the Rajas. The Rajas collected land tax at an exorbitant rate (the land tax was more than double of the neighbouring British Districts). Besides that, the Rajas collected many illegal exactions from the subjects like Rasad (free supply of rations to the Raja, his relatives and officials in rural camps), Magan (free contributions on the occasion of marriage and special functions in the palace), Bethi (compulsory and wage-free labour for the construction works undertaken by the Raja), Begari (free carriage of luggages of the Raja or his officers during rural camps and HatiKheda),¹ Bheti (presentations known as Salamis).

Under the system of *Bethi*, the subjects were forced to construct and repair Raja's buildings, state roads, excavate tanks and canals, to accompany the royal hunting parties without any wages. The practice of rendering *Bheti* at the time of Dasahara, Sunia or other festivals to the ruler was in vogue. In fact "Basantamanjari Swasthyanivas" near Chandpur stands as the brightest specimen of *bethi* in the state of Ranpur. During those days the construction of roads, bridges excavation of tanks and canals were done on *bethi*. Even the corrupt officials and *sepoys* took its full advantage and they engage these *bethias* at their personal works without any hesitation.²

In the state of Ranpur people were engaged on *bethi* for religious work, called "*RathaBethi*". Two months before the car festival, *bethias* were engaged for

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

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collecting woods from dense forest on their shoulders or by bullock carts and they also prepared ropes for pulling carts. The carpenters also building carts on *bethi*. Although it was quite strainous for people to pull the carts on rough and muddy roads on *bethi*, it was compulsory for all at Ranpur. Sometimes the pullers were beaten like beasts by the police to pull the cart speedily.³

The *Sadaka Bethi* (road making) was also prevalent in the state of Ranpur. The peasants were called for the purpose from different villages by *sepoys* and *chowkidars*. However, the total work was supervised by the *dewan* himself. Being exhausted the *bethias* could not take little rest on the side of work and they were severely beaten like beast in case of negligence of duty.⁴ Besides that the "*SagadaBethi*" (Bullock Cart) was in practice in Ranpur. The *sagadias* (Rider of Bullock Carts) carried the requisite stones by their carts from a distant place and spread over the roads. They were not getting any wage or remuneration for their work. All the private and official buildings during the regime of the Raja Krishna Chandra Narendra were built by the *bethias*. His own palace and *Ranihansapur* (Place of Queen) at Ranpurgarh, palace at Chandpur (the present Basanta Manjari Swasthya Nivas) and RajamataKotha were built on *bethi*.⁵

The "*ParidhiBethi*" (Royal Haunting) was a regular practice in the state of Ranpur. The Raja Krishna Chandra Narendra pays his frequent visit to the jungles for hunting purpose. Before that the people of adjoining villages of the jungle are called for and gathered at a particular place by the instruction of *sepoys* and *chowkidars*. On the other hand, Raja Krishna Chandra was a paralysis patient and he used to go to the spot sitting on a palanquin carried by the *bethias* being accompanied a good number of attendants including some expert gun-men. The Raja sat on a temporary shed prepared earlier on the tree near a stream or a reservoir. Then he ordered his people to beat the drum which disturbed the nearby animals to run here and there out of fear.⁶ Soon after, the king and other gun-men start to shot the animals.

Bethi was required during *HatiKheda* for catching wild elephants which continued not less than 40 days in a year. A *ryot* was found to have spent over 100 days for the year in doing forced labour or *bethi* for the Raja and his officials. There were as many as 27 types of *bethi* in the state of Ranpur which was highest in Orissa.⁷ The subjects were denied civil rights. The *ryots* have no right over the fruits of the trees and fish in the ponds on their holdings. They were not allowed to use of double plank doors in their houses, special head dresses, and use of palanquins etc. There was no freedom of speech or association. Newspapers from outside were either not allowed or persons subscribing to them were suspected.⁸ There was no freedom of education. He who passed Entrance or M.E. School examination was usually expelled from the princely State by the chiefs. The Rajas feared that the educated people may write petitions against them to the government or instigate the people to rise into revolt or demand the democratic rights.⁹

There was no freedom in social affairs. No marriage or death ceremony could be performed without the permission of the authorities. The subjects paid

marriage tax to the king. They were not allowed to use palanquin, light, music party and ride horses for marriage ceremony without paying the usual fees to the Royal Court. The purpose of this interference in social matters was to acquire a large personal income to the ruler.¹⁰ Moreover, the subjects neither lodge any complain before the king nor allowed to kill the wild animals which destroyed the agricultural crops and killed the domestic animals.

When the people appealed to the British Government to redress their grievances, the latter invariably maintained that the Princely States being autonomous in their internal affairs, the British Government could not interfere therein. The British Government considered the Princely States as the third line of defense of British Imperialism.¹¹ The great Indian Revolt of 1857 demonstrated the help of the Indian Princely States to the British Government as bulwark against the forces of growing Indian Nationalism. Being sure of British support to their authority, most of the *Rajas* felt no need of establishing a welfare government.

There was no independence of judiciary in the states and the judicial service was not based on the model of the provinces of British India. The members of the *Raj* family or other favourites and dependents of the chief were in charge of responsible judicial positions.¹² Judges depended on the whims and caprices of the ruler for their tenure of service, judges of ability and integrity were rarely available. The people of the states did not have the confidence in the courts. Laws were not generally codified, printed and made available to the general public. The *Raja* or the Political Agent being the supreme head of the judiciary, executive interference in judicial matters was very common. Criminal justice was arbitrary and there were no safeguards against arbitrary arrest. There was no law except the ruler's will and he could withdraw, suspend or stay any pending case at any time and for any personal reason, regardless of the merits of the case.¹³

The system of taxation prevailed in the states defied all canons of sound finance. Added to the land revenue, there were education cess, hospital cess, forest cess, grazing fee. In the state of Ranpur, there was a levy of professional tax, tax on salt, kerosene, *bidi*, tobacco, *pan*, coconut, coir, meat and many other articles and necessities of life through monopoly.¹⁴ In a poverty stricken area which had no other sources of income except land, this heavy and iniquitous burden had broken the backbone of the peasants. Moreover, the practice of human sacrifice was a regular feature in the state of Ranpur. This heinous practice was sanctioned and encouraged by the king who reached its climax during the reign of Raja Krushna Chandra Mahapatra. For this evil tradition the Ranpur was blamed all over Orissa and abroad.

Raja Krushna Chandra Mahapatra always passed his time among the dancers and out of which he derived immense pleasure. He never listened to the peoples' grievances and he was away from reality. During his regime the whole administration was vested in the hands of four major classes viz. Brahmin, Karan, Pathan and Pana. Besides that no secrecy was maintained in postal correspondence.

Postal money order was misappropriated among the officials. All the letters coming through post office read openly and then served to people.¹⁵

Moreover, the Raja Krushna Chandra Narendra and his most corrupted *Dewans* Jagannath Mohanta stood powerful under the banner of the British Political Agent major R.L. Bazelgette. Mal-administration and mismanagement reached its climax in 1939. The Indian National Congress followed a policy of "non-intervention" towards the Princely States till 1938. But, at the Haripura session of the A.I.C.C. in February 1938, the Congress had laid down afresh its policy with regard to the States. The Congress declared complete independence as its objective for the whole of India inclusive of States.¹⁶

The growing poverty of the people made them desperate and led them to revolt. Under the impact of Indian Freedom Movement and the dynamic leadership of Raghunath Mohanty, Dibakar Parida, Krupasindhu Mishra, Madan Mohan Dash, Banamali Ram, Muralidhar Das, and others of the people of Ranpur rose into revolt in massive scale which was called the "Praja Mandal Movement" of Ranpur of 1939. In this revolt, R.L. Bazelgette, the senior British Officer was killed in Ranpurgarh by the angry mob in the broad day light on 5th January 1939.¹⁷

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30

Mass Awakeners Union (1933-1942): And Its Impact on National Movement With Special Reference To Princely Mysore

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Abstract:

An attempt is made in this article to explain about to focus on the "Mass awakeners Union (1933-1942):and its impact on national movement with special reference to princely Mysore." Here I discuss about the union's impact on public to create awareness through political agitation in princely Mysore with the special concept of "History from below" concept. The concept came from a group of left wing intellectuals, who attempted to create awareness through political agitation; here we study of the left wing of the Congress namely, "Mass Awakeners Union" (Jana Jagruthi Sangha) which performed dominant role in the national movement from the period 1933-1942 in princely Mysore. Here I focus on the study of student movement was also started due to the effort of the mass awakeners union and the union mobilized the students and working class people into national movement with showing themselves by individual heroism.

Key words:

About the institution: formation, scope, importance and founder of the union.

Impact of the union: organizing agitations, labour movements, student movement and national movement.

Union's activities: social reforming issues, public meetings.

Introduction : By the early 1930s, a new political force emerged to mark a turning point in the development of nationalist activity. The galvanising effects of

Note – Research Paper Received in January 2015 and Reviewed in September 2015.

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Gandhi's call for nationwide Civil Disobedience in 1930 were felt even in Mysore which lacked a state wide Congress party structure. Several politicians with Congress sympathies became involved in the propagation of Khadi. Later K.P.C.C was also set up. Several young educated men such as N.D.Shankar, C.B.Monnaiah, S.Ramaswamy, K.S.Kumaran, N.N.Chandur, K.R.Sreenivasa Murthy and M.S.Rama Rao served their political apprenticeships in the Civil Disobedient movement.¹ and they arrested and jailed for participating in the movement, many of them were introduced to socialist ideas and literature by other British Indian communists and socialists who shared their cells. As a result, the post –Civil Disobedient Congress programme of "constructive work" did not hold the same attraction for those who, returning to Mysore in 1934, they began organising of their own institution to focus on working with those identified as revolutionary classes, the students and workers.

About The Formation And objectives of The Mass Awakeners Union:

From 1933 the Mass Awakeners Union was working and about 18 members of this institution were prepared to give their lives if necessary. They were prepared to face the guns, they had suffered in jails and yet they served the country. Though, the Congress came being before, it was the formation of this Mass Awakeners" union. The union did not expect much money or many members. The object with the institution was started to provide food and shelter for the disabled and the weak. That could be done. The union members had vision and object in this connection was to find all avocations for people to drive out poverty of the thousands. It is the members of the union who started the agitation and it is they who moved the Congress for further exertions.²It is which means that the union in the beginning was been conducting political meetings and working on the basis of social interests, but later it was showed keen interest on Political agenda and showed concern on students and working class people which gradually moved from social reforming to mobilize students and working class people.

When a considerable overlap developments found between the national youth league and the young Mysore league that modest inspiration the leader of this youth league"s shown keen interest to begin Congress sympathisers in the state.³In mid-1937, several young socialists found an opportunity to structure their sporadic activities within the framework of the Jana Jagruthi Sangha or Mass Awakener"s Union. After it was formed within a month the Mass Awakeners Union had become a visible presence in the city. In the beginning the union was organising meetings over increased house taxes, running evening study groups for students and others, as well as studying leftist literature and translating some of it into Kannada.⁴and also it was conducting social reforms campaigns and protest at debates about the question of unequal marriage relations. But later less than a month, the leftist shifted their energies to focus on students and workers. The Mass Awakeners union members were spreading the ideas of socialist over the state. The formation of the Mass Awakeners Union was opportune and formed by radical elements in the

state. And it was to spread socialist ideas unto the main Congress become strong.

The Purposes And Importance of The Union : The main purposes and importance of the union is prescribed by the dominant leader with their statements, who participated in the national movement given below;

Mr.N.D.Shankar was the secretary of the "Mass Awakeners Union".He told in a public meeting "The present Government tried at one time to keep us in the fold like sheep. They may not expect to ask to be like that forever. I had gone to Allahabad to inform Pandit Jawaharlal Nehru and to seek his guidance. He gave his suggestion and sent information to the Congress office. Mr.Nariman came here and Mr.Masani had come. Therewere prohibitory orders against Kamaladevi. It is a pride to say that all this is due to the efforts of the "Mass Awakeners Union".⁵ This is the statement given by N.D.Shankar, secretary of the union,which throwslights on the immensely perseverance of the union.

With this in 1939 Shankar claimed and given a statement, "It is we who move the Congress to further extertions."⁶This statement tells us on the importance and scope of this union.

Another one famous personality well knownveteran freedom fighter Mr.H.S.Doreswamy is the evident of this research article he flattering words about the organization- "The Mass Awakeners Union played a dominant role in the national movement.The famous young leaders like Ashwath Rao, Siddaramanna(Babu), Dr.Krishnamurthi and others were all formed a social institution like "The Mass Awakeners Union" and they were performed to create awareness among the people through the institution. And the union was guided by N.D.Shankar, B.M.Seenappa, G.R.Swamy, Srikanth such a great leaders."⁷This is the statement given by Mr.H.S.Doreswamy which gives us an idea and a structure and organization of the union.

The Student Movement Could Be Started In Mysore : The student movement in Mysore owes its origin to two political institutions then existing in 1935 and 1936. They are namely called the National Youth League and another one referred to the Mass Awakeners Union. It was considereda political Youth organisation out and out.The student members were also worked common in the Mass awakeners union chiefly Sri. K.V.Vasanthaiah, K.Siddaramanna, Gundurao, M.Shanker, T.S.Sanjeevarao and a few others who were then the students of the Intermediate College, Bangalore. The historic "Nariman Episode" and famous sec.45 police act satyagraha it was all under the guidance of these two institutions which turned out to be the land mark in the political history of Mysore.⁸

The Political Mission of The Union : The leftist activities were recognised in many stages; they are:

1. To engaging in agitation and propaganda among students and workers.
2. To functioning as a pressure group within the congress and
3. To developing a democratic alternative within working class organisations to the Congress.

The several members of the Mass Awakeners Union gathered to protest against Mysore government actions that were "inconsistent with the ideals of model state" and were immediately arrested.⁹

Proceedings of a public meeting held under the auspices of the Mass Awakeners" Union, Bangalore, on the 10th, January, 1939at 6.30p.m in the Banappa park, to dwell upon "The present political situation in Mysore and visceral visit" Mr.S.Ramaswami presided on the occasion. The speeches were all on Kannada.¹⁰

Impact On Congress Party And National Movement:

The members of the Mass Awakeners Union were asked to form the propaganda committee of the Congress when the Congress presence in the organisation was at a minimum.As early as June 1938, the Mass Awakeners Union took on the responsibility of urging the Congress President T. Siddalingaiah to take up and implement the "constructive programme" immediately.¹¹

The union was pressuring the Congress and the impact on the congress party was that an attempt at establishing hegemony over the national movement, the Congress was interested in aligning with this group while retaining overall control, especially since it was anxious to nature a relationship with students sympathetic to the Mass Awakeners Union and the Mysore Youth League.

But in the year of 1939, the Mass Awakeners union looked poised to split away from the showing up at the Vidurashwatha Congress of 1939 displaying both the red flag with hammer and sickle and the Congress flag.¹²

In August 1942, students and workers of Bangalore allied in a spectacular response to the congress"Quit India call".However, the Mass Awakeners Union truly functioned as the watchdog of the Congress. Moreover, they strengthened more working class organisation as democratic institutions.

Conclusion:

It is necessary to place some developments within a context of indirect colonial rule. The union could be done the developments of socially, culturally and politicallyto the indirect colonial state of princely Mysore. Because, that time the states are politically very backward and it is difficult to do regular work there. At the time the union began its work throughout the state wide political activities.Thus the Mass Awakeners Union"s leftist members put efforts on strengthening Congress activitiesand used to giving guidelines to make fast the constructive programmes and national agenda of Congressin the indirect colonial state especially; the student movement in Mysore.

These types of the political agitations and student association with the institutionscreated awareness among the students and drawn them into the national movement when A.I.C.C"s national leaders were all arrested after the "Quit India" call which given by the Gandhiji. Many of the Mass Awakeners Union"s members gone underground to organise students and working class people to keep lead the movement for long time. And they also well known that unless utilise the last call

which was been giving by Gandhiji, they would never have another chance to participate in the national movement. Therefore the student movement in the Mysore was the great turning point in the history of national movement and more notably, it was all under the guidance of political institutions.

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31

Training of Teachers And Refresher Course (1885- 1947)

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Abstract

The Dogra rulers of Jammu and Kashmir were very particular to impart quality and modern education to their subjects. In this regard, schools and colleges were established for providing modern education on the pattern of Britishers and other Princely States. Bachelor of teaching (B.T.) course was started to update Teachers so that they may provide quality and modern education to the subjects of Jammu and Kashmir. From time to time refresher courses were organised for teacher to update them with modern methods and techniques of teaching. Initially the teachers were deputed to Lahore for acquiring Bachelor of Teaching Degree but later on the State Government increased the infrastructure and established their own colleges of Bachelor of Teaching in both the Provinces of J&K State. Moreover teachers who were deputed for B.T. training were awarded stipends as an additional encouragement and motivation. The State Government appointed Cooks for serving the teachers who were pursuing B.T. course and for Muslteachers; khidmatgars performed the same job of serving B.T. teachers.

Key Word : Bachelor of Teaching (B.T.), Refresher Course, Infrastructure, Stipends, Cook and Khidmatgar

Introduction : The State of Jammu and Kashmir came into being by the treaty of Amritsar which was signed between Maharaja Gulab Singh and the British on March 16, 1846. Maharaja Gulab Singh's primary concern was to ensure the security of the newly created Jammu and Kashmir State. Thus, the State of education during Maharaja Gulab Singh remained such as it was before. However, his son and successor Maharaja Ranbir Singh who re-organised the entire administration of

Note - Research paper Received in January 2015 and Reviewed in June 2015.

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the State, was a great patron of Sanskrit learning. By virtue of his endeavours, various *Pathshalas* and *Madrassas* were set-up in the State.

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Training of Teachers : With the accession of Maharaja Pratap Singh to the throne of Jammu and Kashmir State in 1885, the development of the modern education got impetus. The State Government took keen interest to provide quality education to its subjects. The State Government issued orders that every school in the State, be it a *Pathshala* or a *Madrassa*, private or public school, the trained and qualified teachers would be deployed to impart quality education. In this regard, Narayan Das, the Minister of Education wrote to the Vice President of the State Council:

if the teaching in the schools is to be raised to a higher level, if the pupils are to be cured of their tendency to rely upon learning notes and text books by heart, in a word, new education and knowledge is to be diffused by the methods proper to it, then it is necessary to appoint trained teachers.

However, the State Government decided that trained teachers would be appointed in the schools. In case the trained aspirants were not available for the appointment as the teachers, the untrained candidates who had already sought appointment as the teachers would require giving an undertaking that they would pass the teachers' examination as early as possible.¹

As regard the training of the teachers in the Kashmir, the State Government deputed teachers to Lahore for an advance training. However, the teachers were reluctant to leave their homes, moreover, the hot and dry climate of Lahore was also one of the factors. It was also a costly affair for the State to send these teachers to Lahore for advance training. Therefore, the State Government decided to arrange for their training in Srinagar.² Consequently, in 1903, a Normal School was set-up at Srinagar. The number of trainees in that year was nine.³ With a view to impart Practical teachers' training to these trainees, a Model School was attached to the Normal School, where these trainees could teach the classes and the observers could examine their performance and suggest them the pragmatic measures.⁴ In 1911, the State Government deputed a female teacher to acquire advance teacher training at Normal School at Lahore. The real motives of the State Government behind this deputation was that on her return after the completion of her training, she would be appointed as an instructor at the Normal School Srinagar to impart farther teachers' training to the female trainees.⁵

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In 1912, the State Government deputed two graduates from Kashmir to Lahore to acquire B.T (Bachelor of Teaching) Degree.⁶ The number of trained teachers in Kashmir increased every year. During 1913-14, there was twenty students on rolls in the Normal School Srinagar, The number of teachers deputed to acquire training to the Normal School and Central Training College at Lahore was fifteen against only two in the previous year.⁷

Since the Government had followed the policy of providing an advance infrastructure and facilities to the candidates at the training institutes, therefore, in 1914, the State authorities shifted the Normal School Srinagar to a spacious building. The Government appointed a cook and *akhidmatgarto* serve the Muslim trainees at the school. It was done to facilitate the Muslim trainees, who were reluctant to inter-dine with the *Kashmiri Pundits*. They preferred to have a Muslim cook and a Muslim *khidmatgar*.⁸ In 1919, to encourage the teachers and the fresh candidates to acquire teachers' training in the colleges outside the State, the rules and regulations were revised to make the grant of stipends more liberal.⁹

As regard teachers' training in the province of Jammu, no teacher-training institute was available; the State Government attracted and encouraged them to acquire this training at the Teacher Training College and the Normal School of Lahore at the State Government's expenses. In 1905, ten scholarships of rupees Six each were sanctioned for the teachers of Jammu Province to be trained in these institutions.¹⁰ In 1912-13, the candidates of this Province were deputed to acquire training at the Normal School, Srinagar.¹¹ It was observed that an adequate number of seats could not be secured for the aspirants of the State, in the Training Institutes outside the State (at Lahore and Allahabad Training Institutes) Therefore, in 1922, the State Government set-up a Normal School at Jammu.¹² In view of the dearth of female-trained teachers in the Province, in 1923-24, a training class for the female teachers commenced in the Hindu Kanya Pathshala, Jammu. A training class for the Hindu widows had already undertaken in this Pathshala.¹³

During the rule of Maharaja Hari Singh, the State Government paid its attention to the problem of non-availability of adequate number of trained teachers in the schools. In 1926, His Highness Government arranged for two junior vernacular training classes for female teachers at Jammu and Lower Primary Class for male teachers at Muzaffrabad and Anantnag. These training classes were inadequate to cater the needs of the State.¹⁴ Thus, with a view to meet the increasing demand of the trained teachers; in 1926-27, the duration of teachers' training course was reduced from two to one year, the Government deputed six graduate teachers for teachers' training outside the State.¹⁵

In 1930-31, the number of the teachers' training schools was increasing and, besides the two Normal Schools (one at Srinagar and the other at Udhampur), the Government made an arrangement for the teachers' training classes for Lower Primary teachers at Anantnag, Muzaffrabad, Leh, Skardu and Gilgit.¹⁶

To attract the female teachers to acquire teachers' training, the Government provided them full Salary when deputed for training in the junior vernacular classes at Jammu and Srinagar, while the male teachers when deputed for the same training were getting a stipend of rupees ten per month. However, it appeared that there was hardly any difference in the salary and the stipend of the trainees. In 1934, the Finance Minister of the State suggested that the female trainees should also get the same stipend. The Chief Inspector (a woman) of the Girls' Schools opposed his proposal. She pointed out that the number of trained female teachers was very

small in the State and to induce them to acquire this training full pay was sanctioned in their favour. The proposal was sent to the Maharaja who gave sanction to the grant of full pay as stipend to female teachers and a stipend of rupees ten per month for the substitutes appointees during their absence.¹⁷

Refresher Course-In pursuance of recommendations of the Reorganization Committee, refresher courses for in-service teachers were organized from time to time improve the professional knowledge of the teachers. One such course was held in September 1938. The Inspectors of the two divisions, a number of Assistant Inspectors and Head Masters of the High Schools participated in the course. Three distinguished educationists were invited from outside the State to assist the Director of Education in conducting the course of one month's durations.¹⁸

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In the year 1938-39, the refresher courses were held in all the three divisions of the State. In the Kashmir division, the centers fixed for the course were Anantang, Muzaffarabad, Sopore and Srinagar, while in Jammu there centers were Jammu, Kathua, Mirpur, Rajouri, Kishtwar and Bhandarwah. The Assistant Inspectors of Schools assisted by the Head Masters of the High Schools and other efficient teachers conducted these courses. The Educational officers of the State delivered lectures to the teachers. The teachers raised questions and discussed various educational theories and methods. The officers of the Medical, cooperative and forest department also added to the knowledge of the teachers about different subjects. Thirty-five teachers attended this course at a centre.¹⁹In 1939-40, a refresher course for women teachers was held at Srinagar and thirty teachers attended it.²⁰

The refresher courses for Primary School teachers become a regular feature of the activities of the State Education Department. Besides, the courses at the centers fixed in the Jammu and Kashmir divisions, in 1940-41, a course was first time held in the frontier district at Kargil.²¹It was resolved to hold these refresher courses in the three Tehsils of frontier districts (Kargil, Ladakh and Skardu) through rotation.²²

As a first step towards the establishment of a proper Teachers' Training School for the female teachers, the training classes attached to the Government High School Srinagar were accorded an independent status and in 1940-41, these classes were shifted to a new building.²³To meet the increasing demand of the trained teachers in Basic Education, in 1944 a Teachers' Training School was set-up in Jammu on the lines of the Teachers Training school Srinagar.²⁴ The refresher courses for Junior and Senior teachers were also started in these two training Schools. In 1944-45, a refreshers course was also held for the graduate teachers under the supervision of the Professors in charge of the Bachelor of Training Class.²⁵

Conclusion-Due to of special grants and the liberal policy of the State Government to promote education in the State, especially the modern education

the number of the trainees at the State Normal Schools and at the training Colleges at Lahore increased day by day. To some extent, it caters to the needs of the State and Society.

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British Historiography On The Early Turkish Rule In Northern India:

A Survey

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Abstract:

The period of the early Turkish rule incorporates what is generally described as the beginning of Muslim rule in north India and also the age of Islamic hegemony in political and cultural spheres. A survey of the British historiography on this period will provide fresh insight into the foundation of early Turkish Rule in India. This paper is an attempt to study the whole process of development of the British historiography on early Delhi Sultanate. It also examines the influences under which the British writings on the early Turkish rule originated, and the motives which animated the British scholars to produce their works. It further investigates the historiography in the context of political and intellectual climate in which these writings were produced.

Key Words:

Early Turkish Rule- Reign of the early Sultans of Delhi in 13th century; **Delhi Sultanate-** a centralized Turkish state which developed as an independent entity in Northern India; **British Historiography-** Historical writings by English historians, Scholars and Freelancers; **Oxford Histories-** History of India written by School of Oxford historians; **Cambridge Histories-** History of India written by School of Cambridge historians.

Note – Research Paper Received in September 2015 and Reviewed in September 2015.

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Historiography is not an isolated phenomenon but its development in a particular period has to be seen with a holistic view. The subject continues to invite further reflections and discussions. The rule of early Turkish Sultans in 13th Century had attracted the attention of the British historians since the inception of the indological studies. The present paper will discuss the works of British historians like V.A. Smith, Wolsley Haig, W.H. Moreland, Peter Hardy, Simon Digby and Peter Jackson et al. This paper is an attempt to study the whole process of development of the British historiography on early Delhi Sultanate. It also examines the influences under which the British writings on the early Turkish rule originated, and the motives which animated the British scholars to produce their works.

The period of the early Turkish rule incorporates what is generally described as the beginning of Muslim rule in north India and also the age of Islamic hegemony in political and cultural spheres. For this span of hundred years, the sources available to the modern scholars are usually Indo-Muslim histories written during the 13th century - numismatics, epigraphs, archeological and architectural remains. Further, it was in this period that the Indian polity saw the paradigm shift from small kingdoms to a centralized state which developed as an independent entity and came to be known in history as "*Delhi Sultanate*". The study of the history of the early Turkish rule may be said to have begun in the 1860's. Under the patronage of the Asiatic Society of Bengal, the Indo-Persian chronicles of the medieval period began to be printed in the *Bibliotheca Indica* Series, and between the years 1867-77 appeared, Henry Elliot and John Dowson's *History of India as Told by its Own Historians*. Elliot's work is spread over eight fairly bulky volumes containing translations of extracts from most of the then known Persian chronicles. His works soon became indispensable for the researchers on medieval history. In 1881, H.G. Raverty translated from Persian into English the *Tabaqat-i-Nasiri* of Minhaj Siraj, an important source for the period of the early Turkish rule.

Assisted by the English translations of Arabic and Persian medieval historical works produced by the Imperialist academicians, the British historians embarked upon writing the history of the early Turkish rule. W. Haig, V.A. Smith and W.H. Moreland were some of the early historians of 20th century. Political and narrative history dominated the scene of historiography in the first three decades of 20th century.

The early British historians have developed a characteristic impression that society or all aspects of life of the people of a country have to be studied separately or independently of political history. The only variance between their writings and the writings of medieval chroniclers were those of languages – modern writers wrote in English, while the medieval chroniclers in Persian and Arabic. Of course, the exception of this rule is found precisely in W.H. Moreland who gave a new turn from medieval to modern technique of writing medieval history of India.¹ Although Moreland had a higher conception of historiography, but his thinking

was overwhelmed by the British civil servants' way of looking at the history of India through a coloured glass.² Moreland's purpose of shadowing the past by the present is tangible in his writings. His vision of Indian history was doubtlessly influenced by one factor – economic, and one standard – the British administration.³ Moreland's view of medieval Indian history appears to be partial, but he struck a new note in modern historiography by advocating that political history should be studied against the background of physical and economic factors.

Another important British historian, who devoted his attention to the study of the early Turkish rule, is Peter Hardy. Hardy mainly confined his studies to historiographical writings of the 13th century.⁴ There is shadow of Elliot's paradigm in Peter Hardy's ideological writings. Hardy had written not only about the conditions of medieval Muslim elite but also about the modern Muslim elites in both of his works. He has written two monographs and few articles for the period under study. *Historians of Medieval India: Studies in Indo-Muslim Historical Writing* (London, 1960) and *The Muslims of British India* (London, 1966) are two historiographical works penned down by him. Some of the articles contributed by him were: "The oratio recta of Barani's *Tarikh Firuz Shahi* - Fact or Fiction?" (B.S.O.A.S., Vol. 20, 1957, pp. 315-321); "Unity and Variety in Indo-Islamic and Perso-Islamic Civilization: Some Ethical and Political Ideas of Diya al-Din Barani of Delhi, of al-Ghazali and of Nasir al-Din Tusi Compared" (Iran, Vol.16, 1978, pp. 127-136); *The Duty of the Sultan (in the Sultanate Period) to further the Material Welfare of his Subjects*" (Wendy Doniger O'Flaherty and J.DuncanM.Derret, (Ed.), *The Concept of Duty in South Asia*, Delhi, 1978, pp.147-165); "Force and Violence in Indo-Persian Writing on History and Government in Medieval South Asia" (Milton Israel and N.K.Wagle, (Ed.), *Islamic Society and Culture: Essays in Honour of Professor Aziz Ahmad*, Delhi, 1983, pp.165-208); "Approaches to Pre-Modern Indo-Muslim Historical Writing: Some Reconsideration in 1990-1991" (Peter Robb, (Ed.), *Society and Ideology: Essays in South Asian History Presented to K.A.Ballhatchet*, Delhi, 1994 reprint., pp.49-71); and "Growth of Political Authority over the Conquered Political Elite: Early Delhi Sultanate as a Possible Case Study" (John F. Richards, (Ed.), *Kingship and Authority in South Asia*, Delhi, 1998 reprint., pp. 216-241). Therefore, the scope of Hardy's discussion is extremely limited. However, his exposition of the theoretical position of these writers is illuminating and raises issues relevant for the study of medieval Indo-Muslim states.

Simon Digby, is another historian whose contributions to the studies of early Turkish rule is of great importance. Simon Digby, *Warhorse and Elephant in the Dehi Sultanate: A Study of Military Supplies*, Karachi, 1971.⁵ In his book, Digby examines the military role of the horse and elephant in the greater Delhi Sultanate (A.D. 1192-1398). With the exception of some flaws, Simon Digby's work is informative and a virgin field of historiography traced by him. Digby criticizes Mohammad Habib, K.A. Nizami and K.S. Lal for giving too much importance to the caste system as a factor leading to Muslim success.⁶ He also does not agree

with Irfan Habib that the Muslims possessed technological superiority over the Indians. Dismissing these political theses of Indian nationalists and Indian Muslim historians as implausible and tendentious, he concentrates on the military aspect of the matter.⁷ Simon Digby challenges Basham's view that the Muslim conquerors "after a few generations in India became almost as reliant on elephants as the Hindus and suffered at the hands of armies without elephants in just the same way, and politely but firmly points out that "in the Sultanate the only army with elephants which suffered at the hands of foreign and elephant - less army was that of 1398 A.D".⁸

Study of Sufi saints is an area which remained focal point of Simon Digby's research; a number of articles were contributed by him regarding the Sufis. "*The Sufi Shaikh and the Sultan: A Conflict of Claims to Authority in Medieval India*", Iran, Vol. 28, 1990, pp. 71-81; "*Tabarrukat and Succession among the Great Chishti Shaykhs of the Delhi Sultanate*" in R.E.Frykenberg, (Ed.), *Delhi Through the Ages*, Delhi, 1986, pp. 63-103; "*Anecdotes of a Provincial Sufi of the Delhi Sultanate: Khwaja Gurg of Kara*", Iran, Vol. 32, 1994, pp. 99-109; "*The Sufi Shaikh as a Source of Authority in Medieval India*", Purusartha, Vol. 9, 1986, pp. 57-77 Simon Digby's article on the Qalandars reassured that the historians could profitably ask new questions of Sultanate literary materials read and re-read by countless historians in the past.

Contribution of another important British historian, Peter Jackson, who is well known as an authority in this field, throughout his scholarly career, Peter Jackson has been preoccupied with the interplay between the 13th Century Mongol Empire of the Chinghizids and the history of the Delhi Sultanate. He contributed a monograph and a number of articles on the history of Delhi Sultanate. His work entitled, *The Delhi Sultanate: A Political and Military History* (Cambridge, 1999) is learned, full of erudition, and judicious, and it must be counted one of the most distinguished contributions to Indian history in the 20th century.⁹ Some of the prominent articles contributed by Peter Jackson are: (i) "*The Mamluk Institution in Early Muslim India*," (J.R.A.S., 1990, pp. 340-58); (ii) "*Jalal-Din, the Mongols and the Khwarazian Conquest of the Punjab and Sindh*", (Iran, Vol. 28, 1990, pp. 45-54); (iii) "*Sultan Radiyya bint Iltutmish*," (Gavin R.G. Hambly, (Ed.), *Women in the Medieval Islamic World: Power, Patronage, Piety* (New York, 1998, pp. 81-97)); and (4) "*Delhi: The Problems of a vast Military Encampment*," (R.E. Frykenberg, (Ed.), *Delhi Through the Ages* (Delhi, 1986, pp. 45-62)). The last article is a seminal account of early Muslim Delhi, unaccountably omitted along with the first article the recent paperback edition of Frykenberg's book.

The writings of British historians bring into prominence the branches, topics and areas in which sufficient research has been undertaken. For British writers, the justification of the British rule in India, usage of history in polemic politics and taking administrative benefits out of it, intellectual curiosity at a high sophisticated level were some of the factors which motivated them to know the unknown.¹⁰ British histories suffered from many flaws. Some of the writers could

not really comprehend the real nature of the early Turkish Rule. Some used western terminologies and typologies for their studies of socio-economic events of the Mamluk rule. The typologies applied by the new Oriental historians in the west to their studies of the state and society such as patrimonial and bureaucratic empire or the decentralized feudal polity, are not applicable to the state system under the early Delhi Sultans of the 13th century northern India.¹¹ But, it was not an easy task to perceive the process of empire building by a foreign group of people (Turks) by another foreign group of people (English) in an alien environment.

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33

Strains in Akali-BJP Coalition Government In Punjab (1997-2002)

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Abstract

The present paper is an attempt to fathom the stress and strains in Akali Bjp coalition government held in Punjab from 1997-2002. Present work deals with issue and problems of democratic government in Punjab. In order to examine the merits and demerits of democracy, a detailed schedule was prepared to collect information about the problem. Present study also throws light on the suggestions for improvement in the government. The present paper is based on primary and secondary sources.

Key words : Punjab, Coalition politics, Akali Dal, Bhartiya Janta Party, politics, strains, Government

Modern era is an era of representative democracies. India is the largest democratic country in the world. In democracy, political parties gain political power through elections and control over the governing apparatus of the state. India adopted a system of parliamentary government at the national and state level. Indian Representative democracy cannot run without political parties. Coalition politics in the Indian states is the logical and inherent outcome of the political fragmentation and social diversities in our country. It is an expression of the divergent views held by the people and political parties and of the desire of different groups to come to power. As the coalition politics is an on-going process

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

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at present, a practical and lively manifestation of power politics, it is likely to exist for a longer period. Therefore an evolution of our past experiments with coalition politics and the politics and the political lesson to be learnt from it is of more than academic interest. The word "Coalition" is a noun from the verb to "coalesce" originating from a Latin word "Coalescere" meaning in English "to grow together" or to combine into lumps or somebody or organisation.¹

Types of Coalition- India has experienced not one but several patterns of coalitions and one pattern may be more stable, legitimate, effective and compatible with parliamentary government and federal framework than the other. Coalition can take two forms:

- 1. Pre-Election Coalition:** A pre-election coalition is that coalition in which political parties contest elections on a common platform on some minimum agreed programme and after winning the elections combine their electoral strength to form a government.
- 2. Post-Election Coalition:** Post-election coalition is that government in which the parties to the coalition come together only after the declaration of election results to form their government.

The state assembly elections in Punjab were held on February 7, 1997 and result was declared on February 10, 1997. The information about party-wise position in Punjab Vidhan Sabha Elections is given in Table 1. The table clearly shows that the Akali-BJP alliance won a landslide victory by capturing 93 of 117 Assembly seats and almost 48 per cent of the votes polled. The BJP secured 18 seats out of 22 seats it had contested. The Congress completely defeated and could get only 14 seats out of the total 117 seats in the Assembly (Khan, 2006). BSP won only 1 seat out of 67 it had contested. CPI also won 2 seats out of 14 seats contested by the party. SAD (Mann) failed to materialize as that party secured only 1 seat despite fielding 29 candidates. The Akali Dal (Badal) did particularly well in rural (70) and semi-rural (24) constituencies, making a virtual clean sweep of the Malwa region and with a strong victory in the Majha and the Doaba. The Akali Dal (Badal) share of the popular vote was slightly less than record 38 per cent achieved by Akali Dal (Longowal) in the "friendly" Punjab Legislative Assembly elections of 1985.²

The Akali-BJP government was formed in the Punjab on February 12, 1997 under the leadership of Parkash Singh Badal who become Chief Minister of the state for the fourth time. In the starting the ministry had ten ministers. Akali Dal got seven ranks in the ministry.³ The two were aligned with BJP⁴ and one was Independent.⁵ The ministry was expanded thrice and it was subsequently expanded on July 27, 1997. Twenty-three new members were included in the ministry, from which 12 were ministers of state ranks and 11 were of cabinet ranks. The strength of the ministry was increased as 33.⁶ On December 31, 1999 ministry was expanded 2nd time, in which 8 new members were included and the strength of the ministry was increased as 41.⁷ On December 24, 2000 ministry was expanded third time in

this period one minister was included in the ministry and the strength of the ministry was raised to 42.⁸

Table 1

Party-Wise Position In Punjab Vidhan Sabha Elections 1997

Sl. No.	Political Parties	Seats Contested	Seats Won	Percentage of Votes Polled
1.	Akali Dal (Badal)	93	75	37.2
2.	BJP	22	18	10.6
3.	Congress	105	14	26.4
4.	BSP	67	1	7.50
5.	CPI	14	2	0.90
6.	Akali Dal (Mann)	29	1	2.90
7.	Independents	364	6	13.8
	Total	693	117	100.0

Source : Report on General Elections to Punjab Vidhan Sabha 1997, Chief Electoral Office, Punjab, Chandigarh.

The Government started functioning in a spirit of cordiality. BJP was given representation in the ministry in proportion to its strength in the Assembly. Since it was a government of two political parties only, so the differences between the two were resolved by informal negotiations between the top leaders of both the parties, and the need to form coordination committees was not felt at all.⁹ The ministry performed well during the first year of its office the government is now preparing itself to face the first by-elections on May 29, 1997, from where Mr. Badal has contested successfully in February, is being termed as the people's verdict on the performance of the government. Though, the outcome of the polls may not be exactly the verdict of the people of the state, the Akali victory would definitely give Mr. Badal the stick to silence his detractors for the days to come.¹⁰ In this by-election the Akali Dal candidate Jagdish Singh Garcha supported by the BJP defeated the Congress-CPI and CPM combine candidate Tarsem Singh Jodhan by a very big margin of votes. The combine also swept the Lok Sabha polls held on February 16, 1998. The SAD-BJP-BSP combine created a history by winning all the 13th Lok Sabha seats located in the state.¹¹

First, factionalism in the Akali Dal began to surface in the open when Prem Singh Lalpura, a veteran Akali leader and MLA who was also elected to the Lok Sabha from Tarn Taran constituency refused to take oath as member of Lok Sabha in protest against the induction of Sukhbir Singh Badal in the Union Ministry, Lalpura preferred to continue as an MLA instead of joining the Lok Sabha. His expulsion further aggravated the crisis as a couple of other senior leaders from his area, i.e., Majha region, objected to the increasing influence of the Kairon family, which was related to Parkash Singh Badal. Expulsion of Lalpura from the party was the first crisis which the Akali-BJP ministry had to face.¹²

On November 25, 1998 Adampur Assembly Elections were held. In these by-elections Akali-BJP alliance got a major setback and Congress candidate Kanwaljit Singh Lalli won against the Akali-BJP candidate Dalbir Singh Dhirowal. After this defeat, the crisis got sharpened within Akali Dal.¹³ On December 15, 1999 SAD suspended Ravi Inder Singh¹⁴ from the party for his anti-party activities. His suspension accelerated factional fights in the Akali Dal. The factional fights came sharp, when Gurcharn Singh Tohra has been expelled from the SAD for a period of six years.¹⁵ After it Tohra formed a separate party known as Sarb Hind Shiromani Akali Dal. Akali Dal had got bad impact on the electoral performance of the party in 1999 Lok Sabha and 2002 Assembly Elections.¹⁶ A major controversy arose between the two parties on the issue of granting *Saropas* to the family members and relatives to Sant Jarnail Singh Bhindrawala, Harinder Singh Sandhu and Satwant Singh on the Baisakhi day in the presence of Captain Kanwaljit Singh, Finance Minister of Punjab.¹⁷ Laxmi Kanta Chawal launched a public assault on the Akali Dal's senior leader and SGPC President, Gurcharn Singh Tohra, accusing him, among the other things, of abetting land grabbing and worse. The BJP also did not take kindly to the Akali Dal's invitation to Prime Minister I.K. Gujral to contest from Jalandhar Lok Sabha elections with its support a peace offering Prime Minister Atal Behari Vajpayee to contest from Punjab, had not helped to resolve simmering grass root level antagonism.¹⁸ Another difference in the relationship of the two coalition partners was that BJP-led central government's decision to include U.P.'s Sikh populated Udham Singh Nagar district into the proposed Uttaranchal state. The Akali Dal gave warning to the BJP-led government at the centre that if the Uttaranchal state was created out by including Udham Singh Nagar district, it could withdraw support from the centre's coalition government.¹⁹ He also said to SAD's Political Affairs Committee (PAC), that he was confident that the Akalis would not take any extreme step.²⁰

The distribution of seats between the two parties for 1998 Lok Sabha Elections became a source of conflict. Akali Dal wanted to leave two seats for the BJP²¹ and the BJP wanted five seats.²² Next factional fight between both partners was on the implementation of the Nanakshahicalendar. This attitude of coalition partners towards purely religious issue of the Sikhs deteriorated the relationship of both.²³

The difference between both partners on the issue that the government took various wrong decisions without consulting BJP legislators. BJP President Mr. Brij Lal Rinwa said that there had been a lack of coordination committees to monitor the joint working of the government.²⁴ He warned that if the coalition is to succeed, the Akali Dal must accord due respect to its partners. The both partners did not agree on the draft of the memorandum prepared during series of meetings held under the Chairmanship of Badal and attended by his Akali and BJP cabinet colleagues.²⁵

The coalition government in the Punjab suffered from acute inter-party conflicts. The main area of tension between the governments in the social political

affairs. For the resolution of these conflicts various committees were set up by the coalition partners. SAD has emphasized on the religious issues or propaganda, i.e., Matters of *saropas* to the family members and relatives to Sant Jarnail Singh on Baisakhi day in the presence of Capt. Kanwaljeet Singh. Such Propaganda should be stopped. In the coalition government each party should work with co-operation because in this government, BJP felt that Akali Dal neglected the BJP in decision making which is not a healthy trend in the functioning of a coalition government. Government should make their budget provisions according to their resources like facilities of electricity and irrigation, because the abundance use of free electricity is harmful for state treasurer. Reservation of seats in guru Nanak Dev University of Sikh ethnic basis shows their inclination towards their community. It should be based on merit or entrance tests.

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34

Indianness In Girish Karnad's "HAYAVADANA"

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Abstract

Though John Keats has talked about "negative capability" i.e. the artist keeping himself separate from his works of art, yet the imprint of the artist's personality, his culture, his country his as are clearly visible Girish Karnad plays exhibit many happenings & incidents which are originally "Indian" in nature & color.

From amongst the different forms of Indian English literature if we consider dramas, in particular, we mark the same coming to light in the latter half of the 20th century, and that too, by way of translation channel. The dramas were basically written in various Indian languages mainly Hindi, Bengali, Marathi and Kannada in their own fashion but were basically bearing the same imprint which may be termed as Indianness. Girish Karnad has appeared on the literary scene with the genius and ability to transform any situation into an aesthetic experience. Of course, his association with the theatre must have worked in this direction considerably. His plays are originally written in Kannada; be it *Yayati* or *Tughlaq* or *Hayavadana* or *AttekaKukut*. Though written in Kannada, these works of Karnad cannot be pinned down to the region in which Kannada is in vogue, or to the regionalist tradition that had given Kannada literature its identity earlier. We do not have any theme which could be specified as Kannada in these works of art. *Yayati* deals with an ancient Indian myth. *Tughlaq* takes the subject from history. *Hayavadana*, too, comes from an ancient collection of Indian myths *Kathasaritsagara*. Yes, Girish Karnad has borrowed it from Thomas Mann's retelling of the story in his *The Transposed Heads*. But, herein, we do not have simply the reproduction of the Mann's story, but by presenting the conflicts from his own angle Karnad renders an outright new drama.

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

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The Indianness in his works could be counted right from the very beginning of the play one by one. India virtually a Hindu dominated country holds Sri Ganesh as a God to be worshipped at the very outset of starting a thing. In *Hayavadana*, the play opens with verses in praise of Ganesha-

*O Elephant-headed Herambha/Whose flag is victory?
And who shines like a thousand suns/Seated on a mouse and decorated with a snake
O single-tusked destroyer of incompleteness
We pay homage to you and start our play.¹*

Next I shall like to take up the introduction of the Bhagawata in the play who is at least four-in-one. He manages the stage, introduces the characters, explains the furthering of the plot, comments critically on the within-going-on in the protagonists and when the need be he directly enters the play as an actor. In the dramas written in Indian languages there are provisions of *Sutradhara*. Two marriages take place in the play- one in the main plot, the other in the subplot. While explaining how he got horse's head *Hayavadana* tells the story of his mother's marriage with a stallion. His mother was the then princess of Karnataka. Her father arranged her "swayambar", an Indian way of finding out a match of the daughter's choice. Suitors from different kingdoms like China, Persia and Africa arrived to try their luck. It was her going idiotic at that time that she is married to a stallion (a cursed *Gandharva*).

In middle class family the custom goes that the persons to be married do not negotiate themselves. Rather on behalf of either someone approaches the guardian of the other concerned. Following this, *Kapila* reaches *PavanaVeethi* on behalf of *Devadatta*, and though he meets with *Padmini* he does not put the offer before her rather keeps seeking for her father, mother, and brother or even the servant of the house. Amusingly enough this takes time and there is a good deal of talk between *Padmini* and *Kapila* and the readers or audience get ample idea of the latter's being witty and bold. But when *Kapila* irritatedly puts before her the main question as to what's *Devadatta* going to be to her, she understands the purpose of *Kapila*'s approach and blushes and runs in exclaiming "Mother!".

In Indian mythical or traditional stories we have instances of offering. *Birbal* in the short story "The Loyalty of *Birbal*" sacrifices his son. Subsequently his daughter and wife and he himself sacrifice one by one at the altar of the Goddess. The King knows all about this happening, comes to the temple, sees the dead bodies and he, too, tries to take his head off. But the Goddess appears and prevents him from doing so. Later she makes all of the dead ones living (come back to life). Herein the *Hayavadana* *Devadatta* offers his head to Goddess *Kali* though mistakably, because according to his promise his head was to be offered to *Rudra* and the two arms to *Kali*. It is another matter that *Devadatta* does perform the act of offering under fit of jealousy because he smells rat in the relationship between *Kapila* and *Padmini*. However, *Kapila* comes on the scene, he realizes what *Devadatta*'s sacrifice implies and instead of obeying his impulses which would mean going back to *Padmini* and taking her away with

him – he chooses to do what is expected of him in his role as a devoted friend, namely, kill himself because he cannot live without a friend. He dies asserting, "No Devadatta, I cannot live without you Devadatta, my brother, my friend, my father." Padmini too, after a long wait for the two, walks towards the temple, reaches there, stumbles over the bodies and with a terrified scream picks up the way to put her life to its end after contemplating her condition in the society. She does not have even the strength to hack off her head. She puts the point of the sword on her breast and is about to pierce herself when from behind the curtain the Goddess's voice is heard. She prevents her from doing so. This again is typical of Indian Gods and Goddesses getting awake at the climax point of sacrifices to their altars.

Again, while on their way to Ujjain, Padmini sees a glorious tree covered with flowers and wants to know about it. Kapila introduces the same as the fortunate lady's flower and clarifies the meaning of the name of the flower as a married woman. We need not explain that this concept is Indian that a lady with her husband is called in Hindi soubhagyawati, i.e., a fortunate lady. Moreover the description given by Kapila to justify its name is worth quoting. He says –

*"Because it has all the marks of marriage
A woman puts on. The yellow on the petals-
-then that red round patch at the bottom
of the petals – like on your foreheads – then
-Here- that thin saffron line- like in
The parting of your hair –
."ten –uhm- _ _ _
_ _ _ oh yes – here near the stem a row
Of black dots – like a necklace of black heads"*

It is as if an Indian poet of Hindi were writing a poem in Shringar rasa. Besides, the performance of sati by Padmini is an Indian way of putting an end to one's life on one's husband's death by burning oneself. Well, it is good that this practice has been discouraged by the government and the non-government organizations. Still the point remains that the episode of Padmini going "sati" bears out-and-out an Indian imprint.

Thus for finding out the Indianness and thus to prove the drama to be of Indian character is not an onerous research task rather it is perhaps one of the conspicuous characteristics of the play.

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35

The Language Crises In The Nineteenth Century Odisha

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Abstract

Present work deals with language crisis of Odisha during 1860 to 1936. The Odia speaking tracts scattered with central, Bengal and Madras presidencies under British rule. The Language crisis was pronounced by indigenous intelligentsia, press, public Associations, public issues of Odisha. Through Language crisis nationalism grew in Odisha. Neighbouring states Language tried to be the Language of Odisha like Bengali, Telugu and Hindi but failed. The leaders like F.M. Senapati, Gangadhar Meher, Madhusudan Rao, Radhanath Roy, Gourisankar Roy, Bichhandacharan Pattanaik and many others through their nationalism and patriotic writings of prose, poetry, Odia books and novels talked the situation properly.

The present work is a study to study the language crisis in Odisha during the late nineteenth century. The term "crisis" is used here to pronounce the activities of the intelligentsia. The activities included literary writings, writings in the Press, sending of petitions and appeals and holding of meetings on issues related to public matters. Similarly, the intelligentsia refers to a class of newly educated people who expressed their concern for broader societal issues.¹

The main basis of their fear was one small book, *Odiya Ekti Bhasa Naye*, written by one school teacher, Kanti Chandra Bhattacharya, in Balasore in 1872. The book argued that, Oriya was not a language, but a variant of Bengali. Adoption of Bengali as the official language was in the interest of Utkal, Rajendralal Mitra, a scholar from Calcutta argued in a lecture in Cuttack in 1865.² By then, in the

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

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Ganjam tract, a part of the Madras Presidency, Oriya had already been replaced by Telugu in the offices as well as in schools.³ The Government felt that the use of Oriya as the official language in parts of the province, i.e., the western Odisha, had been creating administrative problems which could be sorted out by displacing the language.⁴

The language issue had certain social and economic implications. The Oriyas were being looked down upon by the Bengalis in Odisha, Fakir Mohan Senapati (1843-1918) protested in his autobiography.⁵ "In case of any job vacancy, they would try to bring their own men. There was not a single Oriya person working in the public works and postal department.⁶ Gangadhar Meher (1862-1924), a great poet, described the non-Oriya officials working in Odisha, as aliens, who "surround" the king, "misinterpret our words", eat up our food and water", and "kick us at our head".⁷ The writer who was an eye witness to the famine wrote that the "well-meaning" British authorities could not take timely action because of such gross casualness by the insensitive non-Oriya Indian officials".⁸ Besides, "the influx" of Bengalis polluted the local atmosphere, for the Oriyas "imitated" only the "bad" practices of their neighbours, the intelligentsia complained.⁹

Subsequent the language dispute, at the instance of Fakir Mohan the *amlas* of Balasore held meetings and sent a petition to the Government contrary to the possible abolition of Oriya from the School¹⁰ Since lack of textbooks was cited as a basis for abolition,¹¹ the intellectuals set out to write textbooks for the schools. Madhusudan Rao (1853-1912) wrote the elementary learner, *Barnabodh*, Fakir Mohan wrote the mathematics primer, *Ankamala* (1870) and the history of India in two parts (1869-70), while Gangadhar Meher translated Hindi poems to suit the primary standard and Radhanath Ray (1848-1908), who worked as a school Inspector and acted in his own official aptitude to retain Oriya in the schools, wrote books on all subjects starting from geography to mathematics for the primary students. Bichanda Charan Patnaik and Gouri Shankar Ray also wrote school textbooks during the period.¹²

Pyari Mohan Acharya's *Odisar Itihas*, Gopal Chandra Acharya's *Sri Jagannath O Chaitanya*, Jatindra Mohan Singh's *Odisara Chitra* were some such attempts made for the purpose of glorifying Odisha and its culture to inspire the "present" generation".¹³ Others like Fakir Mohan sang in *Utkal Bhraman* (1891) that the land of Utkal was the greatest of all, for there existed the *Swargadwar*, the gateway to heaven.¹⁴ Utkal's greatness, Fakir Mohan believed, attracted many seers of the world who were proud to have their *Peeths*, sacred seats, here.¹⁵ Similarly, Radhanath Ray in his epic, *Mahayatra* (1896) made the *Pandavas*, the Mahabharata heroes, turn to Utkal in the course of their final journey to heaven "for other lands will be compared to leaves of a plant, Utkal will be the flower".¹⁶ Ramashankar Ray (1857-1931) recalled the greatness of medieval Odishan empire in his play, *Kanchi Kaveri* (1880), to depict the triumph of the Utkal king Purushattam Dev over the king of Vijayanagar to win Kanchi.¹⁷ When the play was first staged in Cuttack, the show went houseful, re-counted the local press.¹⁸

. After stay in Ganjam in 1903, Fakir Mohan wrote that, out of 120 clerical staff in the district collectorate, only three were from Odisha.¹⁹ There were also meetings at Ghumsar, Huma and Dharakot, etc., on the issue in 1870.²⁰ One William Mohanty brought out an Oriya weekly, the *Swadeshi*, in 1876. This was followed by the formation of two socio-cultural organizations, *Ganjam Hitabadi Sabha* and *Utkal Hiteisini Sabha* in 1881. The intellectuals' efforts were further consolidated when one *Ganjam Odisha Hitabadi* was brought out from Parlakhemundi in 1899.²¹ Reinstatement of Oriya in the court and the offices in Ganjam and as a subject in the Madras University in 1890 gave a big moral boost to the language distress not only in south Odisha but in the other parts of Odisha as well.²²

In Sambalpur, the notification regarding replacement of Oriya by Hindi in the offices and schools in 1895 led to holding of several meetings and sending of memorandum appealing to the authorities to revoke the order.²³ The concentration of such activities grew manifold between 1896 and 1901, when Hindi actually became the court language and a compulsory subject in schools from class three onwards.²⁴ Signature campaigns, found collection from public in support of the crisis and distribution of crisis-related pamphlets in Oriya were some of the new forms used by the intellectuals in Sambalpur.²⁵

Enthused by the language issue Gangadhar Meher, a local poet from the inner of Sambalpur, wrote two lovely poems *Bharati Rodana* (The Language Weeps) and the *Utkal Bharatinka Nibedana* (Utkal Language Appeals) (1894-95) and got them published in the Press. In the poems, the Utkal language appealed to the authorities not to cause such grave injustice to her.²⁶ The poet sang that replacing Oriya in Sambalpur would be like displacing the "mother" for the sake of a "step mother" (Hindi). The princes, Zamindars and all other significant persons were urged to be fearless and raise their voice against such injustice.²⁷ Fakir Mohan, in an essay, described Mr. Woodburn, the Chief Commissioner of Central Provinces under whose tenure the elimination of Oriya was proposed, as a "villain" in the "justice loving British administration".²⁸ Madhusudan Das (1848-1934), a man from Cuttack was so intensely involved with the Sambalpur agitation that, the people there in a meeting unanimously designated him to denote the Odisha municipality constituency in the Councils in 1896.²⁹ Besides, the local press was as infamous as the national press in the official circle for its criticism of the Government on various issues like "Arms Act, 1878", "Indenisation of administration", "undue defence expenditure", "import of Liverpool salt" and "high salary of the British officials", etc.³⁰ To him, the nation was like a musical *Tanpura* having several free and interdependent strings comparable to various regions and languages of India. The strings when put together make a melodious "Vande Materam" but if they are interfered by one another there would not be any resemblance of music in it.³¹ It is beyond doubt that, under the English leadership, the world is moving headfirst with the objective of achieving a nobler goal", he concluded with an optimistic note.³² Gangadhar Meher's *Victoria Staba* (Prayer for victoria) also

replicated such faith in the British rule in which the poet wished the Queen a long life for the benefit of her subject.³³

Fakir Mohan had enormous trust on the capacity of individual British officials. John Beams, the Balasore district collector, T.E. Revenshaw, the Commissioner of Odisha Division, and a few other officials with whom he had coalesced were "learned", "well-meaning" and sincere "friends of Utkal". He devoted his work, "Ramayan" (1880) to John Beams "for his interest in the Oriya language and in the well-being of her people."³⁴ T.E. Revenshaw, in spite of committing a "gross error" by listening to his on-Oriya subordinate staff, and by "not sending timely relief" to the famine pretentious areas in 1865-66 was described as a "mahatma" and a great friend of Utkal. Due to the efforts of these officials Oriya could be retained in Odisha, Fakir Mohan noted in his autobiography.³⁵

Thus, T.E. Revenshaw's tenure became "the Revenshaw Yug" and "the golden age of Odishan history"³⁶. Gangadharenticed to Woodburn, "the incarnation of justice and kindness", for annulling to order regarding the displacement of Oriya from Sambalpur.³⁷ When the order could not be annulled, all the blame went of Woodburn, "a villain in the justice loving British rule".³⁸ In 1901, when Oriya was once again refurbished in Sambalpur it was Andrew Fraser, the serving chief commissioner of the Central Provinces, who was showered with lofty praises for "such a just action".³⁹ However, never did he approach the people during the course of the crisis.⁴⁰ Similarly, in *UtkalBhraman* (1891) Fakir Mohan found only "the educated and influential persons" capable of espousing the cause of *Matribhasa* but feared that many of them "do not use science and logic" while looking into the issue.⁴¹ Rather, the intelligentsia sternly criticized all those so called educated persons who blindly followed the English for "becoming" "modern" and *sabhya* (civilized)⁴² Fakir Mohan urged his educated countrymen to take motivation from the English and Bengali, whose development appears miraculous because of the hard work put by the people, but found it quite illogical and unscientific to imitate them.⁴³ Indian nationalism and the related issues were as accommodative as the Odisha issues in the intelligentsia's structure of world development and its processes.⁴⁴ The "pitfalls" were only provisional and inadvertent due to problems like communication gap, presence of some indifferent lower level officials and lack of education, etc. hence, the intellectuals' role of "true communicator" between the rulers and the countrymen was well thought-out central in the wider nationalist scheme of nation making, of which "development of national language" was only a close module, in the late nineteenth century Odisha.⁴⁵

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Evolution of The Revenue Surveys of India Up To 1900 A.D.: A Historical Perspective

*Dr. Naveen Vashishta

Abstract

In India, land has been surveyed since the ancient times. Land revenue had been the most important source of income for the state and it holds true even today in modern India. Land measurement was the basis for the assessment of the state demand. The systematic revenue surveys of India were conducted by the British towards the end of the 18th century primarily to establish the domain of influence through the collection of revenue from the estates. However, the revenue surveys in India evolved during the ancient and medieval times in India with different rulers adopting different methods. Thus, this paper is an attempt to trace and analyze the evolution of revenue surveys of India since the ancient times to the establishment of systematic revenue surveys during the British rule.

Keywords : Survey, Zamindar, jagir, land revenue, revenue settlement, khusra

The Revenue Surveys of India forms the principal basis on which its whole fiscal administration rests. In India, the Government was the chief owner of the land and land revenue was the principal source of income for the state. So the determination of the area of fields of cultivators or Zamindars, with whom, the settlement was made, was very important to the state.¹The ideal land survey should be based throughout on accurate principals and supply materials for making maps

Note - Research paper Received in May 2015 and Reviewed in September 2015.

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for general use. A good revenue survey should also give such agricultural information as will give the statesmen knowledge so that he could improve the condition of people, increase their means of subsistence, avert famines, add to the wealth of the country, and adjust taxation.²

Land in India has been surveyed since the ancient times. Measurement of land was the basis for the assessment of the state demand. During the Vedic times, settled life and relatively stable agriculture led to surplus production which was collected by the king in the form of taxes called as *bhaga*.³ During the Mauryan times the *bhaga*, the chief item of revenue, was levied at the rate of one-sixth of the produce. During the age of Guptas a number of land grants were made to priests and temples, and later to the royal officers which required extensive surveying.

Chola ruler, Rajaraja I of Tanjore (985-1011 A.D.) carried out a careful survey of the land under cultivation, and assessed it. Alauddin Khilji (1296-1316 A.D.) was the first Muslim ruler of Delhi who introduced measurement of land for assessing revenue. He introduced regulations (*zabita*) regarding this His system of measurement was called as *bahukam-i-masahat bawafa-a-biswai*. e. *biswaor bigha* was declared to be the standard unit of measurement.⁴

Muhammad bin Tughlaq (1325-51 A.D.) also took interest in the revenue administration of the state since the beginning of his reign. He introduced a register of revenue and expenditure of the provinces. The land revenue system of the Afghan ruler of India Sher Shah Suri (1540-45 A.D.) deserves a special mention. He introduced important land reforms. For the purpose of measurement he used *sikandarigaz* (the yard used for measurement by Sikander Lodhi) which was probably equivalent to 3/4th of the modern metre. A rope was used as a standard unit of measurement and a *bigha* as the standard unit for the fixation of land revenue.

During the reign of the Mughals (1526-1707 A.D.) for the greater part of India, the supreme authority for land was the Mughal Emperor. The Emperor collected revenue from the rulers of provinces. In most of the provinces there was some system of recording the area and ownership of all cultivated land, assessment of revenue and measurement of land.⁵ A lot of information is available for the surveys started by Emperor Akbar during the 16th century in the *Akbar-Nama* and *Ain-i-Akbari* of AbulFazl. Akbar prepared a revised assessment of land revenue with the assistance of his Finance Minister Raja Todar Mal, which was called as *TodarMal'sbandobast*.⁶ Earlier ropes were used as a means for measurement but from 1575 A.D., these were replaced by a *jarib* orbamboos joined by iron rings. The first step in the new system was measurement; the next was classification of lands; and the last was the fixation of rates. Akbar's revenue system was *ryotwari*.⁷

Revenue Surveys were initiated by the English East India Company towards the end of the 18th century primarily to establish the domain of influence through the collection of revenue from the estates. The survey operations had two main

stages: traverse survey and cadastral survey. The actual collection of land revenue was left in the hands of the former Indian officials until 1771 A.D., when the Controlling Committee of revenue was established at Calcutta. The Ryotwari Settlement was started by Alexander Reed in Baramahal in 1792 and was continued by Thomas Munro from 1801 when he was made in charge of the revenue administration of the Ceded Districts.⁸

In 1793 A.D., Lord Cornwallis (1786-93 A.D.) as Governor-General introduced a system of permanent settlement in Bengal by which the land revenue was fixed for ten years. The earliest record of survey carried out in India is from Bombay.

The first Revenue Surveys of the North-West Provinces were conducted by Colonel Valentine Blacker in 1823 A.D. to form a settlement for land revenue and delineate boundaries of estates with accurate topographical details. The revenue surveys of North-West Provinces were divided into two parts, scientific and native. The scientific surveys laid down the village boundaries, and the main geographical features of the country. The native survey consisted of a rough plan of the village and fields, called a *shujreh*, and the list of fields with their measurement, or *khusrah*.⁹

Between 1822 and 1842 A.D., the districts west of the Jamuna (Hurreanah, Paneeput, Bhuttiana, Delhi, Rohtuk, Goorgaon, Muttra, and Agra) were surveyed.¹⁰ The districts of Doab and Rohilkhand were also surveyed by various surveyors. In 1834 A.D., a conference of surveyors was held at Allahabad, by order of Lord William Bentinck whose object was to get the surveys done in order to start a new system of revenue settlement. A new plan was therefore adopted in which the maps were only required to delineate the village boundaries and sites, with rough outlines of roads and the courses of rivers. The onset of the Burmese War in 1824 A.D. triggered the acquisition of geographical information in the North-East frontier of Bengal. Captain Bedford and others were sent to survey the Brahmaputra in 1825 A.D. Major Bedford was appointed Superintendent of the Revenue Surveys of Bengal in 1838 A.D., under Colonel Everest. In 1841 A.D., a map of Sind was compiled from the survey of Alexander Burnes.

Revenue Surveys made great progress during the administration of Sir Andrew Waugh who was ably supported by Major Thuillier. Captain Boileau prepared a new and complete set of traverse tables for revenue surveys. The revenue survey of Madras Presidency, with a new assessment of the land, started in 1855 A.D., with the object of correcting the measurements of superficial areas, and to ensure a fair and just assessment on each description of land, by a classification of different fields in each village. A lot of work was done in 1856-57 A.D., however, the mutiny of 1857 A.D., led to the suspension of work.¹¹ In 1876-77 A.D., the revenue surveys were done under the supervision of General D.C. Vanreman, Superintendent, by 14 parties, which were thus distributed; viz. two in Punjab, three in North-West Provinces, six in Bengal, two in Bombay and one in Assam.

In Punjab, the revenue survey of Dera Ismail Khan, Bannu and Rawalpindi district was done by Major-General C.B. Johnstone up to 1877-78 A.D. Captain Beavan and Mr. Scott made a map of the Kohat pass. In 1882 A.D. Lieutenant Colonel MacDonald and his party were transferred to Hissar where the survey was carried out till 1884 A.D. Survey operations were carried out in the districts of Ferozpur, Jalandhar, Umballa, Kapurthala, Gurdaspur and Hoshiarpur. Captain E.H. Steel's party completed the survey of Rohtuk and Sirsa.

In the United Provinces, Moradabad and Ghazipur districts were surveyed till 1882 A.D. In Benaras the surveyors were assigned the duty of also writing the *khusras* or field registers, including the names and record of rights of the proprietors and tenants. In Mirzapur, the *jamabandi*¹² slips were compiled from the *khusras* and both *khusras* and slips were completed by entering field areas in them.

In Bengal, the survey of Patna and Gaya districts was completed by E.T.S. Johnson up to 1877 A.D., and the party was transferred to survey the Jaunpur district. A part of the establishment surveying Jaunpur was deputed to Sylhet for testing the accuracy of the old *mahalwar*¹³ maps. In Midnapur district, Mr. W. Lane conducted the survey in 1876-77 A.D. In 1884 A.D. Mr. Reynolds submitted a memorandum describing the proposed survey and record of rights, and also the proposed maintenance of survey and records by introducing a system of *patwaris*¹⁴ and *kanungos*¹⁵ in Bihar. For this purpose a Patwari Bill was introduced into the Bengal Legislative Council and the survey was started but shortage of funds led to abandonment of the survey. The survey of Faridpur and Bakarganj districts was done in 1876-77 A.D. by Captain Samuells. The Hugli river survey was done in 1882-83. Subsequently, in 1888-89 A.D. surveys were carried out in Bilaspur, Assam, Burma, Jalpaiguri and Chittagong. The Calcutta Survey Act of 1877 A.D. became a law in 1887 A.D., according to which the Deputy Superintendent in charge of the operations was given the powers to inquire into and lay down the boundaries.¹⁶

In 1878-79 A.D. Major H.S. Hutchinson took charge of the South Deccan party but he found it impracticable to utilize the topography of Bombay maps due to drainage and other items being imperfect and varying in quality in different localities. MacDonald gave a picturesque description of the Konkan. He remarked on the remains of the buildings throughout Konkan showing the traces of Muslim occupation there. Trade with Egypt, Persia and Arabia was considered to be very important. The great hill forts were the most characteristic structures of the Marathas. The survey of Konkan portions allotted to the party was completed in 1885 A.D.

In Assam a party under Mr. W.H. Patterson was sent to determine the area of plots of land held by the *lakhirajdars*.¹⁷ After the completion of work in Northern Assam in 1877-78 A.D. Lieutenant Harman's party was transferred to the Darjeeling district for completing surveys required by the Bengal Government. In 1879 A.D., Lieutenant Harman started for Northern Sikkim and Mr. Robert for

Western Sikkim, while the remaining surveyors went to Darjeeling.

Thus in summing up in the words of Matthew H. Edney, "imperial Britain employed modern scientific techniques not only to create and define spatial image of its Indian empire but also to legitimize its colonial activities."¹⁸ The exigencies of revenue collection led to the foundations of the revenue surveys of India. These surveys started by the English East India Company towards the end of the 18th century remained the responsibility of Survey of India established in 1767 A.D., till 1904 and later came under the State government Departments.

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14. Village accountants who kept the land records of the village.
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Awadh In Revolt (1857-1858)

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Abstract

The revolt of 1857 began in response to the British oppressiveness in the field of economy, religion, polity and society, in which people from high as well as status in the society participated irrespective of their religion. This paper highlights how the annexation of Awadh and the imposition of Mahalwari settlement there created a nexus between the Taluqdars and peasants, who together rose against the British.

Keywords : 1857 Revolt, Awadh, Taluqdars, Peasants.

The Sepoy mutiny of 1857 was an episode in the History of India which is characterized as "Swadharna" and "Swarajya" and was called Indian War of Independence, which acquired national scope in Awadh. It was "a military mutiny, soon converted into civil rebellion" in which people with high as well as low status in the society participated together. The mutiny was a peasant rebellion in colonial India, delving deep into the agrarian social structure. "In a real sense the revolt was essentially the revolt of a peasant army breaking loose from its foreign masters¹, in which invariably leadership fell in the hands of landlords and lineage heads. The general uprising of 1857 was a war for the protection of lives, property and religion² and greatly dealt with the zamindars, merchants, public servants, soldiers, artisans, pundits and learned folk of the Indian subcontinent.³

The revolt was organized by the Bengal army which was the largest modern army, operating east of the Suez and other two of East India Company's presidency armies, viz., Madras and Bombay combined. A sizeable percentage of this army recruited from Uttar Pradesh, together with Haryana and Western Bihar. A large segment of the sepoys about 40,000 were recruited from Awadh (present day Lucknow and Faizabad). It is important to note here the territorial division of the British Army, for, it occurred in the area where the 1857 revolt burst into flames

Note - Research Paper Received in July 2015 and Reviewed in August 2015.

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due to heavy exactions from the peasants. The mutineers / revolutionaries had been outraged by the English land revenue system, enforced in Bihar and Bengal, where Permanent Settlement was in practice and in Awadh Presidency, where Mahalwari System was in full force. The economy of rural Awadh was based on a certain degree of mutuality between the Taluqdars and the peasantry groups, which had been imbalanced since the heavy British land revenue system imposed in 1856. Both Taluqdars and peasant suffered and when administrative machinery of Lucknow collapsed because of the mutineers' victory at Chinhat; the Taluqdar emerged as the torch-bearer of the peasantry groups. On this point we may say that the aim of the mutiny was to restore the hierarchy rather than its overthrow⁴. But the rebels had set up their governments and organized administration not merely on the mutiny headquarters in Delhi, where the last Mughal Emperor Bahadur Shah Jafar stationed, but also in Awadh, Rohelkhand, Doab and Bundelkhand⁵ In the villages of Uttar Pradesh, it was not the Rajputs / Thakurs who took up arms, but also the Ahirs, Gujars, Chamars, Bhadorias, Lodhis, Kayasthas and Mochis all joined the mutineers, who constituted high as well as the low born.⁶ This is why, its character became a general uprising of the people of India. Awadh was under the Mahalwari System. Unlike the Permanent Settlement of Bengal and Bihar, this involved a constantly increasing revenue demand. The 19th and 34th infantry allowed themselves to be disarmed and disbanded. But the call of Mangal Pandey spread from cantonment to cantonment, until on 11th of May, the Meerut Mutineers occupied Delhi and sent out the signal for general uprising of the entire Bengal Army.

The sepoys and their family members as landholders were troubled by the oppressiveness of the Mahalwari System that prevailed in larger part of their enlistment zone. It was a real irony of History that the very territory from which the British authorities decided to recruit the bulk of their mercenaries was also the area on which, the burden of Britain's Tribute fell the heaviest. In the Mahalwari System of North India there was an unbridled urge for revenue demand. In the first half of 19th century the revenue of the Agra Province (present plains of U.P. except Awadh) increased in real terms by nearly as much as 70 percent (i.e. 5,60 crore by 1844-45). The insistence on collective responsibility for revenue payment under Mahalwari System forced unprecedented alienations of lands by both zamindars and peasants. Irfan Habib tabulated the figures of harshness of Mahalwari settlement in Awadh, when he reports that in the district of Aligarh, 50 percent of the land changed hands between 1839 and 1858, while, "the money lending and trading classes "increased their share of land holding from 3.4 percent to 12.3 percent. In Muzaffarnagar district, between 1841 and 1861 a quarter of land changed hands; and the share of "non- agricultural classes "in the land increased from 11 percent to 19.5 percent.⁷ The aftermath of the annexation of Awadh (1856) brought anxieties among the Taluqdars and peasants of Awadh, since it was proclaimed that the Mahalwari System would be extended to the annexed kingdom. The references were made about total machinery failure in the city of

Bareilly. On 12th May 1857 information arrived about the increase of lawlessness by tribes like Gurjars, Jats and Ahirs in the district of Moradabad and Bijnor. On 10th May 1857 Meerut revolted. The sepoys of the 3rd Native Cavalry stationed at Meerut were compelled for court martial for not accepting the greased cartridges. The regiments of 11th and 12th Native Infantry joined the 3rd Native Infantry.⁸ The mutiny which out broke at Meerut was known to Bareilly, the sepoys seized the guns and released about 2000 prisoners from the prison of Bareilly. When the mutiny began, proclamation was made throughout the city of Bareilly that the new government has been installed. Khan Bahadur Khan took the reign of Bareilly from June 1857. The proclamations issued by the rebel sepoys on 11th May 1857 report that the sepoys had revolted against the British policy that aimed to deprive the army of their religion and told them to convert them into Christianity by force.⁹ The sepoys of Bengal Army who mostly belonged to the upper caste Hindus entered Delhi on 11th May, 1857 and persuaded Bahadur Shah Zafar to lead them.¹⁰ The Delhi proclamation of 11th May 1857 set the trend of afterward proclamation issued by the leaders of the rebels from Kanpur, Lucknow, Allahabad, Bareilly, Jhansi and other places of North India. Bakht Khan with his contingents arrived at Delhi on 2nd July 1857. He was warmly received by the emperor Bahadur Shah. He was raised to the rank of commander in chief.¹¹ Bakht Khan was ordered to destroy the English. Proclamation was announced which made fervent appeal to all Hindus and Muslims considering the 1857 as a war to save the religion. The rebels used the term Jihad for the protection of lives, property and religion.

As in every revolt or revolution, the class configuration on the ground in 1857 was not exact. They were bodies of zamindars and Taluqdars who remained aloof from the rebellion, and at the opportune moment even went over to the English; and many peasants defied the British as well as rebel authorities, for, as Eric Stokes puts it, the "basic peasant impulse remained liberation from the tax – gatherer of whatever hue".¹² But the general situation was that over practically the entire Uttar Pradesh plains, the British rule collapsed in the villages and authority passed over to rebelling zamindars and peasants.

The disaffection against the company rule was not organized only in rural platform but there was the devastation to which urban handicrafts, especially textiles, had been subjected owing to the intrusion of English competition. The rebel prince Firoz Shah underlined the fact in his proclamation of August, 1857 that "the Europeans by the introduction of English articles into India, have thrown the weavers, the cotton dressers, the carpenters, the blacksmiths and the shoemakers etc., out of employment and have engrossed their occupations, so that every description of native artisan has been reduced to beggary".¹³

It was not simply the princely house of Awadh or its subjects, but all the people and Princes of Hindustan were seen as the victims of English oppression and were summoned to assist the rebels' cause. It was therefore, inevitable that 1857 rebels should first use the name of that phantom ruler and declare their cause to be one of restoration of his authority. For this the possession of Delhi and

the person of that emperor became crucial; and so long as the rebels held Delhi from 11th May to 21st September, Delhi remained a magnet for all sepoys, wherever there were no other local or regional princely claimants to authority beckoning, like the house of Awadh at Lucknow, the Nana Sahib (as the pro-claimed Peshwa) at Kanpur and Rani Lakshmi Bai representing the deposed dynasty at Jhansi. The rebellion when it broke out was accompanied by atrocities, much exaggerated naturally by the English and for which terrible vengeance on the innocent was wrought later. But one needs to remember that there were rebel leaders themselves, who condemned these atrocities. Firoz Shah in a second proclamation after the fall of Delhi, denounced the killing of women and children as wicked acts violative of "the commands of God".¹⁴ No such compassion for the victims of her country's "white terror" in India appears in Queen Victoria's proclamation of 1858 and it is not to be forgotten that the English at single places butchered more ordinary people, than all the European civilians killed during the entire course of rebellion.

1857 was the greatest armed challenge to imperialism all over the world during the entire course of nineteenth century. Today when globalization and Hindutva and Muslim fundamentalism seem to be flourishing so much, the 1857 rebels showed such a bitterness against foreign rule, and both the Hindus and the Muslims unquestioningly shed their blood together for the same cause i.e. liberation of Mother India from the oppressive foreign yoke.

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Assam –Nagaland Border Dispute Vis a Vis Stability In Regional Politics (A Micro-Analysis From Historical Perspective)

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Abstract

The territorial integrity of the North East India which rule was maintained during the colonial rule under the erstwhile Province of Assam (popularly known as greater Assam) has however spawned seven States which were earlier integral parts of the province of Assam and such states are Arunachal Pradesh, Nagaland, Manipur, Tripura, Meghalaya and Mizoram. The Agreement of 1960 signed in between the Govt. Of India and Nagas formed the ground for emergence of a separate state of Nagaland in 1963, which has now eleven districts. The secessionism amongst the Nagas in the post-colonial changes is not only great threat to the territorial integrity of India, but also triggered instability in Assam-Nagaland border, though in a different context under a changed paradigm.

In this paper an attempt will be made to prove the hypothesis by consulting the primary and secondary sources that, the aggressive posture of the Nagas against the people of Assam on the border areas, is not the continuation of secessionist tendency of the Naga militants for inclusion of the areas within greater Nagaland, but a part of clandestine stratagem to grab the fertile lands of Assam, for exploitation of natural resources, even though the Constitution Of India has given enough scope to the Nagas for harnessing the resources without affecting autonomy.

Note - Research paper Received in September 2015 and Reviewed in September 2015.

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The territorial integrity of the North East during the colonial rule was maintained under the canopy of erstwhile Assam (popularly known as greater Assam). The Seven States which were the integral parts of the province of Assam included Arunachal Pradesh, Nagaland, Manipur, Tripura, Meghalaya and Mizoram. The British Administrative machinery accommodating partial flexibility in the administration of the Province of Assam could hold together the Seven States under one umbrella-Assam, which however could not be retained in the post-colonial period. After creation of Nagaland in 1963 as a separate State, Meghalaya in 1972, Mizoram in 1987, Arunachal Pradesh 20th February 1987 and Manipur in 1972, the territorial disintegration of Assam within the constitutional framework of India was given effect by the Govt of India, which has paved the way for emergence of new paradigms in the regional politics and regional equations of Indian State *vis-a-vis* the North Eastern States because of ethno-cultural and economic factors.

After disintegration, the State of Assam has a mere area of 78,438 sq. K.M. which ceded 16,579 sq. K.M. to Nagaland, 22,429 sq. K.M. to Meghalaya, 22081 sq. K.M. to Mizoram and Arunachal Pradesh an area of 83,743 sq. K.M.

Assam having shared boundary with these States has faced serious challenges to its territorial integrity over the years, since the inter-state relationship of Assam with Nagaland, Arunachal Pradesh, and Meghalaya is not cordial, apparently owing to "boundary dispute" which has become more and more critical with passage of time. The Nagas ventilated their intransigence to the inclusion of territories inhabited by them even before the independence of India, which was represented by the formation of a Political organization, "Naga National Council" under the chairmanship of Imti Alba Ao in the month of February, 1946. Angami Phizo led the same later and under his leadership the Nagas unequivocally conveyed the intention of declaring independence by the Nagas after 14th August, 1947. He organized the armed guerrillas for fighting the Indian State and formed an underground organization like Naga Federal Government (NFG). The said leader arriving at London in 1960 left no stone unturned to register international support in favour of Naga insurgents. The Union Government of India having passed the Nagaland Security Regulation, 1962 tried to suppress the subversive activities, maintain supply of essential supplies, services and fulfil military requirements. Though the state of Nagaland was formed in 1963, the political will of the people of the state appeared to be not accommodative with regard to their status under Indian Federal Structure under the pressure of the militants' outfits, which continued to dominate the political current of the day.

The Govt of India also accepted the same as abare law and order issue and declared the N F G and its cadres as "unlawful associations" under the Unlawful Activities (Prevention Act), 1967.¹ The signing of Shillong Accord of the Union Govt of India with a section of leaders of the NFG on 11th November, 1975 divided the leaders of the leaders and under vehement protest of Phizo the underground leaders challenged the same. The leaders like Issak Chisi Swu and

Thuingaleg Muivah formed a militant organization, the "Nagaland Socialist Council of Nagaland" in 1980.² In Manipur and Nagaland about 300 security forces of last two lives in different encounters with NSCN in the decade of the eighties. The leaders of the outfit in 1991 sent above 200 cadres of it for training to Bangladesh and the said country was used by the organisation for training its cadres and provoking arms and ammunitions.³

The NSCN strengthened its army wing and procured arm and ammunitions from Singapore, Thailand and Pakistan. The then self-styled Home Minister of the Government of People Republic of Nagaland, Angelus Shirmray during interrogation by the Indian Security forces revealed that the outfit had transported areas and ammunitions from the South East Asian bases through the seapirates operating in the South-China Sea and Bay of Bengal. As stated by him, the approximate strength of the army wing of the NSCN (IM) was seven thousand, who had also established contact with the peoples war group (Andhra Pradesh), Khalistan Liberation Force and Liberation Tigers of Tamil Elam for exchange of military tactics and skills.⁴

Though the NSCN during the pre-ceasefire period waged armed struggle against the Indian State, the nature of its activities in the post cease fire period have raised some serious issues insinuating digression from the contours of substantive plans. The vector of violence has turned inward with a vengeance, from between the Security forces and the Naga militias to the one among the Nagas themselves.⁵ The colonial rulers in the nineteenth century while dealing with the Nagas advocated a policy of circumventing direct conflict with them and did not endorse the occupation of tribal lands for the purpose of tea and rubber plantation. The British Government rather spoke in favour of maintaining limited contact with the Nagas and Hills tribes of erstwhile Assam by the outsiders for strategic reasons, which finally led to the framing of Bengal Eastern Frontier Regulation of 1873. Having empowered the Government to draw an inner line in any district of Assam, as per the said regulation the colonial rulers could restrict the entry of a British subject beyond the line without a permit pass.⁶ The continuation of the system in the post-Colonial period has created an impediment in free interface of the hill people with the plains.

In the Naga society the traditional bodies having played a dominant role in moulding public opinion with regard to the identity politics of the Nagas, have been pushed to sidelines by the Union Government while signing the cease-fire with the NSCN (IM), a militant dominated primarily by the Tongkhul tribes of Manipur. The State machinery has been stripped of its powers by the Union Government in the process of negotiation with the NSCN (IM) and the former has been forced to show leniency to unlawful activities of its cadres, found involved in many group clashes in the State. Probably the Union Government has failed to understand that, the term "Naga" is a rubric for a host of over 25 district tribes inhabiting the Nagaland State and adjoining areas of North Eastern India and Myanmar. Each tribe being culturally distinct and linguistically unintelligible to

the others has created a critical situation in stitching their common political aspirations in a single fabric. The sheer projection of the NSCN (IM) as the Champion of Naga nationalism has enhanced the multiplicity of the complex situation." ⁷

The multi polar power blocs – the State Government, Union Government, Traditional bodies, right wing political establishments and militias have created a volatile situation in the State and internal problems among the Nagas have become more serious for the Indian State rather than the threats from the secessionist outfits. The border dispute between Assam and Nagaland with the passage of time has become turbulent leading to an estranged relationship between the two. Nagaland's claim includes agricultural plain and oil rich parts of Sivasagar, Golaghat and Jorhat districts of Upper Assam. In the History of Assam-Nagaland Border dispute, the armed conflict of 1985 between the armed police forces belonging to the two states, near Merapani a border town under Golaghat District of Assam may be scripted as the culminating point of the long drawn episode. However following the recommendations of Shri V. K. Sundaram committee, the first two interim agreements were signed by both the Governments on 31-03-1972, the third on 2-5-1972 and the fourth on 23-05-1972. As per the agreement the Nagaland Government agreed not to undertake any survey or construction of road or other structures in the reserve forests of Gelakey, Abhoypur, Term Helts, Desoi Valley and Doyang. The Government of Assam also agreed to follow a uniform policy for dealing stringently with the encroachers on the reserved forests lands. The Assam Government further agreed to allow the Nagaland Government on provisional and temporary basis for continuing its civil check gates at the (i) eight mile on Amguri-Tuli Road, (ii) the Animal Husbandry Colony on the Golaghat Workha Road, (iii) Tzutzpela (mean new Sonowal), (iii) Tizit, South of Namsoi on the Sonari-Mon road to be manned by not more than Seven police personnels for the purpose of enforcing the Nagaland Security Regulation, 1962 to control the access of unauthorized persons into Nagaland.

But Nagaland Government without lawful authority occupied forests land for cooperative farming including Vellaguri Seed Farm, established in 1971 even after the signing of the Agreement. The area of the farm was raised from 100 acres to 300 acres by illegally encroaching upon the land of Assam Government. The Govt. of Assam submitted a list of 26 incidents of border violations in the post Agreement period before the Commission of Enquiry formed by the Govt. of India under S K Sashtri on the incidents relating to the Assam- Nagaland border conflict from the period (April – June, 1985).

The heavily armed police personnel's of the Nagaland Government captured the forests check gate of Assam at Merapani and destroyed the same by about mid-day on the 5th June, 1985 and a number of the other outposts at Vellaguri were also captured by them. The commission also recorded in the report that, the Assam Police being no longer in a position to enforce its writ in the area, the protection of lives and property of the civilian population would lie with the victor.⁸

The Nagas having launched a strategy to snatch away the fertile lands of the plains, bordering Assam Nagaland border under Dhansiri sub-division of Golaghat District, as a part of a long drawn plan have been disturbing peace in the border areas. A few armed militants of Nagas torched the houses of the villagers at Uriamghat, Rajpukhuri, Kamalpur, Romanbasti, Chainpur, Kempur, Chetiagaon, rendering 15 people dead and about 15000 homeless. When the high level State Government officials were deputed to the affected areas to take stock of the situation, they faced the protest of a few armed Naga women, who claimed their authority on the areas. The reporters accompanying the team on 13th September, 2014 also stated the presence of a few armed Naga youths near the post- "New Chandalangsui," who were found monitoring the situation.⁹

The Chief Minister of Assam, expressing his serious concerns on the deployment of armed Naga forces in the areas bordering Assam Nagaland also requested the centre to pressurize the Govt of Nagaland for withdrawal of such forces from the said areas. The deployment of such forces has triggered fear psychosis amongst the people of Assam inhabiting in the border areas and he viewed that the withdrawal of the armed police had become essential for return of normalcy to the affected border areas. As per official statement about 4167 affected people have not returned to their villages owing to the prevailing circumstances followed by violence.¹⁰

Their hidden agenda of the Nagas behind the curtain, being the inclusion of fertile plains, oil and tea rich areas of Assam within their boundaries, has already shown the grave consequences. The innocent people of Assam are worst affected. Incidentally such a development was forecast, through not publicly by a great socialist leader of Assam, Biswa Goswami, the then member of the Rajya Sabha. The Assamese Naga conflicts in the border areas in 1979 took a heavy toll of lives and the farsighted leader anticipated repetition of violent acts from time to time till the realization of clandestine gameplan of the Nagas for capturing more and more fertile land and resources of Assam.¹¹ Though the disputed areas of Assam Nagaland border known as sector "B" have been placed under the supervision of the neutral forces, the Government of Nagaland has been trying to establish its control, on many occasions. On 18th May 2002 a member of legislative assembly of Nagaland, A.Y Patron inaugurated a Naga Colony in the area belonging to Assam and installed a concrete plaque for commemoration of the same. The Government of Nagaland held the Naga youth festival in 2005 in "Jekse" colony of the disputed area and installed a gateway in the village. On 13th August, 2005 the then Industry Minister of Nagaland established an office in the land belonging to Assam in "B" Sector for administrative reasons.¹²

The Article 371(A) of the Constitution of India having granted special powers to the Government of Nagaland for tapping its land and natural resources in departing from normal course, has created a space for "negotiated sovereignty". But industrialization in Nagaland would be not easier in the context of existing land holding pattern. The land and resources belonging to three types of holders

in perpetuity viz. of individuals, village borders and the State will enhance the complexity in the process of transfer of possession for establishment of industries and exploration of oil and other resources. The seriousness of the problem became visible, when Naga tribe (bodies) vehemently raised protest against the decision of the State Govt with regard to the grant of permission to a few oil companies for exploration of natural resources in the State by stating that exploration of oil and natural gas would not be allowed in the land under their jurisdiction.¹³

In view of such internal dynamics of the State, it is not inscrutable that the scope of industrialization for propelling the growth of the State would be not easier and scope for generation of employment opportunities for its population would be limited in the present situation. The fertile plain lands belonging to Assam would become soft targets naturally for expansion of agriculture and establishment of new Naga colonies. The fractured power sharing structure in the State, has not triggered internal tribulations in the State, but also sounded danger for the border areas of Assam. The minatory tone of the Naga perceptions with regard to the border issues will continue to intensify turbulence in the said areas and lackadaisical attitude of the Indian State towards maintenance of peace in the areas in the post cease fire scenario would also enhance the multiplicity of the dispute.

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A Brief Introduction of Eastern Duars

*Banabina Brahma

The terms "Duars" literally means " door" in English is used to refer the areas bellow the Bhutan foothills which always carries the sense of border mart at the foot of mountain pass and the areas in its immediate vicinity. Duars therefore means the passes and valley that led to the hills. It is known to all, that social relation and economic interdependence between the hills and the plains on Northeast India have been there since the time immemorial. It is through this Duars that the people of Bhutan have been interacting with the plains people below their foothills since time immemorial. Along Indo Bhutan borderline, there are eighteen such Duars or passes. Eleven on the frontier of Bengal and Cochbehar are together called "Western Duars" and the remaining seven on the Assam frontier are called the "Eastern Duars".

The "*Eastern Duars*" holds an important a place in the history of Assam as well as in Indian History because of its typical geographical position. The entire tract called "*Eastern Duars*" is the only connecting link between the entire Northeastern regions with the rest of the Indian Republic.

The tract called Eastern Duars" forms an integral portion of undivided Goalpara, Kamrup, and Darrang District of Assam. Of these seven Eastern Duars" four Duars Vig-Bijni, Chirang, Sidli and Chapaguri were in Goalpara District. The fifth Baksa Duar was in undived Kamrup district while another two "Buriguma" and "killing" was at Darrang district. The Eastern Duars form a flat strip of country. lying beneath the Bhutan Mountains. It is bounded on the North by the mountain of Bhutan, on the East by the River Manas, separating it from the district of Kamrup, on South by the main portion of Goalpara district and on the West by the River Gangadhar and Sankash, which separates it from the Western Duars attached to the Jalpaiguri district of North Bengal.

A look at the map of India will show that this region is a very low plain with an altitude of about 200 feet above the sea level at the southern border. At the

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

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northern border, its altitude varies between 500 to 2000 feet. The Himalayan mountain ranges rise abruptly, several thousand feet high, just beyond its border in Bhutan. The annual rainfall in this region varied from 150 inches to 300 inches. The climate was wet, the land was damp and for ages, the region had been covered with dense forest. This forest contained valuable timber and medicinal herbs were also found in the forest. In the past, the region had been notorious for life taking diseases like malaria kala-ajar, Black water fever and the like.

In the past, human habitation must have been established in many places of the duars from time to time. Naturally the damp and unhealthy climates of the place did not permit the long existence of those colonies. So they got extinct in course of time. Heavy rainfall, damp climate and frequent changes of the course of its turbulent rivers and the luxuriant growth of vegetation would naturally lead to the speedy decay of all signs of such old human habitations. Still there exists some ruins at various places in the jungles of eastern duars which proves that once this region was ruled by an well organised administrative machinery—for example—there exists the ruins of an old fort in the dense forests of Kokrajhar district on the bank of river Samoka...a few miles away of Indo-Bhutan border. This ruin is known as Chiknajar—the capital of Chikna Jhwla a local Mech chieftain. It has been identified to be one of the frontier fortifications of the region as "Pundravardhan Bhukti" (Vide—West Bengal weekly Independence issue 1958, page -26). But excavations by a competent Archaeological department might show some more interesting and authentic facts of this brick constructions.

The Eastern Duars had been mostly inhabited by the Meches or the Bodos since the time in memorial. Francis Hamilton in his book "*An account of Assam*" and Alexander Mecknjenje in his book "*North East Frontier of Bengal*" said that the entire Eastern Duars tract was formally inhabited by the people called Meches or Kacharis (Bodo), the only classes apparently able to live in these malarial zone in consequences of the atrocities of the Bhutias. W.W.Hunter in his book, "*A Statistical account of Assam*" said that the Meches are the most numerous class or caste in the Eastern Duars. They are known as Mech in the western part of the Duars and in the eastern part of the Duars they are called Mech or Kachari. They form the great majority of the population in Eastern Duars. The places in the foothills through which passes opened up to the Indian Plains are still known as Kachari-Duars, meaning the door or gate way opening to the Kacharis. Several Duars exist on the Northern foothills of Kokrajhar, Chirang, Baksa and Udalguri districts of Assam that are still dominated by the Bodo Kachari population. Along with the Bodos, the Koch Rajbanshis and the Rabhas also inhabited the Eastern Duars. The term "Eastern Duars" to these geographical areas is a colonial term given by the British. Before the penetration of colonial rule into this area, it was under the control of Bhutan. At that time it was divided into small principalities and either administered by the "Subbas" directly appointed by the Dharma Raja of Bhutan or by the local zamindars or revenue collectors like - the Bijni Raja, the Darrang Raja etc. It was only in 1866 after the treaty of Chincula

(when the Bhutias were defeated by the British) these Eastern duars came directly under the British control. And since then, the "Eastern Duars" have experienced transformation in different aspects of society, ethnicity, politics and administrative setup.

The political History of Eastern Duars is very peculiar. It had been ruled by different dynasties in different period. In the ancient period, it was under the rule of Kamrupa Kingdom. After the disintegration of the Kamrupa Kingdom, it came under the Koch Kingdom. Again in seventeenth century, the Mughals occupied the eastern part of Koch Kingdom. Finally, the Ahoms defeated the Mughals and the Ahoms established their control over this area. But the Ahom could not consolidate their rule over this area because of the Meches (Kachari) chiefs had resented the Ahom rule and tried to assert independence with help of the Dharma Raja of Bhutan. In such circumstances, the Ahoms were compelled to enter into a compromise with them and accordingly ceded the Duars region to the Dharma Raja of Bhutan in exchange of some tribute. The Dharma Raja could realize the fact that at any time the Meches could try to overthrow his rule from the Duars plains, he adopted a very diplomatic policy towards the chief of Bijni, Sidli and Darrang. Instead of overlordship towards those Rajas; Bhutan's attitude was that of friendly and equality. These were allowed to collect revenue freely without any influence from the Dharma Raja. The Rajas were assisted in revenue collection with some "Subbas" or "Choudharies" who were mostly the Kacharies and were directly appointed by the Dharma Raja himself. The policy of equality adopted by the Dharma Raja of Bhutan had proved to be fruitful in the long run.

It is for the nonpayment of tribute and the Bhutias atrocity on the plains of Assam, the conflict between the British and Bhutias started. Taking the advantage of the mountain passes, the Bhutias would come down to the plains and plunder the inhabitants and carry them as captives. In spite of repeated request and protests, the Bhutan Government would not stop it. The deputation of Captain Pamberton did not yield any result. In 1863 another peace mission of British government under Mr Ashley Eden also failed due to lack of goodwill from the Bhutan Government. At the same time, the occupation of Duars was gradually becoming important for the British for economic point of view as they realized the potential of tea plantation in fertile Duars region. In 1864, war broke out between Bhutan and the British and ended with the treaty of Chincula and the Bhutias were compelled to surrender the Duars to the British in 11.11.1865. A year later in 1866, for the advantage of administration Eastern part of duars were ceded from western part of duars and amalgamated with the administration of undivided goalpara district. Shortly after this treaty, the Indo-Bhutan boundary was permanently marked by a joint survey and by fixing permanent boundary pillars along the entire Indo-Bhutan border.

So, Eastern Duars had a misfortune of becoming a colony when most part of globe was experiencing the rise of nation and nationalism. In Main land India the sepoy mutiny started in 1857 and Maniram Dewan had tried to spread sepoy mutiny

in Assam unsuccessfully and after 9 years of that Eastern Duars came under Colonial Rule.

After the independence of India in 1947, when a fresh treaty was concluded between India and Bhutan, the Bhutan Government claimed the small border area of Dewangiri in the Assam Bhutan border but after a friendly discussions, this claim of Bhutan was conceded to. By the existing treaty, India has responsibility in the defense of Bhutan against foreign aggression and India has been paying its best attention to the all round development of Bhutan.

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आदिपुराण में आहार, खाद्य और पेय

*शशि मोरोलिया

सारांश :

महापुराण के कथानायक त्रिषष्टिषलाकापुरुषों में 24 तीर्थंकर, 12 चक्रवर्ती, 9 बलभद्र, 9 नारायण, 9 प्रतिनारायण- ये त्रिषष्टिषलाकापुरुष कहलाते हैं। इनमें से आदिपुराण में प्रथम तीर्थंकर श्री ऋषभदेव व उनके पुत्र प्रथम चक्रवर्ती भरत का वर्णन आचार्य जिनसेन ने सातवीं सदी में किया है। श्री ऋषभदेव ने 1. असि (सैनिक), 2. मषि (लेखन), 3. कृषि (खेती), 4. विद्या (संगीत-नृत्यगान), 5. शिल्प (विविध वस्तुओं का निर्माण) और 6. वाणिज्य (व्यापार) इन छह कार्यों का उपदेश दिया उनके द्वारा उपदेशित छह कार्यों से लोगों की आजीविका चलने लगी। आदिपुराण में भोजन सामग्री की शुद्धि स्वीकार की गयी है।

शरीर पुष्टि के लिए अमृत के समान सुस्वादु षट्समय भोजन को उपादेय माना गया है। आदिपुराण के एक अन्य सन्दर्भ में चार प्रकार¹ के भोज्य पदार्थ माने हैं- असन, पानक², खाद्य, स्वाद्य।³ पानक में दूध, जल, शरबत आदि पदार्थ गृहीत किये हैं। षट्समय⁴ में कदु, अम्ल, तिक्त, मधुर, कषाय और लवण को गिनाया गया है। आदिपुराण में उल्लिखित भोजन सामग्री को तीन वर्गों में विभक्त किया जा सकता है

1. अन्न भोजन 2.पक्वान्न भोजन 3. फल भोजन

अन्न भोजन - कई प्रकार के अन्नों का निर्देश है। चावल की सात जातियां विशेष प्रसिद्ध रही हैं

साठी⁵ यह चावल का वह प्रकार है, जो वर्षा ऋतु में शीघ्र ही फल देता है। साठ दिनों में पककर तैयार होने के कारण इसे साठी कहा जाता है।

शालि⁶ चावल का वह प्रकार जिसका पौधा रोपा जाता है और जो हेमन्त ऋतु में तैयार होता है यह चावल खाने में स्वादिष्ट और पुष्टिकर होता है।

Note - Research paper Received in July 2015 and Reviewed in September 2015.

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कलम⁷ कलमदान नामक चावल लम्बे दाने का होता है यह चावल वजन में अन्य चावलों की अपेक्षा अधिक भारी माना जाता है। कलमदान महीन और सुगन्धित होता है। इस चावल का भात स्वादिष्ट तो होता ही है, सुगन्धित भी रहता है वर्तमान कलमदान की अपेक्षा कलम चावल अधिक अच्छा होता था।

व्रीहि⁸ चावल वर्षा के दिनों में तैयार होने वाला चावल है। इसकी फसल प्रायः भादों या आश्विन मास में आती है। व्रीहि की प्रसिद्धि प्राचीन भारत में अत्यधिक रही है।

समा⁹ यह धान बिना बोये ही उत्पन्न होता है। यह एक प्रकार से निर्धन व्यक्तियों का भोजन माना जाता था। प्राचीन ऋषि महर्षि भी जंगल में उत्पन्न होने वाले सामा धान का प्रयोग करते थे। सामा की उत्पत्ति के लिए किसी भी प्रकार का प्रयास या प्रयत्न नहीं किया जाता है।

नीवार¹⁰ यह निकृष्ट श्रेणी का चावल माना गया है। इसकी उत्पत्ति जंगलों में विशेष रूप से होती थी।

अक्षत¹¹ व तण्डुल¹² इनका प्रयोग आदिपुराण में अनेक स्थानों पर उपलब्ध होता है ये भी चावल के ही भेद हैं। अक्षत अखण्ड चावलों को कहा गया है और तण्डुल शब्द का प्रयोग भी इसी अर्थ में पाया है।

श्यामाक¹³ यह धान्य बहुत ही प्रसिद्ध रहा है। यह धान्य विशेष था।

कोदों¹⁴ यह सांवा जाति का एक मोटा चावल होता है। आदिपुराण में इसे कोद्रोवक कहा है। कोदों का भोजन प्रायः निर्धन व्यक्ति ही करते हैं।

यव¹⁵ प्राचीन भारत का एक विशेष अन्न रहा है। इसका प्रयोग विवाह आदि मांगलिक अवसरों पर भी किया जाता था। यवांकुर विलासी व्यक्तियों के लिए बसन्त ऋतु में विलास के केन्द्र थे। रघुवंश महाकाव्य व वैदिक साहित्य में भी यव का वर्णन मिलता है।

गोधूम¹⁶ उत्तरी भारत का प्रमुख खाद्यान्न है। पश्चिमी भारत में इसकी उपज बहुतायत से होती है यह प्रमुख खाद्यान्न था।

तिल¹⁷ तिल को हवन आदि कार्यों में विशेष रूप से व्यवहार में लाया जाता था। मृत्यु होने पर तिल की अंजलि देने की प्रथा प्रचलित थी।

मसूर¹⁸ इसकी गणना दलहन अन्नों में की जाती है। यह दाल बनाने के लिए प्रयोग में लाया जाता है। मसूर अन्न मनुष्यों के साथ पशुओं को भी खिलाया जाता है।

मुद्गा¹⁹ अर्थात् मूंग का प्रयोग समस्त भारत में पाया जाता है। यह भी दालान्न ही है। मूंग की दाल एवं उसके द्वारा अनेक प्रकार के खाद्य पदार्थ प्रस्तुत किये जाते हैं।

अतीसी²⁰ इसका दूसरा नाम अलसी है। इसे तिलान्न कहते हैं। तिल के समान अलसी का प्रयोग भी तेल और खाद्यान्न दोनों के रूप में किया जाता था।

माष²¹ अर्थात् उड़द भी दालान्न है इसकी उपयोगिता दाल की दृष्टि से सर्वाधिक है यह अत्यन्त पौष्टिक खाद्यान्न है।

आढ़की²² अरहर के अर्थ में आढ़की का प्रयोग आया है, यह दालान्न है। सर्वसाधारण में आढ़की का प्रचार पाया जाता है।

राजमास²³ यह उड़द के अर्थ में प्रयुक्त है। राजमास को अलसान्द्र भी कहा गया है। हिन्दी में रोसा कहा जाता है।

निष्पाव²⁴ मोठ के अर्थ में प्रयुक्त है। यह दालान्न है, इसका उपयोग दाल के रूप में किया जाता है। स्वास्थ्य की दृष्टि से मोठ की दाल पथ्य मानी गयी है।

चना²⁵ उत्तर भारत का प्रसिद्ध खाद्यान्न है। यो तो इसका प्रचार समस्त भारत में है। पर उत्तर में इससे नाना प्रकार के खाद्य पदार्थ तैयार किये जाते हैं।

कुलित्थ²⁶ कुलित्थ एक विशेष प्रकार का अन्न है।

त्रिपुट²⁷ हिन्दी में इसे तेवरा कहते हैं।

वरका²⁸ वरका मटर को कहा गया है जो एक उपयोगी खाद्य है।

पक्वान्न

महाकल्याण भोजन²⁹ चक्रवर्ती के दिव्य भोजनों में महाकल्याण भोजन का नाम आया है। यह पुष्टिकर और स्वादिष्ट होता था। इस भोजन में खाद्य, स्वाद्य, लेह्य और पेय सभी प्रकार के अद्भुत भोजन एकत्र रहते थे।

अमृत गर्भमोदक³⁰ अत्यन्त गरिष्ठ स्वादिष्ट सुगन्धित और रुचिकर पदार्थों से अमृतगर्भ मोदक बनाये जाते थे, ये मोदक सामान्य व्यक्तियों के लिए दुष्पाच्य थे, केवल चक्रवर्ती ही उनका उपभोग कर सकता था।

अमृतकल्प खाद्य³¹ यह खाद्य हृदय को प्रिय और सुखकर था, इसे अनेक प्रकार के सुस्वादु लवंग, इलायची, दालचीनी आदि पदार्थों से सुसंस्कृत किया जाता था। इसका सेवन सामान्य व्यक्ति नहीं कर सकते थे, ये केवल चक्रवर्ती के लिए ही ग्राह्य था।

अपूप³² यह भारत का बहुत पुराना पक्वान्न है। गेहूँ के आटे को चीनी और पानी में मिलकार घी में मन्दी-मन्दी आंच से उतारे हुए मालपुए अपूप कहलाते थे। गुडापूप गुड डालकर बनाये जाते थे और तिलापूप चावल के आटे में तिल डालकर तैयार किए जाते थे।

गुड़³³ गुड़ का व्यवहार विभिन्न प्रकार के खाद्यान्नों को तैयार करने के लिए किया जाता था। गुड़ स्वयं ही खाद्य है। गन्ने के रस को ओटाकर गुड़, राव और चीनी बनायी जाती थी। गुड़ से अपूप गुड़धाना, पल (तिलकुट) आदि मधुरान्न तैयार किये जाते थे।

विश्वाण³⁴ इस प्रकार के भोजन को कहा था जिसमें पंज पक्वाल सम्मिलित रहते थे। इस भोजन में मोदक पायसन्न, सन्तानिका-जलेबी, दधिशर्करा (श्रीखण्ड) एवं शुष्कुली का रहना आवश्यक माना जाता था।

आदिपुराण में कादाम्बिक ह्लवाई³⁵ का उल्लेख आया है, अतः विभिन्न प्रकार के मधुरान्नों को व्यवहार करना नितान्त आवश्यक है।

सर्पिगुडपयोमिश्रशाल्योदन⁸⁶ पकवान्नों में घृत, गुड़ और दूध मिश्रित शालि चावलों का भात विशेष प्रिय माना गया है। इस प्रकार से यह मीठा भात होता था।

व्यंजन अर्थात् जिन पदार्थों के मिलने से या साथ खाने से खाद्य पदार्थ में रूचि अथवा स्वाद उत्पन्न होता है, वे दधि, घृत, शाक और दाल आदि पदार्थ व्यंजन कहलाते थे। आदिपुराण में कई स्थानों पर व्यंजन का उल्लेख। इसके अतिरिक्त कतिपय व्यक्ति मांसाहार भी करते थे यद्यपि आदिपुराण की दृष्टि से इस प्रकार का आहार अभक्ष्य और अखाद्य माना गया है पर समाज के कतिपय सदस्यों में इसका व्यवहार होता था। मांस तीन प्रकार का होता पशु मांस, पक्षी मांस और मत्स्य। पशुओं में सिंह, व्याघ्र, हिरण, शूकर, अरण्य-महिष आदि का मांस प्रमुख है। शिकारी पशु और पक्षी दोनों का ही मांस लाते थे। दुकानों पर भी बिक्री होती थी।

अन्य उपभोग्य पदार्थ एला (इलायची), लवंग (लौंग), ताम्बूल, कर्पूर जैसे पदार्थ का उपयोग भी किया जाता था। मसालों में हरिद्रा (हल्दी), लौंग मिरच, सरसों, धनिया और जीरा का उपयोग सर्वत्र प्रचलित था नमक मसाले का आवश्यक अंग माना गया है। रस सेवन का प्रचार भी परिलक्षित होता है। भोजन सामग्री के सन्दर्भ में भोज्य पदार्थों के साथ नमक, मिरच, धनिया जैसे मसाले भी ग्राह्य बतलाये गये हैं। पीथ दूध सहित मक्खन के अर्थ में आया है।

पेय पदार्थ आदिपुराण में विभिन्न देशों का उल्लेख उपलब्ध होता है। हेमव्याकरण से इन देशवासियों के रूचिकर पेय पदार्थों पर प्रकाश पड़ता है जैसे उशीनगर देश निवासी दूध पीने के शौकीन (हेम. 5/1/157, 2/3/30) सौराष्ट्र निवासी मट्ठा पीने के शौकीन और गान्धार निवासी कषाय रस के पीने के शौकीन थे (5/1/158, 2/3/77) वाल्हीक्यों में सौवीर-कांजी पीने की प्रथा एवं प्राच्य देशों में सुरा पीने की प्रथा प्रचलित थी। (हेम. 2/3/70) कषाय रस आजकल की चाय का प्रतिरूप था। आदिपुराण में दूध पीने का निर्देश क्षीर पेय और दुग्ध के नाम से आया है। इसमें सन्देह नहीं कि आदिपुराण के समय में दूध का उपयोग अधिक रूप में होता था।

सुरा (मदिरा) तत्कालीन भारतीय समाज में मदिरा या सुरा पीने की प्रथा प्रचलित थी। कामक्रीड़ा के सहायक द्रव्यों में इसकी प्रमुखता बतलायी है। आदिपुराण में स्त्री और पुरुष दोनों में सुरापान सम्बन्धी उदाहरण उपलब्ध होते हैं।

अरिष्ट⁸⁷ - द्राक्षा, गुड़,⁸⁸ आदि पदार्थों को गर्म करने के उपरान्त अरिष्ट तैयार किया जाता है। यह नशा उत्पन्न नहीं करता। इसमें जड़ी-बूटियों का भी उपयोग किया जाता है।

आसव⁸⁸ यह द्राक्षा, गुड़, चावल आदि पदार्थों को सुड़ाकर बनाया जाता है इसका प्रयोग स्वास्थ्य वृद्धि के लिए करते थे।

नारियल⁸⁹ की मदिरा भी बनती थी इस मदिरा का नशा सर्वाधिक होता था।

इक्षुरस⁹⁰ इक्षुरस का आहार राजा श्रेयांस ने आदि तीर्थंकर को भी दिया था। इक्षुरस के पान का प्रचार आदिपुराण के भारत में सर्वत्र था।

संदर्भ सूची :

1. आदिपुराण 20/21
2. आदिपुराण 20/24

3. आदिपुराण 9/46
4. आदिपुराण 9/46
5. आदिपुराण 3/186
6. आदिपुराण 3/186
7. आदिपुराण 3/186
8. आदिपुराण 3/186
9. आदिपुराण 4/60
10. आदिपुराण 3/186
11. आदिपुराण 11/135
12. आदिपुराण 3/186
13. आदिपुराण 3/186
14. आदिपुराण 3/186
15. आदिपुराण 3/187
16. आदिपुराण 3/186
17. आदिपुराण 3/185
18. आदिपुराण 3/186
19. आदिपुराण 3/186
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26. आदिपुराण 3/187
27. आदिपुराण 3/187
28. आदिपुराण 3/187
29. आदिपुराण 37/187
30. आदिपुराण 37/188
31. आदिपुराण 37/189
32. आदिपुराण 8/236-237
33. आदिपुराण 20/277
34. आदिपुराण 36/112
35. आदिपुराण 8/234
36. आदिपुराण 46/313
37. आदिपुराण 36/87
38. आदिपुराण 20/177
39. आदिपुराण 9/37
39. आदिपुराण 30/25
40. आदिपुराण 3/202

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वाकाटक कालीन रामटेक तालुका में समाज जीवन

*डॉ. मुबारक कुरैशी

सारांश :

प्राचीनकाल से ही भारतभूमि पावन तपोभूमि मानी जाती है। यह पावनभूमि निरंतर प्राचीन गौरवशाली संस्कृति से पल्लवित होती रही। प्राचीन कालीन इतिहास में महाराष्ट्र के विदर्भ में सम्राटों के पराक्रम एवं प्रशासन का एक विशिष्ट योगदान रहा। महाराष्ट्र के नागपुर जिले में स्थित रामटेक, वाकाटक काल में अपनी विशेषताओं के कारण इतिहास में अपना स्थान बनाये हुए है। पुरावशेषों के आधार पर वाकाटककालीन रामटेक की सामाजिक स्थिति का दर्शन उदा. वर्णव्यवस्था, विवाहसंस्था, स्त्रियों का सामाजिक दर्जा, वस्त्र-परिधान एवं आभूषण इत्यादि की जानकारी मिलती है। प्रस्तुत शोधनिबंध वाकाटककालीन रामटेक तालुका में सामाजिक स्थिति के विभिन्न अंगों को उजागर करने का प्रयास किया गया है।

बीजशब्द : प्राचीन, वाकाटक, रामटेक, पुरावशेष, आश्रम व्यवस्था, विवाहसंस्था, परिधान

प्राचीन काल से ही विदर्भ में स्थित 'रामटेक' को अनन्य साधारण महत्व प्राप्त है। एक अवधारणा के अनुसार उसे प्रचिती, कवि कुलगुरु कालिदास कृत 'मेघदूतम्' से प्राप्त हुई।¹ एक दूसरी अवधारणा के अनुसार श्री रामचंद्र जब वनवास पर थे, तब वे कुछ समय तक रामटेक में रुके थे। उपरोक्त धारणा के पुरातत्वीय अवशेष प्राप्त हुए हैं। रामटेक में राम, लक्ष्मण की पुरातनकालीन मूर्तियाँ बनवासी वेषभूषा में दिखायी देती हैं। लोकवार्तानुसार उस युग के समापन काल के एक हजार वर्ष पूर्व भगवान रामचंद्र जब वनवासी थे, तब वे रामगिरी आये।² यहाँ भगस्ती मुनी का आश्रम था। मुनीश्रेष्ठ अगस्ती से मिलने के पश्चात, क्रूर, तामसी एवं बलशाली राक्षसों द्वारा तपस्वीयों का भक्षण कर फेंकी गयी हड्डियों का ढेर देख कर श्रीराम अत्यंत दुखी हुए एवं उन्होंने दुष्टों के संहार की प्रतिज्ञा ली। 'टेक' शब्द का अर्थ प्रतिज्ञा होती है। अतः इस गाँव को 'रामटेक' कहते

Note - Research Paper Received in August 2015 and Reviewed in September 2015

*इतिहास विभाग प्रमुख, श्रीमती गोपिकाबाई भुरे महिला महाविद्यालय, तुमसर महाराष्ट्र

है।³ रामटेक तालुका के मनसर, नगरधन, रामटेक, जुनापानी व हमलापुरी में प्राप्त पुरातन अवशेष, शिल्प चित्रकृती, मुद्राओं से हमें तत्कालीन समाज का विवरण प्राप्त होता है। तत्कालीन समाजव्यवस्था-वर्णव्यवस्था एवं जाति व्यवस्था पर आधारित थी। तत्कालीन विवाह संस्था, कुटुंब संस्था, समाज में स्त्रियों का स्थान, पोषण-आहार, अलंकार इत्यादि काचित्रण पुरातत्वीय पुरावशेषों के निरीक्षण द्वारा संभव हो पाया है। प्राचीन विदर्भ में चातुर्वर्ण्य व्यवस्था सातवाहन काल से ही अस्तीत्वमान थी।⁴ वाकाटक काल में इसमें कुछ परिवर्तन हुए जो कालानुरूप थे।

1. वर्णव्यवस्था : प्राचीनकाल में रामटेक तालुका में वर्णव्यवस्था को अत्यंत महत्व रहा। सामाजिक संरचना का आधार श्रम एवं सामाजिक कार्य था। वाकाटककालीन समाजव्यवस्था वर्णव्यवस्था पर आधारित थी। किंतु इसमें शिथिलता दृष्टिगोचर होती है। इसका कारण यह है की कुछ वाकाटक शासक ब्राम्हण थे तो कुछ क्षत्रिय।

ब्राम्हण : ब्राम्हण अपने धार्मिक नियमों एवं कर्म का पालन करते थे। समाज के धार्मिक नियमों का पालन ही उनका कर्तव्य था। इस संबंध में मौर्य एवं सातवाहनों द्वारा लिखे गये लेखों से जानकारी मिलती है।⁵ सातवाहन राजा सातकर्णी एवं उसकी पत्नी नागनिका द्वारा आयोजित श्रौत योग में ब्राम्हण सक्रिय रूप से सहभागी होते थे। यह योग दीर्घकाल तक चले।⁶ प्रवरसेन प्रथम द्वारा आयोजित श्रौतयोग में ऋत्विजा विद्वान ब्राम्हण थे।⁷ वाकाटक शासक नुपूत्रीक ब्राम्हण था एवं उसका गोत्र विष्णुदुध था। वह ब्राम्हण नियमों का पालन करता था। ब्राम्हणों के नाम के अंत में आर्य, आचार्य स्वामित्व जैसे शब्दों का प्रयोग किया जाता था। वेभिन्न-भिन्न वेदों के षाखा के अनुयायी थे। कुछ ब्राम्हण रामायण काल से ही उच्च पदों पर आरूढ़ थे। प्रभावती के ताप्रपट लेख में 'दूनक' नामक उल्लेखित देवनन्द स्वामी ब्राम्हण था। वर्णव्यवस्था में ब्राम्हणेत्तर वर्ग प्रांतीय राज्य व्यवस्था का कारभार देखते थे।⁸

क्षत्रिय : क्षत्रियों में से कुछ लोग अन्य व्यवसाय भी करते थे इसका अभिलेखात्मक साक्ष्य है। गरजेस एवं गजमित्र इन दोनों क्षत्रिय बंधुओं ने व्यापार व्यवसाय स्वयं चुना था। अनेक महारथी, महाभोज मंत्री एवं लष्करी अधिकारी, लढाके इस वर्ण के थे।⁹

वैश्य : वर्ण व्यवस्था का तीसरा घटक वैश्य, वेदाध्ययन जन व दानधर्म जैसे त्रैवर्णिक विहित कर्तव्यों के साथ-साथ कृषि, पशुपालन एवं व्यापार जैसे अन्यत्र कार्य भी करते थे। अभिलेख में उपरोक्त व्यापार करनेवालों का उल्लेख मिलता है। जिनके जातिय स्तर की जानकारी नहीं मिलती।¹⁰

शूद्र : शूद्र जैसे चौथे वर्ण के लिए धर्ममहामात्र द्वारा निर्देशित आदेशानुसार इस वर्ण को विविध कला, शारीरिक परिश्रम एवं हस्तकौशल अवगत होना आवश्यक माना जाता रहा।¹¹ वैश्य एवं शूद्र के व्यवसायों में इतनी समानता थी कि वैश्यों के कर्मकांडों से उनके सामाजिक दर्जे पर विपरित परिणाम होने लगा। शूद्रों के कार्य समझे जाते थे-द्विजों की सेवा, धान्योत्पादन, पशुपालन, बोज़ढोना, वस्तुओं का व्यापार, चित्रकला, नृत्य, गायन, वीणा-सारंगी, ढोल बजाना। शिल्प एवं सेवा शूद्रों के उपजीविका का साधन मानी जाती थी।

2. आश्रम व्यवस्था : समाज का विभाजन जिस प्रकार चार वर्णों में हुआ था, वैसे ही मानव के संपूर्ण आयु का विभाजन भी चार भागों में होने लगा। तत्कालीन समाज में आश्रम पद्धती

लोकप्रिय थी। ब्रम्हचर्य, गृहस्थ, वानप्रस्थ, एवं संन्यास इन चार अवस्थाओं में से अंतिम दोनों में खासा अंतर था। जुन्नर के कोरीव लेखों में संन्यासी ब्राम्हण का उल्लेख मिलता है। नंदबालिका नामक स्त्री द्वारा किये गये दान का उल्लेख भी प्राप्त होता है। ऋषी मूल्य स्वामिनी की वह पत्नी थी।¹² जुन्नर के बौद्ध भिक्षु संघ को उसने पानी का हौद दान में दिया था इसका उल्लेख भी है। उस समय मूलस्वामिन ने सर्वसंग परित्याग किया एवं वह संन्यासी बन गया। वाकाटक काल में आश्रम व्यवस्था प्रचलित थी इसके अनेक उल्लेख हैं।¹³

3. विवाह संस्था : प्राचीन भारतीय विचारधारानुसार विवाहसंस्था सामाजिक, धार्मिक दृष्टी से अत्यंत महत्वपूर्ण थी। विवाह जातिअंतर्गत होते थे। आंतरजातिय विवाह प्रचलित न थे। अनुलोम व प्रतिलोम विवाह प्रचलित थे। कभी-कभी इस प्रकार के विवाहों पर प्रतिबंध लगाना असंभव होता था। अनेक घटक इस प्रकार के विवाहों हेतु प्रेरक होते थे। अनुलोम विवाह अर्थात् निम्न जाति की कन्या से विवाह का विरोध नहीं होता था। सर्वसाधारण धारणा थी कि इसके सामाजिक सुसंवाद में अवरोध उपस्थित नहीं होता। किंतु इसके उलट उच्च जाति के कन्या से विवाह (प्रतिलोम) का समाज में तीव्र विरोध होता था। परंतु फिर भी इस प्रकार के विवाह अटिक प्रमाण में होते थे। इससे वर्णसंकट एवं मिश्रजाति की विस्तृत जानकारी मिलती है।¹⁴ वाकाटक सम्राट प्रवरसेन प्रथम का विवाह मध्य भारत के भारशिव नाग राजा भगनाग की कन्या से हुआ जो एक अनुलोम विवाह था। वाकाटक राजा रूद्रसेन दुसरा का विवाह नागवंशीय कन्या कुबेरनागा से हुआ था। गुप्त वैश्य थे अतएव यह विवाह अनुलोम था। वाकाटक राजा नरेंद्रसेन का विवाह कुंतल अथवा कदंब की राजकन्या से हुआ जिसका उल्लेख पृथिविषेण द्वितीय के अभिलेख द्वारा प्राप्त होता है। वह विवाह सवर्ण था।¹⁵

4. स्त्रियों का स्थान : पुरावशेषों से तत्कालीन स्त्री के सामाजिक स्तर संबंधी जानकारी नहीं मिलती। इस संबंध में मनोरंजक जानकारी गाथा - सत्त - सई में मिलती है। बहुपत्नीत्व की प्रथा का उल्लेख प्राप्त होता है। इसमें सवती (सपत्नी) तथा अनेक पत्नी रखनेवाले पुरुषों (बहुवल्लक) के उल्लेख प्राप्त होते हैं। षिकारी एवं गुराखी जैसे निम्न वर्ग भी, इसके वंचित न थे। दुसरा विवाह एवं उसके दुष्परिणाम, पहिली पत्नी की उपेक्षा के उल्लेख प्राप्त होते हैं। यह प्रथा राजपरिवार में थी। बड़ी रानी पट्टरानी कहलायी जाती थी। उसे अग्र महिषी कहा जाता था। प्रभावतीगुप्ता वाकाटकराजा रूद्रसेन की अग्रमहिषी थी। इस प्रथा से पारिवारिक जीवन कलुषित होता था तथा स्त्रियों के सामाजिक स्थान को धक्का पहुँचता था।¹⁶

कुछ स्त्रियाँ सरकारी सेवा में भी थी। 'पोटा' नामक स्त्री धारावसूली खाते की प्रमुख कारभारी थी। गौतमी पुत्र सातकर्णी ने बौद्धसंघ को जब जमीन दान दी तब इस हेतु उसे शाही आज्ञा लेनी पड़ी जिसका उल्लेख नासिक के एक कोरीव लेख से मिलता है। गाहा-सत्त-सई से स्पष्ट होता है कि कुछ स्त्रियाँ मालीकाम (मालाकारी), कुछ गुराखिणी (गोपी) कुछ सार्वजनिक प्याऊ में पानी पिलाने का काम करती थी। कुछ स्त्रियाँ अपने कृषक पतियों के लिए रोटियाँ बाँधकर खेत में ले जाती थीं (भक्त हारीणी) एवं फसल पकने पर उसकी सुरक्षा का दायित्व भी उठाती थी। स्त्रियाँ वेश्याव्यवसाय भी करती थी तथा इन्हें करने वाली स्त्रियाँ अपने ही व्यवसाय में ही नहीं वरन् अन्य कलाओं में भी निपुण होती थी।

5. वस्त्र एवं आभूषण : वाकाटक कालीन शिल्प एवं चित्रों से तत्कालीन वस्त्र एवं आभूषणों की जानकारी मिलती है। समाज में बिना सिले तथा सिले हुए कपड़ों का प्रचलन था। जिसमें सिले हुए कपड़े बहुतायत में प्रचलित थे। पुरुषों के पारंपारिक परिधान में धोती, कुरता, टोपी का समावेश था तो स्त्रियों के पोशाख में चोली एवं लुगडे का।¹⁷ पवनार में प्राप्त शिल्प से राम, लक्ष्मण एवं भरत के परिधानों की जानकारी मिलती है। स्त्री काजल, चंदनलेप, सुगंधित लेपों प्रयोग करती थी तथा पुष्पालंकार का उपयोग भी करती थी। गाहा-सत्त-सई में स्त्री के माथेपर तिलक चिन्ह का उल्लेख मिलता है। जो केवल सौभाग्य का प्रतिक न था।

सारांशत : उपलब्ध पुरातन अवशेषों से यह स्पष्ट होता है कि सामाजिक जीवन अत्यंत साधा एवं सरल था। किन्तु समाज में जातिव्यवस्था, वर्ण व्यवस्था अस्तित्वमान थी। स्त्रियों का सामाजिक दर्जा, विवाह संस्था इत्यादी प्राचीन इतिहास की परिचायक हैं।

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प्राचीन काल में सामाजिक सुरक्षा के एक आधार स्तम्भ के रूप में संयुक्त परिवार प्रणाली

*संजीव प्रकाश

सारांश :

संयुक्त परिवार प्रणाली व्यवस्था प्राचीन युग में सामाजिक सुरक्षा का एक महत्वपूर्ण एवं प्रचलित मानदण्ड था। इस व्यवस्था को विभिन्न शास्त्रों के जरिए महत्व प्रदान किया गया। इस व्यवस्था के जरिए प्रत्येक व्यक्ति को अपने वरिष्ठ पारिवारिक सदस्यों से सामाजिक-आर्थिक, राजनीतिक एवं सांस्कृतिक विचार-व्यवहार की जानकारी मिल जाती थी और इस प्रकार सामाजिक व्यवस्था की पीढ़ी-दर-पीढ़ी गतिशीलता बनी हुई थी। साथ ही अशक्त एवं निर्बल सदस्यों की भी जीविका एवं पारिवारिक मर्यादा का ख्याल रखा जाता था। हालांकि व्यवस्था की कुछ विसंगतियाँ भी थीं। लेकिन इस महत्वपूर्ण व्यवस्था का आधुनिक काल के प्रतिस्पर्धात्मक वातावरण में लोप होता जा रहा है और वर्तमान में इसकी सफलता की कल्पना करना बेमानी होगी।

भारतीय समाज एक अति प्राचीन समाज है। इस भारतीय सामाजिक संरचना की संस्थागत आधारशिलाएँ (वर्ण व्यवस्था, जाति व्यवस्था, आश्रम व्यवस्था, संयुक्त परिवार प्रणाली, पितृसत्ता आदि) एवं वैचारिक मान्यताएँ (धर्म, कर्म, पुनर्जन्म, पुरुषार्थ आदि) वैदिक युग में आकार ग्रहण की एवं उत्तरोत्तर काल में विकसित हुई।

भारतवर्ष में प्रचलित संयुक्त परिवार प्रणाली सामाजिक सुरक्षा का एक सुव्यवस्थित साधन रहा है जिसमें परिवार के सभी सदस्यों को समान रूप से सुविधाएँ एवं सुरक्षा प्राप्त होती थी।¹ जहाँ विश्व की अधिकांश सभ्यताओं में व्यक्तिवादी परिवार दिखता है जिसमें केवल पति, पत्नी तथा अविवाहित बालक ही सम्मिलित होते हैं वहीं भारतीय परम्परा में संयुक्त परिवार प्रणाली का प्राचीन आदर्श विद्यमान है जहाँ साथ मिलकर कई पीढ़ियों के लोग संयुक्त रूप से रहते हुए अपने उत्तरदायित्व का निर्वाह करते थे।²

Note - Research Paper Received in December 2014 and Reviewed in June 2015

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जहाँ तक संयुक्त परिवार की बात थी तो इसके भिन्न-भिन्न रूप हो सकते थे, लेकिन उनमें एक से अधिक युगल होते थे और अक्सर दो से अधिक पीढ़ियों के लोग एक साथ रहते थे। इसमें कई भाई भी हो सकते थे जो अपने-अपने परिवारों को लेकर संयुक्त परिवार के सदस्य के रूप में रहते थे या एक बुजुर्ग दम्पति भी हो सकते थे जो अपने बेटों, पोतों और उनके परिवारों के साथ रहते थे। इसमें परिवार का प्रत्येक सदस्य चाहे वह सशक्त हो अथवा अशक्त, पंगु हो अथवा स्वस्थ, समान रूप से जीवन निर्वाह करता था। सभी को अपनी रूचि, योग्यता और क्षमता के अनुसार इसमें काम मिल जाता था। इसलिए बेकारी, भुखमरी तथा भिखमंगी की समस्या नहीं उठ पाती थी। यहाँ आपसी प्रतिस्पर्धा का अभाव रहता था और मानव का संकुचित दृष्टिकोण समाप्त हो जाता था तथा वह जनकल्याणकारी भावना से प्रेरित होकर कार्य करता था।³ वैदिक परिवार में तीन पीढ़ी तक प्राणी सम्मिलित रहते थे। गोभिल गृह्यसूत्र से यह पूर्ण्यता प्रकट होता है कि उस समय बहुत बड़े संयुक्त परिवार होते थे।⁴ सम्बन्धियों में साला, भांजा, चचेरा भाई और मामा का भी उल्लेख मिलता है।

प्राचीन काल में यह आवश्यक था कि गंभीर परिस्थितियों से मनुष्य की रक्षा करने के लिए सम्पूर्ण समाज द्वारा व्यवस्था की जाए। यह गंभीर परिस्थिति प्रत्येक मनुष्य एवं समाज के लिए भिन्न-भिन्न रूप में हो सकती थी। प्राकृतिक आपदा के रूप में बाढ़, सुखा, महामारी, भूकम्प जैसी घटनाएँ अक्सर हों पूरे समाज को गंभीर रूप से प्रभावित करती हैं वहीं बुढ़ापा, बीमारी, अपंगता एवं बेरोजगारी जैसी आपदाएँ मनुष्य को शारीरिक, मानसिक एवं आर्थिक परेशानियों में डाल देती हैं। इन परिस्थितियों से सुरक्षा के लिए प्राचीन काल में समाज के द्वारा सामाजिक सुरक्षा की अवधारणा विकसित की गई और इसका मुख्य आधार स्तम्भ रहा संयुक्त परिवार व्यवस्था।⁵ आधुनिक युग में तो सामाजिक सुरक्षा उन गतिशील विचारों में से एक हो गयी है जिसने विश्व में बहुत से देशों की सामाजिक-आर्थिक नीतियों को गहराई तक प्रभावित किया है। किन्तु प्राचीन काल में भी सामाजिक सुरक्षा के अनेक रूप मिलते हैं।

धर्मग्रंथों के अध्ययन से यह पता चलता है कि बड़े एवं विस्तृत संयुक्त परिवार का एक प्रमुख कारण यह भी था कि शास्त्रों में जगह-जगह पर संयुक्त परिवार में बने रहने की शिक्षा दी गई है। संयुक्त परिवार व्यवस्था के अन्तर्गत अगर कोई सदस्य वृद्धावस्था या अन्य शारीरिक असमर्थता के कारण जीविकोपार्जन करने में असमर्थ हो जाता था तो यह संयुक्त परिवार का उत्तरदायित्व था कि परिवार के अन्य सदस्यों की ही भाँति उसका भी भरण-पोषण किया जाए और उसे अन्य सुख-सुविधाएँ भी समान रूप में ही प्रदान की जाये। अशोक जैसे शासक ने भी अपने 13वें शिलालेख में उपदेश दिया है कि माता-पिता की सेवा करो। भले ही यह आदर्श प्राचीन काल में अक्षरशः पालन नहीं किया जाता था लेकिन समाज में मान्य जरूर था।

माता-पिता, भाई-बहन, पति-पत्नी, चाचा-चाची आदि के समुदाय का नाम कुटुम्ब था। संयुक्त कुटुम्ब निवास, भोजन, धर्म, कर्म, चिकित्सा एवं आर्थिक दृष्टि से सभी सदस्यों को समान सुविधाएँ प्रदान करता चला आ रहा था।⁶ संयुक्त कुटुम्ब पद्धति के विवरण हमें वैदिक युग में स्वापन⁷ और सामनस्य⁸ सूक्तों में मिलते हैं। सामनस्य सूक्त में परिवार के उच्चतम आदर्शों पर बल देते हुए सदस्यों को संयुक्त बने रहने, एक साथ खाने-पीने तथा एक साथ उपासना करने की

प्रेरणा दी गई है।⁹ इस सूक्त में “मा वियोष्टं” कहकर स्पष्ट रूप से कुटुम्ब को संयुक्त बनाये रखने की शिक्षा दी गई है। वेदों में अन्यत्र भी ऐसे बहुत से उल्लेख मिलते हैं जिनसे यह स्पष्ट होता है कि उस समय में संयुक्त परिवार में रहने की शिक्षा दी जाती थी। ऋग्वेद के विवाह सूक्त 10/85 से ज्ञात होता है कि विवाह के उपरांत वधू पिता के घर से पति के घर ले जाई जाती थी और अपने नए घर में सास, ससुर, ननद, देवर के ऊपर अधिकार रखने वाली साम्राज्ञी मानी जाती थी¹⁰

**सम्राज्ञी श्वसुरे भव सम्राज्ञीश्वश्रवां भव ।
ननान्दरी सम्राज्ञी भवः सम्राज्ञी अधिदेवृपु ।¹¹**

संयुक्त परिवार के जरिए सामाजिक सुरक्षा का पुरजोर समर्थन प्राचीन शास्त्रकारों ने किया है जैसे मनुस्मृति के एक श्लोक में आया है “मनु ने घोषित किया कि एक सौ बुरे कर्मों के सम्पादन से भी वृद्ध माता-पिता, साध्वी पत्नी एवं शिशु का पालन-पोषण करना चाहिए।” माता-पिता, पत्नी, पुत्र आदि का भरण-पोषण नहीं करने वाले के लिए नारद एवं याज्ञवल्क्य ने तो दंड की भी व्यवस्था की है। कौटिल्य ने उस पर 12 पणों का दण्ड लगाया है जो अपने अपतित बच्चों, पत्नी, माता-पिता, छोटे भाइयों एवं बहिनों, कुमारी कन्याओं, विधवा पुत्रियों का भरण-पोषण नहीं करता है।

संयुक्त परिवार के व्यवस्थापक का यह वैधानिक कर्तव्य है कि वह कुल के सभी सदस्यों एवं उनकी पत्नियों तथा बच्चों के जीविका साधन का प्रबन्ध करें।¹² नारद का कथन है कि यदि संयुक्त परिवार के कतिपय सदस्यों में से कोई सन्तानहीन मर जाए या सन्त्यासी हो जाए तो अन्य सदस्य उसका भाग पा जाते हैं और उसकी पत्नियों की मृत्यु तक उनके भरण-पोषण का प्रबन्ध करते हैं। कात्यायन का भी कहना है कि पति के मरने पर संयुक्त परिवार वाली पत्नी को भोजन-वस्त्र मिलना चाहिए या उसे मृत्युपर्यन्त सम्पत्ति का एक भाग मिलना चाहिए। संयुक्त परिवार हमारी आदिम परम्परा है और मैक्समूलर ने भी आर्यों के विषय में कहा है कि वे एक ही वितान के नीचे रहते थे। पूरे वैदिक साहित्य में वर्णित परिवार का स्वरूप सामूहिक अर्थात् एक ही स्थान पर रसोई का था (एकान्तवर्ती)। विषाल एकान्तवर्ती परिवार में तीन पीढ़ियों का निवास साथ था, इसके अनेक प्रमाण वैदिक साहित्य में मिलते हैं। परिवार के मुखिया के ससुराल वाले भी कभी-कभी ऐसे एकान्तवर्ती परिवार में आश्रय पाते थे, इसका उल्लेख वैदिक साहित्य में मिलता है।¹³

बच्चों की किलकारी से मुखर जीवंत पारिवारिक जीवन की छवि वैदिक साहित्य में अंकित है। इसका परिचय ऋग्वेद के दसवें मण्डल के एक प्लोक में मिलता है जब पुत्र के विवाह के पश्चात घर में पौत्रों के साथ खेलने तथा प्रसन्नता व्यक्त करने की कामना का आभास मिलता है

**इहैव स्तं मा वियौष्टं विश्वमायुर्व्यंशनुतम्
क्रीडन्तौ पुत्रैर्नृभिर्मोदमानो स्वे गृहे ।¹⁴**

आपस्तम्ब धर्मसूत्र में भाइयों से यह कहा गया है कि वे पिता के जीवन काल में एक साथ ही रहें

भ्रातृण्यां जीवतोः पित्रोः सहवासी विधीयते ।¹⁵

हालांकि सूत्र-काल के कुछ साहित्यों से यह आभास भी मिलता है कि कभी-कभी कुल के अध्यक्ष की मृत्यु होने पर भाई अलग-अलग हो जाते थे। लेकिन यह आपवादिक था।

कौटिल्य का मत है कि सम्पत्ति का बंटवारा पिता की मृत्यु के बाद होना चाहिए और मनु ने भी इसी विचारधारा का समर्थन किया है

**उर्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम् ।
भजरेन पैतृकं रिक्थमनीशास्ते ही जीवतोः ।।¹⁶**

गौतम, याज्ञवल्क्य, नारद आदि ने भी बतलाया है कि पिता के जीवन काल में पुत्रों का सम्पत्ति पर कोई अधिकार नहीं है। पिता के रहते उसकी अनुमति प्राप्त कर लेने के पश्चात ही पैतृक सम्पत्ति का विभाजन किया जा सकता था। यानि शास्त्रकारों का स्पष्ट मानना था कि सभी को सम्मिलित रूप में ही रहना चाहिए और इसी से पास्परिक संवृद्धि हो सकती है।

बौधायण ने कहा है कि जो लोग बूढ़े हैं, जन्म से अन्धे हैं, मूर्ख हैं, बुरा कर्म करने वाले हैं एवं असाध्य रोग से पीड़ित हैं, उन्हें भोजन-वस्त्र मिलना चाहिए। यही बात देवल ने भी कही है। हालांकि बाद के शास्त्रकारों ने विभक्त परिवार की व्याख्या स्वीकार की थी और इसके परिणामस्वरूप संयुक्त परिवार में विघटन की प्रवृत्ति धीरे-धीरे प्रारम्भ हो गई।

प्राचीन काल के दरम्यान अगर हम इस व्यवस्था के लाभों को देखें तो सबसे बड़ा लाभ था कि संयुक्त परिवार में प्रत्येक व्यक्ति अपनी सामर्थ्य के अनुसार कार्य करता था और प्रत्येक को उसकी आवश्यकता के अनुसार जीवन निर्वाह के साधन उपलब्ध होते थे। वहीं दूसरा लाभ यह था कि बालक को अपने पैतृक व्यवसाय की बहुत अच्छी शिक्षा मिल जाती थी। साथ ही एक लाभ यह भी था कि बालक भारतीय संस्कृति के मूल तत्व अपने माता-पिता एवं अन्य बंधुओं से प्राप्त करके उन्हें अपने आगे वाली पीढ़ियों को दे देता था। सत्य से प्रेम, दूसरों के लिए त्याग की भावना और मानव मात्र का कल्याण करने की तीव्र इच्छा, ऐसे गुण थे जो परिवार में बालक सहज ही प्राप्त कर लेता था।¹⁷

वहीं इस प्रणाली में कुछ दोष भी थे। सबसे बड़ा दोष यह था कि कुछ व्यक्ति यह जानते हुए कि चाहे वे कर्म करें या नहीं करें, उन्हें रहने के लिए स्थान, वस्त्र और भोजन तो मिलेगा ही, आलसी हो जाते थे। दूसरे पर निर्भर रहने की प्रवृत्ति हो जाने के कारण प्रत्येक व्यक्ति कठोर परिश्रम करके अपनी शक्ति का पूर्ण सदुपयोग नहीं करता था और इससे समाज को हानि होती थी। साथ ही साथ संयुक्त परिवार में स्त्रियों को व्यक्तित्व विकास का पूर्ण अवसर नहीं मिल पाता था।¹⁸ पितृ प्रधान संयुक्त परिवार में नारी की स्थिति पुरुष की तुलना में गौण ही थी।¹⁹

समकालीन भारतीय सामाजिक संरचना में संयुक्त परिवार, जो कि भारतीय समाज का एक प्रमुख आधार स्तम्भ माना जाता था, में भी महत्वपूर्ण परिवर्तन हुए हैं। नगरीकरण, औद्योगिकीकरण पश्चिमीकरण, आधुनिकीकरण, सामाजिक गतिशीलता जैसी प्रक्रियाओं ने परम्परागत संयुक्त परिवार प्रणाली की संरचना को काफी सीमा तक प्रभावित किया है और इसी के परिणामस्वरूप संयुक्त परिवारों की संख्या कम होती जा रही है और उनका स्थान एकाकी परिवार लेते जा रहे

हैं। सही अर्थों में वर्तमान युग में यह प्रणाली इसलिए भी उपयोगी नहीं हो सकती है क्योंकि वर्तमान अर्थव्यवस्था में परिवार का प्रत्येक सदस्य जब तक अपनी शक्ति का पूर्ण उपयोग नहीं करेगा, जीवन निर्वाह कठिन बना रहेगा। इस काल में प्रत्येक व्यक्ति केवल अपने हितों की वृद्धि के लिए चिंतित है। इस वातावरण में संयुक्त परिवार की सफलता की कल्पना करना काफी मुश्किल है।

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दिल्ली का अंतिम तोमर राजा तेजपाल द्वितीय

*डॉ. (श्रीमती) मीना श्रीवास्तव

सारांश

दिल्ली में तोमर राजा अनंगपाल प्रथम ने संभवतया 736 ई. में तंवर राज्य की स्थापना की थी। उनके बाद तेईस राजा और हुए अंतिम तोमर राजा का नाम तेजपाल द्वितीय था जिसने स्वतंत्रतापूर्वक 3 मार्च 1192 ई. से 17 मार्च 1192 ई. तक अर्थात् कि लगभग मात्र पन्द्रह दिन शासन किया था। 17 मार्च 1192 ई. से संभवतः 1193 ई. तक वह तुर्क सामंत के रूप में दिल्ली का राजा रहा।

प्राचीन, मध्यकालीन एवं आधुनिक इतिहासकारों के विवरण से ज्ञात होता है कि- 736 ई. में अनंगपाल तंवर (प्रथम) द्वारा स्थापित किया गया यह दिल्ली साम्राज्य दिल्ली के अंतिम राजा तेजपाल द्वितीय के शासनकाल तक अर्थात् कि 1193 ई. तक तोमर राजाओं के अधीन रहा यद्यपि दिल्ली के तोमर शासक अपने समकालीन राजाओं के बलशाली होने पर कभी-कभी उनके करद राजा के रूप में भी शासन करते रहे थे। दिल्ली के तोमर राजा बंगाल के पाल के करद थे। आधुनिक इतिहासकारों के अनुसार भोजप्रथम (836-885 ई.) एवं महेन्द्रपाल प्रतिहार (885-907 ई.) के समय में दिल्ली के तोमर राजा उनके करद सामंत थे। इनके बाद के दिल्ली के तोमर राजाओं की मुद्राएं प्राप्त होती हैं, जो इसका प्रमाण है कि वे स्वतंत्र राजा थे, किसी अन्य राजा के अधीन करद या सामंत नहीं थे। तोमर राजा चौहान राजाओं के करद सामंत के रूप में भी रहे थे। 1177 ई. के बाद उत्तर पश्चिम भारत विश्रुंखल राजाओं का संघ रह गया था जो दिल्ली के तोमर को अपना मुखिया मानता था। इस प्रकार यह स्पष्ट होता है कि दिल्ली के तोमर राज्य का अस्तित्व प्रभावशाली रहा था। इनके अधीन भी अन्य करद राजा रहे थे। 1193 ई. को तेजपाल तंवर की हत्या के पश्चात्

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

*प्राध्यापक एवं विभागाध्यक्ष-इतिहास, शासकीय कमलाराजा कन्या स्नातकोत्तर स्वशासी महाविद्यालय, ग्वालियर (म.प्र.)

दिल्ली के तोमर वंश का अस्तित्व दिल्ली राज्य से हमेशा के लिये समाप्त हो गया।

दिल्ली में तोमर राजा अनंगपाल प्रथम ने संभवतया 736 ई. में तंवर राज्य की स्थापना की थी। उनके बाद तेईस राजा और हुए अंतिम तोमर राजा का नाम तेजपाल द्वितीय था जिसने स्वतंत्रतापूर्वक 3 मार्च 1192 ई. से 17 मार्च 1192 ई. तक अर्थात् कि लगभग मात्र पन्द्रह दिन शासन किया था। 17 मार्च 1192 ई. से संभवतः 1193 ई. तक वह तुर्क सामंत के रूप में दिल्ली का राजा रहा।

1 मार्च सन् 1192 ई. को चाहड़पालदेव तोमर की तराईन के द्वितीय युद्ध में पराजय के उपरांत उसका पुत्र तेजपाल युद्ध क्षेत्र से भागकर दिल्ली आया उसे अपने अतिथि और आश्रित नागार्जुन (दिवाकर)¹ से लड़ना पड़ा, तत्पश्चात् वह दिल्ली के तोमर सिंहासन पर बैठ सका। पृथ्वीराज की पराजय से और बाद में उसके भाई हरिराज और जैत्रसिंह² की पराजय से दिल्ली और अजमेर में तुर्क राजसत्ता स्थापित हो गई थी। शहाबुद्दीन गौरी ने अजमेर पर अपना आधिपत्य स्थापित करने के उपरांत पृथ्वीराज के एक पुत्र को अपने अधीनस्थ सामंत के रूप में चौहान राज सिंहासन पर बैठा दिया और दिल्ली के पास इन्द्रप्रस्थ में कुतुबुद्दीन ऐबक को अपना प्रतिनिधि नियुक्त किया।³ इससे अजमेर और दिल्ली में स्थायी तुर्कराज स्थापित हो गया।

1192 ई. में तराईन के निर्णायक युद्ध में चाहड़पालदेव तोमर की मृत्यु के पश्चात् तोमरों के दिल्ली साम्राज्य का पतन हो गया।⁴

हांसी, कुहराम सरस्वती आदि सैनिक महत्व के स्थानों पर मुहम्मद गौरी ने अपना आधिपत्य स्थापित कर लिया उसने खांडेराव (गोविन्दराज) के उत्तराधिकारी एक तोमर राजकुमार को दिल्ली का शासक स्वीकार कर लिया और दिल्ली के पास इन्द्रप्रस्थ में अपने सबसे अधिक विश्वसनीय नायब कुतुबुद्दीन ऐबक की अधीनता में एक तुर्क सेना रख दी।⁵

मोहम्मद गौरी द्वारा दिल्ली का शासक स्वीकार किया गया यह तोमर राजकुमार तेजपाल तोमर था। जो तीन मार्च 1192 मंगलवार को दिल्ली का राजा बना और 17 मार्च मंगलवार 1192 ई.⁶ को सहाबुद्दीन गौरी के हाथों पराजित हुआ, और उसका करद बना लिया गया। तेजपाल ने दिल्ली राज्य प्राप्त करने का प्रयास किया परंतु गौरी के नायब कुतुबुद्दीन ऐबक ने युद्धक्षेत्र में अनुमानतः 1193 ई. में तेजपाल की हत्या करके उसका शीश लालकोट के तोमर महल के प्रांगण में टांग दिया।⁷

ताजुल मआसिर के लेखक हसन निजामी का कथन है कि अजमेर की व्यवस्था करके विजेता ने दिल्ली की ओर प्रयाण किया जो भारत के मुख्य नगरों में गिना जाता है। दिल्ली पहुंचकर उसने वहां का दुर्ग देखा, ऊँचाई और दृढ़ता की दृष्टि से सारे संसार में अद्वितीय था। सेना दुर्ग के आसपास जम गई। रणभूमि पर रक्तधारा बहने लगी और सरदारों के सामने यह बात स्पष्ट हो गई कि षत्रुओं के हाथ में दिल्ली सुरक्षित नहीं रह सकती। विवश होकर उस देश के रायों और मुकद्दमों ने तुर्कों की अधीनता स्वीकार कर ली और कर प्रदान करने की शर्तें पूरी की। सुल्तान गजनी वापस लौटा परंतु सेना का शिविर दिल्ली की सीमा के अंदर इन्द्रपत (इन्द्रप्रस्थ) गांव पर ही रहा। विजेता ने दिल्ली पर अधिकार कर लिया। नगर और उसका पड़ौस मूर्तिपूजा

से मुक्त कर दिया गया। अनेक देवों के मंदिरों में एक ईश्वर के उपासकों ने मस्जिदें खड़ी कर दीं।⁸

कुतुबुद्दीन ऐबक ने तोमरों की दिल्ली पर अपना आधिपत्य स्थापित करने के उपरांत अनंगपाल तोमर (द्वितीय) द्वारा निर्मित किए गए लालकोट को अपना निवास स्थान बनाया तथा उसका नाम 'कद्रे सफेद'⁹ रख दिया।

1193 ई. में कुतुबुद्दीन ऐबक ने दिल्ली छीन ली जो अभी तक चौहानों के हाथ में थी। बाद में 1206 ई. में मुहम्मद गौरी की मृत्यु के बाद ऐबक ने लाहौर में स्वयं को दिल्ली का प्रथम सुल्तान घोषित करके गद्दी पर बैठा।¹⁰

शर्मा ने ऐबक द्वारा दिल्ली राज्य चौहानों से छीनना कहा है परंतु प्राचीन एवं मध्यकालीन प्राप्त ऐतिहासिक घटनाओं एवं विवरणों से स्पष्ट विदित होता है कि ऐबक ने दिल्ली तोमरों से छीनी थी।

दिल्ली का सामंत शासक तोमर राजा था। हेमचन्द्र रे के अनुसार- पृथ्वीराज (चौहान) के शासनकाल में दिल्ली चौहानों के अधिकार में थी यह कथन निश्चित रूप से गलत है, क्योंकि इतिहासकारों द्वारा प्राप्त विवरणों से यह अनुमानित होता है कि संभवतः तोमर राजा पृथ्वीराज चौहान के करद सामंत थे, अतः ऐबक ने दिल्ली का राज्य चौहानों के करद सामंत तोमर से प्राप्त की थी। यह अंतिम तोमर शासक कुछ समय तक तुर्कों से पराजित होने के कारण उनके करद राजा के रूप में दिल्ली का शासक था।

दिल्ली में तोमर शासक ने विद्रोह किये, परंतु ऐबक ने सभी का दमन कर दिया और अजमेर तथा दिल्ली पर तुर्क सत्ता स्थापित कर दी ऐबक ने दिल्ली के निकट इन्द्रप्रस्थ को अपनी राजधानी बनाया। राजपूतों ने तीन बार विद्रोह किया था, अजमेर में हरिराज ने दो बार विद्रोह किया और तीसरा विद्रोह दिल्ली के तोमर शासक ने किया था। कुतुबुद्दीन ऐबक ने इन तीनों विद्रोहों का दमन किया।¹¹ दिल्ली की भौगोलिक स्थिति एवं ऐतिहासिक परंपरायें तुर्कों की राजधानी हेतु उपयुक्त थीं। उसने दिल्ली के तोमर राजा पर यह आरोप लगाया कि- राजा ने तुर्की सैनिकों के प्रति शत्रुतापूर्ण व्यवहार किया था।¹²

ताजुल मआसिर के लेखक हसन निजामी के अनुसार कुतुबुद्दीन ऐबक को सूचित किया गया कि जो राय दिल्ली से भाग गया था उसने हिन्दुओं की एक सेना निर्मित कर ली है।¹³ यह दोषारोपण करके ऐबक ने तोमर राजा की हत्या करके दिल्ली राज्य पर अधिकार कर लिया।

दिल्ली और अजमेर के चौहान राज्य के विलय से राजपूत प्रतिष्ठा और शक्ति पर कुठाराघात हुआ और उत्तर भारत में एक सिरे से दूसरे सिरे तक राजपूत राजवंशों की सत्ता समाप्त हो गई।¹⁴

इतिहासकार कनिंघम के अनुसार- दिल्ली पर राज्य कर रहे तोमर वंश के राजाओं के नाम उस समय कन्नौज पर राज्य कर रहे राजाओं के नाम से बिल्कुल मिलते हैं तथा राजाओं के नामों का क्रम भी मिलता है।¹⁵ जैसे कि जयपाल राज्य कर रहा था उस समय मुहम्मद ने कन्नौज पर विजय प्राप्त की थी। जयपाल के उत्तराधिकारी कुंवरपाल या कुमारपाल को उसके बाद गद्दी पर बैठाया गया था तथा अनंगपाल द्वितीय ने कन्नौज हारने के बाद लालकोट की स्थापना की थी

उपरोक्त क्रमबद्ध घटनाओं के कारण कनिंघम ने कन्नौज पर राज्य करने वाले पोवार अथवा तोवार को दिल्ली पर राज्य करने वाले तोमर राजाओं से उनकी पहचान करने में शंका व्यक्त की है। इसी प्रकार इतिहासकार दशरथ शर्मा ने उल्लेख किया है कि पंजाब और राजस्थान के मरूस्थल के बीच या इससे लगकर भटनाक राज्य था यह अनुमान लगाया जाता है कि भटनाक तोमर ही होंगे। विजौलिया के अभिलेख में भटनापति के रूप में इनके प्रथम राजा की स्तुति की गई है। विग्रहराज चतुर्थ और पृथ्वीराज तृतीय के राज्यकाल में भटनाक एक महत्वपूर्ण शक्ति थी। दिल्ली के तोमर राज्य की सीमा विग्रहराज चतुर्थ के समय में पंजाब और सपादलक्ष दोनों से मिलती थी परन्तु भटनाक तोमर थे इसका खंडन इस प्रकार से किया गया है कि स्कंदपुराण में भटनाक के राज्य के राजा के अधीन 100,000 गांव थे जबकि तोमरों के पास सवा लाख गांव थे अतः प्रतीत होता है कि तोमर भटनाक नहीं थे। सपादलक्ष देश सवालाख राजपूताने के जयपुर राज्य का कुछ भाग जिसका प्रसिद्ध नाम शाकम्भरी (सांभर) प्रदेश¹⁶ भी है यहां प्रतिहारों के चहमान नामक सूर्यवंशी सामंत ने चौहान राजवंश की स्थापना¹⁷ की थी। विग्रहराज चतुर्थ का राज्यकाल सपादलक्ष का स्वर्णयुग¹⁸ माना गया है।

दिल्ली के तोमरों और शाकम्भरी के चौहानों के मध्य मैत्री और शत्रुता दोनों प्रकार के संबंध रहे थे। अभिलेखों और षिलालेखों¹⁹ से यह स्पष्ट हो जाता है कि शाकम्भरी के चौहान दिल्ली के तोमरों से खुला युद्ध लड़े थे।

चंदबरदाईकृत पृथ्वीराज रासों में उल्लेख किया गया है कि पृथ्वीराज (चौहान) बारूबन में शिकार हेतु गया था। वहां सारंगराय सोलंकी ने अपनी पितृश्वर लेने के उद्देश्य से पृथ्वीराज के विरुद्ध युद्ध कर दिया। इस युद्ध में 13 तोमर सरदार और 12 सरदार सारंग की तरफ से काम आये²⁰

इस प्रकार प्राचीन, मध्यकालीन एवं आधुनिक इतिहासकारों के विवरण से ज्ञात होता है कि 736 ई. में अन्नगपाल तंवर (प्रथम) द्वारा स्थापित किया गया यह दिल्ली साम्राज्य दिल्ली के अंतिम राजा तेजपाल द्वितीय के शासनकाल तक अर्थात् कि 1193 ई. तक तोमर राजाओं के अधीन रहा यद्यपि दिल्ली के तोमर शासक अपने समकालीन राजाओं के बलशाली होने पर कभी-कभी उनके करद राजा के रूप में भी शासन करते रहे थे। दिल्ली के तोमर राजा बंगाल के पाल के करद थे। आधुनिक इतिहासकारों के अनुसार भोजप्रथम (836-885 ई.) एवं महेन्द्रपाल प्रतिहार (885-907 ई.) के समय में दिल्ली के तोमर राजा उनके करद सामंत थे। इनके बाद के दिल्ली के तोमर राजाओं की मुद्राएं प्राप्त होती हैं, जो इसका प्रमाण है कि वे स्वतंत्र राजा थे, किसी अन्य राजा के अधीन करद या सामंत नहीं थे। तोमर राजा चौहान राजाओं के करद सामंत के रूप में भी रहे थे। 1177 ई. के²¹ बाद उत्तर पश्चिम भारत विश्रुंखल राजाओं का संघ रह गया था जो दिल्ली के तोमर को अपना मुखिया मानता था। इस प्रकार यह स्पष्ट होता है कि दिल्ली के तोमर राज्य का अस्तित्व प्रभावशाली रहा था। इनके अधीन भी अन्य करद राजा रहे थे। 1193 ई. को तेजपाल

तंवर की हत्या के पश्चात् दिल्ली के तोमर वंश का अस्तित्व दिल्ली राज्य से हमेशा के लिये समाप्त हो गया।

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**डॉ. अमिता रानी सिंह

सारांश

हिन्दी साहित्य का मध्ययुगीन साहित्य हिन्दी साहित्य के इतिहास का सबसे महत्वपूर्ण अंश है। हिन्दी के मध्य युग में जिस प्रकार अत्यन्त सशक्त और दृढ़मूल सगुण भक्ति का प्रवाह नाना शक्तियों तक जीवन्त रूप में स्थिर दिखाई देता है वैसा आधुनिक युग में नहीं है। हिन्दी के मध्य युग का विशेष महत्व है। इसके पूर्व भाग में भक्तिमयी चेतना की जड़ साहित्य और जनमन दोनों ही भूमियों में गहराई तक प्रवेश कर गई। इसके प्रभाव से भक्ति भाव का हरा-भरा शीतलच्छाय जिस महावृक्ष का स्वरूप प्रकट होकर संपोषित और संवर्धित हुआ उस कल्पतरु की आनंददायिनी छाया हिन्दी के पूर्व मध्य युग में ऐश्वर्य सम्पन्न दिखाई पड़ी। मध्ययुग का हिन्दी साहित्य सांस्कृतिक, ऐतिहासिक, साहित्यिक, साम्प्रदायिक काल सीमा और शक्तिमत्ता की दृष्टि से अत्यन्त प्रबल और कदाचित् सर्वाधिक प्रेरणादायक और महत्वपूर्ण रहा।

गोस्वामी तुलसीदास के परम तत्व राम, श्रौत परम्परा के 'ब्रह्म' के पर्याय हैं। उनके राम के दो रूप हैं निर्गुण और सगुण। निर्गुण रूप में उनका वर्णन निषेधमुख हुआ है अज, अकल, अनीह, अरूप, अखण्ड, अमल, अविनाशी, निराकार, निर्विकार आदि, कमल से सुशोभित सरसी का वर्णन करते हुए तुलसी ने लिखा

फूले कमल सोह कैसा निर्गुन ब्रह्म सगुन भए जैसा ।¹

तुलसी ने ब्रह्म के निर्गुण व सगुण रूप में कोई अन्तर नहीं देखा, मानस के प्रारम्भ में उन्होंने स्वयं यह मत उपस्थित किया है

अगुन सगुन दुई ब्रह्म सरूपा । अकथ अगाध अनादि अनूपा²

इतना ही नहीं तुलसी ने अनेक स्थलों पर इसकी पुष्टि भी की है। पार्वती की षंका का समाधान करते हुए तुलसी ने शिव के मुख्य से कहलवाया

सगुनहिं अगुनहिं नहीं कछु भेदा । गावहिं मुनि पुरान बुध वेदा ।।

अगुन अरूप अलख अज जोई । भगत प्रेम बस सगुण सो होई ।

जो गुन रहित सगुन सोई कैसे, जलु हिम उपल बिलग नहिं जैसे³

देवगुरु बृहस्पति ने राम के निर्गुण सगुण द्विविध रूपों की अभिन्नता का वर्णन इन शब्दों में किया है -

अगुन अलेप अमान एक रस । राम सगुन भए भगत प्रेस बस⁴

तुलसी की भक्ति सेवक-सेव्यभाव सम्पन्न है। राम उनके स्वामी हैं और वे उन पर अनन्य भाव से आश्रित, उनके दीन-हीन अनाथ सेवक हैं। तुलसी के इष्टदेव राम स्वयं राजधर्म के आश्रय और आदर्श राम-राज्य के जनक हैं। तुलसी के राम मात्र यथार्थ न होकर आदर्श हैं। वे जीवन के प्रत्येक क्षेत्र में मर्यादा का पालन करते हैं। वह सदैव दूसरों की चिन्ता करते हैं। मित्र के लिये लड़ते हैं। भाई के लिये रोते हैं। देश के लिये कष्ट सहते हैं। उनकी अपनी कोई इच्छा नहीं है। वह अनीह हैं। मायामृग के पीछे दौड़ रहे हैं, किन्तु अपने लिए नहीं, इस कारण राम मनुष्य के लिये माडल हैं। राम के प्रत्येक काम की मर्यादा है। सामान्य आदमी मर्यादा का यथावत पालन नहीं करता, सामान्य आदमी का वर्णन मात्र यथार्थ है। साधुओं और वैरागियों का आदर्श नहीं, स्त्री परिवार और राजकाज को माया समझने वालों का आदर्श नहीं। राम पारिवारिक आदमी का आदर्श हैं। चौदह वर्ष के लिये वन-गमन के अवसर पर राम बड़ी आसानी से भौतिक सुखों की निंदा करके, उन्हें माया आदि कहकर वन जा सकते थे। किन्तु राम ने एक दुनिया में रहने वाले मनुष्यों के समान न तो भोगों की निन्दा की और न ही उनके लिये तरसने लगे। राज्य मिलने तथा फिर वनवास की खबर पर राम की कोई प्रतिक्रिया नहीं हुई। वन गमन के प्रारम्भ में ही राम ने सारे राजसी पहनावे छोड़ दिये ठाठ छोड़ दिए

बरश चारिदस वासू बन मुनिव्रत वेशु अहार ।

ग्राम वास नहिं उचित सुनि गुरुहिं भयउ दुखु मास ।।⁵

राम-सीता थककर बिना कपड़ों के बिछाये घास पर ही सो गये ।

ते सिय रामु साथ ही सोए । अमित बसन बिन जाहिं न जोए ।⁶

तुलसी के राम धर्मशील थे और राजनीतियों को समय और आवश्यकतानुसार बरतते थे। वे पहिले साम, दाम और भेद का व्यवहार करते थे परन्तु यदि इनसे काम न चलता तो वे दण्ड देने के लिए भी तैयार रहते थे वे दुष्टों को दण्ड भी देते थे, जब कई दिनों की अनुनय विनय के उपरान्त भी समुद्र राम की सेना को मार्ग देने के लिए सहमत न हुआ तब राम ने उसे दण्ड देने की व्यवस्था की। तुलसी ने लिखा

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

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विनय न मानत जलधि जड़ गए तीनि दिन बीति । 7

बोले राम सकोप तब भय बिनु होई न प्रीति ।।

तुलसी के राम का सम्पूर्ण जीवन इसी धर्म नीति के पालन करने में व्यतीत हुआ। तुलसी ने राम को आदर्श राजा के रूप में चित्रित किया। वे सदैव दूसरों का ध्यान रखने वाले और आत्म प्रशंसा से दूर रहने वाले व्यक्ति हैं। उनकी यही त्याग, उदारता और परोपकार की भावना राम को एक आदर्श शासक के रूप में स्थापित करती है।

तुलसी की रचना में राम एक सर्वथा नूतन, साहित्यिक, सामाजिक, धार्मिक तथा राष्ट्रीय आयाम लेकर अवतरित हुए हैं। आज तुलसी का राम भारत के उत्तरी छोर से दक्षिण तक और पूर्वी छोर से पश्चिमी छोर तक छाया हुआ है। न केवल भक्तों के हृदयों में, अपितु विद्वान और निरक्षर, संत और सामान्य, अमीर और गरीब सभी के संबल के रूप में भले ही कबीर के राम, समर्थ रामदास के राम, और महात्मा गांधी के राम का बाह्य स्वरूप तुलसी के राम से कुछ भिन्न है पर तुलसी को इसमें कोई आपत्ति नहीं है क्योंकि तुलसी का मानना है कि जिसकी भावना जैसी होती है उसको प्रभु मूरत वैसी ही दिखाई पड़ती है। निःसंदेह तुलसी का मानस बहुजन सुखाय, बहुजन हिताय बन चुका है, उसमें कोई संदेह नहीं।

निःसंदेह तुलसी संकुचित दृष्टि से हमारे जातिय कवि हैं पर व्यापक दृष्टि ये वे हमारे राष्ट्रीय कवि हैं। भारतीय जीवन के निर्माण में तुलसी के मानस ने अभूतपूर्व योग दिया है। बड़े कवि अमर होते हैं, राष्ट्र के भौतिक, सांस्कृतिक तथा अध्यात्मिक जीवन पर उनका प्रभाव शाश्वत और चिरंतन होता है, इसलिए उनके प्रति अपने हृदय के भावों को व्यक्त करना हमारा पुनीत धर्म है।

सन्दर्भ :

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डॉ. भीमराव अम्बेडकर के दलित उत्थान संबंधित विचार-एक अध्ययन

*डॉ. पंकज सिंह

सारांश

प्रस्तुत शोध पत्र “डॉ. भीमराव अम्बेडकर के दलित उत्थान संबंधित विचार-एक अध्ययन” मुख्यतः डॉ. अम्बेडकर के दलित समस्या एवं उसके निराकरण किये जाने संबंधित विचारों पर आधारित है। दलित जाति में पैदा होने के कारण डॉ. अम्बेडकर को दलित समस्या का ज्ञान तो था किन्तु एक तो अलग-अलग क्षेत्रों में दलितों की कठिनाई एक सी नहीं थी, दूसरे दलित वर्ग के अंतर्गत विभिन्न जातियों की सामाजिक-आर्थिक स्थिति और समस्याएँ समान नहीं थी। इसलिये सर्वप्रथम डॉ. अम्बेडकर ने देश के विभिन्न भागों का भ्रमण कर वैयक्तिक एवं सामूहिक रूप में दलितों से संपर्क कर उनकी कठिनाईयों एवं समस्याओं के बारे में प्रत्यक्ष जानकारी प्राप्त की। साथ ही सरकारी दस्तावेजों, प्रतिवेदनों एवं समाचार-पत्रों में प्रकाशित दलितों से संपर्क कर उनकी कठिनाईयों एवं समस्याओं के बारे में प्रत्यक्ष जानकारी प्राप्त की।

Key Words : दलित, दलित-उत्थान, आर्थिक नियोग्यता, राजनैतिक सामाजिककरण, लौकिक व्यवसाय।

बीसवीं शताब्दी में दलितों की मसीहा एवं महान् सामाजिक कार्यकर्ता के रूप में डॉ. भीमराव अम्बेडकर का नाम जाना जाता है। डॉ. अम्बेडकर महाराष्ट्र ही नहीं वरन् संपूर्ण भारत के सबसे बड़े दलित नेता थे, जिन्होंने दलितों को न केवल अधिकार दिलाया बल्कि सम्मान भी दिलाया।

डॉ. भीमराव अम्बेडकर ने देश के विभिन्न भागों का भ्रमण कर वैयक्तिक एवं सामूहिक रूप में दलितों से संपर्क कर उनकी कठिनाईयों एवं समस्याओं के बारे में प्रत्यक्ष जानकारी प्राप्त की। साथ ही सरकारी दस्तावेजों, प्रतिवेदनों एवं समाचार-पत्रों में प्रकाशित दलितों से संपर्क कर उनकी कठिनाईयों एवं समस्याओं को समझने का प्रयास किया। इस प्रकार एक दलित के रूप में अपने

Note - Research Paper Received in August 2015 and Reviewed in September 2015.

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अनुभव तथा दलित समस्या के एक अध्येता एवं प्रवक्ता के रूप में अर्जित ज्ञान के आधार पर उन्होंने उक्त समस्या की व्यापकता एवं गंभीरता को तत्कालीन ब्रिटिश शासन तथा समाज के सम्मुख प्रस्तुत किया।¹ दलितों की नियोग्यताओं का समाज एवं शासन के सम्मुख रखना तथा उनके हितों के लिये किये जाने वाले संघर्ष का नेतृत्व करने के लिये डॉ. अम्बेडकर कर आगे आना स्वाभाविक था।²

दलित समस्या एवं उसके निराकरण के संबंध में डॉ. भीमराव अम्बेडकर की निम्नलिखित चार अवधारणाएँ थी

1. डॉ. अम्बेडकर की प्रथम अवधारणा एक सामाजिक यथार्थ के रूप में दलित समस्या के अस्तित्व की स्वीकारोक्ति थी।
2. डॉ. अम्बेडकर की दूसरी अवधारणा थी कि दलितों की नियोग्यता एवं उनकी हीन स्थिति कोई आकस्मिक या ईश्वरीय घटना नहीं है। यह सामाजिक ऐतिहासिक कारणों की देन है। यह ब्राह्मणों की सोची-समझी साजिस का परिणाम है।³
3. डॉ. अम्बेडकर की तीसरी अवधारणा थी कि अस्पृश्यता सहित दलितों की विभिन्न नियोग्यताओं का उन्मूलन संभव है। हालाँकि जातिभेद और छूआछूत को समाप्त करने का प्रयास प्रायः सभी युगों में हुआ किन्तु सफलता नहीं मिली। डॉ. अम्बेडकर ने इसके दो मुख्य कारण बताये: एक तो लोगों का शास्त्रों में विश्वास और दूसरा, समाज का श्रेणीबद्ध असमानता के नियम के तहत सबसे निम्न जाति को छोड़कर प्रत्येक जाति किसी न किसी जाति से अपने को उच्च मानती है। डॉ. अम्बेडकर के अनुसार जबतक समाज में जातिभेद बना रहेगा छूआछूत का उन्मूलन अथवा दलित समस्या का निराकरण संभव नहीं है।
4. चौथी अवधारणा के रूप में डॉ. अम्बेडकर ने दलित समस्या के उन्मूलन के उपाय बताये।

दलित समस्या एवं उसके निराकरण के संबंध में डॉ. अम्बेडकर ने निम्न उपाय बताये

शहरी क्षेत्र में निवास करने की सलाह प्रारंभ में डॉ. अम्बेडकर दलितों के लिए पृथक गांव बनाने के लिये सरकार भूमि आवंटित करनी चाहिये, किंतु यह योजना न तो व्यवहारिक थी और न ही इसका क्रियान्वयन दलितों के हाथ में था।⁴ अतः डॉ. अम्बेडकर ने दलितों को शहरी क्षेत्रों में स्थायी रूप से बसने की सलाह दी। शहरों में छूआछूत और भेदभाव की गुंजाइस कम होती है। लोगों की पुलिस और प्रशासन तक पहुँच आसान होती है। इसलिये नगरों में दलितों पर अत्याचार विशेष रूप से सामूहिक अत्याचार की संभावना बहुत कम होती है।

परंपरागत व्यवसाय का त्याग एवं लौकिक व्यवसाय को अपनाना डॉ. अम्बेडकर ने दलितों को परंपरात्मक रूप से उन पर थोपे गये गंदे व अपवित्रकारी कार्यों जैसी मरे हुये मवेशियों को उठाना, उनकी खाल निकालना, मल मूत्र उठाना, सफाई करना आदी का परित्याग करने की सलाह दी। उनका सुझाव था कि दलितों को अपनी आजीविका लौकिक व्यवसायों से कमाना चाहिये। शहरों में व्यक्ति को सामान्यतया दफ्तर, कारखाना, व्यापार, दुकान तथा भवन या सड़क निर्माण आदि कार्य करना पड़ता है ये कार्य सभी जातियों के व्यक्तियों के लिये सामान्य रूप से खुले होते हैं। इनके कार्यों का निश्चित समय और निश्चित पारिश्रमिक होता है गाँव की

तुलना में नगर में व्यक्ति को मजदूरी अधिक मिलती है और उसके पास समय भी अधिक बचता है। बचे हुये समय का उपयोग व्यक्ति अपने मानसिक एवं सांस्कृतिक विकास के कार्य कर सकता है। गाँवों में दलितों का जीवन पशुवत होता है। वे दिन भर अपने मालिक के खेत पर कार्य करते हैं और शाम को खाना खाकर सो जाते हैं उनसे उत्पन्न होने वाले बच्चे भी पीढ़ी दर पीढ़ी दर इसी क्रम को दोहराते रहते हैं उन्हें समय नहीं मिलता कि शिक्षा प्राप्त करें और न इतनी मजदूरी मिलती है कि अपने बच्चों को बिना काम के खिला सके और उन्हें पढ़ने के लिये स्कूल भेज सकें। इसलिये उनका मानसिक विकास नहीं हो पाता जिससे वे संस्कृति, साहित्य और कला के ज्ञान से वंचित रहते ही हैं। साथ ही अपने अधिकारों के प्रति जागरूक भी नहीं हो पाते और न होने वाले अन्याय एवं अत्याचार के विरुद्ध संघर्ष कर पाते हैं।⁵

दलितों का एक राजनैतिक के इकाई के रूप में संगठित होना अतीत में दलित समस्या के निवारण के उपायों के विफल होने का मुख्य कारण यह था कि लोग इसे एक सामाजिक समस्या मानते हुये इसके उपचार के लिये सामाजिक धार्मिक नुस्खे अपनाते थे। अछूत परंपरात्मक सामाजिक राजनैतिक ढाँचे का एक पृथक वर्ग है। डॉ. भीमराव अम्बेडकर के शब्दों में अछूत समस्या सीधी-साधी अल्पमत की एक शुद्ध राजनैतिक समस्या है।⁶ डॉ. भीमराव अम्बेडकर के अनुसार जहाँ तक अछूतों का प्रश्न है वे भी हजारों वर्षों से इसे एक सामाजिक समस्या ही मानते रहे और हिन्दुओं से इसके समाधान की आशा करते रहे, किन्तु इतिहास इस बात का साक्षी है कि जब राजा मोहन राय जैसे कई उदार नेताओं द्वारा समाज सुधार के रूप में अछूतोंद्वारा का आन्दोलन आरंभ हुआ तथा सोशल रिफार्म कांग्रेस बनी तो अछूतों ने इसके साथ पूरा सहयोग किया परन्तु समाज सुधार आन्दोलन की जो दुर्गाति हुई उससे निराश होकर ही अछूतों ने अपने लिये राजनैतिक अधिकारों की मांग शुरू की। वे यह समझ गये कि खोये हुये अधिकारों को प्राप्त करने के लिये उन्हें सामाजिक सुधार की नहीं वरन राजनैतिक अधिकार की लड़ाई लड़नी पड़ेगी। इसके लिये उनका एक राजनैतिक इकाई के रूप में संगठित होना जरूरी है।⁷

राजनैतिक शक्ति प्राप्त करना दलित समस्या के समाधान संबंधी डॉ. अम्बेडकर की रणनीति का मूल मंत्र यह था कि दलितों को राजनैतिक शक्ति प्राप्त करनी चाहिये। 18 अक्टूबर 1925 को बम्बई में दलितों की एक सभा को संबोधित करते हुये डॉ. भीमराव अम्बेडकर ने कहा कि तुम्हारे गले में पड़ी तुलसी की माला तुम्हें सूदखोरों के चुगल से नहीं बचा पायेगी।⁸ राम का गीत गाने से तुम्हें भूपतियों से कोई रियायत नहीं मिलेगी। पाण्डरपुर की तीर्थ यात्रा करने से तुम्हें महीने महीने के अन्त में वेतन नहीं मिलेगा। समाज के चूँकि अधिसंख्य लोग जीवन की इन निरर्थक रहस्यमयी बातों, रहस्यवाद तथा अंधविश्वासों में आस्था रखते हैं इसलिये चालक और स्वार्थी लोगों को समाज विरोधी क्रियाओं को करने के ढेर सारे अवसर प्राप्त हो जाते हैं। इसलिये मैं आपको सलाह देता हूँ कि जो थोड़ी बहुत राजनैतिक शक्ति आपके हाथों में आ रही है। आप उसका लाभ उठावें। उन्होंने दलितों को आग्रह किया कि यदि आप ऐसा नहीं करते तो आपके दुःखों का अन्त नहीं हो पायेगा। दलितों को राजनैतिक शक्ति उन्हें अपनी एकता व संगठन से हासिल करनी होगी न कि यह उन्हें दूसरों की अनुकंपा या दूसरों के संरक्षण से प्राप्त हो पायेगी।⁹ इसके लिये डॉ. भीमराव अम्बेडकर ने दलितों में राजनैतिक चेतना के प्रसार तथा उनके राजनैतिक

सामाजीकरण पर जोर दिया क्योंकि जब तक उन्हें राजनैतिक चेतना के प्रसार तथा उनके राजनैतिक सामाजीकरण पर जोर दिया क्योंकि जब तक उन्हें राजनैतिक रूप से जागरूक नहीं बनाया जाता तब तक उन्हें राजनैतिक गतिविधियों में भाग लेने के लिये सक्रिय बनाना संभव नहीं होगा। डॉ. अम्बेडकर की दृष्टि में स्वतंत्र भारत में राजनैतिक शक्ति ही एक मात्र ऐसा साधन है जिसे दलित प्राप्त कर सकते हैं बशर्त कि वे सही रणनीति अपनायें।¹⁰

संवैधानिक मार्ग का अनुसरण डॉ. अम्बेडकर का लोकतांत्रिक प्रक्रिया और राष्ट्रीय संविधान जिसके वे प्रमुख शिल्पी थे में, में बहुत विश्वास था। इसलिये वे संविधान के बाहर राजनैतिक शक्ति प्राप्त करने एवं दलित समस्या का हल ढूँढने के पक्ष में नहीं थे। अतः डॉ. अम्बेडकर ने संवैधानिक दायरे के अंदर लोकतांत्रिक राजनैतिक प्रक्रिया के द्वारा राज्य सत्ता पर अधिकार प्राप्त करना श्रेयस्कर समझा।

डॉ. अम्बेडकर मानना था कि दलित समस्या के समाधान में दूसरों का सहयोग लाभकारी हो सकता है किन्तु जब तक दलित स्वयं इसके लिये आगे नहीं बढ़ेंगे समस्या को समूल नष्ट करना संभव नहीं करना होगा। डॉ. अम्बेडकर की दृढ़ मान्यता थी कि जब दलित एकजुट होकर राजनैतिक सत्ता प्राप्त कर अपने उद्धार के लिये पहल करेंगे तभी दलित समस्या मिटेगी। इसके लिये उन्होंने दलितों को शिक्षित बना, संगठित हो संघर्ष करें का नारा दिया। महाद सत्याग्रह के समय उन्होंने दलितों की एक सभा को संबोधित करते हुये कहा था कि स्वतंत्रता किसी को उपकार के रूप में नहीं मिलती। उसके लिये संघर्ष किया जाता है। आत्म उत्थान अन्य लोगों के आर्शीवाद से नहीं होता बल्कि अपने ही प्रयत्न, संघर्ष और परिश्रम से होता है।¹¹

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भारतीय स्वतंत्रता-संग्राम की एलीगरी :

प्रसाद-साहित्य

*डॉ. जय शंकर शाही

सारांश

ब्रिटिश शासन के खिलाफ संचालित भारतीय स्वतंत्रता संग्राम की अभिव्यक्ति हिन्दी के कवि जयशंकर प्रसाद के साहित्य में हुई है। प्रसाद जी कवि, नाटककार, उपन्यासकार, कहानीकार एवं निबन्धकार के रूप में प्रसिद्ध हैं। इस शोध पत्र में प्रसाद जी द्वारा लिखित नाटकों एवं कविताओं के विशेष संदर्भ में यह उद्घाटित किया गया है कि किस तरह उनके साहित्य में भारतीय स्वतंत्रता संग्राम एवं नवजागरण की प्रतिध्वनि सुनाई पड़ती है।

मुख्य शब्द :- स्वतंत्रता संग्राम, मानववाद, राष्ट्र-राज्य, नवजागरण, समाज सुधार, अस्मिता, नारी मुक्ति, Nation-in-the-making, नाटक, काव्य, छायावाद, प्रगति, देशभक्ति, एलीगरी।

साम्राज्यवादी-उपनिवेशवादी अंग्रेजी आधिपत्य के विरुद्ध 1757 ई. से लेकर 1947 ई. तक लगातार भारतवासियों द्वारा स्वतंत्रता की लड़ाई लड़ी जाती रही। भारतीय नवजागरण के अग्रदूत राजा राममोहन राय के 'ब्रह्म समाज' (1828) तथा अन्य सामाजिक-सांस्कृतिक संस्थाओं और आंदोलनों जैसे 'यंग बंगाल आंदोलन', 'तत्वबोधिनी सभा' (1830), 'रहनुमाई माज्दायसनाम' (1851), 'प्रार्थना समाज' (1857), 'वेद समाज' (1864), 'सत्य शोधक समाज' (1873), 'आर्य समाज' (1875), 'थियोसाफिकल सोसायटी' (1882), 'रामकृष्ण मिशन' (1897), 'वहाबी', 'अहमदिया', 'अलीगढ़ आन्दोलन', 'श्री नारायण धर्म परिपालनयोगम' (1903) ने सामाजिक-धार्मिक-सांस्कृतिक सुधार एवं नवजागरण का ऐतिहासिक-युगान्तकारी वातावरण

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

*एसोसिएट प्रोफेसर, हिन्दी विभाग, बाबू शोभाराम राजकीय स्नातकोत्तर कला महाविद्यालय, अलवर (राज.)

निर्मित किया जिससे भारत के आधुनिकीकरण के साथ-साथ राष्ट्रीयता एक नये धर्म के रूप में स्थापित हुई। भारतीय जनता की सर्वतोमुखी जागृति के लिए शुरु हुए इन आंदोलनों ने आधुनिक भारत के निर्माण की आधार शिला रखी। विख्यात इतिहासकार डॉ. के.के. दत्ता,¹ डॉ. सुमित सरकार,² डॉ. विपन चन्द्र आदि ने उन्नीसवीं-बीसवीं शताब्दी के विविध बहुआयामी सामाजिक-सांस्कृतिक सुधार आन्दोलनों को भारत का पुनर्जागरण (Renaissance) कहा। 'राष्ट्रीय आन्दोलन स्वयं बहुत अंश में समाज-सुधार और धर्म-सुधार के इन आन्दोलनों का ऋणी है।'³ डॉ. विपन चन्द्र लिखते हैं The cultural-ideological struggle was a part of the resistance against colonial cultural and ideological hegemony."⁴

भारतीय स्वतंत्रता के लिए संघर्ष और नवजागरण के काल का हिन्दी साहित्य 'देश प्रेम' और समाज सुधार की भावना से ओत-प्रोत है।⁵ इतिहासकार अयोध्या सिंह लिखते हैं- '1878 तक भारत में नवजागरण के चिन्ह उसकी विभिन्न भाषाओं में भी देखे गये। उनमें राष्ट्रीय साहित्य का जन्म हुआ जो एक तरफ भारतवासियों के बढ़ते राष्ट्रीय आंदोलन का दर्पण था और दूसरी तरफ उसे आगे बढ़ाने का प्रबल अस्त्र।'⁶ जयशंकर प्रसाद (1889-1937) 'मौलिक इतिहास-दृष्टि'⁷ से सम्पन्न 'राष्ट्रीय अस्मिता के नाटककार'⁸ थे, जिनके उपन्यासों में 'मानवतावाद'⁹, कहानियों में 'सांस्कृतिक वितान'¹⁰ तथा काव्य में 'आधुनिक युग संदर्भ'¹¹ और 'प्रगतिशील राष्ट्रीयता'¹² निहित है। प्रसाद जी 'जागरण के कवि है।'¹³ डॉ. जयनाथ नलिन के अनुसार, 'प्रसाद जी भारतीय सांस्कृतिक जागरण के देवदूत थे।'¹⁴ उन्होंने अपने साहित्य में भारत के गौरवशाली प्राचीन इतिहास का सजीव चित्र प्रस्तुत किया जिससे भारतवासियों में आत्मगौरव की भावना का संचार हो सके। वे 'प्राचीन भारतीय संस्कृति के सौन्दर्य पर मुग्ध'¹⁵ छायावादी साहित्यकार थे। छायावादी काव्य 'भारतीय सांस्कृतिक अस्मिता का अभिलेख है जो भारतीय पुनर्जागरण से उद्भूत होकर इस पुनर्जागरण को अभिव्यक्त करता है।'¹⁶ 'यह साहित्य सामाजिक सुधार के प्रचार का, सामाजिक समस्याओं को उजागर करने का, देश प्रेम तथा राष्ट्रीयता को उभारने का साधन बन गया।'¹⁷ जयशंकर प्रसाद ने अपने साहित्य में नवजागरण (Awakening),¹⁸ देशभक्ति (Patriotism),¹⁹ भारतीय गौरवशाली अतीत का अन्वेषण (Rediscovery of India's past),²⁰ साम्राज्यवाद-उपनिवेशवाद का विश्लेषण, मानववाद, समानता, स्वतंत्रता, विश्वबन्धुत्व, समाज सुधार तथा नारी-मुक्ति के विचारों को तार्किकता (Rationalism) के साथ प्रस्तुत किया। डॉ. तारकनाथ बाली लिखते हैं- 'छायावाद युग भारत के लिए अस्मिता की खोज का युग है।'²¹ भारतीय स्वतंत्रता संग्राम के दौरान आधुनिक अर्थों में भारतीय 'राष्ट्र राज्य' (Nation-state) की अवधारणा विकसित हुई जिसे डॉ. विपन चन्द्र 'Nation-in-the-making'²² कहते हैं। यह एक युगान्तकारी, ऐतिहासिक परिघटना (Phenomenon) थी, जो भारत जैसे अत्यन्त प्राचीन सभ्यता-संस्कृति वाले देश में हजारों वर्षों बाद घटित हुई थी। हजार वर्षों से अधिक के हिन्दी साहित्य के इतिहास में पहली बार 19वीं-20वीं शताब्दी में इस नये भारतीय राष्ट्र से सम्बन्धित कविताएँ लिखी गईं जो करोड़ों भारतवासियों की वर्षों से संचित भावना की अभिव्यक्ति थी। 'चन्द्रगुप्त' (1931) नाटक में जयशंकर प्रसाद ने इस आधुनिक अभिनव भारतीय राष्ट्र के महत्व का वर्णन इस प्रकार किया है

“अरुण यह मधुमय देश हमारा/जहाँ पहुँच अनजान क्षितिज को मिलता एक सहारा/लघु सुरधनु से पंख पसारे, शीतल मलय समीर सहारे/उड़ते खग जिस ओर मुख किये-समझ नीड़ निज प्यारा/बरसाती आँखों के बादल-बनते जहाँ भरे करुणा जल/लहरे टकराती अनन्त की-पाकर जहाँ किनारा।”²³

भारत के प्राचीन इतिहास के अध्येता और विद्वान जयशंकर प्रसाद का मानना है कि भारत सूर्य के आलोक से उद्भासित मधु से युक्त देश है जिसने सम्पूर्ण संसार को शांति, करुणा, त्याग, सत्य-अहिंसा और विश्व-बंधुत्व का संदेश दिया है। इसने प्राचीन काल से ही सारी मानवता को आश्रय दिया है। प्रसाद जी ने 'अजातशत्रु' (1922), 'स्कन्दगुप्त', (1928), 'चन्द्रगुप्त' (1931), और 'ध्रुवस्वामिनी' (1933) जैसे ऐतिहासिक नाटक लिख कर भारत के प्राचीन इतिहास का गौरव गान गाया। उनका मानना है कि प्राचीन काल में भारत सारे संसार का गुरु रहा है, सबसे पहले ज्ञान-विज्ञान की किरणें भारत भूमि पर विकीर्ण हुईं। जब सारा संसार अज्ञानता के अंधकार में सोया था, उस समय भारत ज्ञान और विज्ञान से सम्पन्न था, सर्वप्रथम भारत में ही जागरण की ज्योति छिटकी और फिर भारत ने इस जागृति के आलोक को पूरे संसार में फैलाया। 'स्कन्दगुप्त' नाटक में प्रसाद जी ने लिखा-

“जगे हम, लगे जगाने विश्व, लोक में फैला फिर आलोक,
व्योम-तम-पुंज हुआ तब नष्ट/अखिल संसृति हो उठी अषोक।”²⁴

कवि बताते हैं कि प्राचीन काल में भारत देश में धर्म, शांति, सत्य और अहिंसा का वातावरण था, यहाँ के सम्राट भिक्षु की तरह सादा जीवन बिताते थे

“भिक्षु होकर रहते सम्राट, दया दिखलाते घर-घर घूम।
यवन को दिया दया का दान चीन को मिली धर्म की दृष्टि।
मिला था स्वर्ण-भूमि को रत्न, शील की सिंहल को भी सुष्टि।
किसी का हमने छीना नहीं, प्रकृति का रहा पालना यहीं।
हमारी जन्मभूमि थी यही, कहीं से हम आये थे नहीं।”²⁵

प्रसाद जी चन्द्रगुप्त मौर्य और देवानामप्रियदर्शी सम्राट अशोक के गौरवशाली शासन काल को याद करते हुए बताते हैं कि भारत में बाहरी आक्रमणकारी सिकन्दर को दया का दान दिया, चीन को बौद्ध धर्म का उपहार दिया, श्रीलंका को शीलता का पाठ पढ़ाया। प्रसाद जी ने अपने नाटकों की लम्बी भूमिका लिखी जिसमें उन्होंने विभिन्न शिलालेखों, जस्टिन, प्लूटार्क, एच.एच. विलसन, कर्नल टॉड, विनसेन्ट स्मिथ, मैक्समूलर, कनिंघम, फाह्यान, ह्वेनसांग, बाणभट्ट आदि के संदर्भ देकर प्रमाणिक ऐतिहासिक तथ्यों को प्रस्तुत किया है। 'विशाख' (1921) नाटक की भूमिका में प्रसाद जी ने लिखा 'इतिहास का अनुशीलन किसी भी जाति को अपना आदर्श संगठित करने के लिए अत्यन्त लाभदायक होता है।' 'प्रायश्चित' (1914) नाटक में इतिहास प्रसिद्ध जयचन्द्र और पृथ्वीराज चौहान की द्वेष-भावना का वर्णन करते हुए जयचन्द्र द्वारा मुहम्मद गौरी को भारत पर आक्रमण के लिए आमंत्रित करने की भूल का दुष्परिणाम नाटककार ने दिखाया है।

‘अजातशत्रु’ (1922) नाटक में गौतम बुद्ध के समकालीन भारत के चार राज्यों-मगध, कौशल, वत्स, अवन्ती की राजनीतिक स्थिति का वर्णन करते हुए मगध सम्राट बिम्बिसार और अजातशत्रु के संघर्ष का विवरण दिया गया है। ‘चन्द्रगुप्त’ (1931) नाटक का मुख्य उद्देश्य नंद वंश के अत्याचार को मिटाकर मौर्य साम्राज्य की स्थापना, विभिन्न राजाओं के बीच आपसी फूट समाप्त कर राष्ट्रीयता की भावना जगाना है। नंद वंश का उन्मूलन, सिकन्दर का अभियान, सेल्यूकस पर चन्द्रगुप्त की विजय, मौर्यों का शासन तथा भारतीय राष्ट्रीयता के पुनर्गठन की समस्या को इस नाटक में प्रस्तुत किया गया है। इसमें नवजागरण की चेतना और राष्ट्रीयता की भावना निहित है। ‘इस नाटक में युद्ध के दो मोर्चे हैं-विदेशी आक्रमणकारियों के विरुद्ध मोर्चा तथा विदेशी संस्कृति के विरुद्ध भारतीय संस्कृति का मोर्चा। इन मोर्चों पर जीत भारत की होती है। पूरे नाटक पर महात्मा गांधी के नेतृत्व में चलने वाले राष्ट्रीय आंदोलन की गहरी छाप है।²⁶ इस प्रकार प्रसाद का सम्पूर्ण नाटक साहित्य राष्ट्रीय चेतना से पूर्ण है। भारतीय जनता ब्रिटिश हुकूमत से मुक्ति पाने के लिए आंदोलन कर रही थी। प्रसाद जी ने भारत के स्वर्णिम अतीत का आदर्श रखकर वर्तमान पराधीनता की समस्या का समाधान खोजने का उपक्रम किया। स्कन्दगुप्त, चन्द्रगुप्त, चाणक्य जैसे पात्रों का निर्माण कर उनका आदर्श भारतीय जनमानस के सामने रखा। देवसेना, जयमाला, अलका जैसे स्त्री पात्रों के माध्यम से उन्होंने भारतीय नारी के त्याग का आदर्श रखा, राष्ट्र की स्वतंत्रता के आंदोलन में देशवासियों को अपनी आहुति देने के लिए प्रेरित किया। प्रसाद जी ने ‘चन्द्रगुप्त’ नाटक में लिखा

*हिमाद्रि तुंग श्रृंग से/प्रबुद्ध शुद्ध भारती-स्वयम्प्रभा समुज्ज्वला/स्वतन्त्रता पुकारती-
अमर्त्य वीर पुत्र हो, दृढ़-प्रतिज्ञ सोच लो/प्रशस्त पुण्य पन्थ है-बढ़े चलो, बढ़े चलो
असंख्य कीर्ति-रश्मियाँ/विकीर्ण दिव्य दाह-सी
सपूत मातृभूमि के-रूको न शूर साहसी²⁷*

इस गीत में महाकवि प्रसाद ने भारतवासियों को देश की स्वतंत्रता के लिए आगे बढ़ने का संदेश दिया है। कवि के अनुसार हिमालय की ऊँची चोटी से उज्ज्वल स्वतंत्रता की देवी भारतवासियों का आह्वान करते हुए बताती है कि देशवासी वीर पुत्र हैं और उन्हें देश की स्वतंत्रता की प्राप्ति के लिए निरन्तर प्रगति करना है। ‘लहर’ (1933) काव्य संग्रह में प्रसाद जी ने लिखा

*‘बीती विभावरी जाग री/अम्बर पनघट में डूबो रही-तारा घट ऊषा नागरी।
खग-कुल कुल कुल सा बोल रहा/किसलय का अंचल डोल रहा’²⁸*

यह नवजागरण का गीत है जिसमें कवि बताते हैं कि अंधकार खत्म हो गया है और अब देशवासियों को जागृत हो जाना चाहिए। ‘कामायनी’ (1935) महाकाव्य ‘हिन्दी साहित्य की गौरवशाली उपलब्धि है’²⁹ यह ‘भारतीय पुनर्जागरण का प्रतीक ग्रन्थ है जिसमें सम्पूर्ण मानवता को विजयी बनने का संदेश दिया गया है।³⁰ कवि प्रसाद ने देश की समग्र बिखरी हुई शक्तियों को एकत्रित करके राष्ट्र की स्वतंत्रता-प्राप्ति के संग्राम में विजयी होने का संदेश दिया है

*‘शक्ति के विद्युत कण जो व्यस्त विकल बिखरे हैं, हो निरूपाय
समन्वय उसका करे समस्त विजयिनी मानवता हो जाय।’³¹*

कवि प्रसाद ने ‘शेरसिंह का शस्त्र समर्पण’ तथा ‘पेशेला की प्रतिध्वनि’ जैसी कविताओं में राष्ट्रीयता और देशभक्ति की भावना व्यक्त की है।

इस प्रकार प्रसाद जी का साहित्य भारतीय स्वतंत्रता संग्राम की ‘एलीगरी’ (Allegory) अर्थात् प्रतीक कथा है- "Story in which ideas such as patience, purity, truth are symbolized by person who are characters in the story"³²

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बस्तर में 1910 ई. का विद्रोह एवं लाल कालेन्द्र सिंह - एक ऐतिहासिक पुनरावलोकन

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सारांश

सन् 1910 ई. का बस्तर विद्रोह आदिम जातियों द्वारा किया गया एक व्यापक हिंसा प्रधान संग्राम था। यह विद्रोह बस्तर की आजादी की लड़ाई में प्रमुख स्थान रखता है जिसे आज भी भुमकाल तथा लाल विद्रोह के नाम से याद किया जाता है। बस्तर का 1910 ई. के विद्रोह में राजपरिवार के सदस्य लाल कालेन्द्र सिंह की महत्वपूर्ण भूमिका होने के कारण लाल विद्रोह कहा गया है। लाल कालेन्द्र सिंह ने नेतानार ग्राम के एक धुरवा व्यक्ति गुंडाधुर को इस विद्रोह का नेता बनाया और अपना कटार भेंट किया। इस कटार को दिखाकर गुंडाधुर ने बस्तर के आदिवासियों की सेना सशस्त्र विद्रोह हेतु तैयार करली थी। आदिवासी भी लाल कालेन्द्र सिंह के लिये कुछ कर गुजरने को तैयार थे।

शब्द कोश : भुमकाल-लोगों का एक स्थान पर जमा होना और शीघ्रता से चले जाना।

लाल विद्रोह बस्तर रियासत के राजपरिवार के सदस्य अपने नाम के पूर्व लाल शब्द प्रयोग करते थे, 1910 ई. के विद्रोह में लाल विद्रोह सिंह की भूमिका होने के कारण उसे लाल विद्रोह कहा गया। **नेतानार-गुंडाधुर का गांव मरदापाल-लाल कालेन्द्र सिंह का निवास स्थल। मोकासा-राजा के निकट संबंधियों को प्राप्त उपहार भूमि जो सभी प्रकार के करों से मुक्त थे। कटार-चाकू।**

बस्तर रियासत छत्तीसगढ़ प्रभाग (मध्यप्रांत) की एक प्रमुख रियासत थी। यह रियासत छत्तीसगढ़ के सभी 14 रियासतों में सबसे बड़ी थी जिसकी राजधानी जगदलपुर थी।¹ यह रियासत 17°46' से 20°14' उत्तरी अक्षांश और 80°45' से 82°, पूर्वी देशांश के मध्य 13062

Note - Research Paper Received in June 2015 and Reviewed in September 2015

*सहायक अध्यापक, इतिहास अध्ययनशाला, पं. रविशंकर शुक्ल विश्वविद्यालय रायपुर, छत्तीसगढ़

वर्गमील क्षेत्र में विद्यमान था।¹ रियासत की उत्तर से दक्षिण की लंबाई 180 मील एवं पूर्व से पश्चिम तक 125 मील चौड़ाई थी।² सन् 1911 की जनगणना के अनुसार यहां 4,33,263 लोग निवास करते थे।³ सन् 1910 ई. का बस्तर का विद्रोह आदिम जातियों द्वारा किया गया एक व्यापक हिंसा प्रधान संग्राम था। यह विद्रोह बस्तर की आजादी की लड़ाई में प्रमुख स्थान रखता है। जिसे आज भी भुमकाल तथा लाल विद्रोह के नाम से याद किया जाता है।⁴ 1910 ई. के बस्तर विद्रोह में राजपरिवार के सदस्य लाल कालेन्द्र सिंह की भूमिका होने के कारण लाल विद्रोह कहा गया है।⁵ डॉ. हीरालाल शुक्ल ने अपने ग्रन्थ भुमकाल दि ट्राइबल रिवोल्ट इन बस्तर में इस विद्रोह का विस्तृत वर्णन किया है।⁶

लाल कालेन्द्र सिंह बस्तर में काकतीय वंश के 15 वें शासक राजा महिपाल देव के तीन पुत्र थे। भूपाल देव, लाल निंरजन एवं लाल दलगंजन सिंह। राजा महिपाल देव की मृत्यु 1839 ई. के बाद भूपाल देव राजा हुए तथा लाल दलगंजन सिंह का उड़ीसा की सीमा से लगे तारापुर परगने का अधिकारी बनाए गये। 1842 ई. में उन्हें 17 वर्ष की कम उम्र में बस्तर का दीवान का पद मिला। इन्हीं लाल दलगंजन सिंह के पुत्र लाल कालेन्द्र सिंह हुए। कालेन्द्र सिंह का जन्म 1863 ई. में हुआ था। उनकी माता लक्ष्मी कुंवर थी।⁷ 1862 ई. में लाल दलगंजन सिंह की मृत्यु हुई थी इस समय लक्ष्मी कुंवर गर्भवती थीं। दलगंजन सिंह रियासत की राजधानी जगदलपुर से 4 किलोमीटर दूर स्थित ग्राम कालीपुर में रहते थे। कालीपुर में जन्म लेने के कारण उनके पुत्र का नाम कालेन्द्र सिंह हुआ।⁸

सन् 1876 ई. में बस्तर अर्थात् हुआ था। यहां के मुरिया आदिवासियों ने दीवान व मुंशी के असंतोष जनक कार्यों के विरुद्ध सशस्त्र प्रदर्शन किया था और उन अत्याचारियों से मुक्ति पायी थी। इस घटना प्रधान काल में लाल कालेन्द्र सिंह राजा भैरमदेव के साथ थे। राजा भैरमदेव और उनकी बड़ी रानी कालेन्द्र सिंह के स्वभाव से प्रभावित होकर 1881 ई. में एक सनद द्वारा रियासत संबंधी सम्पूर्ण प्रशासनिक शक्ति उन्हें सौंप दी थी।⁹

कालेन्द्र सिंह दीवान तो बन गए मगर अंग्रेज अधिकारी उनके कार्यों से संतुष्ट नहीं हुए। चीफ कमिश्नर नील नागपुर ने 14 सितंबर 1882 ई. को राजा को पत्र लिखा “हमकू मालूम हुआ कि आपके नेता और दीवान कलंदर सिंग आपके मलूक के कारोबार में बेइंतजाम करते हैं और उनके बाबत बहुत सी शिकायतें हमारे पास गुजरी।”¹⁰ चीफ कमिश्नर ने कालेन्द्र सिंह को नागपुर बुलाकर समझाया तथा उनकी जवानी बुद्धिमानी और प्रत्यक्षतः नेक इरादों से प्रभावित होकर उन्हें पुनः बस्तर का दीवान नियुक्त किया। उसकी सहायता हेतु शेर मोहम्मद खां नामक एक अधिकारी को बस्तर भेजा। अब पहली बार ब्रिटिश भारत के एक अधिकारी मि. कृष्णाराव को बस्तर का दीवान नियुक्त किया और उसे 50 सशस्त्र जवानों के साथ बस्तर भेजा। कालेन्द्र सिंह इस नई व्यवस्था का विरोध न करे इसलिये उसे रायपुर में रखा गया।¹¹

दीवान कृष्णा राव के माध्यम से अंग्रेजों की बस्तर पर पकड़ मजबूत होती गयी। राजा भैरमदेव को यह आदेश दिया गया, कि वे खर्च के एक हजार रूपयों दीवान से प्राप्त करते रहे।¹² 29 जुलाई 1891 ई. को राजा भैरमदेव की मृत्यु हुई। नये राजा रूद्रप्रताप देव अल्पवयस्क थे अतः बस्तर का प्रशासन सीधे अंग्रेज एडमिनिस्ट्रेटर द्वारा संचालित होने लगा।¹³

लाल कालेन्द्र सिंह को प्रशासन में कोई अधिकार नहीं दिया गया मगर उनसे कर्तव्यों की अपेक्षा की गई। दीवान के रूप में या राजा के निजी सलाहकार के रूप में प्रशासन का कोई विचार उनका नहीं रहा सिवाय इसके कि सहजता से अधिक से अधिक लोगों के धन प्राप्त किया जाय। वे वर्तमान शाला व्यवस्था को घृणा की दृष्टि से देखते हैं जिसके तहत उन्हें दर किनार का शक्तिविहीन कर दिया गया है। प्रशासन को परेशानी में डालने के लिये वे सामर्थ्य अनुसार सब कुछ कर रहे हैं। रियासत से बाहर कर दिये जाने से बचकर।”¹⁴ 1891 से 1908 तक का समय लाल कालेन्द्र सिंह के भीतर विद्रोह के बीज बोने वाला सिद्ध हुआ। लाल कालेन्द्र सिंह अपने मार्ग का प्रमुख बाधा अंग्रेज अधिकारियों, दीवान पंडा बैजनाथ और राजगुरु मिश्रनाथ को मानते थे। उनकी महत्वाकांक्षी बलवती हो रहीं थी। रियासत से उन्हें एक सौ रूपयों मासिक भत्ते के रूप में प्राप्त होता था। जबकि राजा और उसकी माता को 500 रू. निर्धारित था।¹⁵ मोकासा भूमि से उन्हें तीन हजार रूपयें वार्षिक आय भी होती थी।¹⁶

राजा रूद्रप्रताप देव अल्पवयस्क थे और शिक्षा प्राप्त करने के लिये राजकुमार कॉलेज रायपुर में रहते थे। उनकी लोकप्रियता और महत्ता इतनी थी कि ठाकुर केदार नाथ ने बस्तर भूषण में लिखा है “यद्यपि वर्तमान समय में (1908 ई.) महाराज लाल कालेन्द्र सिंह साहेब राजधानी छोड़कर देहात में रहते हैं परन्तु जब-जब जगदलपुर आते हैं ऐसा जान पड़ता है मानों आज हम लोग सनाथ हुए। यह महाशय बड़े दयालु और रसज्ञ हैं।”¹⁷ परम्परा और विरासत ने लाल साहब को सम्मान से नवाजा था। पीड़ित और प्रताड़ित तथा क्षुब्ध आदिवासी जनता की शिकायतें वे सुना करते थे। जनता भी उनके लिये कुछ कर गुजरने को तैयार थे। वनों को आरक्षित किये जाने के निर्णय के फलस्वरूप कालेन्द्र सिंह के कुछ गांव उनसे छिन लिये गए। इसे लाल ने अपने खिलाफ साजिश के रूप में लिया।¹⁸ 1908 ई. में रूद्रप्रताप देव को ब्रिटिश सरकार ने टाल मटोल के बाद विधिवत राजा घोषित किया। ब्रिटिश सरकार द्वारा उन पर आरोप लगाया था कि राजा स्वभाव से डरपोक, अस्थिर मति और शांत चित है। वह अपने रिश्तेदारों - सौतेली माता सुबरन कुंअर तथा चाचा लाल कालेन्द्र सिंह से बहुत डरते हैं।¹⁹ इससे स्पष्ट है कि ब्रिटिश अधिकारी राजपरिवार में फूट डालकर रियासत को अपने नियंत्रण में रखना चाहते थे। ये लोग प्रशासन में पुराने सिद्धांतों की वापसी चाहते थे।” अंग्रेजी राज्य के स्थान पर फिर से देशी राज्य स्थापित करना इन लोगों का उद्देश्य था।²⁰

कालेन्द्र सिंह आदिवासियों की भावनाओं को उभार कर सशस्त्र संघर्ष के लिये प्रेरित कर रहे थे। वे अंग्रेजों को यह दिखा देना चाहते थे कि बस्तर के आदिवासी उनके साथ हैं। उसकी उपेक्षा अंग्रेज न करें, उन्हें रियासत में महत्वपूर्ण पद प्रदान करें। रानी सुवर्णकुंवर देवी जो राजा रूद्रप्रताप की सौतेली मां ने भी लाल कालेन्द्र सिंह का साथ दे रहीं थी। प्रजा नेताओं को 1908 ई. में उन्होंने स्पष्ट कही थी कि आदिवासियों की परेशानियां समस्याएँ तब तक दूर नहीं होंगी जब तक वे विद्रोह का रास्ता नहीं अपनायेंगे।²¹ बस्तर के आदिवासियों ने अंग्रेजों के अत्याचारों से रूष्ट होकर लाल कालेन्द्र सिंह के नेतृत्व में अक्टूबर 1909 ई. में दशहरे के दिन अंतागढ़ तहसील के ताडोकी ग्राम से अंग्रेजों के खिलाफ जंग का ऐलान किया। उसने नेतानार ग्राम के एक धुरवा व्यक्ति गुण्डाधुर को क्रांति का नेता बनाया।

विद्रोहियों ने पूरी गोपनीयता से तैयारी की थी जिनकी भनक पोलिटिकल एजेंट डी. ब्रेट. को भी नहीं। लगी स्टेण्डन ने रिपोर्ट में लिखा था “विद्रोहियों के इरादों को कोई भांप नहीं पाया। उन्हे उसी दिन पता चला जब एकाएक भूचाल आ गया था और वे हक्के-बक्के रह गए थे।²³ इस विद्रोह में भाग लेने के लिये हर गांव के प्रत्येक परिवार से एक सदस्य को शामिल होने के लिये प्रेरित किये गये। उनके पास लाल मिर्च, मिट्टी के डेले, धनुष बाण, भाले तथा आम की डालियां प्रतीक स्वरूप भेजे गए।²⁴ ताडोकी के स्थानीय देवी मंदिर में आदिवासियों ने कालेन्द्र सिंह के साथ सामूहिक पूजा कर संकल्प लिया कि देवी दंतेश्वरी के वस्त्र में दाग नहीं लगने देंगे। यह कटार एक हाथ से दूसरे हाथ तथा एक क्षेत्र से दूसरे क्षेत्र गुजरती गई। कालांतर में यह कटार सुकमा जमींदारी के दीवान जनकैया को मिली जिसने ब्रिटिश प्रतिबद्धता के कारण इसके प्रचार को रोक दिया।²⁵

2 फरवरी 1910 को पुसपाल बाजार में लूटमार से विद्रोह प्रारंभ हो गया। 3 फरवरी को जगदलपुर से दक्षिण पूर्व में स्थित चिंगपाल में विद्रोही सेना एकत्रित हुई जहां यह ऐलान किया गया कि लाल कालेन्द्र सिंह ने बस्तर की जनता को ब्रिटिश सरकार पर आक्रमण करने के लिये आदेश दिया है। उन्होंने यह कहा है कि बस्तर के पुलिस थानों और जंगल विभाग के ठिकानों को जला दें तथा बस्तर में रहने वाले सभी परदेशियों को मार कर भगा दें।²⁶ अगले दिन 4 फरवरी को कूकानार बाजार में बुंदू और सोमनाथ नामक विद्रोहियों ने लूटमार की तथा नुसरव खां नामक रूहेला व्यापारी की हत्या कर पुलिस चौकी को जला दिया। 5 फरवरी को करंजी बाजार को लूटा गया। अनेक स्कूल, भवन, थाना, वन कार्यालय, कांजी हाउस, को जलाया गया। पुलिस कर्मी व सरकारी कर्मचारियों को सताया गया। 7 फरवरी को राजमाता सुबरन कुंअर ने गीदम में गुप्त सभा की बैठक ली और घोषणा किया “अब बस्तर से ब्रिटिश राज समाप्त हो गया है तथा आज हम पुनः मुरियाराज की स्थापना का संकल्प लेते हैं”।²⁷

उधर विद्रोह का समाचार पाकर राजा रूद्रप्रताप देव ने पुलिस इंस्पेक्टर जगन्नाथ प्रसाद की सलाह से 7 फरवरी 1910 को सी. पी. के चीफ कमिश्नर को तार भेजकर विद्रोह प्रारंभ होने और तत्काल सहायता भेजने की मांग की।²⁸ दीवान पंडा बैजनाथ राज्य से बाहर चांदा भाग गया था। प्रमुख विद्रोही नेता गुण्डाघुर पूरी बस्तर में सक्रिय था। वह घूम-घूम कर क्रांतिकारियों के उत्साह में वृद्धि करता रह। 6 से 13 फरवरी तक हत्या, लूटपाट, तोड़-फोड़ का दौर चलता रहा तथा ब्रिटिश राज धूलधूसरित होता रहा।²⁹ 16 फरवरी 1910 को ब्रिटिश सेना बस्तर में इन्द्रावती नदी के तट पर खडकघाट पहुंची। विद्रोहियों ने उसे घेरकर संघर्ष किया जिसमें 5 आदिवासी मारे गए। 20 फरवरी को लाल कालेन्द्र सिंह जगदलपुर पहुँचे लेकिन फौजी मार्च के कारण वे कुछ नहीं कर पायें। 25 फरवरी को कालेन्द्र सिंह राजमाता स्वर्ण कुंअर देवी आदि 15 प्रमुख व्यक्तियों के साथ गिरफ्तार कर लिये गये। 26 फरवरी को 511 विद्रोहियों को कोड़ों से पीटा गया। कालेन्द्र सिंह की गिरफ्तारी से विद्रोह बिखरने लगा।³⁰ अंतागढ़ व छोटे डोंगर में आयतूमाहरा और नेतानार में गुण्डाघुर ने अंग्रेज अधिकारियों को बहुत परेशान किया लेकिन अंग्रेजों की गोलियों के आगे वे टिक नहीं सके। गुण्डाघुर जंगलों में भाग गए। अंग्रेजी सरकार के दमन कार्यों से विद्रोह 3 मई 1910 ई. तक पूरी तरह दबा दिया गया।³¹ लाल कालेन्द्र सिंह के मामले में चार अधिकारियों ने अपनी रिपोर्ट दी है। अपनी रिपोर्ट में उसने लाल कालेन्द्र सिंह की तुलना बहादुर शाह जफर से

की है। दमन कार्यवाही में लाल को उत्तराधिकारी से वंचित किया गया तथा उन्हें गिरफ्तार कर रियासत से बाहर निर्वासित किये गये। ताडोकी स्थित उनके मकान को जलाकर राख कर दिये गये तथा, संपत्ति को जब्त कर ली गई। उन्हे रायपुर कारागार के बाद एलिचपुर बंदीगृह में रखे गए जहां उनकी मृत्यु 1916 में हो गई।³² 1910 ई. का बस्तर का संघर्ष लाल के संघर्ष की कहानी कहता है। 1910 ई. का भूमकाल विद्रोह लाल कालेन्द्र सिंह को बस्तर का चर्चित व्यक्तित्व बना दिया। चार महीनों तक बस्तर प्रशासन व अंग्रेजों से बस्तर के आदिवासियों ने लोहा लिया। यह महत्वपूर्ण कार्य था। इस संघर्ष के अभाव में लाल बस्तर इतिहास में एक सामान्य व्यक्ति के रूप में ही रहते।

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गांधी-अम्बेडकर विचारधारा का तुलनात्मक अध्ययन

*डॉ. आरती पाण्डेय

**नाज परवीन

सारांश

भारतीय राष्ट्रीय आन्दोलन में गांधी काली अधियारी रात के ऐसे प्रकाश बने, जिसके माध्यम से भारतीय समाज सदियों की रूढ़िवादी विचारधारा को त्याग नयी दिशा की ओर अग्रसर हुआ। डॉ. भीमराव अम्बेडकर आधुनिक युग के उन विरले पुरुषों में थे, जिन्होंने वर्षों पहले स्थापित समाज व्यवस्था एवं वैचारिकी की न तो अधीनता स्वीकार की और न ही समझौता किया। समाज की इस परम्परागत शोषणकारी शक्तियों के विरुद्ध जीवन पर्यन्त संघर्ष करते रहे। वस्तुतः यदि यह कहे कि गांधी और अम्बेडकर आज भी दूर-दूर खड़े हैं तो इसमें कोई अतिशयोक्ति न होगी। गांधी एवं अम्बेडकर के ऐतिहासिक तथ्यों को यदि अनदेखा करके कोई समन्वय करना चाहे तो यह असम्भव प्रतीत होता है। प्रस्तुत शोधपत्र में गांधी एवं अम्बेडकर के विचारधारा को प्रस्तुत करने का प्रयत्न किया गया है।

सामाजिक विचारधारा गांधी समाज की चतुर्वर्ण व्यवस्था के समर्थक थे। वे व्यक्ति से अधिक समाज के महत्व को प्राथमिकता देते थे। उनका मानना था कि एक व्यक्ति के उत्थान एवं पतन से सम्पूर्ण समाज प्रभावित होता है। गांधी ने समाज को संगठित करने का प्रयास आत्मशुद्धि के मार्ग से होकर बताया। जिसके लिए मानव को मनसा, वाचा, कर्मणा विकारमुक्त होना पड़ता है क्योंकि हथियारों के बल पर विश्वविजय करने की तुलना में सूक्ष्म मनोवेगों पर विजय पाना अधिक कठिन है। गांधी तत्कालीन समाज में व्याप्त अस्पृश्यता को हिन्दू धर्म पर कलंक समझते थे। गांधी समाज के कमजोर वर्ग के सहयोग के बिना स्वराज की लड़ाई को अधूरा मानते थे। उन्होंने स्वतंत्रता के संघर्ष के साथ दलित प्रश्न को जोड़ा।

बचपन से ही सामाजिक अपमान के अहसास से अम्बेडकर का मन हिन्दू समाज के प्रति शोभ एवं धृणा से भर गया। सवर्णों की सामाजिक दासता से अछूतों को मुक्ति दिलाने को उन्होंने

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

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अपने जीवन का लक्ष्य बना लिया। अम्बेडकर सामाजिक दासता का मूल कारण चतुर्वर्णिय सामाजिक ढाँचे एवं दलित समस्या को इसी दोषपूर्ण सामाजिक प्रणाली की देन मानते थे। अम्बेडकर के अन्तःमन में इस समाज व्यवस्था की तह में पहुँचकर समस्या के मूल कारणों को ढूँढने एवं उसमें परिवर्तन करने का था। इसलिए कुछ प्रश्नों का गुबार उनके मन में सदैव उमरगता था। जो इसप्रकार है-

1. क्या दलित वर्ग भारतीय जनसंख्या का एक भाग है अथवा एक पृथक तत्व है?
2. यदि दलित वर्ग भारत की सामान्य जनसंख्या का ही एक अंग है तो इतिहास के किस काल में यह सामान्य जनसंख्या से पृथक हुआ?
3. इसके सामान्य जनसंख्या के पृथक होने के क्या कारण थे?
4. वे कौन लोग थे और उन्होंने किन कारणों से दलितों पर सामाजिक, आर्थिक, राजनैतिक एवं धार्मिक नियोग्यताएँ थोपी और उन्हें जन्मान्तर के लिए दास बना दिया?"¹

इन प्रश्नों के उत्तर ढूँढने का प्रयास अम्बेडकर ने अतीत की गहराइयों, वैदिक, उपनिषदिक, धर्मशास्त्रीय आदि सामाजिक व्यवस्थाओं के अध्ययन के माध्यम से किया।

गांधी अम्बेडकर दोनों अलग-अलग विचारधारा के व्यक्ति थे। जिन्होंने वर्तमान समाज की परिस्थितियों को अपने-अपने दृष्टिकोण से जाना, समझा और सुधार करने का प्रयत्न किया।

आर्थिक विचारधारा गांधी समाज में परिवर्तन व्यक्ति के हृदय परिवर्तन और समानता के दृष्टिकोण से करना चाहते थे। उनका मानना था कि यदि भारत को शान्तिपूर्ण तरीके से प्रगति करनी है तो धनवान व्यक्तियों को अपनी और साधारण रैयतों में फर्क नहीं करना होगा। उन्हें अपने मस्तिष्क से धन-दौलत के कारण श्रेष्ठता के भाव को त्यागना पड़ेगा। गांधी पूँजीपति और सामान्य व्यक्ति के मध्य समानता के सेतु का निर्माण चाहते थे। गांधी का कहना था कि "यदि पूँजीपति केवल वक्त के रूख को पहचाने और अपने धन-दौलत को ईश्वर प्रदत्त अधिकार मानने की धारणा में बदलाव ले आए तो देखते ही देखते देश के सात लाख गोबर के ढेर जिन्हें हम गाँव कहते हैं, शान्ति, स्वास्थ्य और सुख-सुविधा से युक्त बस्तियों में बदले जा सकते हैं।"²

गांधी का सम्पत्ति अर्जित करने पर विचार 'तेन त्यक्तेन भुञ्जीयाः' का था। जिसके अनुसार करोड़ों की सम्पत्ति अवश्य कमाइए, परन्तु यह समझना चाहिए कि यह आपकी नहीं बल्कि जनता की है। इस सम्पत्ति में से अपनी जायज जरूरतों के लिए धन अपने पास रख कर शेष समाज के हित में खर्च कर देना चाहिए। यदि ऐसा नहीं किया गया तो अमीर अपनी ही धन-दौलत और वासनाओं के ही दास बन जाएंगे।³

गांधी हरिजनों के लिए पाठशालाएँ खोलना, छात्रवृत्ति प्रदान करना, छात्रावास बनाना, औद्योगिक विद्यालय खोलने तथा कुओं, घाटों, धर्मशालाओं एवं मन्दिरों को हरिजनों के लिए सुलभ कराना, हरिजन बस्तियों में चिकित्सालय खुलवाना मुफ्त दवा का वितरण आदि व्यवस्थाएँ करवाने पर जोर देते थे। उन्होंने 1933-34 के बीच हरिजनों के लिए देशव्यापी दौरा किया और हरिजन कल्याण हेतु कोश एकत्रित किया। डॉ. अम्बेडकर मूलतः अर्थशास्त्री थे। उन्होंने अध्ययन, अध्यापन कार्य का प्रारम्भ अर्थशास्त्र से ही किया था। उनका कहना था कि यदि परिस्थितियों ने उन्हें सामाजिक,

राजनैतिक क्षेत्रों में कार्य करने को विवश न किया जाता तो वे अर्थशास्त्र के शिक्षक बनना ही पसन्द करते।¹ डॉ. अम्बेडकर श्रम की स्वतंत्रता के प्रबल पक्षधर थे। उनका मानना था कि किसी व्यक्ति के इच्छा के विपरीत कार्य करने के लिए बाध्य करना उसे गुलाम बनाने से कम नहीं है। अम्बेडकर हिन्दू समाज व्यवस्था के आर्थिक ढाँचे की रचना वर्ण, जाति एवं जजमानी से सम्बन्धित नियमों पर आधारित मानते थे। इन नियमों के अनुसार व्यक्ति को अपनी योग्यता व रुचि के तहत व्यवसाय चुनने की स्वतंत्रता नहीं होती और न व्यवस्था बदलने की। डॉ. अम्बेडकर दलितों एवं अल्पसंख्यकों के हितों की सुरक्षा की दृष्टि से स्वतंत्र भारत के संविधान में कतिपय बिन्दुओं को सम्मिलित किये जाने हेतु संविधान सभा को एक ज्ञापन प्रस्तुत किया जो कुछ समय बाद 'स्टेट एण्ड माइनरिटीज' (1947) शीर्षक से एक लघु पुस्तिका के रूप में प्रकाशित हुआ। अम्बेडकर का मानना था कि राज्य समाजवाद को संसदीय लोकतंत्रीय संविधान की धाराओं में सम्मिलित करने से हम तीन उद्देश्यों में समाजवाद की स्थापना, संसदीय लोकतंत्र की रक्षा, तानाशाही का लोप आदि की पूर्ति एक साथ कर सकते हैं। वस्तुतः गांधी के भारत उन्नति का मार्ग ग्रामीण भारत से होकर गुजरता था जबकि अम्बेडकर शहरी जीवन शैली के पक्षधर थे। गांधी परम्परागत व्यवसायों के समर्थक थे तो अम्बेडकर समस्या का मूल कारण परम्परावादी विचारधारा को ही मानते थे।

राजनैतिक विचार गांधी व्यक्ति में राजनीति की समझ बाल्यकाल से ही डालना चाहते थे, ताकि व्यक्ति अपनी राष्ट्रीय संस्थाओं को जानने की समझ परिपक्व कर सके। राजनीति को अपने जीवन का हिस्सा बनाये। यद्यपि गांधी स्वयं राजनीति से अधिकतर दूर ही रहे, परन्तु उनका मानना था कि देश के प्रत्येक बच्चे को देश की उन्नति के लिए राजनीतिक संस्थाओं को समझने की शिक्षा बचपन से ही देनी चाहिए।² गांधी का कहना था कि लोकतन्त्र में जीवन का कोई अंग राजनीति से अछूता नहीं होता।³ गांधी ने हरिजन, नवजीवन, यंग इण्डिया के माध्यम से समाज के हर वर्ग में राजनैतिक चेतना जागृत की।

डॉ. अम्बेडकर को बाल्यकाल से ही समाज के तिरस्कार एवं अपमान के कुछ ऐसे अनुभव हुए, जिससे उन्होंने अपने जीवन का लक्ष्य छुआछूत के कलंक को मिटाना, भारत के करोड़ों दलितों को सामाजिक एवं धार्मिक दासता से मुक्ति दिलाना, उनमें शिक्षा का प्रचार-प्रसार करना, खोए हुए आत्मविश्वास की जागृति, अपने अधिकारों के प्राप्ति के लिए संघर्ष के लिए एकजुट होना, भारत के करोड़ों दलितों को सामाजिक उत्पीड़न एवं आर्थिक शोषण से मुक्ति दिलाना आदि जीवन का लक्ष्य बनाया। जिसके लिए अम्बेडकर को अपनी नौकरी छोड़ वकालत के पेशे को अपनाना पड़ा। उन्होंने पूर्णतः दलितोत्थान के कार्य-सार्वजनिक जलाशय में पानी का मसला हो, मन्दिर प्रवेश प्रकरण, खोती व्यवस्था समाप्त करना हो, श्रमिकों की मजदूरी और उनकी कार्य-दशाओं में सुधार का प्रश्न हो, अस्पृश्यता निवारण तथा दलितों को वैधानिक अधिकार व संरक्षण प्रदान करने का सवाल, न्यायालय में पैरवी करने के लेकर बम्बई एसेम्बली में सदस्य के रूप में भाग लेते हुए, साउथ बारो समिति, साइमन कमीशन, गालमेज सम्मेलन, वायसराय कौंसिल में लेबर मेम्बर के रूप में प्रत्यक्ष या परोक्ष रूप से डॉ. अम्बेडकर के कानूनी एवं सवैधानिक विचार शनैः-शनैः अधिक तीव्र होते गये।⁴

अम्बेडकर ने दलितों में राजनैतिक चेतना जागृत करने के लिए 'आल इण्डिया शेड्यूल्ड कास्ट्स फेडरेशन' (1942) की स्थापना की। दलित युवकों को उन्होंने समता सैनिक दल (1927) में संगठित किया। अम्बेडकर ने 1936 में इण्डिपेण्डेन्ट लेबर पार्टी के नाम से राजनैतिक दल का गठन किया और साथ ही बाम्बे लेजिस्लेटिव कौन्सिल, गोलमेज सम्मेलन आदि कार्यक्रमों के माध्यम से जहाँ भी उन्हें बोलने का मौका मिला उन्होंने दलितों के पक्ष को मजबूत करने का प्रयास किया।

धार्मिक विचारधारा- गांधी अपने को व्यावहारिक आदर्शवादी मानते थे। आधुनिक भारत में वे ऐसे प्रथम व्यक्ति थे, जिन्होंने अहिंसा को अपने जीवन में पिरोकर समस्त मानव जाति का धर्म बतलाया। उनके अनुसार मानव की गरिमा एक उच्चतर नियम के पालन की अपेक्षा रखती है वह नियम है आत्मा की शक्ति। गांधी ने विश्व के कई धर्मग्रन्थों का अध्ययन कर यह पाया कि सभी महान गुरुओं - जरथुश्त, महावीर, डेनियल, ईशु, हजरत मोहम्मद साहब, गुरु नानक सभी के उपदेशों में अहिंसा ही समाहित है। गांधी धर्म को ईश्वर रूपी एक बिन्दु पर पहुँचने का भिन्न-भिन्न मार्ग समझते थे। वे सदैव परस्पर सहिष्णुता की भावना को पोषित करते थे। धर्म की कोई भौगोलिक सीमाएँ नहीं होती इसलिए गांधी सभी धर्मों को समान भाव से देखते थे। वे धर्म को मानव के भीतर के सत्य से तदाकार कराने का माध्यम मानते थे। जो व्यक्ति का निरन्तर पवित्रीकरण करता रहता है। गांधी का कहना था कि "धर्म से मेरा आशय औपचारिक धर्म या प्रथागत धर्म से नहीं है बल्कि उस धर्म से है जो सभी धर्मों का मूल है, और जो हमारे सष्य से हमारा साक्षात् कराता है।"⁵

डॉ. भीमराव अम्बेडकर धर्म को मानव जीवन एवं सामाजिक गतिविधियों को सुचारू रखने के लिए आवश्यक मानते थे। उनकी दृष्टि में धर्म मानवता के लिए जरूरी है यदि धर्म समाप्त होगा तो समाज भी समाप्त हो जाएगा। व्यक्ति में अनुशासन धर्म की प्रेरणा से ही मिलती है। अम्बेडकर हिन्दू धर्म की चतुर्वर्ण व्यवस्था का विरोध करते थे। उनका कहना था कि सभी धर्म, धर्म नहीं है, केवल वही वास्तविक धर्म है जो तर्क एवं विवेकसंगत हो, सामाजिक नैतिकता पर आधारित हो तो सदैव मानव जाति की सेवा के लिए तत्पर रहे। अम्बेडकर ने हिन्दू धर्म की कुछ कसौटियाँ निर्धारित की हैं। इस कसौटियों में कुछ मुख्य निम्न है

1. धर्म तर्कसंगत हो।
2. धर्म नैतिकता पर आधारित हो।
3. धर्म न्याय संगत हो अर्थात् धर्म सामाजिक न्याय के मौलिक तत्वों- समानता, स्वतंत्रता एवं भानुत्व को मान्यता प्रदान करता हो।
4. धर्म में सामाजिक उपयोगिता हो अर्थात् धर्म सामाजिक हितों का संवर्धन करे न कि उसे क्षति पहुँचाये।
5. "धर्म निर्धनता का अनुमोदन नहीं करता हो। धनी द्वारा धन का परित्याग अच्छी बात है किन्तु निर्धनता को अच्छी अवस्था घोषित करना अथवा निर्धनता को नियति मानकर उसे कुछ लोगों पर थोपना धर्म को भ्रष्ट करना है।"⁶

अम्बेडकर का हिन्दू धर्म के साथ सैद्धान्तिक और व्यवहारिक तालमेल नहीं बैठ पाया। उनका मानना था कि अस्पृश्यता हिन्दू धर्म का स्वाभाविक परिणाम है। हिन्दू समाज में दलितों को सबसे निम्न स्थान दिया गया। उन्हें सामान्य नागरिक अधिकार से भी वंचित किया गया है। अम्बेडकर ने 13 अक्टूबर 1935 को येवला में दलितों की एक सभा को सम्बोधित करते हुए धर्म परिवर्तन की घोषणा की। अम्बेडकर ने कहा “दुर्भाग्य से मैं हिन्दू पैदा हुआ यह मेरे वश की बात नहीं थी किन्तु हिन्दू धर्म की अपमानजनक एवं शर्मनाक स्थिति में रहने से इंकार करना मेरी सीमा में है। मैं आपको यह विश्वास दिलाता हूँ कि मैं हिन्दू के रूप में नहीं मरूँगा।”¹⁰ वस्तुतः गांधी-अम्बेडकर दोनों ही धर्म में गहरी आस्था रखते थे। गांधी वैष्णवधर्म को मानते थे और हिन्दू धर्म की चतुर्वर्ण व्यवस्था के पक्षधर थे। जबकि अम्बेडकर चतुर्वर्ण व्यवस्था को अस्पृश्यता का मूल कारण मानते थे। गांधी जिस सत्य, अहिंसा की शिक्षा विश्व को देते थे, उसे वे सर्वप्रथम अपने जीवन में उतारते थे। तभी बदलते समय के साथ उन्होंने कई बार समाज की रूढ़िवादी मान्यताओं की बेड़ियों को स्वयं तोड़कर अपने विचारों में परिवर्तन किया और साथ ही परिवर्तन की दिशा में समाज को भी अग्रसर किया। गांधी कहते थे कि यदि उनके विचारों में कोई अंतविरोध लगे तो पुरानी बातों को भूलकर नये विचार को मान्यता दे।

वस्तुतः अम्बेडकर जाति-पाँत तोड़ने को ही प्राथमिकता देते थे जिसको पूरा करने के लिए वे ब्रिटिश हुकूमत से भी सहयोग लेने में कोई गुरेज नहीं रखते थे। उनकी नज़र अर्जुन की भाँति सदैव अपने लक्ष्य में ही टिकी रहती थी। यहाँ तक कि स्वराज्य प्राप्त करने के लिए कांग्रेस के उतावलेपन और भारत को स्वतंत्र करने की अंग्रेजों की अनिच्छा को देखते हुए भी वे दलितों का भविष्य सँवारने के लिए एवं स्वतंत्र भारत में उनके सामाजिक राजनीतिक अधिकार सुरक्षित कर लेने के प्रयत्न में लीन रहते थे। अम्बेडकर की सोच और नज़रिया गांधी से बहुत हद तक भिन्न था। उनकी वैचारिकता, विज्ञाननिष्ठा, सामाजिक चिंतन, पश्चिमी राजनैतिक-आर्थिक अवधारणाओं की गहरी समझ उनके ज्ञान की परिचायक है।

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भारत में भू-राजस्व प्रणाली के अन्तर्गत ब्रिटिश शासन द्वारा किए गए प्रयोग-रैयतवाड़ी बंदोबस्त एक अध्ययन

*सुदेश

सारांश

अंग्रेजों के आगमन से पूर्व भारत में जो परम्परागत भूमि व्यवस्था कायम थी उसमें भूमि पर किसानों का अधिकार था तथा फसल का एक भाग सरकार को दे दिया जाता था। 1765 में इलाहाबाद की संधि के द्वारा ईस्ट इंडिया कम्पनी ने बंगाल, बिहार एवं उड़ीसा की दीवानी प्राप्त कर ली। धीरे-धीरे कम्पनी ने जैसे-जैसे खर्चों की वृद्धि होने लगी, जिसकी भरपाई के लिए कम्पनी ने भू-राजस्व की दरों को बढ़ाया। इसके लिए इंडिया कम्पनी ने अपने आर्थिक व्यय की पूर्ति करने तथा अधिकाधिक धन कमाने के उद्देश्य से भारत की कृषि व्यवस्था में हस्तक्षेप करना प्रारंभ कर दिया तथा कृषि के परम्परागत ढांचे को समाप्त करने का प्रयास किया।

शब्द कोश : 1. परम्परागत ढांचा - पारम्परिक (सदियों पुराना स्वरूप) 2. गिरवी रखना-सीमित समय के लिए जमीन के बदले पैसे लेना, 3. प्रत्यक्ष - सीधे तौर पर, 4. संतातरित-से प्राप्त, 5. स्थगित - कुछ समय के लिए टालना या खत्म करना, 6. मालगुजारी कर (भू-लगान) 7. सकल उपज - कुल उपज, 8. मौजावरी बंदोबस्त - गांव का सामूहिक भू-कर बंदोबस्त।

मुख्य रूप से अंग्रेजों ने भारत में तीन प्रकार की भू-धृति पद्धतियाँ (LAND TENURE SYSTEM) अपनाई 1. जमींदारी 2. रैयतवाड़ी 3. महाल वाड़ी

रैयतवाड़ी प्रथा : प्रावधान (Main Provision)²

1. जमींदारों के स्थान पर सीधे कृषकों के साथ लगान दर के विषय में समझौते किए गए।
2. किसानों को भूमि का स्वामी स्वीकार किया गया।

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

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3. भू-राजस्व का निर्धारण प्रति एकड़ की उपज के आधार पर किया गया। भूमि का वर्गीकरण उसके उपजाऊपन के आधार पर किया गया था।
4. जब तक एक कृषक नियमित रूप से लगान अदा करता रहेगा, उसे उसकी भूमि से बेदखल नहीं किया जाएगा।

मद्रास, बम्बई और सिंध के इलाके में भू-राजस्व की जो प्रणाली लागू की गई उसे रैयतवाड़ी प्रथा के नाम से जाना जाता है। इस प्रणाली में सरकार और काश्तकार के बीच कोई मध्यस्थ नहीं होता। रैयत और सरकार के बीच सीधा सम्बन्ध होता है इसमें किसान का ही उसकी भूमि पर मालिकान हक माना जाता था। जमीन बेचने, गिरवी रखने या स्थानान्तरित करने का उसे पूरा अधिकार होता था। सरकार तो किसान से भू-राजस्व ही वसूल करती थी और भू-राजस्व की इस वसूली का काम किसी मध्यस्थ के सहारे न करके प्रत्यक्ष स्वयं ही करती थी।¹ 1792 में रैयतवाड़ी पद्धति को बारामहल जिले में पहली बार कर्नल रीड द्वारा लागू किया गया। इसमें लगान समझौता जमींदारों से न करके वास्तविक भूमि स्वामी से किया जाता था। जो किसान थे। सर्वप्रथम इसे 10 वर्ष की अवधि के लिए किया गया था। जब इस व्यवस्था की उपयोगिता से रीड का विश्वास उठने लगा था तब टॉमस मुनरों इस पद्धति का कट्टर समर्थक बन गया। 1797 ई. का राजस्व बोर्ड रैयतवाड़ी के विरुद्ध था किन्तु मुनरों तब भी इस पद्धति का समर्थक था जब मुनरों को निजाम से प्राप्त संतातरित क्षेत्र का कलैक्टर बनाया गया तब उसने इस क्षेत्र में रैयतवाड़ी पद्धति को मद्रास प्रांत में कुछ स्थानों पर लागू किया किन्तु कोर्ट ऑफ डायरेक्टरों के आदेश पर इसे कुछ समय के लिए स्थगित कर दिया गया। इसकी सफलता स्पष्ट होने पर 1818 ई. में इसे पुनः लागू किया गया। मद्रास में रैयतवाड़ी प्रथा लागू होने की ऐतिहासिक पृ.भूमि के विषय में बैडेन पावेल ने लिखा है कि वहाँ के खेती करने वाले को मालिकाना अधिकार पाने में रुचि नहीं थी। उन्हें केवल इस बात में रुचि थी कि जब तक वे भूमि पर खेती करें उन्हें तब तक और केवल उतनी भूमि पर सरकारी माल गुजारी देनी पड़े। रैयतवाड़ी प्रथा के अंतर्गत लगान निर्धारण का काम मद्रास और बम्बई में अलग-अलग आधारों पर किया गया था। मद्रास में लगान का निर्धारण शुद्ध उपज के आधार पर किया जाता था, सामान्यतः यह माना जाता था कि लगान एक खेत में होने वाली शुद्ध उपज के आधे भाग के बराबर ही होना चाहिए। खेत की सकल उपज में से किसान और उसके परिवार के सदस्यों की मजदूरी सहित खेती के अन्य खर्चों को जब बाकी से निकाल दिया जाता है तो शुद्ध उपज निकल आती है। सकल उपज की पिछले अनेक वर्षों की भूमि की उत्पादकता के अनुभव के आधार पर गणना की जाती थी। इस उपज का मूल्य बिना अकाल के 20 वर्षों की औसत कीमत के आधार पर निकाला जाता था। एक बार जब उत्पादकता के आधार पर भूमि का वर्गीकरण कर लिया जाता था तो सामान्यतः आगे के समझौते के बीच की अवधि के दौरान कृषि उपज की कीमतों में परिवर्तन आने पर ही राजस्व की मांग का पुनः निर्धारण किया जाता था।¹ चूंकि सरकारी मालगुजारी नकद रूप में देय होती थी इसलिए मंडी तक उपज ले जाने आदि के खर्च को भी ध्यान में रख लिया जाता था। मूल्यांकन के लिए किसी प्रमुख को ले लिया जाता था और उसको आधार मानकर सरकारी मालगुजारी निश्चित की जाती थी।¹

रैयतवाड़ी प्रथा ने जनता और सरकार के बीच घनिष्ठतम सम्बन्ध स्थापित कर दिए। क्योंकि इसके अनुसार कर्मचारी प्रत्येक जात से सीधे लगान उगाहते थे, किसान तथा सरकार का प्रत्यक्ष सम्बन्ध होने के कारण कृषक की शोषण से रक्षा हो जाती थी। कृषक तथा सरकार के बीच कोई मध्यस्थ न होने के कारण जमींदारी प्रथा की तुलना में कृषकों को लगान कम देना पड़ता था। प्रतिकूल मौसमों में लगान की कमी से कृषकों को राहत मिल जाती थी।¹ मद्रास और बम्बई दोनों स्थानों पर रैयतवाड़ी बंदोबस्त लागू करने के परिणाम समान रूप से क्रांतीकारी थे। इस प्रथा में भी लगान के निर्धारण में सरकारी अधिकारियों द्वारा मन मानी की जाती थी तथा पक्षपातपूर्ण व्यवहार अपनाया जाता था। एच.जे. ट्यूकर के अनुसार “एक अधिकारी का यश इस बात पर निर्भर करता था कि वह राजस्व की कितनी मात्रा वसूल करने में समक्ष था।”

रैयतवाड़ी बंदोबस्त के बारे में यह दलील दी गई थी कि यह भूमि व्यवस्था भारतीय संस्थाओं के काफी समान थी, परन्तु वास्तविकता यह थी कि यह बंदोबस्त जमींदारी प्रथा से किसी भी मामले में कम घातक नहीं था।¹ इसका कारण यह था कि इस प्रणाली के अंतर्गत किसानों से अलग-अलग समझौता कर लिया जाता था और मालगुजारी का निर्धारण वास्तविक उपज की मात्रा के आधार पर न करके जमीन के क्षेत्रफल के आधार पर किया जाता था। असल में मद्रास के बोर्ड ऑफ रैवेन्यू ने इस नई प्रथा का काफी दिनों तक डटकर विरोध किया और उसने चाहा कि हर गांव की आबादी के साथ सामूहिक बंदोबस्त किया जाए जिसे मौजावारी बंदोबस्त कहा जाता था। लेकिन बोर्ड को इन प्रयासों में सफलता नहीं मिली। 1818 में रैयतवाड़ी व्यवस्था की आलोचना करते हुए ज्ञापन दिया कि मद्रास और बम्बई में 30 प्रतिशत से अधिक जमीन ऐसी है जिसे काश्तकार खुद नहीं जोतते हैं।¹ फायकेन वर्ग-रैयतवाड़ी व्यवस्था की आलोचना करते हुए कहते हैं कि रैयतवाड़ी व्यवस्था में कुछ भी ऐसा नहीं था जिससे पुरानी ग्रामीण व्यवस्था को बदला जा सके, वह यह मानते हैं कि प्रारम्भ में इस व्यवस्था से कुछ हद तक विघनटनकारी प्रभाव महसूस किया गया, क्योंकि प्रारम्भिक चरण में अंग्रेज अधिकारियों को स्थानीय परम्पराओं मूल्यों एवं लोगों के सामाजिक दृष्टिकोण का ज्ञान सीमित था।

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सारांश

वर्तमान मध्यप्रदेश के रीवा, सतना, सीधी, शहडोल को सामूहिक रूप से बघेलखंड नाम से जाना जाता है। विदित है कि बघेलखण्ड में अनेक शासक रहे जो कला व साहित्य के प्रेमी थे। विश्वनाथ सिंह 1833-54 एक योग्य शासक ही नहीं कला और साहित्य के मर्मज्ञ रहे। उन्होंने विद्रोही सामन्तों को त्रस्त कर उन्हें अधीन किया। वे संगीत प्रेमी शासक थे। बघेलखण्ड के अंचल की तासीर कुछ भिन्न है यहां का जननीवन, पुरातनकाल, इतिहास, कला, परम्परा, संस्कृति चेतना में बड़ा रंग है। भारत की संस्कृति में इस अंचल की बड़ी साझेदारी है। संगीत, साहित्य, कला, नृत्य, धरती, नदियां, पहाड़ सब के सब भारत को सर्वश्रेष्ठ बनाने में इस अंचल का हिस्सा उच्च स्तर का रहा। जहाँ बघेलखण्ड ने अनेक उपलब्धियाँ हासिल की वहीं वह नाटकों के क्षेत्र में भी अग्रणी रहा है।

मुख्य शब्द - बघेलखण्ड, इतिहास, नाटक, शासक, कला, साहित्य प्रेमी, आनन्द रघुनन्दन।

प्रस्तावना यह निर्विवाद सत्य है कि नाटककार के रूप में प्रथम नाटककार का श्रेय बघेलखण्ड के महाराजा विश्वनाथ प्रताप सिंह को है यद्यपि यह आश्चर्य का ही विषय है कि नाट्यलेखन के प्रथम परिक्षेत्र बघेलखण्ड के महाराजा विश्वनाथ प्रताप सिंह के बाद और प्रदुम्न सिंह के बीच कोई नाटक की कड़ी उपलब्ध नहीं है। केवल छोटी-छोटी नाटिकाएँ लिखी गईं। श्याम शर्मा का 'सती का प्रयोग', उपन्यासकार सिद्ध विनायक द्विवेदी की नाटिका 'अछूत कन्या' समीक्षक और उपन्यासकार बघेली के पुरोधे डॉ. भगवती प्रसाद शुक्ल का 'आये तो अधिव्याही' तथा सैफुद्दीन सैफू की 'बहन का प्रेम' नाटिकाएँ लिखी गईं। शेष कोई दो वर्ष का समय नाटक लेखन विहीन रहा।¹

हिन्दी के सर्वप्रथम मौलिक नाटक का श्रेय बघेलखण्ड रीवा के महाराजा विश्वनाथ सिंह कृत 'आनन्द रघुनन्दन' को जाता है। इसका प्रकाशन लायड मंत्रणालय काशी से सन् 1871 में हुआ पर इसकी प्रतियाँ महाराजा के सरदारों तक वितरित होने के कारण लेखक व ग्रन्थ को जो स्थान वास्तव में मिलना चाहिए था वह न मिल पाया। महाराजा विश्वनाथ सिंह जी के अनेक ग्रंथ हैं, आनन्द रघुनन्दन नाटक 'आहिक', उतम काव्य प्रकाश, गीता रघुनन्दन शतिका, रामायण, गीता रघुनन्दन प्रामाणिक, सर्पसंग्रह कबीर बीजक की टीका, विनय पत्रिका की टीका, रामचन्द्र की सवारी, भजन, पदार्थ, धनुर्विद्या, आनन्द रामायण, परमधर्मनिर्णय, शान्ति शतक, वेदान्त पंचक शतिका, गीतावली पूर्वार्द्ध ध्रुवास्टक उत्तमनीति चन्द्रिका, अबोध नीति, पाखंड खण्डिनी, आदि मंगल, बसंत चौतीसी, चौरासी रमैनी, ककहरा शब्द, विश्व भोजन प्रसाद, ध्यान मंजरी, विश्वनाथ प्रकाश, परमतत्व, संगीत रघुनन्दन।²

आचार्य रामचन्द्र शुक्ल एवं भारतेन्दु जी ने आनन्द रघुनन्दन को ही हिन्दी का सर्वप्रथम नाटक स्वीकार किया है। शुक्ल जी ने कहा है कि ब्रजभाषा में नाटक इन्हीं ने पहले लिखा। इस दृष्टि से आनन्द रघुनन्दन महत्व की वस्तु है। अंक विधान और पात्र विधान भी है। हिन्दी के प्रथम नाटककार के रूप में ये अविस्मरणीय है। बाबू गुलाब राय, ब्रजरत्नदास तथा हिन्दी नाटकों पर ऐतिहासिक ढंग से शोध कार्य करने वाले विद्वानों ने भी आनन्द रघुनन्दन को ही हिन्दी का प्रथम मौलिक नाटक माना है सोमनाथ चटर्जी ने भी आनन्द रघुनन्दन को हिंदी का प्रथम मौलिक नाटक स्वीकार किया। इस प्रकार विद्वानों की नयी और पुरानी पीढ़ी के लोगों ने आनन्द रघुनन्दन के प्रथम मौलिक गद्य नाटक होने पर मान्यता दी है। आनन्द रघुनन्दन में सात अंक हैं, इन सात अंकों में प्रथम छः की घटनाओं के क्रम का प्रमुख आधार रामचरित मानस है। सातवें अंक के स्वरूप में अवश्य परिवर्तन दृष्टिगोचर होता है। रामचरित मानस का अन्तिम उत्तर कांड भी कथा प्रवाह या घटनाओं की दृष्टि से विशेष महत्व नहीं रखता। उसका वास्तविक मूल्य दार्शनिक दृष्टि से ही विशेष है। ज्ञान-भक्ति के विवेचन के रूप में तुलसी का प्रगाढ़ जीवनानुभव और चिंतन परिलक्षित होता है।³ आनन्द रघुनन्दन में सातवें अंक घटनाओं की गति की दृष्टि से कोई महत्व नहीं रखता। राम की रसिकता का दूसरा उदाहरण सातवाँ अंक के नृत्य और संगीत के समारोह के रूप में दिया जा सकता है। वे नृत्य और संगीत के विस्तृत कार्यक्रम का पूरा आनन्द उठाते हैं और कलाकारों को बहुविधि पुरस्कार देते हैं। राम ही इस नाटक के प्राणतत्व हैं। राम के व्यक्तित्व के अधिक से अधिक पहलुओं का चित्रण करने का प्रयत्न आनन्द रघुनन्दन में नाटककार ने किया है। उन्हें इस दिशा में सफलता भी मिली है। आनन्दरघुनन्दन की कथा एक धार्मिक आख्यान पर आधारित है। सामान्य रूप से धार्मिक आख्यानों में शान्त रस की प्रधानता होती है, किन्तु आनन्द रघुनन्दन में इसका अभाव है। जहाँ तक रस-निष्पत्ति का प्रश्न है आनन्द रघुनन्दन में नाटक की शास्त्री परंपरा का पूर्ण रूपेण निर्वाह हुआ है। नाट्यशास्त्र के अनुसार श्रृंगार या वीर रस ही अंगी रूप में नाटक में अवतरित हो सकते हैं, अन्य रस अंग रूप में आते हैं। आनन्द रघुनन्दन का मुख्य रस, वीर है। यद्यपि नाटक के सातवें अंक में राम की राज्य सभा में नृत्य और संगीत की योजना द्वारा एक हास्य-विलास पूर्ण वातावरण की सृष्टि की गई है किन्तु उसमें अपेक्षित नाटकीय सौन्दर्य

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

*सहायक प्राध्यापक (हिन्दी) शासकीय ठाकुर रणमतसिंह महाविद्यालय रीवा (म.प्र.)

का नितान्त अभाव है। इस अंक से यह स्पष्ट अवश्य होता है कि नाटककार सामंत युगीन संस्कृति एवं रीति परम्परा से कितना प्रभावित है। तभी तो उसके गंधर्व कन्याओं के बहाने नायिका भेद के प्रमुख प्रकार प्रस्तुत किये हैं। विविध रसों के सफल निवारण में आनंदरघुनंदन की कथावस्तु के द्वारा मानवीय भावनाओं के विभिन्न स्वरूपों की व्याख्या करते हुए नाटककार ने जीवन की समग्रता को आत्मसात किया है। विश्वनाथ सिंह को कवि हृदय ने इस परिपाक में अपना उचित सहयोग दिया है। छन्दों का चुनाव भी रस के अनुरूप हुआ है। आनंदरघुनंदन हिन्दी का प्रारंभिक नाटक होते हुए भी एक सफल नाटक कहा जा सकता है। कथोपकथन की दृष्टि से भी आनंद रघुनंदन ऐतिहासिक मूल्य की ओर ध्यान आकृष्ट होता है। आनंदरघुनंदन के पूर्व नाटक नाम की जितनी भी रचनाएँ हिन्दी साहित्य में प्राप्त होती हैं उनमें पद्यात्मक कथोपकथन अधिक हैं। आनंदरघुनंदन की भाषा ब्रजभाषा है। यद्यपि नाटक में संस्कृत, प्राकृत, अपभ्रंश, कर्नाटकी, द्रविड़, मैथिली, मराठी, अवधी-बघेली, अंग्रेजी और उर्दू आदि भाषाओं का भी कहीं-कहीं प्रयोग हुआ है। फिर भी ब्रजभाषा गद्य और पद्य दोनों का अत्यन्त प्रांजल स्वरूप इसमें बराबर मिलता है। वास्तव में आनंदरघुनंदन की भाषा का अध्ययन ब्रजभाषा गद्य के अध्ययन की दृष्टि से विशेष महत्वपूर्ण है। नाटक के सभी कथोपकथन गद्य में हैं, और गद्य की भाषा सर्वत्र ब्रज है। इन कथोपकथनों में प्रयुक्त भाषा सजीव, स्वाभाविक और प्रभावपूर्ण है। उसमें ब्रज भाषा का निखरा हुआ रूप देखने को मिलता है।⁴

महाराजा विश्वनाथ सिंह के बाद हिन्दी के मूर्धन्य नाटककारों में **लाल प्रद्युम्न सिंह** का नाम आता है। लाल प्रद्युम्न सिंह का जन्म सन् 1911 में रीवा राज्य के कांकर ग्राम में हुआ था वे प्रारंभिक विद्यार्थी जीवन प्रयाग में व्यतीत कर रीवा में स्थायी रूप से सन् 1947 में आए। विन्ध्यक्षेत्र हाईकोर्ट के न्यायाधीश, सफल अभिभाषक एवं मध्य प्रदेश लोक सेवा आयोग के सदस्य के रूप में कार्य किया। रावण, त्रेतायुग धर्म और युद्ध, 'बुद्ध', गुरु गोविन्द सिंह 'अहिल्याबाई एवं सुभाषचंद बोस 'मस्तानी' मीरा परित्यक्तता की पुत्री 'रत्नावली' 'श्री अरविंद' विष्णु प्रिया, सुकन्या, सुकरात, तुलसी, यीशु आदि अनेक ऐतिहासिक व पौराणिक पात्रों पर केन्द्रित नाटक लिखे हैं। प्रद्युम्न सिंह के नाटक रीवा के ही ज्योति प्रकाशन से प्रकाशित हुए हैं। ये कई अंकों और दृश्यों में विभाजित हैं। नाटक में पर्वत, राजदरबार राजा-रानियों के अंतर्कक्ष आदि के दृश्य हैं। नाटक की भाषा लेखकीय भाषा है। परंतु लाल प्रद्युम्न सिंह का नाटक-प्रेम अवश्य ही स्तुत्य हैं, उन्होंने ये नाटक हिंदी में लिखे हैं, कुछ नाटक उन्होंने अंग्रेजी में भी लिखे हैं।⁵ नाटक के अतिरिक्त उन्होंने किसी अन्य विधा में साहित्य-सृजन नहीं किया है। इस प्रकार प्रद्युम्न सिंह ने हिन्दी की सरल भाषा व शैली में त्रोता से लेकर 20 वीं सदी तक के कुल 8 नाटक एवं एकांकी नाटक लिखकर हिन्दी साहित्य का भण्डार भरा, वहीं आगे आने वाली पीढ़ी के लिए भारतवर्ष के इतिहास व संस्कृति, सभ्यता को नाटक के रूप में एक धरोहर हिन्दी साहित्य के भण्डार में नाटक सुरक्षित रख दिया। प्रद्युम्न सिंह जी का पहला नाटक धर्म और युद्ध एक मौलिक नाटक है। यह 6 अंकों में है कुल पुरुष 23 पात्र एवं 7 स्त्री पात्र हैं। इसका अतीत भी परम प्रासंगिक है। इसलिये इसको लेखक ने मौलिक नाटक कहा है। इस नाटक की भाषा शुद्ध तत्सम है अलंकारों में उपमा, उत्प्रेक्षा और रूपक की बहुलता है। नाटक व्यंग्य-हास्य की चहुल से भरा पड़ा है, परन्तु मर्यादा विशेष का

अनुगमन भी है बलदेव कहते हैं।⁶ कुब्जा और कृष्ण बातें करें मैं नगर जाता हूँ। (पृ. 22) उपमा अलंकार का भी एक उदाहरण दृष्टव्य है। जहाँ की उपमा उपवन की लता और सुदामा की वन के बाँस से दी गई है। (अंक 1) इसी तरह स्वभावोक्तियों का प्रयोग भी सराहनीय है। नाटक की योजना शास्त्रीय है। इसकी शैली रोचक, दार्शनिक और यथार्थ है। बीच-बीच के व्यंग्य पाठक रूपी पथिक को पाथेय का कार्य करते हैं। प्रद्युम्न सिंह जी का दूसरा और ऐतिहासिक नाटक अहिल्याबाई है। इसका प्रथम संस्करण 1965 में प्रकाशित हुआ इसमें अहिल्याबाई होल्कर के चरित्र को नाटकीय शिल्प से प्रस्तुत किया गया है। बोरगावकर ने कहा है कि यह नाटक ऐसी घटनाओं का एक समूह है जिन्हें देवी अहिल्याबाई होल्कर के चरित्र के धागे ने एक दूसरे से बाँध दिया है। नाटक के पढ़ने से यह ज्ञात होता है कि ऐतिहासिक तथ्यों से अधिक अहिल्याबाई का चरित्र है। इस प्रयास में लेखक पूर्ण रूप से सफल भी है।⁷ घोर आपत्तियों के बीच जूझने वाला व्यक्ति सराहनीय है। 6 न्याय, प्रशासन, कर्तव्य धार्मिकता आदि का अद्भुत समन्वय है। 6 अंकों में विभाजित नाटक के पांचवें अंक में स्थानीय शब्द का प्रयोग विशेष महत्व रखता है। यह ऐतिहासिक ग्रन्थों तथा आधुनिकता और कल्पना के आधार पर लिखा गया है। इसके माध्यम से नाटककार ने 300 वर्षों के इतिहास को आधुनिकता के साथ प्रस्तुत किया है। नाटक का कलेवर 5 अंकों में 16 प्रमुख पात्रों के माध्यम से पूर्ण होता है।⁸

निष्कर्ष, बघेलखण्ड के नाटककारों के लेखन से नाटक का सिलसिला जो प्रारंभ हुआ था उसकी निरंतरता आज भी यहां पर है। बघेलखण्ड के **ऐतिहासिक परिदृश्य में** हिंदी नाटकों की जो पुरुआत हुई वो नाटक वर्तमान समय के नाटककारों के लिए प्रेरणास्रोत हैं। यह सत्य है नाटक के क्षेत्र में अभी बघेलखण्ड में कुछ और काम होना चाहिए, बघेलखण्ड ही नहीं पूरे देश में हिन्दी नाटक लेखन का कार्य अत्यन्त अल्पगति से हो रहा है। पर जितने भी कार्य हो रहे हैं वे निश्चित ही भविष्य में और अधिक इनका विस्तार होगा। बघेलखण्ड के ऐतिहासिक परिदृश्य उभरते हुए नाटकों का भविष्य उज्ज्वल दिखाई दे रहा है।⁹

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