

IMPACT FACTOR (SJIF) 2021 = 7.380



ISSN 2319-4766

AN INTERNATIONAL PEER REVIEWED & REFEREED JOURNAL
**SCHOLARLY RESEARCH JOURNAL
FOR INTERDISCIPLINARY STUDIES**

APRIL-JUNE, 2021, VOL. 10, ISSUE-51

**Special Issue of Department of History,
Lokmanya Mahavidyalaya Warora, Dist. Chandrapur (MS)**

5th June 2021

**RECENT
TRENDS
IN
MODERN
HISTORY**



Chief Editor
Dr. Suhodh Kumar Singh
Principal

Editor
Dr. Dipak P. Lonkar

Book-2

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On

RECENT TRENDS IN MODERN HISTORY

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Dr. Subodh Kumar Singh
Principal

Editor

Dr. Dipak P. Lonkar
Head, Department of History

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Edition : Book – I, 2021

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**SCHOLARLY RESEARCH JOURNAL
FOR INTERDISCIPLINARY STUDIES**

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1st Floor, F. No. 104, Nr. Telco Colony & Blue Spring Society,
Dattanagar-Jambhulwadi Road, Ambegaon (BK), Pune – 411046.
Website: www.srjis.com



Principal's Message

Lokmanya Mahavidyalaya, Warora, Dist. Chandrapur, run by Lok Shikshan Sanstha, Warora and affiliated to Gondwana University, Gadchiroli faced NAAC and was assessed and accredited with 'C' status in the first cycle in 2010 and 'B' in the second cycle in 2017. The college could do much in such a small period simply because of the unhindered guidance and support from Prof. Shirkant Patil, President, Principal Anil Dongre, Vice-President, the Secretaries Shri Shrikrishnaji Ghadyal Patil and Dr. Milind Deshpande and honorable members of Lok Shikshan Sanstha, Warora. It is only because of their candid and unfailing support that the college could take the shape that it has today. However, the active and enthusiastic support of the faculty and members of administrative staff cannot be down-played. The entire success story of the college has, in fact, been essayed by the teachers, administrative staff, and the students, who leave no stone unturned for the desired output.

Today, education and research are highly interdisciplinary. Research as a careful critical inquiry of examination in seeking facts or principles or new knowledge through a systematic scientific and analytical approach in any branch of knowledge. Lokmanya Mahavidyalaya has constituted a research committee to promote, monitor and address the issue of research.

It is matter of great pleasure to note that the Department of History has organized One-Day National E-Seminar on June 5, 2021, Saturday, With the academic objective to deliberate upon 'Recent Trends in Modern History' Participation of intellectuals and academicians from across the country with defiantly make the endeavor of the department and those who take pains in making it succeed, fruitful. It is said that History of country is nothing but the Histories of regions contained therein put together. In the modern age, new concepts are added to History because of its increasing scope. Therefore new branches are originated in the History: Local History, Subaltern History, Gender History, Environmental History, Food History, and Women's History etc. Many research studies have been undertaken in the area of the national and international History.

Obviously, efforts of the Department of History will open up new vistas, and prove to be a step forward in the field of Historical research as chairperson of organizing committee. I express satisfaction for the seminar and academic exercised and extend my best wishes to the one day national e-seminar of History, on 'Recent Trends in Modern History' on 5th June 2021,

Saturday, for the E-Seminar Research Paper are invited from scholars and Academicians from the different part of the country. These papers are published in an **International Peer Reviewed & Refereed, Scholarly Research Journal for Interdisciplinary Studies**, with **ISSN 2319-4766, Impact factor 7.380**

I am sure the ideas expressed in the research paper will open up new areas of quality enhancement of higher education.

Dr. Subodh Kumar Singh
Principal



Editorial.....

The scope of History is increasing in the Modern Age. It is always under process of the change and development. The writing of History was started from 5th century of B. C. In the ancient age, the scope of writing history was limited to the life of king, his family, battles and expansion of empire.

In the medieval age, the stress of writing history was on the God, His works, religion and beliefs. However, in Europe after the movement of Renaissance, there was a great shift in the subject of writing history. Since then the religion was not given more importance in history. The stress was given on the humanity and humanism, and the historical evidences and references gained more importance in the writing of history. In this regard the French historian, Charles Seignobos says, 'No documents, no history.'

In the 18th century the only incidents were studied to lay stress on the historiography. In the 19th century, history was written not only about the individuals, but also society, culture, economy, politics, geography etc. However, the 20th century saw a great change in history writing. It covered the social sciences and natural sciences. Archaeology, numismatics, iconography, etc helped broaden the scope of history writing to engird the daily routines, sports, traditions, social conditions and taboo, rivers, mountains, seas, nature, trades, technology, geographical and astrological discoveries.

In the second half of the 20th century and the beginning of 21st century, history was written from the perspective of Post-Modernism, Post-Colonialism, Orientalism, Nationalism, liberalism, New-Marxism, traditionalism etc. After accepting the principals of Annals School, in the real sense, History has become an interdisciplinary subject. The school also emphasised the facets and events pertaining to the human lives like Local History, Regional History, Subaltern History, Oral History, Environmental History, Women's History / Feminism, Gender History, Culinary / Food History, Urban History, History of Medicine Science and Technology, History of Masculinity, Communal History, Tribal History, etc.

Therefore, to understand the importance of all these '**Recent Trends in Modern History**', the Department of History, Lokmanya Mahavidyalaya, Warora, Dist. Chandrapur (Maharashtra) has organized this One-Day National e-Seminar On 05 June 2021, Saturday. These papers are

published in an International Peer Reviewed & Refereed, **Scholarly Research Journal for Interdisciplinary Studies**, with **ISSN: 2319-4766, Impact Factor 7.380**.

Dr. Dipak P. Lonkar

Editor & Head, Department of History
Lokmanya Mahavidyalaya, Warora, Dist. Chandrapur

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TRIBAL HISTORY WRITING: A NEW TREND IN SOCIAL SCIENCES**Dr. Shamrao Koreti***Professor, Dept. of History, (P.G.T.D.) RTMNU, Nagpur shyamkoreti@gmail.com**Mob. No. 09527733001***Definition of Tribe**

A series of definition have been offered by the earlier Anthropologist like Morgan, Tylor, Perry, Rivers and Lowie to cover a social group known as tribe. These definitions are by no means complete and these professional Anthropologists have not been able to develop a set of precise indices to classify groups as tribal or non tribal. The term generally refers to territorial communities living in the relative isolation in foot-hills and forests.¹ It seems that that their definitions are not enough to define the tribes and needs to be elaborated.

General understanding of the tribes

A tribe is a group of people, usually staying in jungle areas, in a small locality, absolutely illiterate poor, hardly clad in clothes, usually dark and frail, fully living within their own community whose marriage always takes place among themselves, engaged in hunting and searching for roots, shoots and fruits as their veg food and roasted animals as non-veg food, completely oblivious of the country's political and economic condition, resisting all efforts of development and have a strong dislike for strangers and educated modern community.² This description is common in many of the hypothesis among the social science subjects.

Secondly, there are many dilemmas on tribes. Can tribal studies become a separate disciplinary field, in the way of gender studies and dalit studies? What are the advantages of carving out a semi-autonomous domain of enquiry, in the name of the tribal? How does one think of such a field—as the field of operation of a special subject, namely, the tribal or adivasi, the tribe, the indigene or as a field constituted by a set of distinctive issues such as land, forest, myth, language or as a distinctive intellectual orientation per se? What could be the relationship of such a field to mainstream disciplines, such as history, economics and anthropology? And how does such a field compel us to rethink our relationship with text, archive and field, that is, the evidentiary paradigm that grounds social sciences today?³

Tribes also do not figure as subjects of archaeology and textual exegesis. While this is true for most subaltern subjects—the fact that it is difficult to write their stories because of their archival, archaeological and textual invisibility—tribes are doubly disadvantaged, because they have not been able to claim alternative archives and alternative histories of their own, unlike some other subaltern subjects such as dalits.⁴ Neither literature nor religion seems available for tribes. There is only ethnography to study them. While new, self-reflexive forms of field-work and anthropological writing

¹ IGNTU, e-content, Ajit Kumar pankaj, MSW 2, Tribes in India, p.1

² ibid

³ Prathama Banerjee, Writing the Adivasi: Some historiographical notes, *The Indian Economic and Social History Review*, 53, 1 (2016): 1–23 SAGE Los Angeles/London/New Delhi/Singapore/Washington DCDOL: 10.1177/0019464615619549

⁴ ibid

have no doubt enhanced our understanding of tribal lives and histories, tribes continue to be seen as purely ethnographic subjects, with very limited possibility of their appearing as either historical or economic or literary or even religious subjects in their own right. Therefore, there is a need to project tribes in history as well as in philosophy too.

Who is Tribe?

Any attempt to conceive of tribal studies as an autonomous domain of research faces a paradox. Till recently, it is thought of the tribes as a recognizably distinct identity. The British, the nationalists and even the communists in India, saw in the 'tribe' an archaic embodiment of authenticity and radicality, which could generate a temporal imperative and a political aesthetic 'other' than the modern. This romantic imaging of the tribe as a primordial rebel outside of capitalist modernity was indeed quite consistent with the actual administration of tribes in India as the most economically marginalized and politically excluded subject—for marginalization and exclusion only proved, vicariously, the fact that the tribe and the adivasi were outside the regime of the modern.⁵

The burden of recent historical scholarship has been to explode this myth of tribal exceptionalism. We now know that the so-called tribe is nothing if not a modern construction—a product of imperial governmental technologies as well as middle-class left-intellectual discourse, as Uday Chandra reminds us in this volume.

Historically, the hill and forest peoples of India—who later became tribes—were neither stateless peoples, nor peoples outside history, nor simple, non-hierarchical, egalitarian communities. Indeed they were fully involved in kingships, in land and forest politics, in tributary relationships with other groups, in particular occupational specializations and even in commerce and war.⁶ They were also internally variegated, hierarchised and gendered communities.⁷

Indeed, Sumit Guha's recent book argues that if we rewrite the history of pre-colonial India as a history of the evolution of 'society' out of complex interactions of diverse *jatis*, colonial sociological categories such as caste and tribe would appear quite inappropriate; for these were categories fundamentally shot through with Iberian and British ideas regarding race, blood, birth and backwardness, ideas that were local to early modern and modern Europe. Guha shows that the operative categories of corporate existence in pre-colonial Indian society were not caste or tribe but a more complex range composed of *jati*, *zat*, *qaum*, *khum* and *kabilah*—categories that variously denoted people, lineage, religious denomination, political status, country, occupational grouping and so on.⁸

In other words, it was only recently, that is, with the onset of colonial modernity, that these diverse groupings in India were reordered in terms of the three defining categories of colonial 'difference', namely, religion, caste and tribe. In contrast to society, tribes were rendered, late eighteenth century onwards, in the romantic image of non-monetized, egalitarian, primordial and

⁵ Banerjee, 'Culture/Politics'; Prasad, *Environmentalism and the Left*.

⁶ Guha, *Beyond Caste*.

⁷ See, for instance, Shashank S. Sinha's work on the changing gender structure amongst tribes of Chota Nagpur; Sinha, 'Adivasis, Gender and the "Evil Eye"'; Uday Chandra's essay here shows how status differentiation based on land-rights marked tribal protest politics in the colonial era'.

⁸ Guha, *Beyond Caste*

communities. The political and economic government of tribes in India—in what came to be called ‘excluded’ and ‘non-regulated’ spaces of the empire and in labour and credit markets—was meant to produce and reproduce the tribe as an isolated, a historical and pre-political entity, enabling the infinite reproduction of the ‘modern’ as the tribe’s necessary other.⁹

The tribe, in that sense, is a modern production, a historical subject par excellence, who—even as she rebelled repeatedly (as did caste peasants and factory workers)—also participated in missionary and nationalist discourses of improvement and education and in modern political idioms of nationalism, law, democracy and rights. The recently constructed and highly problematic nature of the category ‘tribe’, however, does not make the category itself unreal or immaterial as ‘fact’ of history. After all, if groups of people have been disciplined and governed as ‘tribes’ for last two hundred years and more; and if they have subsequently mobilized and politicized as such, then the tribe is indeed a valid and true historical category.

The history of tribal societies cannot be written through conventional historical methods. In contemporary parlance, it is an interdisciplinary history that has encompassed both sociological and anthropological work within its ambit. This is largely because most tribal societies have strong oral traditions, which make their histories very contextualized and flexible in character.¹⁰ The first writings on tribal society and economy can be traced back to colonial and missionary documents of the nineteenth century. These were mostly written by travelers and missionaries who often made the first inroads into the tribal areas and depicted the people of these regions as ‘wild’, ‘primitive’ and ‘backward’. In their recording of the existence of tribes, these writers were influenced by the work of officials and military officers who had earlier made forays into Africa and Latin America earlier. The colonial and missionaries attempt to ‘civilize wild tribes’ was thus justified through these accounts and formed the basis of the earliest colonial and missionary interventions. However in the process, they documented the language and cultural practices of the tribal people, but often left out details of tribal land and forest use. This was mainly because tribal people were categorized as culturally primitive and were therefore to be assimilated into modern society through measures that improved their lifestyle.¹¹

By the first quarter of the twentieth century the nature of colonial and nationalist writing on tribal society had undergone a change. The emergence of colonial anthropology and ethnography as an important component of knowledge about tribal societies further strengthened the paternalistic attitude of the colonial administrators. However, it also brought about important changes in the nature of the understanding of tribal society, albeit unleashing a fierce debate on what precisely was a ‘tribal’. While colonial anthropology laid emphasis on the nature of the tribal culture and identity, on trend influenced by its method used the ethnographic method to defend the values and lifestyle of tribal people.

HISTORY WRITING DURING NEHRUVIAN PERIOD

The advent of independence saw a fierce debate on the nature of safeguards to be given to the tribal people. The destruction of the tribal economy and productive capacities as a result of the penetration of colonial industrial capitalism had already created the space for the formation of an

⁹ Banerjee, *Politics of Time*.

¹⁰ Archana Prasad, p. 2

¹¹ Archana Prasad, p. 4

aggressive political identity. The Constituent Assembly debated the tribal question in the context of these political developments and instituted a sub committee to look into the question of autonomy for tribal areas. The result of this process was the formulation of the fifth and the sixth scheduled in the constitution, for tribal majority areas. Such areas were declared 'Scheduled Areas' and aimed to include tribal institutions and customs within the larger system of administration. Within the Assembly these provisions were contested by Hindu nationalists as well as many within the Congress who argued that such a policy was an extension of the colonial government's divide and rule strategy and would go against the basic spirit of nationalism. This was countered by the advocates of tribal rights who advocated the preservation of tribal identities and cultures, even while modernizing tribal societies and economies.¹²

The historiography of tribal societies in the early decades of the post independence era was not untouched by this phenomenon. It focused on the production relations and systems of peasant societies and largely ignored the study of the changing relationship between humans and nature. Therefore, the analysis of the tribal societies was largely confined to the study of their ethnic identities, movements and socio-cultural life. Scholars did not focus much on the development and character of agrarian structures and relations except in the context of tribal protests or ethnographic studies as seen in the work of K.S. Singh and Von Furer Heimendorf. In this sense these studies were strongly influenced by the Nehruvian view that emphasized cultural pluralism of tribal life, but understated their economic and political exploitation. Much of the writing was also evolutionary in its analysis.

Another type of historiographical tradition on tribal societies was borne out of the Marxist critique of the Nehruvian developmental strategy. Marxist scholars had continuously highlighted the nature of uneven development and the growing hold of industrial capitalism in the country. Accordingly, their main aim was to encourage studies that showed that the unity between the classes of 'tribals' and other landless labourers and marginal farmers was borne, not from social or cultural traits, but the patterns of oppression. Hence, the peasantry was united through a historical socio-economic experience and included the tribal people. Such analysis was not pre-occupied with the question of culturally specific tribal identities, but guided more by a political programme of social movements that sought to organize these people. Thus, S.V. Parulekar or Sundarayya, though not trained scholars in any discipline, represented a different and important trend in the writings of the late colonial period.¹³

TRIBES, COMMUNITY AND THE NATION STATE IN HISTORY WRITING

By the mid 1970s onwards the nature of writing on tribal society, economy and politics changed significantly with the growing discontent with Indian democracy and its strategy of development. By this time the long term effects of the strategies adopted by the Indian planners had begun to show their impact. On the one hand affirmative action by the Indian state had led to the rise of new tribal elite that became aware and started struggling for its own rights. On the other hand, the developmental projects started by the state led to displacement of tribal people from resource rich areas thus exposing the fact that the tribal poor were continuously making sacrifices for national development while a few in the ruling classes were appropriating their benefits. This contradiction generated a whole struggle for the

¹² Archana Prasad, p. 6

¹³ Ibid

rights of people over their own resources. Theoretically, such rights based movements were supported by the subaltern and environmental historians. In this way the question of rights and representation became important in the debate with modern development paradigms.¹⁴

In the period from the 1980s onwards, historians aligning themselves with the subaltern group studied protests and struggle in terms of two theoretical themes. The first was the study of movements and struggles that found their expression in primordial identity politics. Here traditionalist symbols and world views were not seen as pre-modern in character: rather they were seen as an expression of a sovereign agency to transform its reality and combat oppression. Such theoretical analysis of the traditionalist discourse later inspired studies on the inner dynamics and practices of the 'community' as a whole. The second important theme that focused on the nature of tribal nationalism and how mainstream nationalist ideologies and sentiments were understood by tribal people.¹⁵

ENVIRONMENTAL HISTORY AND TRIBAL SOCIETIES

The influence of subaltern studies led to the broadening of the scope of tribal studies, and also influential the growth of environmental history as a sub-discipline. The rise of several global environmental crises has also led to a rethink in the ways in which history is being written and this had its impact on history writing in India. Though the growth of environmental history was thus inspired by a global trend of history writing, it also had its local roots in the rise of new social and environmental movements within the country. These movements were largely local struggles for control over resources and were considered together under the umbrella term 'Indian Environmental Movement'. The Chipko Movement of 1973 in the UP hills is considered as an important milestone in a series of local struggles for rights over natural resources which are now considered a part of the Indian Environmental Movement. The early phase of Indian environmental history largely concentrated on the nature and role of the colonial state in natural resource management and its impact on the rights of ordinary people.¹⁶

WRITING CONTEMPORARY HISTORIES OF TRIBAL SOCIETIES

The history of tribes in contemporary India has rarely been attempted by historians. At the same time while institutional histories of nascent state formations and development effectively show the forms of domination over tribal people, they are less insightful on the underlying nature of capitalist modernity that is reflected in the articulation of the colonial apparatus. Because of this most studies equate the colonial mode of production with industrialization. From this angle, both socialism and capitalism are seen as having an equally devastating impact on the environment and its relationship with the tribal people.¹⁷

The main questions confronted by it were how to increase the democratic space for the struggle for rights and how to ensure that the society, economy and customs were not entirely assimilated into the hegemonic national framework. For this purpose there was a relative consensus that tribal people should be allowed to pursue their own lifestyles even though they need to adapt to the positive aspects of modern life. In order to achieve these aims the Constitution of India gave them some instruments namely the fifth and the sixth schedules. These provisions allowed the Scheduled Tribes to have their

¹⁴ Archana Prasad, p.8

¹⁵ ibid

¹⁶ Ibid, p.11

¹⁷ Archana Prasad, p. 14

own institutions and pursue their own cultures. The nature of such provisions was evaluated in order to gauge the space they provided for customary laws and tradition.¹⁸ The debate over autonomy and self rule however got transformed with changes in the discourse and nature of community based studies. Historians started to support the demands for autonomous community control over natural resources and argued for a more equitable natural resource management system.

The first theme that gained prominence was the relationship of the egalitarian community with its women. Anthropologists and feminist environmentalists showed that communities needed to be reformed if they were to address the concerns of women. Further the knowledge and work of women needed to be represented in the formation of community identity. The second theme of contemporary importance concerned the impact of Hindu nationalism on tribal societies and their cultural rights. Focus on conversion debates and the spread of Hindu nationalism through education has received some attention in current historiography. Historians have tried to analyze the problem in terms of the assimilation of tribal culture into Hindu culture on the one hand, and the adaptations of Hindu nationalism to their local context on the other.

Historians need to focus on the changing forms of capitalism and its relationship with the changing nature of the state. Second, the nature of tradition and community needs to be examined to a far greater extent. While the current historiography has started the process, the community paradigm itself needs to be challenged by reconsidering the relationships between caste, ethnicity, gender and tribes. Third, there is an urgent need to do an in depth analysis on the histories of tribal survival and resource use patterns. These histories need to point out the long-term and medium trends in natural resource uses and its relationship to work and labour. Such a study will have to consider scientific and historical evidence and anthropological research and document long term changes in ecology. Indian environmental history has almost been ignored; finally, histories of identity need to be examined not only in relation to the state, but also in relation to the changing nature of the community. Such histories need to comprehensively understand and map tendencies that threaten cultural diversity and democracy in contemporary India.¹⁹

Conclusion

The article tries to place before the academia the various trends that are already taken a shape of historical writings. Many of the writers have already started working on these issues, and they are trying to explore the unknown facts about the tribes of India. The tribal people were always there in history. They have proved as empire builders; city builders and rulers of central India. They have made the middle India prosperous and strong once upon a time. They were the protectors of the various religions and communities. Thus their hidden stories must have been recorded historically. The new researchers must explore how and why these tribes who ruled over plains were driven to hill and forest areas? The tribal used to live in bug palaces, how they become poor community? Where the present study is enough to understand them correctly? These kinds of the questions we may ask ourselves to explore more.

¹⁸ Ibid, p. 15

¹⁹ Archana Prasad, p. 17

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WELLNESS TOURISM - A BRANCH OF TOURISM HISTORY, ONE OF THE NEW TRENDS IN MODERN HISTORY

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Abstract

*History is the study of the experiences – experiments - expectations – successes and failures of man. Man is the subject matter of history. Hence it is lively and changing continuously. Generally history is written at national or state level. Many researches have been under taken in provincial, national and international history. History of a country is nothing but the union of the histories of various regions. India is known for its spiritual and cultural antiquity. Every region of India has something to reveal about the modes of its civilisation. Because of its increasing scope, new concepts have been emerging in the study of history. Therefore, many new branches rose up their heads in the study of history called **NEW TRENDS IN HISTORY**. Ex: - Subaltern History, Feminist History, Regional History, Tourism History, Health History, Environment History, Art History etc. Out of which present paper is an attempt to discuss about a branch of **tourism history** called **Medical tourism or Wellness Tourism**.*

Prologue

Tourism is one of the largest industries that offer all things to men such as Fun, frolic, danger, risk, happiness, adventure etc. We have no country which does not come under the shadow of tourism. Tourism become a hymn of the development and pleasure seeking. Till recently tour was considered as a leisure time activity, has taken giant leaps and now there are several types of tours like adventure tour, health tour, sports tour, study tour, pilgrimage tour, cultural tour, historical tour, pleasure tour etc. are in practice and enhanced the area of tourism. In this backdrop, present article discussing about Medical / Wellness Tourism and its role in the promotion of tourism activities.

Medical / Wellness Tourism

Now man has everything except the health, we can purchase anything except life. Everyone wants to lead good life, which requires good health and happiness. So now a days health tourism or wellness tourism getting more importance in the globe. Generally Health tourism is called as Medical tourism. But there is difference between the health tourism and medical tourism. Wellness tourism is one of the fastest growing sectors of the tourism industry in India and the world, and expected to be the key driver of the tourism economy. Globally the new form of tourism is now focusing on serenity sustainability and spirituality creating multibillion Dollar bus.

Development of Wellness Tourism

Compare to other tours, the travellers investing more on wellness tour sector. Now a days, Government of India giving more importance to the development of wellness tourism activities through private and government sectors. On the other hand it is attracting the global customers through its services. Especially Indian Ayurveda and its treatment to the body and the mind are attracting the world like anything. India has a wide variety of wellness tourism products including Yoga, Ayurveda, Yunani and other religious and spiritual products, which are sought after experiences by the internal tourist.

In 2014 Government of India established Ministry of Ayush with an intention to promote education, research and training in the field of Ayurveda, yoga and Homeopathy. Till 2017, there were

12 Ayurvedic wellness centres established in the world, (excluding India) for the benefit of international tourists.

Difference Between Health And Wellness Tourism

There is a difference between health and wellness tourism. Wellness tourism can be viewed as a subject of health tourism. Wellness tourism is a travel for the purpose seeking experiences related to body, mind and soul with an objective to promote health and well-being. This is achieved by engaging in which physical, Psychological, and emotional, spiritual activities at the destination.

There are various forms of wellness tourism products in the world. Such as Yoga, Ayurveda, Meditation, Aroma therapy, Naturopathy, Rekhi therapy, Homeopathy, Music therapy, Sports and fitness, spiritual, sun and Fun activities, Beauty treatment, Pampering etc,. There are various types of health tourism facilities available through Hotels, Resorts, Ashramas, and Leisure centres, Cruises, Spas, Clinics and Hospitals.

Ayurveda And Wellness Tourism

Vedas are the earliest written documents in the world, which contain Shruthi and Smrithi literature. There are four Vedas and four sub Vedas. Out of the four sub Vedas, Ayurveda also one. It is an herbal treatment. According to which Tri-doshas (Vaata, Pitta, Kafa) are responsible for the disease. For which the ancient Rishis find out different medicines (including Tablets and Tonics) through different herbs. Since time immemorial Ayurveda is popularly using in India. With the advent of Europeans to India the English medicine (Injection and operation) is introduced. So this tradition Indian medicine system ignored. But the world understands the importance of the Ayurvedic medicine and popularised it. Right now there is great demand for Indian herbs in western countries including America. UNO noticed the importance of Ayurveda and the Yoga, and declared 21st June as the international Yoga Day. Man is ready to do anything and everything to get good health, he is ready to travel anywhere in the world for the sake of wellness. So presently Medical tourism is extending like anything in the globe.

India - The Global Ayurveda Destination

India has established itself as the global Ayurveda destination. A number of rejuvenation centres and Ayurveda resorts have flourished across the country attracting a large number of international tourists. Some of the popular resorts that are developing Ayurveda tourism are

1. Somatheeram Ayurveda resort, Kerala : Established in 1985 considered as the first Ayurvedic resort of the world.
2. Dharmastala Ayurvedic Hospital: Karnataka, has its branches entire india. Adopting Ayurveda and semi western medicine system, serving the people, with cheaper cost.
3. Ashwini hospitals, established entire India, provide medicine and treatment for all the diseases
4. Dhanvantri hospitals. established entire India, provide medicine and treatment for all the diseases
5. Patanjali Yoga and clinic centre, the nearest wellness centres, which can be seen in entire India.

Location of Ayurvedic Hospitals

Ayurvedic resorts establish at an independent green leaf classified Ayurveda hospital that offers a variety of treatment. In addition to this they also have medicine manufacturing unit, herbal green and Ayurveda academy.

Ayurveda uses natural herbs medicine that help bring good health by focusing on balance in bodily systems and uses diet, herbal treatment and Yogic breathing, oil Massage, Steam bathing, Heat therapy etc,. According to this science, there are three primary forces which are responsible for the characteristics of human mind and body.

Food System

Ayurvedic treatment is easy, cheap and no side effects, but takes long duration. This treatment is mainly based on food control and diet system. They are working on the basis of the food principle called Hita-buk, Mita-buk and Ritu-buk. Ayurvedic hospitals adopting eco friendly food system.

Epilogue

Today more than ever before we are leading a mechanical life, given the work ethics and constraints of reaching the target, not to say anything of the rat race in a world of mice. Though history deals with the human past, a number of new branches have been rose up their heads according to the extension of its scope. Tourism history also a new trend that raised in the modern history. Now man is ready to sacrifice anything for the good health so the wellness history has got more important now a days. Through wellness tourism, India draws the attention of the world. In turn it developed the tourism activities and successful in bringing the name, fame and income to the country. There is a bright future for this tourism in India.

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DIVERSITY AND TRENDS IN HISTORY

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Abstract

History is the politics of the past, history is the character of the great, history is the class struggle; history is the interpretation of various perceptions of history, testifying to how much the concept of history has changed over time. Now the subject of history is not limited to the story of the king, the battles, the stories of the freedom movement, but has become the overall story of human society. Now man is at the center of historiography. Therefore, all issues related to human life are being discussed in the realm of history. A comprehensive history from local to global is now being discovered. The present research paper discusses the changes and diversity in historical research and concept.

Keywords: History, civilization, origin, Discover.

Preface:

The term history is used in two senses. One is the past and the other is writing about the past. Historiography connects these two things. History is a science. How is history written? This is a research method. The tradition of historiography has been around the world since ancient times; But the evolution of history as a branch of anthropology has taken place in Western countries since the Enlightenment. History is the knowledge of the past. How to create it in a classical way? It is impossible to write history without historical tools. The tools are called the raw material or foundation of historiography. The tools that were created during the period to be explored are the primary tools of historiography. These tools provide direct evidence of the events to be studied. Later texts are considered secondary instruments of historiography. They are used as tools only after establishing the authenticity and reliability of the primary tools. According to Leopold von Ranke (1795-1886), it is the duty of the historian to present the facts as they appear in the instruments as history has shown. The idea that historiography should be the goal of historiography has been influential since the Enlightenment. The idea of a nation-state in Germany / Europe was influencing European politics at the time when Ranke was making this historical statement. All thinkers, including Hegel and Rankes, believed that the nation-state was important for the progress of human society. During this period, archives were set up to preserve important documents related to the nation-state. The concept of 'history is the politics of the past' became effective. "What is not in the documents does not exist," Ranke said. This notion of rank was considered by three generations of European historians. The tradition of scientific historiography in India also started during the colonial period. Therefore, the Ranke tradition had an influence on the historiography of India for over one and a half centuries. The notion that history is a political struggle became a major source of historiography in Europe and India. If we look at the early historiography of Europe and India, history is limited to wars, conflicts, and the story of the king as a whole.

Fields of history:

The field of history is very wide. Every person, subject, investigation movement, etc. has a history, even history has a history. Therefore, it can be said that historical approach has its own special feature like other philosophical, scientific etc. It is a style of thought that permeated the civilized world from the

earliest primitive times and especially from the 17th century. Historical knowledge of its development is considered essential for the study of each subject from the 19th century onwards. The practical knowledge gained from the various fields of human society from the study of history provides great convenience and a good criterion for assessing human conditions, understanding the sentiments and opinions of people and the tendencies of the people, etc. History is often written of cities, provinces and special countries or eras. Now efforts and efforts are being made on this side that if possible, not only the civilized world, but only the collective development or destruction of human beings should be studied like geography. Proven for this goal, although not impossible, is very difficult. Its primary map conjectures that a satisfactory history of the world requires a very long time, effort, and organization. Some scholars are of the opinion that if there is an attempt to extract some universal principles from the study of world history and human tendencies, then history will lose its individual feature by turning into sociology. This fear is not so worrying, because history is as much needed for sociology as history is for sociology. In fact, the creation of sociology is possible only on history.

Pre-historic period:

The pre-historic period is a period for which no written evidence has been found, we get information on the basis of archaeological evidence such as pottery, stone (stone) tools and the art of caves etc. Due to most stone tools in this period, it is also called Stone Age. The Stone Age has also been divided into four Age which are as follows.

- **Full Stone Age -**

This was the earliest time in history; the human being of this time is called *Adi Manav*. The human nomad (food collector) of this time, that is, the main purpose of his life was to fill his stomach like animals. The greatest achievement of man of this time was the discovery of fire.

- **Middle Stone Age -**

This was the post-Paleolithic period. At this time, human weapons were small in size. The most important function of human beings of this time was funeral program.

- **New Stone Age –**

In this period, man made permanent residence. Simultaneously, human agriculture and animal husbandry were also started. The wheel and bead (pitcher) were also discovered during this period.

- **Copper Age –**

This was the last time of the Stone Age. At this time copper was discovered. Due to which industrialization started. This developed form of industrialization is seen in the Indus civilization.

Science of History:

After the scientific revolution of the 17th century, the notion that the scientific method should be adopted for research in anthropology, such as economics, history, like the natural sciences, spread. Empirical evidence, experiments, conjecture, incorporation, and rational reasoning became important in scientific research. Discretion and positivism became essential elements for scientific research. This method of research has created some assumptions - an objective reality exists. It is possible to make an objective assessment of this reality / external world with the proper use of human conscience and senses. Human nature is universal. So the perception that happens to every person is the same and therefore knowledge is universal. For example, Newton's theory of gravitation. We can verify this rule anywhere in the world. When many people from different nations throw an object into the sky, it comes down.

We can try this experiment and our guess is the same. August Comte's (1798-1857) realism suggests that the study of historical phenomena can be used to formulate rules / theories about human society. Ranke's historiography and August Comte's treatment of realism began in the 18th centuries. The notions of history, political events, and descriptive history were most effectively and systematically opposed by Henry Berr (1863-1954) and by Lucien Fabre (1878-1956) and Mark Block (1886-1944), who were the epitome of the Annals tradition. Decreases are just a visual part of what is happening in society. A more in-depth approach is needed to find the invisible part of the glacier of history. In order to truly explore human history, one must analyze all the factors that affect the phenomena, the shapes of human life over the ages - social structure, environment, economic turnover, cultural aspects; The Annals tradition underscores the need for a comprehensive history that encompasses all aspects of human life. Annals tradition should be credited for making the subject of history interdisciplinary. She imported research methods, terms and concepts from various disciplines and used them innovatively for historical research. This led to the development of a new research method on the subject of history. Like documents, literature, stories, folklore, songs, oral traditions can make a very important contribution to historiography, he directed. The Annals tradition had a profound effect on historiography. From this, new trends of local history, history of environment, history of food culture developed. Not only holistic history is important, but also holistic history or special studies, from this role came the new research.

Conclusion:

History is the subject of human beings from beginning to end. History is as old as human existence. Only the history of human society is written. Not of animals, birds, and gods. Why does man write history? What is accomplished by historiography? Although history is a human story about the past, it is shaped by the needs of the present. Just as each person's identity is formed by name, village, family, region, nation, so is the broader identity of human society through history. History gives identity and self-awareness to an individual / group. Historiography is a mental and intellectual need of human society. Man makes history, and from historiography he seeks the credit of his existence, of human life. Will it be possible for us to live without the past? Arthur Marwick, a philosopher, states that without history, human society would be like a man with a dementia.

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THE ORGANIZATIONAL SKILL OF EXTREMIST TRANSFORMED NAGPUR CITY THE STRONGHOLD OF EXTREMISM

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Introduction: Nagpur city in Vidarbha gained special importance from the reign of Gond and the subsequent Bhosles and started on the path of development. As Nagpur was the centre of India, the British realized the importance of this city in terms of geographical, administrative, political, etc. Later, in the War of Independence of 1857, some congregations in Nagpur were ready to overthrow the British rule, but that attempt failed. From this incident, the British came to know how Nagpur is sensitive. He took special care in deciding the goals and policies of it. On 2 November 1861 AD, the British created the 'Central Provinces & Berar' (C.P. & Berar) and gave 'Nagpur' the status of capital. From this moment Nagpur district commenced the path of modernization. As Nagpur was given the status of 'Chief Commissioner Province', new administrative bodies and offices were created. A convoy of civil servants started coming here as residents. Nagpurites came in contact with these people who were the promoters of modern moral thought. Therefore, the convergence of westernization started here. After Mumbai and Pune, the importance of Nagpur began to increase politically, socially, culturally, and economically.

Since Nagpur came to be known as the capital of C.P. & Berar, its modernization has been greatly helped by the new administrative system, local self-government institutions, development of public education, etc. On 24 September 1864 AD, the first Municipality of Nagpur was established. Later, under Lord Ripon's policy of local self-government development, Chief Commissioner Morris announced that the administration of the Municipality would be handed over to elected representatives. The first president of this Municipality was Sir Gangadharrao Chitnis and the vice president was Bapurao Dada Kinkhede. The same group in Nagpur was also leading the Moderate group in the province during the early days of the Congress. In many of the organizations associated with the municipality, he may have tried to reward Moderate politics or pave the way for a political movement. It was an indirect entry into the government institutions that Congress was building it. So far, the contribution made by the people of Nagpur to the national movement can be seen more in the organizational style than in the individual. The modernization of the Nagpur district not only made material progress but also raised the intellectual status of the society. Educated people of the society set up libraries to satisfy their hunger for knowledge known as the 'Native Club' or the 'Victoria Library.' This is the first library in Nagpur which became famous as 'Rashtriya Vachanalaya.' Following this library, in 1895 AD 'Rajaram Sitaram Dixit Vachanalaya' was established. These libraries were not only limited to books & readers but also emerged as a 'Resource Center' for the leaders and activists of the freedom struggle. Where meetings, speeches, seminars, strategic planning for the movement etc. were held. The anti-British movement was being framed. The best work from the organizers to the guides was done by this organization. In the early days of Congress, these libraries were run on

Moderate ideology. Later, Lokmanya Tilak's intense nationalism fascinated them so much that they became staunch supporters of Extremist ideology. As soon as Tilak arrived in Nagpur, these organizations used to participate in his every program.

In 1866 AD, the British government started the Department of Education and established primary and pre-secondary schools. Along with this, private educational institutions were also established in Nagpur. Among them, 'Neill City School' was established in 1869, followed by 'Veda Vidyalaya.' Among the above educational institutions, 'Neill City School' came into the light. Keshavrao Joshi, the headmaster of this school, inculcated such national values in the students of the school that later students like Dr. Keshav Baliram Hedgewar came out of it. The school encouraged the students to take part in the movement with organizational skill. It had been actively involved in the freedom movement since the early days of the Congress. Initially, it was moving towards the Moderate stream of Congress. Later, it was so influenced by the Extremist ideology that it soon became a staunch supporter of extremism. Its organizational work helped to make Nagpur a stronghold of Extremists. It has always been on the government's radar for its anti government ideology, but the government has not been able to stop it. It emerged as a 'Think Tank' for freedom fighters. Like this organization, the 'Veda Vidyalaya' was acting as a political platform for the people in the movement. In the establishment of higher education in 1883 AD 'Hislop College' and in 1885 AD 'Morris College.' 'Hislop College,' though a missionary college became a source of inspiration for the national movement. Bhagirath Prasad worked tirelessly and played an important role in the Congress session at Nagpur in 1891 AD. Many professors and students were working with him. Due to his hard work, this organization marked the beginning of organized work for the freedom movement. Since then, 'Morris College' has also become a political platform for participants in the independence movement. Being a government body, in the early days of the Congress, there were only students who advocated the Moderate policy, but when Extremist ideology emerged, they organized and took part in the anti-government movement. They publicly protested against the arrest of Tilak, partition of Bengal, Risley Circular, etc. Being organized, the fear of the government should disappear. As a result of their actions, the government expelled many students from school. However, the students did not give up their Extremist ideology. Their attitude may not have left a lasting impression on the lives of other students in Nagpur and they may have tried to inculcate lessons in their organizational skills. Students studying law at the same institute were becoming staunch supporters of Extremist ideology from Moderate. The students from here started coming to prominence as the leading leaders of the independence movement. The government was trying hard to break the stick of these organized students. But that was not possible. Further law students came together and formed the 'Bar Council' to make their work more effective. Through that, they started preparing to run Extremist politics.

Along with the spread of education, printing art spread in Nagpur, and newspapers and magazines emerged along with it. In 1876 AD, the first printing press in Nagpur was started. After that many printing presses were started. Print media became a great medium for public awareness and dissent against British Rule. 'Sumitra' was the first printed newspaper to be distributed in Nagpur. The first issue was published in 1864 AD and from then the newspaper movement started in Nagpur. One of them was 'Deshsevak.' 'Deshsevak's publication started in 1902 AD. The newspaper, which was in the hands of the original Moderate, was brought under the control of the Extremists. Achyut Balwantrao

Kolhatkar and Gopalrao Ogle made the look of the newspaper completely Tilakaite. Seeing the anti-government fire of this newspaper, the government shut it down. The legacy of 'Deshsevak' was carried on by 'Hindi Kesari' and 'Maharashtra' newspapers. They also had the same effect as the 'Deshsevak.' This shows how the Extremist group takes over the Moderate group. In this way, the Extremists took control of many organizations and the stronghold of the Moderate was going to be escaped.

The Indian National Congress has established on 28 December 1885 AD at Gokuldas Tejpal Sanskrit Mahavidyalaya, Mumbai. This is the first session of the Congress. No delegates from C.P. & Berar attended the session. The effect of its establishment was soon felt in Nagpur. The 'Sarvajanic Loksabha' was established in 1886 AD. The background of its establishment was laid by the patriots working in the institutions already established here. It was encouraged only by the establishment of the Congress. From the next session, the people of Nagpur started participating enthusiastically. In 1891 AD, the seventh session of the Congress was held in Nagpur. Organizations, institutions, etc., which have already been established in Nagpur, came together and carried out their responsibilities in a coordinated manner. All the responsibilities like campaigning, management, fundraising, etc. were fulfilled without any dispute. This is an example of excellent organizational skills.

The ideological differences created by the controversy over the Social Conference held in Pune in 1895 AD had the effect of splitting the Nagpur Congress into two factions. After Tilak's visit to Nagpur in 1902 AD, Dr. Balkrishna Shivram Munje entered direct politics and became a follower of Tilak. He reduced the influence of Moderate thoughts by propagating Extremist ideas. In 1905 AD Dr. Munje took the initiative to organize a Provincial Council and Provincial Festival in Nagpur, through this, he brought about coherence and coordination among the working organizations. He tried to explain the Extremist ideology to other organizations and later organized them and made Nagpur a stronghold of Tilakism. Around this time in 1905 AD, Lord Curzon, the Governor-General, announced the division of the Bengal in the face of strong opposition. At this time, Extremist and Moderate groups came together to oppose this decision. Tilak started the people's movement with the four principles (Chatusutri) of 'Swarajya', 'Swadeshi', 'Boycott', and 'National Education.' Due to Tilak's challenge, the Trade Association stopped trading in foreign goods, textiles, and sugar. The students from here started shops selling indigenous goods in coordination with this trade association. Seeing the zeal of the Extremists, many small and large organizations sprang up and this ideology spread more rapidly. Dr. Munje was especially popular among the students. He united the students in a planned manner and established 'Vidyarthi Samajsanstha.' Its president was Bhavani Shankar Niyogi. In July 1907 AD, the Risley Circular was issued in Maharashtra. Singing of 'Vande Mataram' and chanting of 'Vande Mataram' were also banned from schools and colleges. When government inspectors visited 'Neill City School', 'Morris College', etc., the students greeted them in unison as, 'Vande Mataram.' Such a fearless attitude can be seen only in organized students. The Superintendent of Police ordered to place anyone without a warrant to put on these organizations but could not suppress the student class.

In 1907 AD, the Congress session was to be held in Nagpur. Dr. Munje set up an organization called 'Rashtriya Mandal' with the aim of making Lokmanya Tilak the chairman of the session and getting the 'Chatusutri' passed. Along with the leaders of Extremist ideology, a large number of students were also involved in this organization. Plans were made to achieve the above objectives through this organization. Students allocated responsibilities to propagate ideas to execute the plan. But when the

Moderate group found out that the stronghold of Nagpur had escaped their hands, they moved the convention venues directly to Surat in Gujarat which was the stronghold of Moderate leader Feroz Shah Mehta where the Congress split. Taking advantage of this, the government arrested Tilak on 24 June 1908 AD, for treason. The news spread like wildfire in Nagpur in time. Due to the stubbornness of the Moderates, the 'Rashtra Mandal' under the leadership of Dr. Munje planned to convene a Separate Convention of the Extremist group and began preparations for its implementation. As soon as the government noticed this, they did not give permission. While the government is in the midst of cracking down on Extremists, Munje's bravery on the strength of the 'Rashtra Mandal' was a bold step. Which no Extremist leader could make all India. This gives an idea of the strength of the 'Rashtra Mandal.' In such a situation, even though the Extremist group became apathetic, they remained united even in adverse conditions and these same organizations kept the movement alive through social, religious, and cultural means. It can be the best example of crisis management.

Tilak's imprisonment in Mandalay ended in June 1914 AD. During this period, immense enthusiasm was seen in Nagpur. In November 1915 AD, it was decided to hold a Provincial Convention in Nagpur. All the Extremist organizations in Nagpur started preparation and they were the first to try to reconcile with the Moderates in the spirit of inclusiveness. The Extremist benefited from this as soon as the 'Home Rule Movement' started. After this, many incidents occurred with the Montague Chelmsford Act of 1919, the Roulette Act, the Jallianwala Bagh Massacre, etc., the political movements raised by the Extremists soared that the apathy of the dark ages was completely eradicated. This was possible only because they were organized. The Extremist group had started preparations for the Congress session in Nagpur in January 1920 AD. Dr. Hedgewar set up the 'Bharat Swayamsevak Mandal' with the aim of making Tilak the president of the session and passing a policy of 'Responsive Cooperation.' The feature of this new organization was to take the Moderate group with it. Tilak died suddenly on 1 August 1920 AD, just as he was about to reach the pinnacle of success. His death struck the Extremist group like a thunderbolt. All their dreams seemed to be shattered but he did not give up and tried to persuade Yogi Arvind for the presidency but to no avail. Even though Gandhi's leadership started from the 1920 AD session, it seems that these organizations have tried to work with Tilak's ideas in mind. Even after him, it remained a Tilakaite and kept continues organized practice in the movement.

Conclusion: Since Nagpur became the capital of Central Provinces & Berar, its modernization has gained special momentum. After establishment of Municipality and later, as its administration was handed over to elected representatives, distinguished citizens began to get representation in this government body. These same citizens led the Congress. Their politics must have had an impact on local bodies, which would have benefited Moderate politics and initially it became stronghold of Moderates. The intellectual wealth in Nagpur established libraries but these libraries were not limited to books and readers but also emerged as a resourceful center for the freedom fighters. Initially these libraries supported pioneer leader who were of Moderate thinking later came under the influence of Extremist ideology and became a staunch supporter of Tilak.

Later, with the progress of educational development, schools and colleges were established. 'Neill City School', 'Veda Vidyalaya' were established under private educational societies. In particular, these schools nurtured the students in such a way that they made history. These institutions functioned not only as educational but also as political training institutes. Initially it became a supporter of Moderate

and later Extremist ideology. The teachers of these schools imparted organizational skills and unity to the students. Not only this, these organizations would be at the forefront in organizing national and provincial level conventions as well as political events. It served as a kind of 'Think Tank' or 'Political Platform' for new leadership and students as well. So far, these organizations have always been on the radar of the government. The law students initially turned to Moderate and later to Extremist ideology but settled down and started working at 'Morris College' and set up a 'Bar Council.' 'Bar Council' nearly became Tilkaite. Newspapers became a great medium for public awareness and dissent against British Rule. The most popular of these was 'Deshsevak.' Which was first in the hands of the Moderate, then tactfully was taken over by the Extremist and became the forerunner of the Extremist ideology. After the establishment of the Congress, a political organization like the 'Sarvajanik Loksabha' was also established in Nagpur. The Congress session was successfully carried out by the existing social, educational institutions, organizations, etc. The way it is organized is in a way an example of excellent organizational skills.

After 1902 AD, Dr. Balkrishna Shivram Munje's entry into politics gave impetus to organizational work. He brought unity to the organizations in Nagpur and strengthened it. On the same basis, he successfully organized provincial conventions, provincial festivals, etc. As a result, the Extremist group in Nagpur became stronger. This can be seen in the movement against Bengal division, the people's uprising in Nagpur after Tilak's arrest, the celebrations only after his release, etc. Dr. Munje set up a student organization to further organize the youth. 'Vidyarthi Samajsanstha' was set up to ensure that Tilak got the presidency and passed the 'Chatusutri' at the 1907 AD session in Nagpur. The split in the Congress at the Surat session, the subsequent arrest of Tilak, the repressive policies of the government, etc., had led to apathy among the Extremist group. In spite of such adverse circumstances, Dr. Munje planned and organized a separate convention on the strength of the 'Rashtriya Mandal' and other organizations. And even if the preparations started and if the convention had passed successfully, the government would not have allowed it, fearing that it would have become a powerful organization after the Congress. Their courage is commendable and so is the organization that stood firmly behind Dr. Munje. The seven-year period from Tilak's arrest to his release was, in a way, a test for Extremists. They tried to survive in many ways through social, religious, and cultural means. These practices were like a booster to keep them unite. It may be the part of crisis management to be learned. Political, social, and student organizations started working to give special impetus to the Home Rule movement.

Dr. Hedgewar set up the 'Bharat Swayamsevak Mandal' in preparation for the 1920 AD session in Nagpur. The aim was to help Tilak get the presidency and pass a 'Responsive Cooperation' policy. But the sudden death of Tilak shattered all the dreams of the Extremist group. Even after his death, the Extremists rewarded his goal, policies by sticking to his ideas. Due to the organized work of the Extremists, many organizations in Nagpur were transformed from the Moderate group to the Extremist group or tactfully and this is why Nagpur became a stronghold of the Extremist group. The leaders in this group were the source of inspiration and organizations were the real runner of the movement. It is through organizational skill that the Extremists shifted the focus of politics.

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AQUATIC ARCHITECTURE OF THE NAYAKAS –UNDER NEW TRENDS IN HISTORY CALLED LOCAL STUDIES

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Abstract

History is the study of the experiences – experiments - expectations – successes and failures of man. Hence it is lively. Majority of the history is written at macro level. Researches have been under taken in provincial, national and international level. History of India is the union of the histories of various regions. It did not reflect clearly. India is known for its ancient past, spiritual legacy and cultural antiquity. Every region has something to reveal. That has to bring out. Very recently such attempts have been commenced in history called NEW TRENDS IN HISTORY. Because of its increasing scope, new concepts, new branches rose up their heads in history. Ex: - Subaltern History, Feminist History, Local History, Tourism History, Health History, Environment History, Art History etc. History will be more meaningful by studying the local history through micro level. From this point of view international and national histories are Macro histories and the local histories are Micro histories. To know the political, cultural history of a nation it is necessary to know the local history. Present paper is an attempt to discuss about the development of Aquatic architecture of Santhebennur Nayakas, the local chieftains of Davanagere region. Santhebennur nayakas were not independent rulers, their resources were limited, did not get expert engineers, sculptors, skilled labours in their limited area. Though, they built the Aquatic architecture called Sri Ramathirtha, Queens Bath Tub, etc.

Prologue

India, regarded as epitome of the world, Karnataka, regarded as one state with many worlds. Here, every elements of the nature are worship able. Since time immemorial Indians worshipping the water as Mother, Goddesses, Jeevadate (the giver of life) etc, There must be a well or pond close to the temples. Construction of the water works (Aquatic architecture) like wells, ponds, stepped wells, tanks, lakes etc has been practiced from the ancient period. Santhebennur nayakas being minor local rulers of the central Karnataka tried to continue this culture, by contributing many water works.

Aquatic Architecture

Art is the expression of our feelings. Music, Dance, Architecture, Painting etc are its different faces. The architecture of the water works is called Aquatic architecture. Vijayanagara Empire and its feudatories built many water works in south India. Nearly 300 years Santhebennur Nayakas ruled (15th c. to 18th C.) as the pillars of the vijayanagara emperors. Santhebennur Nayakas built many water works. Among them Sri Ramathirtha / Honda is very important. It is one of the master pieces of their construction. Being local rulers it is very important for us to know how they built beautiful water works with limited resources. In this backdrop present article is an attempt discuss about the aquatic architecture of Santhebennur. Nayakas

When we look in to Santhebennur Nayakas history, the kings did not pay much attention for the construction of their houses. Instead of that they paid greater interest to build temples, tanks, roads, and forts etc public works. That was the motto of their life. Lakshmadharamathya's Hampi inscription expresses this clearly. Kereyam kattisu Baviyam todisu.... The architects' dedicated hard and found satisfaction by constructing temples.

Role of temples in Indian culture is very important. Temple did not get importance only because of the worship, it also flourished as an important place for drama, dance, painting, spread of education, storage

of wealth, place of justice, banking activities etc. Hence temples played major role in the development of bondage between man and the society. The poor used to pray god for their upliftment, where as the rich used to pour a lot of wealth for the development of temples.

After the decline of Vijayanagara in 1565 AD, the Nayakas took the responsibility of carrying its cultural heritage. Though they could not able to meet the luxuriousness of the Vijayanagara Emperors, they continued it within their limitation. The period of Santhebennuru Nayakas was also not exempted from this. Most of their constructions are vanished in the course of time, due to lack of maintenance.

Santhebennur Monuments:

Santhebennur was the capital city of the Nayakas. Kengappa nayaka received Bennur as Amaramagani, built a fort, palace, temple, pond, tank etc. It developed as a commercial centre. There started a weekly market on every Thursday. Thus Bennur became Santhebennur. Nayakas built many monuments in Santhebennur.

The Pushkaranis :

It is the tradition of Indian architecture that Pushkarini or water ponds or wells are built as a part of the temple. They are called Temple Tank, Kalyani, Honda, Kola, Sarovara, Tirtha, Bavi, Pushkarani, Vav, Baoli etc. in different languages. Some Pushkarinis are famous for curing various diseases and maladies when bathed in it. So the water was called as Tirtha (Sacred water). Science has proved this is due to the effect of medicinal plants available in nearby mountains or areas.

Construction of Pushkarini is existed from the time of Indus Civilization. It is said that the Kalyanis were built to take Great Bath. The Pushkarinis were built with Step well technology. Step well is a deep masonry well with steps going down to the earth level. These were built by kings or nobility and were richly ornamented. Even after five centuries, the structure remains intact.

Santhebennur Pushkarani:

The name Santhebennur brings in our mind the images of a historical pushkarini, which is known for its architectural beauty. Localities called it as the Honda . Santhebennur Honda is the biggest Honda in Davanagere District. It is also called as Ramatirtha. This Pushkarini has 2 gates, at front (in the West) towards Channagiri main road and back (In the East) towards village internal road.

The history of Santhebennur is closely linked with this pushkarini. The region was a part of the Vijayanagar Empire; The Honda was built by Hiriya Hanumappa Nayaka, son of Kengappa Nayaka a feudatory of Vijayanagara Empire. He built the Rama Temple and a Pushkarini here in 16th century. God Sri Rama was the family deity of the Santhebennur Nayakas. The Pushkarini has a Majestic Mantapa at the centre that considered as one of the magnificent structures of south India . It is said that the Vasanta (Majestic) Mantapa, was built to commemorate Kenga Hanumantappa Nayaka's victory over Bijapur rulers.

Area of the Pond:

The pond spans over an area of about 250 feet (length) and 240 feet (width), with a depth of over 30 feet. There are 52 granite steps from the main entrance in the west direction and 44 steps in other three sides . Initially, there were eight towers at the cardinal points (representing eight directions). However, only six remain now.

The Pillars:

The pillars have unique sculptures just the temples and Mantapas seen at Vijayanagara. A pair of snakes carved artistically on a pillar. Every column carries different images of Gods and Goddess like Ganesha, Kubera, Surya, Indra, Airavtha, warriors, animals, birds, flora - fauna etc, structures are carved on each pillar. The Pond is in Vijayanagara style. After the great battle of Talokote, the Muslim rulers modified many Hindu monuments by installing their symbols and designs. Fortunately this pond was saved.

Vasanth Mantapa :

The most striking feature of the pond is its ornate pavilion (Vasanth Mantapa) built on a square plinth, in the middle of the water, The Vasanth Mantapa is a symmetrical pillared tower and exhibits Indo-Arabic style of architecture. The multi-level Mantapa covers an area of about 34 square feet. While the arches, vaults and domes of the Mantapa represent the Arabic style, its columns, pyramidal towers and carving embody shows the typical Indian style of architecture.

The mantapa is built in such a way that, for an onlooker on the banks of the pushkarini, it appears to be floating on water. It is said that the mantapa has a water storage facility at its base and supplies water to an inbuilt working fountain. This feature of the mantapa gives it another name "karanji mantapa" or the fountain mantapa. Different geometrical figures, specifically flowers, adorn each floor, enhancing its beauty. These artworks exhibit the ingenuity of artists of that era.

With an arched entrance, it has a flight of steps leading to the first tier. The first floor has similar openings on all four sides, with slender pillars at the periphery and austere railings in between. Towards the cardinal directions are elegant arched pavilions supported by a heavy stone, Pushpa potika, Corbels. The second tier is a repetition of the first one over which a moderate eave supports a heavy parapet with slender minarets, the interspaces pierced with arches topped by foliate melons. Two rows of elephants, swans and Ganda bherunda (mythical twin-headed bird) adorn the pavilion.

The ribbed dome jetting out at the centre is topped by a finial and its neck is decorated with lotus petals bordered by guldastas. The top floor has a hemispherical dome embedded with carvings. Local people say that when the pond is full, the water can cover the mantapa till the height of Ten feet.

The pond was used to perform Teppotsava, or floating festival, of the deity lord Sri Rama. As per the ritual, the utsava murthi was taken out of the temple and was placed on a decorated platform on a boat and taken around the pushkarini. The premise of the pushkarini is being maintained by the Archaeological Survey of India. Within this premises, one can find a beautifully maintained garden as well.

Queens Bathe Tub:

This beautiful structure of is one of the attractions of Basavapattana. Four feet height, twelve feet length and ten-foot width, Queens bath tub, presently, fell inside a Banana garden. It is in the Lotus flower shape, carved out of Granite stone. This bath tub has two holes, one in the bottom, and another in the top, to fill the clean water and to release the impure water. The bath tub is carved out of huge granite rock, measuring about five feet height, fifteen feet length and fifteen feet width. It conveys the virtues of the Nayakas. Once upon a time it was a palace ground, but now we did not get any relics of the palace or the fort here.

Epilogue

Because of its increasing scope, new concepts, new branches rose up their heads in history. History will be more meaningful by studying the local history through micro level. To know the political, cultural history of a nation it is necessary to know the local history. Present paper is an attempt to discuss about the development of Aquatic architecture of Santhebennur Nayakas, the local chieftains of Davanagere region. Santhebennur nayakas were not independent rulers, their resources were limited, did not get expert engineers, sculptors, skilled labours in their limited area. Though, they built the Aquatic architecture called Sri Ramathirtha, Queens Bath Tub, etc.



QUEENS BATH TUB, BASAVAPATTANA.

**SANTHEBENNUR PUSHKARANI / HONDA**

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¹ Santhebennur Sumatendra nadiga, Santhebennur Nayakaru, Directorate of State archives, 2008, P 29

¹ Multimedia information. Collected through Inter Net

¹ Field visit

HISTORICAL BACKGROUND OF MEDICINE, SCIENCE AND TECHNOLOGY IN INDIA

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Abstract

Perhaps the most seasoned human advancement on the planet, the Indian civilization has a solid custom of science and innovation. Antiquated India was a place where there is sages and soothsayers just as a place that is known for researchers and researchers. Examination has shown that from making the best steel on the planet to showing the world to tally, India was effectively adding to the field of science and innovation very long term before present day research facilities were set up. Numerous hypotheses and methods found by the antiquated Indians have made and reinforced the basics of current science and innovation.

Introduction

The historical backdrop of medication shows how social orders have changed in their way to deal with ailment and sickness from antiquated occasions to the present. Early clinical practices incorporate those of Babylon, China, Egypt and India. Sushruta, from India, presented the ideas of clinical finding and visualization.

Ayurveda (Traditional Indian Medicine) is the name given to clinical information created in India more than 5000 years prior, which makes it one of the most established restorative frameworks of humankind (for example Mukhopadhyaya (2003)). In fanciful terms, the Ayurveda has two roots: one is Dhanvantaridev who uncovered this intelligence to Susruta to diminish human torment. Another is Brahma who uncovered this clinical information to Prajapati Daha, having brought about a reference book on Ayurveda, known as the Agnivesha Treatise (for example Macdonell (1074)). Ayurveda is viewed as one of the inceptions of medication since its hypothetical underpinnings have affected the Japanese, Chinese, Arab, Greek and Roman clinical frameworks (for example Filliozat (1975)). Ayurveda keeps on being the authority medication of India and has spread everywhere on the world as a compelling arrangement of customary medication. Ayurveda (from Sanskrit Life or life span (Ayur) and Science (Veda)) has its underlying foundations in the Vedas and Samkhya reasoning (for example Caldecott (2006)).

Ayurveda instructs that the connection among psyche and body may be done through 3 principle Doshas (Vata, Pitta, Kapha) and 15 sub-Doshas. There are 3 primary sorts of brain, named by Gunas (Sattva, Rajas, Tamas). The information on Ayurveda has two primary targets, in particular to make the conclusion of the infection and dispense with the reasons for the sickness (known as "Shodhana") lightening the enduring of the patient. There are 5 sorts of Shodhana (Vamana, Virechana, Nasya, Basti and Raktha Mokshana) (for example Edde (2010)).

Traditional medicine and surgery in India

Indian medication has a long history. It's most punctual ideas are set out in the hallowed works called the Vedas, particularly in the metrical sections of the Atharvaveda, which may potentially date as far back as the second thousand years BCE. As per a later essayist, the arrangement of medication called Ayurveda was gotten by a specific Dhanvantari from the god Brahma, and Dhanvantari was revered as the lord of medication. In later occasions his status was steadily decreased, until he was credited with having been a natural ruler who kicked the bucket of snakebite. The time of Vedic

medication went on until around 800 BCE. The Vedas are wealthy in supernatural practices for the treatment of sicknesses and in charms for the ejection of the devils generally expected to cause illnesses. The central conditions referenced are fever (takman), hack, utilization, loose bowels, edema, abscesses, seizures, tumors, and skin infections (counting sickness). The spices suggested for treatment are various.

The brilliant time of Indian medication, from 800 BCE until around 1000 CE, was checked particularly by the creation of the clinical compositions known as the Charaka-samhita and Sushruta-samhita, ascribed separately to Charaka, a doctor, and Sushruta, a specialist. Evaluations place the Charaka-samhita in its current structure as dating from the first century CE, in spite of the fact that there were prior adaptations. The Sushruta-samhita likely started somewhat recently BCE and had gotten fixed in its current structure by the seventh century CE. Of fairly lesser significance are the compositions credited to Vagbhata. All later compositions on Indian medication depended on these works.

Since Hindus were denied by their religion from cutting the dead body, their insight into life systems was restricted. The Sushruta-samhita suggests that a body be set in a crate and soaked in a waterway for seven days. On its expulsion the parts could be effortlessly isolated without cutting. Because of these rough techniques, the accentuation in Hindu life systems was offered first to the bones and afterward to the muscles, tendons, and joints. The nerves, veins, and interior organs were incompletely known.

The Hindus accepted that the body contains three rudimentary substances, microcosmic agents of the three heavenly all inclusive powers, which they called soul (air), mucus, and bile (similar to the humors of the Greeks). Wellbeing relies upon the ordinary equilibrium of these three rudimentary substances. The seven essential constituents of the body—blood, tissue, fat, bone, marrow, chyle, and semen—are created by the activity of the rudimentary substances. Semen was believed to be delivered from all pieces of the body and not from any individual part or organ.

The Scope and Contents of Sushruta Samhita The methodology of Sushruta Samhita is like Charaka Samhita, however with unique accentuation on medical procedure, which Sushruta portrays as the as a matter of first importance forte. He has portrayed different sorts of aggravation and different phases of irritation, inadvertent injuries, copies and breaks. Sushruta portrays many significant stomach activities for intestinal hindrance, bladder stones and so on and furthermore plastic medical procedure like rhinoplasty, pulverizing and extricating the foetus, conveying the foetus through stomach activity, removal of appendages and extraction of unfamiliar bodies.

The absolute first of these, Simhamukha Swastika (lion-confronted forceps) is the forerunner of the cutting edge lion's forceps. The heavy-handed tools cover a wide reach including forceps, pliers, trocars, speculums (nasal, aural, vaginal), finger monitors, needles, cannulae, dilators, catheters, bunches with eight sorts of sacks and cylinders, catheters, rounded machines for inward breath, fumigation and sanitization of rooms, bars, tests of various shapes and sizes, embryo foothold snares, bone switches, chiefs and numerous others. The frill incorporate string (additionally acidic covered string—"Kshara sutra" for the activity of fistula-in-ano), twine for ligature, gauzes of 14 kinds, dressings, stomach covers, different sorts of calfskin sacks, groups and swathes, braces (made of bamboo and inward bark of trees), bolsters, ringlets and creepers, fabric, drool, stitch material, scathing drugs and goat's guts. The sharp instruments incorporate blades and surgical tools (numerous

assortments), saws, ring surgical blades, needles, scissors, trikurcha (triple-needle trocar), tomahawks, borers, tooth-scalers and sharp snares. Sushruta underscores that "the hand of the specialist is the awesome, generally valuable and the most significant of every careful instrument".

Western Period (sixteenth century-twentieth century):-

In the sixteenth and seventeenth hundreds of years, the Europeans came into contact with the Indian culture, taking their sicknesses, like syphilis and tuberculosis, whose recuperating cycle Ayurveda neglected to react enough. Consequently, for quite a few years, the standing and abilities of the different Ayurveda schools declined forcefully, especially with the presentation of English medication and the development of emergency clinics of Western qualities. In this manner, since 1835, just Western medication was legitimately perceived for clinical practice by the British and a lot of Indian culture. The present circumstance has prompted the oral transmission of Ayurveda, between Master (Vaidya) and devotee (Guru Kala technique), has declined drastically.

In 1947, with the freedom of India, driven by Mahatma Gandhi, Ayurveda by and by involved a position of conspicuous in Indian medication. Since 1970s, the worth of Ayurveda has again been perceived. The facts demonstrate that the Hindu clinical system¹² has gone through certain progressions over the long haul (for example Shrewd (1845)), yet these days, Ayurveda is important for India's true general wellbeing framework which is comprised by Ayurveda, Alopahy, Homeopathy,

Naturopathy, Unani, Siddha (an assortment of Ayurveda rehearsed in South India) and is controlled by the Central Council of Medicine of India (CCIM). At present, individuals who need to examine Ayurveda go through five and a half year preparing in some renowned Ayurveda clinical schools, for example, the Hindu University of Benares (Varanasi) or the University of Ayurveda in Gujarat. They get a four year college education in Ayurvedic Medicine and Surgery (BAMS), being important to have information in Sciences (Physics, Chemistry, Biology) and Sanskrit. Thus, the development of emergency clinics along with qualified individuals in Ayurveda has added to the increment of the renown of this old act of conventional medication which is distributed in logical articles of strength.

History of innovation in India

The historical backdrop of innovation is the historical backdrop of the development of instruments and strategies and is one of the classifications of world history. Innovation can allude to strategies going from as basic as stone apparatuses to the complex hereditary designing and data innovation that has arisen since the 1980s.

Innovation is today characterized as applied science, however early people created advancements like stone-working, horticulture, creature farming, earthenware, metallurgy, material assembling, dot making, woodcarving, truck making, boat-production and cruising with scarcely any science to back them up. In the event that we characterize innovation as a human method of adjusting the encompassing scene for making life simpler, we track down that the main stone instruments in the Indian subcontinent return in excess of 2,000,000 years! Bouncing across ages, the 'Neolithic upset' of somewhere in the range of 10,000 years prior saw the improvement in agribusiness in pieces of the Indus and the Ganges valleys, which thus set off the requirement for pots, water the board, metal apparatuses, transport, and so forth Metallurgy achieved significant changes in human culture, as it

led to an entirely different scope of weapons, devices and executes. A portion of these had been made in stone before, it is valid, however the outcome was coarser just as heavier. Metal, valuable or not, is likewise a great material for trimmings, and in this way advances social life. Metallurgy might be characterized as the extraction, refinement, alloying and utilization of metals. Today, some 86 metals are known, yet a large portion of them were found over the most recent two centuries. The 'seven metals of days of yore', as they are in some cases called, were, pretty much arranged by revelation: gold, copper, silver, lead, tin, iron and mercury.

History of innovation, the advancement over the long run of efficient methods for making and getting things done. The term innovation, a blend of the Greek *technē*, "workmanship, make," with *logos*, "word, discourse," implied in Greece a talk on expressions of the human experience, both fine and applied. At the point when it originally showed up in English in the seventeenth century, it was utilized to mean a conversation of the applied expressions just, and progressively these "expressions" themselves came to be the object of the assignment. By the mid twentieth century the term accepted a developing scope of means, cycles, and thoughts notwithstanding instruments and machines. By mid-century innovation was characterized by such expressions as "the methods or movement by what man tries to change or control his current circumstance." Even such wide definitions have been censured by spectators who point out the expanding trouble of recognizing logical request and mechanical action.

Social inclusion in innovative advances

A consciousness of this connection is significant in reviewing the improvement of innovation through progressive civic establishments. To improve on the relationship however much as could reasonably be expected, there are three focuses at which there should be some friendly inclusion in mechanical advancement: social need, social assets, and a thoughtful social ethos. In default of any of these components it is impossible that a mechanical development will be broadly received or be fruitful.

The feeling of social need should be emphatically felt, or individuals won't be set up to give assets to a mechanical development. What required might be a more productive cutting instrument, an all the more remarkable lifting gadget, a work saving machine, or a methods for utilizing new energizes or another wellspring of energy. Or then again, in light of the fact that military necessities have consistently given an upgrade to mechanical development, it might appear as a prerequisite for better weapons. In current cultures, needs have been created by publicizing. Whatever the wellspring of social need, it is fundamental that enough individuals be aware of it to give a market to an ancient rarity or ware that can address the issue.

Conclusion

Old India was a place that is known for sages and diviners just as a place where there is researchers and researchers. Exploration has shown that from making the best steel on the planet to showing the world to check, India was effectively adding to the field of science and innovation very long term before present day research centers were set up. Numerous hypotheses and methods found by the antiquated Indians have made and fortified the basics of present day science and innovation.

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SPORTING AND RECREATIONAL ACTIVITIES IN ANCIENT INDIA: AN OVERVIEW

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Ancient Indians were fond of sports activities. A large number of modern games in India once originated in ancient India. Ancient texts give us ample information about various recreational activities practiced by the people in ancient India of whom dicing, chess, haunting, horse-riding, chariot-racing and gambling were prominent.

In fact, games such as Chess, Snakes and Ladders, Playing Cards, Polo, the martial arts of Judo and Karate had originated in India and it was from here that these games were transmitted to foreign countries, where they were further developed. The famous epic Mahabharata narrates an incidence where a game called Chaturang was played between two groups of warring cousins. The age when epic Mahabharata was written is variously dated around 800 BC to 1000 BC. In some form or the other, the game continued till it evolved into chess. H. J. R. Murry, in his work titled *A History of Chess*, has concluded that chess is a descendant of an Indian game played in the 7th century AD. The game of cards also developed in ancient India. AbulFazal was a scholar in the court of Mughal Emperor Akbar. In his book, *Ain-e-Akbari*, which is a mirror of life of that time, records game of cards is of Indian origins. Martial arts by the name of Kalaripayattu were a native of Kerala, a state of India. Kalaripayattu consists of a series of intricate movements that train the body and mind.

Ancient India was the birthplace of the game of playing cards and has since spawned a plethora of card based games which are played the world over. Some of the most popular games such as Blackjack, Baccarat and Poker are presumed to have originated in ancient India. The game of playing cards was also one of the favourite pastimes of Indians in ancient times. This game was patronized especially by the royalty and nobility. This game was known in ancient times as Kridapatram, in the middle ages, it was known as Ganjifa. According to AbulFazal author of the *Ain-e-Akbari*, the game of cards was of Indian origin and that it was a very popular pastime in the Indian (Hindu) courts when the Muslims came into India. On the authority of AbulFazal we can say that the game of playing cards had been invented by sages in ancient times that took the number 12 as the basis and made a set of 12 cards. Every king had 11 followers, thus a pack had 144 cards. The Mughals retained 12 sets having 96 cards. Cards were known as *Krida-patram* in ancient India. These cards were made of cloth and depicted motifs from the Ramayana, Mahabharata, etc. A tradition carried on today with floral motifs and natural scenery. We also find that despite the observation of AbulFazal that Akbar introduced the pack with 8 sets, we find that even earlier, in Indian (Hindu) courts we have packs with 8, 9 and 10 sets apart from the usual 12. The numbers were derived from the eight cardinal directions Ashtadikpala, for the pack with 8 set, from the nine planets Navagraha for the one with 9 sets and from ten incarnations Dashavatara of Vishnu for the pack with 10 sets. Themes from the Ramayana and Mahabharata are painted on these cards. The largest numbers of such cards are to be found in Odisha. The painters from Odisha have represented various illustrations like the Navagunjara, a mythical bird-cum-human animal

which was the form assumed by Sri Krishna to test Arjuna's fidelity, illustrations from the Dashavatara of Vishnu are also portrayed. As cards were played by members all strata of society we find different types of cards. Some cards were also made of ivory, tortoise shell, mother of pearl, inlaid or enamelled with precious metals. The cards were of different shapes; they were circular, oval rectangular, but the circular cards were more common. The cards were usually kept in a wooden box with a lid painted with mythological figures. This art of handmade, hand painted cards which had survived for hundreds of years. Gradually fell into decay and became extinct with the introduction of printed paper cards by the Europeans in the 17-18th centuries. With the extinction of the art of making and painting cards also was erased the memory that Indians ever had played the game of cards with their own specific representations of the Narapati, Gajapati and Ashvapati.

Chess originated in ancient India and was known as *Chatur-Anga* - Meaning 4 bodied, as it was played by 4 players. From this name we have its current name *Shatranj*. One such instance is in the Mahabharata when Pandavas and Kauravas play this game. Yudhistira the eldest of the Pandavas places his bets on his kingdom, his wife Draupadi and all other material possessions. And by a malevolent trick he loses to the Kauravas everything that he had placed his bets on. Consequently to humiliate the Pandavas, Dushasana one of the evil Kaurava brothers takes hold of Draupadi whom Yudhistira has lost to the Kauravas, and tries to disrobe her in front of the assembled court. The Pandavas though powerful are helpless as they have lost Draupadi and according to the rules of the game they have no claim on her anymore. The Mahabharata story throws light on the fact that a game similar to Chess was played in ancient India. The Indian origin of the game of chess is supported even by the Encyclopedia Britannica according to which, "About 1783-89 Sir. William Jones, in an essay published in the 2nd Vol. of Asiatic Researches, argued that Hindustan was the cradle of chess, the game having been known there from time immemorial by the name Chaturanga, that is, the four Angas, or members of an army, which are said in the Amarakosha (an ancient Indian Dictionary) to be elephants, horses, chariots and foot soldiers. As applicable to real armies, the term Chaturanga is frequently used by the epic poets of India. Sir William Jones' essay is substantially a translation of the BhawishyaPurana, in which is given a description of a four-handed game of chess played with dice. Sir William, however, grounds his opinions as to the Hindu origin of chess upon the testimony of the Persians and not upon the above manuscript. He lays it down that chess, under the Sanskrit name Chaturanga was exported from India into Persia in the 6th century of our era; that by a natural corruption, the old Persians changed the name into Chatrang; but when their country was soon afterwards taken possession of by the Arabs, who had neither the initial nor the final letter of the word in their alphabet, they altered it further into Shatranj, which name found its way presently into modern Persian and ultimately into the dialects of India.

Other Persian and Arabian writers state that Shatranj came into Persia from India and there appears to be a consensus of opinion that may be considered to settle the question. Thus we have the game passing from the Hindus to the Persians and then to the Arabians, after the capture of Persia by the Caliphs in the 7th century, and from them, directly or indirectly, to various parts of Europe, at a time which cannot be definitely fixed, but either in or before the 10th century. Thus it was from India that the ancient Persians are said to have learnt this game, and from them it was transmitted to the Greeco- Roman world. The evidence of the Persians having borrowed this game from India is seen in

the name the Persians gave to it. The Persian word for chess is Chatrang, which was later changed by the Arabs to Shatranj. As said in, this word is obviously a corruption of the Sanskrit original Chaturanga.

Ancient India claims to have been the origin of Judo and Karate. Something similar to karate, it was called *Kalaripayate*. This art form seems to have travelled from India to the countries of the far-east along with the Buddhist religion. Buddhists monks who travelled barefoot and unarmed to spread the gospel of Buddha seem to have accepted this art with alterations suitable to the philosophy of nonviolence. Such a technique of defence would have been necessary for them as they travelled individually or in small groups in foreign lands during which they were exposed to dangers from bandits and fanatics from other religions. Buddhist monks seem to have tempered the originally violent character of this art. The violent and exterminative nature of Kalaripayate is evident from the daggers and knives that are used. Unlike Kalaripayate, Judo and Karate do not allow the use of lethal weapons.

The aim of a Karate practitioner is mainly to disarm and disable his opponent without mortally wounding him. This can be looked upon as a reflection of the Buddhist attitude towards life. Further both Judo and Karate are deeply interwoven with meditation unlike other martial arts like boxing, wrestling, fencing, etc. The concentration aspect in Judo and Karate perhaps stems from this. Both Judo and Karate are sought to be kept as arts to be used for just purposes for protection of the weak, etc. The oath that every student of these disciplines has to take is evidence of this. A teacher of Judo or Karate traditionally commands deep respect of students and a lesson always starts with a bow of the students to the teacher. The teacher here is not looked upon only as a coach as in Western martial arts like boxing and fencing. This relationship between a teacher and student in Judo and Karate could have its roots in the Guru-Shishya tradition of India. Thus it is quite possible that these martial art forms originated in southern India and were transmitted to China, Korea and Japan by Buddhist monks. But it has to be conceded that they were neglected in India where like Buddhism they atrophied and today the world considers them to be a legacy bequeathed by the countries of the far-east.

Physical perfection has been an integral part of Hinduism. One of the means to fully realize one's Self is defined as the body - way or *Dehvada*. Salvation was to be gained through physical perfection or Kaya Sadhana, possible only through perfect understanding of the body and its functions. The capstone of Hatha Yoga is strength, stamina and supreme control of the body functions. The zenith of the whole experience is the fusion of meditation and physical movement. The 'eight - fold method ' encompasses techniques associated with breathing control or Pranayama, body posture or Asanas, and withdrawal of the senses or pratyahara. Religious rites provided the needed impetus to physical culture in ancient India. Many of the present day Olympic disciplines are sophisticated versions of the games involving strength and speed that were common in ancient India and Greece. During the era of the Rig-Veda, Ramayana and Mahabharata, men of a certain stature were expected to be well - versed in chariot - racing, archery, military stratagems, swimming, wrestling and hunting. Excavations at Harappa and Mohenjo-Daro confirm that during the Indus valley civilization (2500 - 1550 B.C) the weapons involved in war and hunting exercises included the bow and arrow, the dagger, the axe and the mace. These weapons of war, for instance, the javelin (*toran*) and the discus (*chakra*), were also frequently used in the sports arena. Lord Krishna wielded an impressive discus or Sudarshan Chakra. Arjuna and Bhima, two of the mighty Pandavas, excelled in archery and weightlifting respectively. Bhimsen, Hanuman, Jamvant, Jarasandha were some of the great champion wrestlers of yore.

Women also excelled in sport and the art of self - defence, and were active participants in games like cock fighting, quail fighting, and ram fighting. With the flowering of Buddhism in the country, Indian sport reached the very peak of excellence. Gautama Buddha himself, is said to have been an ace at archery, chariot - racing, equitation and hammer - throwing. In *Villas Mani Manjri*, Tiruvedacharya describes many of these games in detail. In *ManasOlhas* the author Someshwar writes at length about Bharashram (weight lifting), Bharamanshram (walking), both of which are established Olympic disciplines at present, and *Mall - Stambha*, a peculiar form of wrestling, wherein both contestants sit on the shoulders of their 'seconds', who stand in waist - deep water throughout the game.

The renowned Chinese travellers Hieun Tsang and Fahi'en wrote of a plethora of sporting activities. Swimming, sword - fighting (fencing, as we know it today), running, wrestling and ball games were immensely popular among the students of Nalanda and Taxila.

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A STUDY ON LOCAL HISTORY OF BELAGAVI DISTRICT;ON SAVADATTI RATTAS AND KITTUR PROVINCE

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Abstract

History is past events; it has many branches like local, national and world historical aspects. Local history is the study of history in a geographically local context and it often concentrates on the local community. It incorporates cultural and social, political, rituals aspects of history. History is an umbrella term that relates to past events as well as the memory, discovery, collection, presentation and interpretation of information about the historical records. Karnataka is the southern state of India it has had many Kingdoms and dynasty ruled. Karnataka has 31 districts; it is likely Belgaum district is the biggest district of Karnataka at present. Belagavi is where many Kings ruled and British also Marathas ruled in those days. Ratta dynasty and Kittur Desayi Province gave local history of Karnataka history and This paper explores the local history of Belgaum District on the Savadatti Ratta's and Kittur Province to historical aspects.

Keywords: Local History, Historical thoughts, Savadatti Ratta's, Kittur Desayi, museum .etc

Introduction: Local history tends to be less documented than other types with fewer books and artifacts than that of a country or continent. If local and regional history is going to be taken seriously, young people will have to walk and look as well as read and write. If they are going to use a greater variety of primary source material, they will find much of it outside the classroom, in buildings, in street and public names, in field patterns, in the memories of old people and on archaeological digs. Local history is not merely national history writ small but A study of past events in a given geographical but one that is based on a wide variety of documentary evidence and placed in a comparative context in the regional and national historical aspects.

The impact of kingdoms of Karnataka origin have been felt over other parts of India also. The Kadamba's of Banavasi, The Chindaka Nagas of central India Gangas, The Badami Chalukya, Rashtrakutas of Manyakheta, Chalukyas of Vengi, Yadava Dynasty of Devagiri, Savadatti Ratta's were all of Kannada origin who later took to encouraging local languages and also many provinces ruled in Karnataka.

Objective

- To have some knowledge and understanding of historical development in the wider world.
- To help children understand society and their place within it, so that they develop a sense of their cultural heritage.
- To develop in children the skills of enquiry, investigation, analysis, evaluation and presentation.
- to develop the criticism by visiting local historical places and museums.

Methodology: I refer to books, magazines, newspaper, articles, museums and folk plays.

Savadatti Ratta's:

The Savadatti Ratta's dependence of Rashtrakuta, Kalyani Chalukya and Kalachuri kingdoms and Ratta also known as the kundi-3000 it means " division of kundi kuntal state" and it has Athani, Khanapur, and Sanpagav. Savadatti is capital city of Ratta's and after they shifted to their capital to Belgaum.

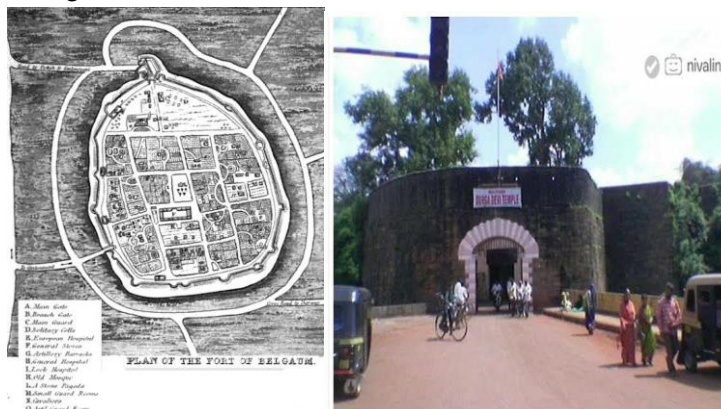
The founder of the Ratta dynasty is "Prithviraj" he is the rashtrakuta king III Krishna time dependence king and Shantivarma is the dependence king of Kalyana Chalukya Tailapa and "2 Katraveerya " he is dependence of "6 Vikramaditya" and other kings ruled the Savadatti.4Kartaveeryan(1204) is the independent king of Savadatti Ratta and he shifted capital city from Savadatti to Belgaum his capital city.

Cultural and literary contributions of the Ratta's do not give more cultural and literary contribution but there are very few cultural contributions available like Parasghad Fort, Savadatti Fort And Belagavi Fort these are the archaeological sources of Savadatti Ratta. In fort style and structure and the built of safety to other kings attacks. very few evidence of the literary books and inscription available off Ratta like "Kunnur inscription ", "savadatti inscription" and "Belagavi inscription" and Pashwapandit wrote book of "*Pashwanath Purana*", and "*Pushpadanta purana*", the story of 9th Jain tirthankar Pushpadanta was written by Jain writer Gunavarma II and also Manikkeshwara, Siddeshwara temples we can look at.



- 1 & 2 Images Savadatti Fort.

The town in which the fort lies was ruled by the Ratta dynasty from 9th to 13th centuries, prior to shifting the capital to Belgaum



- Belgaum Fort was built in 1204 by chief Bichiraja in 1204, Belgaum Fort was built by chief Jaya Raja, who is also known as Bichi Raja.

In the two fort archaeological monuments of the Ratta it also explains about the trade commerce and social economical and relationship with neighboring kings. It is the light of local history of Karnataka history.

Kittur Desayi House (Ce 1585-1824 Ce):

Kittur came to prominence in the 16th century. The town was which belonged to Yusuf Khan's Zahagiri and it developed into a small state capital by the late 17th century. Hiremalla, who came here

with an army of Bijapur, founded the Kittur Desayar House, which was endowed by the Sultan of Bijapur. The Kittur dynasty had its early beginnings in 1585. Its founders were Hire-Mallashetty and Chikka-Mallashetty from Sagar in Mysore state, who got this territory as a gift from the Adilshahi kings of Bijapur, whom they served very loyally for a number of years. Both the brothers were brave fighters. Hire-Mallashetty had been conferred the title of 'Shamsher Jung Bahadur' by the Adilshahi kings and after they came down and settled at a place called Sampagaon (now in Belgaum district) and made it their capital and reigned over the

Area then under the Kittur region. The dynasty ruled from 1585 to 1824.

In 1782 the time Mallasarjan throne of kittur state and he extend his Kingdom to kalghatgi, Nargund, Munhalli, Dharwad. In 1802 Mallasarja paid tribute to the Peshwas but helped to build Wellesley's alliance and to gain independence from the Marathas. Delighted by this, Wellesley formed an alliance with the Marathas and the Mallasarjans. This meant that the Peshwa had to pay tribute even though Mallasaraja ruled independently. But in a short time Mallasarja was imprisoned by the Marathas and held in Pune's jail. Mallasarja, who was released in 1816, died on the way to Kithur. Mallasarjana was succeeded by his eldest son Shivalingarudasaraja king of kittur, during which the war of 1818 aroused the British and Marathas. Shivalingurudra was especially he helps to the British in this war. The British gave Kittur as a Jahagiri to Sivalingarudra to his helpful of 1818 Anglo-Maratha war.

Kitturanichannamma (CE1780-1830CE): Kittur Rani Chennamma is the foremost among Kannada Nadina's heroes. She is the youngest wife of mallasarjan and She was herself a brave lady, well versed in the art of warfare. When was mallasarja apprehended by the Maratha Peshwa, that time She ruled in kittur (CE1809-1810CE).

Rani-Chennamma became actively-involved in the political affairs of the region. She accompanied Mallasarja in all his expeditions and battles. She sat with him in the court when he deliberated on official matters. She was, in every sense, a friend, philosopher and guide to her husband. It was, therefore, not surprising that after his death, political power was naturally transferred to her and she could assume control of the affairs of the state without any difficulty. She closely watched and studied all movements and developments in the political field. She was intelligent and had a keen grasp of the prevailing political conditions. When shivalingasarja unfortunately he died and he don't have any children, that time his mother Channamma took adopted son of Shivalinga Rudrasajra, she ruled in kittur but that time British Governor Lord Dalhousie passed the act of Doctrine of lapse policy, but she against policy and also she took adopted son in 1824. The British rejected the Shivalinga Rudrasarja adopted son of kittur. The British army attacked the kitturu Fort but Chennamma and their Army bravely fought with British army. Kittur Army head Gurusiddappa to attack the British army and also Channamma encourage the soldier to attack the British, She climb the horse to fighting with British army and her Commando Aturu Balappa shoot the British collector Thyakare, then Kittur defeated British, British army fled to Dharwad.

Chaplin and lieutenant colonel Dixon they took the very huge Army to attack the Kittur province but Kittur is the small province they don't have any huge army and Ammunition but Channamma and her followers bravely fighting British army to dedicated to their motherland freedom but unfortunately Kittur army surrender to British army and Chennamma apprehended to British collector sent to Bailhongal jail, then she died in 1830. The princely state of Kittur ruled by Queen Chennamma was

taken over by the East India Company in 1824 by imposing a 'doctrine of lapse'. Dalhousie's annexations and the doctrine of lapse had caused suspicion and uneasiness among most ruling princes in India. In the Kittur Province has very few culture and literary sources, kitturu fort gave the sources of the Kittur province. The Kittur fort to realize their life situation, trade and commerce, neighboring state relationship, their freedom struggle and their protection of the others all these aspects look at the Fort.

The British East India Company did not take lightly to Chennamma's act and ordered Shivalingappa's exile from the kingdom. This was done under the pretext of the Doctrine of Lapse, according to which adoptive children of native rulers were not allowed to be named their successor and if the native rulers did not have children of their own, their kingdom would become a territory of the British Empire. The Doctrine of Lapse was officially codified between 1848 to 1856 by Lord Dalhousie.

Kittur Rani Chennamma is still remembered for her valour. Even though she couldn't win the war against the British, she became an inspiration for India's freedom fighters and a lesson for the British government that Indian rulers will not accept their enforced laws without a good fight. During the freedom movement, her brave resistance against the British forces became the theme of several inspirational plays, folk songs (*Lavani*) and stories. Rani Chennamma's first victory against the British forces is still honoured annually in October during the 'Kittur Utsava', held in Kittur.

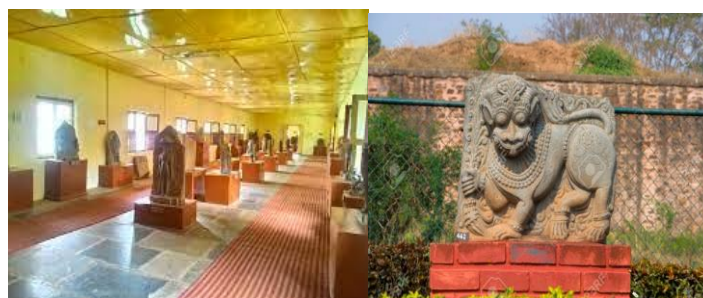


1.1 image



1.2 image

- 1.1 The fort was built by Allappa Gowda Sardesai, the ruler of the Desai dynasty between 1650 and 1681 and 1.2 image showing the symbol of Kittur Province it including bull, moon, sun, sword its help to archaeological sources of kittur province.



Kittur Rani Chennamma memorial government museum Kittur, at the location is managed by the state department of archaeology and museums, Government of Karnataka. The museum was opened on 10 January 1967. It has a rich collection of antiquities found in and around Kittur, which include a few of the weapons, swords, mail-coat, shield, engraved wooden doors and windows of the Kittur palace, inscriptions, herostones, Surya, Vishnu both from Kadrolli, Vishnu and Surya from

Devarashigehalli, Subrahmanya from Manoli, Durga from hirebagewadi and many more antiquities, as well as some modern paintings.

Conclusion:

The local history is geographical history it has very few sources but it touches local peoples folk songs and folk play and few monuments of archaeological source. The local history is geographical history it has very few sources but it touches local peoples folk songs and folk play and few monuments of archaeological source. In this paper regarding Savadatti Ratta and Kittur province these dynasties deliver the local history and their life situation and their freedom struggle. The Kittur province is small but Rani Channamma is evergreen of Kittur province, her freedom struggle encouraged the late National Movement of India. She is first opposed to the British ruled in India and also called she is the first freedom fighter lady in India. Local history or National history or worldwide history all these are history but these histories are limitation of history for example Kittur Province only surrounding Belgaum district the people know about the Kittur Province but other only know about Rani Channamma it is local history they are seeing the museum, touching the monument, listening the folk songs and plays. The Rashtrakuta's dynasty is considered the Indian history because they ruled huge area of India, it is also called regional or national history. In the two examples explain about the local history and national history so Kittur province contributions less and Rashtrakutas contributions more but history writers write the history.

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KRISHNARAJA WODEYAR AND TUMKUR REGION – UNDER NEW TRENDS IN HISTORY CALLED THE LOCAL STUDIES

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Abstract

*History is the study of successes and failures of man. Hence it is lively.. History of India is the union of the histories of various regions. It did not reflect clearly. India is known for its ancient past, spiritual legacy and cultural antiquity. Every region has something to reveal. That has to bring out. Very recently such attempts have been commenced in history called **NEW TRENDS IN HISTORY**. Because of its increasing scope, new concepts, new branches rose up their heads in history. Ex: - Subaltern History, Feminist History, Local History, Tourism History, Health History, Environment History, Art History etc. History will be more meaningful by studying the local history through micro level. From this point of view international and national histories are Macro histories and the local histories are Micro histories. To know the political, cultural history of a nation it is necessary to know the local history. Present paper is an attempt to discuss about the development of Tumkur region under Krishnaraja wodeyar, the local chieftains of Mysore.*

Prologue:

Mysore Wodeyars rule is very important in the history of post Vijayanagara period. They achieved a lot in the fields of social, economic, religious and administration than that of wars and conquests. From 1399 AD to 1761 AD Wodeyars ruled over Mysore state. From 1761 AD to 1799 AD Hyder and Tipu ruled here. With the help of the British Mysore state restored to the wodeyars in 1799, and brought under the indirect control of the British. After the Nagara rebellion wodeyars were dethroned, Mysore state was kept as an independent administrative unit, commissioners appointed to look after the administration. Fifty years of commissioners' rule laid the foundation for the development of Mysore state. The state was rendition to Chamaraja Wodeyar X in 1881. He was succeeded by Krishnaraja wodeyar IV

Nalvadi Krishna Raja Wodeyar's 45 years of administration (**1894 – 1940AD**) is regarded as the period of transition in the history of Mysore. Important Dewans like PN Krishnamurthy, VP Madhav Rao, T. Anand Rao, Sir M Vishweshwara, Kantharay Urs, and Sir Mirza Ismail ruled in the state. Mysore enjoyed the developments in the field of Administration, Education, irrigation, industries, mining, electricity, health, trade, commerce, literature, music art and architecture. He encouraged the backward class movement by stating 'Non Brahmins also my children'. Gandhi was impressed by his reforms, and called Nalvadi Krishnaraja Wodeyar as 'Rajashree' and Mysore state as 'Ramarajya'. During his period Mysore saw an all round development and become successful in earning the title "Model state". In this background present article is an attempt to know the reforms of Krishna Raja Wodeyar IV especially in Tumkur region.

Tumkur popularly called as Kalpatarunadu, Shaikshanika nagara, situated in the east central part of Karnataka, has 10,597 sq kms area, and situated between 12°-45' to 14°-20' north latitude, and 76°-20' to 77°-31 is east longitude.*1 (Multi Media information) It was ruled by the feudatories of

Ganga Chola, Nolamba, Chalukya, Rastrakuta, Hoysala and Vijayanagara dynasties. After the decline of the Vijayanagara Empire its feudatory like Keladi Nayakas, Yelahanka nadaprabhu's Mysore Wodeyars, Hyder, Tipu, commissioners etc ruled over this region. In the year 1862 Commissioner Lord Bowring divided the Mysore presidency into eight districts, accordingly Tumkur rose up its head as an independent district.*2. (Abhishankar K, (Ed) the Mysore state Gazetteer.Tumkur Dist.1969, Bangalore, P 267).

1.Transportation: Land transportation:

British officer Francis Buchannan who travelled widely in Tumkur district gives a clear picture of the existed land routes. He visited Madhugiri (july24th-29,1800AD), Badavanahalli (july30), Sira (July31–Aug6), Midigeshi (Aug 8–9th), Chennarayanadurga (Aug 12), Tavarekere (Aug 13) Tumkur (Aug14), Gubbi (Aug 15), Muganayakanakote (Aug16), Doregudda (Aug18), Madanamadu (Aug19), Chikkanayakanahalli (Aug 20–21), Araluguppe (Aug 22), Turuvekere (Aug 23–24), and reached Bellur of Nagamangala Taluk on 26th August 1800AD. By this we can understand the internal transport system of Tumkur District and land routes of Tumkur with neighbouring districts, Mandya and Kolar.

During 1831 there were only two main roads were in Tumkur District. 1. Srirangapattana and Sira Road 2. Bangalore and Harihara road. These roads were in bad condition. Bellary and Bangalore road which run through Tumkur, also not satisfactory. Col. JP Grants surveyed this road and reported the bad conditions of these roads. Other important roads of the district were Sira Tumkur road, Sira Hiriyur road, Sira Madhugiri road, Sira Huliya road, Sira Gubbi road (it was also called as Sira Nelligere road.)

Priority was given to Land survey; rural transportation and railway transportation during Nalvadi Krishnaraja Wodeyar. Development of transportation makes the drastic changes in the society. It is the British commissioner Mark Cubbon started the railway transportation for the first time in Mysore state. He even tried to connect all the district headquarters to the Bangalore by means of roads, by constructing nearly 1600 miles of roads in the state. By knowing this Nalvadi Krishnaraja Wodeyar gave much importance to the development of transportation.

Roads:-

Tumkur district had 189 miles of good roads. Nalvadi Krishnaraja Wodeyar sanctioned 25,940 rupees to construct 423 miles of road. They constructed 52 miles road in Salem-Bellary highway, 66 miles in Tumkur-Bellary highway, 54 miles in Bangalore - Honnavara road and 17 miles in Bangalore-Mangalore highway. Nearly 154 miles of road constructed in Madhugiri and Pavagada taluks, thus enhanced the trade and commerce.

2. Bridges:

Nalvadi Krishnaraja Wodeyar built many bridges with the help of public works department. The oldest bridge of Tumkur district was built at Sira called 'Sira big tank bridge'. It is built across the river Suvarnamukhi which joins Sira big tank, situated at Sira-Amarapura road. It is a stone bridge, built with four arches of 40 feet width.

Nalvadi Krishnaraja Wodeyar took-up the work of Sira & Banavara road, construction of a huge bridge across the Dodda halla, in 1893 AD, That connect to Borana kanive dam*3. (Abhishankar K, (Ed) the Mysore state Gazetteer.Tumkur Dist.1969, Bangalore, P 281). It is built out of stone and

marter, has 18 arches of twelve feet height. It is one of the oldest bridges of the district, even today good in condition

Rail transportation

During Nalvadi Krishnaraja Wodeyar's period, Dewan K. Sheshadri Iyer helped the British to develop rail transportation between Tumkur & Bangalore, by co-operating to acquire the land in Tumkur region; seventy kilometres rail transportation was inaugurated. Further with the cost of Rs. 1.75 lakhs, railway lane was extended up to Gubbi.*4 (Report on the Administration of Mysore for the year 1881 – 81 to 1885 – 86, Page 91) Then with the cost of Rs. 19, 84,960 railway lanes extended up to Tiptur.

3. Irrigation:

During Nalvadi Krishnaraja Wodeyar's rule many irrigation works took up in Tumkur region. For Ex Boranakanive Dam, Shimsha project, Nagini dam, many Amanikere's etc of Tumkur District, that enhanced the economic conditions of the district. So it is the wodeyars policies responsible for the all round development of the Tumkur district. It is also interesting to know the irrigation system and extension of the agricultural land. On the other hand it resulted in the development of the society and economy.

Construction of Boranakanive Dam

During 1888 drought occurred in Chikkanayakana halli region. Then Iyar took up the construction of Borana kanive dam at Chikkanayakana halli . It was completed in October 1892 with the cost of 2.20.000 Rs, given by the king as the famine relief fund.*5(It is a land measure – 100 sq. Yards for wet and garden land 64000 sq yards dry land) Nearly 1400 Acres of barren lands got irrigation facility.

A. Construction of Nagini dam

Nalvadi Krishnaraja Wodeyar started to construct a dam near shankarapura across river Nagini, in Kunigal Tq. It was completed in 1901. Nearly 600 acres of land came under cultivation now.*6 ((Abhishankar K, (Ed) the Mysore state Gazetteer.Tumkur Dist.1969, Bangalore, P 114). Like this Nalvadi Krishnaraja Wodeyar encouraged the extension of Irrigation, also filled the nearby tanks with the Nagini water.

B. Construction of Shimsha Dam.

Shimsha project was taken up in 1940 AD. A dam was constructed at Markonahalli of kunigal taluk, across river Shimsha in 1940, with the cost of Rs. 29 lakhs. Nearly 11 thousand acres of barren lands of kunigal region came under irrigation that enhanced the income of Tumkur district. Hydro electric power station was established, where electricity was produced and supplied to Tiptur, the famous commercial centre of Tumkur district, on 23 August 1940.*7 ((Abhishankar K, (Ed) the Mysore state Gazetteer.Tumkur Dist.1969, Bangalore, P 4).

C. Drinking water supply for Tumkur town:-

There was not proper drinking water supply for tumkur town; they depend upon the muddy clumsy waters of Balanakatte. (Present civil bus stand & general hospital area) this created lot of health issues. So Nalvadi Krishnaraja Wodeyar took up the plan of supplying the tap water system in tumkur. They took measures of supply drinking water from Mydala tank. Established Jois filter at Bangalore

road to filter the tank water.*8 (Abhishankar K, (Ed) the Mysore state Gazetteer.Tumkur Dist.1969, Bangalore)

Tumkur D.C. K.V.Ananth raman made the work easy by giving compensation to the formers who gave their paddy & plantation land to this purpose.

4. Agriculture;

Nalvadi Krishnaraja Wodeyar took measures to establish a training institute for formers called agricultural colony. Its purpose was to train up the educated landless young formers agricultural system. In the first year 20 candidates were selected, 11 candidates successfully completed the training. 229 acres of wet land, 91 acres of dry land and 16 acres of plantation land was reserved for this training institute.*9 (Yogeeshwarappa DN, Kalpashodha, Pragathi graphics, Bangalore 2012) The trainees should stay there and get training.

5. Trade:-

Trade was mainly under control of the lingayaths.*10 ((Yogeeshwarappa DN, Kalpashodha, Pragathi graphics, Bangalore 2012) Purchased coconuts from C.N.Halli & Honnavalli markets and supplied to Bangalore and import sugar & Jiggery. Coconut, Iron, Steel, Tobacco and Silk were supplied to Dharwad & Maratha state and import cotton, thread dates. Baraguru, Hampa samudra, C.N.Halli markets had direct contact with Bangalore, Dharwad & bellary.

Tipatur regulated market;

It is the first and very big regulated market of Tumkur District, which is doing huge transaction of coconut and Copra.

6. Town co-operative Banks: 1906 AD:-

The poor depend upon agriculture, to develop agriculture; they had to take the help of the local bankers. The bankers directly exploited the presents. To save the formers, Mysore kings took some measures and established agricultural banks. Ex. Tumkur town customer's co operative society, the first credit co operative society of the district was established in 1905. Further Sri Raghavendra credit co operative society and Sira town co-operative bank came into being in 1906 AD. In the year 1909 C.N. town co-operative bank was established. Like this co operative banks and commercial banks started to give financial assistance to the development of Agriculture, Industries, business, handicrafts and self employment. During 1914 with the special efforts of Sir M Vishweshvaraya State Bank of Mysore established its branches in Tumkur, tipatur and other eight taluks of Tumkur district.

7. Electricity and Industries

Woollen industries are one of the ancient industries of Tumkur district. Sira, Madhugiri, C.N.Halli, Pavagada & tipatur taluks are leading in this sector. There were 1822 looms in 1893 AD. Kuruba caste had its monopoly in this industry.*11 (Abhishankar K, (Ed) the Mysore state Gazetteer.Tumkur Dist.1969, Bangalore, p 201)

Nearly 5000 families depend upon this business. Iyar provided more facilities to these families and encouraged them to established co-operative societies.

Industries:

"Krishnaraja Bhupa – Manemane Deepa" the statement of the common man tell us the mighty achievement of Nalvadi Krishnaraja Wodeyar. Electricity was supplied for the first time to Tumkur inmay 12th 1929AD from Sir Sheshadri Iyer hydro electricity power station of Shivanasamudra. Horse

stud form of Kunigal received the electricity in 1939 from Cauvery electricity plan. The eastern towns of the district like Koratagere(1940), Madhugiri(1940), Pavagada (1951), Sira(17th August 1951) received the electricity. Even Before this, in 1902 mining of gold was established at Ajjenahali and Bellara of Sira taluk, was closed in 1956 due to the financial crisis.

Woollen blanket weaving industries were (Kambali) in progress at Pavagada. Kallur of Gubbi taluk also had many weaving units since a long time. Annapura and other villages of Tipatur taluk were famous in cotton cloth manufacturing. .*12 ((Yogeeshwarappa DN, Kalpashodha, Pragathi graphics, Bangalore 2012) Bidanagere and Gottigere of Kunigal taluk were famous for manufacturing different types of iron materials. Kunigal and Amruttur were famous for the mat production. Chikkanayakana halli Kambali were famous on those days. During 1979 HMT factory was established in Tumkur.

Mining:-

During 1902 gold mining was commenced at Bellara of tumkur district. But it was failed & closed in 1905. This mining had been successful, tumkur would become another KGF.

8. Public Private Participate;

After 1980's other states of India started to think and speak about PPP- Public Private Participation- in the progress. Mysore state started this process even before the independence. Ex; during 1940-41 Hindustan Aircraft Limited established in Mysore state with the participation of Public and private sector. It was the first in its kind in the country, through which public got chance to participate in progressive works along with the Government.

10. Social Developments

Harijan Colony Development, Abolition of Alcoholic drinks, Abolition of Gejjepooje. Even before the British government think, Mysore wodeyars took up the task of eradication of social evils. For example Wodeyars abolished the Gejjepooje system in Mysore state during 1910 AD and released many girls from the strong clutches and started to give good education.

D. Abolishion of Sathi and Child marriage system

Wodeyars abolished the practice of Sathi and Child marriage system in Mysore state, during Dewan K Sheshadri Iyer's period.

D. Construction of Hospitals:

During 1906, Mysore Government established a small dispensary (Hospital) in Tumkur. As the patients gradually increased, during Mirza Ismail's period present Tumkur Government hospital was constructed.

E. Construction of Drainage:

Tumkur municipality prepared the plan of construction of drainages in the town. Mysore dewan sanctioned Rs. 1.20.000 as loan, and ordered to fulfil this loan within 15 years. 45% of interest was levied on this loan.*13 ((Yogeeshwarappa DN, Kalpashodha, Pragathi graphics, Bangalore 2012)

11. Preservation of heritage of Mysore

Preservation of heritage was the prime duty of the Wodeyars, they carried out this through Dewans. Ex: Wodeyars tried to protect the heritage of Mysore by encouraging Dasara celebration, agricultural and industrial exhibition, establishment of zoo, art gallery, literature, music, architecture etc, by giving different gifts and endowments to the achievers. Wodeyars become responsible for the protection & progress of the history & culture of the state.

Epilogue:

Totally land survey, revenue fixation and other programmes were given primary importance in Tumkur region. Though Rail transportation has been extended more during British rule, Dewans improved it. Some irrigation projects were took up, Elections for the municipal administration, Electricity, Tap water supply, District highways, reorganisation of the administrative divisions, Rural development programmes, Harijan development programmes, Hospitals, Regulated markets, abolition of Alcoholic drinks, Community development programmes, Tank Irrigation, were developed and Tumkur District has got its exact shape during Nalvadi Krishnaraja Wodeyar's period. So it was a boon in case of Tumkur Region. British Government appreciated his concern over his citizens, social justice, advanced thoughts in the administration and honoured him with the title 'Grand Commander of Indian Empire'. Because of his goodness and achievements Kashi University offered him LLD degree.

HISTORICAL CONTEXT OF THE CLASS DIVISION OF BUDDHIST PHILOSOPHY

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Abstract

Buddha philosophy mainly the division is started after the death of Gautam Buddha. This classification is known as various "Nikay". Gautam Buddha was born approximately in 563 in Kosaljahopada in the town of Kapilabastu near at the village of Lumbini. His name was Siddhartha in his childhood. After Buddha's death a certain individual named Kasyapa (Sanskrit Kasyapa), took the general supervision of the interests of the Buddhist Community. Buddha made up Tripitaka – one of these supplements is called Vinaya. Which signifies Prescription Concerning moral Conduct, and seems to have been formed of answers to questions propounded by Kasyapa. A second council was held a century later, under favor of the reigning at Vesālī. In this council most importance of Buddhist philosophy. In this council's – The Buddha's philosophy are divided into eighteen communities. The Mahāsaṅghika community are named Mahāyāna. There are two aspects of Mahāyāna philosophy – Madhyamak philosophy or sūnyāvāda and yogācāra or vijñānavāda. The Madhyamak system of philosophy was developed mainly by Nāgārjuna. The Madhyamaka division of the system into two schools – The prāsangika and the svātantrika. Prāsangika school led by Buddhapālita and svātantrika schools led by Bhāvaviveka. Main aims of my research papers are Historical context of the classifications of Buddhist philosophy.

1. Introduction :

Philosophy always tends to express the history behind it and evaluation in truth to be it Bengali, Historical, political, social or religious, explicitly discloses human society and civilization. Buddhist literature tells us how with the flows of time Emperors like Ashoka, Kaniska carried forward the flags of victory. Ashwa Ghosh, Nāgārjuna, Asanga etc mentioned a number of literature to analyse the theories of Buddhist literature. Which exhibit the history of classification of Buddhist as well as Buddhist religion. The seed of classification is sown in Buddhist sangha. While the Lord Buddha was still alive gradually it prepares to germinate. For this reason, First, Second, Third and fourth Sangiti were held to preserve the Binay Niyama¹, Conducts instructed by the Lord Buddha and to ensure the existence of the Sangha. We become familiar with various Buddhist communities from a number of Nikaya. Everyone has the same word regarding the history of classification or various Buddhist communities². There are four main communities in Buddhism – Bhāvisik, Svātantrika, madhyamak or Sūnyāvāda, Yogācāra or vijñānavāda. We have the idea of the classes of Buddhism from books like 'Abhidharma', 'Sūttapitaka', 'Binaypitaka', 'Langkabatar Sutra', 'Mādhyamak Sutra' etc. The objective of this research paper is to make clear the Historical picture of class division of Buddhism.

2. Keywords: Hinayana, Māhāyana, Mahāsaṅghik, Nāgārjuna, Theravada.

3. Material/Methods:

Lord Buddha passed away at the age of 80 near Kushinagara in 483 B.C. His two devotees died during his life time. After three months of his death. During full moon of Bengali month Asar First Buddha Mahasangiti was opened under the leadership of Buddhist follower Magadha Mahasaṅghika and the help of Emperor Ajata Shatru and the presence of five hundred³ Buddhist beggars.

A) First Mahasangiti:

First Mahasangiti was called after the death of Buddha. Not only Pali literature but all we know about First Sangiti from sooks translated in Binaya literature describe Buddhist classification. It is proved that collected his most important Dictum Mahākashyap by the first arranged First Mahāsangiti according to Chullabagga. Mahākashyap was not present at the time of the death of Buddha. He learnt about it from an Ajivah monks while he was in a pilgrimage along with other Buddhist monks in paba Kushinagar. Besides Subhadda forbade them not to be anxious and defected monks at the death of Buddha. The felt that they were free from the other orthodox Binaya Niyama and would abide by the Niyamas⁴ according to their wishes. According to Tibetan, Mahākashyap was the leader of the sangh. Ajtsattru has taken proper arrangements for its success. He built a large and beautiful Platform all the entrance of Saptaparni Guha beside baibhar or bebhar mountain. This meeting place was very richly decorated. It is said about the time of First Sangiti that it was held possibly at the month of the Bengali month Shrabana. According to Pandit Sharat the panchami tithi of Shukla paksha of Shrabana month. But Mahākashyap did not want it to happen in rainy season. Because it would affect the presence of Buddhist monks. At the begin of First Mahāsangiti Mahākashyap took the permission to discuss Binaya among Dharma and Binaya. As Upali had the lesson of Binaya Niyama from Lord Buddha he took the change of Discussing Binaya Niyama. According to Hu – En – Shang, Sariputta Chandra Das the programme was held at and Mahamodgalay attended the First Sangiti. There are debates regarding First Sangiti. German intellectuals olderberg and R.O Franke fell First Sangiti is non – existent. Dr.Benimadhav Barua said, we cannot assume nothing from the account of Chullabagga. Hu – En – Shang said, “1000 participated in First Sangiti and Sthabirbad recited the Sub – matter of Ananda Sutra pitaka, Upali Binaya pitaka and Mahakashyap Abhidharma Pitaka⁵.

B) Second Mahasangiti :

Possibly after one hundred during 383 – 82 B.C. another meeting was held. To Correct the Binaya Niyama. It was held at Balukaram near Baishali. The objective of second Buddhist Sangiti was to preserve the teaching of Buddha discussing the rightness or wrongness of the education⁶. Though we have the oldest account of the second Sangiti from the twelfth Khanda of ‘Chullabagga’. We have the description of Second Sangiti from Dipbansha, Mahābansha , Mahābodhibansha and Saddham Sangraha. It is mentioned in Dipbansha Second Sangiti was called hundred years after the death of Buddha during the reign of Emperor Ashoka, the son of Shishunaga. It was for ‘Dashbatthuni’ advocated by Bājjiputra the monks of Baishālī, that there were extreme difference in opinion in Buddhist Sangha. Yash, Rebat, Sarbakami, Sambhut etc. were elected Sthabir to direct the workings. So, it is called Saptashattika⁷ Janditi. It was agreed that the followers of Bajjiputta were not included in Binaya. So, the main Purpose of this Sangiti was to purify the Binaya. So, it was called Binay Samiti. This meeting continued for 8 months. It is known from Dipbansha , the banded. Monks met another meeting arranged by Kaushambi mondol of Baishali. Ten thousand oriental monks were present in this meeting. They met at Allāhabad. A great number of people attended this meeting , so it is called Mahasangh or Mahāsangiti. Those who had communication in the decision taken in this Mahāsangiti are called Mahāsanghik. In this meeting the existing Dharma and Biṇaya were rejected and new ones came at their place. According to Hu – En – Shang , in this meeting monks were present in a huge number, so they are called Mahāsanghik⁸. In this way, the orientals are called Mahāsanghik and the

occidentals called Therābadi or Sthābirbadi. Mahāsaṅghik are divided into Goukuliya and Ekbyabahārik, Goukulik was then divided into Pragyaptibādi and Bahulik and from Bahulik originated Chityabadi Nikay. Thus sin baseless communities sprang from one Mahāsaṅghik. Here we are to mention that there above mentioned sin communities become to be known as Mahāsaṅghik. The rest were divided into eleven sub – community or Nikya of Therabadi or Sthabirbadi for example. For example Mahisasak, Batshiputrio, Sammitiya, Chhandagarik, Bashyapiyo etc. This formed before the reign of Maurya Emperor Ashoka. The list we had from 18th Nikay of the written Kathabathun Atkathay is Mahāyana⁹ Buddhism.

According to Dr.Nalināksha Dutta, the inhabitants of Magadha were divided into two groups – North and South. The North part was sub – divided into five – Ekbyabahārik, Koukulik, Bahushrutiya Pragyaptibad and Lokottorbad. They lived in a few location except Magadha. During the reign of the Kusāṇ ruler Hubiska, a pot with the image of the body of Lord Buddha was found which proved the existence of Mahasaṅghiks. Again the writings of Basumitra, Bhabya, Binitdeb, Mahāsaṅghiks were mentioned¹⁰. It is to be said here that Goutamiputra Satkarni donated a village for Maintenance of the Mahāsaṅghik monks. Southern branches were mentioned in the writings of Amarābati and Nāgārjuna – Konda. Most of the Southern branches (except one or two) – Pubusel, Rājgiri etc, are the sub – branches of Mahāsaṅghiks.

C) Bahushrutiya: The inscription of Amarābati and Nāgārjuna – Konda tell us that a Bahushruta or Bhuddashaastragya founded this community. Haribarman made a mention of this branches in his book ‘Satyasindhishashtra’. He was the follower of Kumārlabdha. The community tried to make a connection between Hinayāna and Mahāyāna.

D) Pragyaptibadi: ‘Abhidharmakosh’ tells us that Pragyāptibadi comes after two hundred years of Mahāsaṅghiks. Basumitra and Bīṇitdeb also maintain that later paramārtha concluded that Pragyābadi comes into existence many years after Bahushrutiya. They introduced themselves as Bahushrutiya Bivāyo to separate themselves from others. Buddhist monk Mahādeb was the preacher of the Chaityabādi community. As Mahādevb lived on a hill he named this community Chaityabādi,

E) Third Buddhist Sangiti: Third Buddhist Sangiti was held at pātuliputra in 247 B.C. probably eighteen years after the accession of the Emperor Ashoka. It was 236th year of Buddha’s resignation. It was directed supervised by Sthābir Moudhgālyayan. In this Sangiti there was discussion against the original Buddhism¹¹. Thousands of monks attended this Sangiti and it marked the victory of the Therābadi. The activities of this Sangiti lasted for nine months starting from the Bengali month Magh continuing upto the full moon of the Bengali month Ashwin. Those who were expelled from this Sangiti gained a huge support from the common people, started to live in Nalanda and came to be known as ‘Sthābirbādi’. It was decided that eleven nikayas would be eliminated from Sthābirbād. The explanation of the Mahāsaṅghiks at the second meeting and the elimination of eleven nikayas at the third meeting resulted in the weakening of Sthābirbādi. The monks expelled from the third meeting went mainly to Nālanda and Sthābirbādi monks met at Dhaito mountain, i.e., Sānchi. At the eleventh nikaya of the Tripitaka Buddhists are called Sthābirbādi. Just after this meeting Tisya, the son of Moudhgali, wrote a book, named ‘Kathābathu’ for Sthābirbādies. As the national unity of the Maurya Empire weakened the Sārbasthibādi Buddhists of Nalanda went to Natobhaia Bhiar of Mathura. Which eventually became the centre of their activities.

F) Fourth Buddhist Sangiti : The Fourth Buddhist Sangiti was organised during the beginning of the 1st century. Opinions differ regarding the venue of this Sangiti. Some think it was Jalandhar and others think it was Kāshmir. While a group rejected idol worship, another kept faith in worshiping the Lord as it was in Brahmin religion and the latter tried to influence upon the Emperor Kaniska. Whatever might be the objective of this Sangiti , it happened to be very crucial in classifying the Buddhists into two main sections – Hinayāna and Mahāyana. Those who believed in idol worship were known as Mahāyana¹² and Hinayāna came to be known as Therābādi or Sarbāsthibādi. Here the Mahāsanghiks came to be Known as Mahāyāna. Basubandhu's 'Bigyabti Matratasiddhi', 'Bingshatika', 'Tribingshika' are the basic books of yogā scienceism. Dharmakirti , Kamalshil, Shantarakshit gave a dignified place to it. The thoughts of Scienceism get enlarged in the hands of Sthirmati. Bimuktasen¹³.

There are four main communities in the downstream of Buddhism – Baibhāsik , Soutāntrik, Madhyāmik and Yogāchar¹⁴. The biography of Nagarjuna is written in Chinese , Sanskrit and Tibetan. The Chinese one is written by Kumārijib. 'Tibbati Sutra' has in it the birth history of Nāgārjuna¹⁵. We become familiar with 'bouddha bidya' or 'bouddha tantra' from Lankābatār Sutra, Manjushree mullatantra , Mahameghsutra etc. Nāgārjun mastered at a very early age the Malya Sutra and Hinayāna sutra. Saraha gave him the lessons of Mantrajan and Grihysamaj Sutra. Kumaryiba's biography of Nāgārjuna informs us that Nāgārjuna was not only a great magician but a skilled practitioner of astronomy and medicine. Within only ninety days he learnt the Mahāyāna Sutra. His Philosophy is based on the Praggyā - paromita sutra, so it contains the meaning Nilism¹⁶.

4. Conclusion: Every Philosophy has in its core the history of its real nature and human religion. Human religion prepares the stage for philosophy. For ages great personages came and enriched human society and philosophy. Sometimes philosophy gets enriched by religious enterprises. Such a great personage is the Lord Buddha who realized the sorrowful Nature of the life of not only of man but of all living beings¹⁷. His Buddhist religion came as a relief to man introducing the concept of Nirbāṇa or the state of eternal happiness. It is unfortunate that during the lifetime of Buddha differences arise in his religion and philosophy. The terrible violence enters into his non-violent religion. As a result Debdutta at times like Buddha started promoting the religion and Buddhist Sayings in his own way. From these I assume that the seed of communalism was sown in Buddhist religion. Besides from Buddhist religions, literatures, Sutras, Nikayas, we learn that classification came sometimes before the death of Buddha. The seed sown by Debdutta turns into a large tree. Besides we learn from them people irrespective of four castes of Hinduism- Brahmana , kshatriya , Baishya and Sudra took up this religion, for example - Upāli , Sthabir Anānda , Kāshyap etc. As a result classification based on caste turned into classification¹⁸ based on acceptance of Buddhist Sayings. Buddha got new life through gaining bodhisotto. The Tripitak says that Buddha came to his earth in 547 B.C. From Sumedh Tapas to Siddhārtha he promoted his religion among five devotees , they are – Koundinyo , Boppo , Bhaddiya , Mahaname and Ashwajit. Before the Aryasattas and Astangik margas come the trisaran mantra spoke of the classification in Buddhist sangh , as the last line of this mantra reads – 'Sanghang Saranag Gachchami'. So it takes Sangha as the centre of all religious pursuits and this leads to the classification in the Buddhist community. Buddhist classification is there in Punrajataka, Udamadayanti jataka etc. Drama is an important part of Buddhist classification in community, for example Nandapbhajan Natak,

Nandabihar Palan Natak etc. So, Buddhist philosophy is the only heliable teller of the tales of Buddhist Classification.

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SOME ASPECTS OF EPIDEMIC HISTORY OF BRITISH INDIA AND DISEASES**Dr. Shaikh Musak Rajjak***Assistant Professor & Head, Department of History, Maulana Azad College of Arts, Science & Commerce, Roza Bagh, Aurangabad 431001 Maharashtra**E mail: shaikhmusakrajjak@gmail.com***Abstract**

"Death was always our near companion." The universal truth explained by Rudyard Kipling in his autobiography, 'Something of Myself.'¹ The Portuguese, Dutch, French, Danish and British European powers were ruled Indian subcontinent or South Asia in between Sixteen to Twentieth Century of Common Era. Many Europeans and British soldiers lost their lives in South Asia more due to diseases than the wars. If the date collected from colonial South Asia, we can understand epidemic and disease death records from reputed archives in Indian subcontinent and abroad. The Typhoid, Cholera and other diseases had many causes behind death of Europeans in Indian subcontinent. This paper has focus on the epidemic history of Indian subcontinent under English rule. The British Indian government had many policies about the pandemic problems in colonial period. For example, Tim Dyson (Edi.) presented such a good work on new trend of Indian History writing in 1989. The book named as, 'India's Historical Demography: Studies in Famine, Disease and Society', published from London. Martin Krieger had also focused Disease history and cemeteries in South India. At last, David Arnold from Department of History, School of Oriental and African Studies, University of London, focused on Social Crisis and Epidemic Disease in the Famines of Nineteenth Century India, in The Society for the Social History of Medicine, 1993. Wilkinson Theon (1987) explained light on the trend by the book named as: Two Monsoons: The life and death of Europeans in India.² In the term of methodology, the paper has been used both primary and secondary data based on India Office Records, Cemetery Records, printed reference works published by Government records in print and various websites.

Key Words: *British India, Cholera, Malaria, Dysentery, Smallpox, Epidemics, Diseases, Plague, Government policies*

Data and Discussion:

The Cholera is a bacterial infection. The germs are commonly spread through contaminated food or water. We can read the report of the secretary of the Madras Medical Board on the symptoms of Cholera in 1818. *"It commences with a sense of heat in the epigastria and slight watery purging accompanied by a great languor and depression of spirits, with a diminished temperature of the surface of the body. The uneasiness at stomach and watery purging with a most remarkable prostration of strength increase rapidly; spasms are felt in the extremities, the pulse becomes very small and languid, and unless the symptoms are arrested by medicine, the vomiting and purging of a glary nearly colourless matter becomes more urgent.. the cramp extends from the feet and legs to the muscles of the abdomen, thorax and arms... affecting those of a robust habit and in whom the attack is severe, with most excruciating pains, and exhausting the vital energies so rapidly that the patient in six or eight hours loses his pulse at the wrist..."³* The recorded numbers of Europeans who were victims of Cholera, St. Mary's Madras Church as following in between 1845 to 1846.

Month	No. Of Deaths	Month	No. Of Deaths
May 1845	8	Nov 1845	6
June 1845	29	Dec 1845	9
July 1845	22	Jan 1846	6
Aug 1845	9	Feb 1846	2
Sep 1845	3	March 1846	2
Oct 1845	5	Apr 1846	2

The bad health conditions of the soldier and an increasing awareness lead to a public debates in Great Britain, which can only be touched in Nineteenth Century. Good hygienic conditions and quarantine of the affected were deemed to be the most appropriate means. Government ordered the sanitary arrangements inside the military barracks and administrative European colonies. The British Indian government started preventions from the epidemic in the administrative policies. The plague, leprosy, cholera, malaria, smallpox and epidemic dysentery etc. had influence in social and economic terms of the colonial rule. According to Time Dynon the migration and the famines made the background for disease in colonial India.⁴

The government had made response for the preventions of the diseases. The imperial government established the health system for the control. The East India Company already started the medical department in Bengal during 1764 year. The medical services department had continuously done there works in military camps. Company started from four surgeon group services in Bengal. Later on the surgeons enhanced numbers towards eight with twenty eight helpers. In 1775, company government established hospital board in Company ruled India. In 1785, the establishment of medical departments located in Madras, Bombay and Calcutta towns. Later the company government separated the civil and military hospitals and the boards for good administrative functioning. In 1863, the royal commission of medical department recommended the establishment of commission of Public Health in each Presidency and suggested to improve sanitation, prevention of epidemic in society. At last in 1897, the Epidemic Disease Act 1897 passed by Government of India. The governor general of India conferred powers upon local authorities to implement the necessary measures for control of epidemics. Colonial power was used for forceful segregation of infected persons to control Disease, disinfection, evacuation, and even demolition of infected places was carries out. Medical and administrative officials had the right to inspect any suspected person or place; they may have called for detention of any person from ships and railways. The public health department has responsibilities for the sanitation of the area belonging to the municipalities or town areas. In 1920 government gave the sanitation department and other activities regarding the disease control to the Municipalities and local self government bodies.⁵ In we take a look on the vaccination history of India, is find the information about the first vaccination in Indian subcontinent happened in 1802. The small pox vaccine introduced in British India in 1827. In 1897, vaccination works was transferred to the Supervisions of the Sanitary Commission of the provinces. Haffkine's Anti Plague vaccine was used by Indian government in Indian subcontinent ruled by British crown. The Plague epidemic spread over Bombay, Sind and Gujarat in 1896.⁶ The Plague commission to India in 1896 visited British India. The chairperson was Professor Sir Thomas Richard Fraser of University of Edinburgh. He recommended the need of improvement of health department and laboratory system in India. It will help the control of diseases in British India.⁷

Surgeon Major Sir Ronald Ross visited India and joined medical service in 1881. He was Malaria expert. In 1897, he demonstrated the life cycle of the Malaria parasite and mosquitoes carried the protozoan parasite called Plasmodia. He got the Nobel Prize in Medical field for the research of Malaria. In military administration, the disease problems had very big problem for migration and war campaigns against any country by British Indian army. Still we have problems about the disease controls in society.⁸ One of the principal pillar of the British power in Indian subcontinent was the military administration. Utilization of Indian manpower was necessary because Indian soldiers were cheaper and more efficient than the white European soldiers in the Indian subcontinent's climate and terrain. We can observe the history of diseases in colonial India as part of environmental history too. From war of Plassey (1757) till World War second (1945) more Indian soldiers fell victim to disease rather than to the enemy bullets. It took time and more money for the government to train a recruit into a soldier. But sickness depressed the morale of the troops. We can see the dead number in report of Cholera epidemic in third Brahmin Infantry regiment. Total twenty five soldiers died within February and March month of 1876 of this Infantry regiment of British India.⁹ Digest of Services of the Third Brahmin Infantry Regiment, 1861-1914 and the Report of the Cholera Cases and Details of the Regiment between February and March 1876, Military Department File in National Archives New Delhi, gave the information about it. The average rate of sickness and death in the Bengal Artillery at Meerut in between 1840-46 was annually 20-30 deaths. Due to Cholera total 107 soldiers died in 1860 year in the Madras Army.¹⁰ The Burma campaign of Madras Army also had the epidemic problems. Total seventy soldiers died due to Cholera in Burma between Nov. 1886- January 1887.¹¹

The nationalist protest and cultural resistance were projected sharply into relief when the Bombay government sought to enforce quarantine policy during the Plague epidemic in Pune. Lokmany Bal Gangadhar Tilak was also opposed the policy of police in Pune and Mumbai. The social effects of the pandemic control measures by British Indian government had been emerged in colonial society of Maharashtra and Bengal. Both Hindu and Muslims viewed with greatest dislike any intrusion into their homes, and especially any possible interference with the privacy of their women. Hindus also had another problem with superior and inferior castes of the people visited their homes during Plague pandemic. In Bengal, the riots, strikes and disturbances were the actions of the marginalized groups, both Hindus and Muslims against Plague control measures born by government. The Municipal coolies, scavengers, sweepers, carters, butchers, menial servants, railways coolies, mill workers, who were hit the hardest by the plague regulations.¹² The Portuguese ruled over Goa between 1510 to 1961. In sixteen century Goa, the most common diseases were Cholera, Malaria, Dysentery and Syphilis. Syphilis (*Guptrog*) was introduced from America to Europe in fifteenth century and then to India by the Portuguese. It was known among the Indians as *Firangi Roga*. Between 1604 and 1634, about 500 Portuguese soldiers died annually from Syphilis and other epidemic diseases.¹³

Epilogue: The British Indian Government had made reforms to control the epidemic diseases in the society. Because of these pandemics the social and economic environment of Raj disturbed. The policies made the reforms in the medicine, hygiene and other sanitary sectors. The medical department introduced smallpox vaccination to India. As Arnold David said, from an annual average of 1, 68,964 smallpox deaths in British India in the decade 1871-80 the figure fell to 81,233 in 1891-1900. The Medical observation and investigations also started in India after these policies. The social and religious

reform movement also made educated to the people of India. The many changes happened by the time in and after colonial rule in India about public health to control the epidemic situations.

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DISEASE AND DIET SURVEY IN NIZAM STATE OF HYDERABAD**Dr. Prasad Rao.Thota.**

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Abstract

Diet survey stands for a systematic collection of factual data pertaining to the diet of a human population within a given geographical area. When nutrition was discovered as the problem and cause of the disease, Diet survey was taken up in Nizam State of Hyderabad at a cost of Rs. 23,734/- a year covering three years (1939-42), under the guidance of Dr.C.R.Naidu. The special features of the survey included institutional surveys, survey of tribal settlements and examination of school children for various deficiencies with definite recommendations. An important fact that came through a number of surveys was that malnutrition was more marked among the populations which used highly polished or milled rice, than those used home pounded or roughly milled rice. The deficiency of certain food essentials particularly vitamins and minerals was wide spread among the people, which surely lowered vital processes, impaired resistance to microbic and other pathogenic agents of disease and developed the maladies of many kinds. As a concluding part of diet survey, based on the detailed reports and analysis, special emphasis was laid on propaganda work. The Nizam Government formulated various policies and made recommendations to various departments for adoption.

Keywords: Diet Survey – Disease – Hyderabad State.

Diet and nutrition which play an important role in the prevalence of disease, had received very less attention in both colonial India and Native Princely states. Curative aspects were given more importance than the preventive measures by Medical and Public health departments. Mal-nutrition was ‘discovered’ as a problem of imperial importance to the Colonial Government only during the inter-war years from late 1920s.¹

Sir Robert Mc.Carrison, an IMS officer from the British government with his exposure to research nutrition sciences in Europe, was of the opinion that there were problems with the customary native diet causing poor physical development, low resistance to diseases and wide spread ill-health. The observations of the Royal Commission of Agriculture (1926) on the research of Mc.Carrison made the British Indian government nutrition conscious for the first time. This led to the recognition of Dr. Mc.Carrison’s Deficiency Disorder Enquiry Unit at Coonoor in South India as a full-fledged Nutritional Research Laboratory.²

By late 1930’s, Nutritional workers in India had gained certain important insights into physiological requirements of the human body under different climate and environmental conditions and reached to definite conclusions as to what constitute a good diet for humans. The principles of correct feeding were fairly understood and optimum, dietary standards based on these principles had been drawn up by League of Nations Commission and other authoritative organizations.³

During years of ‘Great Depression’ (1929-33), two important issues received more attention of the nutritional workers and researchers. The question of evolving balanced diet and need to understand the relationship between nutrition and infection. Various laboratory experiments were conducted in different parts of the country during 1930’s, with a view to understand the above mentioned issues, formed an important stage in the evolution of Nutritional science in India.⁴

The publication of Health Bulletins, ‘The Nutritional Value of Indian Foods’ and the ‘Planning of Satisfactory Diets’, in 1938 by W.R. Aykroyd was an attempt to compose the data on various food-

stuffs in India and prepared the chart of balanced diet. This Health Bulletins were meant to serve as an authoritative guide book for planning a balanced diet in India.⁵

At this crucial stage, when the practice application of knowledge was started to be used in the formulation of public health policies in colonial India, various studies were conducted in different parts of India clearly showed that a very large proportion of the population suffered from under-nutrition and mal-nutrition and resulted in susceptibility to infections of various sorts.⁶

In 1936, when W.R. Aykroyd and B.G.Krishnan undertook survey in Madras Presidency, a comprehensive scheme was sent to H.E.H. the Nizam's Government of Hyderabad state to take up a Nutritional Survey by Dr.C.R.Naidu in H.E.H. the Nizam's Dominions at a cost of Rs. 23,734/- a year.⁷

As a pilot programme, Dr.C.R.Naidu had taken up the detailed diet survey, a systematic collection of factual data pertaining to the diet of a human population within a given geographical area, at various institutions namely Victoria orphanage, Osmania hospital, Victoria zenana hospital, central jail, mental asylum and Osmania Medical College hostel in Hyderabad city during 1937 and investigated the state of nutrition among the inmates housed therein.⁸ In 1938, Dr. W.R. Aykroyd and Dr. Wilson visited Hyderabad and diet surveys among families living on a diet of rice and millets were carried out.⁹

A programme of work covering three years (1939-42) 'Nutritional Survey in Urban and Rural Areas', has been drawn up and Sub-Assistant Surgeon appointed under the scheme was deputed to Coonoor for training. During the year 1939, diet survey of 112 families in Hyderabad city and dietetic habits of groups of people in different rural areas of Medak district have been investigated.¹⁰

The programme of work covering three years, 'Nutritional Survey in Urban and Rural Areas', drawn up last year was carried out in Mahbubnagar, Nalgonda and Alampur taluq of Raichur districts. In the areas investigated, dietary habits of 439 families comprising of 2,103 members were studied in detail. Besides these, 4,413 boys and 268 girls from various primary schools, aided and government, were assessed for nutritional deficiencies.¹¹

A procedure of allocating families into separate income groups was systematically followed during the whole period of survey. The income levels of all these families were obtained by questionnaire from the headman of the village and also by personal observation during surveys for a period of seven days. Families were classified into six groups based on per man-value for month and selected randomly.¹²

Group	Income per man-value per month
I	Income of about Rs.5/- a month
II	Income from Rs.5/- to Rs.10/- per month
III	Income from Rs.10/- to Rs.20/- per month
IV	Income from Rs.20/- to Rs.30/- per month
V	Income from Rs.30/- to Rs.50/- per month
VI	Income above Rs.50/- per month.

During 1941- 42, diet surveys were carried out among 487 families in Nizamabad, Bidar and Aurangabad districts, in addition five institutional surveys have been done and 6,522 children were examined for deficiency diseases. Detailed survey report with definite recommendations have been forwarded to the departments and institutions concerned for taking necessary action.¹³

1942-43 reported diet surveys from Asifabad and Karimnagar districts covering 250 families, comprising 1,294 persons and more than 3,000 children were examined for deficiency diseases. Diet surveys in these districts ascertained income per man-value was reduced to the lowest as Rs.2/- per month.¹⁴

During the year, Sand-fly survey had been undertaken in Jalna and Pattan areas, where students were found suffering from Tropical Sore (Delhi Boil), in order to ascertain whether this disease has any relation to diet and nutrition.¹⁵

The Nutritional Survey in Urban and Rural areas during 1939-1942 had taken up the institutional surveys, covering various organizations, establishments, institutions and settlements. Victoria orphanage, Osmania hospital, Victoria zenana hospital, central jail, mental asylum, Mahbubnagar district sub-jail, Lingal criminal settlement boarding house, poor feeding house at Karwan in Hyderabad city, primary schools throughout the Nizam Dominions and even survey was taken up to investigate the dietetic habits of chenchus in Nalamala forest regions. Diet survey was made more productive and action oriented, when detailed survey reports with definite recommendations were submitted to the concerned departments and institutions for taking necessary action.

The surveyed families showed that home pounded rice was used in large quantities by higher income families. The staple diet of the poorer income families was found to be of inferior quality consisting of jawar, ragi and kodu millets. Milled rice was consumed in large quantities in Alampur taluq, Raichur district and families here were also habituated to repeated washing rice before cooking.¹⁶

The intake of leafy and non-leafy vegetables was very low and whole milk was also rarely consumed by the villagers. Whatever the out-put may be, it is converted into ghee and sold in towns to derive income out of it. Milk was used in southern portions of Nizam's Dominions adjacent to Madras Presidency; probably this habit must have been due to the proximity of the ceded districts. Very little animal food was included in the daily diet.¹⁷

Underfeeding and condition of semi-starvation noticed in Medak, Nizamabad, Bidar, Aurangabad, Mahbubnagar, Nalgonda, Asifabad and Karimnagar districts among the lower income groups and not so obvious in Alampur taluq. The analyzed diet schedule revealed that they were ill-balanced with low fat, calcium and vitamin A and C content throughout. These deficiencies are attributed to the absence or meager inclusion of protective food. Even the general caloric value as per the daily minimum requirement ranged between 2,000 to 2,500 per head per day was not met. Xerosis, Bitot spots largely and to small extent angular stomatitis, glossitis and nutritional anaemia were noticed.

Besides these deficiencies amongst the villagers of Nalgonda, Mahbubnagar and Raichur districts, most of the drinking water supplies showed a fluoride content ranging from 0.25pp.m to 4.02pp.m (part per million) due to the underground soil made up of granites and granitoids. On an average, 15 percent of school children surveyed showed the mottled enamel and some cases of affection of bones involving joints were recorded.¹⁸

An important fact that came through a number of surveys was that malnutrition was more marked among the populations which used highly polished or milled rice, than those used home pounded or roughly milled rice.

The distribution of certain diseases is in inverse ratio proportional to the nutritive value of their diet irrespective of climate, race, environment, etc. leprosy and tuberculosis were found to be common

among the people whose diet was ill-balanced, they were more common in regions where rice was the staple food, containing little protein and vitamins. The deficiency of certain food essentials particularly vitamins and minerals was wide spread among the people, which surely lowered vital processes, impaired resistance to microbic and other pathogenic agents of disease and developed the maladies of many kinds.¹⁹

As for the ill-effects of under nourishment, the following words of Aykroyd made in 1946 after years of working in India summarize the situation: it is impossible to estimate accurately what proportion of disease in India has its roots in mal-nutrition. But there is plenty of evidence that under nourishment is one of the important factors under laying the dismal public health situation.²⁰

As a concluding part of diet survey, based on the detailed reports and analysis, special emphasis was paid to propaganda work. While studying the rural diets, magic lantern lectures on 'Food and Nutrition' were prepared, suitable to local conditions and presented to villagers at all places. The Lady Hyderi Club, a women organization formed by Princess Niloufer Farhat Begum Saheba in Hyderabad played an important role in propaganda campaign on problems related to nutrition. A series of popular lectures in simple language on Food and Nutrition had been prepared to make presentations, scheme of house to house visits to impart the knowledge of Food and Nutrition were taken up. Pamphlets entitled 'Home-Pounded Rice', 'Perfect Food' and 'What Should You Eat' had been printed in all the five State languages (Urdu, Telugu, Marathi, Kannada and English) for the free distribution.²¹

On the part of Nutrition department, a ready reckoner of food values of common foods has been prepared, a Nutrition museum had also been set up. Two radio talks, one on "Nutrition and National Emergency" and the other on "Nutrition and Practical Hints on Diet" were given from the Hyderabad Broadcasting Station during the year 1942. A scientific paper on "Mahwa Yeast and its Vitamin Content" has been accepted to be published in the Indian Medical Gazette.²²

As the problem of Nutrition is inter related with Public Health, Agriculture, Animal Husbandry, Food Processing Industries and other allied departments in carrying out any Nutritional Policy, the co-operation of the various departments was essential. Based on the results and reports of Nutritional Survey, H.E.H the Nizam's Government had formulated various policies and made recommendations to various departments for adoption.

The following suggestions, regarding agricultural policy have been recommended for adoption.²³

1. Popularization of cultivation of cereals like jawar and ragi in place of maize.
2. Increase the production of millets - jawar and ragi.
3. Increase the cultivation of pulses by developing improved varieties.
4. Study of leafy vegetables in particular and endeavour to increase their production.
5. Development of kitchen gardens in villages.
6. Marked extension of vegetable growing, by free distribution of vegetable seeds to cultivators from Rural Development Centers.

The attention of the Commerce and Industries Department was drawn to the recommendations.²⁴

1. It was asked either to restrict the opening of rice mills or to prohibit the milling of raw rice beyond a certain degree so as to preserve the pericarp. Orders were issued to all mill owners and managers in the Dominions that while husking paddy, the rice should be so polished that more than 25 percent of bran covering is not removed.

2. The attention of the Commerce and Industries Department was drawn to the possibility of obtaining yeast of a high Vitamin B content, as a by-product from the alcohol factory at Kamareddi, Nizamabad district.

The Nutritional Survey in Urban and Rural areas taken up in the Nizam Dominions during 1937-1942 had many special features like taking up institutional surveys, examination of school children for various deficiencies, submission of detailed survey report with definite recommendations to the departments and institutions concerned for taking necessary action and special emphasis on propaganda work, along with family surveys in urban and rural areas, fulfilling the major objective of nutritional surveys of developing, monitoring and improving health and nutritional policies and services both ideally and nationally.

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A SHORT HISTORY OF DAKSHIN DINAJPUR WITH SPECIAL REFERENCE TO BANGARH

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Abstract

The history of Dakshin Dinajpur that used to be a part of the erstwhile Dinajpur district dates back to the Pal and Sen dynasties and boasts of a glowing cultural heritage. From the different antiques discovered during excavation and existence of many big tanks all over the district, it becomes evident that this had a flourishing past in the sphere of education and culture. From ancient manuscripts and inscriptions we have known that there was a district named Kotibarsha with its capital at Devkot near Gangarampur town which was locally known as "Bangarh." The ruins of Bangarh speak volumes about the importance of this area and its capital town is as Devkot is considered to be a historically famous place from where a large number of inscriptions dating from Ashoka age to the Middle Ages, have been discovered. This district was well connected with three big rivers namely Atreyee, Purnabhaha and Tangan. So, the earliest excavations at Bangarh was carried out by a team led by K. G. Goswami during 1938-41. Located at the bank of Purnabhaha, the excavated site reflects its urban character. The site has its core in the form of a citadel surrounded by mud ramparts (area about 25 Hectares) which dates from the earliest phase of the site. The earliest phase remains uncertain, as the excavations could not reach the natural soil. The citadel area revealed five cultural phases dating from the time of the Mauryas to the Medieval period.

Keywords: *Bangarh, Erstwhile, Dynasties, Cultural heritage and Inscriptions.*

Introduction: The initial phase (the Mauryan period) indicates that the city had a modest starting in which it had probably a mud rampart wall. It was only in the following phase a brick built wide rampart wall is found with drains, cesspits and residential building made of burnt bricks of a very large size showing district signs of prosperity and burgeoning urbanism. The excavated materials of the Gupta Period are not comparable with the richness and diversity of those belonging to Kushana cultural phase. Though the late Gupta phase of Bangarh is marked by decadence, particularly in terms of building activities, so, the Pala period (mid 8th century-12th century), in sharp contrast, indicates a picture of efflorescence. Rampart walls, compound wall, residential quarters, temples with ambulatory path and its enclosing walls, damp proof granaries, bathrooms, drains and ring wells suggest a prosperous condition of the city. The district of Dakshin Dinajpur has reasons to be proud of its rich historical and cultural heritage. It was a part of undivided Dinajpur district of erstwhile Bengal which was known as Pundra Vardhan Bhukti in ancient times. According to Brihath Katha Kosh, the famous Jain Guru of Maurya Emperor Chandra Gupta was as a son of a Brahmin of Devokota in Pundra Vardhan. The eastern portion of Dinajpur was also known as Panchanagari and Devokota was the capital, the ruins or which are still found in and around Bangarh in Gangarampur Police Station. In the center of Bangarh is a large heap of bricks said to have been the palace of Raja Bana. At shivbari a little distance from the north east corner of the city heaps of brick are said to be the ruins of a temple of Viru Pakshya Shiva. He excavated Tapan Dighi in Tapan Police Station to offer tarpaulin to Lord Shiva.

Romantic Tale and Its Pattern: About half a mile west from the Northern end of the palace was a house where Usha, daughter of Raja Bana, used to live. She was in love with Aniruddha, son of Krishna. Once upon a time, Aniruddha did flee with Usha, the path he followed is still called Ushaharan Road. However, Usha's woo for Aniruddha brought about a total destruction for her father and his empire. On

the other side of the river Brahmani is a place called Narayanpur where the great battle between Krishna and Raja Bana is said to have taken place. About 10 miles away from Bangarh is a place called Kardaha in Tapan Police Station. Here the palms of Raja Bana been cut by Krishna in the battle are said to have fallen and funeral taken place. In the river bed of the Tangoan near Bansihari Police Station where the stone relics of an ancient Temple are visible when the river water recedes. A good number of places in the district are associated with the epic stories. In Mahabharata it is said that the Pandavas in incognito, took shelter in the palace of king Birat, ruins of which are seen at Bairhatta. It is a village in Harirampur Police Station. It is also said that here Kichaka, the army chief of king Birat was killed by Bhima, when the former tried to establish illicit relations with Drupadi. A tank at Bairhatta is still called Kichaka Kunda. Dehaband, an area full of mounds, about 15 km away from Bairhatta is said to be the palace of Kichak. An ancient Shami tree, a unique species in this region, is also seen at the entrance of the village, in which Nakula is said to have kept the arms of the Pandavas hidden before entering the palace. A village in the locality has been named Pancha Bhaya (five brothers) after the Pandavas. A number of places like Karandighi, Karnajora, Karauji, Raiganj in the neighbouring area reminds their association with the great warrior Karna.

The Periodical Events: During the Mauryan period Jainism flourished in this area has already been made about the famous jain Guru Bhadra Vahu who travelled from present Gangarampur to Patliputra. The river Purnabhava was then the main and one of the most important river routes from Pundra Bardhan Bhukti to Patliputra and Indra Prastha. Since then, this area was an important center of Jainism. The Jain Prajna Pana mentions the name of Kotivarsa. In the 6th and 7th century A.D many of the kings preceding Harshavardhan were devotees of Sun God. There is abundant evidence of Sun worship in this region. In Tapan Police Station, an old sand stone image of Surya has been kept which belongs to perhaps the 7th century A.D. At Bairhatta, another piece of stone carved in the image of Surya was recovered. Mention may be made about a very recent recovery. During re-excavation of Babna dighi (pond) at kokil village in Harirampur Police Station by the Panchayat 8 No Pundari in June 1994, a very beautiful stone image of Sun God has come out which belongs to an earlier period around the 7th century A.D. Another beautiful black stone image of Surya about 3.5ft high record from the criminals, has now been kept at Tapan Police Station building. It is an exquisitely beautiful image, perhaps belonging to the Gupta period. According to Ramcharita Manash, Barendra Bhumi was the homeland of the Palas. Gopal, the first king of the Pala dynasty is said to have hailed from from here. Reference may be made to Pancha Gour- Gour Empire of Emperor Dharma Pal. In fact, gradual extension of Pundra Vardhan Bhukti began under the Palas. It comprised number of Mandals and each Mandal comprised several vishayas. Koti Varsha mentioned earlier was a Vishaya situated on the river Purnabhava. It has been mentioned in the inscriptions as the most important vishaya. Though Dharma Pal was a great patron of Buddhism and set up more than fifty Buddhist monasteries in different parts of his empire, he was not averse to Hinduism. He himself established a four faced shiva image at Buddha Gaya. At Aminpur village in Kushmandi Police Station a five faced Ban Linga has been discovered. At Dehabandh village in Kushmandi Police Station, one Shiva Linga is seen on the road side with four goddesses with folded palms engraved on four sides. It is a unique image belonging to Gupta Age. A similar sand stone image has been kept at district library. Some beautiful sculptures of Gupta period can be seen at the said Library Museum. A passage in Raj Tarangini refers to existence of a Kartikeya Temple in Pundra

Bardhan in 8th century A. D. In Kushmandi another black stone kastikeya image has been discovered which might belong to a little later period. Several mounds at Dhampara and Danagram indicate existence of historical relics in the area. The ruins or the famous Jagdalla Mehabehar did mention in Ramcharita, can still be seen under thick bamboo groves in a village called Jagadalla in Bansihari Block. The Buddhist scholars who became famous in Tibet like Bibhuti Chandra, Danshila, Mokshakar Gupta and Subhakar Gupta were associated with this Mahabehar. It is said that Sanskrit texts were actually translated to Tibetan at Jagadolla. The presiding deity here was Abolokiteswar. This famous center of Buddhist culture and education was demolished by Bakhtiyar Khilji in 1202-03 A. D.

The King's Period and Its Analysis: After the death of Dharma Pal, Dev Pal reigned for about forty years. He constructed some pure monastery which is near Paharpur. In Tapan Police Station a few Buddha images have been found, one of which has been kept at college museum. In Kumarganj Police Station one village near Daudpur is named Buddha Nath Dham. As a large number of Buddhist images representing Mahayana Pantheon and belonging to Pala period have been found in different parts of this district. Recently (April, 1994) four miniature Bronze images about 5 inches high two of Lord Buddha and two of Tara are kept in Police Station presently. In Thakurpukur Ghat in Balurghat Police Station, one big stone image of Buddha in sitting posture was found. At bhakla village in Batun Gram Panchayat at kumarganj Police Station, a small black stone Buddha image is still being worshipped in a village Temple. The decline of Pala dynasty began in the later half or the 9th century A. D. The Pratihar got for some time control over North Bengal. In Dinajpur (now in Bangladesh) an inscription pillar of Pratihar king Mahendra Pal, son of King Bhoja has been found. A prosperous village on the bank of River Srimati in Itahar Police Station is called Prati Rajpur. Narayan Pal, somehow, retained Gour region. A record refers to the construction of a Shiva Shrine by Narayan Pal somewhere near Punarbhaba. Gopal-II's inscription on copper plates has also been found in the district. Mahipal was a famous for his construction action ties. He restored and repaired many monasteries and Buddhist monuments. Traditions have associated the name of Mahi Pal with a number of Tanks. One such big tank called Mahi Pal Dighi can be seen in Bansihari Block. At the time big monasteries existed at Tapan and Vikahar in Tapan Police Station. Devikot in Gangarampur Police Station, Dehaband and Amalahar in Kushmandi Police Station. Tantrik Buddhism flourished in Bengal at this time under the Chandra King Gopi Chandra belonged to this dynasty. Atish Dipankar is said to have been born in that royal family. The kingdom of Naya Pal was invaded by king Karnya of West. Karnya defeated the Pal King and destroyed was then in the court of Magadha. He also made sincere efforts to bring peace. Through his good offices, a treaty was concluded. Dipankar left India for Tibet some time in 1033-1042 A.D. During the reign of Mahipal-II, Divyok organized a revolt against the Palas. He usurped the throne and made his position secure in Barendra Bhumi. Rudaka and Vima succeeded one after another.

The Colorful Types of Idols: After Vijay Sen, Ballal Sen became the king of Bengal. His dominion comprised among others Barendra Bhumi. Lakshmanavati in Gour, Biswarup Sen was also called Goureswar. The early Sen Kings were followers. A few beautiful black stone Shiva Parvati image have been recovered in the district. One such image has been kept at Balurghat Treasury. The royal seal of of the Sens was engraved with the image of Sadashiva. A few images of Ganga and Yamuna have also been found in the district. A relief depicting a lady lying with a child by her side, attended by females and with miniature figures of Shiva at the top (found at Gangarampur) may represent the scene of

Krishna's nativity. The later rulers of the Sen dynasty were Vaishnavas. Hundreds of Vishnu images built of black stone, exquisite decorated have been found in almost every prosperous village in the district. The last addition to such collection is the black stone idol in village Kairgram in Balurghat Police Station which has been kept at Balurghat Thane. Another beautiful piece of Vishnu image 32''x 16'' has come to notice during re-excavations of Babna Dighi (June, 1994) in Harirampur Police Station. This has been kept in Banshihari Block office. The last king of Sen dynasty Keshab Sen came to power in 1225 A. D. He was a Sun worshipper and some Sun images of his time have been found in the district. Mention may be made about a few black stone images of Sen period which stand unique in the locality. One such image is that of Ardha Narish war recovered from Dehaband now kept at Kushmandi Block office. Another interesting image is that of Barahi (Goddess with face of a pig) recovered from Bairhatta and now kept at Harirampur thane. Broken pieces of Chandi image with Godhika at the bottom found at Bairhatta and about eight feet high huge Mahishmardini image may be a Buddhist Goddess, lying at Vikahar deserve special mention. At Sarbamangala village about 10 km away from Shivbari in Gangarampur Police Station. One black stone eight armed Mahishmardini image and another 18 armed Chandi image are seen kept in a Shrine. Under a tree in front of the Shrine, a number of broken stone images of Mahishmardini Surya and Vishnu are found. So, it appears that a sculptor of late Sen period lived here. It is also presumed that there were some sculptor families in this area in ancient times. The village now called Patharpunji in Tapan Police Station, indicates that stones were brought from Rajmahal hills by boat through river Purnabhava and stored in that village in other places which were used for stone carving by the local artists.

The Foreign Invaders and Muslim Reign: Bhaktiyar Khilji, after defeating Lakshman Sen and destroying Nadia, made Gour his capital. The body of Bhaktiyar lay in a tomb in a village near Narayanpur, which was then known as Dumduma in Gangarampur thana. The early Mohamedam rulers in Gour reigned almost independently and rarely paid tributes to the Emperors of Delhi. Alauddin reigned during 1340-42 A.D. His successor Shamsuddin had an encounter with the Emperor Firoj Shah. During Muslim rule in North Bengal, Dumduma was a frontier military fort and the ruins of a number of brick buildings in Gangarampur area were probably the lines where the troops quartered. At the beginning of the 18th century, Ganesh, a Hindu king became a powerful ruler in Dinajpur. One of his family members had built a lofty brick temple with fine teracotta work at Aminpur on river Ichhamati in Mahana Gram Panchayat in Kumarganj PS, the ruins of which embraced by a huge old trees and numbers mounds all round can still be seen. Jalauddin the next king, by killing Ganesh, usurped the throne and compelled the Hindus to become Muslims. Jalauddin was assassinated in 1426. The Mohammedam rulers of Gour at that time were fanatics and in their iconoclastic fury they had destroyed indiscriminately all the Hindu and Buddhist centers of art, Culture and education, monuments, idols, buildings and temples in the area. That is why, not a single old temple can now be seen in the district and most of the stone image are found damaged or ruthlessly mutilated either from under earth or recovered from tanks. The Hindu fled in fear and took refugee in Kamrupa Kingdom. The rest of the people were forcibly converted to Islam. Hussain Shah ruled in this region during the period from 1497 to 1521. At Hemtabad, a tomb of a Pir shows the signs of having built with materials from Hindu temple. On the bank of Dhal Dighi at Gangarampur. There is a mosque and monument of Saint Mullah Alauddin, the same also been built with materials brought from Bangarh. The Afghan rule in Gour

lasted till 1576 A.D, when Daud khan was defeated and the Maghals got control over Gour. So, the Muslim rule lasted for about 3 hundred years. The Afghan rulers had their capital at Gour and they took little interest in developing this area. This district at that time formed the northern most boundary for the Mohammedam kingdom, that is why defence was their main concern. They utilized the old garrison and rampart at Bangarh for quatering their troops and seldom built any structure worth mentioning from architectural point of view except a few small tombs and mosques. Constant warfare and disability led to economic depression. The land once prosperous became poor. It has sarcastically been told by a historical in early British period that it was Dinajpur (land of the poor) from which the word Dinajpur might have been derived.

Conclusion: The district Dinajpur in British time included greater portion of Bagura. Malda and parts of Rajshahi, Rangpur and Purnia. At the time of Revenue Survey in 1857-61 the total area of the district was 4586 Sq. miles. Between 1795 and 1800, large tracts of land were transferred to Purnia, Rangpur and Rajshahi for administrative convenience and better enforcement of law and order. In 1833 again some estates were transferred to Bagura (now in Bangladesh) and Malda. In 1864-65, 1868 and 1870 further transfer of territory from Dinajpur to Malda and Bagura took place. Finally, in 1897-98 the whole of Thana Mahadevpur was made over to Rajshahi. At that time, except Thakurgaon sub division the rest of Dinajpur district remained under the direct Supervision of the collector. In November, 1904 five Police Station of Balurghat, Gangarampur, Porsha, Patnitola and Fulbari were separated to form a new subdivision called Balurghat. As per census 1911 the total area of Balurghat sub-division at that time was 1177 Sq. miles, comprising 2776 villages. Total population of the sub-division was 447, 343, density of population being 38 per sq mile. Banshihari was then a part of Dinajpur sub-division. This is in brief the outline history of the district till the first decade of the present century. A good number of archaeological objects of this district of different ages have been collected and preserved at Balurghat college and District Library museum. But due to negligence and lack of awareness we have lost by this time many of the valuable pieces of antiquities. Even today we have not made sufficient arrangements to for protection and preservation of these objects. Time has come to take care of these silent speakers of golden past.

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FREEDOM STRUGGLE FROM A SUBALTERN PERSPECTIVE: THE ROLE OF THE ADIVASI POPULATION OF SONITPUR DISTRICT OF ASSAM

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Abstract

Assam came under the British rule after the treaty of Yandaboo in 1826. In this eastern part of India, the anti-British upsurge made its first appearance in the first half of the 19th century. Since then Assam witnessed many anti-British movements where different sections of the people irrespective of the caste and creed fought for the cause of the nation. The Adivasi population was lured by the Britishers to migrate to Assam in search of work in the tea plantations after the discovery of tea in the 1830's. Within a short period of time they became a part and parcel of the Assamese society. Like their fellow Assamese population they also took part in the freedom struggle against the British. However, it is an irony that their contribution towards the freedom struggle is not properly documented except few references here and there. The research paper aims at studying the role of the Adivasi population of Sonitpur district of Assam in the freedom movement. It also aims to study the freedom movement in India from a Subaltern perspective.

Keywords- Subaltern, Adivasi, British, Sonitpur.

I. Introduction

Subaltern Studies in India

Subaltern historiography emerged in post-colonial India. The term Subaltern was first used by Antonio Gramsci and it is used to denote the entire people that are subordinated or of 'inferior rank' in terms of class, caste, age, gender, office or any other way. In the Indian context the Subaltern ideology was first reflected in the writings of Bipan Chandra. However, it was Ranajit Guha with the 'Volumes of Subaltern Studies' series that these types of writings came to be highlighted. He highlighted the role of common people in the freedom movement, independently of the elitist writing. He criticized the three main trends in Indian historiography i.e. the colonialist, which saw the colonial rule as the fulfillment of a mission to enlighten the ignorant people; the nationalist, which visualized all the protest activities as parts of the making of the nation-state; and the Marxist, which subsumed the people's struggles under the progression towards revolution and a socialist state. According to him, there are no attempts in these works to understand and write about the way in which the subaltern groups view the world and practice their politics. Earlier historians were criticized for ignoring the popular initiative and accepting the official negative characterization of the rebel and the rebellion (Guha, 1982).

The Indian Subaltern scholars were concerned with the role of the factory workers, cultivators, adivasis etc. who had fought against dishonest landlords and moneylenders. Dipesh Chakrabarty studied about the condition of the Calcutta Jute Mill workers between the years 1890 to 1940 and shows how the elitist attitude had crept into socialist and communist ranks and leaders. He cited the example of the babu-coolie relationship between the trade union leaders and workers (Chakrabarty, 1983). Tanika Sarkar focused on Jitu Santhal's movement against the landlords. Jitu Santhal was a tribal leader from Malda (West Bengal) who led an anti-landlord movement from 1924 to 1932. The movement got intertwined with the national movement. The leaders of the Swaraj party supported the tenants in their struggle against the landlords (Sarkar, 1985). Gautam Bhadra who has a great contribution in Subaltern writings is of the opinion that most of the historians portrayed the revolt of 1857 as an elitist movement.

He emphasized the role of Four rebels in the revolt of 1857 namely Shah Mal, Devi Singh, Gonoo and Maulavi Ahmadullah Shah .They belonged to different strata of people. Shah Mal was a small Zamindar who led the Jats of Baraut (Uttar Pradesh) in rebellion against the East India Company. Devi Singh was a village level Raja of Tappa Raya in Mathura. He set up a parallel level government until the British caught and hanged him. Gonoo was an Adivasi leader of the Kol tribe who mobilized the tribes in an anti-colonial struggle. Maulavi Ahmadullah Shah was the Maulavi of Faizabad who mobilized thousands of people for rebellion in the Awadh region (Bhadra,1985). Subaltern historiography also lays focus on tribal and popular consciousness, folk memory and popular religion. In view of lack of connection or sequence Subaltern historiography is sometimes also labeled as sub- history or local narratives.

In Stephen Henningham's account of the 'Quit India in Bihar and the Eastern United Provinces' the elite and the subaltern domains were clearly distinguished from each other. He talks of two movements existing together but parallel to each other – 'an elite uprising', started by 'the high caste rich peasants and small landlords who dominated the Congress', and a 'subaltern rebellion' powered by 'the poor, low caste people of the region'. David Hardiman, in his numerous articles, focused on subaltern themes and argued that whether it was the tribal assertion in South Gujarat or the Bhil movement in Eastern Gujarat, or the radicalism of the agricultural workers during the Civil Disobedience Movement, there was an independent politics of the subaltern classes against the elites. Similarly, Sumit Sarkar, in 'The Conditions and Nature of Subaltern Militancy' argues that the Non-cooperation movement in Bengal revealed a picture of masses outstripping leaders. According to him, it was because of this reason that it eventually alarmed leaders into calling for a sudden halt such a widespread movement when it was at its peak (Sarkar, 1984). Thus we see that in these and in many other essays in the earlier volumes, an attempt was made to separate the elite and the subaltern domains and to establish the autonomy of subaltern consciousness and action. This phase was generally characterized by emphasis on subaltern themes and autonomous subaltern consciousness. The present paper aims to study about the Adivasi population of Assam which belongs to the Subaltern strata of the society. The paper is mainly written with the help of secondary sources which include books and articles published in journals.

II . Historical background of the Adivasis of Assam

The history of tea in India began with the plantations of tea in the lowlands of Assam during the late 1830s's by the British after its discovery by Robert Bruce and Maniram Dewan in the hills of Assam. After the discovery of tea in Assam in 1823 by Robert Bruce and the success of the first experimental tea estate in Chabua, Dibrugarh, there was a tremendous growth of the tea industry in Assam during the last three decades of the 19th century due to the continuing immigration of cheap labour force, rising demand of British for Indian tea, easy availability of large tracts of cheap virgin lands due to Wasteland Rules and opening up of auction centers in different parts of India (Guha, 1977).The tea industry required huge manpower and this led to the influx of different groups of people to Assam. British started the tea plantations in Assam in 1837 and recruited huge number of cheap, hard pressed and illiterate labourers belonging to different tribes such as Santhal, Munda, Oraon, Khond, etc. from famine and poverty-stricken areas of Bihar, Odisha, Madhya Pradesh, Uttar Pradesh, Andhra Pradesh and West Bengal having diversity in respect of their language, tradition, culture, religion and social background

on false promises such as higher wages, better life, better living conditions and at the end of contract period they would be free to go (Guha,1977).

If we talk about the present status of the tea industry ,as a result of recent inclusion of small tea growers the tea plantations in Assam have grown and mushroomed to such an extent that it has become one of the largest tea growing regions of the world producing 52.04 per cent of India's tea. Further, the tea tribe population being extremely diverse in terms of religious and linguistic composition, is intricately associated with tea plantation, processing and production, and bears immense significance to the socio - culture and economy of Assam. They are mostly rural in nature, live in almost every district of Assam, and their density varies according to the number of tea plantations. This population today constitutes about 20 per cent of the total population of Assam and their long going socio-cultural interactions and assimilations with the greater Assamese society has added a new dimension not only to the growth of tea industry but also to the culture of Assam which is well reflected in the language, way of life, work culture, food habits and many other socio-cultural practices in most of the large tea estates (Magar and Kar, 2016) .However it is an irony that the Adivasis are known as tea tribes or ex tea garden tea labourers. It is probably the only community which is named after a commodity. After more than 150 years of their migration to Assam, the socio- economic condition of the Adivasis is still very poor and a lot needs to be done for their development.

III . Role of the Adivasis of Assam in Indian Freedom movement

The Adivasis of Assam have immensely contributed in the Indian freedom movement. But it is very difficult to find the relevant sources which can help us to know about the Adivasi freedom fighters. There is a definite lack of historiography of events related to the Adivasis of Assam. We have to reconstruct the role of the Adivasis with the help of the few references but the information provided there is vague and insufficient. However, the limited sources suggest that the Adivasis of Assam were one of the earliest communities to participate in the freedom movement.

Adivasi participation in Non- Cooperation Movement (1920-1922)

According to Robin Kakati's "Gandhi, Assam Aru Asamar Chah Mazdur", the Adivasis were one of the first to fight for India's freedom in Assam. Lokanayak Omeo Kumar Das in his writings has made special mention about the participation of the Adivasis in the freedom movement after Mahatma Gandhi's visit to Assam (Kurmi, 2013). They adopted Gandhiji's Satyagraha and boycotted foreign goods and actively participated in the non-cooperation movement. The English manager of the tea estates adopted repressive measures to stop the Adivasis from participating in the non - cooperation movement. The manager started harassing the simple Adivasis by frequently searching their houses and spying on them. Many of the Adivasis working in the tea plantations were arrested and sent to jail.

Gandhiji's visit to Assam encouraged the Adivasis to participate in the non-cooperation movement. He was popular among the Adivasis as 'Gandhi Baba'. One of the most romantic figures of the non-cooperation movement was 'Mangri' or 'Malati Mem'. She was probably the first women martyr of the freedom movement from Assam. But due to paucity of information and sources, this great role model has not received her due recognition. Mangri encouraged the womenfolk of the tea gardens and Adivasi villages to fight against the notorious practice of alcohol consumption among the Adivasi population. The British encouraged alcohol consumption among the Adivasi workers so that they get addicted to it and could not participate in the freedom movement. Mangri herself was under the grasp of alcoholism,

but her life changed when she attended a rehabilitation camp organized by Congress volunteers and she renounced drinking since that time. He also came to know in the camp that the British intentionally encouraged alcoholism among the tea garden laborers. She joined Congress and organized many anti-alcohol campaigns in the tea gardens. The British warned Mangri many times asking her not to participate in such campaigns. But she turned deaf ears to such warnings and gave supreme sacrifice for the cause of her people and her motherland when she was shot dead by a British official. It is an irony that very few people know about her sacrifice due to paucity of sources (Kurmi, 2013). Omeo Kumar Das in his book 'Jiwan Charit' has made special mention about Mangri in the essay 'Uthi Oha Epahi Ful Mangri'. Besides him, historians like Dr. Swarnalata Baruah, Dr. Dambarudhar Nath, Dipti Sarma etc. have also written about Mangri.

Maniram Kamar was another Adivasi freedom fighter who deserves special mention. Hailing from Sootea, Barpam, he organized meetings in and around the tea gardens of Sootea and Biswanath Charali to encourage the Adivasis to participate in the freedom movement. He was sent to jail several times. But this did not deter him from fighting for the nation. He collected funds from the 'Haat Bazar' of the tea gardens in the name of Gandhi Baba and utilized the funds for funding movements and processions against the British rule.

Adivasi participation in Quit India Movement (1942)

The Quit India movement (1942) also saw the Adivasi participation. On the 20th of September 1942, around ten thousand people gathered around the Dhekiajuli police station to hoist the national flag. The police took stern measures and fired at the people indiscriminately leading to the death of more than twenty people, most of them were Adivasis. MD Ramanna Roy has written about this incident and has made special mention about Dayal Panika, Ramsen Gowala and Mangal Kurmi, all belonging to the Adivasi communities who were killed in the police firing and attained martyrdom that day. Besides these people many Adivasi protestors were severely injured that day.

Another noteworthy Adivasi freedom fighter of Sonitpur who took part in the Quit India movement was Arjun Ghatowar from Dibru - Darrang Tea Estate, Dhekiajuli in Sonitpur district. He took active part in the non-cooperation movement. Being chased by the British police, He went underground and was in constant touch with Loknayak Omeo Kumar Das, who was a prominent Assamese freedom fighter. Both of them engaged in appointing Congress volunteers in the villages. Arjun Ghatowar receives special mention in the writings of Omeo Kumar Das. Ghatowar was given six months rigorous punishment in jail on the charge that he incited the Adivasi people by organizing meetings in the tea gardens to let them know about the Gandhian way of freedom struggle. The British even set his house on fire. Omeo Kumar Das appealed to the British to release Arjun Ghatowar, but the British turned deaf ears to his appeal. Arjun Ghatowar was not at all bothered by all these atrocities and fought for the cause of the nation till his last breath (Kurmi, 2013). Ramcharan Garh of Helem erstwhile Sonitpur district) was also tortured by the police for his active participation in Quit India movement.

IV. Conclusion

Besides the above mentioned Adivasi freedom fighters there are numerous other freedom fighters who dedicated their life towards the cause of the nation. But due to paucity of historical writings and other secondary data it is very difficult for the historians to write their history. However we can still hear about the valour of the adivasi freedom fighters in oral traditions as well as casual reference about them

in the writings of some of the prominent Assamese writers and historians. Historians should try to corroborate the oral sources with the literary work and try to reconstruct the Adivasi historiography in Assam as a lot is yet to be known about them. Knowing about the patriotism and bravery of their ancestors will imbibe a sense of pride among the present generation of the Adivasi population of Assam.

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THE DEVELOPMENT OF MODERN EDUCATION IN INDIA UNDER THE BRITISH RULE AND ITS IMPACT

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Abstract

Modern education system in India was introduced by the British. The system continued in India with few changes. Therefore the research paper makes an attempt to review the system integrally. The study aims to identify the common challenges hindering the democratisation of Indian Education System. Establish equity and bring inclusiveness in the system. While doing so the focus is more upon issues and less upon quantitative and factual information. Analytical and descriptive method is adopted for presentation.

Review of Literature : *The review includes official government documents, scholarly books, research papers, newspaper editorials etc. on the subject. Relevant websites are also referred for review.*

Keywords : *Equity, Inclusive, Sustainable, Open Society, Closed Society, Knowledge Society, Oriental Study, Indoctrination, Trickle-down strategy, Downward filtration theory, constitutional values, Indianisation of education, contract teachers, peoples movement.*

Introduction :

In India the foundation of modern education system was laid down under the British Rule. On the backdrop of National Education Policy 2020 (4th since independence) it is appropriate time to take a fresh relook at the development of modern education system in India under the British Rule. Connect the impact on the latest policy. While doing so the research paper deviates from conventional approach of criticising everything that is British. Instead of it attempts a scholarly review of the subject. India is still struggling to educate its vast population in both qualitative and quantitative terms. For education to be equitable, inclusive and sustainable it is important to understand and identify the hurdles. Design and implement a national strategy to remove it. The integral study of the British education policy and its impact on present times may help in this task.

The State of Education in India, before the arrival of the British :

India has a glorious civilizational history and is among a very selectful countries of the world which can claim such rich past. Though direct evidences are not available for pre and protohistorical period educational conditions. The Bhimbetka cave paintings¹ are testimony of how early man transferred his knowledge from one generation to another. The earliest Indian Script the pictographic Harappan Script² though not yet deciphered is testimony to India's literary traditions. The artefacts in the form of terracotta figurines, craft on seals, bronze statues, Beads suggest professional proficiency achieved in different crafts. Indians are still very proficient in miniature craft forms. The 6th century is considered as age of intellectual revolution.³ It witnessed the rise of Buddhism and Jainism. This two movements laid stress on path of knowledge. A great impetus was received to rational thinking. Indians established world's first university in the form of Taxila University, The Ashokan Pillars are evidence of widespread literacy prevalent in Indian Society.

The university system saw significant growth in subsequent times Nalanda, Vikramshila, Odantipura, Vallabhi were prominent centres of learning. Knowledge seeking people travelled to India. In ancient times itself there was a counter revolution. The Brahmnical ideology opened this second front. It aimed

to stop democratisation of education. Emphasised monopoly of Brahmins over education & deny right to education for the masses. This counter-revolution and its ideology were legalised in the form of Manusmriti.⁴

Medieval times witnessed the fruits of counter-revolution. The Muslim rulers invaded India. Later on they Indianised. They brought with them new knowledge in Arabic and Persian language. But medieval society had transformed into highly decentralised, disorganised, caste divided feudal and closed society.⁵ Unlike the centralised, liberal and open ancient society. Hence society as a whole failed to assimilate the new knowledge. Education remained monopoly of elite Muslims and caste Hindus. It remained part of religion hence learning and teaching activity were carried through individual religious priests, mathas, temples, makhtabs and madarsas. The masses benefitted by learning new crafts. The ancient tradition of democratising education to the masses was carried by medieval bhakti and sufi saints like Kabira, Nanak, Eknath, Tukaram and the Chisti Silsilah.

By the mid 18th century Indian society had become stagnant, ignorant of world developments, so it could not hold ground against the British who came to India as traders and established themselves as rulers. This was made possible because the Indian Society had transformed itself from knowledge society to a ignorant illiterate society.

The British Education Policy and its Impact :

To understand the stages of development of modern education system and challenges in its path, till present times. Both British and Independent India's education policy are analysed integrally.

The main agenda of East India company was to make profit through trade. After Plassey and Buxar company became ruler. The need to know the subjects, to make company better ruler forced company to take interest in oriental study. Individual efforts of civil servants and scholars like Sir William Jones, James Prinsep gave impetus to the study of Indian culture.⁶ Asiatic Society of Bengal, Bombay, London were established for this purpose. Through this early efforts the individuals brought to surface ancient Indian archaeological sites. They studied and translated Pali, Prakrit, Tamil and Sanskrit literature into English. It is this study which later on and is still raising a sense of confidence among the Indians about their glorious history.

The beginning of press and newspaper was another development which helped indirectly for the spread of English language.⁷

The Indian council Act of 1813 was first official attempt towards educational development.⁸ 1 lakh rupee amount was to be spent for educational purpose. Throughout the British rule financial constraint remained a significant hurdle in spread of education. Over meagre funding Michael Edwards states it as grand plan but no funds. According to him finance was really the great stumbling block to progress.

In Post Independent India government expenditure on education remained about 1% for about half a century or more period. Presently it is claimed to be 3% of GDP. The New Education Policy 2020 aims to double this expenditure to 6% as early as possible, without fixing any time limit.⁹ So funding is going to remain a major challenge in future also.

There is a general criticism about the British education policy that its basic aim was to serve political, economic ends of the Raj. As Suresh Chandra states the sole purpose of introducing English education

in India would not be merely indoctrination of Indians but to achieve cultural transmission among Indians.¹⁰ In short impose imperial cultural hegemony.

This is true it is discernible in both Macaulay's ideas and Independent India's Education Policy. Macaulay adopted 'Trickle down strategy' or 'Downward filtration theory' for spread of education due to financial constraints. But his colonial approach is discernible in settling the dispute between orientalist and Anglicist controversy in favour of English education through his famous Macaulay's minute of 1835. Through English education Macaulay sought to form a class who may be interpreters between British and the millions whom they govern. A class of persons. Indian in blood and colour, but English in taste, in opinion, words and intellect.¹¹ This is not exclusive of the British, many dictators in modern times have used education as a means to propagate their ideas and perpetuate their rule. Napoleon Bonaparte, Adlof Hitler, Mussolini are some examples.

Even the Post Independent education policies have aimed to inculcate among its people the respect towards its constitution and its values. Some ruling parties too have utilized educational curriculum to forward their ideologies. When National democratic government under Vajpayee tried to change history textbook, introduce Astrology subject at university level it was seen as saffronisation of Indian Education. Tamil rejection of Hindi language is seen as rejection of Hindi Hegemony.

Education is the basic tool to ignite minds. It teaches to think rationally. Many great leaders and teachers have given importance to education for this purpose. In modern times Raja Ram Mohan Roy demanded western education, Mahatma Jyotirao Phule concluded its illiteracy which have dragged the so called shudras to poverty and ignorance. Rajarshi Shahu Maharaj and Sayajirao Gaikwad introduced free and compulsory education in their states. In his message to Indian Society Dr. Babasaheb Ambedkar gave foremost priority to Educate over, organise and Agitate.

1854's Woods dispatch tried to overcome the earlier issues. He laid stress upon mass education.¹² In a caste ridden society where education was legally denied through Dharmasastras this idea itself can be considered as revolutionary. By this he rejected Macaulay's downward filtration theory. To educate the masses he laid emphasis on vernacular languages and mother tongue as medium of Instruction at primary level. English at higher level. Education policies of India too have accepted this approach. Uday Desai criticised the British education for neglecting vernacular education.¹³ This is true in present times also. The forces of Globalisation, liberalisation have unleashed capitalist market driven economy. Lucrative jobs in urban based service sector requires English proficiency. Hence even parents are crowding at the doors of English school. Indian government efforts to translate worldclass literature in regional languages is proving to be slow. Elite exams like UPSC, State Civil Services, CAT, etc. for professions and education require English study material. Thus it is need not choice to run behind English language. The Government needs English educated westernised class to backup its open economic policy.

1854's woods dispatch is also responsible for the establishment of universities in India.¹⁴ In 1857 the Bombay, Calcutta and Madras universities were established on the lines of London University. Thus the vanished tradition of ancient Indian universities was revived. Today India's university students population is largest among the world. Yet in world ranking very few Indian universities rank in top 50. Government heavy regulation, low autonomy, lack of fund, lack of will power are some issues which needs attention.

The most significant impact of wood's is leaving development of education in largely private hands i.e. market forces. He introduced Grants-in-Aid system. Even today government is encouraging autonomous colleges, private universities in higher education sector. Same is true in case of school education.

Hunter Commission relieved government and made primary education responsibility of local governing bodies. Even today primary education which is in state list is the primary responsibility of local bodies. Higher education being in concurrent list is joint responsibility of union and state government.¹⁵ So whatever schools established by municipalities and Zillah Parishads are almost collapsed or are on the verge of extinction.

Hunter suggests practical curriculum. Michael Edwards criticises British education for lack of relevance to the economic realities of rural life. According to him the direct effects of British education policy on the rural masses was negligible.¹⁶ In present times there is mismatch between curriculum with both urban and rural economic patterns.

Hunter also emphasised on Indianisation of education the same thought is continuing in National Educational Policy 2020.¹⁷ It's vision is to create India centric education. The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this policy.

One revolutionary idea presented before the Hunter Commission was the idea of free and compulsory education by Mahatma Jyotirao Phule. It was included in the official document 1944's John Sargents's recommendation of free and compulsory education for 6 to 11 year old children. From 1882's Hunter Commission it took more than a century and two decades to provide right to free and compulsory education for 6 to 14 year children.¹⁸ This is an example to show how slow the development of education is.

Hunter paid attention to teachers training. The same was reflected in government of India Policies. The 2020 policy accords teacher a central place. It states teacher must be at the centre of the fundamental reforms in the education system.¹⁹ In reality the system encourages contractual teachers who are paid on hourly basis. In most of the states teacher recruitment process has stopped or delayed. Present education system is centered around low paid, contractual teachers, who lack job security. Such teachers are bound to make collapse any grand plans about evolving and providing world class education. Due to lack of financial safety teachers investment in refreshing knowledge is constrained. Thus if teacher stagnates the whole system stagnates. This is a major challenge which needs immediate attention. Teacher training is still major area which requires serious attention.

Curzan passed the Indian Universities Act 1904, with a objective to reduce elected members and establish government control.²⁰ Even today this British legacy is crippling the education system. Universities dependence for fund upon government seems to be the major cause. Multiple regulatory bodies, tied grants are the means through which government control plays vital role.

Woods dispatch gave the idea of model schools in every district. The scheme of Navodaya Vidyalaya envisaged in 1986 National Education Policy and implemented since 1986. This can be treated as model schools. To make education more inclusive and bring about equity special schools for deprived sections needs to be opened. The issue of access and equity can be resolved to large extent.

Conclusion :

To sum-up before the advent of the British the Muslim elites and caste Hindus had access to education. So the literate population must not be more than 8% on the even of independence (i.e. 1951 census data) it was 18.3% in figure terms it doesn't look impressive. But it institutionalised modern education system in India, open for all with the efforts of leaders like Rajaram Mohan Roy, Mahatma Jyotirao Phule, Ch. Shahu Maharaj and Dr. Babasaheb Ambedkar education revolution began in India. Today India's population is equivalent to that of Europe. Its literacy rate is 74.04%. Though the progress is very slow it became possible due to special efforts of our enlightened leaders and our constitution maker Dr. B.R. Ambedkar.

To build the gap between male and female education, rural-urban gap, vocational vs Humanities gap, Human making vs employability and utilitarian objective. A mission mode project like Sarva Shiksha Abhiyan is need to be undertaken. Union and state education services are to be created for recruitment and ensuring quality teachers. Involvement of people, industry and all stakeholders is required to make it a peoples movement. Education is fundamental for any society's growth and development. In a complex caste ridden society like India it is strategically important for government to invest heavily in education sector.

Today education has become commodity. Only those who have capacity to purchase can access it. Leaving education in the hands of market forces will be a dangerous choice for a country like India. All educational institutes can be nationalised and managed on the principle of public private partnership. Under British rule we were under colonial subjugation. Now we are a free country and largest democracy in the world. Hence we not at all have the excuse to ignore the most fundamental sector of any country or society, the education sector.

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MEDIEVAL INDIA'S MIGHTY WEAPON- ARROW

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Introduction- Weapons have changed destinies and fortunes of nations. Weapons have always been the best friend of the brave, the symbol of authority and the token of Command. In the military occupation arms and armours had important place. The medieval India used various weapons such as battle-axe, spear, arrow, maces, bows, swords, dagger, vita, tiger-claws, maru, shield, armour, helmet, guns, and artillery. Arrow was very important weapon in the medieval India.

Objectives-

1. An important offensive Arm of medieval India is Arrow.
2. This arm is very much impactful in battlefield.
3. We can understand the technique of Arrow production.
4. To save ourselves from enemy Arrow is an important arm.

Methodology- Systematic methodology is the key to success of any research article to substantiate objectives. The researcher uses primary and secondary sources. The primary and secondary sources include the documents like Government Gazetteers, Book, Articles, Periodical, Journals, Magazines and Newspaper etc.

Research Study- An arrow is generally called Baan. While the Dhanurveda mentions ten varieties, kautilya speaks of only five. The shaft of the arrow was made of reed wood or bamboo. For making a surer notch it was some times provided with a butt. The head of the arrow was usually tipped with horn, bone wood or metal in different shapes. An implement to pull an arrow from the body or the quiver was known as paikankash. The quiver was called i) isudhi, ii) tun, iii) tunir, iv) upasanga, v) tarkash, vi) qirban was usually fastened to warrior's back. It was made either of bamboo or decorated with cloth, velvet, leather or metallic.¹

Arrows were usually feathered for stabilizing the flight. Such arrows with a feather at the bottom of the shaft or barbed arrows were called tirpardar. The Hindus some times used to wrap the arrow head with ignited matter.²

The Rajputs, Marathas and the Sikhs equally cultivated the archery as depicted in their paintings. The Rajputs knew of the single curved, double curved and triple curved bows of bamboo, cane and metal, but they had a most peculiar bow, the unscratched bow. It was round curved, with both ends almost touching. It expanded into a normal bow when heated. With the Marathas and Sikhs too, bows and arrows were highly popular. Some 4000 quiver full arrows were included in to Chh.Shivaji Maharaj's Swaraj's army.

This composite weapon has remained popular in India throughout the ages. In the contemporary Maratha paintings bows and arrows have been frequently depicted.³ Arrows were 4 to 4½ feet long in ancient times and were also 2½ feet of smaller length of arrows.⁴ 2½ feet arrows very famous for easy use. Various types of arrows-tips existed. Arrows tip was made of metal; between stick

and tip was made design of gold, silver ivory etc. "Tejana"⁵ means arrows last back part (tip of back). The Tejana attached bird's piece. Quiver is a case of arrows. ⁶

In Akabr's time arrows' price ranged between the ½ to 30 rupees per bundle,⁷ while the value of a tarkash ranged from ¼ rupee to 2 mohures.⁸ An arrow had, it appears, a symbolic significance. Abul Fazl tell us that Husain Khan during an attack of atrabilioussness abjured all worldly wealth and became a quandary. The emperor applied the remedy of kindness and bestowed on him an arrow from Khassa quiver, so that he might with its help, regain his jagir, which he held from the Khalisa-in-sharija and set about recruiting soldiers.⁹ Beverage adds in note: Evidently the arrow was given as symbol of authority and as an evidence of the order in his favor. ¹⁰

Measurement of Arrows:

The length of an arrow varied from 16 inches to 9 feet. It was half the length in general of the bow. The average arrows measured 2 feet 4 inches. Nine feet long arrows were carried in large arrow bags, which were hung from the elephant howdahs. These were shot from long bows. The diameter of shaft ranged between ¼ inch to nearly ½ inch. The points were 5 to 6 inches long.¹¹

The main parts of an arrow are - i) Point or head, ii) Shaft, iii) Nock, iv) Feathers

The Hade of it was fastened to the shaft in three ways:

- i) By a tang which filled into the end of the shaft.
- ii) It was notched at the back and lashed to the shaft.
- iii) It had a metal socket that filled over the end of the shaft.

The Main Parts of Arrows :

1. Point or Hade (Sranga) :

The shape of Indian arrow head varies almost without limit. Some important types were broad-headed, circular-headed, crescent-headed, barbed, almond-shaped, trident-shaped, and needle-shaped and so on. Each was meant for a specific purpose. For training practice or for killing birds the headless arrows were employed.¹²

2. Shaft (Shalva) :

As stele or shaft had been known by the body of the arrow, most arrows had cylindrical shaft except when they were made of reed which always had a slight taper.¹⁰ There were arrows completely of metal and these were called "Naracha". These arrows were mainly employed, in fighting against elephants. These are several anecdotes, both mythical and historical, which reveal that the war elephants were killed with narachas. ¹³

3. Noch or notches (tejana) :

The notches were of two types : i) The Plug Noch, ii) The Splinter Noch they were cut to the appropriate length by the shaft in the plug Nock and the Nock-end of the shaft was tapered internally. The nock was then glued and inserted into the shaft. Then the whole thing was bound fast by sinew. The plug nock was usually of bone, ivory or wood. In the second type towthing slivers or splinters of wood were bound either side of the shaft.

4. Feathers (Parnani):

To steady its flight arrows were glued or tied by the feathers. The feathers of crow, swan hawk, goose, peacock, etc, have been recommended. The length of these feathers varied from one to ten inches. It was three to five Inches in general. The reed shaft was bifurcated a little and the feathers were inserted

into it, then glued and tied. Gold and silver flights were rarely used. Some flight arrows had single vanes from feathers arranged in spirals to cause the arrow to rotate. The number of feathers used was from 1 to 5.¹⁴

Types of Arrows:

1. Fire Arrows:

In the war tip of Arrows fitted more fire-cloths and so it was called fire-Arrows. In the Ramayana had been described the arrows having ignited matter warped round their tips. Kautily gives three different recipes for the preparation of fire-arrows. It stresses the use of incendiaries was practised in warfare. In the medieval period used naphtha as inflammable agent of their arrows.¹⁵

These arrows were headed with bellows brass balls perforated with three or four holes which were fitted with inflammable composition. Another device was the red-hot arrowhead heated in small charcoal braziers and was quickly shot. The aboriginal tribes of Kols and Santhals of Bengal and Bihar shoot wild animals, specially bear, with red-hot arrows.¹⁶

2. Poisoned-arrows:

Arrows smeared with poison had been in use since the earliest days. Vajralepa in this context meant poison and the technique of applying it was Phala-Payana.¹⁷ According to the Dhanurveda the bark of the Peepul should be ground in the cow's urine and a paste made. The paste should be smeared over the arrowhead and then heated in fire. It will then become blue, like the color of the neck of the peacock, and poisonous. Such arrowheads, if touched the body, killed the most formidable enemy. The arrows used by the aboriginal tribes of India today are sometimes poisoned.¹⁸

3. Inscribed-arrows:

Some times the shaft of an arrow bore the name of the archer inscribed upon it. With the figure of Ganesha on the blade had an arrow embossed by the first shot in the battle. Many arrows of the 16th and 17th centuries preserved in the armory of Tanjore, Tamilnadu and those displayed in the Government Museum, Madras, are engraved with the owner's name

4. Dastur-ul-Insha :

The blades in this variety were of steel and fixed to shafts made of reed or wood. The length of the arrows varied according to the size of a bow. Egerston measured 70 c.m. and 180 c.m. length two specimens of arrows.¹⁹ Evidently, their length was determined according to the different types of bows-small or large. Jahangir mentions the pointless arrow, which was called "Tukka". Feathers were closely glued all about the base of the stem in the shape of a spandrel.²⁰

5. Leaf-Shaped:

It is having a leaf-shaped blade with a button at the base, the blade of the other quality was slightly curved inside ending in points projecting on both sides a little above the base. It resembles a kite with an elongated head, with a button at the base.²¹

6. Barbed Arrow:

In India, barbed arrows had also been quite popular. The barbs could be of different types namely, i) Incipient, ii) Straight, iii) Curved, iv) Very artistically curved. From several proto-historic sites such had been arrows. The range of arrow-shot is not directly available but it can be inferred from the discussion about the distance at which targets for practice in archery were placed.²²

Accordingly, the effective range of an arrow has been worked out at 120 yards and that of an iron arrow

about 90 yards. They have been variously termed as isudhi, tunira and upasanga by the quivers. It is believed that two quivers were jointly tied to the back of an archer. This was done to ensure sufficient supply of arrows. Bowstring on hands caused, so to avoid the effects of friction, the warriors used hand guard.²³

7. Other kinds:

- i) Tarh-i-hilal having a crescent shaped heads.
- II) Tarh-i-badam having almond shaped heads.
- III) Tarh-i-khar having thorn -shaped heads

Foreign authors did describe special skill of Hindu's "Dhanurvedhya". The archery of the Hindus has something very mysterious about it. The archers had the quivers always full owing to the return of their arrows.²⁴ This was considered absurd until the discovery of the Boomrang in the hands of the Australians. The Hindu's skill in archery was very wonderful. Some of the archers practiced shooting a number of arrows (4 to 9) at once.²⁵

Evaluation-Many types of armours has played important role in Medieval India. In the Medieval period Chh.Shivaji Maharaj was the great king in use of arms. Some 4000 quiver full arrows were included in to Chh.Shivaji Maharaj's Swaraj's army. He has used arms during time of war and won the various wars. Arrows were most useful and needed for all people in medieval India, thus the study focuses on significance of armour which was greatest weapon in history and historical war.

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DEMOGRAPHY OF INDIA IN THE EARLY STONE AGE

Dr. Kanjiv Lochan

Abstract

Demography of the different phases of history and prehistory has been by and large overlooked by the scholars. The present paper attempts a modest effort in this regard. Estimating the population of India around 30,000 BP (Before Present), it concludes a figure of some 1,00,000. The demographic growth those days has also been analyzed. Moreover, it is asserted that studying the large number of inhabitants of the country in the hoary past could decode the mystery of Aryan issues and many related concepts.

Key words: Aadimanava, Stone Age, tools, population, archeological sites, pre-humans, Narmada Man, Jharkhand

Even though at least 150 places related to the *aadimanava* or Stone Age man in the country have been discovered prior to 50 years from now, and they are in common knowledge of the graduate students in India, it is indeed a matter of regret and wonder, that no serious attempt has been made to explore or gauge the Stone Age population of the country. This paper aims to hazard some conclusions with regard to the population of India in the Early Stone or Palaeolithic and Mesolithic Age. I have preferred to adhere to the limit of 30,000 BP (Before Present) because it is assumed that around that date only, man with social and language sense surfaced.

But before we move to have an idea of the Early Stone Age population in India, it could be noted that the pre-human beings or ancestors of the Stone Age man/ the *Homo Sapiens Sapiens* or *aadimanava* are also traced in Indian sub continent.

The fossils of *Ramapithecus* (or Rama's Ape) have been discovered in the Siwalik Hills of northern Himalayas. The so called junior to him the *Sivapithecus* (Shiva's Ape) have been found in Siwalik Hills as well as 1000 kms from there in Kutch of Gujarat. They were thoroughly studied by Elwyn Simons of Yale University, known as the father of modern primate paleontology, and other scholars. It has been suggested that these remains date prior to 1 crore years ago (R.S.Sharma, 2004: Page 52, *India's Ancient Past*, OUP, Delhi).

It is thought that the final split between the ape and man or the *God pithecus* and humans took place some 6 million to 8 million years ago. Even though the canine teeth, and molars and the like related to them have not been found here in great quantity it could be concluded that Indian subcontinent evidently housed some of the pre-human races. It could also be suggested that the less quantity of the related findings could be also due to less number of serious efforts to find them. Absence of proof could not be construed as proof of absence.

It may be noted that presence of fossils depends on preservation conditions such as soil chemistry and erosion rates. The African countries present a favourable ecology in this regard. Thus, unlike in Africa, where stone tools have been found along with human skeletons, in India we found prehistoric stone tools only. There was no fossil evidence from India until the spade of Dr. Arun Sonakia struck in 1982, the fossil of what is now famous as the Narmada Man. In most of the regions archeologically rich in potential, enough systematic survey has not been done or potential hominid fossil materials have been overlooked in India. In our country, palaeo-anthropology or study of human origins is in neglected state. Developmental projects such as dams on the Narmada, mining and oil drilling activities, intensive agriculture and population pressure have taken a toll on fossil study. Hundreds of palaeo-

anthropological and stone age sites are getting destroyed across the subcontinent. Nonetheless, thanks to the pioneer finding of Dr. Arun Sonakia, now one could say that the Narmada Man or some ancestors of human beings lived there in India at least 400,000 years ago.

Apart from the Narmada basin, if one moves from the Siwālik hills and the Kutch to the older portion of India that is the Deccan Plateau and Chotanagpur one finds countless number of sites related to all the three layers of the Stone Age or the *aadimanava* culture. Even if one halts numerating the sites by the chronology of 30,000 years age, one find the traces of *aadimanava* almost every here and there in Deccan Plateau, Chotanagpur Plateau, as well as in the basin of Brahmaputra in the northeast. As a matter of fact most of the locations that presented a perennial water body, that approximated a forest track and that possessed a cave like habitat having an opening of 18 foot or so in radius with depth of some 15 foot were occupied by our *aadimanava* ancestors in India. Scholars have found Stone Age tools so far from the following places:

Lower Palaeolithic Age-Andhra Pradesh-Renugunta, Karnool Caves, Jharkhand-Singhbhum, Madhya Pradesh & Uttar Pradesh-Belan Valley, Bhimbaitaka, Jogdaha, Maharashtra-Patne, Nandipalle, and Rajasthan-Bagor, Budha Pushkar lake, and Delhi. (11 places)

Middle Palaeolithic Age-Jharkhand-Singhbhum, Madhya Pradesh, Maharashtra and Gujarat-Narmada Valley, Madhya Pradesh- Bhimbaitaka, Maharashtra-Nevasa, Rajasthan-Bagor, Karmali Valley, Didwana (7 places)

Upper Paleolithic-Andhra Pradesh-Kurnool Caves, Gichchlur, Nellure, Gujarat-Sabarmati Valley, Jharkhand- Singhbhum, Karnataka-Hungsi Valley, Kashmir-Pahalgam, Madhya Pradesh and Uttar Pradesh-Belan Valley, Madhya Pradesh, Maharashtra and Gujarat-Narmada Valley, Madhya Pradesh-Hathnora, Bhimbaitaka, Adamgarh, Maharashtra-Nevasa, Odisha-Mayurbhanj, Rajasthan-Didwana, Tamil Nadu-Attirampakam, Kortallayar Valley, Uttar Pradesh-Singrauli, West Punjab (Now in Pakistan)-Sohan Valley, Haora and Khowai basin in West Tripura. (21 places)

It should be remembered that the above 39 places include vast locations such as the Narmada Valley. The exact sites or find-spots of the Stone Age artifacts are countless. (These locations are commonly narrated in text books of history. For example, one could refer to Upendra Singh, 2009: pp. 60- 76.)

If one takes up an in-depth study in this regard on regional levels, the exact find spots already recorded by the specialist in India could number no less than 2500 at the least. The present author took a modest attempt in this direction in Jharkhand and found that various Reports of Archeological Survey of India and other authentic sources themselves count numerous *aadimanava* sites of this state. In Jharkhand, no less than 131 sites related to the palaeolithic ages have been recorded (Kanjiv Lochan, 2015: p. 62). Thus, one could move ahead from the counting of finds-pots to the census of the Stone Age India. As a matter of fact, calculating population on the basis of 2500 archeological sites could be misleading. These sites do not relate to a particular frame of time. Out of them, some 500 could relate to the lower palaeolithic, 800 to middle paeolithic and 1200 to the Upper Paleolithic. Sites tracing habitation through all the three successive cultures like Lota Pahar in Jharkhand and Bhimbaitaka in Madhya Pradesh are rare. Hence, if one focuses on the date of 30,000 BP one could work upon a mean figure of 850 archaeological sites that could have been in occupation on that date across the country.

As skeletal remains of *aadimanava* pertaining to around 30, 000 BP have not been found, one could estimate the demography of the country in time frame concerned on two accounts. One could count the

stone tools discovered from about that chronology and fix an average number of user individuals and their family members. But it is not easy to learn the exact or approximate number of the stone tools. Alternatively, one could take measure an average number of areas under occupation and multiply that with a reasonable number of resident individuals. Taking a comparative analysis of the occupancy pattern in vogue among the Shompen tribe of Andamans and the Savages in North-Western Melanesia as studied by Malinowski (1932), the Yerukela studied by Parthasarathy (1988) and Lucas Bridges (1949: 284-286) and CS Coon (Coon 1962: 131) and similar scholars as illustrated through recent anthropology, it appears logical to assign occupancy of 20 families or 120 individual each site on an average. It may be noted that while estimating the population of the Shakyas in the time of the Shakyamuni Buddha, Rhys Davids (1902: 18) suggested six to seven individuals to each family.²⁰ Multiplying the figure of 850 sites into 120 individuals one could suggest that India housed no less than 1, 02,000 individuals around 30,000 BP.

About the size of population, various articles on the theme as published in the *Scientific American* (September 1974) suggest that estimate of early human population has been generally guess-works only. Coale (1974: 43)²¹ opines that during the period between AD 1 and 1750, the annual growth rate was .56 per 1,000 and that the population doubled about only every 1,200 years.²² It may be noted that the low level of longevity combined with lower nutritional standards which delay the arrival of puberty produced severe check in demographic growth during stone-ages all over the world. The world-population is estimated to be only 3 million during early Holocene²³ (Starr, CG. 1973: *Early Man*, New York: OUP. p 34). Today the Indian sub-continent houses one-fifth of the total world population. If this was the rule during early ages also, a figure of six hundred thousand may be estimated for Indian population at the advent of the New Stone Age and about one hundred thousand around 30,000 BP. This estimate stands in agreement to the above calculation.

Now the evident presence of about 1,00, 000 individuals at 30,000 BP and its 128 times growth by 100 AD (doubling at the rate of every 4,000 years to reach a figure of 128 lakh) raises significant questions. One could not vouchsafe that all these *aadimanava* and their progeny left the country lock, stock and

²⁰ Davids, R. 1902: *Buddhist India*, Delhi: MB. p 18

²¹ Coale, J. 1974 : 'The History of the Human Population', *Scientific American*, Sept. p 43

²² But the narrative of doubling the population in 1200 years could not be applied to the Upper Old Stone Age. If one applies this doubling pattern for the period between the 30,000 BP and our own days, the estimated 1, 00, 000 population in 30,000 BP would reach a figure 33,554, 432 times of 1, 00, 000. Considering the precarious life conditions and reduced longevity prevailing those days (The average longevity figure calculable from examination of the 280 skeletal remains of Harappa and other Bronze Age archeological evidences in India appear to be less than 28 years: See Kanjiv Lochan: 2003: p. 118-20), it might be suggested that the population of a community doubled in matter of 4,000 years on an average between 30,000 BP and 1 C. AD. Hence, the population of 1, 00, 000 in 30,000 BP might have risen 7 times double to reach population of 1, 28, 00, 000 by the first century AD.

²³ Starr, CG. 1973: *Early Man*, New York: OUP. p 34

barrel! Thus, we have to identify these pre-historic communities among the so-named historical societies.

Conventional pattern of historiography pertaining to the chronology up to 400 BC does not involve India as an integrated whole. They seize and shift attention of the student from one region to another. The student is left wandering from archaeology of Harappa to the literary world of Rig Vedic Punjab, from megalithic traces of Peninsular India to the later Vedic references of Bihar plains. Besides, the focus on north-west perspectives is so overwhelming that one may really conclude, while fingering through chapters on the Indus Valley civilization or Rig Vedic society that apart from certain regions in the north-west, the rest of the contemporary India remained under populational and cultural vacuum. Now we have to situate the above 1 lakh individuals and their progeny among different cultural complexes surfacing between 10,000 and 500 BC. Instead of addressing the question of inter-relations between different cultural pockets discovered across the sub-continent from related chronology, the historiography of this period has remained lop-sided to the issues like diffusions and conquests which obscure and badly handicap investigation into India's indigenous cultural processes.

Who knows that the elusive answer of Aryans' origin could be decoded by approaching the Stone Age demography in India!

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RELIGIOUS FUNDAMENTALISM: CONCEPT, CAUSES, AND REALITY**Dr. Ganesh Shankar Vidhate***Department of History, Rayat Shikshan Sanstha;s, Radhabai Kale Mahila Mahavidyalaya, Ahmednagar, Tal. Dist. Ahmednagar. 414001**Email : rkmm.history1989@gmail.com Mob : 9225222241, 8999148844*

Keywords: *Sacred texts, Fanaticism, Christianity, Apocalyptic orientation, Chauvinism, Protestantism, Doctrine of monotheism.*

Preface: Fundamentalism is defined as ‘forming a foundation or Basis’. Yet the word today resonates with destruction and annihilation. It evokes strong emotions and impulses. Originally characteristic of American conservative Protestantism, Fundamentalism is now associated with violence and terror. Fundamentalism was a world problem. In this complex world there are so many peoples lived which belongs to different race, religion, cast and community. Each community rewards its religious superiority with furioso. Love of religion is the main element of nationalism. But extreme religiosity is the cause of hatred of other religions. This creates an atmosphere of unrest and instability in society. The present research paper discusses various factors related to fundamentalism.

1. Concept and meaning of Fundamentalism: Fundamentalism is a words which seem to have a curious charge to them an emotional, spiritual, religious charge. Fundamentalism usually has a religious connotation that indicates unwavering attachment to a set of irreducible beliefs.¹ However, fundamentalism has come to be applied to a tendency among certain groups – mainly, although not exclusively, in religion – that is characterized by a markedly strict literalism as it is applied to certain specific scriptures, dogmas, or ideologies, and a strong sense of the importance of maintaining ingroup and outgroup distinctions.² The term is used to refer to extremism, fanaticism, and literal thinking in connection with a religious faith. When used by the West with reference to Muslim groups, religious fundamentalism also implies terrorism and oftentimes evokes a powerful image of persons who are irrational, immoderate, and violent.³ Fundamentalism, type of conservative religious movement characterized by the advocacy of strict conformity to sacred texts. Indeed, in the broad sense of the term, many of the major religions of the world may be said to have fundamentalist movements. It has a close commitment to religion.⁴ Karen Armstrong underscores the meaning of Fundamental and the power it evokes:

One of the most startling developments of the Twentieth century has been the emergence within every major religious tradition of a militant piety popularly known as “fundamentalism.” Its manifestations are sometimes shocking. Fundamentalists have gunned down worshipers in a mosque, have killed doctors and nurses who work in abortion clinics, have shot their presidents, and have even toppled a powerful government. It is only a small minority of fundamentalists who commit such acts of terror, but even the most peaceful and law-abiding are perplexing, because they seem so adamantly opposed to many of the most positive values of modern society. Fundamentalists have not time for democracy, pluralism, religious toleration, peace-keeping, free speech, or the separation of church and state.⁵

2. Causes of Fundamentalism: The main causes of Fundamentalism are modernism and Secularism. But religions fundamentalism also stimulate the wave of the fundamentalist movements.

Modernization has undermined religion in at least three ways:

- Social life has become separated from religious life.
- In a Rationalist view people are more likely to seek scientific explanations for behavior rather than religious explanations.
- In certain societies 'religious traditionalist' feel as if their way of life is under threat, and so they take steps to defend their traditions against the erosive influence of modernization.
- **Where there is 'ideological cohesion'** around a single God and sacred text Fundamentalism seems to be stronger in Christianity and Islam, not so strong in Hinduism and Buddhism.
- **When there is a common enemy to unite against** Islamic Fundamentalism is often united against the USA.
- **The existence of marginalized individuals facing oppression** Fundamentalism needs recruits, and if a Fundamentalist group emerges with claims that it can provide a better life for people if they just adhere to the faith, it is more likely to grow
- The nature of Fundamentalism is shaped by how the political institutions deal with Fundamentalist movements where they are blocked access to political representation, movements are more likely to turn to violence.
- The specific histories of Christianity and Islam have affected the way they see politics. Christianity spent much of its early life as an obscure sect, on the political fringes, so is more concerned with 'day to day' (non-political) life, whereas Islam quickly came to dominate states in its early history – thus Islam is more concerned with politics than Christianity.
- Christianity tends to emphasize the importance of belief, while Islam emphasizes the importance of actions, thus Islam is more likely to develop violent forms of fundamentalism compared to Christianity.⁶
- Religious fundamentalism serves to reduce anxiety by promising justice. Indeed, structural conditions, over which the individual has little or no control, bring about many frustrations hard to bear with. The powerful use the underprivileged, some exercise power over others. In most parts of the world, economic and social conditions are such that some enjoy prosperity and well-being, while some others hardly survive. Thus, in the face of earthy injustices, religion functions as a palliative pill by promising that justice will be done and all sins will be punished eventually.⁷

3. Origin of Fundamentalism: The growth of fundamentalism represents a culture war – a clash between the sacred and the secular. Religious fundamentalism first appeared in the 1880s in the USA. At that time, liberal Protestants attempted to adapt their views to the modern world, while conservative Protestants opposed. The conservative Protestants believed that the bible must be understood literally and wrote a set of pamphlets named 'The Fundamentals'.⁸

4. Founder of Fundamentalism: The term fundamentalist was coined in 1920 to describe conservative Evangelical Protestants who supported the principles expounded in *The Fundamentals: A Testimony to the Truth* (1910–15), a series of 12 pamphlets that attacked modernist theories of biblical criticism and reasserted the authority of the Bible. There is no single founder of Fundamentalism. American Evangelist Dwight L. Moody (1837–99) and British preacher and father of dispensationalism¹¹ John Nelson Darby (1800–1882). Also associated with the early beginnings of Fundamentalism were Cyrus I.⁹

5. Teaching of Fundamentalism:

- Supremacy of own religion
- Creates motivation to sacrifice for Dharma
- The doctrine of monotheism
- Only one particular religion will exist in the world in the future. Fundamentalism therefore denies religious freedom to other religions and opposes their existence
- The Fundamentalists teach a violent way to destroy the existence of opposing religions through traditional thinking and religious fanatic.
- The deities of other religions and their mention are also not tolerated. According to the essence of Islam, Allah is the only supreme power. Christian fundamentalists say that Jesus is the deity of all mankind, not Allah. At the same time, they worship the gods of other religions as Devil. Occasionally there is an emphasis on forcible conversion by the force of the sword or by financial temptation.¹⁰

5. Characteristics of Fundamentalism:

- Religious texts are seen as perfect. As such, they might be read literally be it the Bible, the Quran, Bhagvadgita or the Torah. One consequence of this is that fundamentalism rejects religious pluralism.
- There is a profound rejection of modern society. Modern society is seen as morally corrupt. Living in the modern world is seen as problematic because of the variety of choice. Fundamentalists reject the idea of choice and assert the value of tradition.
- Chauvinism is another defining characteristic of fundamentalism. While a fundamentalist of a religious type talks in the power of God, he is one who denies himself the power of God; while he makes a full cry of equality, he is, by nature, a patriarchalistic; while he claims all life based around faith, he declares all science to be wrong. While he pays a great deal of lip service to the ideals, he ignores them in practice and occasionally is contemptuous of them in private. He plays foul with ideology for which he claims to live and die, if necessary.
- Activism is strongly encouraged. Fundamentalists are vocal in their struggle of good against evil e.g. media images often focus on fundamentalists protesting against modernity.
- Fundamentalism reinforces nationalism. Fundamentalists often appeal to deep-seated fears of ‘strangers’

- Fundamentalism is always without a base. It starts with a conclusion and, thereafter, searches for evidence of support for the conclusion and if the fundamentalist does not find any, he creates one.
- Fundamentalists have a political agenda. Absolute opposition to homosexuals, abortion and birth control.¹¹

The specific histories of Christianity and Islam have affected the way they see politics. Christianity spent much of its early life as an obscure sect, on the political fringes, so is more concerned with 'day to day' (non-political) life, whereas Islam quickly came to dominate states in its early history – thus Islam is more concerned with politics than Christianity.

6. Features of Fundamentalism:

- Dualism: The fundamentalist divide the world into binary categories: good/evil, right/wrong
- Paranoia: A deep feeling of suspicion towards those on the wrong side of the dualistic dividing lines.
- An Apocalyptic orientation: An obsession with the ultimate endpoint for society or humanity. Usually positively disposed to bring about that ultimate end.
- Charismatic leadership: A commitment or devotion to Charismatic leader. Often accompanied with a cult of leadership.
- Totalized conversion experience: Once the fundamentalist converts or embrace the ideology, they do so completely.¹²

7. Comparing Fundamentalism: Religions like ideologies vary. They differ in their potential for becoming fundamentalistic. The more monolithic a religion or ideology is, the more are the chances of it turning to fundamentalism. Islam and the evangelical Protestant strand of Christianity are monolithic religions; they believe that there is just one God; they are also dogmatic; they believe it is possible to express his nature and will in specific propositions both these things are the necessary pre-conditions for fundamentalism.¹³

Hinduism as a religion, in the context of Islam and Protestant Christianity as they are, is less monolithic and dogmatic and hence, less fundamentalistic. There are a number of reasons for that: there is diffuseness in Hinduism, different deities, a variety of gods. So diffused is the society as well: a variety of traditions, groups, sects. It might be, Bruce says, "better described not as a religion, but as a loose collection of religions: that of the Shaivites, the Vaishnavas, the Shaktas, the Smartas, and others - that share some common themes but they tolerate a huge variety of expressions of these themes. As those expressions can vary from village to village and caste to caste, there is a little scope for enforcing conformity, criticizing laxity, or vigorously rejecting moderate reconstructions of the tradition. Instead of the single Bible or Quran, there are a large numbers of holy books and holy traditions." Hindu fundamentalism is rare and arises only when anti-Hindu fundamentalism challenges it. Within itself, revivalistic attempts have been at work in Hinduism: sometimes in the forms of Buddhism, Jainism or Sikhism at an early period of history or in the forms of Brahmo Samaj, Arya Samaj, Ramakrishna Mission or Ved-Samaj during the greater part of the nineteenth century. Orthodoxy has always been

met with revivalism in Hinduism. To that extent and arguably, monolithic religions such as Judaism, Christianity and Islam offer relatively more fertile soil for fundamentalism than Hinduism.¹⁴

Protestantism and Islam have much in common. Their potentials are the same. Both can generate fundamentalism; their aims are similar. Each wishes to assert the primacy of its religious belief systems and the patterns of behavior each belief system requires. But both differ in their methods. The Islamic fundamentalists believe that coercion is proper; most of them believe that it is necessary as well, while others feel that it is required, declaring 'Jihad' literally. The Protestant fundamentalists do not believe so. Christ preached against the old law of 'eye for an eye' and instead recommended to offer another cheek to the person who has already hit the first cheek. Though radical Protestants have created militant sects, the Protestants are relatively pacifists. Protestants and Islamists differ in their attitudes to toleration. By and large, the Protestants are tolerant while the Islamists are less so; the USA, for example, permits freedom of religious expression and attempts to prevent the state promoting one religion as superior to any other. As against this, most of the Muslim countries are far less tolerant. Referring to this, Bruce writes: 'Note that this is a matter of description and not value judgement. Nothing about what I have said requires us to believe that permissiveness is better than authoritarianism.' Differences in the two monolithic religions can be cited in abundance. But that apart, what is more significant here is that Islamic fundamentalism is more potent, and more severe than Christian fundamentalism. We can turn to them briefly. Christianity and politics, for most of the time stayed apart. It became official religion of the Roman Empire in only AD 373, though it was officially tolerated from sixty years before, i.e., 313 AD. During the Middle Ages, the theory of the two swords kept the two domains, temporal and ecclesiastical, distinct from each other. The Reformation not only brought to the fore the two sects, Catholics and Protestants, it made religion a private affair of the individual. Liberalism, in the West, is not due to Christianity but due to its absence. Lewis says: "The distinction between the church and the state is rooted in Christendom". This is not to say that Christians are not religious. They are as religious minded as the followers of any other religions: many of them live a life-style which is particularly godly. Bruce says, "The core of Protestantism is correct belief, not correct action; orthodoxy rather than ortho-praxis." With the emergence of the modern state, century after century, Christianity remained aloof from the state, though most of the citizens in the western nations were Christians. Christian fundamentalists, in relation to the state and the law, operate in a more legitimate manner and largely in secular countries.¹⁵

Islamic fundamentalism is more pronounced, more vocal and more action-oriented. From the beginning, Islam, unlike Christianity, remained political. The Prophet and the subsequent Caliphs were both spiritual and political leaders. The founder of the Muslim Brotherhood, an Islamic fundamentalist organization, puts it as: "Politics is part of religion. Caesar and what belongs to Caesar is for God Almighty alone." The Islamic fundamentalist promotes a life-style which is not only conformity to the creed, it demands actions also in conformity with what the fundamentalist wants. A hostage, held by Hezbollah, puts the case of Islamic fundamentalism, saying: "All our activities, from the way we slept to the way we entered a lavatory, were watched so that we could not violate the laws of Islam. Khomeini had written that on entering a lavatory, a believer must put his left foot forward first. We were taken to task for violating that rule." And Bruce adds: "For Islam, religion is a matter of obeying the Holy Law. As what God requires is obedience to the Law, then its imposition is not just acceptable but necessary."

Most of the Muslim countries, especially in the Middle East, have not been able to shed their religion which is Islam, despite all their efforts to westernize themselves. Islam, for them, is more than a religion: it is their eye, it is their way. The Islamic fundamentalists in relation to the state, operate largely in theocratic countries and seek Muslim brotherhood and Islamic unity.¹⁶

Thus the religious and cultural conflict among various nations creates threat among various community in the world. Religion in such situations offers support and a sense of cultural identity in an uncertain or hostile environment. Defending a community against a threat often gives religion a prominent role in politics. Fundamentalism happens in monotheistic religions with one God. There is a comparison of fundamentalism in the West and in the Third World; West; fundamentalism is a reaction to change in modern society, either because of increasing diversity or postmodernity. Third world; fundamentalism is a reaction to outside values being thrust upon them.

Conclusion: Although the terms *fundamentalism* and *fundamentalist* have entered common parlance and are now broadly applied, it should not be forgotten that the myriad movements so designated vary greatly in their origins, character, and outlook. Thus, Islamic fundamentalist movements differ from their Christian and Jewish counterparts in having begun as essentially defensive responses to European colonial domination. Early Islamic fundamentalists were reformers who wished to affirm the value of their religion by returning to what they sought to portray as its pristine original form; their movements only gradually acquired the militancy characteristic of much religious fundamentalism today. On the other hand, these movements share with Christian and Jewish fundamentalism

an antipathy to secularism, an emphasis on the importance of traditional religiosity as their members understand it, and a strict adherence to sacred texts and the moral codes built upon them. Although these and other common features are important as sources of insight, each fundamentalist movement is in fact unique and is best understood when viewed in its own historical and cultural context.

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SUFI WOMEN AND HINDU SOCIETY : AN OVERVIEW

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Abstract

Sufism, which is the epitome of mystical devotion to Islam, is one of the most popular and fascinating areas of discourse and study in both world spiritual and comparative studies. We discovered and investigated contemporary Sufis by visiting many religious sites in India in almost three months, this is historical research, how women participate in the masters of Sufi scriptures in India, is a challenge but maintains the prevailing ideals of Islamic femininity as part of the cultural and religious landscape, Because instead of rejecting the local Sufis and the local idioms of religious places, there are always debates about the general objectives of strengthening the Muslim community.

Keywords: *Sufism, India, Islam, Sufi Women, Culture.*

Introduction:

Sufism has a history of evolving over a thousand years. The presence of Sufism throughout South Asia is one of the major institutions expanding the reach of Islam. After the introduction of Islam in the late 8th century, Sufi mystical traditions became more apparent in the tenth and eleventh centuries of the Delhi Sultanate and the rest of India thereafter. The early Delhi Sultanate consisted of four chronological independent dynasties, consisting of rulers from Turkic and Afghan countries. This Persian influence flooded South Asia with Islam, Sufi thought, contemporary values, literature, education, and entertainment, which has a lasting impact on the existence of Islam today. Sufi preachers, merchants, and missionaries also migrated to coastal Gujarat through sea travel and trade.

Various leaders of the Sufi religion informed Tariq about the work he first organized to introduce the area to Islam through Sufism. Saints and mythology often brought relief and inspiration to the Hindu caste in rural India. Divine spirituality, worldly harmony, love, and the Sufi teachings of humanity united the common man and still do today. The following material will take a thematic approach to discuss the myriad influences that help to understand the mysteries of Sufism and Islam, which has made India a contemporary center of Sufi culture today.

Initially, the close and fruitful relationship between the master-teacher (sheik) and his students was emphasized in the life of the Sufi miners. For example, the students at Khanakas used to pray, worship, study, and read works together. In addition to jurisprudential and theological works in the madrasa, Sufi literature had a more academic concern. There are three main classes of occult works in South Asia: Hagigraphic writing, Teacher's discourses, and Guru's letters. Sufis who studied the code of ethics Aafib (Islam) studied many other manuscripts. The text of the "Origin to Return of God Bondsman", written by the Persian Sufi saint, Najm al-Din Razi, spread throughout India during the author's lifetime. Sharing that Sufi thought is becoming favorable to study in India. The mystical literature preserved even today has proved invaluable as a source of the religious and social history of Sufi Muslims in India.

The other major function of the miner is community shelter. Many of these facilities were built in low caste, rural, Hindu areas. The Chishti Order Sufis in India, in particular, crystallized mines of a very hospitable and generous nature. With a "visitors welcome" policy, Khankhan provided free spiritual

counseling, psychological support, and free counseling for all. Spiritually hungry and frustrated caste members were both given free kitchen services and basic education. Sufis successfully propagated their teachings of love, spirituality, and harmony by creating egalitarian communities in the system of civilized castes. It was an example of the Sufi brotherhood and equality that attracted people to Islam. Soon these mines became social, cultural, and theological epicenters for people of all ethnic and religious backgrounds and genders. Through the service of a miner, the Sufis introduced a form of Islam that accepted the voluntary conversion of lower-class Hindustani people.

Objectives:

1. Study the Hindu society in India
2. Study the culture of Sufi in India
3. Study the Sufi women in India

Hinduism:

Hinduism is a diverse system with philosophies and shared concepts, rituals, world-class systems, pilgrimages, and shared text sources discussing theology, metaphysics, mythology, Vedic sacrifices, yoga, dynamic rituals, and temple construction. Subject. Prominent subjects of the Hindu faith include the four purusharthas, the goal or goal of human life; I.e. Dharma (ethics/duties), Artha, Kama (desire/aspiration), and Moksha, as well as Karma. In Hinduism, there are eternal duties such as honesty, refraining from harming living beings (ahimsa), restraint, tolerance, self-restraint, virtue, and compassion. Hindu practices include rituals such as pooja (recitation) and recitation, Japa, meditation (meditation), family rituals, annual festivals, and occasional yatras. Along with the study of various yogas, some Hindus left their social world and material possessions and engaged in lifelong sannyas (monasteries) for salvation.

Most of the scholars believe that Hinduism 2300 to 1500 B.C. in the Indus Valley, near modern-day Pakistan. But many Hindus claim that their faith is eternal and that it exists forever. Unlike other religions, Hinduism has no founder and is a mixture of different faiths. Around 1500 BC the Indo-Aryans migrated to the Indus Valley and their language and culture merged with the indigenous tribes living in the region. There are some controversies over who influenced more during this period. The period when the Vedas were created came to be known as the "Vedic period" and dates back to about 1500 BC. 500 B.C. Rituals such as renunciation and chanting were common in the Vedic period. Epic, mythological, and classic periods occurred between 500 BC and 500 A.D. Hindus emphasized the worship of deities, especially Vishnu, Shiva, and Goddess. The concept of religion was introduced in new texts and other religions such as Buddhism and Jainism spread rapidly.

Culture of Sufi:

It must be heartily acknowledged that despite being a spiritual Islamic movement, Sufism has a socio-cultural dimension and they have positively established Sufi culture in India and interacted with the values of humanism, brotherhood, and tolerance. This Sufi culture has always fought against the practice of dividing humanity into 'we to camp'. The Sufi culture in India attracted the whole world and influenced humanity with its global outlook. The Sufi practice of tolerance has influenced Hindu society in such a way that people are attracted to it and have embraced Islam as a revolutionary humanitarian movement. Sufi culture reflected the way of life of medieval India, known as composite or Indo-Islamic culture, and was represented in disciplines such as language, literature, music, painting, and

architecture. Since tolerance was its main identity, harmony was created and trust between Hindus and Muslims at that time.

The Sufi culture of India flourished due to the Sufi order of flour known as Chishti, Firdausi, Suharwardi, and Firdausi orders, etc. The Sufi Order played an important role in the socio-cultural life of the subcontinent. For those who want to get acquainted with the history of Hindu Sufism, Sufi literature was of interest. Ghazals of Dohas and Pahlis and Amir Khusrau's Kahamkarnis, Chishti Sufis' Mulfujat, Khusrau, Mir Darad, Mirza Mazhar Janjana, Niyaz Bareilvi, Fard Phulwarvi, Bedam Shah Warsi, Sadiq Ali Shah, Shah Kayam Asadak, Makesh Akbarabad's Ghazal Sahasara and Prose works by Shah Waliullah, Maulana Fakhruddin, Maulana Farid Sani and Maulana Anwarul Haq.

To learn about the Sufi culture in India, we need to set up a khanqah institution which is the hub of Islamic learning, Sufi teachings, and global brotherhood and religion. The unity of the human family brought peace and contentment to the miners. Even today in the spiritual crisis most Hindus have love and respect for human beings this is the result of Sufi culture it is deeply rooted in the Hindu homeland. Sufism has the vision to love humanity and to serve humanity and human society in the best possible way.

Sufism helped to assimilate the Afghani Delhi Sultanate rulers into mainstream society. By creating a tolerant and admirable medieval culture of non-Muslims, the Sufi saints contributed to the growth of stability, local language literature, and devotional music in India. Syed Muhammad Gauss Gwalheri, a Sufi fakir, popularized yogic practices in Sufi circles. Literature related to monotheism and the devotional movement also made a synchronic impact on history during the Sultanate period. Despite scandals between Sufi saints, yogis, and devout Brahmins, medieval religious traditions exist and still lead a peaceful life in some parts of India.

Rituals in Sufi Culture:

The most popular ritual in Sufism is to visit the tombs of Sufi saints. These have developed in Sufi temples and appear in the cultural and religious landscape of India. The ritual of visiting any important place is called Ziarat. The most common examples are Prophet Muhammad's visit to the Masjid Nabawi and his tomb in Medina, Saudi Arabia. Sant Samadhi (tomb) is a great place of worship where blessings or blessings reach the holy person of the dead and some people believe that it can benefit the devotees and pilgrims who come for darshan. In honor of Sufi saints, kings and chiefs made large donations or waqfs for the preservation of tombs and architectural renovations. Over time, these donations, rituals, and annual celebrations are formed into a wide range of accepted norms. This Sufi study created a sense of spiritual and religious tradition around the prescribed dates. Many Orthodox or Islamic purifiers condemn this serious ritual of visiting, especially in the hope of receiving blessings from revered saints. However, these rituals have survived for generations and are determined to survive.

Sufi Women:

Historical figures have been added to the history of the mystical and Sufi pilgrimages in India that have been carried out in a way that complicates and perpetuates both women's participation in Sufi culture and how traditional, Islamic femininity is used. India has been evolving for over a thousand years. The presence of Sufi Zam, a South Asian thinker, is a major factor in the research of Islam. After the conversion of Islam in the early part of the 18th century, Sufi mystical traditions became more apparent during the tenth and eleventh centuries of the Delhi Sultanate and the rest of India.

Many Sufi leaders order the first organized activities to introduce Islam to the area through Tariq, Sufi saintly personas, and mythology, which bring relief and inspiration to Hindu artists in rural India. Women's Mysticism and Sufi Temples in India is historical research on how women participate in Sufi temples, challenged by Swamiji but instead of denying them, they uphold the prevailing ideals of Islamic femininity as part of the cultural and religious landscape. Local Sufis often have debates about holy places and places of worship, and also have common goals of strengthening the Muslim community. Encouraging reinforcing the collective notion of Islamic identity and institutional Sufi relations on these symbols, when in their exterior Sufi Sheikh and Deoband scholar Maulana Ashraf Ali Thanvi (RB) portrayed women in such words, superstition and ignorance in most of the Hindu Muslim community.

Kelly Pemberton based her first-hand research on the background of British civil servants, scholars, and Muslim reformists in the context of the colonial-era discourse. In the last quarter of a century, there has been an increase in the number of studies published in English on women's living experiences in the Sufi milieu. The historically-oriented study focuses primarily on the character literature of Sufism based on poetry, oral history, and as a source of information for women's lives.

Abu Mohammed Habibul Farsi was a courageous, true follower of the Shariah, a holder of a high state, and his conversion before Hasan Basri had an excellent place among the Sufis. Who guides him to religious knowledge and practices that he was not an Arab and was unable to speak Arabic, may Allah bless him in Kurmat.

Bibi Fatima:

Many Sufis trace the name of the original Hazrat Khizr, believing that Moses acted as a pathfinder when he led Israel through the desert. Like Khwaja Moinuddin Chishtari and others in his 'Silsila', he was influenced by Maulana Rumi. Bibi Fatima Sam, a contemporary of Baba Farid Ganj Shakar and Hazrat Nizamuddin Aulia, also sought the support of Hazrat Khizr.

Bibi Fatima was from a place called Sam on the Iraq-Iran border, but she came to India in response to an internal desire. Eventually, she settled in Delhi and died there. Her temple is at Bapa Nagar (near Kaka Nagar). In the 1st century, the place was a desert, even removed from the site of the Slavic government established by Qutbuddin Aibak.

Fariduddin Attar, a poet, and Sufi supporter likened his soul to a bird that had to go through seven stages: discovery, love, mysticism, detachment, unity, amazement, and ultimate destruction - to the Almighty God, before reaching the entrance. The Venerable Fleet, a Christian monk, compares human life to that of a bird entering from darkness and it flies through a light chamber and then goes back into darkness. Darkness represents the brief interval existence of eternal life before the eternal reunion.

The BB Fatima faith was also based on the faith of the last visit with great loved ones. She never got married but spent her life in the love of Allah through meditation and mystical experience. She was a guide, philosopher, and friend to those who came to her. Her 'murids' were both men and women. Bibi was a spiritual faith for whom religion was just an outer covering because a Sufi is different than just believing for whom only fasting, prayer, and good deeds lead to a better life. Sufiana Kalam is beyond this. The wandering of the mind and soul is limitless and this is why a true Sufi is constantly eternal.

Especially in the case of young girls seeking a husband, Bibi fulfills this vow, it is deep faith. Others swear they have come to their aid when they are in big trouble. If she is a saint, if she believes in him, then she wants a useful monument.

Conclusion:

Sufism, which is the epitome of mystical devotion to Islam, is one of the most popular and fascinating areas of discourse and study in both worlds spiritual and comparative studies. We visited many temples in India in almost three months and discovered and investigated contemporary Sufis. One of the reasons why Islam is more favorable in India is the establishment of mines. Khankah was also known as Jamat Khan. One of the most popular halls of Sufism is the large hall, the vesting of the tombs of Sufi saints. Visiting any website is called Ziarat. Some of these Sufis have close ties with Sankardeva's Yashanvit sects and have also written kirtan. Sufi Chand Khan had become a disciple of Sankardeva. Ajan Fakir has composed a large number of zikirs (zikr) and performed some kirtans, all of which convey a message of love and humanity. They have created a sense of mutual trust and co-existence among the people, especially among the depressed people in society.

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THE STATUS OF UPPER-CLASS WOMEN AFTER INDIA'S INDEPENDENCE

(With special Reference to the Brahmin Conference held at Pune, in 1950, Maharashtra)

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Introduction

Ancient Indian culture was considered as very important. The culture had given absolute freedom to women. They were considered as equal to men. This Indian culture has been connected with the present. The Aryans invaded India. Since the invasion of Aryans, in India society the women of India had to tolerate exploitation in the name of customs traditions and culture. The women received secondary status due to the monist role among the upper-class society. The Brahmin conference of 1950 held at Pune had imposed several knots. The Brahmin conference of 1950 was not an exception to it. Dr. Babasaheb Ambedkar had declared 'Hindu Code Bill', for the rights demands of women. However, it did not work effectively. The Brahmins conducted the conference in 1950 and laid several rules for upper-class women. The women had to live to humiliating life. The present research paper contemplates all these issues.

Objective:

- 1) To study the agenda of the Brahmin conference of 1950
- 2) To study its impact on the upper-class women and their status.

Research Methodology:

The Historical research methodology has been used for the present research paper.

Limitation of the research paper:

The researcher has attempted to throw light on the exploitation of women as laid down by the Brahmin conference held in 1950. The other aspects have not been studied.

Ancient Indian culture bestowed a very important place for women. However, the Brahmins' organized a Brahmin conference in 1950 at Pune in order to impose restrictions on upper class women. The boards and hoardings like "Brahmins' should be included Non-Brahmin be excluded/ If this is done/ the Samarth will laugh". were placed at number of places. The characteristic feature of this conference was that it was attended by divorced women rather than men. The face of every Brahmin was evident of fact that every Brahmin species seemed as if trapped in slaughter.¹

The Brahmin conference of 1950 discussed on the following items and they have harmoniously passed the resolutions to belittle and objectify the women.

The first resolution has been laid down regarding the loyalty for the kingdom. It was that the Brahmins should be loyal to the British and capture the power.

Resolution no. 2 was regarding the condemnation and protest of equality and gender equality efforts made by Mahatma Jyotiba Phule and Rajarshi Shahu Maharaj. The resolution was like, 'my dear Brahmin brother' we are born in the race of Vyas, Valmik, Vasisth, and the great ancestors'. Equality is artificial, if it is the ultimate achievement. Then god almighty would have created everybody alike.

The color, fairness, goodness and vices would have been equal. This item has been discussed by them regarding the happiness and unhappiness of Brahmin-Non-Brahmin and the difference between them.

The resolution No. 3 was very important. This resolution was very important for the upper-class women. It was like 'the 90% maidens from Brahman caste were preferring inter caste marriages and they are marrying Non-Brahmins. This inter caste marriage was degrading the Brahmin caste. There were 1 lakh Brahmins in 1950 in entire Hindustan which can be bifurcated like 80 thousand men, 20 thousand women, out of which 15 thousand widows, 3 thousand married women and one thousand maidens. Hence there were only 3 thousand Brahmin families that were stable and happy legally'.²

This resolution meditated on the inter caste marriage of Brahmins. Their children were Non-Brahmins. The inter caste marriage should be banned and protested by Bunchbhatt Bailbudhe. However, Miss Premabai Shringare said, "this resolution protested and banned the natural right of women for their love. The inter caste marriages occur due to love. The Brahmin women were attracted towards the non-Brahmin men. The Brahmin men are responsible for this. Love is the soul of women or infact it is feminine sensibility. The women without love are witch. The women cannot love Brahmin men, because these are no such Brahmin men. The present Brahmin men are none but mere mustached women."³

The fourth resolution of the Brahmin conference held in 1950 was regarding harsh beating of Brahmin wife by Brahmin husband. This resolution for uses on the cases in the courts. The Brahmin men beat Brahmin women in reality. However false and wrong cases were being filed before the Judges. This resolution was like; 'the daughter of Shastri has beaten her husband. The daughter in law of Kelkar has poisoned her son'. Thus, degrading the Indian culture. Therefore, the Brahmin women were assisted by the Non-Brahmins. The Brahmin women were smoking cigars. There was not a single Brahmin woman acting in the play. However, during the last 25 yrs. the entire stage is crowded by only the Brahmin women actors and characters. The word 'Kunbin' was use for 'dasi' in earlier days. But in order to take revenge upon the Brahmins. It has been offered like Bhattin means veshya (prostitute) "The grand dance of Bhattin, the dance of Bhattin subhadra samai." The resolution was passed unanimously to protect the husband by creating the laws to protect the husband. Once upon a time the Brahmins created 'Bavankhani' in order to enjoy. They started prostitution in Pune and earned their income from this prostitution.

The above resolutions were made in order to impose restrictions on the upper-class women. The fifth resolution was 'In order to save the Brahmin caste, the Brahmins should increase the productivity of children. It means that Brahmin women should bear more and more male children. They should break the mismatched, odd marriages and marry again. They should be newly wedded with good matches. The impact of Satyashodhak should be forgotten. The Brahmin women should fight with themselves by leaving their rare shyness. They should marry appropriately and apt. The Brahmin women can be adulterants. They should not have the touch of Non-Brahmins. The Brahmin men were showing the wrong path to Brahmin women. This was subordinating the Brahmin women. Even though the adulterant gives birth the caste must be told as Brahmin. They should be proud of their caste.'⁴

If the Brahmin women fails to give birth to the children within the five years after marriage. the marriage should be canceled, broken. If a Brahmin marries a British, she should be permitted.

Resolution no. 6 and 7. Says Brahmin women should have sexual. Enter course with the British. This resolution was objectifying the upper-class women.

Resolution No. 7. Says there are 80 thousand men and 20 thousand women is the position of Brahmin caste. In order to help our caste, survive the Brahmin women should marry for five times up to her age of 40 years. This will help all to enjoy the family love and content. This repressive resolution was made by violating the place of upper class women. They were suppressed and objectified. The Brahmin men thought that the Brahmin women should not be free. The place of women was completely divided by them. "Father, brother and other all men are liable for being husband. Gundoshastri said, "Women wealth is our ancient understanding.

"The appropriate things should be used equally by all" this means that the Brahmin conference considered women as a thing. Hence, they have denied equal rights to her. In order to help survive the Brahmin caste they did not see any right- wrong, true-lie. Due to this there was not a single widow. In this way this conference had laid several restrictions over women. In fact this conference had passed several resolutions to suppress women.⁵

The Brahmin are seen to be very reluctant and pessimistic towards the women while giving her rights, her social place, status, respect. They have just enjoyed her. They have not given her the status of equality. The Non-Brahmin women use the words like Aradi, Hizda, Namard, Neblat for the Brahmin men. They fill water in the tank and tubs. The Non-Brahmin woman beats the Brahmin. The Brahmin should not be in any other way except the beef.⁶ There is a proverb regarding eradication of prostitution brothel from the village. However, the prostitution came from the goddess. Obviously, the gods also used to go to the prostitutes. 99% of the Brahmin women are prostitutes. They would be starved. However, who will starve in a real sense is a question. The Brahmins have discussed in the Brahmin conference not to work into the household of Non-Brahmin as a maid. They should choose some other Business. My Bhattin (Brahmin women) sisters you can find the way or Bavankhani (Brother) them working into the houses of Non-Brahmin and to wipe their plates.⁷

Conclusion: The Brahmin conference of 1950 held at Pune was the conference which objectified and insulted the upper-class women. The above study shows uses and objectification of upper-class women. The upper-class women faced several problems like keshavapan, (cutting of hairs) widowhood etc. even in independent India. The Brahmin men have just considered the Brahmin women as the thing and seen towards them a medium of giving birth. By this they thought they help will survive their Brahmin caste. They had denied the freedom and equality to the Brahmin women. At once upon a time the Indian society has given respect to the Indian women in Indian culture during the festivals but on the other occasions she has been exploited, objectified and she has been imposed several restrictions by these so called upper Brahmin men.

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IMPACTS OF KARL MARX'S TEACHING ON DR. DATTA SAMANT AND BOMBAY MILL STRIKE -1982

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Summary:

Karl Heinrich Marx (5 May 1818 – 14 March 1883) was a German philosopher, economist, historian, sociologist, political theorist, journalist and socialist revolutionary. Karl Marx's critical theories about society, economics, and politics, collectively understood as Marxism, hold that human societies develop through class conflict. Marx predicted that capitalism produced internal tensions like previous socioeconomic systems and that those would lead to its self-destruction and replacement by a new system known as the socialist mode of production. For Marx, class antagonisms under capitalism, owing in part to its instability and crisis-prone nature, would eventuate the working class' development of class consciousness, leading to their conquest of political power and eventually the establishment of a classless, communist society constituted by a free association of producers.^[15] Marx actively pressed for its implementation, arguing that the working class should carry out organized proletarian revolutionary action to topple capitalism and bring about socio-economic emancipation.

As the views of Karl Marx were always in the support industrial workers, Dr. Datta Samant, the leader of Mill workers Strike in 1982. He was an Indian politician and trade union leader, who is most infamous for leading 200–300 thousand textile mill workers in the city of Bombay (now Mumbai) on a year-long strike in 1982, which triggered the closure of most of the textile mills in the city. By occupation Dr Datta Samant was a doctor who was practicing at Ghatkopar and his most of the patients were Mill workers. He was always in touch with the Mill workers about their economic conditions and problems in the mills. As a Union leader he was always aggressive for fulfilling the demand of the workers as he was well known about the teachings of the Karl Marx regarding the unity of the workers make them success to fulfill their dreams of life. He had become success to increase the wages of Mill workers time to time before 1982 strike. But the strike of 1982, taught a lesson to Dr Datta Samant and the Mill workers that, the demands of the workers can not be fulfilled every time. Indirectly the teaching of Karl Marx proved incorrect and more than 2 lakhs Mill Workers lost their jobs and suffered a lot due to their growing demand of Bonus, wages and working condition in the Mills. In this strike the role of Dr. Datta Samant was very important because he had taken all decisions by his own without paying attention towards the views of the Industrialists and government. He was not ready to do any settlement with the Industrialist. On the other hand the state and central government was not in his support because the Central government wanted to make him underestimate his aggressive leadership and his importance in the Congress party. The politician of the Maharashtra wanted to purchase the valuable land of the Mills. The Gujarati Industrialist wanted to shift these mills to Gujarat so they did not think to start the Cotton Mills in Mumbai and decided to suppress the Strike of the Mill Workers in 1982. It was the biggest strike in the history of the world, who had continued more than 1 year.

Introduction: In the Urban history of the world, industrialization played very important role to change social, political, economic and cultural life of human being. Industrialization was responsible for the colonialism and imperialism. Due to industrialization, society was generally divided into three parts. Among them there was a continuous quarrel between the capitalist and the workers in the society. The quarrel between Capitalist and workers became a common phenomenon in every society. The reason of the quarrel was contrast ambitions between the two groups. The Capitalist wanted to grow their wealth by investing in the Industries. For that purpose they had a simple way of physical and economic exploitation of the needy workers to gain maximum profit.

When the quarrel between the industrialist and the industrial workers grew at that time the trade union came into existence for the welfare of the workers. The role of Trade union is very important to solve the issues of the workers. The first Trade Union was established at Madras in 1918. All India Trade Union Congress was established in 1920 and the founder was Narayan Dattaji Lokhande. Whatever Trade union had established in the world their main source was the teaching of Karl Marx who had asked to the world workers to come together to fight against the Capitalist for workers benefit. He explained that, workers are a group of people who are always in need of something in the absence of lack of economic sources. If all the workers in the world come together as per their need and possibility and fight against the capitalist, mostly they may win the fight or revolt against the capitalist because the population and power of workers are more than the industrialist. If the workers become success in the revolt they can become the owner of the industry and the industry will become the property of workers. By mistake if their revolt became unsuccessful they will be out inside the jail and later on they will be released. The family of workers may not suffer a lot because they may think to earn by working hard for their families survival in the absence of family head.

When the Bombay Mill Workers strike had started in 1982, all the Mill workers and their leader Mr. Datta Samant was also thinking that their strike will become success and whatever demands were there those will be fulfilled very soon. Though Dr. Datta sawant was doctor but he had a great passion to do something better to develop economic and social conditions of the Mill workers. So he was very much firm on his demand in front of the Mill owners but the Mill owners were not ready to accept all the demands of the workers and Dr Datta Samant. As the Mill owners wre not getting much profit from the mills and had an idea to sell the Mill land to other capitalist to gain huge amount and that amount could be utilized for the establishment of new Cotton mills in Gujarat and most of the Mill owners were belong to Gujarati background.

Dr. Datta Samant did not know this internal strategy of the mill owners and sat on strike continuously more than a year but his demands did not fulfill and in the last the mill workers lost their jobs and became unemployed.

Objectives:

1. To understand the practical use of Karl Max teaching and its impacts on the Mill workers of Bombay.
2. To understand the consequences of the long strike on Mill workers of Bombay and their leader Dr Datta Samant.

Learning Objectives:

1. To understand the teaching of Karl Marx and understanding its practical use in the world of industrial workers strike.

2. To understand the importance of negotiation to solve any issue in life.

Introduction and Teaching of Philosopher Karl Marx:

He was born in Trier, Germany, Marx studied law and philosophy at university. His best-known titles are the 1848 pamphlet *The Communist Manifesto* and the three-volume *Das Kapital* (1867–1883). Marx's political and philosophical thought had enormous influence on subsequent intellectual, economic and political history. His name has been used as an adjective, a noun, and a school of social theory.

He believed that no economic class- wage workers, land owners, etc. should have power over another. Marx believed that everyone should contribute what they can and everyone should get what they need. He was the founder of Communist League in 1849 at London. His most famous books were “*Communist Manifesto*”(the book was written by Karl Marx and Friedrich Engels and was published 10 1848 who formed the basis for the modern communist movement.) and “*Das Kapital*” (is a critical analysis of political economy meant to reveal the contradictions of the capitalist mode of production how it was the precursor of the socialist mode of production and of the class struggle rooted in the capitalist social relations of production)”. In which he explained his views about Capitalism, Class Conflict, Dialectic materialism, Theory of Surplus value and exploitation,

Capitalism:

It means the economic system in which businesses are owned and run for profit by individuals and not by the state. An economically prosperous group in the urban society wanted to utilize their capital for extra earning. For that purpose they think to establish industries, such as Textile Mill Industry, Jute Mill Industry, Indigo production Industry, Cement Manufacturing Industry, Iron and steel Industry and much more.

According to Marx, capitalist take advantage of the difference between the labour market and the market for whatever commodity the capitalist can produce. The availability of economic sources are responsible for the economic disparity in any society. The capitalist is a group of a very passionate people who wants to invest maximum money to grow their wealth. So, they think to invest their capital in industries because industries can enhance the economic growth very rapidly. When they invest their money in industries they wanted to grow their income as much as they can. The capitalist can not do any compromise with the quality of raw material and machines. So they think to get maximum profit by doing exploitation of needy people. So capitalist becomes more and more richer by doing economic and physical exploitation of the needy workers.

Class Conflict:

The notion of Class Conflict is very famous in the era of industrialization and urbanization. According to Marxism there are two main classes of people. The Bourgeoisie (the wealthy capitalist class) and the Proletariat (the industrial working class), the Bourgeoisie controls the capital and means of production, and the Proletariat provide the labour. Karl marx and Friedrich Engels say that for most of history , there has been a struggle between those two classes.

Class struggle or class conflict is a contention in society. It is said to exist because different groups of people have different. Class conflict when the capitalist pay the workers to make things for them to sell. The workers have no say in their pay or what things they make, since they can not live without a Job or money. Karl marx saw that the worker had to work hard without saying anything in the business. He

believed that since the workers make the things they should say where they go and for how much, instead of the rich owners. They had to work hard to earn a living, while making the rich richer just doing simple office work. The worker had to earn money to buy food they have to work hard to earn money and they had no choice but to work for the rich who made the business. The rich become richer and the worker become poorer in the absence of enough economic sources. Karl Marx thought that their labour limited their freedom. He wanted the worker to unite and take over the business, so that they could all be prosperous. He thought that a common man deserved to run the business and that the rich were not better than the commoner.

Dialectic materialism:

This is a philosophy of science, history and nature developed in Europe and based on the writings of Karl Marx and Friedrich Engels. The term was coined in 1887 by Joseph Dietzen, Marx dialectics emphasizes the importance of real world conditions, in terms of class, labour and socioeconomic interactions.

The concept of dialectical materialism emerges from statement by Marx in the second edition to his magnum opus, *Das Kapital*. There Marx says he intends to use Hegelian dialectics but in revised form. He defends Hegel against those who view him as a “dead dog” and then says, “I openly avowed myself as the pupil of that mighty thinker Hegel” Marx credits Hegel with “Being the first to present (dialectic’s) form of working in a comprehensive and conscious manner”. But he then criticizes Hegel for turning dialectics upside down. “With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell.”

Theory of Surplus value and exploitation:

This concept of Marxian economic that professed to explain the instability of the capitalist systems. The capitalist pays his workers less than the value their labour has added to the goods, usually only enough to maintain the worker at a subsistence level. As per the thought of Karl Marx, whatever benefits get to the capitalist that is due to hard work of the workers. But the industrial workers do not get the benefit of the surplus value which gets to the Capitalist. For getting surplus value the role of worker is very important. According to Karl Marx for the surplus income of the industrialist hard work of the worker is more important than any other factor in the manufacturing process. But due to exploitation policy of the Industrialist the hard worker does not get any benefit to the worker and his family. The Industrialist is a very rich person if he thinks he can distribute the surplus value or income among the workers but generally it does not happen because the industrialist think to establish, more and more industries to gain maximum profit and to show that he is among the prosperous people among the nation and the world. This feeling of gaining fame makes him to do exploitation of the industrial workers.

So, where the industrial revolution happened in England, in that country the economic and social status of the industrial workers were pathetic. They spent their whole life in slum area nearby the factories but they did not get proper facilities to develop their life style.

This scenario was also available in India, when the first cotton mill was established in 1818 at Fort Gloster near Kolkata and the 2nd cotton mill in India was established by KGN Daber in 1854 and was named Bombay and Spinning and Weaving company.

The Great Bombay Textile Mill workers strike in 1982:

This was the biggest strike ever happening in the urban history of India in which nearly 250,000 workers of 65 miles in Bombay mills went on strike, under the leadership of Trade Union Leader Dr. Datta

Samant. The purpose of the strike was to obtain bonus and increase in wages. Rashtriya Mill Mazdoor Sangh was the officially recognized union of the mills.

Dr. Dattatray Samant:(1932 –1997), also known as Datta Samant, and popularly referred to as Doctorsaheb, was an Indian politician and trade union leader, who is most infamous for leading 200–300 thousand textile mill workers in the city of Bombay (now Mumbai) on a year-long strike in 1982, which triggered the closure of most of the textile mills in the city. Datta Samant has been the most talked of, enigmatic and controversial trade union leader in Maharashtra in the past few years. Working class activity in Bombay has come to be equated with the ventures of Datta Samant. His involvement in long drawn out struggles, the militant following he commands and the bloody inter-union rivalries he has been associated with provide ideal ingredients for sensational news items. The struggles of the workers in the post-Emergency period in Maharashtra have by and large been portrayed as the struggles of Datta Samant.

Trade union and political career:

Samant grew up in Deobag on the Konkan coast of Maharashtra, hailing from a middle-class Marathi background. He was a qualified M.B.B.S. doctor from G.S. Seth Medical College and K.E.M. hospital, Mumbai and practised as a general physician in Pantnagar locality of Ghatkopar. The struggle of his patients, most of whom were industry labourers inspired him to fight for their cause. He spent much of his early years in the locality of Ghatkopar in Mumbai, in Maharashtra. From the early 20th century, the city's economy was characterised by major textile mills, the base of India's thriving textile and garments industry. Hundreds of thousands of people from all over India were employed in working in the mills. Although a trained medical doctor, Samant was active in trade union activities amongst mill workers. He joined the Indian National Congress and its affiliated Indian National Trade Union Congress. Gaining popularity amongst city workers, Samant's name was popularly known as *Doctorsaheb*.

In late 1981, Samant was chosen by a large group of Mumbai mill workers to lead them in a precarious conflict between the Bombay Mill Owners Association and the unions, thus rejecting the INTUC-affiliated Rashtriya Mill Mazdoor Sangh which had represented the mill workers for decades. Samant was requested by mill workers to lead. He suggested that they wait for outcome of initial strike action. But workers were too agitated and wanted a massive strike. At the beginning of which an estimated 200,000–300,000 mill workers walked out, forcing the entire industry of the city to be shut down for over a year. Samant demanded that along with wage hikes, the government should scrap the Bombay Industrial Act, 1947 and de-recognize the RMMS as the only official union of the city industry. While fighting for greater pay and better conditions for workers, Samant and his allies also sought to capitalise and establish their power on the trade union scene in Mumbai.

Although Samant had links with the Congress, Prime Minister Indira Gandhi considered him a serious political threat. Samant's control of the mill workers made Gandhi and other Congress leaders fear that his influence would spread to the port and dock workers and make him the most powerful union leader in India's commercial capital. Thus the government took a firm stance of rejecting Samant's demands, and refusing to budge despite the severe economic losses suffered by the city and the industry.

As the strike progressed through the months, Samant's militancy in the face of government obstinacy led to the failure of any attempts at negotiation and resolution. Disunity, mainly due to Shiv-sena trying

to break strike and dissatisfaction over the strike soon became apparent, and many textile mill owners began moving their plants outside the city. After a prolonged and destabilising confrontation, the strike collapsed with Samant and his allies not having obtained any concessions. The closure of textile mills across the city left tens of thousands of mill workers unemployed, and in the succeeding years the most of the industry moved away from Mumbai, after decades of rising costs and union militancy. Mill owners used this opportunity to grab the precious real estate. Although Samant remained popular with a large block of union activists, his clout and control over Mumbai trade unions disappeared.

Dr. Datta Samant's Later Life and Assassination:

Dr. Samant was elected on an independent, anti-Congress ticket to the 8th Lok Sabha, the lower house of the Indian Parliament in 1984; an election that was otherwise swept by the Congress under Rajiv Gandhi. He would organise the *Kamgar Aghadi* union, and the Lal Nishan Party, which brought him close to communism and Indian communist political parties. He remained active in trade unions and communist politics throughout India in 1990s. At the time of his death he was not a member of parliament.

At 11:10 a.m. (IST) on 16 January 1997, Samant was murdered outside his home in Mumbai. His assassination was done by, a thug working for underworld don Chotta Rajan.

Evaluation:

This was a very shocking and unbelievable strike in the history of urban industrialization. Dr. Datta Samant was who was leader of the Bombay Mill Workers Strike 1982 was a avid reader of various subject including history and politics. Though by occupation he was a doctor but he had great influence of Karl Mark and his revolutionary views which were always supportive to industrial worker. As he had assumed about the result of 1982 strike, it did not happen. He was a hero of the strike. He had a great support if the 2 lakhs workers as he was very pure in his objective for the welfare of the mill workers but the teaching of Karl Marx proved here wrong. As we studied the heartfelt request of Karl Marx the workers to be united to become prosperous and to be the owner of the industries. But the selfish attitude of the Mill owners and Indian politicians not only suppress the Bombay Textile Mill Strike but also killed to the innocent leader of the workers. This was the most disgusting suppression of the revolt of the Mill workers who lost their jobs and returned to their villages. Many workers started small jobs for the survival of their family. This was the huge and long lasted strike in the history of the urban industrialization whose end was unbearable and unacceptable who changed the life style of the Mill workers of Mumbai.

Overall, we can say that the theory of Karl Marx was very correct and practical but the selfish Mill owners and politicians suppressed it by their own benefit. They did not became happy by suppressing the strike and killed the innocent and straight forward Union Leader Mr Datta Samant, which was a great shock in the industrial history of India and the world

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ENVIRONMENTAL HISTORY OF 20TH CENTURY INDIA: A STUDY**Dr. Ramakanta Bhuyan***Assistant Professor of History, Berhampur University, Bhanjabihar, Ganjam, Odisha-760007****Abstract***

To study the environmental history is very essential in the present days. The environment of the earth became degrading day by day which is very serious issues for our survival in the earth. It is an interdisciplinary studies, such as geography, anthropology, ecology, and environmental philosophy. It is very essential for the nation like India, because we are one of the largest population in the world. For the survival we are depended on the environment around us. Day bay day we are need more and more place to live, need more food for the population, need more resources, need more water, need more air which we depended on the environments. For our requirements we are slowly destroying the natural environments, which causes various calamities and natural disaster are faced in the coming centuries. So it is very essential to understand the value of the environment. This paper will focused on the environmental history of India particularly in 20th century. Because the india is presently developing rapidly, as the same time we are destroying the environment. So we should careful about our environment through which we save our future, make the better future for our children, children's children and make it better world in future.

Key words: *environment, forest, nature, climate*

Introduction:

At present human civilization has faced various natural problems like cyclone, earthquake, climate changes etc. The environment is very much close relation with human life. The civilization is evolved from a environment. In the context of environmental history was began in 1960s. Environmental history is interdisciplinary studies, which is comes roots from geographical writing and contributions from wide range of other subjects such as anthropology, ecology, ecological economics and environmental philosophy. Environment has taking significant role in the process of historical development. History of the nation is completely depended on its natural environments of its surroundings. The civilization has growing through the ages according to the ecology suited to live. The natural environment is only responsible for the growing of any civilizations; accordingly the civilization has evolved its own society, culture, economy and religion. Like all other living beings in the world the human beings has also adapted themselves according to environment. The nature is not only provide us shelter and food, but also it makes mankind in the world as well. Since the beginning of the earth the living beings are depended on nature. In the modern times human civilization is tried to control over the natural process through scientific development but it affect greatly on the living beings. Though man has great progress in the science to control the nature and environments; man are unable to reach it; rather human being has faced various natural phenomena's due to cause of the scientific progress. Indian subcontinent during 20th century was greatly exploited through various reason which in result various natural disaster are faced many time in the coming years. It is great alarming to the human generation to control the natural exploitation and save the nature and environment.

The term environment in broader aspects composed of all the natural resources surrounded, such as air, water, and flora and fauna etc. The 'environmental history' has come into widespread since 1970s¹. The first world congress in Environmental history was held at Copenhagen in Denmark in 2009 which objective is to explore 'the historic relationship of people and environment over time'. It is necessary for historian that to involve in the environmental history associated with various discipline because it

is very difficult through various human activities on nature and environment which may causes the decline of human civilization in the future. So everyone think up to save the environment and save the future.

The civilizations are blessed with the certain environments which represents on their society, culture, economy and religion through the ages. The civilizations are evolved according to the environments in ancient world like Egypt, Mesopotamia, Greece, Rome, China and Indus civilizations are growing with the environment surround it and with the certain ecological environments, they are evolved, growing and decline. Indian subcontinent is one of the important land mass in the world since very early days. The land has taking important role in the socio-cultural and philosophical contribution in the ancient world which attracted various foreign countries throughout world.

Environmental history during British Colony before 1947:-

Indian subcontinent is one of the great land mass in the early twentieth century which was under the control of British raj till 1947 which was extended Hindukush in the northwest to Kanyakumari in the south. The course of human history in a region is in a considerable measure which is shaped by its physical and geographical features². Indian physical land mass can be divided into mountain ranges, plain lands, rivers, peninsular region, desert and plateaus. The ecological environment of India since ancient days, has changes consistently and degrade the environment of India. The great mountain like Himalayan mountain wall in the north and north-east, and Hindu Kush mountains which run from Pamirs in the south-westerly direction may be regarded as the natural boundary of India in the North-west. The plateau like Vindhyan mountains, eastern Ghat and western Ghat in the central India. the plateau in the north-eastern india which is connected with the Hiamlayan mountains. Large coastal lands in the peninsular india as Bay of Bengal in the East and Arabian sea in the west have taking important role in the climate of India. Besides it the water sources taking important role in the development of civilizations, such as the great rivers like Indus, Ganges, Brahmaputra, Yamuna, Mahanadi, Tapti, Krishna, Godavari, Kaveri etc. played a precious role for the development and prosperity of India civilization and culture³. According to the geographical condition of India, it history and culture are growing through the ages. It is not our subject matter to much deals with the geographical feature of India, so we will studied on the environmental history of 20th century i.e., 1901 to 2000 A.D. In these period, Indian human population has increased six fold from 23 crores to 107 crores which impact on the environment significantly. The high rate of increase of population results has shown the significant loss of forests. The deforestation rate was relatively greater under the British rule till 1950 and early decade of independence. Every human activities have altered the worlds environment by changing the land use and land cover in the past several centuries.

The development of forestry policies were slowly processed since the British rule in India. The forest policies was determined largely by the needs of the dominant groups in society in this case the strategy needs of the colonial state. After 1947 by the pattern of industrialization, the resistance offered by underprivileged groups can introduce important modification. Since that in various ways the forest was destroyed consistently, one of the major things for development in the British rule was construction of railways. To expansion the railway lines great chunk of forests were destroyed to meet the demand for railway sleepers, large number of trees are felled whose logs are could not be utilized⁶. There is no clear evidence regarding the forest dweller before the British administration. Researcher believes that the

rural India and the forest dweller were mostly depended on the forest goods, directly or indirectly. The freedom was extensively enjoyed by the rural settler of India which is mentioned in the hand book of the Forest Department under the Oriental government. Such as graze their cattle, where they like and clear the jungle where they like to cultivate. But when the British administration has made the laws to hindrances the forest dweller in the jungle may rise the upraise against the British administration by the forest dweller against their right on the jungle.

Railway expansion: The important things to know the deforestation in India was expansion of Railways networks which was started in 1853 with 32 kilometres in the end of nineteenth century expanded to 39, 834 km. The constructions of railway sleepers are completely made of wood which was one of the serious deforestation in India. Private contractors both Indian and European, were chiefly responsible for this devastation. The railway companies were indulged widespread timber wood as fuel for the locomotive before the coal mines at Raniganj became fully operative until 1880s⁷. The trees like timbers- teak, sal and deodar were strong enough in their natural state to utilized as railway sleepers. At the end of the nineteenth century, the teak, sal and deodar near to the railway line were completely destroyed particularly in the north-west Himalayan and peninsular India⁸.

The demolition of forests and consequently loss of control over their natural resources was evoked a sharp reaction from the forest communities. As a result there are various revolt upraised in the tribal communities as well as the rural communities of various region of the country the colonial administration has takes their right on the nearby forest through various forest policies. The reservation of forests in 1913, was followed by extensive social movements in 1916 and 1921. This is emerged in the later part with the non-cooperation movement and engulfing large areas of Garhwal and Kumaon. Through demarcation and fencing of large tracts of reserved forests meant an effective loss of control by the forest dwellers over their habitat. So it is very necessary for the reproduction of their existence. Inevitably, increased pressure was felt on the forests that did remain open to them, there by hastening destruction. The loss of community ownership had effectively broken the link between man and forest. According to the Verier Elwin, the reservation of forest by the government is nothing much effect on tribe rather than they taking away of the forests they regarded as 'their own property'⁹. The Indian rajahs were also diminishing their power on the forest, which in the early days complete authority over the rajahs free but after forest policies made by the British they are also not get any freedom on the forest. When the forest of their own region was not in their control, it is great historic conflict rises in the future where the ruler, (rajahs) and subjects were cooperated each other to fight against the policies made by the British which is hampering on their property right on forests and various cultural festivals associated with the nature surround the society. During the period of the Forest officers has taking very important role to control the law and order between the subject and the British rule. In the first half of twentieth century, colonial India was expended in the railways, roads and urbanization has gradually developed in this period, for the development of railways, roads and house construction there are heavy woods are needed, which causes on the colonial India. Besides the domestic development in the communication as well as the construction the Indian tropical forest are cutted and exported to various European countries for industrial use¹⁰. The Britisher were exploited the Indian forest such as a ways that the forest has no value. G.P. Paul has stated that 'when the timber floated down the Himalyan rivers had reached the catching stations in the plains. Thence forward enters into the useful necessities for the

comfort of human race. Thereby implying either that the forests had no value for hill agriculturist or were not meant for their use¹¹.

The Indian environment was extremely effected during the world war. In the time of war the huge timbers and bamboos to construction of bridges, piers, wharves, buildings, huts and lines and ships. In this period of 1917 to October 1918, 228,076 tons of timber were supplied excluding railway sleepers. On the other hand 50,000 tons of fodder grass were exported to help military operation in Egypt and Iraq. In the 1st world war there are more than 1.7 million cubic feet of timber (mostly teak) were exported annually from 1914 to 1919¹². The impact of the Second World War was more severely felt on Indian forests.

Environment after post colonial India:

India has get its independence in 1947, since that days the environment has changing consistently. In the post independence period the ecology of the nation has changing due to deforestation, industrialization, population explosion etc. Industry has expnded greatly in India since independence. For example the paper industry production in 1948 was 92,800 tonnes which was increase to more than one million tones in 1978. The need o industrial fuel wood and domestic fuel were need day by day which is one of the serious cause for the environmental degradation in India. to facilitate communications in the country large road network and bridges were constructed. The relative isolation of many tribal forest areas ended as major highways and all weather roads were built to transport and natural fodder grass to towns. Researcher has reported that total forest area decreased 100 million ha to 81 million ha while croplands areas increased from 100 million ha to 120 ha during 1880-1950. India has experienced significant loss of grasslands/scrublands and forestlands and forest followed by the expansion of cropland as well as built up areas during 1880-2010. A total of 26 million ha forest areas and 20 million ha of grasslands/scrublands has decreased in India. The rate of deforestation decreased during 1960-1980 while afforestation and protection of forests have occurred several patches in India during 1980-2010. The cropland expansion was significantly greater (8million ha per decade) during 1950-1970 than the time periods. This is because of campaign of grow more food campaign (1940s) that was improve food and cash crops supply in India. in addition to mechanization, electrification, and the use of high yielding crop varieties and chemical fertilizers made cropland a profitable business. The Urbanisation was increased rapidly after 1950s. another intersetin observation made by various researchers that a population growth after 1950s due to food security as well as improvements in the healthfacilities. Greater increase in human population coupled with economic growth may have resulted in rapid growth of build up areas during 1950-1980s and 1980-2010 in India. The increase of urbanization in India need more attention due to harmful effects on water and air quality, natural resources and social sustainability¹⁵. The Urban centres are widen up from 0.81 to 20.4 million ha which has some report made by rsearchers¹⁶. Continue human activities, such as deforestation, cropland expansion, and built of growth in 20th century, industrialization. At present India has facing very much difficulties, to accommodate the increasing population the nature has been deforested converted into agricultural field and accommodated to population. For the overcome the food scarcity the forests and grassland/scrubland were converted into agriculture land as well as residential buildings. For accommodating industries/ road/ rail ways/ electricity/ canal/ bridges/ almost more than half of the ecology has been destroyed. The ecological imbalances have been seen every day such as flood/

cyclone/drought etc. The natural habitat of all wild life is in danger due to over populated, industrialization etc.

Conclusion

India is one of the great country in the world civilization. It faces various difficulties in the twenty first century. We are don't think up for our future generation. We just blaming each other for our sake of benefiting. We have democratic country, where we are fighting for little thing not for great one. We all politicize everything as for our wish but don't think up for our next generation. We have already destroyed our nature which give us life, society, culture and knowledge. It is only possible to save the country by save our nature and control the population explosion. If we cannot overcome it in very short period the Indian culture we be vanished and the human culture also endangered. Every civilization is grown up according to its natural ecology so save our history and past.

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A STUDY ON HISTORY AND EVALUATION OF MICROFINANCE IN INDIA

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Abstract

Microfinance may be considered as one of the most important and an effective tool for poverty alleviation in most of the developing and under developed countries which is also known as a credit methodology that employs effective collateral substitute for providing short-term and working capital loans to micro-entrepreneurs. The concept of microfinance has a long history on community groups' credit functions channelled through trust-bonded mechanisms in most of the developed as well as in developing countries in the world. The concept of providing financial help to the low income people is of ancient origins in India. The present paper has made an attempt to study the historical background the development of microfinance and also the evaluation of microfinance in India.

Key Words: History, India and Microfinance.

1. Introduction:

Microfinance is a form of small financial services provided to the poor which has primarily focused on the alleviation of poverty. Microfinance may be considered as one of the most important and an effective tool for poverty alleviation in most of the developing and under developed countries. Microfinance may be defined as a credit methodology that employs effective collateral substitute for providing short-term and working capital loans to micro-entrepreneurs (*Hubka & Zaidi, 2005*). Microfinance is the process of formulating groups within a community to assist poverty stricken people by lending them money without the need of credit or collateral. Microfinance is the provision of financial services including loans, savings, insurance and remittance transfers to poor and low-income clients by microfinance institutions (MFIs), generally requiring little or no collateral [*The Microfinance Gateway. (n.d.)*]. The Task Force on Supportive Policy and Regulatory Framework for Micro Finance (NABARD) has defined Micro Finance as “the provision of thrift, credit and other financial services to the poor in rural, semi-urban and urban areas to help raise their income levels and improve their living standards”(NABARD, 1999). The present paper has made an attempt to study the historical background the development of microfinance and also the evaluation of microfinance in India.

2. Objectives:

- a. To look into the historical background behind the development of microfinance; and
- b. To study the evaluation of microfinance in India.

3. Methodology:

The present study was based on information collected from the secondary sources. Information were collected from different books, journals, periodicals, reports, magazines, official websites of the microfinance institutions, visiting College and University Libraries etc. The information was also collected from searching the internet.

4. History & Development of Microfinance:

The concept of microfinance has a long history on community groups' credit functions channelled through trust-bonded mechanisms (*Bouman, F.J.A., 1977*) in most of the developed as well as in

developing countries in the world. In early 1700's savings and credit groups were operating all over the World as '*susus*' of Ghana, '*chit funds*' in India, '*cheeta*' in Sri Lanka, '*tontiness*' in West Africa, '*arisan*' in Indonesia, '*tandas*' in Mexico, '*hui*' in China, '*paluwagan*' in the Philippines etc. Many of the poor people have derived of the credit provided by the commercial banks as formal institutions were operating to lend to very poor at that period (*Samarpreet, 2010*). The author and nationalist *Jonathan Swift* initiated the micro-credit organisation in Ireland specialised in providing small loans to rural poor with no collateral which has been known as Irish Loan Fund System (ILFS). During the 1800's and 1900's, informal finance and self-help have been at the foundation of microfinance in most of the European countries (*Khan & Rahman, 2007*). In 1800's, various types of credit institutions and agencies were operated in the Europe known as People's Banks, Credit Unions and saving & credit co-operatives. They were granted loan on short-term basis and installments were scheduled on weekly basis. Further, the monitoring process had been used for enforcement of the repayments (*Seibel, 2005*). In 1847, Friedrich Wilhelm Raiffeisen with the help of his supporters has created the credit union concept by establishing the Credit Cooperatives in Germany to provide credit to the poor in order to break their dependency on money lenders. In 1850, his initiative was paralleled by Schulze-Delitzsch's first urban credit association, who insisted on self-help and without charity. In 1864 he established the first rural credit association in Heddesdorf. During the next twenty years, the initiative slowly turned into a movement with reaching around 245 rural cooperatives in the mid-1880s. The turn-around came in 1889, when both the rural and the urban networks of credit associations were brought under the Cooperative Act of the German Reich, the first cooperative law in the world. Till 1914, the number of rural cooperatives in Germany increased to more than 15,000 and spread this cooperative movement to many other countries like Europe, North America etc. around the world. All the financial institutions were brought under the banking law in 1934 (*Seibel, 2005*).

In 1895, the Indonesian People's Credit Banks (BPR) or The Bank Perkreditan Rakyat was opened and had becoming the largest microfinance system in Indonesia with close to 9,000 units. In the early 1900s, various adaptations of these models began to appear in parts of rural Latin America. The goal of such rural finance interventions was usually defined in terms of modernizing the agricultural sector. In most cases, these new banks for the poor were not owned by the poor themselves, as they had been in Europe, but by government agencies or by the private banks. Over the years, these type of institutions had became inefficient and at times, abusive (*The microfinance gateway*). In the mid-1990s, the CGAP the donor Consultancy Group to Assist the Poor, which has turned the microcredit revolution into the microfinance revolution and professionalized the microfinance.

In 1950's, Akhtar Hameed Khan began the distributing group-oriented credit through community based initiatives in East Pakistan (Now called Bangladesh) through the Comilla Cooperative Pilot project. It was also considered as a model of microcredit. But over the years, due to over-involvement of the Pakistani government, the project was failed. Between the 1950s and 1970s, governments and donors focused on providing agricultural credit to small and marginal farmers, in order to raise productivity and earnings. These subsidized schemes were not successful over the years. The Rural development banks had suffered massive erosion of their capital base due to subsidized lending rates and poor repayment discipline (*The microfinance gateway*).

In the 1970's a new wave of microfinance initiative introduced many new innovations into the sector. Many pioneering enterprises began experimenting with loaning to the poor and underserved in the same year (**Irobi, 2008**). With the objective of "strengthening its members' bargaining power to improve income, employment and access to social security", **Ela Ramesh Bhatt** had founded the Self Employed Women's Association of India (SEWA) which was registered as a trade union at Gujarat (India) in 1972. In 1973, due to lack of access to financial services, the members of SEWA decided to found "a bank of their own". As a result, 400 women had contributed share capital to establish the Mahila SEWA Co-operative Bank. Since then it has been providing banking services to poor, illiterate, self-employed women and has become an important financial venture with around 30,000 active clients today. In 1973, ACCION International founded by Joseph Blatchford has started focused on providing economic opportunities to the poor people in order to create lasting improvement in their lives at Latin America. ACCION now a day consider as one of the premier microfinance organizations in the world, with a network of lending partners that spans Latin America, the United States and Africa (***The microfinance gateway***). The microfinance has grown out of experiments in Latin America and South Asia, but the best-known start was in Bangladesh in 1976.

In 1976, for serving the poor people, Professor Muhammad Yunus has designed an experimental credit programme with his graduate in Chittagong University. Initially he had lending \$ 27 to 42 poor people in a village with a modest goal of trying to free 42 people from the clutches of moneylenders by giving them the money, owed to the moneylenders, in order to repay them and become free from exploitation. Gradually the credit programme has spread to hundreds of villages and had made a huge success. With the help of rural banks, he has disbursed and recovered thousands of loans, but the bankers refused to take over the project at the end of the pilot phase. They feared that the project was too expensive and risky in spite of his success. Eventually, with the help and support of donors, Prof. Yunus has founded the Grameen Bank in 1983. The initial success of Grameen Bank also stimulated the establishment of several other giant microfinance institutions like BRAC, ASA, Proshika, etc. The Grameen Bank now serves more than 4 million borrowers (***The microfinance gateway***). The formation of National Bank for Rural Development (NABARD) in 1982 and the SHG-Bank Linkage Programme (SBLP) initiated by NABARD were remarkable development in the field of microfinance in India.

The 1990s saw a growing enthusiasm for microfinance sector as a tool for poverty alleviation. The microfinance sector has spread in many countries, providing multiple financial services to the needs of micro entrepreneurs and poor households. In the mid-1990s, the term "microcredit" began to be replaced by a new term "Microfinance" that emerged as the term of choice for financial services to the needy poor, that included not only credit, but also savings and other services such as insurance and money transfers. In respect to the two features - high repayment and cost-recovery interest rates - permitted some MFIs to achieve long-term sustainability and reach large numbers of clients. In 2002, the grameen bank founded by Prof. Yunus became a corporate entity and was renamed as Grameen II (***The microfinance gateway***). A lot of independent studies have been done around the World on micro-credit programmes, shows a positive impact on the livelihoods of the rural poor. A large number of impact studies done on the Grameen bank have shown a significant impact on the lives of its members in respect to the economic and social indicators, such as moving out of poverty, improved nutrition, better housing and sanitation, lower birth rate, lower child mortality, better access to education for the

children, greater empowerment of women and increased participation of women in social and political activities (Yunus, 2004).

The micro-credit summit held at Washington in 1997 launched a nine year global campaign to reach 1000 million poor families through out the world by 2005. To make it a memorable event the year 2005 was celebrated as year of micro- credit. The developed and developing countries came forward to a global cause that has been appreciable (Suresh, 2008). In 2006, Prof. Yunus was awarded the Nobel Peace Prize for his successive work on providing microcredit services to the poor.

In such a way the environment of microfinance has emerged as an innovation around the world over. Now, internationally several variants of microfinance technology have evolved in the last two decades as also a wide range of institutions (Sodhganga, 2014). Commercialisation of the microfinance sector and transformation of MFIs into-profit Corporation are some of the other important development through out the years.

5. Microfinance Evaluation in India:

The concept of providing financial help to the low income people is of ancient origins in India. In the fourth century B.C., the informal financial system was operated where moneylenders and traders have provided money to the rural poor at exorbitant interest rates. As a result the poor borrowers have faced tremendous hardship and impoverishment including the illegal bounded labour practices at that time. India had a long evaluation of financial services provided to the poor peoples, starting from the earliest cooperative movement in 1890 to today's microfinance movement dominated by Self Help Groups (SHGs), which have emerged as a micro level financial intermediaries (*Bottom of Pyramid, 2004*).

The evaluation of Indian Microfinance can be divided into four phases (*The Microfinance Gateway*) (*The microfinance gateway, Background Note: 03*).

Phase I: *The Cooperative Movement (1900s – 1969)*.

Phase II : *State Driven through National Banks and emergence of NGOs (1969 – 1991)*.

Phase III : *SHGs Bank Linkage program and Growth of NGO-MFIs(1992 – 2000)*.

Phase IV: *Commercialization of Microfinanc (2000 – today)*.

The various phases of the evaluation of microfinance in India show a tremendous improvement of the financial services through microfinance provided to the poor.

Early 1900s–1969 (Phase I): The Cooperatives Movement:

During this phase, the credit cooperatives were largely dominated as an institution for provision of microfinance services in India. In 1904, the government of India has passed the Cooperative Societies Act to support the country's agricultural based economy for providing rural credit. The rural credit cooperatives were the means of pooling few resources of the poor and providing them with access to different financial services. A large number of cooperatives were "*saddled with the problem of frozen assets because of heavy over dues in repayment*" which had been found by the 1945 Cooperative Planning Committee. In 1947, the All India Rural Credit Survey revealed that only 3% of the total borrowing of the cultivators had being met through the cooperatives. However, not much was achieved until independence when credit cooperatives were chosen by the government as an institutional mechanism for delivering credit to the farm sector. In 1954, the All India Rural Credit Survey

Committee recommended the expansion of cooperative credit system for fulfilling the credit needs of the rural poor. The rural credit need of the poor was not fulfilled by the credit cooperatives alone at this stage. With large scale failure of credit cooperatives at this phase, it was set for some fundamental changes in microfinance institutional delivery (*The Microfinance Gateway*). In 1969, the All India Rural Credit Survey Committee recommended the adoption of 'Multi Agency Approach' where along with the Cooperative Societies; the commercial banks have to play a vital role in meeting the rural credit demand among the poor people in rural areas.

1969–1991 (Phase II): State Driven through National Banks and emergence of NGOs:

Important developments in the Indian financial sector have taken place during this phase. In 1969, the commercial banks have nationalised and the 'Lead Bank Scheme' had started district credit plans which brought about a strong reform in Indian rural financial system. As a result, the share of formal financial sector in total rural credit usage rose to 30% in 1971. Under direct specifications of the Reserve Bank of India (RBI), the Regional Rural Banks (RRBs) concept was introduced in 1975 with the object to augment the delivery of financial services in rural areas. This resulted in the creation of a bank network which is one of the largest in the world even today. In 1972, the Self Employed Women's Association of India (SEWA) was formed at Gujarat and in 1973 India's first microfinance institution 'Shri Mahila SEWA Sahkari Bank' was set up as an urban co-operative bank which had provided banking services to the poor women.

In 1980-81, the Integrated Rural Development Programme (IRDP) was launched by the Government of India with the objective of providing direct subsidized loans to the poor self employed people through the banks. In 1982, the National Bank for Agriculture and Rural Development (NABARD) was established and in the same year the government established Development of Women and Children in Rural Areas (DWARCA) scheme as a sub-scheme of IRDP with a view to providing revolving fund to women groups for income generating activities. It was the time that the first Self Help Groups (SHGs) comprising of 10-20 members from poor households started emerging in the country mostly as a result of NGO activities like MYRADA (Mysore Resettlement and Development Agency). In 1984-85, the MYRADA started linking SHGs to banks. Later on with the initiative of NABARD, SHGs idea was taken up on a large scale in Indian Microfinance sector to new heights (*The Microfinance Gateway*). During early 1990, the NGOs became instrumental in providing financial services to the poor and many NGOs later on transformed themselves into microfinance institutions (MFIs) for providing microfinance services like savings, credit, insurance, remittance etc.

1992–2000 (Phase III): SHGs Bank Linkage program and Growth of NGO-MFIs

Due to the macroeconomic crisis in early 1990s, the Economic Reforms of 1991 was introduction which resulted in greater autonomy to the financial sector. This led to the emergence of new generation private sector banks. In India, an important development has been made in 1992 as NABARD launched SHG Bank linkage program as a pilot project with the RBI's recognition of informal groups in July 1991 which greatly increased banking system outreach and change in the bank's outlook towards low-income families from beneficiaries to customers (*The Microfinance Gateway*). The concept of SHG-Bank Linkage was developed by Asia Pacific Rural and Agricultural Credit Association (APRACA), Bangkok and German Agency for Technical Co-operation (GTZ) during the workshop in NANJING in China in 1986. As a result the action projects were implemented in Indonesia, Philippines, Thailand and

India (*Sharma, 2014*). In 1993, the Rashtriya Mahila Kosh (RMK) was formed to accelerate credit to self employed women in the unorganized sector. As a result of Economic Reforms of 1991, UTI Bank, ICICI Bank and IDBI Bank (established in 1994) and in early 1995 HDFC Bank has emerged as important players in microfinance sector. The Microfinance has received greater recognition as the Small Industries Development Bank of India set up a 'Foundation for Microcredit' with initial capital of Rs100 crores in 1998. In the same year the formation of Sa-dhan has considered as an apex level association of Community Development Finance Institutions. The passing of Mutually Aided Cooperative Societies Act by Andhra Pradesh in 1995, followed by some other states has also acted as a stimulant as many new microfinance initiatives have come up under the MACS act (*The Microfinance Gateway*). In 1999, the NABARD has set up the Task Force on Supportive Policy and Regulatory Framework for microfinance. With the growing importance of microfinance sectors the RBI has constituted a microcredit special cell in banks in year 1999. In the same year the Government has launched Swarnajayanti Gram Swarazgar Yojana (SGSY) the poverty alleviation programme which was the combination of various credit programmes to provide subsidized credit to the poor through the banks to generate self employment and through the SHG methodology.

2000 – Today (Phase IV): Commercialisation of Microfinance:

From the year 2000, when RBI declared that the bank lending to MFIs is part of priority sector lending, since then the MFIs have played an integral part in microfinance movement. The microfinance sector has been commercialized during the period by transforming not for profit MFIs into for Profit-MFIs. This led to the emergence of new organizations like Non-Banking Finance Companies (NBFCs) or Non-Banking Financial Institutions (NBFIs) in India. The conducive policy framework provided by RBI with the backing by Union and state governments have creating the political will for what has become, over a period of ten years, the largest and fastest-growing microfinance program in the developing world. As of March 2005 it has reached 1.6 million savings-based groups credit-linked to 35,000 bank branches and primary cooperatives, with 24 million members, covering a population of over 120 million (*Seibel, 2005*). In 2004 there has been some important development in the microfinance sector in India as the banking sector led by ICICI bank has shown interest in microfinance as a viable commercial opportunity. ICICI bank has opened the doors of capital markets for the microfinance sector (*Bottom of Pyramid, 2004*). For greater interest to provide financial services to the rural women in India, the government has implemented the National Rural Livelihood Mission (NRLM) the restructuring scheme of the SGSY in India w.e.f. 1st April, 2012.

6. Conclusion:

Microfinance sector in India is set to enter a new growth phase in its evolutionary course. Realizing the potential of microfinance in India, the government has allowed numbers of private players to provide microfinance to the poor. These private players, commonly known as MFIs, are various NGOs, NBFCs and other registered companies. MFIs have given very much importance on providing Customer-centric/client-centric microfinance products and services to the poor section of the society. With the amended State Co-operative Acts, various State governments use their co-operative societies for providing microfinance. Today, by using the branch networks and through different microfinance models, the Co-operative societies, Co-operative Banks, Public and private sector Banks, NGOs, MFIs,

registered and unregistered NBFCs, societies are providing microfinance to the poor peoples in the Country (*Shodhganga, Ch.3*).

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SPICE THAT RULED THE WORLD – INFLUENCE OF BLACK PEPPER IN WORLD HISTORY

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Abstract

World history has seen the ascensions of various kingdoms, race, languages through wars, conquerors. This paper wants to highlight the influence and trade of a spice - black pepper had on the various civilisations down the lanes of history. Spanning from the Romans, Portuguese, Dutch. Throughout history, the country that has controlled the spice trade has been the richest and most powerful in the world.

This paper gives a view of the journey of Black pepper in the annals of history, how it impacted trade, kingdoms, colonisation. The position India had, and present position of India with respect to Black pepper trade. This paper is also an eye opener at the various observations which is not new. dominance of the west; treaty of Tordesillas... for a closer retrospection and introspection.

Keywords: History, Black Pepper, Trade, India, world

Introduction

The word “pepper” is a derivation of the Sanskrit word *pippali*, in Latin *piper*, and *pipor* in Old English. In India, Malabar was the first home for black pepper and the finest Indian pepper continues to come from this region.¹

Who would have thought that the humble pepper that sits as a part of the salt-and-pepper shaker on present-day dining tables would have had such an influence over the trade history in the world? Throughout history, the country that has controlled the spice trade has been the richest and most powerful in the world.

Black pepper, termed black gold, was used as currency in the Middle Ages and the term “as dear as pepper” was used for anything very expensive. Spices were some of the first items sought after in Europe from abroad, and were an impetus for the beginnings of international trade. Pepper, always the greatest prize, was counted out peppercorn by peppercorn. In the 11th Century, many towns kept their accounts in pepper and taxes and rents were assessed and paid in this spice.

Spice that ruled the world -Influence of pepper in world history

Romans

The early Roman Empire got direct access to the Malabar Coast in India and its range of exotic spices after their conquest of Egypt in 30 BC.

The prices of pepper were extremely high in the Middle Ages and the trade was completely dominated by the Romans.

3,000 pounds of black pepper was demanded along with gold, silver and silken tunics, as a ransom to free Rome besieged by the Huns.

Portuguese

In the mid-15th century, Portugal was the leading maritime nation in all of Europe. Under the leadership of Prince Henry, the Navigator, all efforts were on to find a sea route to India to break the monopoly of the Romans, get a hold of the exotic spices from the East. Manuel, I commissioned Vasco da Gama, the Portuguese explorer, to sail to India. He became the first person to sail from Europe to India, taking the

difficult route around Africa, avoiding the caravan Silk Routes through the Middle East and Central Asia

Domination of The West

The Treaty of Tordesillas allowed Portugal to retain its control over the West African coastal trade and the future sea route to India that was later established by da Gama.

Many of these spices had medicinal values and would grow only in the tropics of the East that made them much sought after in the West. These spices were not just used as food-flavouring agents, but in potions, antidotes for poisons, ointments and some were even burnt as incense.

Portugal and Spain had intense rivalry between them, for control of the trade with the East. In 1494, this was arbitrated by the Pope and the Treaty of Tordesillas was signed, drawing an imaginary north-south line dividing through the Atlantic, which gave all the newly discovered lands to the west of this line to Spain and everything to the east to Portugal.

It feels obnoxious to even think of the kind of treatment peaceful and prosperous nations like India and Africa were getting at the hand of International bullies. How does one have the authority in dividing the lands and looting. It will be a long debate not in the scope of this paper.

The Portuguese dominated the spice trade for nearly a century only to be broken by the Dutch, and around the beginning of 1635 by the British who established pepper plantations.

Before the 7th century, pepper vines that would grow in the wild were transplanted in Java and Sumatra.²

The Dutch

Portugal remained dominant in the Far Eastern spice lands until the end of the 16th Century, when the Dutch entered the competition in earnest. Van Houtman and Van Neck, each in command of expeditions to the Indies, made friends with native sultans, and organized trading posts which eventually gave their country a monopoly in the early 17th Century. With the Dutch conquest of Malacca in 1641 the Malay Peninsula and northern Sumatra came under their control.

In 1650 the Dutch took over the cinnamon trade in Ceylon, and by 1663 the best pepper ports of the Malabar Coast were theirs. Before the end of the 17th Century, Macassar on the Island of Celebes and Bantam in Java were added to make the Dutch complete masters of the immensely profitable spice trade.

The Dutch ruled the market with a rod of iron. If the price of cinnamon fell too low in Amsterdam, they burned the spice. They soaked their nutmegs in milk of lime, a process which did not affect flavour, but supposedly killed the germ of the nut. This was to prevent nutmegs from being planted elsewhere.

The British

Meanwhile, the sea-faring English were not idle. They, too, were looking for routes to the riches of the East. Throughout the 1500s, the British searched for a passage to India and the Indies by way of a Northern route, but had little success. In 1600 the British East India Company was chartered by Queen Elizabeth, with spice cargoes as its big objective. Where the Dutch controlled the East Indies, the English were gaining supremacy on the mainland of India itself. In 1780, the Dutch and the English fought a war, which was to be ruinously costly to the Dutch East India Company. In 1795 the English took Malacca and a year later all Dutch property and trading centers except Java. The Dutch East India Company had to be dissolved in 1799.

The America

It mid-1700s America entered the spice trade in a big way. Jonathan Carnes, sea captain, was the leader of the American spice trade. In the early American trading voyages out of Salem in 1778, discovered places in the Orient, mainly in Sumatra, he dealt directly with the natives, evaded the Dutch monopoly. Financially backed by a wealthy Salem family, he made a voyage in 1795 which yielded 700% profit in spices. This sent America into the spice competition between 1784 and 1873, about a thousand vessels made the 24,000-mile-long trip to Sumatra and back. In 1818 the pepper trade was particularly intense.

Pepper trade furnished a great part of the import duties collected in Salem (which at one point were enough to pay 5% of expenses of the entire U.S. government). In the 19th Century Great Britain's, became the leader of the spice trade, and London's Mincing Lane became the spice-trading centre of the world. The United States is now the prime figure in world spice buying.

Point of Concern

Today's scenario shows a different picture, India no more is the exclusive land of Black peppers. Vietnam is the world leader in the production of black pepper, producing 163,000 tons which are about 34% of the world's production. The plant is a traditional cash crop in the country, and 95% of the black pepper produced is for export primarily to the US, India, the Netherlands, and Germany. Indonesia is the second largest producer at 89,000 tons while India produces 53,000 tons. Top black pepper-producing regions in India are Kerala, Karnataka, Konkan, and Tamil Nadu. Other countries on the list are Brazil (42,000 tons) and China (31,000).³

Rank	Country	Production (in thousands of tons)
1	Vietnam	163
2	Indonesia	89
3	India	53
4	Brazil	42
5	China	31

Source:<https://www.worldatlas.com/articles/the-world-s-top-black-pepper-producing-countries.html>

India's golden age of pepper production may be long-gone despite being the original home of black pepper long back, Thanks to oversupply in the global market and a rise in pepper imports from different countries around the world, the price of the spice in India hit a decade low-point in late 2019. Between 2017 and 2019, pepper had lost more than half of its value in the country.

In order to reduce the import of pepper and to stabilize the domestic price of pepper, Government had fixed the CIF value of Rs.500 per kg. as the Minimum Import Price (MIP) for black pepper vide Notification of Directorate General of Foreign Trade (DGFT) dated 6/12/2017. Subsequently, an amendment was brought in the MIP notification by making import of pepper at or above Rs. 500 per kg. free and import below Rs. 500 per kg prohibited vide DGFT Notification dated 21/3/2018. Some representations regarding smuggling of low-priced black pepper from other origin to India through Nepal and Bangladesh border were received. Customs has booked several cases of attempted smuggling of pepper in the recent past.⁴

As this has been largely flouted and ignored by black pepper exporters from other countries. Not only this, but production of black pepper in India has fallen drastically in the last few years, thanks largely to heavy rains and flooding, meaning more Indians are looking to overseas imports to acquire their black pepper for domestic use. As a result of these issues (and the freefall in prices), many Indian farmers have switched to growing crops such as cardamom.⁵

Spice growers now export their products through their own organizations or through exporting houses. Spices are now distributed by food manufacturers, wholesalers, and retailers. With the advances in technology and science, too, spices are now able to flourish in other parts of the world with similar climates as India.⁶

With this information it is observed that the reign of pepper though still there, the Indian touch has been diluted.

Conclusion

Truly we have seen how the various countries had its history either in the pursuit of Black pepper or are the spectators of peppers importance in their history. Ranging from the Romans, Portuguese, Dutch, British, Americans, Pepper is the spice that ruled the world and has influences the world history.

It is important to understand the history of our assets, our heritage. God has endowed us with natural resources. Whoever in history controlled the spice trade was the ruler or the most powerful one.

This paper is also an eyeopener at the various observations which is not new. dominance of the west; treaty of Tordesillas... for a closer retrospection and introspection.

Why did India not don this privilege even with abundant resource in this sense black pepper the king of spices. The position which India held is not there anymore. Is it because Indians are friendly, trusting, then how could they enter our own land and loot us, without the knowledge of ourselves, because of traitors? There has to be a connection, further research can be taken up in this side.

Undoubtedly Black pepper ruled the world. It had the Midas touch. It was a kingmaker, peoples fought over it along with other spices.

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EPIDEMIC IN COLONIAL INDIA: MAPPING HISTORICAL WRITINGS AND IMPERIAL APPROACH

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Abstract

History of science, medicine and technology is rapidly emerging and growing as a new branch of study since last two-three decades that catches interest of many historians of the present day. The present pandemic situation had made historians to focus on one of the important dimension of health and medicine and that is epidemic in colonial India. The profound study in this new emerging field resulted in many historical writings with new unearthed primary sources. These research studies are important not only from historical point of view, but also to deeply understand the complexities of contemporary political, social, economic scenario at national and international level both. The purpose of this research paper is to highlight the major colonial writings focusing particularly on epidemics and pandemic during colonial period and highlight the features of colonial writings during that period.

Keywords: Colonial India, Epidemic, Historiography, History of science and medicine, Imperialism, Indigenous and Western medicine system

Medicine and western science has always been an important tool to strengthen the stronghold of British imperialism in colonies. With the emergence of history of science and technology as a new branch of research studies, the issue of British public health policy and western medicine in colonial times has been one of the prominent subjects of historiography over past two-three decades. When it comes to public health and medicine, epidemic is one of the sub-theme that comes on the fore covering plethora pages of history books on this emerging branch of study. The present pandemic scenario brought this subject on the fore prominently catching interest not only of the historians with expertise in this field but also of the common man, who have interest to know about the history of the epidemic and pandemic in India. Till independence, not much study was conducted on the subject for the very obvious reason that the relevant documents were not accessible to the scholars and the work includes mainly what was released by the British Government through various reports, statistics, census, officials documents, gazetteer etc. that shows the imperial picture of the benevolent administration by the so-called civilized people of the white superior race.

When British stepped as traders, India was already having a well established two indigenous medicine systems- one was *Ayurveda*, the ancient most system being practiced since centuries, and other was *Unani* system introduced in 14-15 century. The ancient system was based on great works of antiquity in Sanskrit by Charaka and Sushruta, who wrote *Charaka Samhita* and *Sushruta Samhita* respectively. The system was so advanced in those times that it included branch of studies like surgery, ENT, pediatrics, antidotes, psychiatry etc. The native medicine practitioners often use to repeat the following stanza:

*Nidane Mdhavas shreshthas,
Sutrasthane tu Vagbhatas,
Sharire Sushrutas proctas,
Charakas tu chikitsake*

It says Madhava is unrivalled in Diagnosis, Vagbhata in Principles and Practice of Medicine, Sushruta in Surgery, and Charaka in Therapeutics (Simhaji, 1927, 36).

Since the beginning of the Company's rule, English medical professionals, who were commissioned army officers with an imprint of Mill's India, condemned the indigenous medical system and this can be noticed in most of the Government reports and documents that formed the early base of historiography regarding epidemic and pandemic during colonial period. James Annesley was Incharge of General Hospital in Madras from 1819-23 that gave him ample time and resources to conduct research on diseases in India in different circumstances, particularly in Madras Presidency. *Researches into the Causes, Nature and Treatment of The More Prevalent Diseases of India and of Warm Climates Generally* published in 1855. This book includes Annesley study of climates of India and its relation with the diseases and epidemics. According to Annesley, places of warm climates that are subjected to inundations or marshy lands were observed with insalubrities leading to outbreaks of pestilences and epidemic. For him marshy areas with warm climate were unequivocally the major cause of the outbreak of fevers like malaria and plague in India. His focus was more on the predisposing causes of epidemics like soil, climate, temperature, cultivation, diet etc. and throughout used all the available resources in conducting his research that was easily available to him being a medical authority to establish these facts, thus, freeing colonial government from all accountabilities to respond to the frequent occurrences of epidemic situation and its severe spread in India.

This was not the first published work of Annesley. His other works includes *Sketches on the Most Prevalent Diseases of India* published in 1825, *A Treatise in the Epidemic Cholera of the East; Statistical and Topographical Reports of the Diseases in the different Divisions of the Army under the Madras Presidency; The Annual Rate of Mortality &c., of the European Troops; Practical Observations on the effects of Calomel on the Alimentary Canal, and on the Diseases most Prevalent in India* (Annesley, 1855, 19). These reports show prevalence of certain diseases at different period of the year in each division of the army. It includes nature of climate and comparative effects of the diseases on Europeans and natives of the military class and exposed to similar vicissitudes (Annesley, 1855, 27). What could have been the purpose of these research works can be envisaged from the fact that how these European medical professionals and military surgeons were using the dead bodies of Indians in the battlefield for studies of morbid anatomy. Annesley himself opined (Annesley, 1855, 3)

“...there is no class of practitioners who have more ample means of advancing our knowledge of disease (than military surgeons in India)...they have complete control over their patients; and new remedies and means of treatment may be employed, and post-mortem examinations may always be made by them without restriction.”

For them Indians were nothing more than a laboratory for their own scientific research studies that they used in west for the development of western medicine. This issue was raised by Mark Harrison in his detailed research paper where he dubbed it as ‘Racial Pathologies’ (Harrison, 2009). Annesley was rewarded for using his potential, knowledge and professional skills in fulfilling the imperial goals of the authorities sitting in London. In 1929, he was appointed as the Acting Member of the Medical Board, a highest authority for any medical professional. The purpose was to examine his previous medical research. Subsequently, he submitted 12 volumes Digest. Annesley was not only appreciated in words,

but a Minute was passed in his appreciation by the Medical Board and send to Court of Directors along with the volumes. After which the Court awarded him sum of rupees 5000/- (Annesley, 1855, 18-19). Another official report was published in 1893 by *Indian Leprosy Commission*. This was prepared by three Commissioner Members, who were medical professionals- Surgeon Major Thomson of Bengal Medical Service, Drs. B. Rake and G. Buckmaster. Though this report focused its study on leprosy, it also considered cholera epidemic in India. The Commission members, though all were upper echelon medical professionals, focused more on aetiological factors of the leprosy rather than clinical, administrative aspects and medical and health policy of the British. There is a tendency to seek out for some aetiological factors for the cause, spread and severity of disease and to make the British Government free from the responsibility of maladministration and unresponsive public health policy leading to epidemic in different parts of India. For this, they tried to establish relation of leper ratio with various factors on the basis of three census reports 1867-72, 1881 and 1891. These factors includes geological formations, climatic healthiness, sanitary state, metrological condition, hereditary, contagion, religion, density of population, poverty, prosperity, life habits of the population etc. For the Commission members, the increase in leper ratio per 10,000 was too small compared to the total population that leprosy could not be stamped as an “*Imperial Danger*”. Ironically, the same Report also states that on the basis of the first two censuses, where the population increased with the rate of 5%, increase in lepers was at the rate of 22% (Rake et. al., 1893, 57). Moreover, the sharp decrease in the ratio of lepers from first to second census was particularly witnessed in famine hit Presidencies of Madras, Bombay where many lepers lost their lives due to severe famine (Rake et. al., 1893, 81-82). Still for them it was not an “*Imperial Danger*” and to prove this point the members used cholera hit regions as a barometer to measure the climatic healthiness and sanitary state of the area so that they could give logical explanation of the high rate and prevalence of leprosy in some regions like parts of Bengal, Burdwan division, Low and Eastern Bengal and Burma etc. According to them, the regions or tracts where cholera was recurring regularly in all seasons and considered an endemic disease were unhealthy depending on various other factors and so have higher lepers rate compared to other region or tracts where cholera was not so phenomenal (Rake et. al., 1893, 75-79).

Though enough data have been considered for study, still their hypothesis of relation between leprosy and factors like religion, population density, hereditary transmission, contagion could not be established as a reason for spread of the disease. After which they tried to seek for other aetiological factors like form of diet and sanitary environment and concluded that though it may not cause disease, but bad hygienic surroundings, deficient food, poverty, exposure to such diseases as syphilis were factors that reduce the vitality and render them more susceptible to attack. The Report which was supposed to study about the factors leading to cause and spread of disease, was completely silent on the medical infrastructure, Government public health policy, role of district administration etc. as if Governments role is that of silent spectator and nothing more than that.

The official picture of Government's epidemic policy in colonial India can be much seen in most consulted *Report of the Bombay Plague Committee* appointed by the Government Resolution No. 1204/720P on Plague in Bombay under the Chairmanship of Sir James Campbell for the period from 1st July, 1897 to 30 April, 1898. It submitted an exhaustive report of 250 pages that was published in 1898. It gives a detail report with monthly summary of the above mentioned time span and all

administrative issues related to plague epidemic like camps, hospitals, mortality, finance, rules and circulars, methods of combating plague, quarantine, disinfecting ways, inoculation and movement of people. According to the report, one of the reasons of the spread of bubonic plague was movement of people and held religion as obstructive to inward and outward quarantine measures. It states, *"It is true that Mahomedans are enjoined by their religion not to enter nor to leave infected districts, but to the Hindu there was no such religious restriction."* (1898, 30-32). Ironically, the Report itself mentions need of relief work in case of excessive increase of inflow of people in search of work. Moreover, Bombay, being a major port city of the nation, was the major center of external and internal trade both. By the mid of March 1898, the number of passengers arrivals had reached a rate of 8000 per week (1898, 45). The movement of people was much because of economic reason and the question of livelihood and connecting it any way with religion was ahistorical.

In order to understand the imperial approach towards people's responses and the real reason behind the explicit manifestation of the discontentment through riot, two chapters of the Report should be studied profoundly. These are chapter four entitled The People and Chapter five entitled Direct Methods of Combating Plague. The Report deliberately attempted throughout to minimize the strong and general resentment among the people of Bombay as they could not negate it totally. This was done by using deflating and light meaning phrases like *"irritation"*, *"added to the uneasiness"*, *"increase ill-will and discontent"*, *"general feeling grew more sullen and hopeless"* (1898, 51-52). Infact as per the report people generally accepted the necessity of plague measures only with *'occasional obstruction'* and few cases of assault that *'were of no general significance'*. If it was so then why there were occurrences of peoples' protest and riot? Why the local officers noticed sudden cases of concealing death of family members. The Report clearly states that the people started opposing registration of deaths that was never opposed before (Imperial, 1898, 60):

"Nevertheless the past ten months the efforts to conceal Plague cases and deaths, with the object of escaping house disinfection, segregation of contacts, and other unavoidable annoyances, have been very successful and have to a great extent been due to the imperfect registration of the house of death"

The indifferent approach with which mass discontentment was camouflaged could be envisaged by the fact that the riot in Bombay on 9th March, 1897 was not given a mention of more than few lines with the simple reason of inspection of corpses and restrictions in getting exit passes (1898, 51-52). This was just an immediate cause as the riot was the manifestation of culminated resentment against colonial plague policies. Epidemic Diseases Act 1897 was passed on 4th February which handed over Government with unlimited legal weapon and on 10th February local authorities' power was immensely increased (Kidambi, 2004). The document related to the duties of District Plague Officers in itself speaks the suffering and pains of the people. But the report nowhere mentions about the protest as a result of culminated resentment against colonial policies and its implementation by the officers. This is true as immediately after the riot of 9th March, 1897, there was a change and relaxation in the Government's epidemic policies. A Circular was issued on 17th March, 1898 to all District Plague Officers limiting plague operations after riots and instructions was given to all DPO's for the implementation of new policy on 22nd March, 1897 (Bombay Plague Committee, 1898, 186-87). Nevertheless to say, there was an obvious attempt to end up any possible direct relation between the

peoples' protest and British plague policy and any historical incident that makes this evident was either not given an iota of space in the report or was mentioned in a very light weighted phrases with an indifferent attitude. This report gives scholars a complete picture of way of working at local administration level and also provides all important circulars, instructions and orders that were issued to the concerned officers.

A Traveler's Study of Health and Empire written by Francis Fremantle was published in 1911. As evident from the title, this work is an exhaustive description of author's 18 month long travel experiences in 1903 during epidemics times in India. The author was a Deputy in County Council, who visited India with the object to study wider problems of health and empire in places with different climates inhabited by different race and under different administrative systems of Government. He wrote this book for general reading purpose rather than professional ones. The author commenced the book describing his efforts and experiences in undertaking an extensive scheme of mass inoculation in plague stricken Punjab. Though his diligent efforts, as recorded in his own words, for convincing local inhabitants in remote villages is highly commendable, but it was also the manifestation of the Indian masses strong resistance against vaccination inspite of bearing all sufferings of epidemic times for eight years since plague attacked Punjab in 1896. It clearly proves that the people had not even an iota of faith on the British Government and western medicine. The real reason behind peoples' resistance of masses and introduction of western vaccination replacing eastern method of variolation was totally negated. Francis talked about the visit of 50 young doctors team from London and called it as a '*learned expedition*' that was '*unprecedented in the world's history*' (Fremantle, 1911, 35), but was silent on the ancient eastern method of variolation that was practiced in India with precision by *Vaids* and on which Indian masses had complete faith. The British Government put all endeavours to replace this by Haffkine's vaccination through various legal and administrative ways like Act of 1880 in Bengal. The fiasco of village Mukowal where 19 people died after inoculation completely obstructed the mass drive. The author mentioned this Mukowal incident as "*lamentable fiasco*" (1911, 36-37).

The author dared to discuss about the gamble in life and remove the curtain from the British claims of benevolent and civilized administration of the superior race during plague times that caused inevitable dissatisfaction. The Punjab Government issued Plague Regulation in 1903 where the functions of local authorities were completely different from that of Madras Presidency. In Punjab there was only one mandatory function and that was to inform first 5 cases to Deputy Commissioner and Civil Surgeon. For the rest, the government says, "*Let the people die... They look upon it only as a visitation of God. We suffer no discredit, and a policy of mastery inactivity is both easy and cheap*" (Fremantle, 1911, 57). This doesn't mean that the author was free of racial superiority. He was of the opinion that it's better to have a strongly enforced administration than to have inactive approach. He opined (Fremantle, 1911, 62),

"...a bold policy in connection with the plague in India would have been better than all the half-measures with which it has been confronted, far better than the executive indifference with which it was met in the winter of 1903-1904. Half-policies are of the devil; a vigorous rule is what native races require, and some remains of "the gamble in life" "

The above quoted lines of Francis Fremantle doesn't mean that he was in favour of vigorous administrative system to contain the spread of epidemic on humanitarian grounds, but the ulterior motive, as had always been the prime concern behind every British policy and action in colonies, was financial. For them everything was a business and they used to trade even the pains, sufferings, death, cries, screams, isolated lives, scarcity, and fear. This is what his last chapter Health and British Empire: The Practical Conclusion carries. He quotes Prof. Ronald Ross from the Report of Advisory Committee for the Tropical Diseases Research Fund for 1910 (Fremantle, 1911, 347),

"It seems to me best to approach the prevention of disease, not so much from its humanitarian as from the economic point of view. Disease always causes a large expenditure of money... and mosquito-borne disease is especially a source of such expense. The prevention of disease should be looked on economically as insurance against the useless expenditure caused by such maladies."

Though, the last line would sound convincing to the general readers, but not for one who dives deep into the British ulterior motives behind every policy. It is because of these reasons that Fremantle regarded Prof. Ross incredible labours much *"more than any soldier, trader, explorer or politician to strengthen the British Empire"*. For them financial matter was more emphasized rather than the humanitarian aspect of health. Fremantle was open in the last pages about his real purpose behind writing this book and these lines in itself says all (Fremantle, 1911, 348),

"It has been the aim of this book, as of the travels on which it was based, to prove that health was a matter of business efficiency in imperial welfare. It is also, as in the case of Indian plague, a matter of humanity; and on that score may attract occasional and ephemeral attention...A despatch to the Indian government, a circular to overworked district commissioners, a report as to the need of economy and the matter drops. The local administrators know it is only a matter of philanthropy; agriculture, police, education on western lines are solid business, and it is no these they will be judged".

Another important Government document that is consulted for the study of official approach in case of epidemic in colonial India is *The Imperial Gazetteer: The Indian Empire Administrative*, volume IV published in 1909 under the Crown. British, inspite of profound feeling of racial superiority, could not stop from appreciating the well- developed and advanced system of medicine in India and opined (457-58):

"The Hindu medical system, though not devoid of errors and absurdities, shows, at its best, a surprising degree of progress in all branches of the science. The materia medica of the early Hindus embraced a vast collection of drugs, indicating a great knowledge of herbs and considerable chemical skill. They were acquainted with, and understood the preparation of, a wide range of chemical compounds, and were the first to prescribe the internal use of metallic substances. Their pharmacy contained ingenious processes of preparations, with elaborate directions for the administration and classification of medicines... The surgery of the ancient Indian doctors appears to have been bold and skilful. They performed amputations and a number of other difficult operations, and were expert in midwifery."

All chapters of this work were written by different concerned administrative authorities based on materials provided by upper echelon officers. It includes Government records, data, reports, census that was not accessible to Indians for study. According to this Gazetteer, one of the major causes of epidemic outbreaks in India was enormous religious assemblages' held periodically in different places throughout India and were the major source of spread of epidemic disease. It nowhere mentioned about Government's failure to contain the spread and control the fatality rate. As evident from the title, the Gazetteer was supposed to write the imperial approach and it was doing so successfully. While writing about various plague outbreaks from 1812 in Gujrat to Bombay plague in 1896-97, the pages were completely silent on the high level of inhuman dealing by the administrative authorities with the patient and his family members in the name of segregation, disinfection and evacuation of infected localities. All these stringent actions were taken under the cloak of preventive measures causing discontentment among the masses leading to revolt in many areas, but for officials it was not something that deserves an iota of space under the section of Epidemic and Plague. Another such instance of camouflaging the cruel reality of the administration and people's resistance was seen in death registration. The family or the concerned person of the deceased was required to report the death for registration. The author tells that officers were stationed at the places of burial and cremation in order to check the record of number of death, but this gives only one side of the picture (Imperial, 1909, 475-76). The Government officers treatment towards the family of the deceased was so torturing that in order to get rid of this inhuman administration, people started opposing death registration and so the officers were appointed to check this difference. It describes about the steps taken by the Government to check the record of death, but do not mention the reason behind these administrative decisions.

Another important issue related to epidemic history is vaccination that too needs a mention. The writers boastfully appreciated the success of the British administration in its vaccination drive that rose from 27 per 1000 in 1880-81 in British ruled territories to 35 in 1902-03 as if it was British innovative method of vaccination that worked to control the spread of disease. It nowhere mentions about variolation, an Eastern method of inoculation, to develop immunity that was quite successful in India and was appreciated by British medical professionals in all medical works, but after vaccination, a western method, was introduced, they regarded variolation as murderous. Vaccination was then made mandatory for children first in cantonments and municipality areas in Bengal through an Act in 1880 and later the drive was expanded in other provinces too (Imperial, 1909, 475-76). The work neither mentions about variolation nor it throws much light on the strong resistance of the Indian masses that local administration had to face against the vaccination process. Though, it accepted the indifference on the part of the local inhabitants, who were resistant towards western medical science and states (Imperial, 1909, 462),

"Both Hindus and Muhammadans have, as we have seen, their own systems of medicine, and it took long to familiarize them with Western methods and drugs. Even now, notwithstanding the large extent to which recourse is had to the dispensaries, many natives prefer to be treated by men who practise the ancient systems"

It was this resistance of the masses that British Government finally decided to pass an Act making it mandatory first in limited areas beginning with Bengal province. Due to resistance the vaccination

introduced in 1802 got momentum only after 1880. Obviously, being a Gazetteer, it carries the official perspective only, but it must be appreciated that this work provides good statistics related to medical educational institutions, Government funding, Government and private hospitals and dispensaries, vaccination etc.

The incessant writing of English writers with colonial approach of demeaning the indigenous medicine system and appraising the British image of civilized super global power was retaliated by Indian writers. Here, there are two such works written during the colonial period that reveals a different picture. One of the early books that reveal the cruel reality under the cloak of preventive measures during epidemic times was the Diary of Mirza Irfan Ali Beg's *Pilgrimage to Mecca*. Beg was a Deputy Collector of Mainpuri, who wrote this book during his pilgrimage leave for Mecca. This book includes a detailed account of his travels covering a time span from 9th April-9th July, 1894. He had two fold purposes to jot down his travel accounts: firstly, to inform the Muslims about the difficulties on their way to Mecca and secondly, to inform both the Governing power and the Governing nation of the real circumstances of the pilgrimage and seek their help to overcome the difficulties during pilgrimage (Beg, 1896, i). His account is full of detailed day to day description of the pains and suffering during the mandatory 15 days quarantine period in the Kamran island, a barren land that was declared Quarantine station for the people coming from different nations for Hajj. All pilgrims were to pay pilgrim tax of Rs 12/8 per head. This was further increased at the rate of Rs 6/4 per head after an extension of 5 days quarantine period. The level of sufferings could be envisaged by the couplet of the author that he expressed after receiving the news of extension of quarantine period on the tenth day (Beg, 1896, 60-61):

*"The fowler stripped me of my wings,
What joy if freedom ever brings"*

*Oh I let the past be past and lo !
If yet alive we dare Haj go.
Nothing of what we said was right
The consultations of the night !
In morn, we all were pleased to see,
That we shall leave and cross the sea;
But morning tidings did only mean
The extension of quarantine;
So every body felt it much.
The sad news that broke as such.
Had we not been forced to quarantine,
The Madina we would have seen.
The climate is bad all along,
And every thing is going wrong.
The Kamran circumstances now
We see but don't know to get rid how.
What ever may be, let it be :
Rely on God you Arif see.*

Beg's Diary not only records the sufferings and difficulties in the way of Mecca, but also gave suggestions to the Government towards the closure of the account that was very valuable as he being an experienced Government officer.

Another early writings in response to the British writing on conflicting interests of western and indigenous medicine system was *A Short History of Aryan Medical Science* written by H.H. Sir Bhagvat Simhaji, Maharaja of Gondal in 1927. Though this work does not describes anything about epidemic and pandemic in India, but what makes it inevitable to mention this work here is the elaborate way in which it narrates the complete history of medical science in India and established its antiquity and advancement level that was unmatched globally in its contemporary times. The author mentions ancient medicine system in practice as an inseparable chapter of ancient civilization. He discussed about all the ancient writers on medicine focusing on *Ayurveda* and other Sanskrit text, theory of medicine, principles of hygiene and diet in every day practice, quality of physician, surgery etc. His writing is mostly based on Sanskrit sources and includes commentary, treatise, manual written by various medical practitioners, physicians, researchers in different branch of medical sciences. This work was mainly focused to address the conflict between the western and the indigenous medicine system that was very rampant since the British established themselves as political rulers. This was done through two ways- first by establishing the antiquity, and second by revealing the advanced level and holistic way of treatment of the indigenous system of *Ayurveda*. The author concludes in the last para (Simhaji, 1927, 205-6):

"Let the Western and the Eastern Schools of Medicine then join hands and reconcile themselves to each other wherever possible. Let them meet as friends, and not as foes or rivals. Under the present circumstances, the East has much to earn from the West, but the West, too, may have something to acquire from the East, if it so chooses... The Indian Medicine deserves preservation and investigation. It is the business of all the seekers after truth-be they Europeans or Hindoos-to take up the quest in the spirit of fairness and sympathy. The revival of such a spirit will, it is hoped, lead at no distant date to a juster appreciation of ARYAN MEDICAL SCIENCE."

The colonial writings endeavoured to establish epidemic as a phenomenon in India, mainly due to climatic and unhygienic living, and absolve the British administration from the responsibility of origin and spread of these diseases as if these so called politico-administrative superior power was not at all accountable of what was happening in colonies under their direct rule. This theory was not only saving British international image, but was also supporting the civilizing mission of the British under White Man's Burden theory. The colonial approach was focused on legitimizing all that was illegitimate under any civilized politico-administrative structure during epidemic times, whether it be using easily available death bodies of the Indians during war and epidemic times for morbid anatomy, forceful isolation of the diseased without families consent, unleashed power to district administrators bulldozing the homes of infectious family leaving them shelter less, striking out the names of starving homeless in camps from the list of food takers, who failed to attain the eligibility of getting food during calamity as their skeleton bodies could not provide labour in lieu. British administrative exigencies and coercive methods was nowhere mentioned in these colonial writings, which was aptly put by Sheldon Watts (1997, 182),

“As a direct result of British policies of compulsory settlement and monetization, tens of thousands of people became demoralized, hunger-weakened wrecks whose inner organs seemed incapable of generating the acids and alkali needed in time of emergency to fight off the cholera vibrio.”

The colonial approach observed in most of these English writings has few highlighted features. It includes demeaning the indigenous medicine system in India be it *Ayurveda* or *Unani*; to establish through various research and writings several aetiological and predisposing factors as the main cause of origin, spread and severity of epidemics; to prove the advancement of western medicine as the only way of cure through medicine and vaccination; and finally, to improve the international image of the British as the best power who were marching well on their way of civilizing mission. All these invited lot of the research writings proving these to be a biased approach full of negation. Of these historians in the field of health and medicine during colonial period started unearthing the archival documents, reports and data on the basis of which a new approach of history writing emerged in this field. It includes historians like Sheldon Watts, Mark Harrison, Anil Kumar, David Arnold, Biswamoy Pati etc. who proved that how these rulers showed callous indifference towards the sufferings of the people and availed epidemic times as a tool of new imperialism. The underlining features of Mill and Co. can be easily seen in most of these writings on epidemics during colonial period.

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WARLI PAINTING : AS A SOURCE OF HISTORY

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Culture Expresses itself many ways, one of which in art of it's people. Painting is a form of Art . In History we found human's paintings evidence form Stone age . In caves like Bhimbetka that times man of painted walls of caves. Still that times paintings remain . Animal and Human figures were main in that paintings. According to D. D. Kosambi Studies , ' The exact duplication was undoubtedly an act of faith to promote fertility or success in Hunting ' .¹ After stone age to till date arts were progressed . Today found different types of painting in different region of world . Urban Painting , Rural Painting and Tribal Painting these are main types of painting .² Tribal Paintings has different forms in different regions or Tribes .

Warli is one of the tribe in India. Warli Tribe mainly found in Maharashtra's Palghar and Thane district , Gujrat and Dadra Nagerhaveli .³ They has a unique style of painting known as Warli painting . Painting is inseperatable part of this tribe . While there are no records found of exact origins of this painting .But it's roots traced to as early as the 10th century . The art was first discovered in early seventies .⁴ According to Govind Gare stone age painting's roots progressed in Warli painting .⁵

Worship of God and Goddess and explain daily life's experiences are main aspects of Warli painting . According to Warli's wall without painting is same as human without cloth .⁶ It's related with religious faith. They paint walls again and again on the occasion of festivals , religious rituals , marriage or just just express their experiences or joy. Symbolism is a main characteristic of Warli painting .

For Painting front wall of house they prepare it with cow dung , a rectangular part of wall give coating of geru . When this had dried they painted it with Rice powder . Occasionally Yellow and Red accompany white powder .⁷

Warli painting known as ' Dhavleri's (Married Lady / Suhasini as Priest of Marriage) Painting . ' Women are traditional artiest of Warli painting .⁸ The Chauk is a traditional drawing of Warli Painting . Govind Gare says Warli painting is start as chauk .⁹ Devchauk and Lagna Chauk maid with outline of square drawn on inside of the house wall.¹⁰ They start filling up the square frame towards inside . In Dev Chauk the corners , figures of Moon , Sun , comb and ladder is drawn with Tarpa and Ghangli . In Lagna Chauk Palghat or Palghut (Goddess of fertility) is main figure .¹¹ (Figure 1) Suhasini's also draw a horse on which the bride and groom is shown sitting . Around the horse are the dancers , musicians and Dhavleri .

In Tarpa (A wind musical instrument) painting , according ti Tarpa's voice dance speed and tempo intensity saw in painting .¹² (Figure 2) The Warli woman perform the ritual of Muthi painting in front wall of house , when the new rice is brought home .¹³ (Figure 3) Paintings of God and Goddess , agricultural activities paintings (Figure 4) , paintings at the time of birth and death , paintings of ancestor and daily life are the other subjects of Warli painting . Found little details in daily life painting.

Main languages origin found in Hieroglyphs . Form this point of view Warli painting is a part of heritage of symbolic world .¹⁴ Without religious symbols find the meaning of lines and geometric

designs are tuff .¹⁵ For understanding of symbols of Warli painting have knowledge of Warli's religious faith and rituals , daily life , Historical and Geographical background is important .¹⁶

In the British rule Hindus , Parsis and Muslims were came first time in region of Warlis . They took control of all the land and previous owners became labours of them . These new owners also had right in grassy land and held monopoly contracts over forest produce. This transformation raised new custom in this region like Vethbigar (forced labour) , lagnagadi (Marriage slaves) .¹⁷ The landlords treated Adivasis like animals . In this situation the communist movement was introduced among the Warli by Shamrao and Godavari Parulekar . And the Warli's struggle started . The resistance of warlis spread so rapidly through the jungle . The struggle not only against of landlordism but also one significant aspect of there struggle was their opposition to patriarchal authority and sexual oppression of landlords . This struggle gave Adivasis confidence and make awareness about their right . But the situation of before awaking or symbol of exploitation has shown in painting as inscets in Spider's net .¹⁸

Warli painting's artist like Jivya Soma Mhase's work today Warli painting is famous in World . Most of Tribal or Non Tribal people interested to learn , teach , spread and sold it. They accept it as livelihood . But they are divorced form their real meaning and have no relevance to the lifestyles of their original users .¹⁹ i.g. Warli painting on paper weight . Contact with Urban society is also a reason of lost of traditional meaning .²⁰ According to Govind Gare and Uttam Sonawane , Tribal artist products must have motivation than trained artist .²¹

Conclusion –

Warli Painting is a part of Warli's life. They transfer their tradition , rituals , History , stories , faith through painting . As a non literal society Warli painting is a source knowledge form generation to generation . . Painting is source of History to study or understand Warli's . But in the today's era of globalization the original meaning behind painting is divorced .

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Appendix -



Figure 1 . Lagna Chawk (Palghat)



Figure 2. Tarpa Dance



Figure 3 . Muthi



Figure 4. Agricultural Activity



Figure 5. Spider's net

DR. B.R. AMBEDKAR'S PERCEPTION ON INDIAN HISTORIOGRAPHY**Dr. S. S. Ramajayam**, M.A., M.Phil., Ph.D.*Guest Lecturer in History, T.A.G. Govt. Arts College, Tindivanam, Tamil Nadu State.**Mobile: +91 9943066736. Email: drramji1978@gmail.com***Introduction:**

History writing in India as a conscious exercise began with scholars of Colonial and Orientalist persuasion and followed by nationalist elite and others. At present four dominant streams in Indian historiography are important - Colonial, Nationalist, Marxist and Subaltern schools. Each school has its historical social context in emphasizing its method in writing Indian history. Each school argued its case in relation to other. In mainstream Indian historiography the framework of colonialism versus nationalism highlights the major contradiction that has shaped the making of modern Indian society. In this conceptual framework, colonialism is regarded as the homogenous and primary form of oppression and exploitation of all Indians. The framework has helped the Hindu nationalist elite to appropriate both history and power in modern India. The historiography centres anti-colonial struggles of the Hindu nationalist elite at the expense of other forms of activism or social concerns. Dalits, tribal groups, and women's organizations, for example, often responded very differently to the presence of colonial rule in India.

The Indian historiography, whichever genre it belonged to, have been silent, either consciously or unconsciously, about the history of these groups. Ranajit Guha, in his introduction to the Subaltern studies has stated that the 'history of Indian nationalism has been written up as a sort of spiritual biography of the Indian elite'¹. In fact, the entire history of India has been written as the saga of the upper castes and the male heroes. The history of the Indian Renaissance, for instance, has been encapsulated in the socio-religious efforts of upper caste leaders from Rammohan to Dayanand. For a long time, social reformer and versatile scholar like Jyotibha Phule, Narayana Guru, Pandit Ayothi Thaasar, Ayyankali and Ramaswamy Naicker did not figure at all. Pandita Ramabhai or Tarabhai Shinde are still not included. This is true of the national movements as well. Ambedkar has only begun to be noticed, thanks to the attempts to recover the role of the Dalits in order to gain their rightful place in the national life. In the writings of Indian history, many historians have intentionally ignored the committed personalities who have aware of peoples in the line of modernism and equalitarian social principles for the development of historical knowledge.² Keeping in this view, this research article tries to analysis of Ambedkar's perception on Indian historiography which has pave to way for mainstream to understanding of historical sense.

Dr. Ambedkar's vision on Indian History:

To construct the Indian history in proper perspective, Ambedkar availed of all the convincing ideas of his times, from liberal to Marxist. This may go in tune of pragmatism, especially John Dewey. The pragmatism of Ambedkar differs from the context of Western societies. The pragmatic method of Ambedkar came out of his social responsibility and in presenting the history from the victim's point of view. In essence he made a serious attempt in constructing the Indian history in which one finds dignified place for 'Sudras' and 'untouchable communities'. Ambedkar is a source of inspiration for

contemporary Dalit movement and so for constructing history from Dalit point of view. Dalit historiography establishes its own method by challenging the Colonial, Nationalist, Marxists and Subaltern approaches of Indian historiography.³

Dr. Ambedkar talked about the evolution of Varna into caste where Varnas were parcelled out into several castes; he calls it evolution in the opposite direction. He does not admit linear path of historical progression but acceded spiral path of revolution and counter revolution. In 'Caste in India', he argued that Brahmins first became endogamous and caste system emerged as the process of emulation of Brahmins⁴ Ambedkar's contributions are not only significant in writing Indian history but in evolving a method which is more relevant even for contemporary historians of different schools. Ambedkar came to forefront in Indian academics from the decade of nineties with the intensified struggles of Dalits. The struggles of the ordinary people forced the centres of power and knowledge to consider the importance of Ambedkar and his ideas in social reconstruction of the nation. With Ambedkar as the source of inspiration, Dalits are struggling to write their own history by interrogating the dominant Brahminical traditions. The relevance of Ambedkar has to be read with the fifty years' developments of Post-Ambedkar of post independent India. His approach to Indian society and its history are crucial in understanding contemporary India and the struggles of the oppressed.

Dr. Ambedkar's strength as historian is reflected in his writing on the social history of India. He took up the inquiry of the origin and growth of Varna-Caste system in evolutionary framework of history. Unlike colonial and nationalist scholars, he argued that caste is not a static system. 'It has been a growing institution. It never been the same at all times. The shape and the form of caste as it existed when Megasthenes wrote his account was very different from the shape and form it had taken when Alberuni came and the appearance it gave to Portuguese was different from what it was in the time of Alberuni.'⁵

Ambedkar's notion of history is identified with 'moral community' imbued with the principles of equality, liberty and fraternity. His historical method borrows tools from Marxism in understanding the ancient history. Rather than mechanically applying Marxism, he had creatively⁶ used it in keeping the specific context of Indian society. He approached Indian society from the point of religion and finds the religion as source for the different ideological position. For instance, Buddhism is considered as revolutionary and Hinduism as counter revolutionary. 'Rationality' is the guiding principle in evaluating the principles and practices of religion. For the claims of religion, he applied rationalistic principle. He brings the religion as a focal point in reference to caste system.

Ambedkar appears very much aware of the role of historian's social affinity, especially the caste, in dealing the material in relation to the problems of social history. In an introduction to 'Who are the Shudras?'⁶ he made this point clearer. Ambedkar is the first thinker who systematized the conception of caste in analytical way. All the human activities are determined by the caste. Caste has social, political and economic implications. In truth, caste is the primary institution of Indian society and other institutions like family, state, nation, school are directly or indirectly related to/influenced by it. Ambedkar had more focus on philosophy of religion in understanding the socio-historical phenomenon and the moral basis of Indian society, than exclusively depending on either religion or philosophy.

He developed it as a method. It seems in evolving this method; he got influenced by John Dewey. He felt that Hindu religion need to undergo a reform. Caste is a natural outcome of certain religious beliefs which have the sanction of shastras. To abolish the sanctity and sacredness of caste, one has to destroy the authority of the shastras and Vedas. Ambedkar not only proposed the religion that should stand for reason, but also tries to link it up with the governing principle of politics. In simple terms, he thought reason and critical analysis as a method used for the study of religion.⁷

For Ambedkar, religion had become important category in constructing/interpreting Indian history. Further he proceeds by understanding religion in historical dialectical way. He borrowed the tools of Marxism in understanding Indian history in this fashion. Buddhism had been considered as revolutionary strand against Brahminism and against the triumph of Brahminism. Moreover, he made a systematic attempt to bring in view the history of victims of Indian society, where one finds no trace of any historical evidence in official records or narratives of dominant Brahminical class. He is critical about the Brahminical past and at the same time he valorizes the democratic past of the oppressed sections of India. Altogether he gave different meaning for nationalism of oppressed. Although Ambedkar was lenient towards Marxism, he is against mere economic reductionist approach of it. He forcefully argues that other factors like culture and religion too influence the world view of people. He throws a challenge to Marxists on understanding the issue of caste.⁸ Ambedkar's method had potential to counter religious nationalism of Hindutva kind and in place of it proposes democratic nationalism of the oppressed. Ambedkar's idea of history came out of the struggles of the oppressed communities and had the imagination of better future by owning the reasoned/democratic past.

Ambedkar gave centrality to the theme of social conflict in Indian history. According to him, social conflict was the prime force in Indian history. He identified several social contradictions, which brought social upheaval in Indian history. First was varna contradiction between Brahmins and kshatriya. In his book, 'Who Were the Shudras' he argued that the struggle between Brahmin and kshatriya led to the degradation of Shudras from Kshatriya Varna to fourth Varna. He picked up this theme in the book, Revolution and Counter-Revolution. He commented that struggle between Brahmin and Kshatriya as the fiercest class struggles of world history⁹ The second is caste contradiction in tribal moorings. While locating genesis of untouchability Ambedkar depicted the background of tribal rivalry leading towards clash of interests between sedentary social groups and broken men. The third is contradiction among the caste groups like the Savarnas and Avarnas. While dealing the issue of untouchability he portrayed it as the contradiction between Untouchables and Hindus. He also brought out several facets of caste struggles including the complex character of the caste-class struggle under colonial India.

Dr. Ambedkar's Methods in Indian Historiography:

Ambedkar firmly believed in the role, played by great men in shaping history as described by the historian Thomas Carlyle, in his book „Heroes, Hero-worship and Heroics in History“. He never believed in the philosophy that „Man is the captive of time“. To hold the view that Time, call forth the man and he on his part did nothing, was to wrongly interpret history, was the belief of Ambedkar. He said that there were three different views on the causes of historical changes.¹⁰ In the historical method of Ambedkar; man is the maker of history: Ambedkar evaluates the three different views on the causes of historical changes, Augustine, Buckle and Marx. According to Augustinian, history is only an

unfolding of divine plan in which mankind is to continue through war and suffering until that divine plan is completed at the day of judgment.¹¹ Ambedkar pointed out that this is not acceptable to many except theologians. For Buckle, history was made by geography and physics. As per Marx, history was the result of economic forces.

Dr. Ambedkar finds the limitations of these three arguments by holding the opinion that none of these would admit that history is the biography of great men. Indeed, they deny man any place in making of history. He considers there is a truth in Buckle and Marx, but their views do not represent the whole truth. They are quite wrong in holding that impersonal forces are everything and that man is no factor in the making of history. That these impersonal forces are a determining factor cannot be denied, however, the effect of impersonal forces depends on man must also be admitted.¹²

The writing of history followed this political trend. Further, it was unusual for Indian historians to debate questions of historical methods in the 1940s; the official archive and colonial historical methods reigned supreme over their imagination and the difference between the Imperialist and Nationalist historians was one of objectives and not methods. Most Indian historians were content with the canons of historiography taught to them by their British professors who, in turn, were mostly Whig in orientation. The Indian nationalist historians of all hues wrote history with the help of these canons, which had influenced their minds to favour Western historiography. Perhaps, some exceptions to this rule were the Marxists, like D. D. Kosambi, who applied Marxism and field work to the study of Indian history in the first few decades of the 20th century.¹³ Notwithstanding the remarkable advance in historical insights achieved by the Indian Marxists, much of their work concentrated on the *working class as a class* to the detriment of caste-based studies.

Indian historiography in the 1940s rarely dealt with the questions of caste, tribe and gender, which were generally left to the sociologists many of whom were interested in divesting these topics of politics altogether. The model of *Sanskritization* emanated from Indian sociology and underestimated the contradictory nature of caste relations in the Indian everyday life.¹⁴ Dr. Ambedkar's innovative views on the conception of, and writing, history appear nothing less than astonishing in this context. At a time when the "salt and pepper" professional Indian historians like Sir Jadunath Sarkar rarely ventured beyond the narratives of historical individuals and events in their writings, Ambedkar reflected on those aspects of historiography that exercise our minds today. He conceived history as a synthesis of art, science and storytelling underscored by the historian's fertile and creative imagination as early as 1948 when history departments in the Indian universities rarely taught historiography as a subject unto itself; history innocently existed in the official archive for them to be discovered and narrated as professionally as possible.¹⁵

To understand Ambedkar as a historian, a visit to the intellectual climate of late colonial India is necessary. This period of Indian history was dominated by the rise of nationalisms that either militated against colonialism or each other. Since these ideologies were socially aggregative in character and objective, they usually undermined the divisiveness and oppression caused in Indian society by caste. In this context, Dr. Ambedkar's suggestion that the historian must be self-conscious in the task of raising scientific consciousness among his readers rings true for all time. The fact that only by a conscious critical engagement with the historian's sources, which in Ambedkar's case comprised the texts produced by Brahmins and Buddhists in Ancient India, could social history as a subject be conceived,

underlines his entire corpus of writing.¹⁶ Since the historian always makes an argument his view of the sources can never be informed by simple positivism, which drives history towards individuals and events to the detriment of the interpretative contexts within which they are always located.

Conclusion:

Dr. Ambedkar accepting objectivity as the parameter for any historian, over rides it by advocating "Serviceable truth". He on his part believed in the intervention of man rather than divinity in the unfolding of events related to history. He was also in favour of imagination and interpretation to tide over the difficulty of missing link in history. Thus Ambedkar's writings form an essence to any serious historical understanding. Since Ambedkar's becoming a historian of Indian society was intimately connected with his negation of caste and thereby the Hindu religion, he began the preface by coming to the point straightaway by raising the social question which inspired his historical research.

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INCREDIBLE INSCRIPTIONS OF REGENT QUEEN MANGAMMAL OF MADURAI: AN ASSESSMENT

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Abstract

In the 207 year history of Madurai Nayaks kingdom only 17 years were ruled by regent Queen Mangammal from 1689 to 1706 C.E. With this brief duration, she efficiently handled the administration, and successfully handled the socio-economy and political diplomacy of the country. She concentrated on construction of highway roads and avenues, temples, royal palace, sluice, fair and festival with many civic works for the public. She showed great attentiveness, granting liberal donations and numerous land to temples such as Tirunelveli Nellaiyappar Temple, Srivilliputhur Andal Temple; Thirumukur Kalamegapperumal temple, Uttamapalayam Kalahastisvara temple; Avaniapuram Hanuman temple and etc. She built choultries and also made endowments for the maintenance of Muslim Dargahs of Tirunelveli, Kanumiah, Uttamapalayam and Baba Nanda Dargah in Tiruchirappalli. By confirming this, so many inscriptions and copper plate sources are presently available. This paper will be discussing the incredible inscriptions reference about Regent Queen Mangammal of Madurai and her outstanding service to society for social changes.

KEYWORDS: Uyyakkondan Channel, Queen Mangammal, Baba Nanda Dargah, Kalamegapperumal temple, and Avaniapuram Hanuman temple

INTRODUCTION

One of the last glorious kingdoms in the history of Tamilnadu was the Madurai Nayaks, who ruled 207 years from 1529 C.E. to 1736 C.E. As per Madurai Nayakas custom, only males ruled the kingdom. At the same time, very limited roles were contributed by the royal women's specially in political administration except endowment, gift and other contribution to public and religious institutions. However, in Madurai Nayakdom history, two females Rani Mangammal (1689 to 1706 C.E) and Rani Meenakshi (1702-1706 C.E.) ruled the country as regent Queen. Regent Queen Mangammal, on his time was an outstanding political administrator, popular among the society and a strong diplomatic ruler in Madurai Nayaka. She was a visionary queen, always concerned about her kingdom. She is still extensively recalled as a constructor of highway roads and avenues, builder of temple, palace, ponds, fair and festival with many of her civic works still in use.

OBJECTIVES OF THE STUDY

The key objectives of the current study are:

1. To find out Queen Mangammals inscriptions.
2. To analyse her land grants to religious places.
3. To assess her endowments grant through copper plates.
4. To edify Queen Mangammals Welfare activities

METHODOLOGY

This study is both descriptive and analytical. By the way of historical research methodology, primary and secondary sources are verified. Also conducted field visits in temples premise in Madurai and Tiruchirappalli surrounding and state government museum in Chennai. The other secondary sources like published national and international research papers references were incorporated.

SITUATION FORCED MANGAMMAL TO BECOME REGENT QUEEN

Rani Mangammal was the daughter of Tupakula Lingama Nayakaⁱ, a general of Madurai ruler Chokkanatha Nayaka from 1659 to 1682 C.E. Chokkanatha Nayaka married Mangammal and she became the principal queen of the Madurai Nayaka ruler. When Chokkanatha Nayaka died in 1682 C.E. his wife Rani Mangammal did not commit 'sati' as it was then existing social custom, since she was a diplomatic political minded queen. Rangakrishna Muthu Virappa Nayaka the son of Chokkanatha Nayaka and Queen Mangammal succeeded his father under the most discouraging circumstance. Within a short span, Rangakrishna Muthu Virappa Nayaka (1682-1689 C.E.), visited his country in order to pretend to be somebody else about his kingdom and wanted to know the problems of his subject.ⁱⁱ But unfortunately, he died of small pox in 1689 C.E. at the early age of 22. At the time Rangakrishna Muthu Virappa Nayaka wife Muthammal was far advanced in pregnancy. Insisted upon committing sati on his funeral pyre. But Mangammal with great difficulty persuaded her to wait until her child should have been born, solemnly swearing that she should then have her way. When days move faster, Muthammal gave birth to a male child and she was committed suicide as she could not bear the grief of the demise of her husband. When the child Vijaya Ranga Chokkanatha, was three months old he was crowned as the king. So, Rani Mangammal, his grandmother was forced to become regent on behalf of her infant grandson Vijaya Ranga Chokkanatha, in 1689 C.E. and ruled until 1706 C.E.ⁱⁱⁱ

WELFARE INSCRIPTION FOR PEASANTS

The life and career of Queen Mangammal and her multidisciplinary achievement, has a lot of primary evidence widely available around Tamilnadu. With a short span, Queen Mangammal in Madurai Kingdom paid special attention to irrigation and sluice maintenance. She constructed 'Uyyakkondan Channel'^{iv} near Vettuvayattalai (Tiruchirappalli) on a pillar at the head sluice of the channel in Tamil language, a record dated in Shalivahana Shaka year 1608^v /English year 1687 C.E.^{vi}. Also, a pillar setup by Brahmana and mentioned that Queen Mangammal, wife of Chokkanatha Nayaka, reconstructed a sluice, on the bank of 'Uyyakkondan Channel' near the surplus sluice outskirts of Papanasam, Tanjore in Telugu language, a record dated in Shalivahana Shaka year 1626/English year 1704 C.E.^{vii} The productiveness of the area on these river bed zones and towns, fascinated the settlements of cultivated laborers and craftsperson to pursue services and so several villages bounced up with pastoral lands and channels which added wealth to the kingdom for farmers. It is said that she built a dam across the river Cauvery and an adequate supply of irrigation water became possible for Thanjavur and the northern part of Madurai Kingdom. But it unfortunately washed away due to heavy flooding in Cauvery. Also, she repaired many irrigation canals, avenue trees and constructed a highway from Cape Comorin (Kanniyakumari). Generally, inscription is considered a purely historical document. Abundant Madurai Nayakas inscriptions are found in the territories. Queen Mangammal inscriptions and copper plates are mostly written in Tamil and Telugu language.

VILLAGE GRANT INSCRIPTION OF QUEEN MANGAMMAL

Queen Mangammal, wife of Chokkanatha Nayaka of Madurai granted with all usual rights of Ayirdharma together with helmets. This inscription made in the month of Megha, in the year of Isvara, a record dated in Shalivahana Shaka year 1619/English year 1698 C.E. She granted a mutt along with mandapa and to village to the Srivilliputhur Andal Temple located at Srivalliputtur semai of her Tiruchirappalli rashtra with the revenue values of 400 malluku to Raghupati treasury of Sumatindratirtha Sripada Udiyar.^{viii}

INSCRIPTION OF QUEEN MANGAMMAL

There are ample references, which indicate that villages were granted as Brahmmadeyam, Devadanam and Pallichandam to priests and temples. Rani Mangammal inscription in Srirangam inscribed in Telugu, dated Shalivahana Shaka year 1613^{ix}/Kali yuga 4792/English year 1691.C.E. This inscription explains that she granted a tax-free land to a Brahmin, Prajotpati'.^x Queen Mangammal, widow of Chokkanatha, inscription in Srirangam inscribed in Telugu, a record dated in Shalivahana Shaka year 1614/English year 1692 C.E. This inscription explains that she granted a tax-free land.^{xi} The temple of Srirangam was ravaged, ransacked by the Muslim invaders and its treasures were looted. The Nayaks rulers especially, Queen Mangammal, revived the glory of the temple and restored the cultural heritage of the Srirangam Vaishnavite temple, with gifts, donations, villages, grants of lands and generous endowments. 'An inscription in Hanuman temple is located at Vallanathapuram near Avaniapuram in Madurai says that Rani Mangammal had donated lands to temple in Tamil month in 1693 C.E. and Srinivasaga Ayyangar was appointed as a priest to maintain the temple'.^{xii} An inscription dated 1700 C.E. explains that Dalavay Narasappayyan was a minister of Rani Mangammal, who allowed Venngappayyan to extend and raise the external wall of Thirumukur Kalamegapperumal temple. An inscription dated 1706 C.E. also mention Queen Mangammal, the widow of Chokkanatha Nayaka granted many lands to temple.^{xiii} She gave a grant in 1706 C.E., to Nellaiyappar Temple, Thirunelveli for regular conduct of Poojas and festivals.^{xiv} In Uttamapalayam, Kalahastisvara temple, an inscription in the entrance gate appears to a gift of land by Rani Mangammal^{xv} This record dated in Kaliyuga 4794, Shalivahana Shaka year 1615/English year 1693 C.E. ^{xvi}

LAND GRANTS TO MUSLIMS DARGAH

The donation of lands, in those days, was a testament to the superiority of religions. Rani Mangammal also showed much concern towards the Muslims. She did not give land grants to Hindu temples and she gave land to other religions also. Especially she treated her Muslim as friendly and patronized them.^{xvii} She donated land for Muhammadan subjects.^{xviii} Mangammal donated land to the mosque in Tirunelveli, that protects the area around the mosque. It is proved by Queen Mangammal's copper plate inscription, dated 1692 C.E.^{xix} The Muslim of Kandiyapperi, whose mosque, the Kanumiah Pallivasal traces its comparatively rich endowments to the benevolence of Queen Mangammal.^{xx} Uttamapalayam dargah also received land grant form Rani Mangammal.

VILLAGE DONATION INSCRIPTION TO MUSLIMS DARGAH

This inscription made in Tamil and engraved in Shalivahana Shaka year 1615/ English year 1693 C.E./ Kali yuga 4794.^{xxi} Queen Mangammal, wife of Chokkanatha Nayaka of Madurai donated some villages gifted to Baba Nanda Dargah in Tiruchirappalli. This inscription was made in Telugu and engraved in Shalivahana Shaka year 1623/ English year 1701 C.E.^{xxii} At Madurai, there was a feeding institute and Rani Mangammal provided land to maintain it in 1701 C.E.

COPPER PLATE ABOUT CONSTRUCTION OF AGRAHARA

A single copper plate issued by Queen Mangammal, wife of Chokkanatha Nayaka of Madurai, inscribed in Telugu language. This copper plate was received from the District Judge of Madurai by the Madras Government Museum. The plate inscription says that Mangammal gave a village of Alangulam alias Balakrishnamahadanapuram, having constructed an agrahara to some Brahmans, on the instance of a lunar eclipse. The grant was made on the 15th tithi in the month of Chaitra in the year Vishu, a record dated in Shalivahana Shaka year 1622/^{xxiii} (Saka year + 78 = Christian year. e.g. Saka 1622 + 78 = C.E. 1700). Mr. Swamikannu Pillai's ephemeris the dates given correspond to 11th April, 1701 and there was no lunar eclipse on that day.^{xxiv} In this place a mis-calculation happened. Because, as per Tamil panchangam calculation, it say that a record dated in Shalivahana Shaka year 1622 in between 8 April, 1700 to 09 April, 1701 C.E. Another one is as per NASA Catalogue of Lunar Eclipses reference, the lunar eclipse earth experienced in 5th March, 1700; 29th August, 1700 C.E.^{xxv} and 22nd February, 1701 C.E.^{xxvi} Perhaps, lunar eclipses on 29th August, 1700 C.E. and 22nd February, 1701 C.E. was not observed in India. On the day of 5th March, 1700, a total lunar eclipse was observed in South India. It means this copper plate grant may be issued for an already conducted lunar eclipse ceremony i.e. 5th March, 1700 C.E.

COPPER PLATE ABOUT CONSTRUCTION OF AGRAHARA AT VALLIYUR

Another copper plate, When Sri Virapratapa Viravenkatadeva Maharaya was (over lordship of Vijaya Nagar) ruling at Penukonda, at that time a single copper plate issued by Queen Mangammal, wife of Chokkanatha Nayaka of Madurai, inscribed in Telugu language. This copper plate was received from the Collector of Madurai by Madras Government Museum. The plate grant says that Mangammal constructed an agrahara at Valliyur village in Paneygudy sima and gave it to a Brahman named Dalavoy Ramabhadra Rao. This copper plate was made in the month of Pausha in the year Vyaya, a record dated in Shalivahana Shaka year 1628 which falls in 1706 C.E.^{xxvii}

COPPER PLATE ABOUT FEEDING CHOLTRY

When Sri Virapratapa Viravenkatadeva Maharaya was ruling capital from Penukonda and allotted Maharajadhiraja and Parameshwara titles, at that time a single copper plate issued by Queen Mangammal, wife of Chokkanatha Nayaka of Madurai, engraved in Telugu language and acceptance over lordship of Vijaya Nagar suzerainty. This copper plate was received from the District Judge of Madurai in 1911-12 by Madras Government Museum. The plate grant says that Mangammal granted some lands to Subbayya Bhagavata to sustain a feeding choultry. This

copper plate was made in the month of Magha (Telugu Month) in the year Vishu, a record dated in Shalivahana Shak year 1623/English year 1701 C.E.^{xxviii}

COPPER PLATE ABOUT LAND GRANT

A single copper plate issued by Queen Mangammal, wife of Chokkanatha Nayaka of Madurai made in the month of Makha suddha dvadasi in the year Bhava, a record dated in Shalivahana Shaka year 1616^{xxix}/English year 1694 C.E. This copper plate is engraved in Telugu and Sanskrit language. This copper plate was received by the Government Epigraphist for deposit in the Madras Government Museum. The plate grant says that Mangammal granted some lands to different learned men of different gotras, sutras and belonging to Mangammarutasamga.

COPPER PLATE ABOUT LAND GRANT TO MUSLIMS DARGAH

The donation of lands, in those days, was a testament to the superiority of religions. Rani Mangammal also showed much concern towards the Muslims. She did not give land only to Hindu temples. Instead, he gave land to other religion. Especially she treated her Muhammadan subjects as friendly and patronized them.^{xxx} She donated land for Muslim^{xxxi} mosque at Kanakakagiri in Tirunelveli to indicate that she protects the area around the mosque. It is proved by Queen Mangammal's copper plate inscription record dated in Shalivahana Shaka year 1614/English year dated 1692 C.E.^{xxxii}

CONCLUSION

11th ruler of Madurai Nayakdom, Queen Mangammal regency lasted for 18 years in 1706 C.E. and regained the proud position after Thirumalai Nayakar. In her times, the Madurai kingdom had enemies all around, Mughal interfering, petty rulers stopped paying the tributes and Sethupathi had risen in revolt in offer of freedom. All these threats were challenged by Queen Mangammal and able to sustain the prestige of Madurai Nayaka by political wisdom, diplomatic skills, cool courage and successful military campaigns. Apart from that, she achieved a moral reputation and is remembered till day for her benevolent social-welfare activities from the public^{xxxiii} are an extraordinary contribution of her life career. All these evidences are emblazoned in several temple walls of Southern Tamilnadu and copper plates preserved in State Government Museum, Chennai. During the field visit, it is observed that Inscriptions in temples and stone pillars of sluice channel occur deterioration due to the growth of algae, fungi, moss and micro vegetation and appear black. Also, inscriptions disfigurement of original inscription graffitied by pencils, felt pen and nails etc. Therefore, the inscribed inscription should be conserved frequently by officials or non-governmental organisations at least it will be available for the next generation.

A GENEROUS RULER RANI MANGAMMAL – A STUDY

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Abstract

Rani Mangammal is considered to be one of the best rulers of the Nayaka kings. During the Nayak regime, the caste system was strictly followed, and at that time, there was a rule that the husband had to leave the world and the wife had to follow the sati. It is no exaggeration to say that a woman has ruled beyond her selfishness for the good of the people of the country. Rani Mangammal presents herself as the woman who gives the rule of the real state even if she rules as a queen who helps a king. Rani Mangammal is one of the rulers who is proud of her heroism. Rani Mangammal has lived as a woman who always protects her people like this. She has built many Chaultries to satisfy the hunger of the people. Many wells, lakes, and ponds were cut during her time for the needs of the people. She treats every religion as her own. She has made many donations to other religions. She has proved her secular nature by giving lands to many people. She has ruled as the woman everyone wants. She has renovated many temples. She has built many halls for holding festivals. Mother Meenakshi loved her so much that there is even a hall named after her in the Meenakshi Amman Temple. The paintings found in the Meenakshi Amman temple confirm that she ruled well with a scepter received from the Lord. Rani Mangammal, who lived and died for the people, is the best way to look back at her life through this research.

Key Words: Chaultries, religion, land, painting, architecture

Objectives of the study

1. To analyse providing of lands to religious places
2. To emphasis the importance of Choultries for needy people
3. To asses her efforts for the prevention of Communal Clashes
4. To through light on her Modifications in administration
5. To highlight her Benevolent attitude towards temples
6. To highlight constructions for the wellbeing of the people.
7. To emphasis her values through her Welfare activities

Methodology

Various methods are followed to prepare this paper. They are

1. Various Mandapams, Choultries, Palaces and temples visited
2. Primary and Secondary sources collected.
3. Analyzed various inscriptions,
4. Finally, all written in descriptive method.

Introduction

Rani Mangammal entered politics as regent when three months old Vijayaranga Cokkanatha crowned after the incident of Ranga Krishna or Muttu Virappa Nayaka III's death and his wife Muttammal's suicide. Mangammal followed various diplomacy to maintain relationships with neighboring powers especially with Marathas, Travancore, Tanjore, and Ramnad.^{xxxiv} Mangammal followed religious toleration towards all religions. She is still spoken for her charities and public works.^{xxxv} The Meenakshi Sundareshwarar temple was reconstructed

by the Hindu Nayaka dynasty rulers in the 16th and 17th centuries. The Nayaka rulers tracked the Hindu texts on construction called the Shilpa Shastras in reshaping the temple city design and the Meenakshi temple. The corridors of the Meenakshi Sundareshwarar temple tank and Meenatchi Nayakar Mandapam were constructed by Rani Mangammal. On the western side of the Porramarai tank, Mangammal Mandapam is located which projects and seen over the steps of the tank.^{xxxvi}

The Meenakshi Sundareshwarar temple was reconstructed by the Hindu Nayaka dynasty rulers in the 16th and 17th centuries. The Nayaka rulers tracked the Hindu texts on construction called the Shilpa Shastras in reshaping the temple city design and the Meenakshi temple. The corridors of the Meenakshi Sundareshwarar temple tank and Meenatchi Nayakar Mandapam were constructed by Rani Mangammal. On the western side of the Porramarai tank, Mangammal Mandapam is located which projects and seen over the steps of the tank.

Lands to religious places

The Nayaks were followed Hinduism, at the same time they supported all religions. In the line of Thirumalai Naicker and Krishnappa Nayak I, Rani Mangammal also granted many lands to all religions. Their tolerant nature was shown in their inscriptions. Many temples were benefited from the benevolent activities of Rani Mangammal. She donated many things which made the temples prosperous and elegant. The donation of lands, in those days, was a testament to the superiority of religions. Rani Mangammal did not give land only to Hindu temples. Instead, he gave land to all religions. She considered all religions equally. Especially she treated her Muhammadan subjects as friendly and patronized them.^{xxxvii} She donated land for Muhammadan subjects.^{xxxviii} There was a mosque for the Mohammedans in Tirunelveli. Rani Mangammal donated land to the mosque to indicate that she protects the area around the mosque. It is proved by Queen Mangammal's copper plate inscription, dated 1692 A.D.^{xxxix} Uttamapalayam and Tiruchy dargahs, benefited from the donation of Rani Mangammal. to maintain these dargahs, lands were donated during the reign of Rani Mangammal.^{xl} Queen Mangammal's Trichinopoly inscription dated 1701 A.D., discloses that she generously donated a number of villages as gifts to the Trichinopoly Muslims Darga.^{xli} At Madurai, there was a feeding institute and Rani Mangammal provided land to maintain it in 1701 A.D.

Choultries for needy people

The Nayak kings had strong convictions on religion. Convictions on religion were revealed in their architectural denote activities. To extend the elegance of the architectural building, such as temples, mutts, masjids, and choultries, they provided numerous gifts and endowments. Architectural buildings are the pride of a country. It was a place of happiness for people. All nuances in building exhibit their talent in architecture. The extreme level of Nayak ruler's generosity and selflessness were exposed when the financial resources utilized for the welfare of the people. They always had eyes on their subjects and undertook numerous rehabilitation and relief measures during natural havocs and catastrophes like famine, flood, and epidemics. To protect their subjects from natural havocs and catastrophes Nayak rulers constructed various buildings such as Temples and choultries to serve as feeding and shelter

points to the needy people. So Innumerable choultries were constructed at various important cities roadsides. Nayak rulers have dedicated themselves to benevolent activities and among the thirteen Nayak rulers, Rani Mangammal's contribution to society was countless. Rani Mangammal, Madurai's first great female ruler, generously donated lands, to temples. She constructed many choultries not only at Madurai, but also in Srivilliputhur, Cholavandan, and Trichinopoly. Her aim was feeding the people through the choultries which were aimed to fill the hearts of the people.^{xlii} The constructed choultries were named Mangammal Chatiram or Choultry or feeding Amma Mandapam. One choultry is located at Madurai, called Rani Mangammal choultry, which is located in front of the railway station, that is on West Veli Street. Queen Mangammal inscription, dated 1701 A.D. located at Madurai reveals that Mangammal donated land for a feeding institute or Anna Dana choultry, at Madurai.^{xliii} During the reign of Rani Mangammal, many pilgrims came to Rameshwaram from Kasi. To feed these pilgrims the choultry at Cholavandan was constructed in 1695 A.D.^{xliv} She endowed villages, such as Nandigundu, Kattakulam, Vellangulam, Puliankulam, Kariappatty, Mannaginaru, Chinnakadambankulam and Karukuvaipatty to maintain choultries. Two wetlands were given along with villages in Cholavandan to provide free food in feeding charity choultry. Choultries were maintained by Akdhars. Rani Mangammal appointed the Akdhar to look over the countries and also she granted gifts. Cholavandan choultry, Akshava Sastrigal received a copper plate endowment to maintain the choultry. On the banks of river Kaveri, at Srirangam, Akshava Sastrigal received this grant.

The choultries were utilized for the various purposes that for charity as face havoc situation and as rest houses by the pilgrims as mandapam for festival celebration. At present The Rani Mangammal choultry at Srirangam Temple, Trichy, called Amma mandapam is used for the Thirthavari festival celebration. The choultries were constructed for all caste people utilization, sometimes for separate caste utilization. Madurai Rani Mangammal choultry, East Veli Street, opposite to railway junction, had six blocks, in which the first four blocks utilized by all caste people, but the fifth one by the Brahmins and the sixth one by the Muslims. At present, Muslims built a Mosque in that place.^{xlv} Mandapam also constructed to feed the poor people. Rani Mangammal, constructed Asthana mandapam at Tirupparankundram Murugan temple, to supply free food. Still, people following the same culture of providing food or annadhanam to poor people during festivals days and religious functions days.

Prevention of Communal Clashes

Rani Mangammal took impetus effort to bring social harmony and to stop the fight between the castes. The reason for friction among the various caste during the Nayak rulers was their traditional and conservative's policy in their social activities and their strict attitude towards the caste system which was based on birth. Nayak society was filled with continuous communal disputes. During the Nayak ruler's reign, all castes were considered as equal. Many social reforms were introduced in order to avoid communal rivalries by the Nayak rulers.^{xlvi} Among them, Queen Mangammal was an important person to pass a Sasanam, that is social legislation to stop the communal riot in 1705 A.D., and it authorized the Sourastras who were responsible

for the economic development in Madura, to perform the Upakarma ceremony which was prescribed for the Brahmanas in that society.^{xlvi} The legislation passed by Rani Mangammal firmly prevented the communal clashes in the society.

Modifications in administration

The hierarchy of the Nayak's administrative structure was a village at the bottom and Maakana or Seemai or Nadu, at its intermediate level, and the province or the Palayam at the apex level. There were many names provided to the province such as Mandalam or Rashtra, Rajya or Desam. Trichinopoly, Tinnevely, and Satyamangalam were large provinces during the Nayak period. Though the Nayak rulers well-known a political hierarchy on old-style lines, they never wavered to familiarize related changes to suit the circumstances of the times, in order to convey an arranged administration. It was primarily for the welfare and wellbeing of the public. An epigraphical source exposes that Queen Mangammal in 1698 A.D., contributed the village of Ayirdharma, located in the Srivilliputtur-Seemai of the Trichinopolyrashtra, as an ability to a Mutt of Sankaracharya.^{xlvi} This exposed the detail that Trichinopoly-Rashtra was the province and Srivilliputtur-Seemai was a home-grown component.

Benevolent attitude towards temples

Rani Mangammal endowed jewels to adorn deity and endowed vessels to perform puja. Seven kinds of jewels, provided to Srirangam deity to adorn each day in the week, along with vessels to perform pooja.^{xlv} Venkateswara Perumal Temple was constructed in 1644 A.D. exclusively for the Sourastras. The main deity was Lord Krishna. Thirumalai Nayak had regular visits to Venkateswara Perumal Temple to get Lord Krishna's Jothi darshan and provided gifts and grants for its all activities. The donation of Rani Mangammal to this temple was innumerable. Rani Mangammal donated pearl necklace and diamond ornaments as gifts. To conduct poojas and festivals, she provided villages to this temple.¹ To ensure this, she made frequent visits to this temple and donated money for the same.

The temple of Srirangam was ravaged, ransacked by the Muslim invaders and its treasures were looted. The Nayaks rulers especially Queen Mangammal (1689 to 1706 A.D.), revived the glory of the temple and restored the cultural heritage of the Srirangam Vaishnavite temple, with gifts, donations, villages, grants of lands, and generous endowments. Rani Mangammal provided tax-free lands to the temple's Brahmin priests in 1691 A.D.^{li}

Mangammal granted hamlets along with a village to the Srivilliputhur Andal Temple.^{lii} Rani Mangammal wished people should enjoy the festivals and for that built many mandapams. Queen Mangammal constructed a mandapam at Srirangam, called Amma mandapam. Many festivals are taking place in this Mandapam. Lord Renganatha Swamy offers gifts, to Mariamman Goddess of Samayapuram in the Amma Mandapam during the Seer festival.^{liii} Usually, water taken from Cauvery has been brought to Srirangam Renganather temple from Amma Mandapam during the 'Jeshtabhishekham' festival.

Mangammal wanted to develop both Saivism and Vaishnavism. She gave gifts and grants for the regular conduct of Poojas and festivals.^{liv} Nellaiappar Temple at Tinnevely, a

Saivaite temple, and Perumal Temple at Thirukkudalur or Aaduthurai, Vaishnava temple were received a lot of grants from Rani Mangammal.

Learning

The Nayaks gave liberal grants to religious centers or mutts or monasteries and temples, where free education was provided.^{lv} The temples and mutts worked for the importance of learning cultural synthesis and for the generation of religious literature at the time of Nayaks rule. Many Telugu words such as Madhurasamstanamanduvundi and Mangammagaru, found in Nayak's inscriptions instead of the Tamil words Madurasamsthanam and Mangammal which were explained through the inscriptions dated 1692 A.D. and 1698 A.D.^{lvi}

Nagara Mandapam

The Rani Mangammal, constructed a mandapam, in forward-facing of Meenakshi Temple, named nagara mandapam, in command to house the music drum termed Nagara Murasu which created loud noise and sound, and over that, the time of the poojas, in the Meenakshi Temple was declared to the public. In command to achieve this Nagara Murasu, the Telugu Melakkarar family was requested from Kumbakonam by Acharaya. Her Minister Acharaya, whose statue and Rani Mangammal's statue are seen in the pillars of that nagara mandapam, from the early days. Even today at about 4.30 am and 4.30 pm every day Telugu melakkarar family members are thumping the drum nagara murusu at nagara mandapam.

Welfare activities

Rani Mangammal, the kind ruler of the Nayak mark of kings, constructed the Uyyakkondan canal in river Cauvery^{lvii} and also built a sluice, and thereby she settled the perennial water source to tanks and ponds in the outskirts of Papanasam near Tanjore.^{lviii} The productiveness of the area on these river bed zones and towns, fascinated the settlements of cultivated laborers and craftspeople to pursue services and so several villages bounced up with pastoral lands and channels which added wealth to the kingdom. Moreover, all the elementary requirements of the people such as wood, cereals, water, grains, fruits, edible products such as coconut, groundnut, sesamum, were manufactured, to see the difficulties of the public and their native creatures.

Mangammal's Palace

Rani Mangammal palace constructed in 1659 C.E. There are blocks of buildings to the northeast of the Meenatchi Amman Temple is called Mangammal's palace. On all four sides of the Rani Mangammal Palace, four popular streets are running that is the Talawai Agraharam on the east, Avani Moola Verdi on the North, and the South Central Market on the west. The palace is located half a kilometer north of the Meenakshi Amman Temple. The palace is located at 9.918730° latitudes 78.124810° longitudes. Avvai school is located, north of the palace also the extension of it. Horse hoard is replaced by the central market in the west. Rani Mangammal is set towards the palace temple to worship Goddess Meenakshi every day. There are two rooms on the ground floor. The same structure can be seen on the first floor. Strong black stone pillars and strong teak beam with paged arches with circular roof shows its simple nature. Central dome reveals their occurrence of other religious culture. The practice of maintaining a garden before

the palace is still visible in the Rani Mangammal palace. There are 32 steps made of teak wood to separate the two rooms. There are many arches visible on all entrance doors and on all windows, which means she followed Indo Saracenic style for architecture. From South Madam, one can see the east tower of Meenakshi Goddess. From North Madam, she received the darshan of Algar temple. Mangammal's bathing chamber occurs in an exposed area with an arched wall. Now Rani Mangammal palace-maintained and utilized by a P.W.D Office.^{lix}

Hanuman Temple

The temple built by Mangammal is located at Vallanathapuram near Avaniapuram in Madurai, towards the east. This is a Hanuman temple. Although it is a small temple, it has a large perimeter wall inside. It has an 80-foot wall on the west, a 90-foot wall on the south and north sides, and a 70-foot wall on the east. It is located at 78.113870⁰ longitudes and at 9.893220⁰ latitudes. Inside the temple is a small sculpture of Mangammal which is carved in a single stone. That stone pillar is known as 'Garuda Sthambam'. The sculpture portrays Rani Mangammal adoring Hanuman, in the 'Anjali' pose. The sculpture portrays Rani Mangammal adoring Hanuman, in the 'Anjali' pose. The sculpture of Rani Mangammal exhibits a crown on her head which means she ruled the country as Queen than regent. Her dress that is saree shows Nayak culture. There is a tied sword on her waist reveals her brave to protect people from enemies. There is another stone engraved with inscriptions on all four sides. According to the stone inscription, Rani Mangammal was a daughter of Muththiyappa Nayakar which name was earlier identified with Lingama Nayakar. The inscription mentions that the temple constructed for 'Alankara Pillayar' which is traced now. The inscription added that the Rani Mangammal had donated lands to temples. A name Srinivasaga Ayyangar was appointed as a priest to maintain the temple, mentioned in the inscription. There is only one Garbhagraha Mandapa. Inside this Garbhagraha, the image Hanuman is presented. On the outer south wall of the Garbhagraha, there is a statue of Dakshinamoorthy. Six pillars are found in front of the Garbhagraha. The 16-foot gate is built to allow people to access the front of the temple. In front of the temple, the Mangammal salai runs from the North to South direction. There is a wall opposite the temple. That well is found in the shape of a square. The stone on each side of the well is rectangular in shape. The well, built with 80 stone, is cut at 20 percent per side. It is set on a platform.^{lx}

Conclusion

Looking back at the good deeds of Rani Mangammal, it is clear that she is the best ruler. She was more concerned with the welfare of the people. She has built many shastras and halls and has given priority to feeding the people. Rani Mangammal has taken the initiative to build many buildings and hold religious functions in response. Architecture of Rani Mangammal represents her simple nature in building temple and mandapams. Her attitude shows her tolerance towards all religions. Her heroism is manifested in his diplomatic attitude. . Each of the inscriptions conveys his meaningful message. Ranimangammal is still the best ruler of the Nayaka kings. Her good deeds have proved him to be the best ruler.

GENDER HISTORY AND GENDER MAINSTREAMING

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Abstract

Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender is vital because it applied to social analysis, it reveals how women's subordination (or men's domination) is socially constructed. This paper discusses the concept of gender, emergence and growth of gender history, the relationship between gender history and social history, gender analysis and gender streaming. It also examines the significant aspect of gender inequality and proposes the need of women in development approach. It explores the complex relationship between historical pasts and contemporary contexts and its implications for women's and gender history.

Keywords: Gender, Women's history, Woman question, Gender history,

Introduction

Gender refers human understandings of sexual difference, the roles and position of male and female, how it is figured in social relationships, beliefs, practices, and institutions and how it contributes in general. Concept of gender is not constant and always changing. It is specific to time and place. Thus gender is inherently historical.

Significance of study

Gender history is a sub-field of history and looks at the past from the perspective of gender. It is in many ways, an outgrowth of women's history. The discipline considers in what ways historical events and periodization impact women differently from men. Gender history' thus refers to the history of gender in all its aspects.

Methodology

Analytical descriptive methodology is used on the basis of secondary sources including reports, Books, Journals and websites. Due to Covid 19 situation unable to do collect data through primary sources and field study by using the tools of interview, observation and experience

Discussion

Emergence of Gender History and Women History

Some historians and scholars think "gender history" is a synonym for women's history; others, however, feel that speaking of gender history minimizes or dismisses women's history. But gender history expresses the main intent of the field of women's history since it began, as understanding of the past cannot be gained without paying attention to women and men. The initial impulses and ambitions in women's history were to make women visible, to put women on the historical record: to enable women's voices to be heard and to listen to them, to show women's points of view. That was not a simple endeavor. It involved changing—broadening—what had been seen as "history," what had been seen as historically important. It involved revising typical periodization and reassessing assumptions about causation in history. Focusing on women's lives and experiences involved revisualizing what was subject to history.

Despite some initial doubts and scepticism, the history of gender has proved an integral part of the study of the past. It has brought new perspectives, discovered new data, opened up valuable new areas for enquiry, generated new debates, and simultaneously established itself as an essential component of all forms of holistic analysis. Gradually women's history has creatively transformed itself into gender history. That has not happened without controversy. But it confirms that the subject has its own internal dynamic as well as sharing in wider changes within the discipline. Women history, in other words, has not rested upon its early laurels and has moved rapidly into a mainstream one.

One of the major reasons for the success of women's history has been its inclusion into social and cultural history. The tides and times were favourable to the change. Cultural formations could not be studied without a central awareness of gender roles. Indeed, as though to hammer home the point, some of the most eminent male pioneers of a left-leaning social history were criticised for their neglect of this perception.²⁴ Women's history has quickly merged into the mainstream of social and cultural history. Women's history, or gender history as it is becoming, does not operate within a new epistemology. It does not require an intellectual quantum leap to understand the works of its practitioners. Gender historians communicate with their peers, under the capacious mantle of history, without any difficulty. Indeed, it is easier to call for a new epistemology than to create one. It helped to force change onto the intellectual agenda. It raised explicit questions about how social history should be studied and women's history has provided examples of different new approaches. Outrage at injustice was one initial motive for the quest to recover women's past.

Women's history is often credited with bringing the "private" sphere of human lives into the limelight of history—and moreover with challenging the very notion of a clear boundary between "public" and "private" in the forces that make for historical change. Gender history continues this mandate by taking the whole of the past as its canvas. Women history has been its inclusion within a wider scholarly move by historians into social and cultural history. The tides and times were favourable to the change²⁵

Gender analysis

Gender is not something we are born with, and not something we have, but something we do (West and Zimmerman 1987) – something we perform (Butler 1990). Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. In the famous words of Simone de Beauvoir, "Women are not born, they are made." The same is true of men. The making of a man or a woman is a never-ending process that begins before birth – from the moment someone begins to wonder if the pending child will be a boy or a girl.

²⁴ E.P. Thompson: *Critical Perspectives* (Oxford, Polity Press, 1990), pp. 78-102.

²⁵ *Ibid* , p. 4

Gender mainstreaming is the process of ensuring that gender is considered at all times. Gender mainstreaming must be implemented both institutionally and operationally within agencies and programmes to be successful.

The use of gender as an analytic category has had a great deal to do with the revivification, since the 1980s, of political history. The study of core "public" concerns—such as war, diplomacy, presidential administrations, partisan alignments—has been enlivened by asking new questions about men and masculinity, as well as by asking how and where were women involved.

Gender history is "gender-conscious" history. History considers gender centrally into account. In doing so, furthermore, women's history has creatively transformed itself into gender history²⁶

Women's history has provided examples of all these approaches. Outrage at injustice was one initial motive for the quest to recover women's past. Despite the efforts of a notable generation of feminists in the early twentieth century, ²⁷the „second sex“ had remained for too long Hidden from History.²⁸ Hence it was relevant to analyse all the different ways by which women had been rendered invisible, and in so many different societies over such a long time. Aristotle's seminal contribution to the western cultural tradition was but one of the best known marginalisations of those with the misfortune not to be born into the powerful half of humanity.²⁹ Rather than a story of victimisation, women's history could be reinterpreted as an epic of resistance. Women were seen not as passive sufferers but as active in empowering their own lives. Hence Rosalind Miles's *Women's History of the World* (1989) ends by quoting a combative modern pop song:³⁰ f I have to, I can do anything -I am strong, I am invincible, I am woman! .

²⁶ Penelope J. Corfield *History & The Challenge Of Gender History*, 1997 and 1999. The original essay and following debate are also reprinted in S. Morgan (ed.), *The Feminist History Reader* (Routledge, London, 2006), pp. 116-29 This essay was published, with slight adaptations, in *Rethinking History*, Vol. 1/3 (Winter 1997), pp. 241-58; with a subsequent response from Penelope J. Corfield to a critique from June Purvis and Amanda Weatherill (1997). Response entitled „From Women“'s History to Gender History: A Reply to "Playing the Gender History Game"" , *Rethinking History*, Vol. 3/3 (Autumn 1999), pp. 339-41. The original essay and following debate are also reprinted in S. Morgan (ed.), *The Feminist History Reader* (Routledge, London, 2006), pp. 116-29.

²⁷ Alice Clark and Ivy Pinchbeck, *The Working Life of Women in the Seventeenth Century* (London, Routledge, 1919; later edns 1968, 1982, 1992) and I. Pinchbeck, *Women Workers and the Industrial Revolution, 1750-1850* (London, Routledge, 1930; later edns 1969, 1981)

²⁸ The title of a pioneering work by S. Rowbotham, *Hidden From History: 300 Years of Women's Oppression and the Fight Against It* (London, Pluto Press, 1973).

²⁹ Aristotle, *Politica*, with commentary by B. Jowett, in W.D. Ross (ed.), *The Works of Aristotle* (Oxford, Clarendon Press, 1921), Vol. 10, p. 1254a. 5 [W.W. Andrews? or J.S. Davenport?], *Woman: Her True Place and Standing - An Address by an American Clergyman* (Edinburgh, 1875), p. 5.

³⁰ Song by Helen Reddy, quoted in R. Miles, *The Women's History of the World* (London, Paladin, 1989), p. 288.

A terrible beauty would be born, in the form of a new epistemology - a whole new way of knowing. It would amount to a reconceptualization of historical practice.³¹ What was needed was a more radical epistemology to match a more radical feminist politics and a more radical feminist history.³² History was to be gendered. This term was more frequently invoked than closely defined. It did, however, signal the new creed: cultural formations could not be studied without a central awareness of gender roles.³³ Herstory would not just update history but would launch historical studies onto a distinctive and innovatory pathway: it would generate not only a new history of women but also a new history. The whole intellectual landscape would change³⁴

Far from minimizing women's history, gender history includes and amplifies it. Gender history recognizes women as historical agents. The study of gender history has moved in tandem with, and been enhanced by, several contemporaneous trends in historical scholarship. Historians started to see that gender could be applied to all areas of history. It was much more than just women's history. You could bring a gender history perspective to bear on the history of war, on politics and kingship, as well as on revolutions. Gender history entered the historical mainstream. It was about power and about how sexual difference was constructed, through language and through a series of social behaviours.

Despite recent progress in every sector in most of the countries the position of is lagging behind. Women are still disadvantaged by their greater domestic labor commitments and impaired access to decent employment. It has consequences in the well-being of individuals and economic development. There are several instances of denial of the right to live for women. Although tools to evaluate country performance in gender equality, especially composite indicators, have been developed since the c1990s, it lacks a historical perspective.

Recent studies, that the trends in individual indicators point toward improvement in education, health, economic opportunity, and political empowerment, but progress across the world is uneven.³⁵ When grouped by geographic regions, we observe that South Asia, the Middle East and Central Asia, and sub-Saharan Africa lag other regions, even though these regions have all recorded significant improvement in key indicators. Analyzing trends in gender equality is

³¹ 10 J.W. Scott, *Gender and the Politics of History* (New York, Columbia University Press, 1988), p. 53.

³² 11 Ibid., p. 4. See also discussions on pp. 4-10, 53, 55-6

³³ E.P. Thompson was firmly chastised by Scott, *Gender and Politics*, pp. 68-90; and rebuked more gently by C. Hall, „The Tale of Samuel and Jemima: Gender and Working-Class Culture in Nineteenth-Century England“, in H.J. Kaye and K.C. McClelland (eds), *E.P. Thompson: Critical Perspectives* (Oxford, Polity Press, 1990), pp. 78-102.

³⁴ A.D. Gordon, M.J. Buble and N.S. Dye, „The Problem of Women's History“, in B.A. Carroll (ed.), *Liberating Women's History: Theoretical and Critical Essays* (Urbana, Ill., University of Illinois Press, 1976), p. 89.

³⁵ Morrison et al. (2008), World Bank (2011), Clinton Foundation and Gates Foundation (2015), and UN Women (2015).

challenging because it requires some value judgments as to what is meant by equality between men and women.³⁶

There are a number of international initiatives underway to improve these indicators. The United Nations (UN), in conjunction with a number of other international organizations, has launched a three-year international effort to identify and improve collection of key indicators on women's well-being, called the Evidence and Data for Gender Equality (EDGE) project. A primary goal is to supply data for the UN's Statistical Commission's Minimum Set of Gender Indicators, which covers areas related to women's participation in economic and political activities, access to resources, education, health, and human rights.³⁷ The UNDP also developed another measure of gender inequality, the GII, which is based on three components: female reproductive health, women's empowerment, and labor market variables (Gaye, Klugman, Kovacevic, Twigg, and Zambrano, 2010; UNDP, 2014b)

Conclusion

The history of gender has proved an integral part of the study of the past. It has brought new perspectives, discovered new data, opened up valuable new areas for enquiry, generated new debates, and simultaneously established itself as an essential component of all forms of holistic analysis. There are many analytical, methodological, evidential or theoretical problems in interpreting the past. Gender history, moreover, has so far been notable for raising yet more analytical problems. The exploration of historical gender is generating new debates, not new doctrine - new arguments, not new consensus. There are many analytical, methodological, evidential or theoretical problems in interpreting the past. Gender history has so far been notable for raising yet more analytical problems rather than for adopting one settled viewpoint. Such an achievement is an index of vitality. The exploration of historical gender is generating new debates, not new doctrine - new arguments, not new consensus.

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³⁶ Klasen (2006b), Klasen and Schöler (2011), Hawken and Munck (2013), Permanyer (2013), and Van Staveren (2013). See also Klasen (2004) and Casarico and Profeta (2015) for further discussion

³⁷ UN Economic and Social Council (2014)

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SOME HISTORICAL ASPECTS IN THE WORSHIP OF FOLK DITES (MEMORIAL / NARRATIVE HERO STONES) WITH REFERENCE TO COASTAL REGIONS OF UTTARA KANNADA DISTRICT

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Introduction

Folk or oral history is one of the oldest form of historical resources. It has more than two thousand years history. [Since two thousands years this process is continued in the Indian Historical heritage. In the absency of print media and art of writing these are the only way to communicate and passes the massages from one generation to another. Folk and oral history are closely inter related streams, style, folk songs, customs and traditions folk stories, narrations of folk epics, folk festivals and religious practices have their own identities. In this categories narrator used his / her own way and style to communicate his views.

This research paper is based on the explanation regarding tracing the historical aspents in the worship of folk deites in the costal region of Uttar Kannada district.

Coastal belt of Uttara kannada district included five talukas. This region is known for diversified geographical conditions. Since 1500 years coastal belt of Uttara Kannada region known for the hectic centre for political and social-economic and religious activities. This region centriced by the tribles like and the Gondas Kunbies, semi tribles like Halakki Gaudas Siddies Kumrimarathies and various traditional groups like Fishermen communities Gaulies. At the same time highly advanced communities are also contributed the cultural heritage of Uttara Kannada district. Though we are passes through in modern age still there are some unnoticed historical heritage are still existed in the region. Uttara Kannada district has its own historical background and cultural identity. Some of the historical aspects and cultural traditions also throns light on the contemporary political social economic and religious life of the people. In this regard studies in the worship of folk deites also helps us to trace out the some unidentified historical aspects which are directly or indirectly helps to the students and also helps to fill-up the historical gaps and to understand contemporary life styles.

Bandihabba: It is a folk festival celebrated in the coastal belt Uttara Kannada. This is based on the worship of mother goddess (Amma). The main priest for the goddess is Gunaga (A Potteror, pot maker). This festival is continued for three days, Kalasha a pot filled with holy water is carried out in the procession headed by Gunaga and this procession was followed by some half nacked young men who are wearing garland and holding sword or stick in their right hand.

According to folk scholars it is an symbol of victory procession of the king practiced since centuries back some of the scholar explained that the young soldiers are prepared to

participate in the battle. In absence of king/queen Kalasha is worshiped during this period.

Here the most important points are

- (1) The Worshiper (main priest) is Gunaga, a non Brahmin who worshiped Kalasha in folk customs and traditions
- (2) Heroic identity of the youngmen.
- (3) Wooden masks are worshipped in the name of old heroes like Beera, Kanbeer. Obunayak Jain Beera etc.
- (4) Worship of non Aryan God.

MAHASATI (MASTI)

The term Masti has originally came from Mahasati. Those women that practiced Sati or Sahagamana are worshipped as masti Mahasati. This female duty is very popularly worshipped in the coastal belt of Uttara Kannada district. The lady dedicated her life in the name of her husband who sacrificed his life at the time of war or heroic death for the sake of village. Mahasati is worshipped in the form of stone image which were like Bangles in hands, tilaka on forehead, decorated with beautiful saree and smiling face, sometimes decorated with a heroic face. This type of sculpture is found in almost all villages of Kumata and Honnavar taluk. A typical Masti stones are found in Angadi village of Karwar taluk and Kaikini in Bhatkal taluk. These Masti stones are worshipped once in a year. Flowers, Kumkum, turmeric powder, coconut and banana are the important offerings to the Goddess. Some of them are daily worshipped. Mahasati of Kumta, Mahasati of Chandavar in Honnavar taluk and Mahasati of Ankola are very popular Goddesses in Uttara Kannada. There are more than 28 mahasati stones are found in single place at Hosali Village in Karwar taluk, indicated that, there was many women followed sati at the same time at a place. According to historical evidences these were belongs to 14th century (May be fight between Vijaynagar and Bahamani for capture Goa and Konkan region.

Another popular traditional Folk God which is worshipped in the villages of coastal region of Uttara Kannada. There is no specified human shape for this God. As octagonal shaped pillar is erected in a small temple and worshipped everyday and some Jatagas worshipped by the people once in a year. There are a number of stone slabs representing Jattiga in Haldipur of Honnavar taluk, which are worshipped by Namadhari Naiks. There is a Jataka temple at Manjaguni of Ankola taluk on the bank of the river Gangavali.

Jattiga means a bodyguard known for masculinity. He was protector of temple and temple property, a royal wrestler.

In commemoration of his heroic death and sacrifice, he was worshipped in the form Jattiga. In coastal belt worship of Jaina, Jattiga is very popular. He was a pure vegetarian god people are offering coconut, banana and white rice.

JAINA BEERA AND KAN BEERA

Jaina Beera is one of the folk God worshipped in surrounding region coastal belt of Ankola taluk. This God is depicted as a hero, holding a bow and arrow. This figure is engraved on a black stone and kept in to a small shrine (Gudi). This God is worshipped once in a year by the people

of the village. This God is considered as purely vegetarian. There is a Jainabeera temple at Belekeri of Ankola Taluk. Very near to this temple there is a spot where a ship of Konkanigars sunk by Jainna Beera, and a big black stone was worshipped by the people. This traditional incident explain that the Jaina Beera was a powerful person in this region. Jaina Beera belongs to Jainism, which known for nonviolence. But the above explanation proves that they also eligible for performing Kshatriya duties. Kan Beera is a Kannada term which means the Hero of the Forest. His main duty is to protect the villages from the robbers and wild animals. This male God is worshipped in the form of stone idol irrected in open air. This image is also depicted as holding arrow and bow. In the ancient days the people used protect the forest in the name of God. That would be known as Devikan or Devarakadu. This considered that primary duty of Kanabeera is to protect the Devarakadu. This shows how the villagers were prayed or considered forest or environment as God. (Devarkadu or Devikan means a forest belongs to God). These protected forests are known for the collection of valuable trees, medicated trees and plants)

Jaina Beera and Kan Beera were the two brothers. Jains beera was the elder brother and Kan beera was the younger brother. The traditional postures explain that they might be the kings or warriors. The folklore explain about their greatness. The folk songs and stories explained their heroism in beautiful manner.

HOLEYATTARA

Holeyattara is also a village God worshipped by the people of Ankola taluk. According the folklore, once the Bedas and Jedas attacked on Jaina Beera. The obedient servant and soldier Holeyattara saved his master by heroic death. In other words he sacrificed his life for the sake of his master. Even today in villages like Aggragon, Belekeri, Maskeri and Vandige Villages of Ankola taluk Holeyattara is worshipped as the main God by the local people. Holeyattara of Aggargon village is worshipping by a scheduled caste priest. An image of strong hero holding a bow and arrow installed in the temple. At the time of Bandi Habba people offer animals to sacrifice like sheeps an chicken to Holeyattara.

KODIBEERA

Kodi means a small canal where sea and river (estuaries) joins together. In Konkani also it gives same meaning. Karwar and Alvekodi of Kumta are the important sites of Kodibeera. This deity is worshipped in the form of image kept in a small shrine very near to the kodi. Gabits, Kharvies and other fishermen communities are worshipping this god once in a year, and they offer animals sacrifice like chicken and sheeps probably this god is installed here to protect the property and boundries of the village. According to tradition this hero (veera) protected the boats, and assets of the fishermen from enemies. Probably this Hero was appointed by the royal families to protect sailors and faishermen. This is Kuladevata (family God) of some fisherman community.

GUTIM BEERA

The name inself indicates that Beera of a Gutti. This God is worshipped by a Gunagies and Gunaga's (Pot maker, Kumbaras) in a small temple on a hill (gutti) some are in the form of stone. A hero seated on the horse holding knife, wearing underwear and crown on the head.

Once in a year a village festival will be conducted by the Gunagi people. During the period they offer animal sacrifice.

The name Guttim Beera is classified in to Guttiya beera means a brave hero from Gutti which is historical place now it is a small village in Hosangar taluk of Shivamogga district ruled by a petty kingdom was ruled by Rattas (Nayaks). In the same way Hiregutti a small village of Kumta taluk in coastal belt of Uttara Kannada. Many historical evidences which are contemporaries to the 12th to 14th said that karwar (kone) Kinnar inscription of Veera Harihara explains that Kinner was a political place and a commercial centre. Kurnipet, Sunkeri, Siddhar, Boribandar etc. are the ancient trade routes which linked upper ghat region to coastal ports (cotton, spices, teak, forest produces) major exports to carried out through parts of sunkeri, Boribandar, Kinner, Kadwad ports. Guttimber may be a political representative of Gutti region managed and look after these commercial activities.

HONNA RAKA

Honna-Raka is a very prominent non-aryan God worshipped in the villages of Ankola taluk. Honna is the deity of heroic character, Raka is popularly known as Rakshasa, (Demon,) and evil force to the enemies, Honnaraka Temple is as Vandige in Ankola. The oldest hero stone near to temple explains about its past glory in narrative pictures, Hero were fighting with their enemies by using arms. Once in a year the fair is conducted.

BANKI BEERA AND BOMMAYYA

Bankibeera is another traditional male god in the folk culture in the Uttar Kannada. The worship of Bankibeera is very popular in coastal belt of Uttara Kannada. For example in a small village called Shirur in Ankola taluk which is located on the bank of river gangavali, there is a small temple for Bankibeera (Bankibeera). Majority of bankki goudas are worshippers of this god. Banki is a political territory and many inscriptions referred about this place. Probably Bankiya Veera converted in to Bankibeera. Bankiya is a part of Gokarna provience (Bankikodla Village) located on the river and sea known for fertile soil ruled by Sovideva.

Bommayya is another familiar God worshipped in the coastal belt. Probably origin of Brahma a Sanskrit term might be the Bomma in the local tradition. In the folk cult Bommayya also considered as a hero. This hero dedicated whole life for his master and died in the battle field. There are many traditional songs and stories on his heroic death. There are Bommayya temples in Balale. Bole, Belase and Belekeri of Ankola taluk. There is also a famous Bommayya temple on the top of the Kogre hill near Bhasgod of Ankola taluk in which the image of a hero (Bommayya) seated on the horse and holding sword in his hand. Once in a year the festival called bandihabba is conducted. During that time the people offer animal sacrifice like chicken and sheeps. In the opinion of the local people Bommayya is the brother of Parvati. But there is no such reference in the eipics regarding this brother of goddess Parvati. Herostones and inscriptions of Kadambas of Chandavar and Pandyas of sisugali (regional Kingdoms) and vijaynagar inscriptions found in coastal belt Uttara Kannada district repetedly mentions about Bommaya is known for heroic leadership.

BARGE BEERA

In Karwar taluk Sadashivgad is a small village, there is a small location called as Devavada. The people of Devavada even today worshipping a local city called Bargebeera this god is installed in a small shrine on the bank of river kali. Barge means a large pleasure boat. Before completion of the Kali Bindge people and vehicles were crossing the Kali River from Kodibag to Sadashivgad by that ferry boat near this temple. This boat driver is recognized as hero or (veera). Who also helps to carry the goods and other materials from Kodibag to Sadashivgad. This tradition is continued for long period.

The local leader Late Dr. Y.R.Kulkarni explains that Bargebeera as popularly known as Kalburgi (Gulbarga) Veera (hero of Gulbarga) came to Sadashivgad and defeated the original local residents who were the followers of Jainism. This hero established his control over surrounding regions of Sadashivgad and started the lineage of Konkani Maratha community in this region. So till today the Konkani Maratha community of Sadshivgad worshipped this Bargebeer as their Mool purasha (Family God). Even today there are many Jaina gutta and Jain purusha temples existed in Sadashivgad. It proves that there is transformation took place in 14th century in political social and religion transformation was taken place in 14th century. Brahmanies and Vijayanagar rulers were always engaging in fightings for capturing Goa. This Beera may be dedicated his life in the battlefield by a heroic death.

According to the local people who are the worshiper of Bargebeera, in the 11th century six families from Gulbarga visited Sadashivgad where they found suitable area and water resource for their settlement. But they were driven back by the Jainas who were the early settler of this area. Among these six families, Kadam and Desais settled at Devawada and Desaiwada of sadashivgad. Other families settled at Majali and Mudageri. All these people are the migrated families who were the worshiper of Bargebeera. There is also a temple of Jaina purusha near that Bargebeera temple. It indicates the existence of Jaina people long back in this area.

HULI DEVARU:

Huli Devaru or Huliappa is the stone idol of a tiger worshipped in the many villages of Kumta and Honnavar taluk, Hulidevaru images are installed and worshipped. Probably for the protection of the domestic animals people started to worship this God. In the villages of Karwar taluk Hulidevaru images installed in the thick forest. The people of Karwar taluk worshipping this god in the name of Vagru. In Konkani or Marathi language Vagru means tiger. From historical point of view the konkani belt of Uttara kannada was ruled by the kadamabs of Goa and right bank of the gangavati river was ruled by the kadamabas of chandavar. Both kingdoms had the emblem of tiger. So the images (stone idols) of tiger indicated about their geographical boundary line of their respective kingdom.

KHAPRI DEVARU

Khapri (God) devaru on the bank of the river Kali worshipped by the Gabiits and other fishermen communities. In ancient to medieval period this area was very rich commercial centre known for export and import activities. According to folklore these areas were attacked by the Habbasi (people of Abhisineya). But the great soldiers of this land fought bravely against the

enemies and sacrificed their life for the betterment of the people and their master. So in the commemoration of such great sacrifice of that heroes local people and fishermen worship this Khapri devaru. Fishermen believed that this god protecting them at the time of deep sea fishing and dangers like storms and accident in the sea. At Gangavali village of Ankola taluk there is a temple of Abhisineya Devi (Habassi) worshipped by the local people. There may be two categories in the Habassi and Abinesions trade (people) one category was acted as sea pirates and engaged in the looting and another category belongs to carried out trade activities. This type of development proves that the settlement foreignness in coastal belt leads to transition in the local socio-economic and religious life.

TABI BEERA

Tari is a kannada word which means a place where the people crossing the river by the boat. There are small temples of Tari Beera in the villages of Honnavar, Kumta and Ankola taluks on the banks of the rivers Sharavati, Aghanashini and Gangavali worshipped by the local people. People believed that this god is the protector of the people those who are crossing the river and also fishermen. He was a protector of water resources and boundaries of the village.

KARI DEVARU

This god is worshipped by Halakki Vokkals. In hegre village of Ankola taluk a black stone is installed in the name of Karidevaru in the open filed and worshipped once in a year during the time of Suggihabba (Harvest festival). A folk Drama called Hagarana is exhibited before the deity.

They are found in a cluster in many places like Bedkani, Kaikini, Maskeri, Sadashivagad etc., near temples or in specific sites. Many such stones have inscription on them describing the context of the heroic death. They are also worshipped.

A life size face of a buffalo is engraved on a slab in relief with huge horns. The statue facing the ski is kept horizontally on the ground in the open fields or rural area of Kera wadi (Karwar taluk) and other parts of the district people worship the statue as Konakallu or Konadevaru after harvest. They also pray Konadevaru for rains and after rains they have a special worship called Majjana Pooja.

There is a tradition of worshipping the unhusked coconut among the people belonging to Halakki Vokkals, Gam Vokkals, Mukris, Konkani, Kunbis, Siddis and Komarpaiks in Uttara Kannada. There are a number of peculiar hollow burnt mud idols of Gods and Goddesses, Hulidevaru, Earthen Kalashas, various types of mud pots in the out-skirt of rural parts of Uttara Kannada. This reflects the rich ancient religious and cultural traditional of the tract.

The Observations:

1. The worship of Folk deities mainly based on the worship of heroism (heroes and one who dedicated their life for the nation, or for the sake of people and village
2. The worship of Jaina beera indicates that the transformation in the religious life.
3. The Gunagas are the main priests who followed non Vedic rituals for the worship of these folk gods.
4. Worship of folk deities includes the worship of nature indirectly, for example worship of

Kanbeer (protector of forest) is popular in the region.

5. Worship of Bargebeer indicates that migration of people or community and its impacts on the local history.

6. The absence of Vedic Gods and rituals

7. This traditions are still under continuation and practice, even though there is revolutionary changes took place in the modern world. It means (shows) that the cultural traditions belief are very strong deeply rooted in the minds of the people that passes to generation to generation.

8. Folk love is not accepted modernity in their folk religious activities and beliefs.

9. The worship of folk deities are totally based on the esthetic values than the traditional religious virtual

10. Majority of the devotees of these folk god are the non brahminical community.

11. The worship of these folk deities are the based on the mixture of Jaina, Nirankara concept monotheism heroism, some extend worship of spirits, worship of nature.

Limitations: The following a few aspects are the limitations of the studies

1. Lack of authentic proofs like written documents
2. Break in the studies no continuity link is available
3. The folk and oral narrations are deals with some imaginary and exaggeration.
4. Language and dialect barrier to understand and follow up the grass root level research
5. Tarcing the roots of history is little difficult because the views and expression are based on the sentiments and beliefs.
6. Influence of regional factors, local and geographical conditions also big hurdle in the research work.

Conclusion:-The overall outcome results of this research paper is to make efforts to understand that how the worship of folk gods influenced on the life of the people. The beliefs and celebrations, performing rituals make the people more happy and morally strong enough. It also helps to know about the cultural transmissions took place in some areas of coastal belt of Uttara Kannada district. Practice of these (such) religious activities really controlled rural society through unwritten laws. At last we must accept that such type of worship of folk deities really a role model for young generation which was based on the themes and values of Eco-balance, mutual understanding, love towards nature and socio-religious harmony.

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POPULATION GROWTH AND ENVIRONMENT

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Abstract

A strong environment promotes a healthy human life. But the alternative is being harmed to meet the needs of growing numbers of people. Therefore, today there is a need of the hour to plan and implement collective measures on a global scale to protect the environment. This research article will pave the way for finding solutions. It is closely related to population growth and environment. A growing population is striking the balance of options. The resources that are naturally available to the needs of the people are greatly utilized. Which contributes to increased pollution, disrupting the balance of the environment? Human health problems are on the rise when pollution levels are exceeded. In this regard, human life and environment are mutually exclusive. Increasing greenhouse gas levels are a result of population growth. Because of the increase in the number of industries taking into account the needs of human beings, it is only a matter of overflow. Deforestation is accelerating the urbanization process to solve the problems of people's housing. Urbanization is inviting many problems. Metropolitan areas are increasing in number of vehicles to connect with each other and make transportation easier. The increasing number of vehicles is an important factor contributing to air pollution. Naturally, efforts are being made to address the needs of the people. That is why the entire human race has to face the numerous crises created by nature. As the temperature of the earth rises, the sea level is rising as the ice melts in the Arctic Ocean and the Antarctic continent. This is likely to hit seaside countries. Therefore, today's vigorous efforts to control the pace of population growth have become important. In order to provide a healthy environment for future generations, the need to take the necessary steps has arisen at present.

Keywords :- population, environment deforestation, land degradation, Biodiversity, climate change, global warming.

Introduction :-

While the entire world is inundated with the problem of population growth, population growth in Asia is steadily increasing day by day. Asia's continent accounts for sixty percent of the world's population. Because China and India, which are on the priority of population growth, are located in Asia. In 1804 the world population was one billion. In 1927 there were two billion. In 1959 there were three billion. There were four billion in 1974. In 1987 there were five billion. In 1999 there were six billion. In 2011 there were seven billion. The rapid growth of population in the twentieth century can be described as a significant event. In June 2019, the United Nations submitted a report on population statistics. Based on this, we can say that this world has crossed 760 crores in terms of population. By 2050, the population is projected to increase to 970 crore. Considering this report from our country, India's population is estimated at 137 crore today. But by 2027, India's population is likely to grow to over 150 crore. China is the leading country in the world in terms of population. If China has a population of 143 crore today, India will overtake China in terms of population in 2027 and it is likely to cross the 150 crore mark in

2027. This UN report shows us that India needs to be more cautious on the question of population growth. Because of this, our country will face many problems like poverty, malnutrition, unemployment. This growing population is even more alarming considering the alternatives. Because the resources available in the country will be used randomly to cater to the needs of the people

Impact Of Population Growth On The Environment

The constant increase in the number of people living in a particular terrain can be termed as population growth. As population numbers grow faster, the stress is on the environment. This raises many questions for human life, including global warming and reducing biodiversity.

- **Air and Water Pollution**

The explosion of the population has been a factor affecting numerous natural resources. Not only does it cause air pollution, it also plays a major role in increasing water pollution. Air and water are important factors for human life. These things have been made abundantly available to humans by nature. The structure of the human body is such that man cannot even dream of living without air and water. Pure air and purified water play a vital role in maintaining human health. If you look at the situation a little, it appears that a person is scamming to pollute the air and water, using the air and water that is freely available to him for free and abundant.

Many artificial tools are being created to meet the daily needs of people who are constantly increasing day by day. Air and water pollution is contributing. Factors such as chlorine, ammonia, hydrogen sulphide, zinc, mercury, nickel emitting air from the factory, the air is becoming poisonous. The number of vehicles to meet the needs of the people has increased the air temperature. The smoke emitted from the vehicle helps to pollute the air. Coal is being used more to make human life more comfortable. Pollution is polluting the air, whether it is dust from the industry or smoke from coal combustion. This threatens not only the environment but also human health.

Today, water stocks have become so polluted that they are no longer drinkable. Increasing population is adversely affecting different sources of water. Waste materials and waste water are being released into the river and drain by many industries. Human excrement also appears to be being dissolved in rivers and other water resources.

The majority of the population in this country is dependent on agriculture based business. Naturally, growing population is burdened with agriculture. Today, toxic chemicals and fertilizers are apparently being used in agriculture to increase production. Some pesticides, such as DDT, BHC are being sprayed on life-threatening drug crops. It is also polluting the ground water reservoir. So different animals, birds, plants and humans are also living in danger.

Degradation Of Land:-

Land is a collection of water and nutrients needed for plants and all other organisms. Therefore, the rapidly increasing degradation of the land is a matter of concern. This process is called land pollution when toxic substances are released into the soil. The land is falling due to irresponsible attitude of the people. This is why soil quality is getting around. Increasing population is contributing to the degradation of land quality in many ways. The process of tree-

cutting and industrialization was brutally accelerated to meet many of mankind's needs. This is causing the soil to pass through. The fertile land is therefore decreasing. Humans are degrading the environment for their own benefit and advancement.

Following are some of the reasons why soil quality is falling: -

Use of pesticides and chemical fertilizers in agriculture. Supply of waste from factories and quarries to the soil. It is widely used but this plastic bag is not dissolved in the soil. Home, Hotels, Factories Exhaust materials such as plastics, textiles, wood, metals, glass, cement, are causing land pollution.

Many of the above reasons show that human development is polluting the land by playing with the environment.

Deforestation :-

Forests have a valuable place in human life. Trees play a very important role in maintaining the balance of the environment. Trees carry oxygen and release carbon dioxide. The existence of the entire human race rests on oxygen. At the same time, forests help maintain the earth's biological balance. Since the tree absorbs the air vapor, its cooling is maintained. Not only does the forest help maintain the soil moisture, but it also helps in increasing the soil fertility. Tree is one of the major contributors to providing food to humans. While forests are an important component of the environment, forests are being slaughtered openly. According to government policy, forest cover should be 33% of the total land area in our country. But considering our country, only 21 percent of the land is covered by trees. In a state like Rajasthan, only 9% of forests are left untouched. Increasing population means increasing deforestation seems to be coming true today. The deforestation has been rampant for the past several years. If the hopes of agriculture, urbanization, supply of raw materials to the factory, mining, railways and roads continue to degrade rapidly for a variety of reasons, then the environment will exceed this threat level. Which will have a profound effect on living organisms.

Depletion of Ozone Layer

Earth's atmosphere has the characteristic that it contains different layers, a layer of ozone gas is found at an altitude of 20 to 30 km from the surface of the earth, it is named as ozone layer or ozone layer. Despite the layer being very thin, it is very important because it absorbs ultraviolet radiation from the sun. If ultraviolet radiation reaches the earth, it damages all kinds of trees and plants. That's why the ozone layer is important for life on Earth

There are many chemicals around us that are damaging the ozone layer, they can also completely destroy the ozone layer, these are called free radical catalysts. The main ones include nitric oxide, nitrous oxide, hydrochloric acid, and bromine. Chlorine bromine chemicals are being produced in large quantities due to industrial activity. Chief among these are chlorofluorocarbons and bromofluorocarbons, this chemical is capable of reaching the stratosphere in gas form.

The industries established by humans are mainly responsible for the depletion of the ozone layer. The US, China, India and Europe are mainly responsible for the pollution of chemicals that damage the ozone layer. To protect the ozone layer from harm, the general public should be educated about it.

The industries established by humans are mainly responsible for the depletion of the ozone layer. The US, China, India and Europe are mainly responsible for the pollution of chemicals that damage the ozone layer. To protect the ozone layer from harm, the general public should be educated about it.

Threat To Biodiversity –

Biological diversity of Earth is essential to the continued vitality of agriculture and medicine, perhaps even to life on earth itself. But Man has removed many minerals on earth for his material comfort. Humans have slaughtered trees and animals. So the balance of the environment is collapsing. This threatens biodiversity.

Global Warming And Climate Change -

Increasing the amount of greenhouse gases in the atmosphere is considered to be the cause of global warming and climate change. The main greenhouse gases of the atmosphere are carbon dioxide, methane, nitrous oxide. Due to the absorption of some amount of radiation from the sun by these gases from the sun, the temperature of the earth's atmosphere increases. To understand the true state of climate change, we need to know about the huge ice reserves of Antarctica and Greenland. Looking at some of the figures, it can be seen that Greenland's average temperature has risen by five degrees. About 30 percent more snow has melted in 2007 than in 2006, and in the last 10 years in Antarctica there has been a 75 percent increase in the incidence of ice sheets breaking and falling into the sea. It is estimated that if the entire ice of Greenland melts, the sea level will rise by 7 meters. Many cities like Maldives, Bombay will be submerged in sea water. By 2100, the temperature of oceans located at 23 degree latitude / longitude will increase by 03 degree centigrade. Changes in human life style and industrialization are important factors contributing to the growth of coal and petroleum products. The current climate change and global warming are based on population growth and increasing interference in environment. Some environmentalists and scientists speculate that if people continue to neglect environmental damage, the lives of living organisms may be at risk in the future. Therefore, there is an urgent need to reduce the burden of the needs of the growing population on the environment today.

Conclusion –

It has become an urgent necessity to curb the growth of the population today. Humans have made unprecedented use of the resources available in nature to meet their needs. Industrialization, urbanization, deforestation, vehicles, mines have endangered the health of the environment. The problem of the environment has come to the fore today as a burning question. Man has to wake up in time or else man will have to face many nature-created problems. Because the balance of the environment helps keep the organisms balanced. The problems of the environment today are rooted in human ambition. The problems of many alternatives, such as air and water pollution, deforestation, urbanization, threat to biodiversity, land degradation, global warming, climate change, damage to the ozone layer, are the result of human error. Therefore, it is time to take drastic steps to control the population. Proper measures need to be

taken to prevent the explosion of the population and it needs to be implemented properly. If we do so, we can provide a clean and healthy environment for our future generations.

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HISTORICAL STUDY OF ELECTORAL SYSTEM IN BRITISH INDIA**Asst. Prof. Shinge Harshal Shashikant***Department of History, Chh. Shivaji Night College of Arts**And Commerce, Solapur, Mob. No. : 8793340640, E-mail: harshalshinge44@gmail.com***Abstract**

The Regulating Act of 1773 was a humble beginning in the direction of establishing British Parliament's control over Indian administrative affairs. The Acts of 1833 and 1853 sowed the seeds of Parliamentary representative institutes in India. Subsequent British Parliamentary acts enlarged the size of legislature, introduced direct elections and provincial autonomy. Through these provisions India was familiarised with the working of parliamentary democracy. This long experience of working with parliamentary forms of government was one of the reasons for adopting parliamentary democracy in independent India. The introduction of representative institutes and direct election particularly in the beginning of the second decade of twentieth century marked the beginning of electoral politics in India. The British administration was never keen to introduce democracy and representative institutes in India. They evolved a complex electoral system, communal representation through separate electorates was its main feature. The most everlasting impact of the acceptance of a separate electorate system was communalisation of Indian politics leading to the partition of India on communal lines. The negation of the same to the depressed classes led to their political impoverishment and throwing them on the periphery of Indian politics.

Review of Literature:

Scholars such as Chris Baker, Chris Bayly, Peter Reeves, Ian Talbot, B.R. Tomlinson has done pioneering work on the dynamics of elections in British India. There is still no published work devoted exclusively to all the general and provincial elections between 1920 and 1946 the present research paper attempts a historical study of the electoral system and its impact.

Key words:

Legislative council, Executive council, Responsible government, Representative Institutes, Parliamentary democracy, Electoral system, Communal electorate, Electoral politics, provincial autonomy, Diarchy, Franchise, Separate electorates, Universal adult franchise

Introduction:

In a democratic polity, the electoral system includes the laws and rules governing the entire election process. The official machinery which implements the rules and conducts free and fair elections, The political parties, the contestants and voters who participate in it, and the institute which resolves the election disputes arising out of the electoral process. The origin and development of the electoral system and representative institutes in British India can be studied into three phases.

The First Phase:

It began with the Regulating Act of 1773 and ended with the Government of India Act 1858. In this phase, the British parliament's control over Indian administration was established and the seeds of legislative council were sowed. The Charter Act of 1833 provided to the Governor General exclusive legislative power for the whole of British India.¹ An additional member was added to the Governor General's executive council as law member.

The Charter Act of 1853, for the first time, separated the legislative and executive functions of the Governor General's legislative council² with additional six members. This council came to be known as the Imperial Legislative Council or Indian (Central) Legislative Council. The council functioned as a mini parliament. The Government of India Act 1858, known as the Act for Good Government of India ended the company's rule.³ The British crown took over the rule in India. A New Office of The Secretary of State (SoS) and its fifteen member advisory council of India was formed. The SoS was vested with complete authority and control over Indian administration. The SoS was a member of the British cabinet and responsible ultimately to the British Parliament.

The Second Phase:

The revolt of 1857 compelled the British intellectuals to associate Indians in the administration of India. Moves came in this direction through the Indian Council Acts of 1861, 1892 and 1909. The council was expanded. For the first time Indians were nominated in the council as non-official members. Limited and Indirect use of election was introduced.

The Indian Council Act of 1861 made a beginning of representative Institutions, by associating Indians with the law making process. The act provided the viceroy to nominate some Indians as non-official members in his expanded legislative council.⁴ For the first time the legislative councils were formed in the provinces. The viceroy and his executive council acted as a cabinet and also part of an Imperial legislative council.

In the last decade of Nineteenth century the participation of educated Indians in political field increased. In 1885 the Indian National Congress was formed as an All India Political Organisation. The depressed classes and the labour classes too began to organize themselves into association on modern lines. As a reaction, the official move came in the form of the Indian Council Act of 1892.

The act made provision for indirect election to fill some non-official seats in both central and provincial legislative councils. (PLC) The official term used for this purpose was nomination made on the recommendation of certain bodies⁵. For the central legislative council the viceroy was to nominate some non-official members of the council on the recommendation of the PLC and the Bengal Chamber of Commerce. The Governor was to nominate the same for PLC on the recommendation of the District Boards, Municipalities, Universities, trade associations, Zamindars and chambers. Thus the elections were designed to secure representation of certain special interests.⁶

In the first decade of the twentieth century India witnessed its first mass movement in the form of the Swadeshi movement of 1905. It emerged as a reaction to the partition of Bengal as a British policy of curbing rising national consciousness. The congress declared its official goal as 'Swaraj' i.e. 'Self-Rule' on the lines of the Self-governing colonies of Australia, Canada and Ireland. The Muslim League was formed in 1906 by feudal elite Muslims. In congress the differences between moderate and extremists led to a split in 1907 at Surat. This was the background when the Indian Councils Act was enacted. It is also known as Morley-Minto reforms.

The Act provided for an increase in the size of both central and PLC. In the central legislative council (CLC) seats were increased from 16 to 68. The number of seats in the PLC was not uniform. Of the 68 members, 36 were officials and 5 were nominated non-officials. Of the 27 elected members, 13 came from general electorates out of remaining 14, 12 came from Muslims and landlords 2 from special electorates of Bombay Chamber of Commerce.⁷ The official majority was retained at the centre. However the PLC's were allowed to have a non-official majority.

The most important electoral reform under the act, and the one which left a lasting impact on Indian politics was the introduction of communal representation i.e. separate electorates for Muslims. Separate representation was also provided to presidency corporations, Chamber of Commerce, University and Zamindars. In short the act provided representation to communal and commercial interest groups. Till then the viceroy's executive council acted as Exclusive cabinet body of whites. Now for the first time an Indian Satyendra Prasad Sinha was associated with it.⁸

The Third Phase:

The Government of India Act 1919 and 1935 provided for introduction of direct elections through territorial constituencies, expansion of the council and communal electorates, Experiment in Diarchy and provincial autonomy. The Act of 1909 dissatisfied Indians. The period witnessed rise in revolutionary extremist activities both at individual level and organized level like 1913's Ghadar movement. Youths disillusioned by both moderate and extremist congress leaders and their activities joined the path of heroism. The repressive policies of Lord Curzon added fuel to simmering discontent. The Home rule league was an attempt to overcome political pacifism. The 1916's Lucknow pact between congress and league provided a common program for the coalition. The beginning of the First World War in 1914 gave a boost to democratic ideas world over. It compelled the British government to introduce further political reforms in India. The August Declaration of 1917 stated the objective of British government in India as gradual introduction of responsible government in India.⁹ The Southborough franchise commission of 1919 received memorandum from depressed class demanding representation in legislature.

Under the Act, the most important political reform was, for the first time in India direct elections were introduced at both central and provincial levels.¹⁰ It introduced territorial constituencies. The franchise was based upon educational and property qualifications. The scheme of separate electorates was extended to Sikhs, Indian Christians, Anglo Indians and Europeans. The depressed class had to satisfy itself over nomination, they had no voting rights.

At centre bicameralism was introduced. The CLC membership was extended to 145 while its tenure was of 3 years. The council of states (CoS) membership was fixed to 60 and its tenure was to be of 5 years. Of the 145 members of the CLC, 41 were nominated and 104 were elected. Of the 104 elected members, 52 came from general constituencies, 32 from communal constituency (of this 30 were Muslim and 2 were Sikhs) and 20 from special constituencies of Landlords, Europeans and Indian commercial community. Of the 60 members of CoS 34 were to be elected and the rest were viceroy's nominees.¹¹

The Act separated the central and provincial subjects. It introduced 'Diarchy' at provinces under diarchy transferred subjects were allotted to Indian elected representatives and reserved subjects were looked upon by the Governor's executive council. The act also provided that in the viceroy's executive council out of 6 members, 3 were required to be Indians.

The 1919's Montague-Chelmsford reforms failed to satisfy the Indian aspirations. The non-cooperation movement was launched in 1920 and ended abruptly. The congress Swarajists contested and won elections of 1923. First time in the central legislature an experiment in coalition politics was conducted. The decade witnessed the rise of leftist ideas. Many peasant and workers organisations emerged. The extremists like Bhagat Singh also inclined towards socialist ideas.

The all-white Simon Commission of 1927 accelerated the pace of political activities. The all parties conference and its report called the Nehru report demanded the constitution for India and universal adult suffrage apart from its other demands. In opposition to some demands of the report Jinnah presented his own fourteen point political demands. To end the political deadlock three Round Table Conferences (RTC) were convened at London between 1930 and 1932. Dr. Ambedkar aggressively demanded separate electorates for the depressed classes. Congress boycotted the first and third RTC. Meanwhile in 1929 congress changed its 1920's goal of obtaining Swaraj by peaceful means to 'Poorna Swaraj' at its Lahor session. In 1930 it launched a civil disobedience movement. In 1932 Ramsey MacDonald's communal award granted a separate electorate to the depressed classes. Gandhi resented it, as a compromise instead of separate electorate's reservation of seats were agreed. The Government of India Act 1935 reflects all these developments.

The 1935 act extended separate electorates to women and labour, for depressed classes it provided for reservation of seats instead of separate electorates, this class got the right to contest and vote for the first time. The franchise was extended to about 10% of the total population.¹²

The most important feature of the act was the introduction of provincial autonomy. Diarchy was ended in provinces and introduced at centre. Provinces were allowed to act as autonomous units of administration in their defined sphere. The 1861 act introduced legislative councils, the 1935 act introduced responsible government in the provinces. The governor was to act on advice of ministers, responsible to the provincial legislature.

The Act provided for two types of constituencies. One, the non-territorial constituency, was designed to provide representation to specific interest groups such as Zamindars, commerce associations, labour associations etc. Second was The Territorial Constituency, it was further categorized into three types. The first was, the separate electorate (Communal Constituency) was meant for Muslims, Sikhs, Indian Christians, Anglo-Indians etc. In this the voters and contestants belonged exclusively to the respective communities. The second was, The General Constituency, all irrespective of caste and religion were able to contest and vote. The third was the joint electorate. It was specially designed for the depressed class. It combined features of separate electorate and general electorate.¹³ The former were single member constituencies. The

joint electorate was two or more member constituency. Unlike the separate electorates, the reserved category contestant received votes from general voters also. So it was not mandatory for the candidate to secure his community's majority support. Here Hindu voters were always in majority and depressed class voters in minority.

The provision of federation consisting of British provinces and princely states never came into existence. The elections to CLC continued to be conducted as per the provisions of 1919 act. The provincial elections were conducted as per the act of 1935 in 1937 and 1946. The constituent assembly was formed out of members elected from provinces on the basis of 1946 elections. It acted as the interim parliament of India. The first elections of Independent India on the basis of its new constitution were conducted in 1951-52.

Some selected observations on the electoral system can be stated as follows:

The reforms were in installments spread over a long period. It always fell short of the demands, hence failed to fulfill Indian aspirations.

Since the beginning the official attitude towards introducing political reforms in India was negative. The colonial masters looked upon the representative institutes as merely platforms for Indians to vent out their frustration. A safety valve.

The application of the reforms was limited to only British provinces. In most of the princely states medieval feudal elements of administration continued to be dominant.

The franchise was very limited. The unjust educational and property qualification deprived the vast majority of common people from exercising their political right to vote and contest. Certain classes were over-represented, for example Brahmins as a caste group while others did not get representation at all, for example depressed class.

The reform set up an extremely complicated system of power sharing between the British officials and a limited number of elected Indians in both CLC and PLC. Again the elected Indians were divided on communal and class basis.

However, slow and limited the reforms were, it introduced representative institutions in India. It stimulated electoral politics in India. Some of the examples worth mentioning are the change in congress attitude towards class and caste issues and the communalization of politics. Congress since beginning negated both caste and class issues. The demand of representation from depressed classes and the initiation of mass politics compelled it to denounce untouchability. It negated the demand for separate electorates. Congress looked upon untouchability as a social issue and tried to appeal to caste Hindus to change their attitude towards it on merely moral grounds, through Harijan Sevak Sangh of Gandhiji without any constructive program in hand. Congress also began the temple entry politics post 1927 and particularly after 1932.

The same is true w.r.t. class issues. In the 1920's the rise of the left led to formation of congress socialist party, An Organisation to mobilise labourers and peasants towards congress. The election of Jawarlal Nehru and Subhas Chandra Bose as presidents in 1936, 37, 38, 39, the Karachi resolution defined Swaraj for the first time, the Quit India movement was dominated by congress socialists, and all clarifies the impact of the left on congress politics.

The Swarajists, liberals and Muslim league's coalition politics couldn't sustain due to communal and caste politics.

The separate electorates sowed seeds of partition. The Muslim league and the Hindu communalist both performed poor in 1937 provincial election. The result was intensification of communalism, transforming it to extremist communalism. Communal politics resulted in partition of the country on communal lines.

Notwithstanding the limited and ill-designed nature of the political reforms it familiarised Indians with working of parliamentary democracy. This is one of the reasons why the makers of the constitution adopted a parliamentary form of democracy in Independent India.

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MANUSHI : AN EARLY FEMINIST ACTIVITY IN KERALA**Sini.P.M**

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Introduction

The history of feminist movement has to surmount various barriers and challenges in the zigzag of it's journey. There were individual and collective struggles, deadlocks, brick backs, religious, political, social and family conflicts. This paper is based on *Manushi*, one of the early feminist groups that emerged in Kerala. The enquiry on the origin of this organization leads to the search for some contemporary events in the period during which it emerged. Its birth place is Sree Neela Kandha Government Sanskrit College, Pattambi. As a collective of students, Teachers and people from various walks of society, it is regarded as a unique organization. Feminism is divided according to it's attachment to various male centered theories.

The Genesis of *Manushi* as a discussion group

Atmosphere of Pattambi College was an important factor in the formation of *Manushi*. Culturally, politically and in many ways, the college was forefront in every activity. It was also different from other institutions due to its special culture. So in the beginning it was only a gathering for discussions and meetings. The discussion group had no particular name. Later it was decided to meet every Friday.

Name

In an anti-women society, female experience was not regarded as a human experience. Therefore the name *Manushi* was accepted which represents the feminine gender of the word man¹. Apart from the similarity of name it had no other relation with the Delhi based group having the same name. In course of time it's Sanskrit flavor was subjected to criticism by its members themselves. It's organizers were in favor of calling it by a Kerala name. There was also a view to popularize the Dravidian term *penviduti* for the English term Feminism².

Immediate cause for the formation of *Manushi*

It was only later that group was developed to *Manushi*. The news of the suicide of a student Rajalakshmi stunned them. College was closed for two-three days due to that event. It was an immediate cause for the formation of *Manushi*³.

Course of formation

Discussions were held about forming an independent organization for girls. The necessity of such an organization was seriously felt by the women folk of student community. The members of Kerala VidyarthiVedi, the Student wing of CRC CPI (ML), took the initiative for this. Bindu.M and Sreeja. K.V, the lady representatives of Vidyarthi Vedi in the Sanskrit College, discussed this idea with the other students and teachers of the college. They also approached Sara Joseph who was then working in the Malayalam faculty of the college, and sought her advice in this regard. Bindu and Sreeja were attracted to VidyarthiVedi not due to

political interests, but due to its positive attitude towards women. They were authorized to act as a core group within the proposed organization of *Manushi*. They were not expected to work as a women wing but to observe it from within, and lead it to the right path by democratically interfering in its activities. *Manushi* was a rainbow like organization. The core groups consisting of activists like Bindu and Sreeja tried to make it an independent organization and functioned with this objective in mind. It had members from all organizations. Girls, who do not belong to any organization, were also given representation. Many teachers and liberal-minded girls also joined the organization and made it active. As it is a loose and informal organization, it lacked president or secretary. There is no membership fee for the same. There are different phases or spheres for its functioning. So it is difficult to put a clear date for its beginning or end. However it occurred in 1980s. There are various views regarding the year of formation like that of 1982, 1984, 1985-87 etc. It may be due to the nature of its beginning.

Activists and debate

Teachers such as Sara Joseph, R. Sumangalakkutty, N. Parvathy, K.A. Indira, and students like K.M. Rema, Geetha Joseph, Bhadra, Santha, Seena, Sylaja M.G, Vijayalakshmi P.V, Reji, Radha, Reeja, Saraswathy, Sarojini, Latha, Sumathi etc. participated in its activities. Apart from teachers and students, it also included ladies from all walks of life. Sathi K. and Mani are some of them. Though the organization didn't grow, its message and waves reached all over Kerala. Other staff of the college like Prabha teacher and Sarala teacher also extended their support to this. Some boys like M.G. Sasi, C.M Narayanan etc. helped in its various activities. There also exists a rumor regarding K.Venu's role in the formation of *Manushi*. It is a heated debate in the history of *Manushi*. There are differences of opinion among the activists of *Manushi* directly and indirectly. CRC CPIML, the women's wing of Vidyarthi Vedi, the boys of Vidyarthi Vedi and party members like, K.Venu, recognized the relevance of the proposed organization, but they didn't compel them for it. But the party and Vidyarthiveedi ultimately accorded sanction to organize an association to fight for the cause political stand that the problems of women are the common problems of society. But other members of *Manushi* were ignorant of this influence. *Manushi* was a large social advance. Later it was organized in state level. Local groups having the same name were set up in different parts of Kerala. It became parallel organizations. It is regarded as an independent women organization⁵ from the very beginning itself.

Yet there is another wing which denies the argument. M G Sasi and K. Venu denied the role of *Manushi* as free women organization. Boys also helped in the functioning of *Manushi*⁶. It is regarded as the brain child of K.Venu. After prolonged discussions a manifesto was prepared known as "*Manushi-chinthikkunna sthreekalude nilapaadurekha*"⁷. It is claimed to be prepared by K. Venu⁸. Sara Joseph says that has reached in the hands of teachers through students⁹. Thus they deny the claim of K. Venu and his supporters. It may be true that students of Yuvajna Vedi, a wing of CRC ML had contact with its leaders including K.Venu. K Venu's wife Mani also has her role in the activities of *Manushi*¹⁰. She sang the *Unarttupaattu*.

Unnarnneneekkukasodaree

*Unnarnneneekkukasodaree*¹¹

If other members have known the link with K Venu, *Manushi* would not have been possible¹². They have their own justification. Sara joseph personally knows the link with other groups of the period.

Interventions

Manushi chalked out a series of programmes to fight injustice against women. The first performance of *Manushi* was made perhaps in college campuses in Kerala. More than three hundred girls marched through the College Campuses with slogans and songs and campaigned against the persecution of women. A massive demonstration was held there in protesting against the incident of ill treatment of a student by a male teacher.

Thankamani incident (1986)

It happened at Thankamani village of Idukki district where many ladies got raped. Six members of *Manushi* visited the place and conducted certain activities like sticking posters, held demonstrations and speeches in the streets. A six members' team of *Manushi* visited the place. They reached there by evening. As place was not familiar to them, they sought asylum at a convent. During that shivering weather, by asking gruel water to drink from convent they secretly made posters for the next day's work. It was prepared by covering their head and candle light with a blanket to avoid problems due to suspicion from convent. They were given a room to sleep only after knowing that they are college teacher. Men were missing due to police atrocities. Police brutally violated human rights there by harassing both men and women. *Manushi* collected money from Pattambi for serving the people of Thankamani. It could succeed in turning attention of the entire Kerala here. Thus *Manushi* has begun to become famous in distant areas. The first expression of the strength of ladies of the place was held with *Manushi*. It has decided to interfere and react against the horrible rule of that period. While prohibition was going on posters were pasted by *Manushi*. First posters against this incident were that of *Manushi*'s. The immediate cause was the challenge of then Home minister K.Karunakaran. He declared rupees 2000 for the dignity of Dalit women. The aim of *Manushi* was to inform women oriented experience and their perspective on each and every incident of society.

Balamani Event.

Balamani was raped by men of Chettiyar community at Paareppadi. *Manushi* at Kondazhi in Palakkad district has conducted an eventful demonstration against the culprits who forcefully led a sixteen years old girl to walk in nudity. The victim was a Chaliya girl named Balamani. She wrote a letter to *Manushi* by seeking help. She was also subjected to ostracism from her community. She got asylum in the homes of the activists due to the intervention of *Manushi*¹³. With the intervention of *Manushi*, she could live at her home with police protection. Mani was gone there to express her protest. She met the activists of *Manushi* there and decided to work with them.

Mundur event (1987)

Vulgar and cruel ill treatment happened from the side of police. There is a colony of Vaduka community near Mundur. The origin of these events goes back to the incident of throwing of an explosive on some of the congress activists, who were standing in front of a shop at Chungam

by a Marxist Unnikkannan. There spread a rumor that one congress activist was hospitalized. Then two shops of Marxists were attacked. Besides this, there is an attempt to conduct same sort of events at Poothannur, Mozhikkunnam, and Kayaramkunnu.

Under the leadership of Circle Inspector George, Police of Hemaambikanagar police station have committed the above mentioned atrocities. Authorities are trying to cover the issue. Activists were protested against this. *Maanushi* interfered in this issue. For one hour, police committed atrocities there at 10 p.m. on a Saturday. Police held a raid as part of enquiry in connection with the attempts to destroy two shops at Vadukattara. Police in jeeps reached there and forcefully opened the doors of houses by disturbing the sleep of people. Police physically harassed a young man while returning from theatre. They forcefully crawled Radhakrishnan, who was having his supper at his hut. His father was suffering from Tuberculosis. Harassed his mother Thankamma and pushed her from jeep. Besides this, police didn't leave his 18 years old sister Santa. They jumped upon her by hurting her T.B patient father Arrumughan. Both men and women suffered bitterly.

Muthalamada event

The raped murder of a fifteen years old girl named Latha led to the intervention of *Manushi*. As the culprits are politically influential, *Manushi* has to face severe problems in various corners of the country. As a result of political intervention members of *Manushi* held discussion about voting in the Assembly elections of 1987.

Eve teasing

Manushi interfered in the issue of a nurse of Thaar Memorial Hospital, Cherruturruthi during that period¹⁴. She suffered a lot due to eve teasers. *Manushi* was protested by raising slogans against the culprits. As the criminals are so strong *Manushi* held a tough fight.

Bridal burning

It became a daily incident of Palakkad. In such a circumstance that *Manushi* had involved in the issues of Women. It has campaigned against female infanticide and dowry deaths. It widely propagated for the removal of such bad habits in society.

Mode of function

Manushi held procession in the campus against the ill-treatment of a male teacher towards a girl. Girls stamped posters against the male teacher. It firmly stood to oust the culprit. As a result of it some steps had taken to punish the culprit. Demonstrative processions were held at Palakkad, Thrissur, Kozhikode and Kasarkode. Broomstick as a weapon was used to react against ill-treatment. Its main propaganda was held in the districts of Palakkad, Thrissur, Kozhikode, Wayanad, and Kasarkode.

Knowledge rising Programme

Ladies should recognize invisibility of patriarchy condition and change their status. *Avabodhamuyarthal* programme is part of knowledge rising. Its main agenda is to form small groups and share their experiences. The silent sufferings of ladies were regarded as their own private affair in the past. This programme helped a lot in considering individual sufferings as part of a common political suppression.

Theatre

It was used as a political weapon. *Sthree* is a street play (*Theruvunaadakam*) done in 1986 by the members of Women Organization of Sree NeelaKanda Sanskrit College, Pattambi. It is unique in the sense that is written, directed and acted by ladies themselves¹⁵.

Magazine

Manushi has published a magazine in the same name of its organization. Only three issues have been published. Lack of experience was to such an extent that there was no number, no volume, no date etc. Teachers and students were included in its editorial board. It put forward the views such as, modernization and reservation can do nothing in the welfare of ladies, what they need is economic, social and democratic equality.

Vavannur Camp

Vaavannoor Camp is an important turning point in the history of *Manushi*. It was summoned on 24th February 1987 at Vaavannoor in Palakkad District in a U.P. School¹⁶. Revolutionary feminists and women reached through various party relations made the camp a historic one in the history of feminist movement. It is regarded as the first summit of *Manushi*.

Disputes and decline

Manushi has disappeared due to the pressure of certain circumstances. Nobody has raised antisocial anarchical situation. Kerala's student federations are against war, capitalism and destructive activities. But the attitude of political parties of Kerala is patriarchal. They use money, and power to support flesh trading groups at any cost. Before the transfer, the unity of organization was swinging due to divergence of opinion. Incidents like cutting the hair of a leader were not tolerable to some members. Though it is a personal issue, it was also a topic of controversy.

Conclusion

It is understood that grave problems exist in society. It was the creation of certain pressures of situation. To a certain extent, they tried to alleviate the grievances of those who approached her. It gave asylum to the victims in certain circumstances. Though we call it as one of the early feminist organizations in Kerala, in actual sense its founders didn't think of that term. Their aim was to make a platform for the ladies who were suffering due to the malpractices.

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इतिहास : एवं पर्यावरण

डॉ. विवेकानंद लक्ष्मण चव्हाण

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मो.क्र.८९८३५०८५७४

प्रस्तावना - पर्यावरण प्रकृति की वह संरचना है, जो हमारे चारों तरफ विद्यमान है और जो प्राणिजगत, पादप, वायु, जल और मृदा आदि विभिन्न रूपों में दिखाई देती है। प्रकृति में जो कुछ भी दिखता है वह पर्यावरण के दायरे में आता है। इतिहास मनुष्य का जीवित अतीत होता है। शताब्दियों के दौरान मनुष्य द्वारा अपने अतीत को पुनर्निर्मित, वर्णित और व्याख्यायित करने का प्रयास है। वास्तव में इतिहास वर्तमान को जीने वाले इतिहासकार और अतीत के तथ्य का अन्तर्हीन अन्तःसम्बन्ध है। इतिहास अतीत को वर्तमान परिप्रेक्ष्य से समझन की प्रक्रिया है।

इतिहास मनुष्य को अपने परिवेश और साथी मनुष्यों के साथ परस्पर सम्बन्ध का परिणाम है। मनुष्य सदैव से स्वयं को अपनी मूलभूत आवश्यकताओं के आलोक में अभिव्यक्त करता है। जैसे— भोजन, वस्त्र और आवास, सामाजिक एवं राजनैतिक संगठन, अपने परिवेश का ज्ञान और उस ज्ञान का संप्रेषण तथा धार्मिक एवं दार्शनिक मान्यताएं। मनुष्य की प्राकृतिक पर्यावरण के साथ दोतरफा भूमिका होती है। मनुष्य के सभी प्राकृतिक गुण यथा जन्म, वृद्धि, स्वास्थ्य, मृत्यु आदि प्राकृतिक पर्यावरण से उसी प्रकार प्रभावित एवं नियन्त्रित होते हैं जैसे की पर्यावरण के अन्य जीव। चूंकि मानव अन्य प्राणियों की तुलना में शारीरिक एवं मानसिक स्तर पर सर्वाधिक विकसित प्राणी है अतः वह प्राकृतिक पर्यावरण को व्यापक स्तर पर परिवर्तित करके अपने अनुकूल बनाने में समर्थ भी है। जीवों पौधों एवं मानवों पर हानिकारक प्रभाव डालने वाले यह पर्यावरणीय परिवर्तन पर्यावरणीय समस्याओं के मूल हैं। धीरे-धीरे मनुष्य का ध्यान पर्यावरणीय समस्याओं की ओर जाने लगा तथा वैसे ही पर्यावरण संरक्षण एवं पर्यावरणवाद की अवधारणा विकसित होने लगी। पर्यावरणवाद विकासवाद की अवधारणा में व्यापक परिवर्तन का वायस बना। इस अवधारणा के कारण विकास को सतत विकास (sustainable development) तथा वृद्धि दर (Growth rate) को हरित वृद्धि दर (Green growth rate) के रूप में देखा जाने लगा।

आदिकाल से ही मानव की जिज्ञासु-वृत्ति ने उसे अपने चारों ओर के संसार को जानने-समझने के लिए प्रेरित किया है। अस्तित्व-रक्षा के लिए पर्यावरण के विविध अंगों को जानना आवश्यक भी था। मानव ने पर्यावरण के विषय में अपने ज्ञान का उपयोग उसके प्रति अनुकूलन-समायोजन करने के साथ ही अपनी सुविधा एवं सुरक्षा के लिए पर्यावरण को परिवर्तित करने में भी किया। इसका प्रमाण मानवकृत विभिन्न आविष्कार हैं। यथा—कृषि, गृह निर्माण इत्यादि। पर्यावरण एवं समाज एक दूसरे से इतने अधिक अन्तर्संबन्धित हैं कि दूसरे पर निर्भर करते हैं। अर्थात् पर्यावरण एवं समाज परस्परपराबलम्बी (interdependent) हैं। यह स्थापित सत्य है कि

समाज के विभिन्न पक्ष यथा : सामाजिक संगठन एवं संस्थाएं, प्राकृतिक पर्यावरणीय संसाधनों के आधार पर ही विकसित हुई हैं।

“पर्यावरण” का शाब्दिक अर्थ है—जो चारों ओर से घेरता है—परितः आवृणोतीति पर्यावरणम्। यह अंग्रेजी भाषा के **Environment**¹ शब्द का समानार्थक शब्द है। चारों ओर से घेरने वाले ‘पर्यावरण’ के साथ ही, जिसे पर्यावरण घेरे रहता है, उसका भी महत्व अपेक्षित है। आधुनिक वैज्ञानिक अवधारणा के अनुसार “किसी जीव के चारों ओर विद्यमान भौतिक, रासायनिक एवं जैविक परिस्थितियाँ उनका पर्यावरण हैं। पर्यावरण—विकास का यह अतिसंक्षिप्त विवरण पृथ्वी पर मानव के विकसित होने की जटिल एवं सुदीर्घ पृष्ठभूमि प्रस्तुत करता है। मानव सम्भवतः पर्यावरण का सर्वाधिक नवीन सदस्य है। पर्यावरण में उसके इनमें विलम्ब से सम्मिलित होने का कारण यही है कि मानव अपने अस्तित्व के लिए पूर्वविकसित सभी पर्यावरणीय परिस्थितियों पर प्रत्यक्षाप्रत्यक्ष रूप से अपरिहार्यतया निर्भर है। जीव की अनुक्रियाओं को पर्यावरणीय परिस्थितियाँ प्रत्यक्षाप्रत्यक्षरूपेण प्रभावित करती हैं और जीव भी उन्हें प्रभावित करता है। अतः जीव और पर्यावरण में परस्पर अन्तःक्रिया बनी रहती है। पर्यावरण में समाविष्ट विभिन्न अजैविक (भौतिक—रासायनिक) एवं जैविक दशाएं परस्पर अन्तःक्रिया करते हुए समग्र रूप में जीव पर प्रभाव डालती हैं। इस प्रकार पर्यावरण अन्तःसम्बन्धों के जटिल समुच्चय के रूप में क्रियाशील रहता है। पृथ्वी के निर्माण तथा जीवनोपयोगी परिस्थितियों के विकास की क्रमिक एवं दीर्घ प्रक्रिया के परिणामस्वरूप लगभग साढ़े तीन बिलियन वर्ष पूर्व एक कोशीय जल—जीव की रूप में जीवन का प्रादुर्भाव हुआ। विद्यमान नानारूपात्मक धरातल, ऋतुचक्र वनस्पति—वैविध्य, जंतु—वैविध्य के विकास के उपरान्त धरती पर मानव का अवतरण हुआ। वैज्ञानिकों के अनुसार सौर प्रणाली की गैस—धूल आदि द्वारा साढ़े चार बिलियन वर्ष पूर्व पृथ्वी का निर्माण प्रारंभ हुआ। तत्पश्चात् क्रमशः पृथ्वी का धरातल कठोर तथा ठण्डा हुआ और शनैः शनैः धरातल पर गर्त, ज्वालामुखी, पर्वतादि भौतिक संरचनाएँ बनीं। रासायनिक क्रियाओं के फलस्वरूप जल—वर्षा—वायुमण्डल विकसित होते गए। लम्बे समय तक वर्षा होने से पृथ्वी के धरातल पर बने गर्त विशाल समुद्र का रूप लेते गए। तापमानादि के विचलन से पर्वत हिमावृत हुए, ऋतुचक्रों का नियमन होने लगा। इस समस्त विकास क्रम में अनुमानतः दो बिलियन वर्ष अवश्य व्यतीत हुए होंगे। इसी अवधि में पनपे जलीय बैक्टीरिया (सर्वारम्भिक जीव) की प्रकाश—संश्लेषणात्मक क्रियाओं से पृथ्वी के ऑक्सीजन विहीन वायुमण्डल में ऑक्सीजन का समावेश होता गया और हानिप्रद सौर विकिरणों के अवरोधक ओजोन स्तर का निर्माण हुआ, जिससे पृथ्वी जीवन के द्रुत विकास के लिए अधिक अनुकूल हो गई। भारत में प्राचीन काल से ही सूर्य पृथ्वी, जल, वायु, अग्नि, वनस्पति, सरिताओं और सरोवरों को पूजनीय मानने की परम्परा रही है, जिसके मूल में पर्यावरणीय चिन्तन का भाव रहा है। अतीत एवं वर्तमान के मध्य विश्लेषण से ज्ञात होता है कि संस्कृति एवं पर्यावरण घनिष्ठ रूप से अवलम्बित हैं तथा काल खण्ड से विशेष रूप से सम्बन्धित हैं। प्राचीन गुरुकुलों में प्रकृति के संसर्ग में रहकर प्राकृतिक विज्ञान के अध्ययन का सुयोग सर्वसुलभ

रहता था। किसी विषय का ज्ञान प्राप्त करलेना ही पर्याप्त नहीं था, अपितु उसे आत्मसात् करके तदनुकूल आचरण करने में ही ज्ञानप्राप्ति की सार्थकता स्वीकार की जाती थी। इस प्रकार जगत् एवं जीवन के विविध पक्षों के समग्र ज्ञान का मूल उद्देश्य 'मानव-जीवन को अधिकाधिक विकसित एवं कल्याणमय बनाना' था। पर्यावरण-अध्ययन की प्राचीन भारतीय परम्परा पर्यावरण के विविध तत्वों के पृथक्-पृथक् ज्ञान तक ही सीमित नहीं है, अपितु इससे एक चरण आगे बढ़कर उस ज्ञान के व्यावहारिक प्रयोग द्वारा पर्यावरण-संरक्षण के लिए सतत प्रयत्नशील पर बल देती है। पर्यावरण जैसे संश्लिष्ट विषय के सर्वांगीण अध्ययन के लिए समस्त प्रकृति का सांगोपांग अध्ययन और ज्ञान आवश्यक है। वैदिक साहित्य के अन्तर्गत ऋक्-यजु-साम-अथर्ववेद संहिताओं के साथ ब्राह्मण-अरण्यक-उपनिषादि का भी समावेश किया जाता है। इस दृष्टि से आयुर्वेद, ज्योतिष, वास्त-विद्या, राजनीति-शास्त्र आदि के प्राचीन शास्त्रीय ग्रंथों में प्रचुर एवं प्रामाणिक सामग्री उपलब्ध होती है। यह समस्त ज्ञान-कोष पुस्तकीय मात्र न रहकर जीवन से घनिष्ठता सम्पृक्त हो गया था। अतएव वैदिक साहित्य, पुराण, आकर्षकाव्य एवं लौकिक संस्कृत-साहित्य की सुदीर्घ परम्परा में गूढ़ पर्यावरणीय ज्ञान कलात्मक एवं प्रतीकात्मक रूप से अनुस्यूत हो गया। संस्कृत-साहित्य में समाविष्ट प्राकृति-प्रेम के महत्त्व तथा संरक्षण के प्रति सजग-सचेष्टता का भावपूर्ण संसूचक है। प्रकृति मानव को अन्न-जल-वायु-प्रकाश-ऊर्जा-आवास-अवारण आदि सभी कुछ प्रदान करती है, अतः प्रकृति का देवत्व सर्वथा सार्थक है। भारतीय परम्परा में विशुद्ध भौगोलिक एवं ऐतिहासिक कृतियों का अभाव है परन्तु फिर भी विभिन्न धार्मिक ग्रन्थों में इनका वर्णन प्रचुर मात्रा में मिल जाता है। प्राणियों में परम-तत्त्व की छवि दिखाने वाली वेद-वाणी ही पुरुष-अश्व-गौ-भेड़-बकरे की पशु-बलि का विधान नरमेध-अश्वमेधादि यज्ञों में करती है। प्रकृति की अनुकूलता की प्रार्थना, कृपादान की याचना करके उसके वास्तविक महत्त्व को प्रकट किया गया है।

यदि प्राकृतिक शक्तियां मानव के प्रतिकूल हो जाएं, तो उसका जीवन, सुख-समृद्धि असंभव है। वैदिक मंत्रों में इन्द्र-अग्नि-वरुण-सूर्य-मरुत्-वात-पर्जन्य-सरित्-अपस्-पृथ्वी आदि देवताओं की स्तुति कर सहायता एवं सम्पन्नता की कामना की गई है। महाभारत, कौटिल्य का अर्थशास्त्र, मत्स्य पुराण, वायु पुराण, बौद्ध एवं जैन ग्रन्थों में विभिन्न भौगोलिक एवं स्थालाकृत संरचनाओं का विशद वर्णन मिलता है। 600 ई.पू. के पहले भी इस क्षेत्र में लोग रहते थे और ताम्बे एवं पत्थर के औजारों का प्रयोग करते थे तथा वे नदी तट के समीप बहुत कठिनाई से जीवन बिताते थे। 600 ई.पू. के आस-पास जब इधर लोहे का इस्तेमाल होने लगा, मध्य गंगा के मैदानों में लोग भारी संख्या में बसने लगे। लोहे के औजार के बदौलत जंगलों की सफाई, कृषि और बड़ी-बड़ी बस्तियों की बसावट सम्भव हुई। लोहे के फाल वाले हलों पर आधारित कृषिमूलक अर्थव्यवस्था में बैलों का इस्तेमाल जरूरी था। बुद्ध का जीवन प्रारम्भ से ही प्रकृति से जुड़ा हुआ था। उनका जन्म लुम्बिनी, ज्ञान (गया) उपदेश (ऋषिपत्तन) और निर्वाण (कुशीनगर) सभी कुछ प्रकृति की गोद में हुआ। महाभारत में मानव और उसके पर्यावरण के अन्योन्याश्रित सम्बन्ध है। समस्त पर्यावरण में एक ही परमात्मा समाज रूप से व्याप्त है। वृक्षारोपण को उपयोगी बताते हुए वृक्षों के प्रति आत्मीयता पुत्र के समान रखने की अपेक्षा महाभारत रचनाकार की है। महाभारत के

विवरण के अनुसार तडाग निर्माण तीनों लोकों में सम्मान का पात्र होता है। तडाग निर्माण का कार्य पूर्त कार्य के अन्तर्गत आता है, यह जनकल्याणकारी एवं धर्मानुकूल कार्य है। इसी प्रकार जल दान आदि के महत्व को भी महाभारत में अधिक महत्वशाली बताया है और इस प्रकार जल की महत्ता व्याख्यापित की गई है। महाभारत में पेड़ पौधों के जीवन की प्रभूत प्रशंसा है तथा उनके छः प्रकार बनाये गए हैं, जैसे वृक्ष, पेड़, लता-वृक्षों के सहारे लटकने वाली, बल्ली-पृथ्वी पर फैलने वाले, गुल्म-झाड़ियाँ, त्वक्सार-ऐसे वृक्ष जिनका ऊपरी भाग मजबूत रहता है। पर्यावरण एवं मानवीय आवश्यकताओं की पूर्ति की दृष्टि से भूमि एवं वनों का विशेष महत्व है। यह प्राकृतिक वनस्पति की देन होते हैं तथा मानव के लिए प्रत्यक्ष एवं परोक्ष रूप से सहायक होते हैं। भूमि एवं वन अर्थव्यवस्था के भी महत्वपूर्ण घटक हैं तथा आर्थिक विकास में भी सहायक होते हैं। मौर्य सम्राट अशोक के स्तंभों पर उत्कीर्णित प्रतीकों से भी उसके पर्यावरणीय विचारों पर प्रकाश पड़ता है। मुद्रा एवं अभिलेखों पर चित्रित प्राकृतिक प्रतीक प्रकृति के साथ मनुष्य के सम्प्रक्त भाव का अंकन करते हैं। तथा पर्यावरण के प्रति असीम चिन्तन की भावना को अप्रमाणित भी करते हैं। पर्यावरण चेतना का विचार भारतीय धार्मिक ग्रन्थों के कर्मकाण्डों एवं दार्शनिक विचारों के साथ गुथा हुआ है। यह पाप एवं पुण्य की अवधारणा से भी बंधा है। जीवन के प्रत्येक क्षेत्र में परिवर्तन दिखे तथा इन परिवर्तनों का प्रभाव पर्यावरण एवं उसकी चिन्तन परम्परा पर भी पड़ा। पर्यावरण का अर्थ प्रत्येक व्यक्ति के लिये एक समान अर्थों में नहीं होता यह एक सामाजिक बोध के युवत् विचार श्रृंखला होती है जो कालखण्ड के अनुरूप परिवर्तित होती है। पर्यावरण को धर्म से जोड़ने वाले सिद्धान्त मूलतः दो अवधारणाओं पर अवलम्बित है। एक के अनुसार मनुष्य की स्थिति प्रकृति में उत्पन्न अन्य जीवों के समान है और दूसरी सम्भावना के अनुसार अन्य जीवों की तुलना में मनुष्य ऊँची स्थिति पर आसीन है।

पर्यावरण का यह बोध बहुलतावादी है। इसमें धर्म एक महत्वपूर्ण परिघटना के रूप में जुड़ा हुआ है, विभिन्न धार्मिक विचारधाराओं में पर्यावरण को मूलतः दो बिन्दुओं के रूप में व्याख्यायित किया गया है— प्रथम सृष्टि के सृजन के सिद्धान्त के रूप में, द्वितीय ईश्वर निर्मित प्रकृति के तत्वों का चिन्तन के रूप में। पंचतत्त्व से तात्पर्य उन प्राथमिक प्राकृतिक तत्वों से है जिनसे मनुष्य का भौतिक शरीर निर्मित है। इसके अन्तर्गत पृथ्वी, अग्नि, वायु, जल एवं आकाश को सम्मिलित किया जाता है। इन तत्वों से ना केवल मानव शरीर निर्मित हुआ है वरन् सम्पूर्ण ब्रह्माण्ड भी इन्हीं पंचतत्वों से निर्मित है। पर्यावरण चेतना का विचार हिन्दू धार्मिक ग्रन्थों में विभिन्न धार्मिक कर्मकाण्ड एवं दार्शनिक विचारों के साथ गुथा हुआ था। प्राकृतिक पर्यावरण को संरक्षित करने का एक महत्वपूर्ण उपकरण “धर्म” है जिसे कर्तव्य के रूप में देखा जाता है। जिसके अन्तर्गत इसकी सुरक्षा करना केवल व्यक्ति का ही नहीं परिवार एवं समाज का भी दायित्व है। 600 बी.सी. से 187 बी.सी. तक काल कृषि अतिरेक का काल था। शहरीकरण की प्रक्रिया से व्यापार-वाणिज्य बढ़ रहा था। अतः इस काल में धर्म के स्वरूप में मूलभूत परिवर्तन आए। नवीन आर्थिक-सामाजिक स्थिति में पशुओं का महत्व बढ़ गया। हिन्दू धर्म उपयोगितावाद एवं आध्यात्मवाद का अद्भुत संयोग है। इसमें उपासना की विधि प्राकृतिक तत्वों के सावधानीपूर्ण उपयोग पर आधारित है। मछली, कछुवा, वराह

जैसे क्षुद्र जीवों में ईश्वरावतरण सर्व जीव समानता का द्योतक है। अवतारवाद की दृष्टि से जीवों में कोई भेद नहीं है। संस्कृति के विकास पथ में प्राकृतिक परिस्थितियों का सर्वाधिक महत्व होता है। प्राकृतिक दशा के अनुरूप मानव की नित्य की आवश्यकताएँ होती हैं। मानव इस प्रकार की आवश्यकताओं की पूर्ति के लिए प्रायः अपने आस-पास प्राप्त होने वाली प्रकृति-प्रदत्त वस्तुओं को उपयोग में लाता है। शिल्प और कलाकार प्रकृति से उपादानों को ग्रहण करके उसके सौष्ठव और सौन्दर्य की अभिव्यंजनाओं को चित्र, मूर्ति, वस्तु और काव्य आदि के माध्यम से प्रतिष्ठा प्रदान करते हैं। पर्वत, नदियाँ, वृक्ष-वन सभी को जीवन्त एवं महत्वपूर्ण समझा जाता है। प्रकृति को विभिन्न शक्तियों को देवी-देवताओं के रूप में मूर्तिमान किया गया। सूर्य, मारुत, वरुण, अग्नि आदि वैदिक काल में महत्वपूर्ण अराध्य समझे जाते थे। वैदिक विज्ञान के अनुसार दुनिया में देव और भूत यानि प्राणी ये दो तत्व हैं। प्रकृति द्वारा स्थापित कार्य अपने समयानुसार सम्पन्न होते हैं। इस सृष्टि में स्थावर जंगम प्राणियों में सर्वश्रेष्ठ प्राणी 'मनुष्य' ही है। जिसे प्रकृति ने विशेष छूट प्रदान की है। इसी पर्यावरण में मानव विकसित होता है और आधुनिक प्राणी बनता है। भारत में प्रकृति के साथ सहअस्तित्व की मान्यता थी जहाँ कृषि उत्पादन प्रणाली, यातायात और सामाजिक व धार्मिक कार्यक्रमों की योजना मौसम चक्र के अनुसार बनायी जाती थी। भारतीय संस्कृति में वृक्षों को भी देवतुल्य माना गया है। प्राचीन भारत में विविध वृक्षों, पुष्पों फलों तथा तृणों का प्रयोग पूजा एवं धार्मिक उत्सवों में किया जाता था और आज भी प्रयोग होता है। कुछ पेड़ पौधे इतने पवित्र माने गये हैं कि उन्हें देवी देवताओं से सम्बन्धित कर दिया गया है। विविध प्रकार की प्राकृतिक शक्तियों के प्रति मानव की भयभीत होना स्वाभाविक था और सम्भवतः इसलिए मनुष्य ने सभी प्राकृतिक शक्तियों को दैवीय शक्ति मानकर पूजा या आराधना करना प्रारम्भ कर दिया। सूर्य जलवायु इन्द्र मेघ मरुत झंझावात व तूफान वरुण जल चन्द्रमा वृक्षों, वनस्पतियों यम मृत्यु ब्रह्मा

सृष्टि उपरोक्त देवी-देवताओं के अतिरिक्त इस जगत् के अनेकों ग्रह, नक्षत्र, आकाश, जल, पृथ्वी, अग्नि, दिशाये, मेघ नदी, पर्वत, वन, लताये, वृक्ष, समुद्र, जीवजन्तु आदि सभी पर्यावरण से सम्बन्धित तथ्यों को देवत्व की कोटि में रखा गया है तथा यह माना गया है कि जो व्यक्ति इन सभी को परमात्मा को शरीर का एक भाग मानता है, वह ईश्वर के सर्वोपरि अनुसार एवं शक्ति को प्राप्त करता है। पर्यावरण का अर्थ जलवायु, भूमि के साथ-साथ उन सभी अन्त सम्बन्धों से लिया जाता है जो जलवायु, भूमि, मनुष्य, अन्य जीवित प्राणियों, वृक्षों और सूक्ष्म जीव जगत् के बीच विद्यमान है। जैनागमों में पर्यावरण के संरक्षण एवं संवर्द्धन के लिए अनेक सिद्धान्तों का उपदेश दिया गया है। इन सिद्धान्तों के अध्ययन से ज्ञात होता है कि युग के प्रारंभ से ही जैन धर्म में मनुष्यों के साथ-साथ प्रकृति एवं पर्यावरण के प्रति भी कल्याणकारी दृष्टिकोण रखा गया है।

उपसंहार

पर्यावरणीय सामंजस्य हेतु राष्ट्रीय, अन्तराष्ट्रीय समुदाय में प्राचीन भारतीय धार्मिक मान्यताओं एवं मूल्यों को समावेश अपरिहार्य है इन्हें अंगीकार करने तथा आम नागरिकों के स्वयं नैतिक दायित्व जो उन्हें पर्यावरण संरक्षण एवं संवर्द्धन हेतु प्रोत्साहित करके उनकी सुषुप्त चेतना को जाग्रत करने से ही विश्व कल्याण संभव होगा। सबाल्टर्न इतिहास के रूप में प्रस्फुटित हुई। Ecology and

equity गुहा और 'गॉडगिल (1995) में गरीब एवं सीमान्त व्यक्तियों के प्रति न्याय एवं समानता को प्राकृतिक संसाधनों के बंटवारे के परिपेक्ष्य में देखा गया। वैदिक काल में भी पर्यावरण एवं पारिस्थितिकी के प्रति चिन्तन व्यापक रूप से था जो की तत्कालिन धार्मिक एवं लौकिक ग्रन्थों में प्रचुर मात्रा में मिलता है। तथा पुरातात्विक साक्ष्य भी इसको प्रामाणिकता प्रदान करते हैं। प्रकृति को मानव-भोग्यामात्र समझने की अपेक्षा पशु-पक्षी, पेड़-पौधों, भूमि-जल आदि को दिव्यता से सम्पृक्त कर भारतीय धर्म इन सब के प्रति पवित्रता और कृतज्ञता की भावना का विस्तार कर देते हैं। पशु-पक्षियों को देवताओं का वाहन बनाकर, वृक्ष-पादपादि में चैतन्य ही नहीं, देवताओं का बास मानकर उन्हें पूज्य बनाया गया है। पर्यावरण मनुष्य के जीवन से प्रत्यक्ष रूप से जुड़ा हुआ है तथा धर्म उसकी आत्मा एवं विचार शृंखला से। इस रूप में धर्म एक वैचारिकी के रूप में पर्यावरण को संरक्षित करने में महत्वपूर्ण भूमिका निभा सकता है तथा प्राचीन भारतीयों की पर्यावरणीय सोच को स्पष्ट करने में एक युक्ति के रूप में भी परिलक्षित होता है। पर्यावरण संकट की वर्तमान विपद् वेला में प्रकृति के प्रति जिन विचारगत एवं व्यवहारगत सुधारों की आवश्यकता पर सम्पूर्ण विश्व का ध्यान आकृष्ट हुआ है वे प्राचीन भारतीय धार्मिक साहित्य में निरूपित हैं। प्राकृतिक विश्व के साथ समरसता स्थापित करने के लिए इन नीतिगत आधारों दिशा निर्देशों को हमें भारतीय संस्कृति में उपलब्ध साक्ष्यों के आधारों पर पर्यावरण नीति के विकास की ओर उन्मुख होना होगा। प्राचीन भारतीय संस्कृति के सन्दर्भ में विविध धार्मिक ग्रन्थों में निर्दिष्ट नैतिक दिशा निर्देश प्रकृति के प्रति व्यष्टिक एवं समूहगत मानव व्यवहार की ओर सुझाव देते हैं। आज यह चुनौती स्पष्ट है पर्यावरणीय नीति का विकास तथा प्रकृति के प्रति व्याप्त दृष्टिकोण का परिशोधन हो।

संदर्भ ग्रन्थ-सूची :-

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नारीवाद : एक ऐतिहासिक अवलोकन

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रिसर्च स्कॉलर, (इतिहास विभाग), तिलका माँझी भागलपुर विश्वविद्यालय, (TMBU) बिहार

कोई भी विचार अनायास ही उत्पन्न नहीं होता, बल्कि यह उन परिस्थितियों के गर्भ से जन्म लेता है। जिसके मूल में जड़ हो चुके समाज की रुढ़िवादी दीवारों को गिराकर परिवर्तन को आत्मसात करना होता है। निश्चित ही यह परिवर्तन तय कर दिए गए मानकों और निश्चित कर दी गई भूमिका तलाशने की एक कवायद होती है। नारीवाद इसी का एक रूप है। यह एक ऐसा प्रयास है जो सदियों से निर्धारित कर दी गई मान्यताओं से टकराता है जहाँ महिलाओं का प्राइवेट स्फियर को लांघकर कर पब्लिक स्फियर में जाना निषेध है। पितृसत्ता का इतिहास लगभग 4000 साल पुराना है। ऐतिहासिक रूप से पितृसत्ता सामाजिक ढाँचे का एक प्रकार है। जिसमें पुरुष एक मुखिया होता है। मानव के समस्त संसाधन और क्रिया कलापों में उसका हस्तक्षेप और नियंत्रण होता है। इससे पितृसत्ता की संस्थागत अवधारणा विकसित हुई। जिसने समाज में पुरुष प्रभुत्व को स्थापित किया। यही से नारी के शोषण के सभी रूपों का शुरुआत महिलाओं के नियंत्रण से हुई है।

समकालीन समाज में नारी संबंधी व्याख्या में तीन अवधारणाओं को प्रयुक्त किया जाता है। प्रथम अवधारणा - नारीत्व अर्थात् जननिक आधारित पुरुष एवं नारी के बीच शारीरिक एवं जैविक अंतर का स्पष्टीकरण। पुरुषों ने इसे प्राकृतिक नामकरण का अपने सुविधानुसार अपने अनुरूप ढाला। इसकी अवधारणा नारियता – समाज एवं संस्कृति के द्वारा नारी के विशिष्ट निर्माण नारियता है। अर्थात् जन्म से ही बालिका को क्षमा, भय, लज्जा, सहनशीलता, सहिष्णुता, भयभीता, आदि गुणों को आत्मसात करने की शिक्षा प्रदान की जाती है।

इसके समाजीकरण का निर्धारण पुरुष प्रधान मानसिकता वाले समाज द्वारा किया जाता है तीसरी अवधारणा नारीवादी संबंधी विचारधारा से जुड़ी रहती है। यह विचारधारा पुरुष एवं स्त्री के बीच की असमानता को अस्वीकार करके नारी के सशक्तीकरण की प्रक्रिया को बौद्धिक एवं क्रियात्मक रूप प्रदान करती है एक और जहाँ प्राचीन अप्रसंगिक विचारों को चुनौतियाँ मिल रही है वहीं दूसरी ओर पुरुष मानसिकता द्वारा प्रदत्त सामाजिक सांस्कृतिक परिस्थितियों को नाकारा जा रहा है।

वास्तव में भारत ही नहीं बल्कि पुरे विश्व में मुख्यतः व्याप्त पुरुष प्रधान समाज ने एक ऐसी सामाजिक संरचना निर्मित की जिसमें निर्णय लेने संबंधी अधिकार पुरुषों के पास ही सिमित रहे। आदिमसमाज से लेकर आधुनिक समाज तक आधी दुनिया के प्रति ऐसा भेदभाव पूर्ण दृष्टिकोण रखा गया जिसमें कभी भी स्त्रियों को एक व्यक्ति के रूप में स्वीकार नहीं किया। यानि शोषण के सभी रूपों की शुरुआत महिलाओं पर नियंत्रण से हुई है। शुरुआती दौर में जैविक कारकों के फलस्वरूप लैंगिक श्रम का विभाजन हुआ जो सामाजिक हस्तक्षेप के कारन शोषणात्मक हो गया।

कबीले के अस्तित्व के लिए औरतों बच्चों की देख भाल के लिए सलग्न हुई। बाद में कबीलाई विस्तार के लिए वैवाहिक संबंधों के तहत एक कबीले से दूसरे कबीले में उनका आदान – प्रदान हुआ। इस तरह उनकी सारी इच्छा के बगैर उन्हें सम्पत्ति माना गया और सम्पूर्ण अधिकार पुरुषों को प्राप्त हुआ। बाद

में युद्ध कबीलों ने समतावादी समाजों पर आक्रमण कर उनके अस्तित्व के खामें हेतु औरतों और बच्चों पर कब्जा कर उनका यौनिक और शारीरिक शोषण कर उन्हें दास बनाया। इस तरह पितृसत्ता का सामान्यीकरण हुआ। पितृसत्ता का शाब्दिक अर्थ – पिता का शाषण अर्थात् पुरुषों का शाषण। साथ ही दास पंथा और वर्ग विभाजन की पहली योक्ता भी स्त्री हुई।

बाद के समय में सामाजिक एवं आर्थिक विकास के दौरान भी स्त्रियों (नारी) की स्थिति पहले की तरह रही विश्व प्रारम्भिक दौर से मध्यकालीन व्यवस्था और उसके बाद आधुनिक दौर की ओर बढ़ा। कला और विज्ञान में प्रगति हुई औद्योगिक विकास ने दुनियाभर में प्रगति ला दी। लेकिन इन समस्त परिवर्तन के बाद भी नारी के स्थिति में कोई परिवर्तन नहीं हुई। हालाँकि मध्यकालीन दौर से ही स्त्रियों ने समाज में व्याप्त सामान्य व्यवहार में निहित शोषण को पहचानते हुए उसका विरोध भी करना प्रारम्भ कर दिया था। इनमें क्रिस्टिन दी पिजान (1434) से लेकर मेरी वाल्टन क्राफ्ट (1797) और जेन ओस्टेन (1817) आधुनिक नारीवादी आन्दोलन की फोरमदर्श कही जाती है। इन सभी लोगों ने महिलाओं को बुद्धिमत्ता और बुनियादी मानविय क्षमताओं से युक्त मानते हुए उन्हें पुरुषों के समान प्रतिष्ठा और गरिमा का अधिकारी माना। धीरे धीरे महिलाएँ संस्थानिक ढांचागत शोषण के खिलाफ उठ खड़ी हुई और उनकी आवाज आन्दोलन के रूप में एकजुट होकर मुखर हुई। 19 वीं सदी में अमेरिका में यह लहर की तरह आई जिसे नारीवाद की पहली लहर कहा गया। चरण दर चरण महिलाओं ने अपने शोषण के खिलाफ विद्रोह करते हुए अपनी मांगें रखी और स्वायत्ता हासिल की। हालाँकि इस तरह के संघर्षों से जुझने के लिए तथा व्याप्त ऐसे स्वरूपगत लक्षणों को उदाहरित करने के लिए नारीवादी समस्या को लम्बा संघर्ष एवं कठिनाइयों का समान करना पड़ा। नारीवादी समर्थकों की पहली लड़ाई उन दार्शनिकों से थी जहाँ सम्पूर्ण दर्शन पुरुष-मूल्यों से परिपूर्ण होकर स्त्री – द्वेषी हो गया था। प्लेटो, अरस्तु, देकार्त जैसे दार्शनिकों ने तो स्त्री स्त्री को परिवार प्रजनन तथा मातृत्व के साथ जोड़कर उसके अस्तित्व को पराश्रित तथा विस्तार को संकुचित कर दिया। इसी तरह जर्मन दार्शनिक हीगल, रूसो ने भी स्त्री पुरुष को अलग – अलग व्याख्या प्रस्तुत कर स्त्री पुरुष के बीच असमानता को वैध घोषित करने का प्रयास किया।

नारीवाद का प्रथम चरण :- नारीवाद शब्द का प्रथम बार प्रयोग यूरोपीय समाजवादी चार्ल्स फ्यूरिये ने किया था। सिग्मंड फ्रायड, तथा जॉन लॉक के विचारों ने मनोविज्ञानिक एवं मानववैज्ञानिक नारीवाद को जन्म दिया 19 वीं शदी के उत्तरार्ध और बीसवीं सदी के प्रारंभ में नारीवाद आन्दोलन के प्रथम चरण की शुरुआत अमेरिका के शहरी औद्योगिक उदारवादी और समाजवादी राजनीति के माहौल में हुई। इसका मुख्य लक्ष्य महिलाओं को समान अवसर उपलब्ध करवाना था। जिसका केंद्र कानूनी मुद्दों सहित वोट का अधिकार था औपचारिक रूप से इसकी शुरुआत सेनेका फॉल्स कन्वेंशन से हुई। जहाँ महिला समानता के लिए लगभग 300 स्त्रियाँ और पुरुषों ने रैली की। नारीवाद के पहले चरण में उन तरीकों को बदलने का व्यापक प्रयत्न किया गया, जिनसे नारीवादी डिस्कोर्स संचालित थी। नारीवादी आन्दोलन के प्रथम चरण अथवा फस्टवेव शब्द पहली बार 1968 में (यानि दूसरे चरण के दौरान) न्यूयार्क टाइम्स की एक पत्रकार मार्था लेयर द्वारा उनके एक लेख – द सेकंड फेमिनिस्ट वेव व्हाट इट विमेन्स में गाढ़ा गया। इस दौड़ान अमेरिका में तमाम संगठन बने जिन्होंने भेदभाव और शोषण के खिलाफ समानता के लिए जन भागीदारी और जागृकता फैलाने का प्रयास किया। 1866 में बने अमेरिका इकवल एसोसिएशन मताधिकार सबके

लिए एक लक्ष्य बन सा गया। इस संगठन के टूटने के बाद 1869 के शुरुआत में नेशनल विमेन सफरेज एसोसिएशन (NWSA) बनाया गया। जो महिलाओं के लिए मताधिकार को राज्य संसोधन से पारित कराना चाहता था बाद में दोनों संगठनों में समानता एवं सिद्धांत एक होने के कारण दोनों का विलय – नेशनल अमेरिकन विमेन सफरेज एसोसिएशन (AWSA) के रूप में हुआ। बाद में साल 1916 में एक युवा नारीवादी के लिए पॉल द्वारा एक महिला पार्टी नेशनल विमेन्स पार्टी (NWP) का गठन हुआ। जिसने राज्य संयोजक के बजाय संवैधानिक संयोजन हेतु विश्व युद्ध के दौरान ही वाइट हाउस के बहार प्रदर्शन किया।

आरंभिक नारीवादियों ने अपने लेखनी से भी पुरुषवादी व्याख्या की आलोचना प्रस्तुत की। तथा यह दिखाने का प्रयास किया – ये असमानता प्राकृतिक न होकर मानवनिर्मित या पुरुषनिर्मित है। जॉन स्टुअर्ट, मेरी वॉल्सक्राफ्ट जेम्स स्टार्व, सिमोन द वोझवार विचारकों ने लैंगिक समानता का समर्थन किया। इस सन्दर्भ में वॉल्सक्राफ्ट की रचना – द सेकंड सेक्स की पुस्तक नारीवादी विचारधारा एवं आन्दोलन को मजबूत करने में मिल का पत्थर साबित हुआ। हिगेल के दो इनियाओं के निर्धारण का खंडन करते हुए जेम्स स्टार्व ने स्त्री – पुरुष सह अस्तित्व पर बल दिया। ऐसे अनेक मतों ने नारीवाद को एक मजबूत वैचारिक आधार प्रदान किया इस नींव पर कालांतर में अनेक नारीवादी संगठन स्थापित के साथ साथ समबन्धित पत्र – पत्रिकाएं प्रकाशित होने लगी।

जिस दौड़ान नारीवादी आन्दोलन की शुरुआत हो रही थी। उस समय अमेरिका यूरोप में दास प्रथा के खिलाफ व्यापक विरोध प्रदर्शन किए जा रहे थे। वास्तव में नारीवाद की नींव दास प्रथा विरोधी सम्मेलन की धरना के फलस्वरूप पड़ी। जब 1840 के लन्दन में “वर्ल्ड एंटी कन्वेंशन” में एलिजा बैथ केडी स्टेथन लुफ्रेसिया मोउट को बैठने से माना कर दिया गया। बहुत सारी नारीवादी महिलाएं उन्मूलनवादी भी थी। जिसके कारन दास प्रथा के खिलाफ प्रदर्शन ने नारीवादी आन्दोलन को और तीव्र कर दिया गया। इस आन्दोलन में महिलाओं ने उन तमाम रुढ़ियों को तोड़ दिया जिनके आधार पर स्त्री होने के पैमाने गढ़े थे।

नारीवादियों की मांग एवम् सफलता :- नारीवादी आन्दोलन का प्रथम चरण महिलाओं के मौलिक अधिकार और पुरुषों के समान स्त्री को रखने की दिशा में मताधिकार की मांग मूल रूप से कर रहा था। इसके साथ ही जैसे जैसे आन्दोलन बढ़ा, मांग भी बढ़ती चली गई। यह आन्दोलन अमेरिका से यूरोप और विश्व के अलग – अलग भागों तक पहुंचा, जहाँ महिलाएं अपने साथ हो रहे भेदभाव एवं शोषण के खिलाफ आवाज उठा रही थी। उच्च शिक्षा का अधिकार, प्रजनन नियंत्रण, रोजगार अधिकार, विवाहित महिला का सम्पत्ति का अधिकार, और समान वैवाहिक कानून की मांग की गई। इस कानून के पारित होने से पहले अमेरिका और ब्रिटेन में महिला का सम्पत्ति में अधिकार नहीं था। 1872 में इस सम्बन्ध में कानून पारित हुआ जिसके अनुसार पत्नी को पति से अलग सम्पत्ति रखने का अधिकार प्रदान किया गया। प्रथम चरण की सबसे बड़ी सफलता अमेरिका संविधान के 19 वें संसोधन से प्राप्त मताधिकार थे। इसके तहत अमेरिकी संविधान ने वर्ष 1920 में महिलाओं हेतु मताधिकार पारित करते हुए – राइट टू वोट कूड नोट बी डीनाईट ऑन द बेसिस ऑफ़ सेक्स को पास किया।

नारीवाद का प्रथम चरम वैश्विक स्तर पर महिलाओं के लिए एक उपलब्धि के रूप में आज भी दर्ज है। जिसने अमानवीय भेदभाव, शोषण, इत्यादि के खिलाफ आवाज उठाई। बल्कि यह भी बताया की

– पितृसत्ता मानव निर्मित है और जो कुछ भी सामान्य दिख रहा है, वह सच्चाई नहीं है। शोषण सहना स्त्री नियति नहीं है और पितृसत्ता प्राकृतिक नहीं बल्कि सांस्कृतिक अवधारणा है। स्थापित पितृसत्ता के खिलाफ आधुनिक समय में महत्वपूर्ण आवाजे उठाने वाली महिलाओं में सुजन वि एंथनी (1820 – 1906) एलिजाबेथ केडी स्टेटन (1815 – 1902) लूसी स्टोन (1839 – 1898) एवं वर्जिनिया वुल्फ (जिन्होंने चेतना की धारा स्ट्रीम ऑफ़ कोन्सियस सनेस “ को वैचारिक माध्यम बनाकर (चलने वाली अग्रदुत) इत्यादि नाम विश्व इतिहास में दर्ज हैं।

प्रसिद्ध इतिहासकार जेर्डा लर्नर के अनुसार – पितृसत्ता संस्थागत हो चुकी है। 4000 वर्ष पुरानी व्यवस्था आज भी समाज के वैचारिक में जुड़ी हुई है महिलाओं को लगातार हतोत्साहित किया गया। उसे उनका कार्यक्षेत्र से सिमित कर पुरुषों पर आधारित कर दिया गया। उनका इतिहास मिटा दिया गया असल में सदियों चली आ रही है पितृसत्ता पीढ़ी दर पीढ़ी चलती आ रही है इसे तोड़ने के लिए जोरदार प्रहार करना होगा। और समाज के हर क्षेत्र में, शोध में, संस्थाओं में नारी को स्थापित एवं सम्मान देने होंगे तभी वे समतावादी समाज बन पाएंगी नारीवाद का प्रथम चरण इसी बात की गवाही देती हैं।

भारत में नारीवादी आन्दोलन :- भारतीय समाज में भी प्राचीन नीतिकारों ने स्त्रियों को पिता पुत्र अर्थात् किसी न किसी पुरुष के संरक्षण में रहने की वकालत की। सच तो यह है कि – पुरुष प्रधान मानसिकता ने स्त्रियों को स्वतंत्र व्यक्ति के रूप में ही स्वीकार नहीं किया बल्कि तथाकथित लोकतान्त्रिक एवं आधुनिक मूल्यों वाले पश्चिमी समाज में भी स्त्रियों को लगभग 1920 तक व्यक्ति के श्रेणी में शामिल नहीं किया गया। विश्व में पहली बार भारत में व्यक्ति के अंतर्गत शामिल किया गया। इलाहबाद उच्च न्यालय ने कोर्निलिया सोराबजी नामक महिला के वकालत करने संबंधी आवेदन को एक व्यक्ति के रूप में स्वीकार किया अंतर्राष्ट्रीय स्तर पर भी व्यक्ति के श्रेणी में महिला को लगभग 1929 के आस – पास स्वीकार किया गया

भारत में भी स्त्रियों को एक अर्वांगिक श्रमिक एवं उपयोग की वस्तु के रूप में देखा। मनुष्यता की उपेक्षा एक मनुष्य के प्रति हो सकती है, एक वस्तु के प्रति नहीं। इसलिए कभी समाज ने उसे – नगरवधु बनाया तो कभी देवदासी कभी चहारदीवारी में कैद रहने वाली कुलीन मर्यादापूर्ण “घर की बहु “ तो कभी बाजार में बिकने वाली वैश्या। भारतीय धर्मशास्त्र एवं पुरुष मानसिकता ने कभी उसे एक स्वतंत्र व्यक्ति के रूप में नहीं देखा। फ्रांस से प्रारम्भ “नारी मुक्ति आन्दोलन “ ने संसार के स्त्रियों को जीवन की एक नई परिभाषा प्रदान की। उन्हें पुरुष की सहचर बनने की प्रेरणा दी।

स्त्रियों के सन्दर्भ में प्रसिद्ध लेखिका तस्लीमा नसरीन ने एक जगह लिखा है वास्तव में स्त्रियाँ जन्म से अबला नहीं होती हैं। उन्हें अबला बनाया जाता है। तस्लीमा नसरीन ने अपने लेख से इस्लाम में महिला प्रति नकारात्मक सोच की धजियाँ उड़ा दी। इसी प्रकार मरिया राइस एवं वंदना शिवा की नविन पुस्तक “इकोफेमिनिज़ “ भी इसी नारीवादी के सकारात्मक सोच के प्रति एक सार्थक प्रयास है।

वास्तव में पुरुषों के केन्द्रवाद में स्त्री एक पवित्र योनी है। एक प्रजनन कोख है। भारत के समूचे शास्त्र, धर्म, दर्शन, परम्परागत ज्ञान – विज्ञान सब स्त्री (नारीवाद) के विरोध में एवं पितृसत्ता के पक्ष में खड़े हैं

आजादी के बाद देश में जो सामाजिक आर्थिक व राजनितिक परिवर्तन हुए उस बदलाव में नारी की साझेदारी महत्वपूर्ण रही। साझेदारी से ज्यादा उसने घर और बाहर के मौर्चों पर दोहरी लड़ाई लड़ी

पर ये लड़ाईयों इतिहास के पन्नों में दर्ज नहीं हुईं। जो कुछ नाम हैं वे इसलिए की इन नामों के बिना इतिहास लिखा नहीं जा सकता। वर्जिनिया वुल्फ ने एक जगह लिखा की – इतिहास में जो कुछ नाम हैं वह औरतों के नाम हैं इतिहास में औरतों की भूमिका हमेशा से अच्छा रही हैं। उसकी वजह एक है की हम इतिहास चेतन में नहीं रहे

माना जाता है की नारीवाद का प्रारंभिक चरण आद्योगिकरण के कारन यूरोप में आए सामाजिक आर्थिक परिवर्तन को प्रोत्साहित किया। नारीवाद की तीसरी लहर – 1960 में रेडिकल्स के रूप में था इसी प्रकार 1990 में तीसरी लहर चली जो दलित नारीवाद तथा अश्वेत नारीवाद इस दौर का प्रमुख हस्तक्षेप है। भारत में भी 19वीं शदी के अंत एवं 20 वीं शदी में प्रारंभ हुआ। जब देश में आज़ादी के आन्दोलन की लहर थी तो बिहार भी उस आग में लहक रहा था। औपनेवेशिक काल में बिहार में बंगालियों कायस्थों और मुसलमान का अभिजात तबका काविज था। जमींदारी मुख्यतः – राजपुतो, ब्राहमणों, मुसलमानों एवं कायस्थों के हाथ थी वर्ष 1920 के असहयोग आन्दोलन, 1932 के सविनय अवज्ञा आन्दोलन में भारत के समृद्ध वर्ग ने बढ़ चढ़ कर हिस्सा लिया उसी दौर में महिलाओं को वोट देने का अधिकार को लेकर आन्दोलन चल रहा था। यह त्रासदी है की – जिस आन्दोलन की शुरुआत महिलाओं ने 20 वीं शदी के आरम्भ में की थी। आज उसी तरह का आन्दोलन राजनीति में 33% हिस्सेदारी लेकर है आज़ाद मुल्क में भी उसके हिस्से का हक लेने के लिए लड़ना पर रहा है। राजनितिक रूप से भी भारतीय महिला हमेशा चेतनासील रही है। साल 1917 के दशक में महात्मा गाँधी के आगमन के बाद पर्दा प्रथा, बालविवाह, सतीप्रथा, शिक्षा जैसे सवाल साथ – साथ असहयोग, स्वदेशी, खिलाफत और खादी के आन्दोलन में महिलाओं ने जमकर हिस्सा लिया। वर्ष 1912 में पटना के राम मोहन राय सेमिनरी में महिला सम्मलेन का आयोजन किया गया जिसकी अध्यक्षता श्री मति मधोलकर ने की बाल विवाह के खिलाफ समिति बनाने का सुझाव दिया। 1919 के एक्ट के अनुसार वे वोट नहीं दे सकती थी। कौंसिल में इसको लेकर जमकर बहस हुई बिहार में लेजिस्लेटिव कौंसिल में महिलाओं को वोट देने का अधिकार व लैंगिक भेदभाव को लेकर 1921 में एक प्रस्ताव पेश किया। देश में 70 के दशक में जय प्रकाश नारायण के नेतृत्व में बड़ा आन्दोलन हुआ। जिस आन्दोलन ने सत्ता की नींव हिला दी। उसमें बड़ी संख्याओं में नारियों ने हिस्सा लिया स्त्री जब भी किसी आन्दोलन का हिस्सा होती है तो वह एक साथ कई वर्जनाओं को तोड़ती है महत्वपूर्ण बात यह है की सभी आन्दोलन में महिलाओं की महत्वपूर्ण भागीदारी रही है

आजादी के बाद अस्सी का दशक भारत में स्त्री आन्दोलन का दशक माना जाता है। जब महिला एक तरफ स्त्री के मसले पर लड़ रही थी दूसरी तरफ राष्ट्रीय आन्दोलन जारी थे। देश में चले सभी प्रमुख आन्दोलन में उसकी हिस्सेदारी रही। राजनीति में अपने हिस्सेदारी से लेकर वह जंगल जमीं की लड़ाई में लगी रही। जैसे जैसे स्त्री अपने अधिकार के प्रति सजग हुई उस पर हमले तेज हुए। इस सदी में भी निर्भया बलात्कार जैसे जघन्य अपराध के मामले सामने आए। स्त्री जानती है की भिन्न भिन्न वर्गों एवं वर्णों तथा जातियों के बीच नए नए समीकरण से चाहे कुछ भी नहीं मिला हो, पर वह लड़ रही है। स्त्री आन्दोलन को महत्वपूर्ण आयाम देने वाली साइमन द बोबू आर कहती है – मात्र वर्ग संघर्ष द्वारा ही स्त्री मुक्ति के महालक्ष्य को हासिल नहीं किया जा सकता चाहे साम्यवादी हो, माओवादी हो या ट्रस्टवादी औरत हर जगह हर खेमे में अधिनस्त की स्थिति में है।

नारीवाद एवं हिन्दूकोड बिल :- डॉ अम्बेडकर ने कहा था की मैं किसी समुदाय की प्रगति , महिलाओ ने प्रगति हासिल की है उससे मापता हूँ । नारीवाद को सकारात्मक और ले जाने वाली 05 फरवरी 1951 में हिन्दूकोड बिल को संसद भवन में पेश किया गया । जो इस प्रकार है -

- (1) विवाह संबंधों में किसी भी प्रकार का जातीय भेदभाव समाप्त करना ।
- (2) अमानवीय व्यवहार , विवाहेतर संबंध , न ठीक होने वाली बीमारी की हालत में पति – पत्नी दोनों को तलाक मिलने का अधिकार ।
- (3) सिर्फ एक जीवन साथी रखने का छुट
- (4) किसी अन्य जाती के बच्चों को गोद लेने का अधिकार

उपरोक्त बिल का नारीवादी विरोधी समर्थित लोगों ने पूर्ण रूपेण विरोध कर दिया । जो बाद में धीरे धीरे लागू किया जो स्त्रियों के लिए रामबाण सिद्ध हो रहा है ।

अंततः बदलते समय एवं स्त्री समाज में हुए अनेक क्रांतिकारी परिवर्तन नारी आन्दोलन प्रगति के पथ पर अग्रसर हुए संविधान के अनुच्छेद 15 (2) के अंतर्गत महिलाओ एवं बच्चों के लिए अलग अलग नियम बनाने की अनुमति प्रदान की गई । 73 वे एवं 74 वे संविधान संसोधन द्वारा संविधान के अनुच्छेद 243 (डी) एवं 243 (टी) के अंतर्गत स्थानीय निकायों सदस्यों एक तिहाई सीटें महिलाओ के लिए आरक्षित की गई 110 वें संविधान संसोधन विधेयक 2009 द्वारा एक तिहाई अर्थात 33% से बढ़ाकर 50% कर दिया गया । महिलाओं की स्थिति को ऊँचा उठाने के लिए अनेक प्रावधानों के अंतर्गत एक महत्वपूर्ण अधिनियम – घरेलू हिंसा सुरक्षा अधिनियम 2005 है । जिसमे सभी प्रकार की हिंसा शारीरिक , मानसिक दहेज़ संबंधी प्रताड़ना , कामुकता संबंधी व्यवहार आदि से महिलाओ के बचाव किए है

नारीवाद या नारी मुक्ति आन्दोलन आज इकोफेमिनिज्म की अवधारणा को आगे बढ़ा रहा है जिसे वंदना शिवा तथा मरिया माईस नामक नारीवादियों ने विकसीत किया है । इस अवधारणा के अंतर्गत यह स्वीकार किया जाता है की जिस प्रकार प्रकृति पुनरुत्पादन का कार्य करती है , ठीक वैसे ही स्त्री भी पुनरुत्पादन का कार्य को संपन्न करती है

भारतीय और पश्चिमी नारीवाद :- भारतीय और पश्चिमी नारीवाद में एक महत्वपूर्ण अंतर यह है की पश्चिम में नारीवाद तब प्रारम्भ हुआ । जब वहा महिलाओ को मुलभुत अधिकार प्राप्त थे । तथा कुछ समय बाद उन्हें अन्य राजनितिक , सामाजिक , आर्थिक अधिकार मिलने शुरू हो गए । इस से उनके योन उन्मुक्ति , पुरुष वर्चस्व इत्यादि शब्द जुड़ते चले गए । भारत में स्थिति ठीक ऐसी नहीं थी । भारत में अभी बुनियादी आर्थिक , राजनितिक , सामाजिक अधिकार प्राप्त करना शेष था । अतः स्वभाविक रूप से यहाँ की मांगों में भिन्नता थी । अतः उनकी मांगों में भी यौनिक स्वच्छता ही प्रमुख रही , जबकि भारत जिसकी महिलाओ के लिए अब भी शिक्षा, स्वास्थ्य, इत्यादि मुद्दे ही प्रमुख है ।

सन्दर्भ सूची :-

प्रतियोगिता दर्पण – मासिक पत्रिका

योजना - मासिक पत्रिका

समाचार पत्र - हिंदुस्तान, दैनिक जागरण

सोशल एवं इलेक्ट्रॉनिक मीडिया

कुरुक्षेत्र - मासिक पत्रिका

जनपदीय इतिहास का लेखन: एक विश्लेषण

हेमराज कुमार कुशवाहा

स्नातकोत्तर इतिहास विभाग, राँची विश्वविद्यालय, राँची।

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इतिहास क्या है? इसकी धारणा तथा व्याख्या सरल नहीं है। कहा जाता है कि इतिहास एक प्रवाह है, सतत प्रक्रिया है, एक विशिष्ट मार्ग या एक व्याख्या है। अतीत का वर्तमान से न समाप्त होने वाला वार्तालाप, तथ्यों का ईमानदारी से स्पष्टीकरण, सत्य का बोध, सत्य के साक्षात्कार का सतत प्रयत्न, कभी पूर्ण न होने वाला कार्य है, वस्तुतः इतिहास से कोई शाश्वत पूर्णता नहीं है, यह एक अन्तरिम रिपोर्ट है। जब तक कोई नए तथ्य न सम्मुख आए। वेद, ब्राह्मण, आरण्यक, उपनिषद्, रामायण, महाभारत कोई भी ग्रंथ काल्पनिक कथाएँ न होकर भारत के क्रमबद्ध विकास का इतिहास है, उनमें जीवन के चार पुरुषार्थों **धर्म, अर्थ, काम, मोक्ष** के साथ-साथ मानव कल्याण के इतिहास की अवधारणा को अभिव्यक्त किया गया है।

किसी भी देश का जनपदीय इतिहास उस देश की पुनर्रचना में अति महत्वपूर्ण कड़ी होता है, भारत में प्राचीनकाल से जनपदों अथवा महाजनपदों का वर्णन किया गया है। सामान्यतः क्षेत्रीय/जनपदीय इतिहास को सूक्ष्म अध्ययन की श्रेणी में रखा जाता है। जनपदीय इतिहास की वे मूलजड़े हैं। जिन पर इतिहास का भव्य तथा ठोस पिरामिड खड़ा होता है। ये ऐसी सीढ़ियाँ हैं, जो इतिहास के प्रकाश-स्तम्भ (Light House) तक पहुँचती हैं। जनपदीय इतिहास समुचे देश की दृष्टि से परम सहायक तथा परदान की भांति होता है। यह विशाल भारत के सामाजिक स्वरूप को समझने तथा जोड़ने की एक कड़ी है। यह समुचे इतिहास के अनेक रिक्त स्थानों की पूर्ति करता तथा विभिन्न पेचीदा समस्याओं को सुलझाने में सहायक होता है। भारतीय सन्दर्भ में एकत्व और प्रक्रिया को जनपद के इतिहास के अध्ययन से समझा जा सकता है। उदाहरण के लिए एक विद्वान के अनुसार भारत में 16 प्रमुख भाषाएँ, लगभग 2000 बोलियाँ, लगभग एक दर्जन वंशीय दल (Ethnic), 7 धार्मिक समुदाय अनेक जातियाँ-उपजातियाँ एवं पंथों में विभाजित 58, उपसामाजिक-सांस्कृतिक तथा 7 भौगोलिक भागों में रहने वाले अपनी आन्तरिक एकता तथा बाहरी पहचान को दर्शाते हैं। यह सांस्कृतिक विविधता एवं ऐतिहासिक परम्पराओं एवं प्रगति का मापदण्ड भी है। अतः सक्षेप जनपदीय इतिहास का गंभीर तथा सूक्ष्म अध्ययन वर्तमान में राष्ट्रीय एकत्व की भावना को समझने में सहायक हो सकता है।

सामान्य रूप से जनपदीय इतिहास का अध्ययन भारत में अति प्राचीन काल से पाश्चात्य जगत में नवीन रहा है। ग्रन्थों में पाश्चात्य जगत में प्राचीन यूनानी नगर राज्यों तथा रोम जैसे नगर का विस्तार से वर्णन किया गया है। परन्तु कालान्तर में इसका शीघ्र ही आवसान हो गया। मध्यकाल में कुछ गिने-चुने नगरों तथा कस्बों का विकास हुआ। 1964 ई. में इतिहासकार एच.पी.

एच. फिनबर्ग को लीसेस्टर में क्षेत्रीय इतिहास का पहला प्रोफेसर नियुक्त किया गया। 1977 ई. में पहली बार इसका विश्वकोष में अर्थ को समझाया गया। 1966 ई० में इसे ऑक्सफोर्ड शब्दकोष में स्थान दिया गया। रानी विक्टोरिया की स्मृति में इस पर एक प्रमुख ग्रन्थ प्रकाशित हुआ।

क्षेत्रीय इतिहास को यदि भारत की ऐतिहासिक पृष्ठभूमि में देखें तो इसे जनपदों अथवा महाजनपदों के रूप में देखा गया है। भारत के प्राचीन ग्रन्थों में क्षेत्रीय/स्थानीय/जनपदीय इतिहास का वर्णन किया गया है। ऋग्वेदों में भी पंचजन्यों अर्थात्, अनु, द्रव्य, पुरु, यदु तथा तुर्वषु के रूप में जनपदों का वर्णन है। पाणिनी ने 'ग्रामीण समुदायों जनपदः' कहा है। जनपद को ग्रामों का समूह माना गया है। जनपद एक भौगोलिक-सांस्कृतिक ईसाई होता था, जहाँ महाभारत में 250 जनपदों की सूची दी गई है, वही पाणिनी ने केवल 55 जनपदों की सूची बताई है। भुवनकोष में पुराणीय साहित्य के आधार पर 175 जनपदों की सूची दी है। वर्तमान काल में डॉ. एस.एल. अली ने पुराणों के आधार पर जनपदों की सूची दी है।

जनपदों के दो प्रकार रहे हैं कुछ राजा द्वारा शासित तथा कुछ चुने हुए व्यक्तियों के द्वारा अधिकतर जनपद व्यक्तियों द्वारा संचालित होता था। बौद्ध काल में 16 महाजनपद बन गए थे। जैन भगवती सुत्र में भी 16 महाजनपद बताए हैं।

ब्रिटिश काल में जनपदों ने जिलों का रूप ले लिया। जिले का प्रमुख अंग्रेजा डिप्टी कलेक्टर होता था, सभी सरकारी दस्तावेजों भूमि का रिकॉर्ड तथा अन्य साधन का केन्द्र जिला बन गया। 1883-1884 ई० में जिला गजेटियर का सिलसिला प्रारंभ हुआ।

मध्यप्रदेश में 1948 ई० में पहला जनपद कानून बना। जनपदों को नगरीय तथा ग्रामीण दृष्टि से भी अलग-अलग जनगणना में बाँटा गया। 5,000 से अधिक आबादी, 75 प्रतिशत कृषि के कार्य करने वालों तथा 400 की जनसंख्या प्रति किलोमीटर में रहने वालों को नगरीय माना गया है। कभी-कभी राष्ट्रीय स्तर की घटना को क्षेत्रीय तक भी अप्रभावी रहती है। जैसे-1857 की क्रांति को मेरठ में हुई, 1919 ई. अमृतसर में जालियांवाला बाग हत्याकाण्ड।

जनपदीय इतिहास लेखन के विषय:-

जनपद के इतिहास लेखन में अनेक विषय समाहित हैं। यह नहीं भूलना चाहिए कि जनपद का इतिहास डिस्ट्रिक्ट गजेटियर या एडमिनिस्ट्रेशन रिपोर्ट नहीं है। यह पर जनपदीय इतिहास लेखन कि दृष्टि से कुछ विषयों पर विचार कर सकते हैं और जनपदीय इतिहास लेखन के लिए आवश्यक होता है। (1) भौगोलिक परिवेश, (2) ऐतिहासिक विवेचन, (3) अर्थव्यवस्था तथा उसकी स्थिति, (4) धर्म, समुदाय, पंथ आदि, (5) सामाजिक जीवन तथा संस्थाएँ, (6) शैक्षणिक प्रगति, (7) साहित्य, कला, विज्ञान में योगदान, (8) राष्ट्रीय एवं राजवैतिक भूमिका, (8) प्रकासकीय रचना।

जनपदीय इतिहास लेखन में सावधानियाँ :-

सामान्यतः जनपद या क्षेत्रीय इतिहास लेखन के बारे में प्रायः लेखक उस पुस्तक के प्राक्कथन में या विषय-प्रवेश के समय एक विशिष्ट लेखन के कारण करता हुआ दृष्टिगोचर होता है।

वास्तव में जनपद का इतिहास लेखन उतना ही महत्वपूर्ण तथा परिश्रम का फल है जितना सम्पूर्ण भारत का। आवश्यक है कि स्थानीय इतिहास भी समुचे देश के विस्तृत सन्दर्भ में लिखा

जाना चाहिए। क्षेत्रीय इतिहास लिखते समय किसी भी प्रकार से क्षेत्रवाद या स्थानीय प्रचार अनुचित होगा तथा तर्कसंगत न होगा। तत्व, सत्य, सत्य और सत्य की खोज है।

सहायक शोध सामग्री:-

प्रत्येक जनपद या क्षेत्रीय इतिहास की अपनी कुछ विशिष्ट पहचान होती है, जो इतिहासकार या शोधकर्ता को ध्यान में रखनी आवश्यक होती है। जैसे- जनपद से संबंधित सामग्री भारत के राष्ट्रीय अभिलेखागार, प्रान्तीय अभिलेखागार से विभिन्न प्रकार के पत्र, लेख, मुद्राएं, दान-पत्र आदि प्राप्त हो सकती है। साथ ही जनपद के इतिहास लेखन में जनपदीय जनगणना रिपोर्ट, जिले के गजेटियर, विभिन्न गाँवों की डाइरेक्टरी, भूमि प्रबन्ध के रिकार्ड्स, विभिन्न धार्मिक स्थानों, लोकगीत, लोककथाओं तथा परंपरा से संबंधित साहित्य, विशिष्ट जानकारी के लिए कुछ बुजुर्गों तथा अनुभवी व्यक्तियों से साक्षात्कार, तैयार की हुई प्रश्नावली उपयोगी हो सकती है।

अतः निष्कर्ष में कहा जा सकता है कि जनपद का इतिहास लेखन जो निष्पक्ष तथा तथ्यात्मक हो तथा जिसका उद्देश्य राष्ट्रहित तथा विश्व कल्याण है। जनपद का इतिहास देश के समुचे इतिहास को समझने, राष्ट्रीय एकत्व का भाव जगाने तथा राष्ट्र की प्रगति में सहायक होगा।

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मुड़मा जतरा: उराँव जनजाति की ऐतिहासिक धरोहर

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झारखंड क्षेत्र में कई प्रकार की जनजातियाँ निवास करती हैं। यथा इनमें उराँव एक प्रसिद्ध जनजाति है। ऐसी मान्यता है कि इनका मूल निवास स्थान कोंकण क्षेत्र था। परंतु एस. सी. राय ने बिहार के पुराने शाहाबाद जिले को इनका मूल निवास स्थान माना है। सोन एवं करमनाशा नदी के बीच का प्रदेश प्राचीन साहित्य के 'कुरुक्षेत्र' के नाम से प्रसिद्ध था और यही प्रदेश इनकी मूल भूमि रही है। चेतो जनजातियों के द्वारा रोहतासगढ़ से उराँव जनजाति को खदेड़ दिया गया जिसके बाद यह जनजाति छोटानागपुर में निवास करने लगी।^१

झारखंड की जनजातीय संस्कृति यहां के जनजातीय लोगों की अमूल्य निधि जैसे—कला, शिल्पकारी, संगीत, हस्तकला, ललित कला, मूर्ति कला, नाट्य कला, काव्य कला, चित्रकला का विपुल भंडार है और वह उनकी सांस्कृतिक अखंडता को बनाए रखने में कोई कसर नहीं छोड़ा है क्योंकि उनकी लोक—कलाएं जनजातीय समाज की सांस्कृतिक तथा ऐतिहासिक धरोहर हैं जो उनके जीवन के महत्वपूर्ण हिस्से हैं। जनजातीय समाज में कला और सांस्कृतिक धरोहर को कभी न टूटने वाली परंपरा आदि समय से उपलब्ध है। जनजातियों द्वारा सामाजिक संरचना आचार—विचार, पर्व—त्योहार, नृत्य—संगीत, वस्त्र—आभूषण आज भी दूसरों के लिए उदाहरण बने हुए हैं।^२

कुड़ुख कबीला का जीवन सहबंधता एवं अन्विता को सुरक्षित रखने की उत्कंठा से अपने कबीला जीवन और सामाजिक विकास को नियमित और सुव्यवस्थित रखा। जहां भी मुमकिन था कुरुखों के अधिकतम संस्थाओं में वंश, गांव, पड़ोस कबीला की एकता और संयोगिता के लिए सामाजिक आत्मा—प्रतिस्पर्धा देखी गई है।^३

उराँव जनजाति की ख्याति जतरा के लिए भी थी। जतरा का आयोजन जेठ, अगहन तथा कार्तिक मास में होता था। इन महीनों में कृषि कार्य से मुक्त होने के कारण जतरा के लिए स्वतः समय मिल जाता था। इस अवसर पर पाहन धर्मेस की पूजा करता था। नाच—गान में बड़े—बूढ़े, स्त्री—पुरुष सभी शामिल होते थे। अगहन जतरा के समय मांडर के निकट मुड़मा मेला प्रसिद्ध है। देव उठान जतरा की विशेषता थी कन्याओं द्वारा धान की बालीयुक्त कलश का सिर पर रखकर जतरा डांग तक ले जाना। शाम तक जतरा स्थल की गहमागहमी आनंदोत्सव का रूप ले लेती थी।^४

पर्व—त्योहार, हाट और जतरा—मेला आदिवासी संस्कृति के महत्वपूर्ण अंग होते हैं। सामाजिक अनुष्ठानिक और धार्मिक विश्वास की अभिव्यक्ति के रूप में इन्हें परंपराओं से और तिथियों के अनुसार आयोजित किए जाते हैं। मुख्यतः ऋतुओं, खेतों की बोआई और फसलों के पकने पर उनकी कटाई के बाद विविध कार्य प्रसंगों से इनका स्पष्ट संबंध होता है। झारखंड क्षेत्र की सबसे बड़ी विशेषता है यहां के लोगों की चाल में नृत्य है और बातचीत करना गीत। यह विशेषता सिर्फ आदिवासी के लिए लागू नहीं होती है बल्कि गैर आदिवासी भी इस विशेषता से युक्त है। प्रायः कोई भी ऐसा पर्व—त्योहार, जतरा और मेला नहीं है जो नृत्य—गान से भरपूर ना हो।

झारखंड के सभी जनजातियों में जतरा मेला बहुत ही लोकप्रिय है। झारखंड में अलग-अलग स्थानों पर जतरा मेले का आयोजन किया जाता है, किंतु मुड़मा जतरा का महत्व उराँव समाज में महत्वपूर्ण ऐतिहासिक धरोहर के रूप में लोकप्रिय स्थान रखता है। उराँव क्षेत्र में सालों भर छोटे-मोटे जतरा लगते हैं। जतरा लगने का कारण कहीं ऐतिहासिक, कहीं सांस्कृतिक और कहीं धार्मिक पूजा-पाठ होता है। जतरा वास्तव में उराँव जाति का धार्मिक सांस्कृतिक और ऐतिहासिक सम्मेलन है। जतरा में सांस्कृतिक प्रतियोगिता के साथ अपनी कला को पेश करने का अवसर मिलता है। जिस गाँव के नृत्य-दल या कलाकार अच्छा प्रदर्शन करते हैं उन्हें पड़हा की ओर से पुरस्कार दिया जाता है।¹⁴

वैसे तो उराँव जाति के बीच कई प्रकार के जतरा का आयोजन किया जाता है लेकिन मुड़मा जतरा एक विशेष जतरा है। या झारखंड के प्रमुख जाति उराँव के बीच प्रचलित है। यह एक ऐतिहासिक जतरा है जिसका आयोजन मुड़मा नामक स्थान में किया जाता है। यह उराँव जनजाति के बीच सबसे बड़ा जतरा है। इसे उराँव बहुत धूमधाम से ३ दिन तक मनाते हैं।¹⁵

जतरा पर्व का मुख्य उद्देश्य संबंधियों से मिलना-जुलना, आनंद मनाना, विवाह के लिए वर-वधू दिखाना एवं पसंद करना तथा आपसी प्रेम को बनाए रखना है।¹⁶

मेले झारखंड के जनजीवन में रचे बसे हैं। इसके बिना झारखंड की कल्पना नहीं की जा सकती है। झारखंड की जीवंतता यहां दिखाई देती है। रांची का मुड़मा मेला काफी लोकप्रिय है इसकी अपनी संस्कृति है और इतिहास भी। उराँव और मुंडा के आपसी समझौते की याद दिलाता है।¹⁷

मुड़मा जतरा मुड़मा नामक गाँव में प्रत्येक वर्ष आयोजित किया जाता है। मुड़मा गाँव झारखंड की राजधानी रांची से २८ किलोमीटर दूर राष्ट्रीय राजमार्ग संख्या-७५ पर जिसे रांची-डाल्टनगंज मार्ग के नाम से जाना जाता है, स्थित है। इस मेले का आयोजन मुड़मा गाँव में आयोजित किए जाने के पीछे एक रोचक ऐतिहासिक कारण है। उराँव जनजातियों के लोक गीतों एवं किंवदंतियों के अनुसार जब रोहतासगढ़ में उराँवों के ऊपर आक्रमण हुआ तो वहां रह रहे उराँव समुदाय के लोगों को वहां से पलायन करना पड़ा और इसी क्रम में वे सोन नदी पार कर वर्तमान पलामू होते हुए रांची जिले में प्रवेश किए, जहां मुड़मा नामक ग्राम में इनका सामना मुंडा जनजाति के लोगों से हुआ। उराँव लोगों ने अपनी व्यथा कथा मुंडाओं को सुनाएं तब मुंडा समुदाय ने उराँवों को पश्चिम वन क्षेत्र को साफ कर वहां रहने की अनुमति प्रदान की। इस प्रकार उराँव समाज का निवास झारखंड में हुआ। मुंडाओं से यह समझौता मुड़मा नामक ग्राम में हुआ था। अतः उराँव समुदाय के चालीस पड़हा के लोग उस ऐतिहासिक समझौते की स्मृति में मुड़मा जतरा अर्थात् मेले का आयोजन करते हैं।¹⁸ यह आदिवासियों का सबसे बड़ा ऐतिहासिक मेला है। पूर्व में यह मेला स्थान उराँव आदिवासियों का न्याय के मामले में सुप्रीम कोर्ट था। गाँव के झगड़ों या समस्याओं की शुरुआत गाँव के पंचों के बीच होती थी। समाज के लिए नियम-कानूनों एवं रीति-रिवाजों पर भी चर्चा यही शुरू होती थी। अगर झगड़ों का समाधान गाँव के पंचों द्वारा नहीं हो पाता तो इसे पड़हा पंचायत में रखा जाता था। यदि पड़हा पंचायत में भी इन मामलों का समाधान नहीं हुआ तो इसे मूली पड़हा में विशु शिकार के समय निपटारा हेतु रखा जाता था। विशु शिकार के समय अपने-अपने इलाके भर के पड़हा राजा, देवान, कोटवार और मुख्य-मुख्य गणमान्य लोग तथा सदस्य उपस्थित रहते थे। ये सभी मिलकर सभा में अनिर्णित मामलों पर विचार करते थे। यह प्रथा अभी भी झारखंड के बेड़ो, मांडर, चांहो, रातू, लोहरदगा और उनके आसपास के क्षेत्रों में जीवित है। अगर

यहां भी इन मामलों का फैसला नहीं हुआ या हुआ भी तो असंतुष्ट लोग इसे राजी पड़हा पंचायत मुड़मा में रखते थे। नए मामले तथा विवाद भी इस सभा में पेश होते थे। इस प्रकार सभी मामले सभी क्षेत्रों से अपील के रूप में राजी पड़हा में आते थे। यह उराँव समाज के लिए साल भर में अंतिम बैठक थी। इसकी बैठक साल में एक ही बार होती थी। सामाजिक नियम—कानून और समाज में लागू करने वाले सुझावों के मामले भी सीधे इसी न्यायालय में रखे जाते थे। इस राजी पड़हा की बैठक अश्विन पूर्णिमा के समय निश्चित रूप से हुआ करती थी।^{१०}

इस राजी पड़हा के सबसे ऊँचे पद पर चुने गए सदस्य को राजी बेलस कहा जाता था। इनके सहायक देवान या मंत्री होते थे। राज्य भर के लिए कोटवार भी होते थे। विभिन्न क्षेत्रों से आए पड़हा राजाओं, दीवानों, कोटवारों और अन्य गणमान्य पंचों की सभा में समाज की समस्याओं का समाधान होता था। इसके ऊपर इनके समाधान के लिए कोई अन्य संस्था नहीं थी। इसलिए काफी विचार—विमर्श के बाद ही किसी भी मामले का सामूहिक मतदान के आधार पर फैसला लिया जाता था। उराँव समाज के नियम—कानूनों की घोषणा भी यही होती थी। इस पंचायत में भाग लेने आए पड़हा पंचायत के लोग समाज के लिए बनाए गए नियमों या राजी पड़हा के आदेशों का प्रचार ढिंढोरा पिटवा कर अपने अपने क्षेत्रों में करते थे और इनके पालन पर निगाह रखते थे। विभिन्न क्षेत्रों से जुड़े हुए लोग अंतिम दिन खुशी से नाच—गान करते थे। इस प्रकार यह स्थल जतरा अर्थात् मेले का रूप धारण कर लेता था। इस नाच—गान को देखने के लिए दूर—दूर से लोग आते थे। आस—पास के गांव वाले और अगल—बगल के पड़हाओ के लोग अपने—अपने आवंटित पड़हा चिन्हों के साथ रहते थे। यह सभी दल के दल नाच—गान में शामिल होते थे। मेला ठसाठस भरा रहता था। इस प्रकार न्याय के मामले में मुड़मा जतरा उराँव समाज के लिए उच्चतम न्यायालय का रोल अदा करता था। इसके ऊपर इनके समाधान के लिए कोई अन्य संस्था नहीं थी। उराँव समाज के नियम—कानूनों की घोषणा भी यही होती थी। विभिन्न क्षेत्रों से जुटे हुए लोग अंतिम दिन खुशी में नाच—गान करते थे। इस प्रकार यह स्थल जतरे का रूप धारण कर लिया।^{११}

मुड़मा मेला प्रत्येक वर्ष दशहरे के सातवें दिन से आयोजित किया जाता है। इस दिन सरना धर्म प्रमुख की अगुवाई में अधिष्ठात्री शक्ति के प्रतीक जतरा खूटे की परिक्रमा व पूजा—अर्चना की जाती है। जतरा खूटा जतरा चंडी का प्रतीक होता है। इस चंडी के प्रतीक में लकड़ी का एक मोटा और ऊंचा खूटा रहता है। पूजा के पहले खूटे को धोकर चावल की गुंडों से रंग देते हैं। सभी पड़हा के लोग अपने झंडे के साथ मेला स्थल पर पहुंचकर ढोल, नगाड़ा, मांदर के साथ नाचते—गाते हैं। पावन पारंपरिक रूप से सरगुजा के फूल तथा अन्य पूजा सामग्री से जतरा खूटा की पूजा करते हैं। जतरे में लंबे बांस को गाड़ कर उसके ऊपरी छोर में पिंजरा बांधकर दीप जला दिया जाता है। दीप की ज्योति जतरे के लिए रक्षक व शुभचिंतक का प्रतीक है। इसे पिंजरा डांग कहते हैं। इस प्रकार मेले का आरंभ किया जाता है। इस जतरा में सफेद और काले मुर्गे की बलि चढ़ाई जाती है।^{१२}

मुड़मा मेला पूर्व निश्चित तिथि में दशहरे के ठीक सात दिनों के बाद रात में और दूसरे रोज दिन में खूब धूमधाम से लगता है। मेला रात में रहता है, और दिन में एक—दो बजे से नाच—गान का जतरा लगता है।^{१३} नवयुवक धांगर जतराओं के समय मित्र गांव वाले को अगाह कर के वहां के लड़के—लड़कियों को लेकर गाजे—बाजे, घोड़े, हाथी और झंडों के साथ जतरा में शामिल होकर नाच—गान करते हुए आनंद लेते हैं। धुमकुड़िया के सदस्य भी सामूहिक झुंड के रूप में जतरे की शोभा बढ़ाते हैं।

झारखंड के जनजातीय युवतियों में श्रृंगार के प्रसाधनों तथा केस विन्यास में भी कलात्मकता झलकती है। जनजातीय युवतियां अपने बालों के जुड़े को विशेष रूप से संवारती हैं, जिसमें मेला, विवाह उत्सव नृत्य इत्यादि अवसरों पर विभिन्न प्रकार के फूलों खोंसे जाते हैं जो उनके सौंदर्याभूति को अभिव्यक्त करते हैं। जनजातीय महिलाओं के बीच हाथ, पैर तथा गले में विभिन्न आकृतियों के आकर्षक गोदना चिन्ह अंकित करने की परंपरा रही है। युवकों के बीच बालों में कंघी तथा सांवर खोंसने का भी रिवाज रहा है। जनजातिय युवतियां विभिन्न प्रकार के फूलों तथा घास से भी अपना आभूषण तैयार करती हैं। उराँव जनजाति के बीच घास की माला को फुड़वीरा कहा जाता है। युवतियां मोती, मूंगा तथा लाख से निर्मित विभिन्न प्रकार की मालाएं भी बनाकर धारण करती हैं। मेले तथा जतरा के अवसर पर युवक—युवतियों द्वारा पहने गए परिधान उनमें उमंग तथा जोश भर देता है। इसमें जनजातीय संस्कृति अपनी अनुपम छटा बिखरती है। जिनमें असीम शांति, अनुशासन तथा कला बोध का संगम होता है।^{१४}

झारखंड में जनजातीय नृत्य के समय परंपरागत पोशाक तथा अलंकृत साज—सामान का प्रयोग किया जाता है। नृत्य के समय महिला—पुरुष मुख्य रूप से लाल रंग की साड़ी—धोती पहना करते हैं। युवती मंदोली, आदु, ढेला, रेला आदि आभूषण पहनती हैं। जनजातीय बालाएं नृत्य के अवसर पर जुड़े में फूल—पत्तियां तथा पंख भी खोसती हैं। नृत्य के समय युवक प्रायः अपने हाथ में पीले रंग का गमछा रखते हैं।^{१५}

जब मित्र गांव वाले जतरे में पहुंचते हैं तब गांव के युवक—युवतियां लोटे में पानी और आम की टहनियों और पत्तियों के साथ नाचते—गाते हुए जाते हैं। वे अतिथियों पर आम की टहनियों से पानी छिड़ककर उनका स्वागत करते हैं और नाचते—गाते हुए उनको नृत्य स्थल तक ले जाते हैं। नाच—गान करने के बाद मेहमानों को सभी के घरों में बांट देते हैं।^{१६}

गांव वाले इन सभी मेहमानों का आवभगत करते हैं। जतरा टांड में नाचने—गाने के बाद सभी लोग अपने गांव वापस चले जाते हैं। नृत्य का प्रदर्शन दोपहर के बाद होता है। सूर्य के ढलते ही विभिन्न क्षेत्रों के लोग अपने नृत्य के सामानों और पड़हा चिन्हों के साथ नाचते—गाते और खुशियां मनाते विभिन्न रूप धारण कर झंडों को लहराते कलशो और रंपाचलपा के साथ खूबसुरती बढ़ाते, लाठी भांजते, लकड़ी के बने बाघ, भालू, बंदर, गिरगिट, मगरमच्छ और अन्य सामानों के साथ नृत्य का प्रदर्शन करते हैं। ये लोग अपने झंडों को लहराते हैं और नाचते हुए जतरा टांड की परिक्रमा करते हैं। इस मेले का एक प्रमुख आकर्षण रंपाचलपा है। यह लंबे बांस का बना रहता है। इस बांस में कई छेद बनाकर इसे मयूर पंखों से सजाया—सवारा जाता है। ठीक बीच में हिरण के सींग जड़े हुए रहते हैं। इस हिरण के सींग में कंधा रखकर एक व्यक्ति घोल के आगे—आगे मोर की तरह नाचते हुए चक्कर लगाता है। इस घोल और नाच को देखने के लिए लोग उमड़ पड़ते हैं। इसमें सबसे आगे लाठी भांजने वाले युवक रहते हैं, जो जुलूस को आगे बढ़ाने के लिए जगह बनाते हैं। इन लोगों के पीछे झंडे वालों का जत्था रहता है और इसके पीछे नाचने वाले युवक—युवतियां रहते हैं। नाच—गान के साथ जतरा टांड की परिक्रमा करने को 'घोल चढ़ना' कहते हैं। हर एक दल का घोल चढ़ने का नियम और समय निर्धारित रहता है। जिस गांव के लोगों का सबसे पहले घोल चढ़ना है, उसी गांव के लोग सबसे पहले जतरा टांड की परिक्रमा करते हैं।^{१७} इसके पश्चात सभी नाच—गान करते हैं।

मुड़मा जतरा में सबसे पहले सुरसा और मुड़मा गांव का घोल चढ़ता है। यह घोल जतरा चंडी के खुटे के पास पहुंचकर नृत्य करके सबका स्वागत करता है और स्नेह प्रकट करता है। घोल में सभी गांव के लोग अपने—अपने

गांव के पड़हा चिन्हों के साथ रहते हैं। हेरा—फेरी होने से लड़ाई की संभावना रहती है। इसके पश्चात सभी गांव वाले अपने अपने पूर्व निश्चित जगह में जाकर नाच—गान करते हैं।^{१८}

शहर के नजदीक होने के कारण सर्कस, झूले और अन्य मनोरंजन के साधन इस जतरे में देखने को मिलते हैं। यहां खाद—बीज और कृषि उपकरणों का भी सामान उपलब्ध रहता है। मेला खचाखच भरा रहता है। आजकल प्रत्यक्ष रूप में जतरे के साथ—साथ यह कृषि मेला का रूप धारण कर लेता है। बरसात के बाद दशहरा से रबी खेती का समय रहता है। शरद ऋतु में बोने वाले बीज, खाद और कृषि उपकरण तथा जरूरी सामान एक दिन पहले से ही मेले में आकर बिक्री होने लगते हैं। आवश्यकतानुसार लोग इन्हें खरीदकर ले जाते हैं। नाच—गान के सामान ढोल, ढाक मांदर, नगाड़ा और मनोरंजन की भी चीजें रहती हैं।^{१९}

इस प्रकार मुड़मा जतरा प्रत्येक वर्ष इसी निश्चित तिथि में नई उमंग के साथ उमड़ पड़ता है। दिनों दिन इस की रौनक और महत्ता बढ़ती ही जा रही है। जतरा के एक दिन पहले से ही युवक—युवतियां नाच—गान आरंभ कर देते हैं। मेले के पहली रात में पहान जतरा चंडी की पूजा दल—बल के साथ करते हैं। पहान पूजा करके चंडी से आग्रह करते हैं कि जतरे में कोई अप्रिय घटना ना हो, सब कुछ खुशहाली और आनंद से बने रहे। जतरे की पहली रात से ही सारा क्षेत्र गाजे—बाजे से गूंज उठता है। सभी के मन में जतरा जाने की खुशियां झलकती हैं।^{२०} चारों दिशाओं से लोग दल के दल जतरा में आते दिखाई देते हैं। जतरा के पश्चात शाम के समय लौटते हुए ऐसा ही दृश्य होता है। युवक तथा युवतियां गांव में लौटकर अखाड़े में नृत्य करते हैं। जतरा से लौटते समय प्रायः सभी के हाथों में गन्ने की डंठल दिखाई देते हैं। यह जतरा से लौटने की निशानी कही जा सकती है।

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छत्तीसगढ़ का क्षेत्रीय इतिहास लेखन बस्तर रियासत के विशेष संदर्भ में

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यह सच है कि राष्ट्रीय इतिहास वृहद होने के कारण क्षेत्रीय ऐतिहासिक घटनाओं को विशेष स्थान प्राप्त नहीं पाता है। क्षेत्रीय इतिहास का महत्व भी राष्ट्रीय इतिहास के अनुरूप होता है, इसलिए क्षेत्रीय इतिहास लेखन की आवश्यकता महसूस हुई और इतिहासकारों ने क्रमबद्ध अतीत की घटनाओं को लेखनी प्रदान की, फलतः क्षेत्रीय इतिहास लेखन शुरू हुआ। छत्तीसगढ़ में भी आदिम युग से आधुनिक युग तक इतिहास लेखन किया गया, जिसमें क्षेत्रीय राजवंश, उनकी उपलब्धियों, प्रशासन, सामाजिक सांस्कृतिक स्थिति आदि के बारे में शोधपरक जानकारी मिलता है। इसी संदर्भ में मेरा शोधपत्र छत्तीसगढ़ का क्षेत्रीय इतिहास लेखन बस्तर रियासत के विशेष संदर्भ में प्रस्तुत है।

सभ्यता और संस्कृति की महान जननी भारतवर्ष के वक्षस्थल में स्थित छत्तीसगढ़ का भौगोलिक सीमा अत्यंत मनोहारी है। छत्तीसगढ़ की ऐतिहासिक और सांस्कृतिक उपलब्धियों का देश के इतिहास निर्माण में महत्वपूर्ण भूमिका है। छत्तीसगढ़ के सुदूर दक्षिण में आदिवासी बाहुल्य इलाका, खनिज सम्पदा व वनों से समृद्ध, इठलाती इतराती पावन नदियां, सीधे व सरल आदिवासी जन एवं लोकसंस्कृति की धरोहर लिए प्रकृति की सुरम्य गोद में रचाबसा यह सुरम्य अरण्य क्षेत्र भूमंडल पर बस्तर नाम से दैदीप्यमान है। अभाव की जीवन्त परिभाषा बस्तर की पावन भूमि में आज भी वैज्ञानिक उपलब्धि नगण्य है। खाओं पीओं नाचों गाओं और मौज करो इनके जीवन का अंग है, इसलिए यह क्षेत्र आज भोधकर्ताओं का स्वर्ग एवं अन्वेषकों के लिए आकर्षण का केन्द्र बना है। प्राचीन काल में बस्तर दंडकारण्य, महाकांतर एवं चक्रकोट के नाम से जाना जाता था। (1)

प्रागैतिहासिक एवं प्राचीन बस्तर

बस्तर के इतिहास का प्रारंभ पाशाण युग से होता है। इस तथ्य की जानकारी हमें बस्तर की जीवन दायिनी इंद्रावती नदी किनारे प्राप्त पाशाण कालीन उपकरणों से होता है। बस्तर के आलोर ग्राम के निकट की पहाड़ी पर शैलचित्र बने हुए मिले हैं। ये शैलचित्र लाल रंग एवं मृदावर्णों से चित्रित हैं, जिसमें मानव और पशुओं की आकृति को आसानी से पहचाना जा सकता है। (2) उत्तर वैदिककाल में बस्तर दक्षिणापथ में भामिल था जिसमें अनेक अनार्य जाति के निवास का उल्लेख तत्कालीन ग्रंथों में मिलता है। रामायण काल में यह क्षेत्र दंडकारण्य कहलाता था। राम वनगमन के अनेक साक्ष्य बस्तर में देखने को मिलता है। आज भी बस्तर में बालीपरक ग्रामों के नाम रामायणयुगीन ऐतिहासिकता की साक्षी हैं। जैसे बालिंगा, बालिपुर, बालिकोन्टा, बालिपेना, बाली, बालीड़ बादि। (3)

कलिंग नरेश खारवेल ने बस्तर को अपने साम्राज्य का अंग बनाया। उसी के प्रयास से छत्तीसगढ़ में जैन धर्म का प्रचार हुआ। जैनधर्म के अनेक प्राचीन मंदिर छत्तीसगढ़ में प्राप्त हुए हैं। (4) पहली भाताब्दी में सातवाहन राजवंश का शासन इस क्षेत्र में रहा, इस समय यह क्षेत्र महाकांतर के नाम से जाना जाता था। गुप्तकाल के महाप्रतापी सम्राट सौ युद्धों का विजेता समुद्रगुप्त अपनी विजय योजनाओं के कारण अत्यंत प्रसिद्ध है। महाकांतर पर आक्रमण का उल्लेख प्रयाग प्रशस्ति में उत्कीर्ण है। इस समय महाकांतर का राजा ब्याघ्रराज था। (5)

बस्तर में नल राजवंश

नल राजवंश का इतिहास जानने के लिए सम्राट स्कन्दवर्मन के नवरंगपुर ओडीसा शिलालेख, ताम्रपत्र एवं स्वर्ण मुद्राएं महत्वपूर्ण हैं। बस्तर में नलवंश के भासको ने 350 ई. से 950 ई. तक शासन किए। इस वंश का प्रथम ज्ञात शासक ब्याघ्रराज थे। (6) समुद्रगुप्त ने दक्षिणापथ अभियान में महाकांतर राज्य के शासक ब्याघ्रराज को पराजित किया था, लेकिन गुप्त नरेश ने इसे गुप्तसाम्राज्य में शामिल नहीं किया।

ब्याघ्रराज के बाद बराहराज बस्तर के नलवंशी शासक बना। इसका शासन काल समृद्धिशाली रहा। वह शैवधर्म का अनुयायी था, इनकी मुद्राओं में नंदी का चित्र अंकित था। बराहराज की सम्पन्नता ने वाकाटक नरेश नरेन्द्रसेन को बस्तर पर आक्रमण करने के लिए प्रेरित किया और बस्तर के कुछ क्षेत्र पर अधिकार कर लिया। बराहराज के पश्चात भवदत्त वर्मन शासक हुए, उसने बस्तर में स्वतंत्र सत्ता की स्थापना की। फिर क्रमशः अर्थपति और स्कन्दवर्मा जैसे योग्य शासक हुए। (7)

बस्तर में नाग राजवंश

बस्तर में नागवंशीय शासकों का भासन 1023 ई. से प्रारम्भ होकर 1333 ई. तक रहा। **बस्तर के छिन्दक** नागवंश के अनेक शिलालेख बस्तर के अनेक क्षेत्र में प्राप्त हुए। छिन्दक राजवंश के भासक बारसूर को राजधानी बनाकर भासन किए। बारसूर में अनेक मंदिरों के अवशेष आज भी देखने को मिलते हैं। (8) नृपतिभूषण इस वंश का प्रथम भासक था। इसके पश्चात जगदेक भूषण धारावर्ष शक्तिशाली एवं प्रजावत्सल शासक हुए। जगदेक भूषण धारावर्ष की मृत्यु के पश्चात मधुरांतक देव और सोमे वर देव के मध्य गृहयुद्ध हुए जिसमें मधुरांतक देव विजयी रहा। मधुरांतक देव के समय सर्वप्रथम बस्तर में नरबलि का अभिलेखित प्रमाण मिलता है। सोमेश्वर देव प्रथम ने मधुरांतक देव पर आक्रमण कर बस्तर पर अधिकार कर लिया। (9)

सोमे वर देव प्रथम महत्वाकांक्षी शासक थे, उन्होंने अपने कुल और राज्य का गौरव बढ़ाया। सोमेश्वर देव प्रथम के अनेक शिलालेख बस्तर में मिले हैं। शैवगती और कुरुसपाल शिलालेख से पता चलता है कि सोमेश्वर देव प्रथम ने भोगवती को राजधानी बनाया। सोमेश्वर देव प्रथम की माता गुंड महादेवी धार्मिक नारी थी। (10) सोमे वर देव प्रथम के मृत्यु पश्चात बस्तर के नागवंश का पतन हो गया।

बस्तर में काकतीय राजवंश

बस्तर में काकतीय वंश के संस्थापक अन्नमदेव (1313 से 1358) थे। काकतीय राजवंश की कुलदेवी दंते वरी माई है। पुरुशोत्तम देव (1407 से 1440) का शासनकाल घटना प्रधान रहा। उनकी माता रानी मेघावती वीर रमणी थी। (11) फिर क्रमशः प्रतापदेव, जगदी राय देव, रक्षपाल देव, दलपत राय देव शासक हुए। प्रताप देव द्वितीय के शासन में मराठों ने बस्तर पर आक्रमण किए व बस्तर मराठा प्रभुत्व का अंग बन गया। राजा दलपतदेव ने मराठों को धूल चटाकर बस्तर के स्वतंत्रता की पुनर्स्थापना की। भैरम देव के समय बस्तर का प्रसिद्ध **मुरिया विद्रोह** (1876 ई.) हुआ, जो बस्तर के आदिवासी अस्मिता की रक्षा के लिए किया गया था। (12)

राजा भैरम देव की मृत्यु के पश्चात प्रतापरुद्र देव 6 वर्ष की आयु में गद्दी पर बैठा। उनकी अल्पवयस्कता के कारण बस्तर का प्रशासन अंग्रेजों द्वारा नियुक्त दीवान के हाथों आ गया। दीवानो के अत्याचार ने **बस्तर में 1910 ई. में महान भूमकाल** (आदिवासी सशस्त्र संघर्ष) को जन्म दिया जिसके नायक वीर गुंडाधूर थे। (13) प्रतापरुद्र देव के पश्चात प्रफुल्ल कुमारी देवी बस्तर रियासत की भासिका बनी, ब्रिटिश प्रशासन के कुचक से 28 फरवरी 1936 ई को लंदन में रानी की संदेहास्पद स्थिति में मौत हो गई। (14)

आधुनिक बस्तर के इतिहास में सर्वाधिक चर्चित व्यक्ति महाराजा प्रवीरचंद्र भंजदेव थे। 15 अगस्त 1947 ई. को भारत ब्रिटिश दासता से स्वतंत्र हुआ। इनके ही भासनकाल में बस्तर में स्वतंत्रता की प्रथम किरण का अभ्युदय हुआ। सरदार वल्लभ भाई पटेल ने 15 दिसम्बर 1947 को नागपुर में छत्तीसगढ़ के 14 रियासतों के राजा को भारत गणराज्य में शामिल होने आह्वान किए। 1 जनवरी 1948 को महाराजा प्रवीरचंद्र भंजदेव ने बस्तर रियासत का विलीनिकरण भारत गणराज्य में कर दिया। (15)

निष्कर्ष

निष्कर्षतः मेरा मत है कि स्थानीय इतिहास का अध्ययन वास्तविक महत्व का है। यह समस्त क्षेत्रीय ऐतिहासिक घटनाओं को रोचक एवं विस्तृत ढंग से प्रस्तुत करता है जिससे इतिहास प्रेमियों के विचारों को वर्तमान से हटाकर उन तथ्यों एवं वस्तुओं की ओर ले जाता है जो बीत चुकी है, क्षेत्रीय एवं राष्ट्रीय इतिहास में बस्तर रियासत का इतिहास लेखन महत्वपूर्ण है।

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वैदिक काल में सोम वनस्पति के पर्यावरणीय, आर्थिक एवं व्यवहारिक आयाम

संगीता कुमारी

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‘अयं पुनान उषसो वि रोचयदयं सिन्धुभ्यो अभवदु लोककृत । अयं त्रिः सप्त दुदुहान अशिरं सोमो हृदे पवेत चारु मत्सरः’¹

भारत में पर्यावरण के इतिहास की एक उर्वर पृष्ठभूमि प्राचीन काल से ही अस्तित्व में रही है। इस इतिहास के अंतर्गत प्राचीन भारत में वैदिक काल का समय सबसे महत्वपूर्ण माना जाता है। वैदिक कालीन इतिहास के संदर्भों का जब हम सूक्ष्मता के साथ अध्ययन करते हैं तो, पर्यावरणीय इतिहास के साथ-साथ हमारा प्रकृति के अनेक महत्वपूर्ण तथ्यों से भी साक्षात्कार होने लगता है। वैदिक कालीन समाज प्रकृति पूजक था। इस समय लोगों के आचार व्यवहार में प्राकृतिक तारतम्यता इतने तह तक समाहित थी की, उनकी यह विश्वास प्रणाली उन्हें पहले दार्शनिक फिर वैज्ञानिक संदर्भ तक ले जाती थी।

प्रकृति के साथ उनकी इसी तारतम्यता की एक महत्वपूर्ण कड़ी थी- ‘सोमवनस्पति’ का चहुँमुखी उपयोग वैदिक आर्यों द्वारा किया जाना । ज्ञातव्य हो की वैदिक कालीन संदर्भों में सोम वनस्पति को सोम, सोमरस, सोमदेवता, सोमवल्ली, तरल हवि पदार्थ इत्यादि कहा गया है।² ऐसे अनेक शब्द हैं जिनका बाहुल्य हमें लगभग संपूर्ण वैदिक संदर्भों में भरा पड़ा दिखता है। यहाँ तक की ऋग्वेद का संपूर्ण नौ वाँ मंडल ही ‘पवमान सोम’ को समर्पित किया गया है।

वैदिक आर्यों ने अपनी वैचारिक अवधारणाओं में ‘सोमवनस्पति’ की जो संपूर्ण खाका खींची थी, वो सहज ही प्रकृति के साथ अपनी अटूट एवं गहन तारतम्यता दिखाती थी।³ वैदिक आर्यों के लिए सोम वनस्पति का पौधा मात्र किसी वृक्ष का उदाहरण नहीं था, बल्कि अपनी तकनीक में वे इसे प्रकृति को चलाने वाले चक्र के सहायक के तौर पर देखते थे। वैदिक संदर्भों का जब हम सूक्ष्म अध्ययन करते हैं तो सोम वृक्ष द्वारा संपन्न होने वाले अनेक महत्वपूर्ण कार्यों पर से उद्घाटन होने लगता है जो की, वैदिक आर्य इनकी मदद से संपन्न किया करते थे।

सोम वनस्पति के आर्थिक एवं व्यवहारिक उपयोग :

वैदिक कालीन आर्य लोग ‘सोमवनस्पति से निकले सोमरस’ को छानने के लिए ऊन से बनी एक छत्री का उपयोग करते थे।⁴ उनका मानना था की चूँकि ‘सोम भेड़ों के ऊन की छत्री’ द्वारा ही सर्वाधिक शुद्ध हो सकती थी इसलिए, आर्य लोग इन भेड़ों की सुरक्षा तथा देखभाल तो धार्मिक पक्ष के तहत करते ही थे, इसके साथ ही, समाज में उठी यह धार्मिक मांग समाज में एक आर्थिक पक्ष की एक विनिमय प्रणालि की संभावना को भी जन्म दे रहा था । इन सारी आवश्यकताओं को पूर्ण करने के लिए कुछ लोग भेड़ पालने एवं उनकी देखरेख का कार्य करने लगे, तो कोई ऊन निकालने एवं कातने के काम में लग गए थे। इस प्रकार वैदिक समाज ने अपनी कार्यकारी आबादी को छत्री बनाने के उद्योग से जोड़ दिया था ताकि समाज में उठने वाले धार्मिक मांग की पूर्ति व्यवस्थित ढंग से निपटाई जा सके। इस प्रकार वैदिक कालीन यह

प्रकरण की 'सोमरस इन्द्र को समर्पित किया जाता था', बस बात इतने ही पर खत्म नहीं हो जाती थी बल्कि, इस प्रकरण तक पहुँचने के लिए एक पूरे व्यवस्थित पृष्ठभूमि से गुजरना होता था।

सोम रस तैयार करने का कार्य :

‘हस्तच्युतेभिराद्रिभिः सुतं सोमं पुनीतन। मधावा धावता मधु’ ॥ 5

ऋग्वेद में सोम रस को तैयार करने की विधि अत्यंत ही विस्तार से बताई गई है। जिस तरह से इन विधियों का विवरण ऋग्वेद की ऋचाओं में उल्लेखित हैं, उनसे उस समय के लोगों के बीच इसकी महत्ता तथा उनकी इस 'तरल पेय' को लेकर उत्साह और दिलचस्पी साफ झलकती है।

लोग संपूर्ण ध्यान से इसके निर्माण का कार्य करते थे जैसे, ये कोई उत्सव हो तथा उनके लिए कोई खास कीमती चीज़ हो। वास्तव में सोम कीमती वस्तु ही थी। तभी तो देवताओं को आकृष्ट करने हेतु नैवेद्य के तौर पर चढ़ाई जाती थी।

‘अति श्रिति तिरश्चता गव्या जिगात्यन्वया। वग्नुमियर्ति यं विदे’ ॥ 6

‘शोधित होते समय सोमरस को अंगुलियों से लगातार मसल-मसल कर निचोड़ना पड़ता था, जिसके कारण वह गौ के दुग्ध में मिलते-मिलते सफेद दिप्तिमान तरुण अश्व की भांति सफेद दिखने लगता था।’

एक अन्य संदर्भ है की - 'अनु प्रत्नास आयवः पदं नवीयो अक्रमुः। रुचे जनंत' ॥7

यानि प्राचीन काल में लोगों द्वारा प्रखरता प्राप्त करने के लिए आदित्य के समान तेजस्वी सोम को प्रकट किया गया था, तथा एक अनुपम श्रेष्ठ स्थान प्राप्त कर लिया था। इस प्रकार वैदिक काल में सोमरस को लोगों की अवधारणाओं में जो स्थान प्राप्त हो गया था वो काफी प्रगतिशील था। चूंकि सोम के जो अंतर्निहित गुण-धर्म थे, उनमें पोषण, शक्ति, ऐश्वर्य, पवित्रता, रोग निवारण, इच्छापूर्ति इत्यादि अनेक वांछित गुण पहले से ही समाहित थे। ये एक ऐसा पदार्थ था, जिसे हर देवता पाना चाहता था। प्रकृति का हर जीव एवं तत्व इसके गुणकारी परिणामों से लाभवान्ति हो सकता था। उपरोक्त मंत्र सोम के इसी धारणा की पुष्टि करने वाला है।

‘य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः। पिबेदस्य त्वनीशिषे’ ॥ 8

इस मंत्र के अनुसार सोमरस को भरने के लिए अनेक प्रकार के छोटे- बड़े 'चमस पात्रों' को उपयोग में लाया जाता था। यह चमस पात्र 'पलाश की लकड़ी' का बना होता था। बीच में लकड़ी के चमचे के आकार को गहरा रखा जाता था जिसमें तरल ठहर सके। वैदिक समाज सोम रस को बनाने से लेकर उसके संपूर्ण अनुष्ठान गतिविधियों के संपन्न प्रक्रिया को भलिभांति चलाने हेतु इन सभी प्राकृतिक उत्पादों का न केवल उपयोग करती थी, बल्कि इन सभी प्राकृतिक संसाधन का संवर्धन एवं सुरक्षा भी सुनिश्चित करती थी। उस समय सोमरस को रखने के लिए चमस पात्रों को बनाने में भी लोगों को लगाया गया था, जो की उत्तम किस्म के अच्छे पात्र बना सके। इसके लिए पलाश के वृक्ष को काटा भी जाता था क्योंकि वही इन पात्रों हेतु कच्चा माल उपलब्ध करवाता था। यानि लकड़हारा, बढ़ई जो चमस पात्र बनाता था, ये उस समय आर्थिक गतिविधि के मत्वपूर्ण बिन्दू थे।

‘अभि क्षिपः समगमत मर्जयन्तीरिषस्पतिम। पृष्ठा गृभ्णत वाजिनः’ ॥ 9

उस समय सोमरस की शोधन प्रक्रिया काफी कठिन होती थी। जिसमें लोगों को अपने हाथ की कार्यकारी शक्ति को संपूर्ण तन्मयता के साथ लगाना पड़ता था। यह सोम काफी कठोर होता था जिसे

निचोड़ना इतना आसान नहीं था। यहाँ इस कार्य हेतु बलशाली लोगों को लगाया जाता था जो, अत्यंत कठोर सोम को हाथों से मिला सके उसे निचोड़ सके।

सोम वनस्पति एवं पर्यावरण संवर्धन :

वैदिक आर्य सभ्यता जिस प्रकार की विश्वास प्रणाली एवं तकनीकियों का उपयोग अपने लक्ष्य पूर्ति के लिए करती थी , उनमें में से एक महत्वपूर्ण लक्ष्य पर्यावरण का संचालन भी था। यहाँ प्रकृति संचालन का अर्थ उनके दृष्टिकोण तथा मान्यताओं से है जिनके द्वारा वो प्रकृति के संसाधन का उपयोग करते थे । वे इन प्राकृतिक संसाधनों का सिर्फ उपयोग ही नहीं करते थे बल्कि इनकी सुरक्षा तथा निरंतरता के प्रबंधन को भी सुनिश्चित करना अपना कर्तव्य मानते थे। चूंकि वैदिक आर्यों के लिए सोमवनस्पति की संपूर्ण संरचना साधारण वृक्ष वनस्पति से काफी ऊपर थी , जिसका अर्थ था की सोमवनस्पति उनके पर्यावरण संचालन गतिविधि को पूर्ण करने में वैदिक समाज के लिए सहायक थी ।¹⁰ यहाँ यह तथ्य समझने की आवश्यकता है की सोमरस वैदिक समाज के लिए किसी 'दिव्य पौष्टिक रस' के समान है।¹¹ सोमरस में जो अंतर्निहित गुण थे , वो मनुष्य तो मनुष्य पेड़-पौधे, जीव-जंतु , वर्षा-जल , बंजर भूमि , गौओ की उत्पादन क्षमता, रोग-बिमारी इत्यादि सबकुछ को ठीक कर उन्हें वापस स्वस्थ करने का सामर्थ्य रखती थी।

ये उपरोक्त तकनीक ऐसे काम करती थी की, जब वैदिक समाज किसी प्रकार की विपदा को महसूस करता था तो वे इनसे निपटने एवं उसके समाधान के लिए 'यज्ञ की विधि' अपनाते थे ।

यज्ञ उस समय एक ऐसा प्रक्रम था , जिसे उस काल में हम जोर शोर से सुन सकते हैं। यज्ञ के कुण्ड में दहकते अग्नि में सोमरस की आहुति दी जाती थी , क्योंकि इससे देवता यज्ञ में आने हेतु आकृष्ट होते थे । ये देवता कोई और नहीं बल्कि प्रकृति के विभिन्न तत्व ही होते थे, भले ही उनके नाम समय-समय पर परिस्थितिनुसार अलग अलग हो। जैसे इंद्र का आह्वान जब किया जाता था तो इसका अर्थ था की यज्ञ जलवृष्टि हेतु किया जा रहा है।

‘यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषा भुवत्सचा’ ॥12

वैदिक आर्य प्रार्थना करते हैं की इंद्र इतने महाबली हैं की घनघोर जलवृष्टि के रूप में जल को प्रवाहित कर धरती को परिपूर्ण कर सकते हैं । उनके इस काम में पोषण को धारण करने वाली पूषा का सहयोग भी होता था, इसलिए वर्षा के जल में पोषक तत्व भी संयुक्त हो जाते थे।

इसलिए उस समय जब कभी मौसम की मार या किसी अन्य वजह के तहत वर्षा की कमी हो जाती थी एवं भूमि जलरहित होने लगती या फसलें सूखने के कगार पर पहुँच जाती तो लोग यज्ञ का अनुष्ठान कर बारिश करवाने हेतु जलवृष्टि का आह्वान किया करते थे। ऐसे अनेक प्रक्रम वैदिक संदर्भों में भरे पड़े मिलते हैं। सोमरस द्वारा प्रकृति में पाई गई कमियों का उपचार किया जाता था । यह औषधि यज्ञ में अग्नि के माध्यम से , उसके धूम्र कण के साथ ही चारों ओर फैल कर वातावरण को उपचारित कर देता था, तथा प्राकृतिक विपदा को शांत करता था। इस प्रकार वैदिक सभ्यता जिस तरह की विश्वास प्रणाली एवं तकनीकियों का उपयोग अपने लक्ष्यपूर्ति के लिए करती थी , उनमें से एक महत्वपूर्ण उदाहरण जलवृष्टि का भी है।

‘मिहः पावका प्रवता अभूवन्तस्वस्ति नः विपृहि पारमासाम । इन्द्र एवं रथिर पाहि नो रिषां मक्ष्मक्ष कृणुहि गोजितो नः’ ॥13

ऋग्वेद का यह मंत्र भी उस समय लोगों की मंशा तथा परिस्थिति को बताता है। इसमें इंद्र से जलाशयों के किनारों को जल से परिपूर्ण करने हेतु कहा जा रहा है, तथा चूंकि इंद्र को वो अपना युद्ध देवता भी मानते थे अतः लोग उनसे शत्रुओं के नाश व अपार धनापूर्ति की बात कह रहे हैं।

यहाँ धन वैभव से मतलब गौओं की अपार वृद्धि से है।

ऐसा ही एक और मंत्र है जो उस समय के लोगों के पर्यावरणीय ज्ञान व समझ को दिखाता है –

‘प्र यन्तु वाजास्तविषीभिरग्नयः शुभे सम्मिशलाः पृषतीरयुक्षत वृहदुक्षो मरुतो विश्वेदसः प्रवेपयन्ति पर्वतां अदाभ्याः’ ॥14

उनका ज्ञान था की अग्नि (यज्ञ) से उत्पन्न शक्तिशाली ऊर्जा धारायें श्रेष्ठ उद्देश्यों से युक्त होकर चलती हैं एवं बलशाली मरुतों के साथ मिलकर पृषती (वायु को वहन बनाने वाले मेघों) को एकत्रित करती हैं। फिर सर्वज्ञाता, अदम्य, मरुदगण जलयुक्त पर्वताकार (मेघों) को कम्पित करते हैं। यह ऋचा प्राणवान वर्षा का संपूर्ण क्रम व मर्म को स्पष्ट करती है तथा उस समय के लोगों में अंतर्निहित ज्ञान को भी प्रदर्शित करती है।

‘नित्यस्तोत्रो वनस्पतिर्धेनामन्ताः सबर्दुधाम । हिनवानो मानुषा युजा’ ॥15

वैदिक लोगों के लिए ‘सोम वनस्पति देव’ के समान थी। आर्य लोग सोम वनस्पति को संपूर्ण वन का स्वामी मानते थे। यह सोम समाज की एकता बनाए रखने के लिए श्रेष्ठ मनुष्य को संगठित करने की प्रेरणा देने का सामर्थ्य रखता था तथा याजकों की स्तुतियों को स्विकार कर फल देने वाला था।

निष्कर्ष : इससे यह निष्कर्ष निकलता है की प्राचीन वैदिक काल में लोग पर्यावरणीय ज्ञान को भली-भांति समझते थे। उन्होंने इस ज्ञान के प्रसारण के लिए इन प्रकृति के विभिन्न तत्वों को अपने व्यवहारिक दिनचर्या एवं जन जीवन से जोड़ दिया था। यही कारण था की वे प्रकृति से समीपता को केवल महसूस ही नहीं करते थे, बल्कि पर्यावरण को अपने जीवन का अंग समझते थे एवं इसकी निरंतरता, स्वस्थता तथा सुरक्षा की कामना करते थे।

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विज्ञान अत्यंत व्यापक क्षेत्र है, प्राचीन काल से ही भारत में विज्ञान के विकास को लेकर विद्वानों में जिज्ञासा रही है। इन विद्वानों में से एक वराहमिहिर है। वराहमिहिर गुप्त काल के नवरत्नों में से एक माने जाते हैं, इसका कारण यह है कि इनके प्रायः सभी ग्रंथ उपलब्ध हैं, इसके साथ ही हमारे देश के फलित ज्योतिष आज भी इनके ग्रंथ का प्रयोग करते हैं, वराहमिहिर ने प्रायः सभी विषयों पर लिखा है तथा उन्होंने अनेक ग्रंथों की रचना अत्यंत सुंदर रूप से प्रस्तुत किया। उन्होंने विज्ञान के क्षेत्र में महत्वपूर्ण योगदान दिए। वराहमिहिर के बारे में अनेक स्थानों पर वर्णन मिलता है, वराहमिहिर ने अपने पंचसिद्धांतिका में गणितारम्भ का वर्ष शक ४२७, यानी ५०५ ई० में शुरू की^१ वराहमिहिर के काल के बारे में यही तिथी मिलती है, चूंकि सबसे पहले वराहमिहिर ने पंचसिद्धांतिका की रचना की थी, इसलिए उसकी आयु उस समय बीस वर्ष अवश्य रही होगी। एक अनुभूति के अनुसार, वराह की मृत्यु शक—संवत् ५०९ अर्थात् ५८७ ई० में हुई थी। जोतिर्विदमारण नामक फलित ज्योतिष का एक ग्रंथ है, ग्रंथाकर अपने को कवि कालिदास कहते हैं, परन्तु इस बात पर संदेह है कि इस ग्रंथ के रचिता कालिदास थे। इस ग्रंथ के एक श्लोक में विक्रमादित्य के नवरत्न को गिनाया गया है, जो इस प्रकार है—धन्वन्तरि, क्षपणक, अमरसिंह, शंकु, वैतालभट्ट, घटखर्पर, कालिदास, वररुचि और वराहमिहिर^२ इससे यह कहा जा सकता है कि वराहमिहिर विक्रमादित्य के नवरत्नों में से एक थे। वराहमिहिर के पंचसिद्धांतिका में पाँच सिद्धांतों का वर्णन मिलता है, जिसमें सिद्धांतों का मुख्य अर्थ होता है : सिद्ध किया हुआ, वराहमिहिर ने इन सिद्धांतों के बारे में महत्वपूर्ण जानकारियाँ दी हैं, वराहमिहिर की पंचसिद्धांतिका पौलिश, रोमक, वसिष्ठ, सौर और पैतामह पर आधारित थे। इसके साथ ही वराहमिहिर ने विज्ञान के क्षेत्र में नए आयाम प्रदान करने के लिए अपने दूसरे ग्रंथ बृहत् संहिता में अनेक जानकारियाँ प्रदान किए। इस विशाल ग्रंथ में १०५ अध्याय हैं और करीब ४००० श्लोक हैं। इस में उस समय के जनपद, जन, नदी, पर्वत, कृषि, वर्षा, भूमिगत जलस्रोत आदि के बारे में प्रमाणिक जानकारी मिलती है। इनके इस ग्रंथ में आरम्भ के दो अध्याय में ज्योतिषी की योग्यता का परिचय है, आगे के ग्यारह अध्यायों ३ से १३ तक में ग्रहों की गतियों की विवेचना है, इसके १४—१६ अध्याय में देश के निवासियों के बारे में जानकारी है, इसके २१—२८ अध्याय में वर्षा से सम्बंधित विषयों के बारे में जानकारी मिलती है इनके इस ग्रंथ में वास्तु विद्या, प्रतिमा निर्माण के बारे में जानकारी मिलती है, जिसका अध्याय ५२ से ५६ है। आगे के छः अध्याय में पशु पक्षियों के बारे में जानकारी मिलती है। बृहत्जातक के गंधयुक्त अध्याय में श्रृंगार प्रसाधनों का वर्णन है। इसमें सुगंधित द्रव्य विवरण है अतः भारतीय रसायन विज्ञान के इतिहास के अध्ययन की दृष्टि से इस अध्याय का महत्व है, इसके ७९ से ८२ तक के अध्यायों में बहुमूल्य पत्थरों की जानकारी है^३

प्राचीन काल में भी अपने सिद्धांतों को प्रयोगिक रूप देने के लिए कई वेधशालाओं का प्रयोग किया जाता था। वराहमिहिर के वेधशाला के बारे में यह कहा जाता है कि वे भी अपने प्रयोगों को विस्तृत रूप देने के लिए

प्रयोगशाला का उपयोग करते थे, वे कई वेधमंत्रों और वेधशालाओं के निर्माता थे, ऐसा माना जाता है कि मेहरौली में स्थित मेरुस्तम्भ वराहमिहिर की वेधशाला होगी।^{१४} मेरुस्तम्भ का वास्तविक स्वरूप ना होकर बहुत विशाल हुआ करता था २७ नक्षत्र के बोध के लिए इसके चारों ओर २७ नक्षत्र भवन थे इस स्तम्भ के कई नाम दिए गए थे। वास्तव में दिल्ली में स्थित मेरुस्तम्भ ही आचार्य वराहमिहिर की वेधशाला थी। इसका प्रमाण यह है कि जब दिन रात बराबर हो तो इस मिनार की छाया पृथ्वी पर नहीं पड़ती है क्योंकि यह पाँच अंश दक्षिण की ओर झुकी हुई है।^{१५} इस तरह इस स्थान के नाम से अर्थात् मिहरौली जो एक अपभ्रंश शब्द है, जिसका शुद्ध शब्द है, मिहिर + आलय मिहिरालय अर्थात् आचार्य वराहमिहिर के रहने का स्थान को मिहिरालय कहा जाता है। यही उनका अनुसंधान क्षेत्र था।

प्राचीन भारत में भूकम्प की घटना होती थी, लोगों के मन में इसके बारे में अत्यधिक शंका होती होगी, इस प्राकृतिक प्रकोप का कारण क्या है, इस कारण ही इन सब विषयों के सम्बंध में उनको नक्षत्र के आधार पर जोड़ के देखा जाता होगा। प्राचीन काल के विद्वानों में भूकम्प के बारे में अलग-अलग मत प्रदान किए हैं।^{१६} वराहमिहिर ने अपने बृहत्संहिता में के अध्याय ३२ के श्लोक १-३२ में चार प्रकार के भूकम्प बताये गये हैं, इस अध्याय का नाम भूकम्पलक्षणाध्याय है।^{१७} जिसमें भूकम्प के लक्षण और इनके कारणों के बारे में चर्चाएँ की हैं, समान्यतः वे मानते थे, भूकम्प का सम्बंध नक्षत्रों से है और इसके साथ ही वराहमिहिर ने भूकम्प के चार प्रकार बताये और उन्होंने ने जिन चार प्रकार के भूकम्प का वर्णन किया है। वे इस प्रकार हैं: इद्रमंडल, वायुमंडल, वरूणमंडल और अग्नि मंडल भूकम्प।^{१८} इस प्रकार वराहमिहिर ने भूकम्प के कारण और प्रभाव का वर्णन किया।

वराहमिहिर वर्षा सम्बंधित विषयों का अध्ययन किए जिसमें उन्होंने नक्षत्रों के आधार पर वर्षा के बारे में जानकारीयाँ दी। वराहमिहिर ने वर्षा और वायु से सम्बंधित संकेतों के आधार पर इनके विषयों का अध्ययन किया। इन्हीं संकेतों के आधार पर उनका कथन है कि सही लक्षणों को दृष्टिगत रखते हुए, भविष्यवाणी कभी मिथ्या नहीं होती। उन्होंने लगभग ५५ बाद, ४५ सूखा के और वर्षा के बारे में अपना भविष्यवाणी बृहत्संहिता में दिया है। वर्षा से सम्बंधित प्रथम अध्याय गर्भलक्षणाध्याय है। जिसमें गर्भ के लक्षण (मेषों के निर्माण के शुभारम्भ) के लक्षण, प्रसवकाल (वर्षाकाल), मेष और वायु के लक्षण, गर्भसम्भव लक्षण, ऋतु के वश गर्भ के लक्षण, गर्भकालिक मेषों के लक्षण, गर्भकालिक नक्षत्रवश अधिक वृष्टि का योग आदि का वर्णन किया है। इस सम्बंध में वराहमिहिर का मत है कि चंद्रमा जब नक्षत्र में रहता है तो नक्षत्र में गर्भ की स्थिति उत्पन्न होती है और चंद्र के वश १९५ वें दिन प्रसव होता है, अर्थात् मेष के निर्माण और वर्षा के बीच साढ़ें छः महीने का अंतर होता है।^{१९} उन्होंने श्लोक ९-१२ में बताया है कि बादल का बनना अगर चैत से शुरू होता है तो वर्षा आश्विन माह में होगा। श्लोक १३ में बताया गया कि अगर बादल का निर्माण पूर्व में हो तो वर्षा पश्चिम की ओर होता है और पश्चिम में बादल का निर्माण हो तो वर्षा पूर्व की ओर होता है।^{२०} वराहमिहिर ने बृहत्संहिता के रोहिणीयागाध्याय में रोहिणी नक्षत्र से चंद्र की युति के आधार पर तथा वायुपरीक्षा के आधार पर वृष्टि सम्बंधी शुभ अशुभ फल का वर्णन किया है। रोहिणी योग की भांति स्वातियोगाध्याय में भी वृष्टि सम्बंधी जानकारीयाँ हैं। इस प्रकार वराहमिहिर वृष्टि अनावृष्टि के सम्बंध में अपने विचारों को प्रतिपादित किया। उन्होंने वर्षा और नक्षत्रों के कारण कृषि पर पड़ने वाले शुभ और अशुभ फल के बारे में भी बताएँ हैं। इस के साथ ही वराहमिहिर ने इंद्रधनुष का वर्णन किया है, और इसके स्वरूप का वर्णन करते हुए, वे बताते हैं कि मेष युक्त आकाश में वायु से सूर्य किरण टकरा कर अनेक वर्ण युक्त धनुषाकार जो दिखाई देता

है, वे ही इंद्रधनुष है। उस समय इंद्रधनुष के बारे में अनेक मत दिए जाते थे, लेकिन वराहमिहिर ने इसकी उत्पत्ती के बारे में सही वर्णन प्रस्तुत किया। इंद्रधनुष का वर्णन करते हुए, वे बताते हैं कि पश्चिम में इंद्रधनुष दिखाई दे तो शुभ फल और बहुत वृष्टि करने वाला होता है। यदि अनावृष्टि के समय पूर्व दिशा में इंद्रधनुष दिखाई दे तो वृष्टि और वृष्टि के समय दिखाई दे तो अनावृष्टि कराता है तथा पश्चिम के दिशा में इंद्रधनुष सदा वृष्टि कराता है।^{१०} वराहमिहिर ने इंद्रधनुष के सात रंग का वर्णन भी किया है, और इन रंगों का कारण वे प्रकाश को मानते हैं, जिससे यह अनुमान लगाया जा सकता है कि वे वर्ण विक्षेपन की प्रक्रिया को जानते थे। इस तरह उन्होंने इंद्रधनुष के और उसपर पड़ने वाले प्रभाव के बारे में विषय रूप से चर्चा की है। इस प्रकार वराहमिहिर ने इंद्रधनुष का वर्णन अत्यंत महत्वपूर्ण रूप से किया।

उन्हें कृषि— विज्ञान और ऋतु विज्ञान पर भी पर्याप्त ज्ञान था। उन्होंने मिट्टी को उपजाऊ बनाने, खाद बनाने, फूलों व फलों पर अधिक उपज पाने, उन्नत बीज तैयार करने तथा पेड़ पौधों पर मौसम के प्रभाव का वर्णन किए हैं, उनके अनुसार पेड़ पौधे बहुत अधिक तापमान और सूखी हवाओं के कारण सूख जाते हैं, इस प्रकार वे कहते हैं कि सूखी जलवायु में भी पेड़ पौधों की अच्छा वृद्धि होती है तो यह मानना चाहिए पृथ्वी के नीचे पर्याप्त जल है। इस तरह वे आगे यह वर्णन करते हैं कि भूजल की स्थिति को समझने के लिए दीमक कुशल होते हैं।^{११} वे बहुत गहरे में जाकर जल पतल में पहुँचते हैं और पानी लाकर अपनी बोंबियों को गीला रखते हैं। इसी तरह वृक्ष की जड़े बहुत नीचे तक जाकर जल पतल से पानी खींच लाती हैं।

प्राचीन काल में विभिन्न प्रकार के विज्ञान के आयामों को समझने के लिए विभिन्न यंत्रों का प्रयोग बढ़ावा दिया गया। इस कार्य में वराहमिहिर का भी अत्यधिक योगदान है, उन्होंने विभिन्न यंत्रों का प्रयोग किया। इसके लिए उन्होंने वेधशाला का भी निर्माण किया, जिसमें प्रसिद्ध महरोली है। जिसकी चर्चा पहले की जा चुकी है, उन्होंने अपने ग्रंथों में विभिन्न यंत्रों के द्वारा का अपने प्रयोग का प्रतिपादन का वर्णन किया है। उनमें से कुछ यंत्र हैं छाया यंत्र, घटी यंत्र इत्यादि।^{१२} वे घटी यंत्र का वर्णन करते हुए कहते हैं कि घटी यंत्र में एक छिद्र होता है और इष्ट छिद्र में से एक अहोरात्र में निकलने वाले जल का साठवाँ भाग तुल्य समय एक नाडी होता है जो स्वतः प्रतिपादित है आगे इस का वर्णन करते हुए, वराहमिहिर कहते हैं कि मनुष्य का १८० श्वास तुल्य समय के माप को भी एक नाडी के रूप में माना है।^{१३} वे आगे बताते हैं कि एक अर्धकुम्भ घड़ा के आकार का एक ताम्बे का एक पात्र बनाकर उसके मूल पेदे में एक आवश्यक इच्छित आकार का छिद्र करके उसको जल कुण्ड में स्थापित कर देखे, इसके आगे वे इसका वर्णन करते हुए कहते हैं कि जितने समय में पात्र पूर्ण रूप से भर जाए, वह समय एक नाडी होता है। वे आगे पात्र के मूल में छिद्र की आकृति के बारे में कहते हैं कि यह छिद्र अत्यंत छोटा होना चाहिए। वे कहते हैं कि पात्र का छिद्र इतना छोटा होना चाहिए कि वह एक अहोरात्र में साठ बार भर जाए या उतने समय में साठ अक्षर लम्बा साठ श्लोक पढ़े जाए।^{१४} इसका वर्णन वराहमिहिर ने अपने पंचसिद्धांतिका में किया। इस प्रकार उन्होंने यंत्रों का प्रयोग समय की गणना को निकालने में किया। इस तरह वराहमिहिर का समय मापक घट यंत्र अत्यंत ही उपयोगी है, जिससे वे सही तरिके से समय की गणना करते थे। वराहमिहिर ने चंद्रिका यंत्र के बारे में भी बताया है।^{१५} इस तरह वे विभिन्न यंत्रों का प्रयोग कर अपने सिद्धांतों को साकार रूप देने का कार्य करते थे। इस प्रकार स्पष्ट होता है कि वराहमिहिर के समय विभिन्न यंत्रों के द्वारा विज्ञान में नए अनुबंधानों के रूप में प्रयोग किया जाता

था। वराहमिहिर ने सबसे छोटे माप की ईकाइ परमाणु को माना है^{१६} जिसका वर्णन वे अपने बृहत्संहिता में करते हैं।

उन्होंने ग्रहण के सम्बंध में भी अपने मत प्रस्तुत किए हैं। सूर्यग्रहण के गणना के सम्बंध में उनके पौलिष रोमक और सूर्यसिद्धांत को उपयोगी सिद्ध हुए परन्तु पितामह और वशिष्ठ सिद्धांत में सूर्य ग्रहण के गणना के लिए कोई नियम नहीं है। इस तरह वराहमिहिर ने अपने रोमक, पौलिष और सूर्य सिद्धांत में सूर्य ग्रहण के बारे में विषद रूप से चर्चा की थी। वराहमिहिर ने चंद्र ग्रहण के समय चंद्रमा के वर्ण का वर्णन किया है। वे अपने पौलिष सिद्धांत में बताते हैं कि जब पूर्ण चंद्र ग्रहण होता है तो चंद्रमा का रंग लाल और भूरा होता है, जब ग्रहण सूर्योदय या सूर्यास्त के समय होता है तो चंद्रमा का रंग धुंधला दिखलाई देता है^{१७} इस तरह वे ग्रहण के सम्बंध में एक सटीक जानकारी देना चाहते थे। उन्होंने पंचांग का निर्माण में भी योगदान दिया उनका मानना था कि समय समय पर पंचांग में सुधार करना चाहिए क्योंकि ग्रह, नक्षत्रों और ऋतुओं में समय समय पर परिवर्तन होते रहते हैं। इस प्रकार वराहमिहिर ने प्राचीनकाल में विज्ञान के सम्बंध में व्याप्त जिज्ञासाओं को शांत करने का प्रयास किया और वे विज्ञान के क्षेत्र में अपने विचारधाराओं से एक नई क्रांति को लाने का प्रयास किए। प्राचीन काल में आज के समय के अनुसार उन्नत तकनिक के कमी के बावजूद सिर्फ अपने गणनाओं के प्रयोग के आधार पर विज्ञान के क्षेत्र में अपने सिद्धांतों को प्रतिपादित करना अत्यंत ही महत्वपूर्ण है।

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कठ्ठीवाड़ा रियासत का इतिहास

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सम्पूर्ण कठ्ठीवाड़ा राज्य विन्ध्याचल के अंतिम छोर की पर्वत श्रेणियों से तथा घने जंगल से आच्छादित है। यहाँ का सौन्दर्य अद्भुत तथा जलवायु स्वास्थ्य वर्धक है। इसलिए यह म.प्र. का चेरापूँजी व झाबुआ जिले का कश्मीर कहा जाता है। अतीत से ही यह छोटे राज्य का क्षेत्र वर्तमान में यह विकासखण्ड के रूप में विकसित है तथा म.प्र. सरकार ने इसे आरक्षित वन क्षेत्र घोषित किया गया है। यहाँ की जलवायु की विशेषता यह है कि ग्रीष्मकाल में अत्यधिक गर्मी बढ़ने पर भी वनों से आच्छादित होने के कारण यहाँ ठण्डक महसूस की जाती है। कभी-कभी यहाँ अधिक ठण्ड पड़ती है।

कठ्ठीवाड़ा राज्य की उत्तर सीमा पर गुजरात राज्य के पंचमहल जिले बारिया स्टेट तथा दक्षिण और पश्चिम में रेवाखण्ड एजेन्सी की छोटी उदयपुर रियासत तथा पूर्व में अलीराजपुर रियासत स्थित थी। कठ्ठीवाड़ा राज्य गैर सलामी राज्य था।¹

कठ्ठीवाड़ा राज्य सेन्ट्रल इण्डिया की भोपावर एजेन्सी के अन्तर्गत एक छोटा सा गैर सलामी राज्य था। 1947 ई. में आज़ादी के पूर्व स्वतंत्र रियासत के रूप में अस्तित्व में था तथा यह राज्य होलकरों के अधीन कर दिया गया था। किन्तु स्वतंत्रता के पश्चात् अन्य रियासतों की तरह यह राज्य भी भारत संघ में शामिल कर मध्य भारत राज्य बनाया गया तथा तब से इसका स्वतंत्र अस्तित्व समाप्त हो गया।

यहाँ का राजवंश यादव राज घराने के राजपूत है। इनका सम्बन्ध जुनागढ़ कायिवाड़ा राज्य घराने से है। इनका मूल वंश ब्राम्हण के अत्री ऋषि की पत्नी माँ अनसुया के वंशज माने जाते हैं। अत्री ऋषि का लड़का चन्द्रमा हुआ, जिससे सम्बन्ध जोड़ते हुए ये चन्द्रवंशीय राजपूत कहलाएँ। इस यादव कुल के मेथिया राजा ने अपना राज्य जुनागढ़ में कायम किया तथा राज्य करते रहे। उनकी कई पीढ़ियाँ बीतने पर इस राज घराने में प्रतापी राजा राहगीरजी जुनागढ़ में हुई। राहगीर जी के 45 लड़के थे, उनमें से 24वाँ लड़का रतनसिंह था। रतनसिंह ने अपनी बहादुरी से कई जगह राज्य कायम किया।²

वर्तमान कठ्ठीवाड़ा में काठिया नामक भील केवड़ा गाँव में निवास करता था, यह भील राजा था, केवड़ा में घने जंगल होने से किसी की भी इस क्षेत्र पर कब्जा करने की हिम्मत नहीं थी। इसी गाँव में हरिशंकर नामक ब्राम्हण भी निवास करता था। उसकी लड़की अत्यंत सुन्दर होने के कारण काठिया भील ने स्वयं उसके विवाह के लिए ब्राम्हण को विवश किया। अतः ब्राम्हण ने अपनी सुपुत्री के बचाव के लिए केवड़ा गाँव से पश्चिम की ओर छोटा उदयपुर (गुजरात) में देवहाट नामक गाँव की ओर प्रस्थान किया। देवहाट में महाराजा हरिसिंह का शासन था, उपरोक्त घटना का हाल ब्राम्हण हरिशंकर ने महाराजा हरिसिंह को सुनाया, यह वृत्तान्त सुनकर महाराजा ने

ब्राह्मण को देवहाट में शरण दी, तथा महाराजा हरिसिंह ने अपनी सेवा लेकर केवड़ा गाँव के काठिया भील पर चढ़ाई की। दोनों की सेना के मध्य घमसान युद्ध हुआ, किन्तु काठिया भील की सेना क्षेत्रीय युद्ध लड़ती रहती थी, जिसने वह हरिसिंह के सेना के आगे टिक न पाई और पराजित हो गये। युद्ध में भील राजा मारा गया, तब उसकी धर्म पत्नी घनड़ीबाई ने हरीसिंह से वरदान माँगा कि मेरे खानिन्द की मृत्यु के पश्चात् इस क्षेत्र में उनका नाम रहना चाहिए, अतः महाराणा ने उनकी बात को मानकर काठिया भील के नाम पर केवड़ा गाँव के स्थान को कढीवाड़ा रखा। तब से यह क्षेत्र कढीवाड़ा के नाम से जाना जाता है।³

सन् 1463 ई. में हरिसिंह ने काठिया भील को मारकर कढीवाड़ा राज्य कायम किया, जिसमें 84 गाँव भी शामिल थे। उस समय राज्य में भील, भीलाला व पटलियाँ जनजाति के लोगों का निवास था। राज्य पूरी तरह से अशिक्षित था। वहाँ की प्रजा को लूटना, चोरी करना एवं लकड़ियाँ बेचकर अपना भरण पोषण करती थी। महाराणा हरिसिंह ने राज्य में उत्तर प्रशासन, लूटमार से बचाने एवं अराजकता के दमन हेतु एक भील सेना का गठन किया, जिसमें राजा के लोगों को रखा गया था।

कढीवाड़ा रियासत 68 वर्ग कि.मी. क्षेत्र में फैली थी, 1941 की जनगणना के अनुसार राज्य की कुल जनसंख्या 6689 थी, जिसमें 3511 पुरुष तथा 3178 महिलाएँ थी। कढीवाड़ा राज्य में जिन्होंने मूलतः जन्म लिया उनकी कुल जनसंख्या 5178 थी, जिनमें 2769 पुरुष तथा 2409 महिलाएँ थी। जिसमें 1511 लोक कढीवाड़ा के बाहर जन्में थे तथा 855 लोग मध्य भारत से आये थे। मध्यभारतीय लोगों ने आलीराजपुर, बड़वानी, छतरपुर तथा गुजरात प्रान्त के छोटा उदयपुर से आये थे।⁴

कढीवाड़ा में कुल 32 आबाद गांवों में 1,375 आवासगृह थे। सन् 1901 की जनगणना के अनुसार कढीवाड़ा की कुल जनसंख्या 3,325 थी, जबकि 1941 में 6,689 हो गई थी। इस प्रकार राज्य में 40 वर्षों में 2867 जनसंख्या की वृद्धि हुई थी।⁵

कढीवाड़ा जागीर राज्य के अन्तर्गत छोटा सा राज्य था जिसका क्षेत्रफल 68 वर्ग कि. मी. था किन्तु प्रशासनिक व्यवस्था सुचारु रूप से चलाने के लिए राजाओं ने राज्य को जागीरों के रूप में विभाजित कर दी थी। जागीरें शासकों के द्वारा सामंतों, भाई-बन्धुओं को दी गई भूमि होती पूर्व में शासक की स्थिति सामंतों में से प्रथम होती थी किन्तु बाद में शासक के सम्बन्धों बदलाव आ गया।

राज्य में छोटी-छोटी 5 मुख्य जागीरें रही, जो राज्य के शासकों ने अपने भाई-बन्धुओं को समय-समय पर जीवन निर्वाह या उनकी सेवाओं से प्रसन्न होकर प्रदान की जाती थी। ये निम्नानुसार हैं 1) जूना कढीवाड़ा 2) सयड़ा 3) खामड़का 4) भोलवाट 5) मोटी बड़ोद।⁶

अंततः 15 अगस्त 1947 का स्वर्णिम स्वतंत्रता दिवस आया। देशी रियासतों का भारतीय संघ में संविलियन करने की योजना बनाकर लोकप्रिय शासन की मांग की जा रही थी। 20 जनवरी, 1948 को राज्य की काउंसिल में जनता के तीन लोकप्रिय मंत्रियों को लिया गया। 28 मई, 1948 को झाबुआ राज्य मध्य भारत संघ में विलिन हो गया। इस प्रकार 16 जिलों वाले

मध्य भारत में झाबुआ, अलीराजपुर, जोबट, कट्ठीवाड़ा, पेटलावद एवं मथवाड़ को मिलाकर झाबुआ जिला बना। जो रियासतों की राष्ट्रीय गठबंधन का परिणाम है।

—:: संदर्भ ग्रंथ ::—

आलीराजपुर स्टेट गजेटियर लुआर्ड कृत पृष्ठ 1।

कट्ठीवाड़ा के वंशजों उंकारसिंह एवं शिवराजसिंह से रियासतकालीन उपलब्ध फाइल पृ.1।

कट्ठीवाड़ा के वंशजों उंकारसिंह एवं शिवराजसिंह से रियासतकालीन उपलब्ध फाइल पृ.2।

सेन्ट्रल इंडिया सेन्सज सीरिज, 1941, वाल्युम VI कट्ठीवाड़ा होल्कर प्रेस इंदौर 1943 पृष्ठ 1।

सेन्ट्रल इंडिया सेन्सज सीरिज, 1941, वाल्युम VI कट्ठीवाड़ाहोल्कर प्रेस इंदौर 1943 पृष्ठ 1।

सेन्ट्रल इंडिया सेन्सज सीरिज, 1941, वाल्युम VI कट्ठीवाड़ाहोल्कर प्रेस इंदौर 1943 पृष्ठ 5।

स्थानीय इतिहास लेखन में जनजातीय वाद्ययंत्र (विवाह संस्कार के संदर्भ में)

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विवाह संस्कृत भाषा का शब्द है जिसका शाब्दिक अर्थ एक-दूसरे के उत्तरदायित्व का वहन करना है। जनजातीय भाषा में विवाह को अड़दी कहा जाता है। झारखण्ड के जनजातीय समाज में भी सबसे महत्वपूर्ण संस्कार विवाह ही है। विवाह संतान उत्पत्ति का प्रमुख धर्म है। जनजातीय धर्म में प्रकृति की सभी गतिविधियाँ सृष्टि के विकास के लिए ही है जिसे विवाह व्यवस्था से आबद्ध की गई है। जनजातियों का प्रमुख पर्व सरहुल धरती और सूर्य के विवाह के प्रतीक स्वरूप मनाया जाता है तथा गाँव के धर्म पुरोहित पाहन और उनकी पत्नी पहनाइन का प्रतिवर्ष इस पर्व के अवसर पर ग्रामीणों के सामने विधिवत् विवाह संस्कार कराया जाता है। मान्यता है कि अच्छी कृषि, अच्छे फल, पर्याप्त जल तथा हर प्रकार की समृद्धि के लिए यह संस्कार आवश्यक है। जनजातीय विवाह संस्कार में पारंपरिक वाद्ययंत्रों की महत्ता सर्वप्रमुख है। इनके उपयोग के बिना जनजातीय वैवाहिक कार्यक्रम सम्पन्न नहीं होता है।

झारखण्ड की जनजातीय विवाह पद्धति में प्रचलित वाद्ययंत्र

जनजातीय समाज में विवाह की विभिन्न पद्धतियाँ हैं जिसका विशद उल्लेख निम्नवत् है –

चेंडे उरी यानि लड़का-लड़की का अगुआ के माध्यम से परिचय अर्थात् देखा-देखी।¹

कुड़ि लेल – इस प्रथा में लड़का का पिता एवं अन्य रिश्तेदार लड़की को देखने के लिए उसके घर आता है।²

दा अड़गु – इस प्रथा का मुख्यतः प्रचलन नगरी क्षेत्र में है। इसमें लड़की को देखने के लिए लड़का स्वयं जाता है।³

बाला – इसमें कन्या का मूल्य निर्धारण किया जाता है जिसमें कन्या पक्ष विभिन्न संकेतों के माध्यम से पशु, कपड़ा, द्रव्य आदि धन की मांग करता है और वर पक्ष इन मांगों में से कुछ स्वीकार करता है। कन्या मूल्य के रूप में पाँच रुपया या अधिकतम बारह रुपया तक निश्चित की जाती है।⁴ इस कन्या मूल्य को लड़की के घर वालों माता-पिता, भाई, सहेली, दादा-दादी या नाना-नानी में समान रूप से बाँट दिया जाता है।

लगोन तोल या इदि – इस विधि द्वारा विवाह की तिथि या लगन का दिन निश्चित किया जाता है।⁵ जनजातीय परंपरा के अनुसार घटते हुए चाँद में कभी विवाह नहीं किया जाता है अर्थात् कृष्ण पक्ष में विवाह की तिथि नहीं निर्धारित की जाती है। यह शुक्ल पक्ष के पूर्वा, तृतीय, पंचमी, सप्तमी, नवमी, एकादशी या त्रयोदशी के दिन मरवा की तिथि निश्चित की जाती है। जनजातियों में इस बात का भी विशेष ध्यान रखा जाता है कि विवाह मड़वा गाड़ने के रात में हो या उसके दूसरे दिन। जनजातियों में करम पर्व के बाद से विवाह का कार्यक्रम प्रारंभ हो जाता है और रथ मेला

तक सम्पन्न होता है।⁶ अर्थात् भादो मास की पूर्णिमा से लेकर आसाढ़ शुक्ल पक्ष की द्वितीया तक जनजातीय समाज में विवाह के लिए भुभ मुहूर्त होता है।

मण्डोला दुल – इस विधि में मण्डप गाड़ा जाता है।⁷ दोनों पक्षों के घर के आंगन में साल वृक्ष की बल्लियाँ चार कोनों पर लगाकर ऊपर से इसकी डाल और पत्तियों से छाजन बनाकर एक मण्डप स्थापित किया जाता है।

वाद्ययंत्रों का धार्मिक महत्व कलसा गलंग संस्कार से प्रारंभ होता है।

कलसा गलंग – इस विधि में विवाह से पूर्व चमका और कलसा का विवाह कराया जाता है। इसमें एक वृद्ध व्यक्ति मण्डप के बीच में खड़े रहता है। वह एक कलसा जल सहित लेता है और धान की बालियों को गूँथकर तीन बालियाँ बनाता है। एक बाली को जल भरे कलसा में, दूसरा चमका (खपड़ा या नारियल का दोनों भाग जुड़ा हुआ) में और तीसरा टुंगकी (छोटा बास्केट) में बांधता है। वह कलसा और चमका को ढँकता हुआ ऊपर-नीचे करता है। इस प्रकार कलसा का विवाह चमका से हुआ मान लिया जाता है। इसमें कलसा स्त्री और चमका पुरुष का प्रतीक है। चमका, कलसा, टुंगकी और एक जल पात्र को केंद्रीय बल्ली से एक कच्चे सूत जिसे अदोआ सूतम कहा जाता है, से पाँच या सात फेरे द्वारा बाँध दिया जाता है।⁸ इसी मण्डप में विवाह के एक दिन पहले वर की माँ द्वारा चुमावन किया जाता है। इसका उद्देश्य वर और वधू को भावी जीवन के लिए शुभा शीश दिया जाता है। इसी समय से ही जनजातीय वाद्ययंत्रों का प्रयोग किया जाता है। इन वाद्ययंत्रों में प्रमुख रूप से प्रयोग किया जाता है—ढाँक⁹, नगाड़ा¹⁰, भाहनाई¹¹, घुँघरू¹², भेइर¹³ और नरसिंहा¹⁴। इन वाद्ययंत्रों को बजाने से पहले घर की महिला सबसे पहले इन वाद्ययंत्रों को धोती है। उसके बाद महिला इन वाद्ययंत्रों पर तेल और सिंदूर लगाती है। उसके बाद वाद्ययंत्रों को अरवा चावल से तीन बार परछा जाता है। परछने का काम वाद्ययंत्रों को बजाने वाले करते हैं और पीछे से महिला इन चावलों को अपने आँचल में पकड़ती (लोकती) है।¹⁵ इन चावलों को फिर मुर्गियों को दाना के रूप में खिला दिया जाता है। उसके बाद वाद्ययंत्रों को बजाने वालों को अनाज और कुछ पैसे नेग के रूप में दिया जाता है। इसके बाद प्रत्येक रस्म में इन वाद्ययंत्रों को बजाया जाता है।

उली अड़ंदी – जिस दिन विवाह होता है, बारात निकलने से पूर्व वर का विवाह सबसे पहले आम के वृक्ष के साथ किया जाता है। मार्ग में पड़ने वाले आम के वृक्ष के पास वर की माँ और गाँव-घर की अन्य महिलाएँ वर को लेकर जाती हैं। इस वृक्ष के साथ वैवाहिक पूजा की जाती है।¹⁶ इस पूजा के बाद ही बारात वधू के घर के लिए प्रस्थान कर सकता है। बारात के समय ढाँक, नगाड़ा, ढोल¹⁷, भेइर, नरसिंघा, ये सभी युद्ध घोशणा के वाद्ययंत्र हैं, आदि वाद्ययंत्रों को बजाते हुए ही बारात लड़की के गाँव तक पहुँचता है।¹⁸ पूरा रास्ता इन वाद्ययंत्रों को बजाया जाता है।

दापरोम या मंगरापी – लड़की के गाँव की सीमा पर पहुँच कर एक निश्चित स्थान पर अगुआ बारातियों को टिका देता है जहाँ स्वागत के लिए लड़की वाले आते हैं। बिना उनके आए बाराती लड़की के घर नहीं जा सकते। लड़की पक्ष के लोग बारातियों से दापरोम मिलन हेतु हसिया के ऊपर कपड़े एवं तेल भिगोकर मशाल जलाकर चलते हैं।¹⁹ यद्यपि यह सब कार्य दिन के प्रकाश में

होता है लेकिन मशाल प्रतीक स्वरूप जलाई जाती है। उनका यह मानना है कि मशाल द्वारा वधू के घर का मार्ग दिखाया जाता है तथा इसके प्रकाश में सभी संबंधी एक-दूसरे को अच्छी प्रकार देख और जान लेते हैं। उनके साथ-साथ नगाड़ा, ढोल, ढाँक, भेड़र, नरसिंहा, तिरियो²⁰ आदि वाद्ययंत्रों को बजाते हुए लड़की वाले बारातियों के स्वागत के लिए जाते हैं।²¹ उनके वाद्ययंत्रों के ताल से पूरे गाँव वालों को पता चल जाता है कि गाँव की सीमा पर बारातियों का आगमन हो चुका है। मशाल वाला व्यक्ति वर और बारातियों को आगे बढ़ने से रोकता है। इस समय नगाड़ा और शेश अन्य वाद्ययंत्रों की ध्वनी तीव्र हो जाती है और एक युद्ध का माहौल बन जाता है। इसे मुण्डाओं में मंगरापी कहा जाता है। इस समय दोनों पक्षों के बीच पाइका नृत्य होता है जो एक युद्ध नृत्य है।²² इस नृत्य में वर पक्ष विजय की कोशिश करता है और वधू पक्ष उन्हें हराने की। इस नृत्य को करने के पीछे यह उद्देश्य है कि लड़की वाले अपनी बेटी को इतनी आसानी से किसी को नहीं देते और वर पक्ष के लोग यह सोचते हैं कि वे लड़की को अपने बल के द्वारा जीतकर लाए हैं।

युद्ध नृत्य करते हुए वर पक्ष के लोग लड़की के घर तक पहुँच जाते हैं। इस समय घर में प्रवेश करने से पहले वर को परछा जाता है। वर को परछने से पहले दोनों पक्ष एक-दूसरे से मिलन करते हैं। इस समय भी उन्हीं वाद्ययंत्रों को बजाया जाता है जो पहले से बजते आ रहे हैं। लेकिन अब उनके ताल एवं ध्वनि में बदलाव आता है।²³ उनके ताल के कारण लोगों को मालूम हो जाता है कि दोनों पक्ष के लोग एक-दूसरे से मिलन कर रहे हैं। बारातियों के आगमन के साथ ही अन्य मेहमानों का आगमन भी प्रारंभ हो जाता है। मेहमानों के आगमन पर वाद्ययंत्र बजाने वाले न्योता दिए हुए लोगों को घर में प्रवेश करने से पहले छेकते हैं। छेकने का कार्य सबसे पहले ढाँक बजाने वाला करता है।²⁴ उसको नेग मिलने के बाद ही वे मेहमानों को घर में प्रवेश की अनुमति देता है।

वर को विवाह से पूर्व पवित्र जल से नहलाया जाता है। इस जल को घर की कुंवारी कन्या पास के नदी या तालाब से लाती है। जब वह पवित्र जल को लाने के लिए जाती है तब उस समय भी ढाँक, ढोल, नगाड़ा, मांदर²⁵ और अन्य जनजातीय वाद्ययंत्रों को बजाया जाता है।²⁶ इस जल को तलवार और तीर के संरक्षण में कन्या के घर लाया जाता है। इस जल को उसी तीर एवं तलवार से काटा जाता है और बाद में इससे कन्या और वर को नहलाया जाता है।

दुल दा – कन्या और वर को नहलाने की विधि को दुल दा कहा जाता है। इस विधि को सिंदूर दान से पूर्व मनाया जाता है। कहीं-कहीं इसे सिंदूर दान के बाद भी किया जाता है। पवित्र लाए हुए जल के घड़े को जिस तलवार या तीर से काटा गया है, एक कपड़े से ढँक कर रखा जाता है। आँगन में दो जुए (हल का जुआ) एक साथ जोड़कर रखा जाता है। इसके ऊपर पुआल सजा कर रख दिया जाता है जो बैठने में आरामदायक हो। जुआ विवाह का और पुआल छाजन वाले घर का प्रतीक माना जाता है। दोनों जुआ पर कन्या एवं वर को गोद या पीठ में लाकर बैठाया जाता है। कुंवारी लड़कियों द्वारा लाए हुए पवित्र जल से दोनों को नहलाया जाता है।²⁷ उसके बाद दोनों को पीले रंग से रंगे हुए वैवाहिक वस्त्र पहनाए जाते हैं।

सिन्दूरी टिका (तिलक) – पवित्र जल से स्नान करने के बाद वर एवं वधू मण्डप के पास जाते हैं। उनको मण्डप के केन्द्र में पाँचवी बल्ली जिसे जीवन वृक्ष माना जाता है, के निकट लाया जाता है। विवाह के लिए सिन्दूर को तेल में मिलाकर रखा जाता है। मण्डप के चबूतरे पर कन्या पूर्व की ओर मुख करके और वर ठीक उसके सामने पश्चिम की ओर मुख करके खड़ा होते हैं। उसके बाद वर अपने बाएँ पैर के अंगूठे से कन्या के दाहिने पैर के अंगूठे को दबाता है और दोने में रखा हुआ तेलयुक्त सिंदूर लेकर कन्या के मांग के बीच में लगाता है।²⁸

सिन्दूरी टीका हो जाने पर शेष अन्य वर पक्ष के लोगों को कन्या पक्ष के लोगों द्वारा पूरा गाँव घुमाया जाता है। पूरा गाँव घूमने के बाद उन्हें अखरा में ले जाया जाता है। अखरा में भी सभी लोग युद्ध नृत्य करते हुए वाद्ययंत्रों को बजाते हैं।²⁹ यहाँ पर दोनों पक्ष के लोग युद्ध नृत्य के माध्यम से तलवार के द्वारा और सिर के बल लेटकर अपना-अपना रणकौशल दिखाते हैं। इस रणकौशल में दोनों पक्ष अपनी विजय की कामना करते हुए श्रेष्ठतम कलाकारी प्रदर्शित करते हैं। इस समय नगाड़ा, ढाँक, ढोल आदि वाद्ययंत्रों का बहुत योगदान होता है क्योंकि इनके ताल और ध्वनि पर ही उनकी रणकौशल निर्भर करता है। इन वाद्ययंत्रों की ध्वनि जितनी तीव्र होगी दोनों पक्षों के लोग उतने ही जोश और उत्साह के साथ अपनी रणकौशलता प्रदर्शित करेंगे। यहाँ पर नृत्य करने के बाद सभी लोग विवाह मण्डप में पहुँचते हैं। वहाँ भी दोनों पक्ष उन्हीं वाद्ययंत्रों को बजाकर पुनः नृत्य प्रारंभ करते हैं जिसमें शेष सभी लोग और मेहमान शामिल हो जाते हैं। इस समय भी वाद्ययंत्रों की ध्वनि और ताल बदल जाते हैं।

समधी भेंट – यह आयोजन जालोम अर्थात् उस स्थान पर होता है जहाँ बारातियों के आराम करने की व्यवस्था की गई होती है। वर के पिता या अभिभावक अपने अन्य रिश्तेदारों एवं गाँव के प्रस्तावित लोगों के साथ बैठे रहते हैं। उनसे मिलने के लिए कन्या के पिता या अभिभावक और रिश्तेदार एक घड़ा हड़िया लेकर वर पक्ष के पास आते हैं। एक दोने में हड़िया लिया जाता है तथा कन्या और वर के पिता एक ही दोने से एक-दूसरे की जूठी हड़िया पीते हैं। इसी प्रकार कन्या और वर की माँ भी एक-दूसरे की जूठी हड़िया पीती हैं। अन्य समतुल्य रिश्तेदार भी इसी प्रकार एक-दूसरे की जूठी हड़िया पीते हैं और सभी एक साथ नृत्य करते हैं तथा एक-दूसरे के गले मिलते हैं। संताली समाज में तो वर पक्ष के लोग ढोल, ढाँक, नगाड़ा, बाँसुरी³⁰ इत्यादि वाद्ययंत्रों को बजाते हैं और कन्या पक्ष के लोग नृत्य करते हैं।³¹ इस समय महिला हो या पुरुष बिना किसी संकोच के नृत्य करते हैं और विवाह का आनन्द लेते हैं।

उसके बाद कन्या के गाँव का पाहन या माझी कन्या को सभी की उपस्थिति में लड़के के पिता को सौपता है। विदाई के समय सामान्यतः वर पक्ष द्वारा लाए गए वाद्ययंत्रों को बजाया जाता है। ऐसी धारणा है कि अब उस गाँव की लड़की उनकी हो गई इसलिए विदाई के समय वाद्ययंत्रों को भी वर पक्ष के लोगों द्वारा ही बजाया जाएगा। संतालों में विदाई के समय बाँसुरी, मांदर और नगाड़ा बजाया जाता है।³²

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परिशिष्ट



चित्र 1 – ढाँक



चित्र 2 – नगाड़ा



चित्र 3 – शहनाई



चित्र 4 – घुँघरू



चित्र 5 – भेइर



चित्र 6 – नरसिंघा



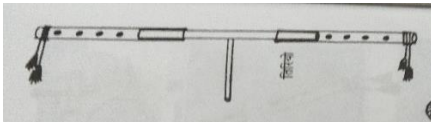
चित्र 9 – मांदर



चित्र 7 – ढोल



चित्र 10 – बाँसुरी



चित्र 8 – तिरियो

रवाई में दैवीय शासन व्यवस्था का इतिहास

डॉ. आशा राम

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मध्य काल में गढ़वाल हिमालय, गढ़पति शासन के लिए विख्यात है। हरिकृष्ण रतूड़ी ने यहाँ 52 अथवा 64 गढ़ों का तथा यशवन्त सिंह कठोच ने वि.सं. 1932 की हस्त लेख सूची एवं ग्यारह गांव टिहरी सूची के आधार पर 101 गढ़ों का उल्लेख किया है। यही नहीं यमुना टोंस उपत्यका क्षेत्र में अनेक गढ़ विद्यमान थे जिनका उल्लेख किसी भी सूची में नहीं है। 16वीं भाताब्दी में पंवार वंशी नरेश अजयपाल ने गढ़वाल के समस्त गढ़ों पर विजय प्राप्त कर गढ़वाल की स्थापना की थी। किन्तु भागीरथी स्रोत प्रदेश में स्थित गढ़तांग गढ़ की विजय के पश्चात् यमुना-टोंस घाटी के गढ़ों पर विजय करने का कोई उल्लेख नहीं मिलता है। बाद में पंवार वंशी राजाओं मानशाह, महिपति शाह, पृथ्वीपति शाह एवं फतेशाह ने इस क्षेत्र पर विजयाभिमान किये किन्तु महाराजा ने अजयपाल के समय तक इस क्षेत्र पर हिमाचल प्रदेश की तीन रियासतों बुशहर, रावीगढ़ तथा सिरमौर का शासन था। टोंस उपत्यका के स्रोत प्रदेश में बुशहर का आधिपत्य का प्रमाण रालागांव में बुशहर के राजा का चौतरा आज भी विद्यमान है। तथा लिवाड़ी की डंकवाण ठकुराई कामरुकोट (बु.ाहर) की आठ खूंद ठाकुराईयों में से एक थी। यमुना टोंस के मध्यवर्ती भू भाग (बाबर एवं रवाई) पर राई गढ़ रियासत का शासन था। इसी आधार पर उत्तरकाशी जनपद के पश्चिमी भू भाग का नाम रवाई पड़ा। जौनसार वाला भू-भाग सिरमौर रियासत के अधीन था।

रियासती एवं गढ़पति भासन के बाद इस क्षेत्र में दैवीय अथवा देवराज शासन की स्थापना हुई। गढ़वाल के गढ़पतियों के उत्पाटन का श्रेय जहां महाराजा अजयपाल को प्राप्त है। वहीं टोंस उपत्यका के अनेक निरंकुश गढ़पतियों के उत्पाटन का श्रेय महासू देवता को प्राप्त है। महासू देवता का आगमन इस क्षेत्र में 15वीं-16वीं सदी ई. में माना जाता है जो हिमाचल प्रदेश से लेकर जौनसार, रवाई तक के विस्तृत भू-भाग का आदि देव है। तथा हिमाचल की पहाड़ी रियासतें भी 'महासू' को अपना ईश्ट देव मानती थी। जुब्बल राजवंश के राणा गुलचन्द ने देरा नाम स्थान पर अपने राज प्रसाद के निकट महासू मन्दिर का निर्माण किया यहीं महासू शब्द भविष्य में जिले के नामकरण का प्रेरणा स्रोत बना। बाद को महासू जिले के विभाजन से शिमला और सोलन दो पृथक जनपद बने।

महासू देवता के आगमन से पहले यहां अनेक निरंकुश गढ़पति ठाकुरों का शासन था। जिनमें रागयी का सिगुडिया रैगांव, मजोधगढ़ का नागार्जुन मजधाड़, बंगूर का बगूरिया राव, खूनीगाड़ का खूनिया राजा तथा भूटोतरा का राजा कोशाण तथा बैराट रवाई का घड़ाई राजा आदि इन गढ़पति ठाकुराईयों का भासन निरंकुश तथा आंतकपूर्ण था। जिनसे जनता परेशान थी। लोगों ने महासू देवता की भारण में जाकर इन निरंकुश गढ़पतियों के उत्पाटन की प्रार्थना की थी। अंततः

महासू देवता ने जनता के आग्रह पर इन गढ़पतियों के निरकुंश शासन करने में सफलता प्राप्त की।

महासू देवता के अतिरिक्त रवाई-जौनपुर में प्रत्येक पट्टी अथवा क्षेत्र का अपना पृथक देवता था। एक पट्टी के देवता को दूसरी पट्टी में सम्मान की दृष्टि से नहीं देखा जाता था। कहीं-कहीं एक पट्टी में एक से अधिक देवता हैं। जिनमें समसू (दुर्योधन), कर्ण, सेड़कूड़े, वि शासन, कवलनाग, कपिल मुनी, ओडारू-जखण्डी, शिकारू नाग, श्रीगुल, कालिकनाग, नागादेव, लुद्रे वर, बौखनाग, भद्रकाली, जमदग्नि, रेणुका, जाख, तथा समसू मुख्य हैं। रवाई जौनपुर में इसी प्रकार प्रत्येक पट्टी का एक पृथक देवता है। जैसे –

1. पट्टी गीठ- समसू देवता 2. पट्टी वजरी – जाख-समसू, मानसेर 3. पट्टी बड़कोट- बौख नाग 4. पट्टी ठकराल – टटे वर, जमदग्नि ऋशि, रेणुका 5. पट्टी बनाल – समसू, रघुनाथ 6. पट्टी मुगरसन्ती – लुद्रे वर, बौखनाग 7. पट्टी कमल सिराई – ओडारू-जाखण्डी, शिकारू नाग, श्रीगुल 8. रामा सिराई – कपिल मुनी, खण्डासूर 9. पट्टी सर – बडियार, कालिकनाग 10. पट्टी गडूगाड़ – विशासन, खण्डासूर, कवल नाग 11. पट्टी सिंगतूर – कर्ण, भाल्य, रेणुका 12. पट्टी अढ़ोर – (दुर्योधन) समसू 13. पट्टी बड़ासू – (दुर्योधन) समसू 14. पट्टी पंचगाई – (दुर्योधन) समसू 15. पट्टी फतेपर्वत – सेड़कुड़िया, विटासीण, चालदा 16. पट्टी माससूर – पवासी/चालदा महासू 17. पट्टी पिंगल – पवासी/चालदा महासू 18. पट्टी कोठिगाड (बंगाण) पवासी, चालदा महासू।

लोक देवताओं में युद्ध : अनेक गढ़पतियों का उत्पाटन करने के बाद महासू देवता ने यहां पूजे जाने वाले अन्य देवताओं का प्रभाव कम करने के लिए अपना विजयाभिमान भुरू किया जिसमें उसे कहीं विजय तो कहीं पराजय का सामना करना पड़ा। महासू के समान अन्य देवताओं में भी प्रभाव क्षेत्र बढ़ाने की होड़ में युद्ध हुए। महासू ने सर्वप्रथम हनोल के विष्णु देवता को पराजित किया तथा मैन्द्रथ की अपेक्षा यहीं पर अपना भव्य मन्दिर का निर्माण करवाया।

महासू का दूसरा युद्ध देवरा के कर्ण देवता से हुआ। जनश्रुति के अनुसार चालदा महासू 12 वर्ष में एक बार गाडूगाड़ पट्टी के देवजानी गांव का भ्रमण करता था। महासू देवता की इस यात्रा में लोगों का बहुत अधिक खर्च होता था। रबी और खरीफ की फसल आने पर हनोल मन्दिर के लिए कूत (अन्न) भी भेजनी पड़ती थी। लोग जब परे गान हुये तो अपनी फरियाद लेकर देवरा कर्ण देवता के पास गये तथा काली-काण्डी (कण्डाली) की भौय्या बनाकर देव मन्दिर में सो गये और कर्ण महाराज से महासू देवता के चंगुल से छुटकारा पाने की प्रार्थना की। कर्ण और महासू में युद्ध हुआ और कर्ण विजयी रहा। युद्ध लड़ाई न होकर बल्कि शर्त के अनुसार यह तय हुआ कि जिसके पास सबसे अधिक सोना हो उसी को देवजानी दी जायेगी। इसमें कर्ण विजयी रहा और चालदा को यहां से अपना अधिकार छोड़ना पड़ा।

कर्ण और समसू का युद्ध : पट्टी अढ़ोर के चार गांव (सौड़, सांकरी, सिदरी और कोट गांव) जो पहले कर्ण के आधीन थे किन्तु यहां के लोग कर्ण देवता के वजीर गौरी लाफाउड़ा के दुर्यहार से नाराज हुए तथा कर्ण की अपेक्षा समसू को अपना ईश्ट देव स्वीकार किया। तो दोनों में युद्ध हुआ।

जिसमें कर्ण का चार गांव छोड़ने पड़े। इसी प्रकार समसू ने बड़ासू पट्टी के नाग देवता को भी इन्द्रयुद्ध (बज्रपात) में पराजित करके बड़ासू पट्टी को भी अपने प्रभाव क्षेत्र में लिया था। पहले समसू उपली तथा निचली पंचगाई के 12 गांवों के ईश्ट देव थे। परन्तु पट्टी अढ़ोर एवं बड़ासू पर प्रभुत्व करके 21 गांवों का ईश्ट देव बन गया।

महासू और समसू का युद्ध : समसू (समेसर) का प्राचीनतम मन्दिर उपली पंचगाई के रेकचा/राला गांव में था। जब पंचगाई और भंखवाड़ (बंगाण) के लोगों के मध्य लड़ाई हुई तो भंखवाड़ गांव के महासू देवता का वजीर दुर्गा बंगाणी ने अपना 'कटीक' (दल) लेकर रेकचा के समसू मन्दिर पर चढ़ाई कर दी। जब पंचगाई के लोगों ने उसकी सेना को मार भगाया तो दुर्गा ने मन्दिर में गाय का वध करके उसे अपवित्र कर दिया। अब इस मन्दिर को छोड़कर फिताड़ी में नये मन्दिर का निर्माण हुआ। अन्त में दुर्गा बंगाणी मारा गया और उसके मुंह की खाल निकालकर मन्दिर में रख दी गयी है। जो आज भी फिताड़ी मन्दिर में रखी बतायी जाती है। इस सन्दर्भ में एक लोकगीत की ये पंक्तियां पठनीय है :

रेकचा देवरया माथ कलोड़ी काटी।

फिताड़ी देवरया फाण्डी दुर्गा की जुंगा।।'

अर्थात् – रेकचा मन्दिर में गाय का वध हुआ और फिताड़ी के मन्दिर में दुर्गा बंगाणी की जुंगा (दाड़ी-मूँछें) रखी है।

सेड़कूड़े और समसू में युद्ध : दुर्योधन पंचगाई पट्टी के 21 गांव का ईश्ट देव होने के कारण यहां के लोगों को अपनी एकता पर गर्व था। किन्तु पश्चिमी भू-भाग पट्टी फतेपर्वत में प्रत्येक गांव का एक पृथक देवता था जिस कारण यहां एकता का अभाव था तब पंचगाई के लोगों ने व्यंग्य मारते हुए कहा था कि – 'तुम्हारा मुण्ड' (सिर) नहीं है। तब फतेपर्वत के लोगों ने बंगाण जाकर भूटाणू के निकट पूजे जाने वाले महासू के प्रसिद्ध वीर सेड़कूड़िया को यहां लाकर अपना ईश्ट देवता बनाया। इसके बाद 12 वर्ष में एक बार चालदा महासू भी यहां की यात्रा करता है जिसका मन्दिर भितरी गांव में है। इसकी दो वर्ष तक यहीं पर पूजा होती है। यात्रा के समय चालदा महासू दुर्योधन-कर्ण के पूजित क्षेत्र में नहीं जाता है बल्कि दूसरे रास्ते से फतेपर्वत पहुँचाता है। तब यहां इतने अधिक देवता हो गये जिस कारण यह कहावत प्रचलित हो गई।

'सिराई खाई लेऊ न, पर्वत खाई दें न।'

अर्थात् – पंचगाई लिवाड़ी के लोग बरसात में बुग्यालों में रामा सिराई के लोगों की भेड़ें खा जाते थे। ठीक इसके विपरीत फतेपर्वत में इतने देवता हो गये कि देव कार्यों के अत्यधिक खर्चों ने पर्वत के ही लोगों को खा दिया। समय-समय पर दोनों देवताओं के पूजित क्षेत्र झगड़े-धाड़े की कथा आज तक भी सुनने को मिलती है। यह झगड़े मानव समाज के व्यक्तिगत न होकर देव समाज के नाम पर होते थे। हार-जीत का श्रेय भी देवता को जाता था।

नागादेऊ और रघुनाथ : पट्टी बनाल में रघुनाथ देवता के आगमन से पूर्व यहां नाग देवता की पूजा होती थी। बनाल पट्टी में आज भी प्राचीन काल की वह कहावत सुनने को मिलती है – जसयालू नाग, रसयालू भाट।

बनाल पट्टी का देवता 'नाग' की पूजा करने पर बड़ा जसकारी (फलदायक) था और यहां का सबसे बड़ा रईस (सम्पन्न) व्यक्ति भाट था। यह भाट गडोली में रहता था। जहां दोनों तरफ नदियां थी और समतल सिंचित भूमि होने से अन्न-धन से सम्पन्न था। इस नाग देवता का मन्दिर गुलाड़ी गांव के पश्चिमी भाग सौंव की सेर में था। जहां रघुनाथ देवता कुल्लू से यहां आये तो उन्होंने डाण्डा के देवताओं शिव की आराधना की और भयंकर बरसात की कामना की। शंकर भगवान ने कहा कि रघुनाथ मैं यह कार्य नहीं कर सकता हूँ। आप मेरे मुंह मोड़ने के पचात् मेरी पीठ पर जितना जल गिराओगे उतनी ही वर्षा होगी। कहते हैं कि देवताओं के पीछे मुड़ने पर रघुनाथ देवता ने दो अंजुली पानी देवताओं पर चढ़ाया है जिसके परिणाम स्वरूप इतनी वर्षा हुई कि नाग देवता का मन्दिर बाढ़ में बह गया और देवता की मूर्ति जौनपुर पहुंची जहां आज भी नाग देवता की पूजा होती है। क्षेत्र में सूखा पड़ने पर रघुनाथ की पालकी इन्हीं देवताओं के पास जाती है और वर्षा होने पर वापस आती है। यहां पर ये डाण्डा के देवता देवदार के एक वृक्ष जो ऊपर से तीन भागों में बंटा है। उसके बीचो-बीच रहते हैं। जहां निम्न श्रेणी के लोगों एवं औरतों की छूत का परहेज है। यदि देवताओं पर छूत हो जाने पर ब्रजपात या ओला वृष्टि या आसमान के साफ होने पर अचानक जोरो की वर्षा होती है। अतः लोग साफ-स्वच्छ होने पर भी देवताओं के दर्शन दूर से ही करते हैं।

मानसेर (मानसीर) और कैलू : पंवाड़ों और लोक जनश्रुतियों के अनुसार कैलू को खरसाली (यमनोत्री) के सामने छोटे कैलाथ (कैलास) का राजा माना जाता था। मानसेर देवता कैलास-मानसरोवर से आया हुआ बताया जाता है। जब मानसेर देवता शिखरों-शिखरों से गंगोत्री, जांगला, मुखवा, धराली, झाला, सूक्की, उत्तरकाशी होकर यहां पहुंचे और कैलू को अपने साथ चलने को कहा तो कैलू ने मना किया और जगह देने से भी साफ मना कर दिया। तब मानसेर देवता ने अपने योग-तपों बल से मेघ बरसाये और कैला पर्वत को तोड़ डाला जहां झील बन गयी। किवदंतियों के अनुसार मानसेर ने कैलू को पहले नौगांव तक नीचे बहाया फिर उतना पीछे भी बहाया तब कैलू को मानसेर देवता के बल का एहसास हुआ और मानसेर को स्थान और उसके साथ रहने की स्वीकृति दी कि मुझे आपके साथ रहने में कोई आपत्ति नहीं है।

दैवीय भासन का रूप : रवाई अंचल में दैवीय भासन का इतिहास बड़ा रोचक एवं प्रभावशाली रहा है जो 16वीं शताब्दी में भुरू हुआ जब निरंकुश गढ़पतियों का भासन समाप्त हुआ। तब तक टोंस एवं यमुना उपत्यका में देव मन्दिर ही प्रशासन के केन्द्र बने रहे। देवता की अपनी एक पंचायत अथवा समिति होती थी। जिसके सदस्य वजीर-पुजारी, कारदारी वजीर, भण्डारी, माली, ठाणी, खूंद तथा बाजगी होते थे। देवताओं की इस मन्दिर समिति से ही पट्टी अथवा क्षेत्र का शासन चलता था। देवाज्ञा का उल्लंघन करने तथा अपराधियों के लिए दण्ड विधान था तथा समाज द्वारा प्रताड़ित लोग मन्दिर में न्याय मांगने के लिए जाते थे। इसके साथ मन्दिर समिति के प्रत्येक सदस्य को पृथक कार्य सौंपा गया था। वजीर अध्यक्ष होता था। तथा वजीर सहित समिति के समस्त सदस्य देवता के आदेश के आधार पर शासन संचालन करते थे।

वजीर : वजीर मन्दिर समिति का अध्यक्ष होता था जो समय-समय पर होने वाली मन्दिर समिति की बैठक की अध्यक्षता करता था और देवता के आदेश के आधार पर समिति के सदस्यों को सम्बोधित कर उन्हें क्षेत्र में जाकर देवता के आदेशों का प्रचार करवाता था। किसी देवता का क्षेत्र अधिक विस्तृत होने के कारण एक से अधिक वजीर भी होते हैं। महासू देवता, कर्ण देवता, रघुनाथ देवता से साठी तथा पांसी क्षेत्र के अलग-अलग वजीर हैं। वजीरों को देवताओं के समान ही मान्यता दी जाती है। जब देवता यात्रा पर होते हैं उस समय देवता को दी जाने वाली भेंट सर्वप्रथम वजीर के पैरों में छोड़ी जाती है तभी देवताओं के दर्शन की अनुमति मिलती है। देव यात्रा तथा मन्दिर स्थानान्तरण सारे कार्यक्रम वजीर की अनुमति पर तय किये जाते हैं। कभी-कभी वजीरों तथा स्थानीय ठाकुरों के मध्य लड़ाई का उल्लेख भी मिलता है। महासू देवता का वास्तील गांव का वजीर जब निमगा गढ़ (बावर) की नौबत सुनता था तो उसको सहन नहीं हुआ कि मेरे समीप यह गढ़पति ठाकुर कैसे जी रहा है तब उसकी बेटी से शादी करने के बहाने उस पर चढ़ाई कर दी और निमगा गढ़ के गढ़पति ठाकुर का वध करवा दिया। अतः वजीर ही मुख्य प्रशासक होता था।

कारदारी वजीर : कारदारी वजीर मन्दिर के दैनिक कार्यों की देखभाल बाहर से आये दर्शनार्थियों का स्वागत करता है तथा आय-व्यय का लेखा-जोखा रखता है। मन्दिर का प्रबन्ध आदि करना उसका मुख्य कार्य है।

पुजारी : पुजारी सामान्यतः ब्राह्मण जाति के लोग होते हैं किन्तु कई स्थानों में राजपूत भी पुजारी का कार्य करते हैं। महासू मन्दिरों में पूजा करने वाले ब्राह्मण पहले खसियां ब्राह्मण थे। इनके खसिया राजपूतों के साथ विवाह सम्बन्ध पाये जाते थे। एक पुजारी एक माह पूजा करता है। ये क्रमानुसार बदलते रहते हैं। पूजा कार्य के दिनों पुजारी एक समय भोजन करता है तथा वानप्रस्थी अवस्था में रहता है।

पूजा के अतिरिक्त मन्दिर की देख-रेख, सफाई, शराबी, निम्न जाति के लोगों को, कुत्तों को मन्दिर में प्रवेश न करने देना उसका मुख्य कार्य है। यदि कोई शराबी, निम्न अछूत जाति का व्यक्ति यदि पुजारी को स्पर्श कर दे तो उस व्यक्ति को जुर्माने के रूप में बकरा या बड़ी रकम मन्दिर को देनी पड़ती है। डान्ड कहते हैं यदि पुजारी से कोई अपवित्र कृत्य हो जाये तो देवता उस पर दोष लगाता है। ऐसी अवस्था में वह पागल हो सकता है। या उसे जन-धन की हानि हो सकती है।

भण्डारी : भण्डारी खंजाची का कार्य करता है। मन्दिर की सारी धन-दौलत उसके पास होती है। कारदारी वजीर के आदेश पर ही वह खजाने के धन से खर्च करता है। मन्दिर का अन्न भण्डार भी उसी के देख-रेख में होता है तथा निश्चित मात्रा के अनुसार मन्दिर की रसद के लिए खाद्यान्न देता है। अन्न भण्डार में खाद्यान्नों की कमी होने पर इसकी सूचना कारदारी वजीर को देता है।

ठाणी को कूत (अन्न) एकत्र करने के लिए भेजा जाता है।

ठाणी : ठाणी मन्दिर में रसोईया तथा चौकीदारी दोनों कार्य करता है। क्षेत्र में जाकर मन्दिर के लिए कूत (अन्न) तथा पूजा सामग्री एकत्र करता है। साथ-साथ मन्दिर के आदेशों का प्रसार भी

करता है। मन्दिर में रात्रि विश्राम करने वाले दर्शनार्थियों के निवास तथा भोजन व्यवस्था की सारी जिम्मेदारियां उसके ऊपर होती है। रात को मन्दिर की सुरक्षा हेतु देव मण्डप के निकट भायन करता है तथा देव यात्रा के समय यात्रा में ठाणी लोग अधिक से अधिक संख्या में सम्मिलित होते हैं।

माली अथवा बाक्की : माली दैवीय शासन व्यवस्था का महत्वपूर्ण अंग था। माली अथवा बाक्की यह व्यक्ति जिस पर देवता अवतार देता है और दैवीय भावना से ओत-प्रोत होकर देवता आदेशों को मन्दिर समिति के सदस्यों को बताना होता था। माली द्वारा बोली गयी बात देववाणी होती है जिसकी सत्यता को ठुकराया नहीं जा सकता है। देवता तुरन्त पंचायत बुलाकर उन्हें चेतावनी देता था। ऐसा न होने पर क्षेत्र के लोगों को किसी महामारी का शिकार होना पड़ता था। माली अथवा बाक्की का दूसरा कार्य अन्याय से पीड़ित लोगों की अपील सुनना भी है, जब किसी व्यक्ति के साथ अन्याय होता है, तो वह माली की शरण में जाकर अपने साथ हुये अन्याय को देवता को बताता है। तथा अपराधी को दण्ड देने के लिए प्रार्थना करता है। माली प्रथा वंशानुगत है। एक माली के वृद्ध होने पर देवता उसके ज्येष्ठ पुत्र पर अपना अवतार देता है। कभी-कभी देवता नये व्यक्ति को अवतार देकर माली बनाता है। किन्तु यह तभी सम्भव है जब पुराने माल को पूछवाया जाता है कि इस पर अमुक देवता ने अवतार दिया है कि नहीं। पुराने माली के द्वारा मान्यता मिलने पर ही उसे माली के रूप में मान्यता मिलती है।

खूंद : खूंद का आशय लड़ाकू **वीर** बहादुर अथवा मोड़-भड़ व्यक्ति से है। खूंद लोग देवता अथवा ठाकुरों के अंगरक्षक अथवा सैनिक होते थे। इन लोगों को आव यकता पड़ने पर कहीं भी भिड़ाया या लड़ाया जा सकता था। लड़ाई करना ये लोग अपना गौरव मानते थे। जौनसार-बावर, रवाई के टोंस घाटी में आज भी खूंद परम्परा है। ये लोग देव यात्रा के समय कमर में डांगरी अथवा तलवार रखकर देवता की पालकी के साथ बड़ी संख्या में शामिल होते हैं। मौण, जागरा, बिस्सू मेला, इण्डोला मेला तथा देव यात्रा के समय दो धड़ों के खूंद आपस में भाक्ति परीक्षण करते हैं तथा एक दूसरे को पराजित करने में पूरी ताकत दांव पर लगा देते हैं। किन्तु अब धीरे धीरे यह परम्परा समाप्त होती जा रही है।

बाजगी : देव मन्दिर वाले गांव में कुछ वादक परिवार भी निवास करते हैं। देव मन्दिर की शान-शौकत में इनकी महत्वपूर्ण भूमिका होती है। बाजा बजाने के साथ-साथ, समय-समय पर होने वाले त्यौहारों के अवसर पर नृत्यगान करके देवता तथा वीरगति को प्राप्त प्रतिष्ठित व्यक्तियों की गाथायें सुनाना तथा किसी ठाकुर अथवा प्रतिष्ठित व्यक्ति के देव दर्शन के लिए आने पर सम्मानित करने के लिए प्रशंसनीय शब्द (वरमऊ) बोलते हैं। ये प्राचीन राजदरबारों के राज्याश्रय चारण-भाटों का कार्य भी करते हैं। बाजा-बजाने अथवा नृत्य गान ही इनका व्यवसाय था। तथा इसी से अपनी आजीविका अर्जित करते हैं। कृषि अथवा पशुपालन से ये लोग दूर रहते थे।

मन्दिर की अर्थव्यवस्था मन्दिर की आय का प्रमुख साधन **कूत** है। **कूत** प्रजा से वसूल किया जाने वाले एक **कर** है। **कूत** में रबी तथा खरीफ दोनों फसलें आने पर देव पूजक क्षेत्र के लोगों से सभी अनाजों की एक निश्चित मात्रा वसूल की जाती है और यह अन्न अन्त में देव मन्दिर

के कुठार (अन्न भण्डार) में जमा होता है। इसी में से मन्दिर समिति के सदस्यों को रसद बनती है। दर्शनार्थियों को भी यहीं से एक रात्रि भोजन दिया जाता है।

आय का दूसरा स्रोत : देवयात्रा अथवा महत्वपूर्ण मेले – त्योहारों के अवसर पर लोगों पर कुल व्यय की औसत फांट (बरा) लगायी जाती है। यह धन भण्डारी के पास जमा होता है। नियमित रूप से यह धन खर्च किया जाता है। तीसरा स्रोत समय-समय पर देवता द्वारा अपराधियों द्वारा ली गयी जुर्माने की रकम होती है। यह रकम देवता के खजाने में जमा होती है तथा मन्दिर के पुनर्निर्माण तथा सामाजिक कार्यों में यह धनराशि खर्च की जाती थी। देव यात्रा के समय तथा दर्शनार्थियों द्वारा दी गयी भेंट भी आमदनी का एक साधन थी।

दैवीय न्याय व्यवस्था : प्रत्येक देव मन्दिर प्रशासनिक केन्द्र के साथ-साथ न्यायालय का कार्य भी करता था। सुदूर सीमान्त क्षेत्र के लोग आज भी किसी अदालत अथवा कचहरी की अपेक्षा दैवीय न्याय को अधिक महत्व देते हैं। हनोल का महासू देवता, नैटवाड़ का पोखू देवता, पौन्टी में भद्रकाली, मुंगरसन्ती में लुद्रे वर, जखोल में समसू न्याय के प्रधान देवता माने जाते हैं। नैटवाड़ का पोखू देवता को न्याय करने के रूप में मान्यता प्राप्त थी। रवाई के किसी झगड़े के निर्णय देने में जब टिहरी का राजा निर्णय देने में असमर्थ होता था तो उस झगड़े का निपटारा पोखू देवता अपने निर्णय से करता था। पोखू देवता द्वारा किसी पीड़ित व्यक्ति को न्याय देने पर उस व्यक्ति को अपनी जमीन में पोखू के लिए स्मृति मन्दिर बनवाना भी आवश्यक होता था। जब भी किसी व्यक्ति को समाज द्वारा प्रताड़ित किया गया। तब लोगों ने देवताओं से न्याय की अपील की तथा अपील के अनुसार लोगों को निर्णय भी दिये गये। आज तक भी लोग पोखू देवता के द्वारा दिये गये निर्णयों पर भरोसा करते हैं। नैटवाड़ पोखू देवता के मन्दिर में आज भी भी सैकड़ों लोग न्याय मांगने आते हैं। इसी प्रकार रवाई जौनपुर जौनसार लोग आज भी कोर्ट कचहरी की बजाह देव मन्दिरों में न्याय मांगने जाते हैं और देवता न्याय करते हैं। जिससे निर्बल वर्ग का देवताओं पर आस्था बढ़ती है और सबल वर्ग में देवताओं का भय व्याप्त रहता है। आज भी रवाई जौनपुर जौनसार में अनेकों देव मन्दिर न्यायालय का कार्य करते हैं जिनमें महासू देवता, पोखू देवता और कुकुर्शी देवता न्याय के लिए क्षेत्र में बड़े प्रसिद्ध हैं और देवताओं के यहां लोग सुख, शान्ति-समृद्धि की मन्त भी मांगने जाते हैं।

सन्दर्भ ग्रन्थ –

कटोच यशवन्त सिंह, पहाड़ 1

रावत प्रहलाद सिंह टोंस रवाई के गढ़, गढ़सुधा भाग-6 चण्डीगढ़-1987

रतूडी गढ़वाल का इतिहास

कपूर बी०एल० हिमाचल इतिहास और परम्परा (सन्मार्ग प्रकाशन नई दिल्ली 1976)

भेंटवार्ता – वजीर जयपाल सिंह हनोल मन्दिर

भेंटवार्ता – चरणदास (ढाकी) हनोल महासू मन्दिर

महात्मा गांधीजी के स्त्री उत्थान कार्य**प्रा. डॉ. प्रमिला डी. भोयर**

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प्रस्तावना :-

देश, काल और परिस्थितियों रूढ़ियों को जन्म देती है। इन रूढ़ियोंका प्रभाव स्त्रीयो पर ही पड़ता है। पुरुष अपनी स्वच्छंद प्रकृति के कारण इनसे कुछ मुक्त हो जाता है। पर अज्ञानवश अथवा शिक्षा के अभाव के कारण नारी रूढ़ियों से चिपकी रहती है। गांधीजी न केवल भारतमाता को गुलामी की जंजीर से मुक्त कराना चाहते थे वरन वे समस्त नारी जाती को रूढ़ियों से मुक्त कराना चाहते थे। स्त्री और पुरुष परिवाररूपी पक्षी के दो पंख हैं। दोनों पंख का सबल होना आवश्यक है। यदि एक पंख भी कमजोर तो पक्षी विकासगगनमें उड़ान भरने में असमर्थ है। नारी परिवार की धुरी है। परिवार से समाज बनता है और समाज से राष्ट्र का निर्माण होता है। और सशक्त राष्ट्र निर्माण के लिए महिलाओंका शिक्षित होना आवश्यक है। गांधीजी ने शिक्षा के विषय में कहा था, “एक पुरुष को शिक्षित करने का अर्थ एक व्यक्ति को शिक्षित करना है, परन्तु एक महिला को शिक्षित करने का अर्थ एक परिवार को शिक्षित करना है”। गांधीजी की नारी उत्थान की भावना के कारण ही संविधान में ‘समानता’ की बात कही गई है।

वैदिक काल में भारतीय नारी की स्थिति :-

वेदोमें नारी को सम्मानजनक उच्च स्थान प्रदान करते हुए उनकी तुलना ब्रम्हा से की है। ब्रम्हा स्वयं ज्ञान के अधिष्ठाता है। ऋग्वेद में लिखा गया है “स्त्री ही ब्रम्हा वभुषिथ”। वैदिक साहित्य में स्त्री एवं पुरुष को एक दुसरे का पूरक समझा गया है। वैदिक नारियों अपना गृहस्थ जीवन सफलतापूर्वक व्यतीत करने के साथ ही साथ विपत्ति आनेपर युद्ध क्षेत्र में सहयोग देती थी। वैदिक साहित्य में गार्गी – मैत्रेयी जैसी सदाचार संपन्न दार्शनिक नारियों प्रतिष्ठित हुईं। वैदिक काल में भी लड़को के जन्म को अधिक महत्व दिया जाता था। किन्तु सुसंस्कृत मातापिता अपनी कन्याका लालन पालन लड़को के समानही करते। वैदिक काल में महिलाओं को अपना जीवन साथी चुनने की पूरी स्वतंत्रता थी। उस समय बालविवाह या सती प्रथा का प्रचलन नहीं था। इस काल में पती पत्नी को एक दुसरे का पूरक माना जाता था। वास्तव में वैदिक काल धर्मप्रधान काल था। इसलिए पुरुषों के जीवन के हर पक्ष में नारी का होना आवश्यक था। वह परिवार की मान मर्यादा की प्रतीक थी।

मुगलकाल में हिंदू नारी की स्थिति :-

मुस्लिम युग के प्रारंभ से ही स्त्रियोंकी स्थिति निम्न होती चली गयी। मुसलमान अपनी इच्छापूर्ती के लिए हिंदू स्त्रियों का जबर्न अपहरण कर लेते थे। इसी कारण हिन्दुओं में बेटीयों का अल्पायु में ही विवाह कर दिया जाता था तथा उनको पदों में भी रखा जाने लगा। उस समय समाज में विलासिता की प्रवृत्ति बढ़ती चली गयी। इस विलासिता प्रवृत्ति का प्रभाव उस समय के हिंदू राजा और सरदारों पर भी पड़ा। और स्त्रियों की

सामाजिक स्थिति गिरती चली गई। उस काल में हिंदुओं के घरों में पुत्रीका जन्मभी अशुभ माना जाता था, उनके जन्म के समय ही हत्या कर दी जाती थी। हिंदुओं में विधवा विवाह वर्जित था। इस कालमें बहुविवाह का भी प्रचलन था। इतना सब होने के बावजूद स्त्रियोंको शोषण नहीं किया जाता था। परिवार की सुख शांति एवं समृद्धि के लिए उनका सदैव आदर एवं सम्मान किया जाता रहा था। पूर्वकाल की तरह मध्यकाल में भी स्त्रियों की दशा सामान्य थी।

नारी के बिना पुरुष का जीवन अधुरा है। किन्तु भारत में मुगलों के प्रवेश के साथ ही नारी के जीवन में संघर्ष प्रारंभ हो गया था। मुगलों की सत्ता की समाप्ति के साथ ही अंग्रेजोंकी संस्कृति हमारी सभ्यता और संस्कृति को कमजोर करने लगी। इस समय स्त्री सारे अधिकारों से वंचित हो चुकी थी केवल भोग्या बनकर रह गयी थी। समाज सुधारकों ने स्त्रियों की दशा सुधारने के लिए अनेक प्रयास किये। सती प्रथा, बालविवाह, एवं विधवा विवाह के लिए आन्दोलन छोड़ा और उनके निवारण के लिए कानून भी बनाये गये।

महात्मा गांधीजी का स्त्री उत्थान :-

गांधीजी महिला एवं पुरुष के मध्य किसी प्रकारका भेदभाव नहीं देखते थे। उनके महिला संबंधी विचारों को निम्न आधार पर वर्णन किया जा सकता है :

(क) महिलाएं पुरुष से भी कहीं ज्यादा सक्षम :-

अपने सत्याग्रह आंदोलन में गांधीजी ने स्त्रियों को सिर्फ इस कारण ही आमन्त्रित नहीं किया की वे स्त्रियों को पुरुषों के समान समझते थे, लेकिन इस कारण भी किया की वे स्त्रियों को अनेक मामलों में पुरुषों से ज्यादा श्रेष्ठ मानते थे। उनके अनुसार अहिंसक संघर्ष में स्त्रियाँ चित धर्म, सहिष्णुता एवं कष्ट सहन करने की मूक क्षमता ऐसे गुण हैं जिनके कारण स्त्रियाँ सत्याग्रह — आंदोलन को पुरुषों से अधिक सफलतापूर्वक संचालित कर सकती थी। वे स्त्रियोंको अहिंसा का अवतार मानते थे। यही कारण था की गांधीजीने स्त्रियों की दशा सुधारने के उद्देश्य से जो कुछ व्यक्त किया, वह गहन अध्ययन व अनुभव पर आधारित था।

(ख) दहेज प्रथा का विरोध :-

स्त्रियों के प्रति गांधीजीने अविश्वास की भावना तथा उनमें अविश्वासनीयता के सामाजिक दम्भ के विरोध में स्त्रियों को आगे बढ़ने के लिए चुनौति दी। वे स्त्रियों को ही अपने सचिव का काम सौंपते थे और उन्हें खतरे से भरे हुए कार्यों में लगाने से संकोच नहीं करते थे। वे उन्हें अबला कहे जाने के विरोध में थे। गाँधीजी ने स्त्री — सुधार कार्यक्रम में दहेज — प्रथा का भी विरोध किया। दहेज — प्रथा ने भारत में मध्यमवर्गीय तथा निम्न आयवाले परिवारों को नारकिय जीवन बिताने के लिए मजबूर कर दिया था। गाँधीजी के इस अनुकरणीय उदाहरण ने कई धनाढ्य परिवारों को सादगीपूर्ण विवाह की रस्म पूरी करने के लिए प्रेरित किया। सेठ जमनालाल बजाज ने वर्धा के गाँजी — आश्रम में अपनी लड़कियों का विवाह ऐसी ही सादगी से किया था।

(ग) स्त्री तथा पुरुष समाज :-

गाँधीजी ने स्त्रियों के स्तर को परिपूर्ण बनाने के लिए रचानात्मक सामाजिक कार्यक्रम प्रदर्शित किये। गांधीजी ने अपने सहयोग आंदोलन में भारत के आबाल व शुद्ध स्त्री — पुरुष को सहयोग देने का आह्वान किया था। उन्होंने स्त्रियों को पुरुषों के समान स्तर पर रखते हुये उन्हें, सामाजिक, आर्थिक एवं राजनीतिक क्षेत्र में देश — सेवा के लिए आगे बढ़ने को आमन्त्रित किया। उनके सत्याग्रह आंदोलन में विदेशी वस्त्रों तथा वस्तुओं के

बहिष्कार में स्त्रियों ने प्रमुख भूमिका निभाई । विदेशी वस्तुओं की दुकानों पर धरना देने का काम स्त्रियों ने प्रमुख भूमिका निभाई । विदेशी वस्तुओं की दुकानों पर धरना देने का काम स्त्रियों ने बखूबी निभाया । गाँधीजी ने मुस्लिम परिवारों में भी पर्दानशीन महिलाओं से वार्तालाप करने में संकोच नहीं किया तथा इस प्रकार उन्हें भी पर्दा – प्रथा छोड़ने के लिए उकसाया । गाँधीजी द्वारा पर्दा – प्रथा का विरोध जिस मनोवैज्ञानिक आधार पर किया गया था, वह यह था की स्त्रियों को पर्दे में रखकर उन पर पवित्रता लादी नहीं जा सकती । पवित्रता की भावना हृदय से निःसृत होती है । यदी स्त्रियों को पुरुषों के सामने उपस्थित होने में लज्जा अनुभव हो , तो वे इससे ज्यादा कमजोरही बनती जायेगी ।

गांधीजी स्त्री और पुरुष में कोई भेद नहीं मानते थे । वे स्त्रियों को पुरुष की सहगामिनी कहा करते थे । उनका कहना था की कोई राष्ट्र तब तक प्रगतिशील नहीं माना जाता जब तक की उस राष्ट्र की महिलाये अशिक्षित, रूढ़ियोंसे जकड हुई और दुखी हो । अतः भारत के उत्थान के लिए उन्होने महिलाओं के हित के लिए ही कार्य किये है । राजा राममोहन राय एवं स्वामी दयानंद सरस्वती एवं स्वामी विवेकानंद ने विधवाओंको मान सम्मान के साथ पुर्नविवाह एवं सती प्रथा को समाप्त करने पर बल दिया । राष्ट्रपिता महात्मा गांधी ने महिलाओंके उत्थान के लिए एवं विधवा विवाह के लिए काफी प्रयत्न किये ।

स्त्री और पुरुष समानता के विषय में गांधीजी का कथन है की ‘मेरी तीव्र इच्छा है कि हमारी स्त्रियों को पुरी – पुरी आझादी मिलनी चाहिए’ । गांधीजी की विचार थाकी मनुस्मृती में लिखा है , स्त्री स्वातंत्रता के पात्र नहीं है । कोई ब्रम्ह वाक्य नहीं है । देश, काल, परिस्थिती के अनुसार परिवर्तन अवश्यभावी है । इन परिवर्तनो से स्त्री को अलग रखना समाज का एकांगी विकास करना है । गांधीजी नारी को समानाधिकार के संवैधानिक अधिकार के पक्षमें तो थे ही किन्तु साथ ही उनका ध्येय था की स्त्री और पुरुष के कार्य अलग हो । प्रकृति ने पुरुष को शक्तीशाली बनाया है । उसे कठोर कार्य करना चाहिए । वास्तव में पुरुषों को स्त्रियोंसे और स्त्रियों को पुरुषों से सलाह लेकर कार्य करना चाहिए । गांधीजी स्त्री और पुरुष दोनोंको अपूर्ण मानते थे । स्त्री और पुरुष एक दुसरे के पूरक है । उनका दर्जा समान है ।

सदियोंसे दासता के बंधन में जकडी नारी के प्रती गांधीजीने आवाज उठाई । उन्हें यह कदापि सहन नहीं होता था की नारीपर पुरवठा अत्याचार करे । इसलिए गांधीजीने स्त्रियोंको संवैधानिक समानाधिकार दिलवानेके पक्ष में थे । गांधीजी के हि प्रयत्नो का फल है कि आज महिलाये सभी क्षेत्रोंमें कार्यरत है । हमारे संविधान में महिलाओं को पर्याप्त बल मिला है । यह एक ऐतिहासिक सत्य है कि केवल भारत ही एक ऐसा देश है जहा पर महिलाओंको बिना किसी संघर्ष के समानाधिकार प्राप्त है । दुसरे देशोंमें महिलाओ ने इन अधिकारो के लिए बहुत संघर्ष किया तब जाकर उन्हें पुरुषो के समान अधिकार मिले है । गांधीजी स्त्री के समानाधिकार के लिए सतत प्रयत्नशील रहे और इसी कारण भारत की महिलाओ को बिना मांगे सभी संवैधानिक अधिकार प्राप्त है । इसके अतिरिक्त सन १९५५ ई. में हिंदु विवाह अधिनियम पारित कर विवाह के क्षेत्र में स्त्रियों को पुरुषो के समान अधिकार दिए गये । विशेष परिस्थितीओं में विवाह विच्छेद की व्यवस्था की गई और बहु पत्नी विवाह पर प्रतिबंध लगा दिया गया । सन १९५६ में हिंदु उत्तराधिकार अधिनियम हिंदू नाबालिग और संरक्षता अधिनियम, हिन्दू दत्तक ग्रहण और भरण पोषण अधिनियम, स्त्रियो और कन्याओं का अनैतिक व्यापार निरोधक अधिनियम तथा सन १९६१ ई. में दहेज निरोधक अधिनियम

पारित किए गये । महात्मा गांधी ने कहा था “तुम महिलाओं के व्यक्तीत्वको विकसित होने का मौका दो, उनको चारदिवारी में रखने के बजाय तरक्की का मौका दो, देश के विकास में देर नहीं लगेगी” ।

निष्कर्ष :-

आज भी विश्व के कई ऐसे सभ्य सुसंस्कृत राष्ट्र हैं जहाँ स्त्रियों को पुरुषों के समान नहीं माना जाता । भारत का प्रधानमंत्री पद स्त्री द्वारा ग्रहण किया जा सकता है, लेकिन अमेरिका में राष्ट्रपति पद किसी स्त्री को प्राप्त हो जाये, यह असम्भव है । पश्चिमी देशों में अभी भी स्त्रियों को घर का कार्य व सामाजिक कार्य तक ही सिमित रखने की मनोवृत्ति बनाई हुई है, लेकिन गांधीने स्त्रियों को भारत की स्वतंत्रता के लिए प्रेरित कर एक मूक सामाजिक क्रांति का सूत्रपात किया । उनके मार्गदर्शन में कमला मेहरू, सरोजनी नायडू, प्रभावती, अमृत कौर, अनुसूया बेन, मीरा बेन आदी ने स्त्री – जाति को गौरवान्वित कर भारत की आझादी की मशाल को पुरुषों के जैसा प्रज्ज्वलित रखा । न केवल भारत में अपितु दक्षिण एशिया तथा अफ्रिका में भी जहाँ – जहाँ गाँधीजी का प्रभाव फैला, महिलाओं ने गाँधीजी से प्रेरणा प्राप्त कर अपने आर्थिक, सामाजिक तथा राजनीतिक अस्तित्व को बनाए रखने का संघर्ष किया । गाँधीजी के प्रयत्नों के फल स्वरूप भारत में ऐसा सामाजिक बदलाव आया की बिना किसी कानूनी सुधार के भारतीय समाज ने स्त्रियों को समानता तथा स्वतंत्रता का पुरुषों के जैसा अधिकार प्रदान किया ।

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गंगावली क्षेत्र के चन्द मणकोटी राजा

महिपाल सिंह कुटियाल

असिस्टेंट प्रोफेसर इतिहास, राजकीय स्नातकोत्तर महाविद्यालय बेरीनाग पिथौरागढ़

सार

उत्तराखण्ड में महाकाली की भूमि जो पूर्वी राम गंगा व सरयू के दो आब क्षेत्र में स्थित है। प्राचीन काल से गंगावली के नाम से प्रसिद्ध है। पौराणिक शिलालेख, ताम्रपत्रों, तथा अनेक विभिन्न श्रोत और ग्रंथों से ज्ञात होता है, कि यह गंगावली का क्षेत्र संस्कृति, शिक्षा, संगीत और कला तथा धर्म व आस्था का प्रमुख केंद्र प्राचीन समय से रहा है, इसलिए इस क्षेत्र को गंगा की भूमि या दो गंगाओं के बीच की स्थली कहा गया है। जो आदि गुरु शंकराचार्य की तपस्थली भी रही। इस क्षेत्र से इतिहास के कई अवशेष प्राप्त हुए हैं। पौरव, कुनिंद राजवंशों के पतन के बाद गंगोली या गंगावली कत्युरी के अधीन रहा। जब इस क्षेत्र में चन्द वंश का शासन रहा तब यहाँ मणकोटी राजा रहे। जो मूलतः प्युगना पश्चिमी नेपाल के निवासी माने जाते थे।

मुख्य शब्द: प्राचीन, गंगावली, गंगा, मंदिर, वंश

प्रस्तावना: स्कन्द पुराण के मानसखंड में गंगावली क्षेत्र का सबसे अधिक मान्य पाताल भूवनेश्वर और काली माँ का मंदिर है। इतिहास में इस क्षेत्र को दारुगिरी पर्वत के नाम से भी जाना जाता है, क्योंकि ये मंदिर और गुफा इसी पर्वत पर स्थित है। देवी भागवत पुराण में माँ काली के मंदिर को मणिद्वीप भी कहा गया है, क्योंकि मंदिर के समीप मनिकोट तथा मणिकेश्वर महादेव का सम्बन्ध इस स्थल से माना गया है। मानव सभ्यता के विकास काल में जो धर्म पर आस्था का केन्द्र रहा उसका परिणाम है, कि पाताल भूवनेश्वर, कोटेश्वर, शैलेश्वर, लम्बकेश्वर आदि गुफाएँ इस गंगावली क्षेत्र में पाए गए हैं। ये गुफाएँ किरात, किन्नर, यक्ष, भील, आदि जाति समूह का रहा होगा। स्कंद पुराण के अनुसार पूर्वी रामगंगा व सरयू के संगम पर स्थित रामेश्वर का वर्णन से ज्ञात होता है कि हिमालय का यह क्षेत्र सिद्ध किन्नरों से सेवित तथा देवगणों से पूजित विष्णु भगवान का प्रवेश चरण माना है जहाँ ऋषि वशिष्ठ मुनि ने मानसरोवर से सरयू नदी को प्रवाहित किया इसलिए सरयू को गंगा नदी की भाँति पवित्र कहा गया है। वही उच्च हिमालय से भगवान परशुराम ने पूर्वी राम गंगा को प्रवाहित किया था, जो इस गंगावली क्षेत्र में बहती है गंगावली का यह क्षेत्र शैल पर्वत पर स्थित माना जाता है। जिसमें माँ काली जिसे चण्ड-मुण्ड-बध धारणी और दैत्यों का संहार कर वो इस शैल पर्वत पर निवास करने लगी थी। आज भी यहाँ हनेरा ग्राम में चण्ड-मुण्ड-बध धारणी माँ की पूजा इसी रूप में की जाती है। इस शैल पर्वत के पूर्वी भाग में स्थित रावल गाँव में शीतला देवी का रक्त चन्दन से पूजा की जाती है, स्कन्द पुराण के मानसखंड में यह माना गया है, कि मानसरोवर के यात्रा में लिए कुर्मन्चल के मार्ग को अपनाया चाहिए इसमें यात्री को गंडकी नदी में स्नान करके लोहा नदी में स्नान कर महादेव की स्तुति करना चाहिए तब कुर्मन्चल का पूजन कर हंस तीर्थ में स्नान कर सरयू की ओर जाकर दारूण गुरु शंकराचार्य द्वारा स्थापित क्षेत्र में महादेव की उपासना कर, सीरा अर्थात् डीडिहाट पिथौरागढ़ के पाली पट्टी के पांच पर्वत पर स्थित ध्वज पर्वत के साथ साथ काली व गोरी का संगम स्थल जोलजीबी में स्नान कर व्यास ऋषि के क्षेत्र व्यास वैली और कैराल पर्वत की ओर से मानसरोवर की यात्रा पूर्ण करनी चाहिये पूर्व में यह सब अस्कोट

परगना के अंतर्गत आता था। काली नदी के दाहिनी तट पर चौदास पट्टी के नीचे और ध्वज पर्वत के उत्तर दिशा में अस्कोट का ताल्लुका था जो दो जमीनदारी से बना है। भौगोलिक दृष्टि से यह सीरी परगने का पूर्वी भाग है। सैनिक दृष्टिकोण से अस्कोट का पहाड़ दारमा और व्यास के हिम दर्रे के द्वारा एक नियंत्रित स्थल माना गया था। चंद शासन के पूर्ववर्ती काल में गंगावती क्षेत्र में एक राजवंश स्थापित था इसका उल्लेख जान्हवी के नौला अभिलेख से प्राप्त होता है। कि यहां मणकोटी राजा नारायण चंद, बालो कल्याण चंद ने शासन किया। उत्तराखंड के इन क्षेत्र में मौर्य काल के शासकों का भी अधिपत्य रहा। ऐतिहासिक खोजों से ज्ञात होता है, कि यहाँ कुषाण और कुण्डों का भी शासन रहा। जो छठी शताब्दी में पौरव राजवंश के अधीन रहा। इस गंगवली क्षेत्र में बनकोट मंदिर में आठ ताम्र मानव की आकृतियां मिली और यहाँ नौवीं शताब्दी में कल्युरी शासक द्वारा निर्मित विष्णु मंदिर बनकोट के कोटली के भट्टी गांव में मिला और इस मंदिर में एक कुएं का अवशेष मिला जिसे दियारिया नौला कहा जाता था। जो अब नष्ट हो चुका है, इस नौले के दक्षिण में कालसण का भी मंदिर है। मान्यता है, कि पूर्व में इस मन्दिर के निकट इस नौला के जल स्रोत के अपवित्र होने पर नाग प्रकट होते थे। जब इस ग्राम के लोग जल स्रोत से (नौले) जल भरते थे, तो पानी के साथ सांप आने पर ग्रामीण उन सांपों को वहीं छोड़ आते थे। ऐसा माना जाता है कि इस मंदिर में एक सफेद नाग रहा करता था। जो विष्णु मंदिर के चारों ओर सात अन्य छोटे देवालय और मंदिर के चारों ओर बने कोणिक भाग व लधु देव कुलिका का निर्माण किया गया उसकी रक्षा किया करता था। जहाँ से कृष्ण, बलराम के मूर्तियों के अवशेष प्राप्त हुए। वही इस क्षेत्र में टीलों पर कोट बनाकर एक नया मानव समूह तैयार किया जो कुण्ड, खस के नाम से प्रसिद्ध है। इस क्षेत्र के जमणकोट, बनकोट, मणिकोट के पास मिले टीलों में लाल एवं काले मृदभाण्ड के टुकड़ों के अवशेष मिले इससे प्रतीत होता है, कि यहाँ इन अवशेषों से कृषि और पशुपालन तथा मनुष्यों के सामाजिक जीवन के विषय में जानकारी मिलती है। अवशेषों और मानसखंड से रामेश्वरम, माँ कालीका मंदिर, पाताल भुवनेश्वर आदि स्थानों की जानकारी तो प्राप्त होता है। लेकिन यहाँ के शासक और उनके शासन की निश्चित जानकारी प्राप्त नहीं हो पाई है। प्राचीन समय में जमणकोट नाम का एक किला मिला जो विरान था। थोड़े दिनों के लिये इस किले पर पलियाल जाति ने शासन किया। इस किले के पास एक तालाब होने के कारण इसके ऊपर एक गड़ी का अवशेष मिला। गड़ी का अर्थ है कि तालाब या पोखर के चारों ओर पत्थर की दीवार लगाना जो यहाँ जाट राजा ने बनवायी थी। इससे अनुमान लगाया जाता है, कि यहाँ जाट राजा का अधिपत्य रहा होगा। उत्तराखण्ड में सातवीं सदी के आस पास कल्युरी राजवंश का उत्थान हुआ। इन कल्युरी के गंगावली क्षेत्र में एक ही राजा के होने का प्रमाण मिलता है, और इस राजा के किले का नाम मणकोट था। इतिहासकार बी०डी०पाण्डे के अनुसार आठ पुस्त तक इस राजा के वंश ने राज्य किया था और ये राजा चंद्र वंशी थे। बाद में चंद राजाओं ने इन्हें हराकर कुमाऊँ राज्य में शामिल किया। ऐसा माना जाता है कि मणकोटी चंद वंशीय थे। ये मणकोट अर्थात् राम गंगा और सरयू के किनारे रहने के कारण इन्हें मणकोटी कहा गया जो मूलतः नेपाल के निवासी थे और मूल पुरुष के रूप

में कर्मचंद मणकोट आया जो एक स्वतंत्र राजा था। ये लोग डोटी के महाराज को साधारण कर देते थे। इतिहास में इनकी वंशानुक्रम निम्न प्रकार की मिलती है।

1. राजा कर्मचंद 2. राजा शीतल चंद 3. राजा ब्रह्म चंद 4. राजा हिंगुल चंद 5. राजा पुन्य चंद 6. राजा अनीय चंद 7. राजा नारायण चंद आदि। इस राजवंश को बालो कल्याण चंद ने समाप्त किया था। एटकिंसन के अनुसार उपराड़ा में रहने वाले उप्रेती गंगोली राजाओं के समय दिवान का कार्य करते थे और कालांतर में उप्रेती मंत्री से मतभेद होने के कारण कर्मचंद की जंगल में शिकार खेलते समय हत्या कर दी गयी परन्तु राजदरबार में यह कहा कि राजा को बाघ ने मार डाला परन्तु जब सत्यता का पता चला तो चंद रानी ने उपराड़ा के पंतो को श्रांप दिया कि भविष्य में यहाँ के लोग बाघ के द्वारा मारे जायेंगे, इसलिये यहाँ यह कहावत आज भी प्रचलित है कि “खत्याड़ी साग, गंगोली बाघ”। दुसरी तरफ यहाँ रहने वाले पंतों ने कर्मचंद के पुत्र शीतल चंद को गद्दी पर बैठाया और राजा बनने के पश्चात उसने उप्रेतियों के उपराड़ा के भूमि और जागीर को पंतो को सौंप दिया जो बाद में चंद राजाओं के दीवान, वैद्य, राजगुरु, पुरोहित और सेनापति बने। इन्ही पंतों में पुरुपंत नामक एक वीर तथा प्रतापी आगे चलकर सेनापति बना। एक अनुश्रुति के अनुसार ये पंत लोग ग्वालियर से आये थे और इनके मूल पुरुष का नाम जयदेव पन्त माना जाता था, जो कत्यूरी राजाओं के राजपुरोहित थे। कालांतर में गंगोली राजाओं ने भी इन्हें अपना राजपुरोहित बनाया और इन्हें उपराड़ा ग्राम की जागीर दी गयी। एक अन्य अनुश्रुति के अनुसार यह भी माना जाता है कि पोखरी में रहने वाले जोशी मणकोटी राजाओं के राज ज्योतिष आचार्य थे। ये जोशी लोग नेपाल के रेगम नामक स्थान के मूल निवासी माने जाते हैं, जो नेपाल से गंगोली क्षेत्र में आये और इनका मूल पुरुष प्रभाकर जोशी को माना जाता है। जब ये अपने भाई के साथ बद्रीनाथ के यात्रा के लिये उत्तराखण्ड आये तो मणकोटी के निकट मुंगराऊं में विश्राम के लिये रुके थे परंतु इस स्थान के आस पास पानी उपलब्ध न होने के कारण प्रभाकर जोशी ने जमीन पर अपने कटार से वार किया तो पानी की जल धारा निकल उठी जो आज भी मणकोट के निकट मुंगराऊं में जल श्रोत के रूप में देखा जा सकता है। जब मणकोट के राजा को इस बात का पता चला तो उन्होने प्रभाकर जोशी को राज ज्योतिष नियुक्त करने का निर्णय किया था और उसे पोखरी का जागीर दे दिया। कालांतर में उपराड़ा के पंत की कन्या से प्रभाकर जोशी का विवाह हुआ इस प्रकार नेपाल से आकर जोशी यहां बसे थे।

13 वीं सदी के आस पास इस क्षेत्र में एक राज वंश राज्य करता था इसका उल्लेख गंगोलीहाट के जान्हवी नौला में उल्लेखित नागरी लिपी के लेख से मिलता है। यह जान्हवी नौला माँ कालिका का सिद्धपीठ माना जाता है। यह नौला इस मंदिर से पांच सौ मीटर की दूरी पर जिसे सदियों से गुप्त गंगा का पानी सींच रहा है और इस जान्हवी नौला का जल स्रोत माँ कालिका मंदिर के दक्षिण पश्चिम में स्थित शैलेश्वर पर्वत की गुफा से निकलने वाली इसी गुप्त गंगा को ही माना गया है। इस नौले के निर्माण को लेकर इतिहासकारों में अलग अलग मत है। इस नौले के शिलापट के अनुसार इसका निर्माण 1275 में हुआ था तब वहाँ चंद वंशीय मणकोटी राजाओं का शासन था। कुछ इतिहासकार ये मानते हैं कि इस नौले और मंदिर का निर्माण मणकोटी राजा रामचंद्र देव ने

किया तो कुछ विद्वानों का मानना है कि इस नौले का निर्माण मणकोटी राजा रामचंद्र देव की माता ने किया था। वहीं वैजनाथ से भी लक्ष्मीनारायण मंदिर में शक 1224 और 1302 ई के अभिलेख से तीन राजाओं की जानकारी प्राप्त हुई जैसे हमीर देव, लिंगराज देव, धराल देव आदि। इस अभिलेखों से यह भी जानकारी मिलता है, कि इनमें से दो राजाओं ने वैजनाथ मंदिर में कलश का जीर्णोधार किया था। ये सभी राजा गंगोली क्षेत्र के मणकोटी राजा रहे थे। इस क्षेत्र में दो ताम्रपत्र जो पृथ्वीचंद रजवार का शक 1532 (1610 ई०), तथा महेंद्र पाल रजवार का 1622 का है जो मणकोटी के राजा रहे, दूसरी तरफ बागेश्वर के नजदीक चामी ग्राम में प्राप्त ताम्रपत्र से भी मणकोटी के राजाओं के राजवंश और उनकी उपाधि के रूप में रजवार की जानकारी मिली। जैसे-रामचंद्र देव 1215-1277 की जानकारी जान्हवी नौला लेख से, तो धराल देव, 1302 की जानकारी लक्ष्मीनारायण मंदिर के अभिलेख व ताम्रपत्र से, लिंगराज देव और हमीर देव का वैजनाथ अभिलेख से, तो इंद्र रजवार का 1594 के चामी ताम्रपत्र से, पृथ्वी चंद रजवार का 1610 के गंगोली ताम्रपत्र से, तो महेंद्रपाल रजवार का 1622 के गंगोली ताम्रपत्र से जानकारी प्राप्त हुआ था। इन राजाओं के शासन के कालक्रम, घटनाएँ, राजनीतिक दशा के विषय में निश्चित रूप से नहीं कहा जा सकता है। यह निश्चित है कि इन्होंने एक छोटे से भू भाग में शांति से शासन किया था। मानसखण्ड से द्रोणगिरी द्वार के निकट, दारुण गंगोली में, पाटन सीरा में थल, बालेश्वर मंदिर के ऊपर, पंचशील अर्थात् पंचाचूली दारमा परगना, केतुमान गोरीफाड़ मुनस्यारी, मल्लिकार्जुन अस्कोट परगना आदि पर अधिकार रहा होगा। प्राचीन काल से कुमाऊँ प्राकृतिक सीमाओं से घिरे ये काली कुमाऊँ, बारामण्डल, पाली पछाऊँ, कत्यूर दानपुर, गंगोली, सोर अस्कोट, जोहार और दारमा पर प्रभाव रहा होगा।

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www.humansofullarakhand.com

आधुनिक इतिहास लेखन में मौखिक स्रोतों की भूमिका

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इतिहास किसी भी समाज एवं राष्ट्र का दर्पण होता है। जिस प्रकार दर्पण में चेहरा को निहारते हैं और बीते अतीत का स्मरण करके प्रेरणा लेते हैं। उसी प्रकार समाज एवं राष्ट्र का विहंगम अवलोकन करने का अवसर इतिहास से प्राप्त होता है। इतिहास हमें पूर्व स्थितियों से अवगत करवाता है। हमें अपने पूर्वजों के बारे में बतलाता है तथा आने वाली पीढ़ियों के बारे में संकेत करता है। केवल इतिहास ही हमें इस प्रकार की प्रेरणा दे सकता है कि हम अपने पूर्वजों से भी आगे बढ़ें और ऊँचाइयों की शिखर पर पहुँचें।

इतिहास रूपी दर्पण पर जिस प्रतिबिंब का अवलोकन किया जाता है, वह लेखन पर निर्भर करता है। प्राप्त स्रोतों के आधार पर उपलब्ध तथ्यों से निष्पक्ष एवं तटस्थ रहकर लेखन किया जाएगा, तभी किसी समाज एवं राष्ट्र की छवि स्पष्ट दिखलाई देगी। यदि वास्तविक तथ्यों को अनदेखा कर लेखन किया जाएगा, तब इतिहास रूपी आइने में छवि धुंधली दिखलाई देगी। जिससे उस समाज एवं राष्ट्र की सही एवं स्पष्ट तस्वीर सामने नहीं आ पाएगी। जो किसी भी समाज एवं राष्ट्र के लिए घातक होगा और उसके पतन का कारण बनेगा। क्योंकि इतिहास व्यक्ति, समाज और राष्ट्र में स्वाभिमान की भावना जागृत करती है। लोग गौरवशाली इतिहास से प्रेरित होकर नया इतिहास बनाने में सफलता प्राप्त करते हैं। जो भावी पीढ़ी के लिए मार्गदर्शन एवं दिशा निर्देश देने का कार्य करती है।

इतिहास का लेखन पुरातात्विक एवं साहित्यिक स्रोतों के आधार पर किया गया। साहित्यिक स्रोतों में वेद, पुराण, महाकाव्य एवं धर्मशास्त्रों के आधार पर लेखन किया गया है। जो सम्पूर्ण जनमानस का प्रतिनिधित्व नहीं करता। मैक्समूलर के अनुसार संस्कृत में जो साहित्य है, वह कभी भी सामान्य जन का प्रतिनिधित्व नहीं कर सकता। वह केवल विद्वानों के द्वारा, विद्वानों के लिए लिखा गया साहित्य है। जन जीवन का परिचय प्राप्त करने में रुचि रखने वाले को उस साहित्य से कुछ नहीं मिल सकता। इससे स्पष्ट होता है कि वह एक वर्ग विशेष का प्रतिनिधित्व करता है। उसी को पूरे देश के लिए आधार मानकर लेखन किया गया है। पुनः मैक्समूलर के विचार का उल्लेख करना उचित होगा उन्होंने कहा था कि भारत गांव का देश है वह गांव में ही रहता है, न कि शहरों में। नगरों में भारत की भारतीयता समाप्त हो गई है। उसमें न जाने कितना सम्मिश्रण हो गया है न जाने कितने अनुकरणों के कारण उसमें विकृति आ गई है। परन्तु देहातों में निरक्षर जनता में जो विदेशी सर्म्पकों से सर्वथा अलग पड़ी हुई है, भारतीयता अब भी शुद्ध रूप में जीवित है। इससे स्पष्ट है कि एक वर्ग जो शिक्षा से कोसों दूर रहा, जिनमें जागरूकता का अभाव था, परन्तु उनके पास समृद्ध विरासत थी, जो उनके स्मृति पटल पर अंकित थी। जिसके परिणामस्वरूप सही एवं वास्तविक इतिहास का लेखन नहीं हो पाया है। इतिहास केवल राजा-महाराजा और

उच्च वर्ग की गौरवगाथा तक सीमित रह गया। जिसके आधार पर सामाजिक, आर्थिक, सांस्कृतिक, राजनीतिक, इतिहास का लेखन किया गया है, जो अधूरी सी दृष्टिगोचर प्रतीत होती है।

आधुनिक इतिहास लेखन में मौखिक स्रोतों की बड़ी भूमिका हो सकती है। जिसके द्वारा अनछुए ऐतिहासिक तथ्यों को जनमानस के समक्ष लाया जा सकता है। मौखिक स्रोतों के द्वारा लोगों के स्मृतिपटल पर अंकित तथ्यों को लेखबद्ध किया जा सकता है। यद्यपि गौरवशाली इतिहास एवं संस्कृति से संबंधित मौखिक स्रोत समय चक्र के साथ काल कवलित होता जा रहा है। आवश्यकता है संग्रहण की परन्तु अद्यतन शोधार्थी छोटा रास्ता अपनाकर अपना शोधकार्य को पूर्ण करने का प्रयास करता है। वहीं दूसरी ओर आधुनिक युग में प्रयुक्त नवीनतम तकनीकों के द्वारा ज्ञानार्जन कर निष्कर्ष पर पहुँच जाता है। इतिहास लेखन में मौखिक स्रोतों द्वारा सामाजिक, आर्थिक, सांस्कृतिक इतिहास आदि का ऐतिहासिक दृष्टिकोण से लेखन कर तथ्यपरक इतिहास लेखन किया जा सकता है। इसमें निष्पक्षता एवं तटस्थता का ध्यान रखना होगा, तभी सही इतिहास लेखन किया जा सकता है।

सामाजिक इतिहास लेखन में मौखिक स्रोत की भूमिका –

सामाजिक इतिहास के महत्व को सर्वप्रथम ट्रिवेलियन ने सामने लाया। उनके अनुसार सामाजिक इतिहास के अभाव में आर्थिक इतिहास बंजर तथा राजनीतिक इतिहास अवर्णनीय है। सामाजिक इतिहास की महत्ता इससे पता चलता है। सामाजिक इतिहास के लेखन में मौखिक स्रोतों की बड़ी भूमिका हो सकती है। जिस सामाजिक इतिहास का लेखन किया गया है, जिसका हम अध्ययन करते और करवाते हैं। वह वास्तविकता से कोसों दूर प्रतीत होता है। धर्मशास्त्रों एवं महाकाव्यों के आधार पर लिखा गया सामाजिक इतिहास सम्पूर्ण समाज का प्रतिबिंब नहीं हो सकता। देश में विविधताएँ रही हैं। अलग-अलग वर्ग और सम्प्रदाय के लोग रहे हैं। इनकी अपनी रस्म-रिवाज, प्रथाएँ हैं। जो क्षेत्रीयता और प्रांतीयता के आधार पर बँटा हुआ है। ऐसी स्थिति में सामाजिक इतिहास लेखन में मौखिक स्रोतों की बड़ी भूमिका हो सकती है।

सामाजिक रीति-रिवाज परम्पराएँ, प्रथाएँ आदि का मूल स्वरूप ग्रामीण क्षेत्रों में देखने को मिलता है। जो सदियों से पीढ़ी दर पीढ़ी हस्तांतरित होते आ रही हैं। आधुनिक 21 वीं सदी में परिवर्तन दृष्टिगोचर होने लगा है। विद्यमान भौतिक संसाधनों का प्रभाव पड़ने लगा है। लोग आधुनिक चकाचौंध की भौतिक सुख-सुविधाओं की ओर आकर्षित होते जा रहे हैं। जिससे सामाजिक जीवन में परिवर्तन के साथ मौलिकता पर प्रश्नचिन्ह दृष्टिगोचर होने लगा है। ऐसी स्थिति में मौखिक स्रोतों के द्वारा वास्तविक तथ्यों को सामने लाना होगा, तभी- किसी समाज एवं देश का सामाजिक इतिहास लिखा जा सकेगा। विभिन्न समाज के मध्य अंतर्संबंध, खान-पान, आभूषण, वेशभूषा, सौंदर्य प्रसाधन, मनोरंजन के साधन, जन्म संस्कार, विवाह संस्कार, मृत्यु संस्कार, आदि से संबंधित तथ्य मौखिक स्रोतों के माध्यम से समाज प्रमुख एवं वरिष्ठ नागरिकों से संग्रहण कर लेखबद्ध किया जा सकता है। सामाजिक व्यवस्था के अंतर्गत सामाजिक नियम प्रत्येक समाज में प्रचलित है, जिसका निर्वहन समाज के लोगों के द्वारा किया जाता है। जो उनकी विशिष्ट पहचान है और जो सदियों से चली आ रही है।

आर्थिक इतिहास लेखन में मौखिक स्रोत की भूमिका –

आर्थिक इतिहास का अभिप्राय मानवीय आजीविका के साधनों से है। उत्पादन के विविध उपकरणों विधियों, पदार्थों, मानवीय प्रयासों एवं संतोषप्रद उत्पादन के साधनों का प्रयोग ही आर्थिक इतिहास है। अर्थव्यवस्था के तीन आधार स्तंभ होते हैं। कृषि, पशुपालन और उद्योग धंधे। सदियों से यही प्रमुख आधार रहा है। समय चक्र के साथ किसी का महत्व कम तो किसी का महत्व अधिक हो गया है। कृषि और पशुपालन का गहरा संबंध रहा है। जो किसान था, वह पशुपालक भी था। कृषि कार्य को सम्पन्न करने के लिए पशुपालन आवश्यक था। जिसकी सहायता से कृषि कार्य करता था। कृषि कार्य की विभिन्न प्रक्रिया जिसमें बोआई, निदाई, मिजाई आदि के बारे में किसान जानता है। उसके बारे में वही तथ्यात्मक जानकारी दे सकता है। कृषि कार्य के लिए आवश्यक उपकरण, सिंचाई के साधन पशुपालन आदि के बारे में वह जानकारी दे सकता है। पशुधन की उपयोगिता के बारे में किसान बहुत अच्छे से जानता है। उसकी उपयोगिता को ध्यान में रखते हुए वर्तमान छत्तीसगढ़ शासन द्वारा 21 जुलाई 2020 को पारंपरिक लोक पर्व हरेली के दिन गोधन न्याय योजना प्रारंभ की गई है। यह एक महात्वाकांक्षी योजना है। इससे किसान लाभान्वित हो रहे हैं। एक ओर जहाँ किसान गोबर विक्रय कर रहा है, वहीं दूसरी ओर महिला स्वसहायता समूह उसे कय करके विविध प्रकार की सामग्रियाँ जैसे गमला, दिया, खिलौना घर सजाने की आकर्षक सामग्री आदि का निर्माण कर आर्थिक दृष्टि से लाभान्वित हो रही है। महिलाएँ आर्थिक दृष्टि से आत्मनिर्भर हो रही हैं। जिसका दूरगामी प्रभाव समाज एवं संस्कृति पर पड़ने लगा है। इससे जहाँ एक ओर उनकी सामाजिक स्थिति में परिवर्तन आया है। वहीं दूसरी ओर पारिवारिक दायित्वों का निर्वहन के साथ अपने बच्चों की शिक्षा एवं स्वास्थ्य पर ध्यान केन्द्रित कर देश के लिए एक शिक्षित, कर्मठ एवं स्वस्थ नागरिक के रूप में भारत का भविष्य गढ़ रही हैं। गोबर का उपयोग सदियों से खाद और ईंधन के रूप में उपयोग किया जाता रहा है। यह किसान ही बता सकता है। इस योजना का क्रियान्वयन करके पशुपालन की ऐतिहासिक महत्ता को सिद्ध कर दिया गया। इसीलिए पशुधन की संज्ञा दी गई है। पशुपालन से और क्या लाभ हो सकता है, क्या उपयोगिता है आदि के बारे में किसान और पशुपालक ही बतला सकते हैं, जिसके आधार पर लेखन किया जा सकता है।

उद्योगों से संबंधित तथ्य भी मौखिक स्रोतों से प्राप्त की जा सकती है। संख्यात्मक जानकारी संबंधित विभाग से प्राप्त हो सकती है। जहाँ रजिस्ट्रेशन किया जाता है। परन्तु उद्योगों में होने वाले उत्पादन, वितरण एवं मार्केटिंग के बारे में उद्योगों के संचालक वृहद जानकारी प्रदान कर सकता है। आधुनिक युग में व्यापक पैमाने पर मशीनों द्वारा वस्तुओं का उत्पादन किया जा रहा है। लेकिन मशीनीकरण के पहले पूरे परिवार के सदस्य माल तैयार करते थे। हस्तउद्योगों का प्रचलन था। आर्थिक गतिविधियों से संबंधित विभिन्न तथ्यों के संकलन में मौखिक स्रोत की बड़ी भूमिका हो सकती है।

सांस्कृतिक इतिहास लेखन में मौखिक स्रोत की भूमिका –

सांस्कृतिक विरासत किसी भी समाज एवं देश की विशिष्ट पहचान होती है। जो एक पीढ़ी से दूसरी पीढ़ी हस्तांतरित होती है। तीज-त्यौहार, कला, आस्था एवं विश्वास आदि समृद्ध सांस्कृतिक विरासत होती है। समय के साथ आधुनिक शिक्षा एवं भौतिकता के प्रभाव के कारण इसमें परिवर्तन दृष्टिगोचर होने लगा है। परन्तु आंशिक परिवर्तनों के साथ मौलिकता विद्यमान है। तीज-त्यौहार, आस्था एवं विश्वास, कला के विविध आयाम आदि के बारे में ऐतिहासिक दृष्टिकोण से तथ्यपरक जानकारी एकत्रित करने के लिए जनमानस के स्मृतिपटल में अंकित तथ्यों को सामने लाना होगा, इसके लिए मौखिक स्रोत सहायक सिद्ध होगा। संगीत, नृत्य, गायन, वादन आदि की विविध शैली समय के साथ लुप्तप्राय हो चुकी है। उसी प्रकार चित्रकला का जीवंत प्रमाण जो अद्यतन शैलाश्रयों में विद्यमान है। जो जनमानस के मध्य में भी प्रचलन में रहा, उसके विविध स्वरूपों की ऐतिहासिक जानकारीयों मौखिक स्रोतों के द्वारा प्राप्त कर सांस्कृतिक इतिहास का लेखन किया जा सकता है।

जिस प्रकार सामाजिक, आर्थिक एवं सांस्कृतिक इतिहास लेखन के लिए मौखिक स्रोत सहायक हो सकता है, उसी प्रकार राजनीतिक इतिहास के लिए भी विषयवस्तु से संबंधित कई महत्वपूर्ण तथ्यों को मौखिक स्रोतों द्वारा संग्रहित कर रिक्त स्थान को जोड़कर कमबद्धता प्रदान की जा सकती है।

इस प्रकार आधुनिक इतिहास लेखन में जनमानस के स्मृतिपटल पर अंकित तथ्यों को मौखिक स्रोतों के आधार पर संग्रहण करके किसी क्षेत्र, गांव, टोला आदि का समग्र इतिहास लेखन किया जा सकता है। जिससे राष्ट्रीय इतिहास समृद्ध होगा और इतिहास लेखन को एक नई दिशा प्राप्त होगी, जिसकी आवश्यकता है।

संदर्भ –

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दैनिक हरिभूमि, समाचार पत्र छ.ग. में गोधन न्याय योजना प्रारंभ, 22 जुलाई 2020

आदिवासी समाज में रूढ़िवादिता एवं चिकित्सा सुविधाएँ (18–19 वीं सदी में झाबुआ जिले के विशेष संदर्भ)

डॉ. मानसिंह अजनार

सहा. प्राध्यापक इतिहास शासकीय महाविद्यालय मनावर जिला धार (म.प्र.)

चिकित्सा – सन् 1862 ई. तक राज्य में कोई चिकित्सा व्यवस्था नहीं थी। 1863 में पहली बार राजा गोपालसिंह ने एक अस्पताल खुलवाया।¹ जिसमें मरीजों के लिए 12 बिस्तरों की व्यवस्था की गई। इसके पश्चात् 1874 ई. में थांदला एवं राणापुर में अस्पताल खोले गए। 1857 की स्थिति में डॉ. चिशोलम, भोपावर एजेन्सी के सर्जन हुआ करते थे। इनके द्वारा झाबुआ राज्य का दौरा किया गया। आदिवासियों की हालत देखकर थांदला, झाबुआ और राणापुर में डिस्पेंसरीज खोली गई। 1939–40 में सेंट्रल इण्डिया एजेन्सी के चीफ मेडिकल ऑफिसर कर्नल निकल्सन ने राज्य का दौरा कर राज्य के सभी अस्पतालों का निरीक्षण किया। और चिकित्सा सेवा विस्तार पर जोर दिया। इस समय राज्य में सभी बीमारियों का इलाज किया जाता था और समय-समय पर टीके भी लगाए जाते थे। भील मुखिया जिनको भूमिया कहा जाता था। वे सबसे शक्तिशाली थे। उनकी आज्ञा का पालन कोई तोड़ नहीं सकता था। वे आरोग्य को पहले अपना पक्ष रखने का पूरा मौका देते थे। किन्तु उसके बाद दिये गये आदेश में कोई परिवर्तन संभव नहीं था।²

झाबुआ में स्वस्थ सेवाओं की शुरुआत 18 वीं सदी में हुई। इस समय झाबुआ जिले में 1863 थांदला में 1874 तथा राणापुर में 1874 में स्वस्थ सेवाओं की शुरुआत हो चुकी थी। झाबुआ की डिस्पेंसरी में 12 बेड के साथ स्वस्थ सेवाओं की शुरुआत की गई थी। यह हॉस्पिटल का काम काज सहायक इन्चार्ज के अधीन था। इसके अधीन कम्पाउन्डर और ड्रेसर होते थे। झाबुआ जिले की सभी डिस्पेंसिया भोपावर एजेन्सी के अधीन थी।

इन तीनों अस्पतालों के कार्य भी देखरेख जांच का कार्य सर्जन के अधीन था। वे वर्ष में झाबुआ के दौरे पर आने के दौरान इन सभी जगहों का निरीक्षण करते थे। इन सभी अस्पतालों की व्यवस्था व आर्थिक सहायता राज्य की ओर से की जाती थी। झाबुआ रियासत में टीकाकरण अनिवार्य रूप से लागू किया गया था। इसकी व्यवस्था के लिए वेक्सिनेटर और सिनेटर नियुक्त किये गये थे। जो पूरे राज्य में घूम कर टीकाकरण किया जाता था। इस प्रकार झाबुआ जिले में क्रमशः 1903–04 में 820 लोगों को बचाया गया। 1904–05 में 1049 तथा 1905–06 में 1108 लोगों के प्राणों की रक्षा की गई जो गंभीर बीमारियों से पीड़ित थे।² भील जनजाति में आहार और साफ पानी जैसी मूल आवश्यकताओं की बड़ी कमी देखी गई। 98 वर्षीय दल्ली माँ ग्राम ढाकनीतलाई व उसके पुत्र मलजी भूरिया के अनुसार पानी की काफी समस्या देखी है। 5 से 10 कि.मी. तक दूर से पानी लाना पड़ता था। जानवरों का मल साफ करके पानी भरना पड़ता था। वायरल, मलेरिया, दस्त, सांप का जहर, सिर दर्द, आंखों में जलन, मरोड़ पीलिया, खांसी सर्दी आदि मामूली रोगों का इलाज झाड़ फूंक से करने का प्रयास किया जाता था। कुछ जानकार लोग जड़ी बूटी

भी प्रदान करते थे। इन रोगों में कई बार बड़ी हानि झेलने को मिलती थी। मृत्यु होने पर एक ही आरोप लगता था कि डायन द्वारा मारा दिया गया। या फिर कलेजा खा गई। इस धारणा के चलते भील, भीलाले अपने अंधविश्वास को निरंतर बनाए हुए थे। शिक्षा के विकास ने इस अंध रीति को तोड़ने का कार्य किया है। आज के युग में भी जिस गाँव में शिक्षा की कमी है। वही इस अंधविश्वासों का प्रभाव आज भी अपनी क्षमता प्रदर्शित करता नजर आता है।

गंदे पानी के सेवन से लोगों में कई बीमारियाँ हो जाया करती थी जिसमें खासकर डायरिया, बुखार, खसरा, मोतीझरा वाला (नारु) जैसी घातक बीमारियाँ फैल जाती हैं। ग्रामीण लोग ज्यादातर अपने आप को सुधारने के लिए बड़वा या जानकार के पास जाते हैं। 17 वीं सदी में तो यह स्थिति थी कि लोग मरना पसंद करते बजाय डॉक्टर के पास जाने से। उस काल में चिकित्सा सुविधाएँ न के बराबर थी। किन्तु 1896 से आकाल और महामारी के कारण हजारों लोग झाबुआ में मारे गए। जिनका उल्लेख कभी भी नहीं किया गया। झाबुआ के ग्राम उमरिया में बुजुर्गों से साक्षात्कार के दौरान बाते सामने आई कि अंग्रेज सरकार द्वारा लोगों को बचाने के प्रयास किये वो बहुत नाकाफी थे।

किन्तु इन प्रयासों को तब और धक्का लगा जब लोग इन्जेक्शन लगाने के बजाए मरना पसंद करते थे। जो लोग गंभीर बीमारियों से ग्रसित थे। उन्हें आसानी से पहचानने के लिए हर ग्राम में स्वास्थ्य विभाग पहुँचता था। जो बीमार होते थे उन्हें गले में छोटे दीपक (कोड़िये) जो मिट्टी के बने होते थे। गले में लटका दिये जाते थे ताकि उन्हें पहचानकर उनका इलाज किया जा सके।⁶ गाँव में प्राचीन समय से ही अंधविश्वास और अज्ञानता भरी होने से सुधार होने में बहुत वक्त लग गया। या यूँ कहें कि आजादी के बाद ही इन लोगों में चिकित्सा के प्रति रुचि दिखलाई पड़ती है। झाबुआ के आदिवासी रूढ़ियों में लिप्त होने के कारण बड़वा, ओझा, तांत्रिक और जानकार से धागा बंधवाना उचित समझते थे। आज मुख्य रूप से आदिवासी 95 प्रतिशत आदिवासी सरकारी या प्राइवेट आधुनिक विज्ञान से इलाज करने में विश्वास रखते हैं।⁷

श्री नारसिंह बामनिया बताते हैं कि लोग में अकाल के बाद बिमारी लगी तो गाँव के गाँव साफ हो गये। मरने वाले के पास कोई नहीं जाता था। अन्यथा उसकी मृत्यु हो जाती थी। प्रत्येक गाँव में एक या दो परिवार बचे थे।⁸

मालवा में युगान्तर रघुबीरसिंह नटनागर शोध संस्थान सीतामऊ पृष्ठ 7.

इण्डियन, आई. पृ. 550.

होब्सवोन एण्ड जॉब्सन, आर्ट, भील।

A History of Indian Munity, G.W. forest jild III pp 112-113.

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श्री नारसिंह बामनिया ग्राम झिरण त. भाबरा जि. झाबुआ।

पूर्व विदर्भ में आदिवासीयों कि संगीत एवं नृत्य कला: एक ऐतिहासिक अध्ययन

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Abstract

आदिवासी समाज निसर्ग के सानिध्य में रहनेवाला समाज माना जातार है. निसर्ग के सानिध्य में रहकर इनके जीवन में निसर्गीक लयबद्धता दिखाई देती है. पूर्व विदर्भ में रहने वाले आदिवासी समाज में इनकी एक अलग शैली दिखाई देती है, एवं इनकी एक अलग भाषा है. आदिवासी समाज में पारी कुपार लिंगो को संगीत कला का जनक माना जाता है. इनके संगीत शैली में विविध प्रकार के कला प्रकार है, आदिवासी समाज निसर्गपूजक है, आदिवासी समाज के सामाजिक, धार्मिक एवं सांस्कृतिक जीवन में नृत्य कला का अपना विशेष महत्व है,

Keywords – आदिवासी, पारीकुपार लिंगो, पूर्व विदर्भ

प्रस्तावना

आधुनिक महाराष्ट्र में स्थित पूर्व विदर्भ में प्राचिन कालसे आदिवासी जनजातीयां निवास करती थी. पूर्व विदर्भ में गोंड जनजाती को महत्वपूर्ण स्थान है. गोंड जनजातीके सामाजिक, धार्मिक एवं सांस्कृतिक जीवन में संगीत, नृत्य एवं वाद्यों का महत्वपूर्ण स्थान है. गोंडी धर्मगुरु पारी कुपार लिंगो को गोंडी संगीत एवं नृत्य का जनक माना जाता था. पारी कुपार लिंगो को अठरा कलाओं का ज्ञान था, इसीलिये गोंड जनजातीमें अठरा प्रकार के वाद्य मिलते हैं. गोंडी धर्मगुरु अपने िश्यों को संगीत, नृत्य तथा वाद्यों की िक्षा प्रदान करते थे. गोंड जनजाती प्रकृती पूजक थी. प्राकृतीक भाक्तीयोंको प्रसन्न करने के लिए, अपने मृत पुर्वजोंको प्रसन्न करने के लिए एवं त्यौहारों में गोंड जनजाती के लोग संगीत एवं नृत्य करते थे.

गोंडी नृत्यगान का महत्व

आदिवासी गोंड समुदाय का जीवन नृत्यगान से ओतपोत भरा हुआ था. उनके सभी सामुदायिक और धार्मिक विधीयों में नृत्यगान का कार्यक्रम अनिवार्य होता था. गोंडी नृत्य का दृश्य इतना मनमोहक तथा स्फूर्तिदायक होता था कि प्रेक्षकों के दिलों में भी अपने जगों पर ही नृत्यगान करने की इच्छा जाग्रत हो जाती थी. गोंड आदिवासी समुदाय में नृत्यगान का इतना बड़ा महत्व था कि उनके जीवन से यदि नृत्यगान को पृथक कर दिया जाए तो उनका जीवन अर्थहीन हो जाएगा. नृत्यगान का महत्व निम्न पहलुओंके अध्ययन करने से पता चलता है.

मनोरंजन

मनोरंजन के अन्य कोई भी साधन उनके पास नहीं होने के कारण वे नृत्य गान के माध्यमसे सामुहीक रूप से नृत्य गान के माध्यम से सामुहिक रूप से अपना मनोरंजन करते थे. तीज तिहारों के पर्व पर वे स्वयं प्रेरीत होकर और अपने आपको विशेष प्रकार की वेशभूषा में सुसज्जित कर सामुहीक रूप से रेला गीतों और संगीत वाद्यों के ताल पर हर्षोल्लास के साथ नृत्य करते थे. जीवन साथियों का चयन

गोंड समुदाय के युवक युवतियों का नृत्यगान रात्री में आयोजित किया जाता था। इसी नृत्य गान प्रक्रीया में युवक युवती अपने जीवन साथियों का चयन करते थे। जिसे समाज मान्यता देकर उन्हें विवाह बद्ध करता था। नृत्यगान करते हुए अपने जीवन साथियों का चयन की जो प्रक्रीया होती थी, उसे भी सामाजिक नीतिमुल्यों का आधार होता था।

सांस्कृतिक मुल्यों का संवर्धन

आदिवासी गोंड समुदाय की कला, संस्कृति का संवर्धन करने में वाद्य, संगीत और नृत्य का बहोत बड़ा योगदान था। उनके जीवन के हर एक पर्व पर नृत्यगान का कार्यक्रम उस पर्व के अनुरूप होता था। भादी विवाह के कार्यक्रमों में विशेष प्रकार के नृत्य किये जाते थे। इसतरह नृत्यगीतों के माध्यमसे वे अपनी सभ्यता के मुल्य एक पीढ़ी से दुसरे पीढ़ी को संक्रमित करते थे।

आदिवासी गोंडी नृत्य गीतों के प्रकार

आदिवासी गोंडी नृत्यगीतों का अध्ययन करने से ये ज्ञात होजा है कि प्रत्येक नृत्यगीत किसी न किसी धार्मिक पर्व, सामुदायिक कार्यक्रम से संबंधित होता है।

धार्मिक पर्वों के नृत्यगीत

तीज तिहारो एवं देवी देवताओं के उत्सव के समय जो नृत्य गीत गाये जाते हैं उन्हें पेन पाटांग कहा जाता है।

हेसांग येंदाना

धार्मिक उत्सवों को हेसांग कहा जाता है। जिसमे देवी देवताओं की पुजा कि जाती है। इस नृत्य में युवक युवतीया वलायकार रूप में ढोलो की ताल पर नृत्यगान करते हैं। इसमे ढोल, बासूरी, तोडी आदी वाद्य प्रयोग किये जाते हैं।

जतरा येंदाना

जतरा में जो नृत्य किये जाते हैं, उन्हें जतरा येंदाना कहा जाता है। इस नृत्य में भी हेसांग नृत्य के वाद्यसे का प्रयोग किया जाता है।

कोहकांग येंदाना

कोहकांग येंदाना याने देवी देवताओं को नई फसल अर्पन करने का पर्व कहा जातर है। प्रत्येक गाव के गाववासी अपनी फसल को सामुहिक रूप से देवताओं को अर्पन करते हैं। इस पर्व पर जो नृत्य किये जाते हैं, उन्हें कोकिंग येंदाना कहा जाता है।

सामाजिक पाटांग

सामुदायिक सांस्कृतिक कार्यक्रम जैसे विवाह और पेन करसाळ आदि पर्वों पर जो नृत्य गान किये जाते हैं, उन्हें सगा बिडार पाटांग कहा जाता है।

आदिवासी गोंडी नृत्यो के प्रकार

आदिवासी गोंड समुदायमे रिलो नृत्य, पटार नृत्य, डोहरा नृत्य, करसाड नृत्य, मंडा नृत्य, कोलांग नृत्य, सयला नृत्य, जतरा नृत्य, हुलकी नृत्य आदि प्रकार के नृत्य किये जाते हैं।

आदिवासी गोंडी वाद्यो के प्रकार

गोंडी धर्मगुरु पारी कुपार लिंगो संगीत तज्ञ थे। वे एक साथ अठरा वाद्य बजाते थे।

वदुर — ये बास का बना हुआ वाद्य था.

हकुम — ये भैसे के सींग का बना हुआ वाद्य था. यह वाद्य देव स्थलो मे बजाया जाता था.

किकरी — किकरी वाद्य को सारंगी कहा जाता है. इसकी तार पर पक्षियों की आकृतीया कुरेदा जाता था.

दुसीर — इसे नारीयल के गोलार्थ में बांस की नली जोडकर तयार किया जाता था.

किंदरी — यह सितार का प्रकार था. इसे तंबोरा भी कहा जाता था.

टोयली — यह गीटार जैसा वाद्य था. यह विवाह में बजाया जाता था.

निसान — निसान को नगाडा भी कहा जाता था. बजाने वाले को नगारची कहा जाता था.

गोगा — यह लकडी का बना हुआ ढोल होता था.

तुडुम — इसका आकार कठोरे जैसा होता था.

ढोल — यह बडे आकार का गोलाकृत दो मुखवाला लकडी का एक ढोल होता था.

परांग — ये लकडी के बने होते थे. इसे कंतर ते लटकाके बजाया जाता था.

चिठकुला — यक लकडी के बने होते थे.

इन वाद्य का प्रयोग पुर्व विदर्भ के गोंड आदिवासी समुदाय के लोग करते थे. इन वाद्य और नृत्यों का सबध आदिवासी समुदाय के धार्मिक एवं सामाजिक जीवन से था, इन नृत्य, संगीत एवं वाद्यो से आदिवासी समुदाय के सांस्कृतिक जीवन की जानकारी मिलजर है.

¹. Verrier, Elwin, *The maria and their Gotul, Bombay, 1947, 524.*

¹ मोतिराम कंगाली, गोंडी धर्म दर्शन, नागपूर, 1997, पृ. 141.

¹ अनुराधा पाल, गोंड उत्पत्ती, इतिहास तथा संस्कृती, राष्ट्रीय पुस्तक न्यास, भारत, 2014, पृ.96.

¹ Ibid, p.145.

¹ अनुराधा पाल, पूर्वोक्त, पृ.98.

¹ शैलजा देवगावकर, वैदर्भिय आदिवासी जीवन आणि संस्कृती, नागपूर, 1989, पृ. 117.

¹ अनुराधा पाल, पूर्वोक्त, पृ.101.

पर्यावरण इतिहास लेखन के स्रोत: नदी—नद

डॉ० राजकुमार

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भारतीय संस्कृति के मूलधार नदी—नद सृष्टि के आरंभिक काल से निर्विवाद एवं अखण्ड है। भगवान विष्णु के नाभनाल से जिस प्रकार भगवान ब्रह्मा जी की चेतना है, ठीक उसी प्रकार पर्यावरण का सम्पोषण नदी—नद पर अवलंबित है। वैदिक मान्यतानुसार गंगा, सरस्वती, गोदावरी इत्यादि यदि नदी स्वरूपा है तो ब्रह्मपुत्र, सोन, दामोदर आदि नद की श्रेणी में है।

भारत के निर्माण के संबंध में भूगर्भ—शास्त्रियों के मत उल्लेखनीय है। कहा जाता है कि करोड़ों वर्ष पहले भारतवर्ष की आकृति आज जैसी नहीं थी। दक्षिणी पठारों के सिलसिले में अफ्रीका तक भूमि का विस्तार था और पूर्व में पूर्वीय द्वीप भारत के प्रायद्वीप से मिले हुए थे। पश्चिमी घाट इस महाद्वीप में, जिसका नाम गोंडवाना रख लिया गया है, जल विभाजक की तरह थे। उत्तर पश्चिम में यूरोप तक सागर का विस्तार था। एक भारी भूकम्प ने पृथ्वी की काया पलट दी। अफ्रीका और पश्चिम घाट के बीच में गहरी खाई हो गया। प्रायद्वीप के पूर्व का भाग भी समुद्र के नीचे धँस गया। केवल यत्र—तत्र कुछ द्वीप सिर उठाये रहे। पश्चिम में यूरोप का महाद्वीप बाहर निकल आया और समुद्र उसके पश्चिम की ओर खिसक गया। उत्तर में समुद्र के पेट से हिमालय की पर्वत माला उठ खड़ी हुई। हिमालय और विंध्य के बीच में एक झील बन गई, जिसे कलांतर में नदियों ने गहरी मिट्टी से पाट दिया। यह नए भारत वर्ष की भूगर्भ संबंधी रामकहानी का संक्षेप है।¹

ऐतिहासिक भारत का वक्षस्थल उन महत्वपूर्ण नदियों का क्षेत्र है जो उष्णकटिबंधीय मानसूनी वर्षा से लबालब भरी रहती है। नदियों के ये क्षेत्र हैं— सिंधु का मैदान, सिंधु—गंगा का जल विभाजक, गंगा की घाटी और ब्रह्मपुत्र की घाटी। ज्यों—ज्यों हम पश्चिम से पूरब की ओर बढ़ते हैं, त्यों—त्यों पाते हैं कि वार्षिक वृष्टिमान क्रमशः २५ सेंटीमीटर से बढ़ते—बढ़ते २५० सेंटीमीटर तक पहुँच जाता है। २५ से ३७ सेंटीमीटर वर्षा द्वारा पोषित सिंधु प्रदेश के पेड़—पौधों को और संभवतः ३७ से ६० सेंटीमीटर वर्षा द्वारा पोषित पश्चिमी गंगाघाटी के पेड़—पौधों को भी पत्थर और ताँबे के औजारों से काटकर जमीन को कृषि योग्य बनाना संभव था। परन्तु ६० से १२५ सेंटीमीटर वर्षा द्वारा पोषित मध्य गंगा घाटी के जंगलों के बारे में ऐसा संभव नहीं था और १२५ सेंटीमीटर से २५० सेंटीमीटर वर्षा से पोषित ब्रह्मपुत्र घाटी के जंगलों के बारे में तो कतई संभव नहीं था।²

नदियाँ वाणिज्य और संचार की धमनियाँ थी। प्राचीन काल में सड़क बनाना कठिन था, इसलिए आदमियों और वस्तुओं का आगमन नावों से होता था। इन कारणों से नदी मार्ग सैनिक और वाणिज्य संचार में बड़े की साधक हुए। अशोक द्वारा स्थापित प्रस्तर स्तंभ नावों से ही देश के दूर—दूर स्थानों तक पहुँचाए गये। संसार साधन के रूप में नदियों की यह भूमिका ईस्ट इंडिया कंपनी के दिनों तक कायम रही। इसके अलावा नदियों की बाढ़ का पानी आसपास के क्षेत्रों में फैलता था और उन्हें उपजाऊ बनाता था।³

यह सही है कि नदियों की भारी बाढ़ से हर साल उत्तरी मैदानों के गाँव और शहर तबाह हो जाते थे। परन्तु, प्राचीन सभ्यता—शहर नदियों के कछार पर ही बसते थे।^४ कालखण्ड में नदियों को देवी—देवता का परमरूप में स्वीकार करते हुए उनकी स्तुति की गई।

नदियों के पिता हिमालय की स्तुति—

यस्य हेमवन्तो महित्वा आहुः हिमेनाग्नि हिमेवाससो ।

हिम्वानान् हविष्मान् गिरिर्यस्ते पर्वता हिमवन्तारण्यते प्रथिवी स्यान्मस्तु ॥

ऋग्वेद का १०/७५ सूक्त नदी सूक्त ही कहा जाता है।^५ इसमें एक साथ अनेक नदियों का उल्लेख है—

इमं मे गङ्गे यमुने सरस्वती शतुद्रि स्तोभं सचता परूण्या

आसिकन्या मरुद्ष्टधे वितस्तयार्जिकीये शणुत्मा सुषोमाया।

इस मंत्र में जिन नदियों का उल्लेख है वे हैं— गंगा, यमुना, सरस्वती, शतुद्रि, परूणी, असिकनी, मरुसदृषा, वितस्ता, आर्जिकीया, सुषोमा। नदी सूक्त के अगले मंत्र में सिंधु की पश्चिमी सहायक नदियों का उल्लेख है—

तृष्टामया प्रथमं यातवे सजुः सुसर्त्वा रसया प्रवेत्या त्या।

त्वं सिन्धुं कुमया गोमतीं कुमुं महत्वा सरथं यामिरीयसे॥

इस मंत्र में तृष्टामा, सुसर्तु, रसा, श्रवेती, कुमा, गोमती, कुमु, महलू। इन नदियों के अतिरिक्त सुवास्तु, सरयु, विहारा, आपया, दुषद्वती, सदानीरा, अंशुमती। अथर्ववेद और ऋग्वेद से ज्ञात होता है कि सप्त सिंधुओं से मिलनेवाली छोटी पहाड़ी नदियाँ भी हैं। अथर्ववेद और ऋग्वेद में इनको 'नाव्या' अर्थात् नौका से तरण योग्य बताया है।

वाल्मीकी रामायण के 'किष्किन्धा काण्ड' में सोन का उल्लेख मिलता है, जब जानकी का अन्वेषण करने के लिए वानरों को भेजने का प्रसंग है—

सरस्वती च सिन्धु च शोण मणिनिमोदम्।

महीं कालमही चैव शैलकानन शोभितम्॥

मार्गध्वं सरिताः सर्वे रामपत्नीं यशस्विनीम्।

ततो रक्तजलं शोणमागाधं शीघ्रं वाहिनम्॥

प्रातः स्नान मंत्र में भी पवित्र नदियों की स्तुति की जाती है—

गंगे च यमुने चैव गोदावरी सरस्वति।

नर्मदे सिन्धु कावेरि जले अस्मिन् सन्निधिरि करु॥

वेदों में पानी को 'विश्वभेषजं' कहा गया है।^६ सभी औषधियाँ जलों से ही प्राप्त होती हैं।^७

आ वात वाहि भेषजं वि वात वाहि यद्रर्षः।

त्वं हि विश्वभेषजो देवानां दूत ईयसे॥

नदियों की महत्ता प्रत्येक काल में रही है। मध्यकालीन कवि रहीम ने कहा है—

रहिमन पानी रखिए, बिन पानी सब सून।

पानी बिन न उबरे, मोती—मानुष—पून॥

आधुनिक काल में संयुक्त राष्ट्र संघ ने बीसवीं सदी का सबसे मुख्य मुद्दा पारिस्थितिक में परिवर्तन और पर्यावरणीय आन्दोलन को ही बनाया। जे० आर० मेक्नील ने अपनी पुस्तक 'समर्थींग इज न्यू अंडर दी सन' में पर्यावरण में आए परिवर्तनों को 'पृथ्वी पर विशाल अनियंत्रित प्रयोग' कहा है^{१३} उन्होंने कहा कि बीसवीं सदी के इतिहास में पर्यावरण गिरावट सबसे महत्वपूर्ण सिलसिला है।

पारिस्थितिक इतिहास और पर्यावरणीय इतिहास, अब इतिहास लेखन के दो आयाम बने। पारिस्थितिकी और पर्यावरण दोनों शब्दों का इस्तेमाल बुद्धिजीवी दो अलग-अलग बौद्धिक क्षेत्रों के लिए करते रहे हैं। बीसवीं शताब्दी के मध्य तक (१८६९) पारिस्थितिकी शब्द का इस्तेमाल जीव विज्ञान की एक शाखा के लिए किया जाता था, जिसमें जीवों के भौतिक पर्यावरण में एक-दूसरे के साथ संबंध का अध्ययन होता था। पर्यावरण का इतिहास पदबंध भू-विज्ञानी और पुरातत्ववेत्ता प्रयोग करते थे और इसका जीवों के संबंध में कोई सरोकार नहीं था। परन्तु बीसवीं सदी के आखिरी तीस वर्षों में, आम इस्तेमाल में पारिस्थितिक शब्द पर्यावरणीय का पर्यायवाची—सा बन गया है। पारिस्थितिक इतिहास और पर्यावरण का इतिहास एकरूप अध्ययन के क्षेत्र बन गये हैं। अब ये दस्तावेजों पर आधारित और अर्न्तबद्ध ज्ञान शाखाओं (Interdisciplinary) का भाग बन गये हैं। इतिहास का यह अध्ययन खण्ड समाजों और जीवों के जीवन और मृत्यु के चक्र पर उनकी जैविक और भौतिक परिस्थितियों के संदर्भ में किया जाता है। दोनों ही प्रकृति की अन्तर्निभरता पर बल देते हैं^{१४} पर्यावरण या पारिस्थितिक व्यवस्था के विभिन्न पहलुओं के मध्य अति जटिल संबंध है। किसी एक में असंतुलन होने से कई अन्य में असंतुलन की स्थिति पैदा हो जाती है। बीसवीं सदी में मनुष्य ने भौतिक सुख बढ़ाने के लिए इनका जमकर इस्तेमाल किया जिसका पर्यावरण पर इतना गहरा प्रभाव पड़ा कि इनका विश्लेषण करना मुश्किल हो जाता है। पर्यावरण इतिहास के आयाम भू-मंडल, जल मंडल, वायु मंडल और जीव मंडल हैं^{१५} १९६० के दशक से विश्व के सभी भागों में पर्यावरण में गिरावट को रोकने के लिए जोरदार चहुँओर विप्लव हुए।

स्वतंत्रता के उपरान्त, भारत सरकार ने भी अनेक बहु उद्देशीय नदी घाटी योजनाओं को अपनाया। उस समय सिंचाई, बिजली और सम्पन्नता के लिए बांध निर्माण की आवश्यकता के प्रश्न पर सर्व-सम्मति थी^{१६} यह जानकारी भी थी कि इस प्रक्रिया से कई गाँव पानी में डूब जाएंगे और सहस्रों लोग बेघर हो जाएंगे। परन्तु नीति-निर्माताओं ने यह स्वयं ही सुनिश्चित कर लिया कि अधिक लोगों की भलाई के लिए कुछ लोग तो बेघर होंगे ही। राष्ट्र निर्माण योजनाओं को पूरा करने से सबकी उन्नति होगी। इस योजना में पंजाब में भाखड़ा—नांगल (सतलुज नदी), आन्ध्र प्रदेश में तुंगभद्रा डैम (तुंगभद्रा नदी), ओड़िसा में हीराकुण्ड (महानदी) और उत्तरप्रदेश में रिहन्द डैम (सोन नद), पर इन्द्रपुरी बराज (सोन नद) मुख्य थे। उस समय तक इन परियोजनाओं के पर्यावरण या जनता पर विपरीत प्रभावों के प्रति जागरूकता नहीं थी। १९७० के दशक के अंतिम भाग जब नर्मदा नदी पर बहुउद्देशीय बांध निर्माण का प्रस्ताव सामने आया तब तीव्र विरोध हुआ। इस योजना में नर्मदा नदी और उसकी सहायक नदियों पर ३० बड़े, १३५ मध्यम दर्जे के तथा ३००० छोटे बांध बनाए जाने थे। इस योजना पर काम १९८४ में आरंभ हुआ और दो दशकों के बाद भी पूरा नहीं हुआ^{१७} इस परियोजना को पर्यावरण की दृष्टि से अत्याधिक हानिकारक माना गया। लोगों का बेघर होना, पुरातत्वीय स्थानों की हानि और क्षेत्रीय पारिस्थितिक व्यवस्था पर विपरीत प्रभाव अत्याधिक चिन्ता के विषय बन गये।

भारत की सांस्कृतिक एवं ऐतिहासिक दृष्टि से महत्वपूर्ण नदियों की व्यापक शोषण—प्रदूषण पर चर्चा के बजाय पहाड़ों एवं वनों से आच्छादित झारखण्ड राज्य के छोटानागपुर में बहनेवाली दामोदर नदी का उल्लेख करना ज्यादा समीचीन समझता हूँ।

छोटानागपुर की अन्य नदियों की तरह दामोदर नदी का उल्लेख वेदों, पुराणों, महाकाव्यों में स्पष्ट रूप से नहीं मिलता है। बौद्ध और जैन साहित्यों में भी दामोदर की कहीं चर्चा नहीं है। संस्कृत भाषा के अन्य काव्यग्रंथों में भी कोई विवरण कहीं देखने को नहीं मिलता। परन्तु, भारत के कुल खनिज सम्पदा का ३०.३५ प्रतिशत हिस्सा झारखण्ड में ही संचित है। देश का ३२.०९ प्रतिशत कोयले का भण्डारण तथा ९८ प्रतिशत कोकिंग कोल के खदान भी इसी राज्य में है। जिस कारण भारत का रूर झारखण्ड राज्य को ही माना जाता है। दामोदर नदी घाटी क्षेत्र में ही ये अकूत सम्पदा विद्यमान है। इस प्रकार दामोदर नदी की महत्ता को समझा जा सकता है।^{१७}

दामोदर को झारखण्ड के लोक भाषा में दामउदर कहा जाता है। यानि दाम+उदर मतलब जिसके उदर (पेट) में दाम (पैसा) है, वह दामोदर है।

दामोदर नदी आज देश की प्रदूषित नदियों में सुमार है। इस नदी पर बहुउद्देशीय दामोदर वैली कॉरपोरेशन अवस्थित है। दामोदर नदी के किनारे १० ताप बिजलीघर है जो सालाना लगभग २४ लाख मीट्रिक टन राख इस नदी में प्रवाहित करते हैं। कोयला प्रक्षेत्र, नॉर्थ कर्णपुरा, पतरातु थर्मल पावर स्टेशन और सेन्ट्रल कोलफील्ड लिमिटेड की कोल वाशरी इस नदी को और प्रदूषित कर रही है। कोल वाशरी से निकले मलबे की मात्रा ३० लाख टन सालाना है। बोकारो के तीन बिजली घर से सीधे राख दामोदर में बहा दिया जाता है।

झारखण्ड राज्य प्रदूषण नियंत्रण बोर्ड ने दामोदर में अपशिष्ट गिराने वाले ९४३ उद्योगों के नाम दर्ज किये हैं।

वर्ष २०११ में जूलॉजिकल सर्वे ऑफ इंडिया ने दामोदर नदी का सर्वे कराया। सर्वे में पाया गया कि बिजली घरों से हवा में गैस के रूप में जा रही गंधक बारिस के साथ तेजाब बन जाती है और नदी में मिल जाती है। सीएसएमई की करीब दो दशक पुरानी रिपोर्ट के मुताबिक इस गंधक की मात्रा करीब ६५००० टन सालाना से ज्यादा है। केन्द्रीय प्रदूषण नियंत्रण बोर्ड ने दिसम्बर २०१७ में तेनुघाट थर्मल प्लांट को कोयले की राख सीधे नदी में डालने के कारण संयंत्र बन्द करने का निर्देश दिया था।^{१८}

दामोदर नदी घाटी के दायरे में आनेवाले झारखण्ड के नौ जिलें हैं, जिसके किनारे अनेक छोटे-बड़े शहर तथा प्राचीन नगर बसे हैं। पर्यावरणविद् दामोदर को जैविक काला रेगिस्तान कहते हैं। वर्तमान में दामोदर का जल मछलियों तथा अन्य जलीय जीवों के लिए विषपान हो गया है। अगल-बगल के संचित खेतों की मिट्टी बंजर व जहरीली हो गयी है। इंसान और जानवर दोनों ने दामोदर के जल से मुँह फेर लिया है। इसके किनारे के सभी सांस्कृतिक केन्द्र, तीर्थ स्थल के प्रति उदासीनता का भाव आमजन में उत्पन्न होता जा रहा है। दामोदर नदी कल का इतिहास बनने को आमादा है।

भारत में गंगा, कृष्णा, गोदावरी, नर्मदा, गंडक, ब्रह्मपुत्र जैसी बड़ी नदियों की हाली-बेहाली को लेकर पर्यावरणविद्, भूगोलवेत्ता, समाजशास्त्री, अर्थशास्त्री, धर्मशास्त्री, राजनीतिज्ञ आदि चिंतित हैं। केन्द्र सरकार, राज्य सरकार, स्वयं सेवी समूह अन्तर्राष्ट्रीय, राष्ट्रीय कार्यशाला, सेमिनार आयोजित कर एक सार्थक चर्चा करते हैं। देश के बड़ी नदी यथा गंगा को प्रदूषण मुक्ति के लिये नमामि गंगे^{१९} जैसे योजनाएं कार्यरत हैं। परन्तु समाज के हाशिये

पर बैठे वो लोग जिनके लिए पुनपुन, दामोदर ही गंगा, यमुना, सरस्वती है, उनकी सुध लेने की बात अभी भी दोगम श्रेणी में है।

मेरा मानना है कि यदि भारत की गंगा नदी स्वर्गदायिनी है तो ये छोटी और पहाड़ी नदियाँ भी कुशलदायिनी जरूर है। इनके तटों पर देशज व जमीनी सभ्यता, संस्कृति, विचार, परम्परा जीवित है। पर्यावरण के इतिहास लेखन में बड़ी-छोटी नदियाँ महत्वपूर्ण स्रोत बनेंगे।

पर्यावरण इतिहास लेखन में नदी से संबंधित अनेक विषय समाहित है। स्रोत के ये विषय भौतिक हितां के साथ-साथ देश की संस्कृति, आध्यात्म तथा मानवीय जीवन मूल्यों से गहरा संबंध रखते हैं। अद्योलिखित बिन्दू पर्यावरण इतिहास लेखन दृष्टि से कुछ विषयों पर सांकेतिक विचारार्थ उद्धृत है—

१. नदियों का भौगोलिक परिवेश—नदियाँ अपने उद्गम एवं प्रवाह क्षेत्र की जीवन-रेखा है। ये प्रवाह क्षेत्र की भौगोलिक सीमा, क्षेत्रफल, जनसंख्या, जलवायु, तापमान, मौसम, भू-उर्वरता, वर्षा, प्राकृतिक प्रकोप इत्यादि की जानकारी देती हैं। इतिहासकार को संबंधित नदी के प्रवाह क्षेत्र का मानचित्र का उल्लेख करना उपयुक्त होगा।

२. नदियों की ऐतिहासिक विवेचना— प्रायः सभी बड़ी व चर्चित नदियों का ऐतिहासिक विवेचना कहीं-न-कहीं जरूर होती है। वेद, पुराण, महाकाव्य इत्यादि ग्रंथों में इनकी उपस्थिति का वर्णन स्तुति के साथ होता है। नदी का नामकरण, प्रवाह के बदलते स्वरूप का क्रमबद्ध विवेचना तथा सुक्ष्म विश्लेषण तथ्यों के आधार पर किया जाना चाहिए। जहाँ तक संभव हो पुरातात्विक पृष्ठभूमि से लेकर वैदिक एवं अन्य संस्कृत जैसे वेदों, आरण्यक, ब्राह्मण, उपनिषद्, रामायण, महाभारत, पुराणों एवं स्मृति ग्रंथों से प्राप्त वर्णन के उल्लेख देना उचित होगा। छोटी नदी, पहाड़ी नदी तथा मौसमी नदी का उल्लेख भी स्थानीय लोक साहित्य, लोक संगीत, लोक कथा परम्परा में आवश्यक मिलेगा। साक्षात्कार के आधार पर उसे भी समाहित करना चाहिए। साथ ही बौद्ध और जैन साहित्य के परिपेक्ष्य में देखना भी उपयुक्त होगा। संक्षिप्त में नदी की विवेचना वेदों से वर्तमान तक अपेक्षित है। नदियों को संबोधित लोकगीतों में भी इतिहास मूक वाचन करता है।

३. अर्थ व्यवस्था तथा उसकी स्थिति— भारत एक कृषि प्रधान देश है। आधुनिकता के बावजूद यहाँ की आर्थिक स्थिति कृषि, कृषि भूमि, कृषि पैदावार पर ही निर्भर है। बदलती हुए भौतिक स्थिति, भूमि के स्वामी, कृषक की दशा, भूमिकर की अवस्था, स्थानीय नदी से सिंचाई व्यवस्था, बाढ़, सुखाड़ पर निर्भर करता है। एक सांख्यिकी आंकड़ा का अध्ययन भी जरूरी है। साथ ही गाँव की आत्म निर्भरता, पशुपालन, कुटीर उद्योग की ठोस जानकारी अपेक्षित है। व्यापार व वाणिज्य तथा परिवहन साधनों के रूप में नदियों किस प्रकार आर्थिक व्यवस्था की रीढ़ है, उसे भी दर्शाना होगा।^{१०}

४. धर्म, सम्प्रदाय पर नदियों का प्रभाव— इतिहासकार को यह नहीं भूलना चाहिए कि भारत एक सांस्कृतिक, धार्मिक तथा आध्यात्मिक राष्ट्र है। भारत अपने सृष्टि काल से धर्म परायण राष्ट्र रहा है तथा सदैव धर्म (कर्त्तव्य) भारतीयों का मर्मस्थल भी रहा है। भारत की छोटी-बड़ी नदियाँ ही इसके स्रोत हैं। नदियाँ अपने उद्गम एवं प्रवाह क्षेत्र के धर्म, पंथों, मतों की जानकारी, उनका स्वरूप, उनसे जुड़े प्रसिद्ध धर्म स्थल, पूजा-स्थल, समाधि-स्थल, मजार, ईमामवाड़ा आदि का वर्णन तथा नदी के प्रवाह क्षेत्र के विशिष्ट धार्मिक गुरुओं, संतों, महात्माओं का भी वर्णन करना चाहिए। इसमें त्योहारों, उत्सवों, मेलों, जतरा (जनजातीय मेला), हाट-बजार तथा धार्मिक संस्थाओं से अवगत होना उचित होगा।

चार कुम्भ के अतिरिक्त भारत में मेलों/तीर्थ यात्राओं की भी प्राचीन परम्परा विद्यमान है, जिसमें प्रमुख है— अमरनाथ यात्रा (हिमालय क्षेत्र, जम्मू एवं कश्मीर), रथ यात्रा (नीलांचल सागर, पुरी, उड़ीसा), पढ़रपुर पालखीयात्रा (चन्द्रभागा नदी, महाराष्ट्र), सोनपुर मेला (गंडक नदी, बिहार), नादा देवी राज पात यात्रा (रूपगंगा और नंदाकिनी संगम, चमोली, उत्तराखण्ड), मेला हेमिस गोम्पा (लामायुर् झील, हिमालय क्षेत्र, लेह), मीनाक्षी लालायनम् (वैगई नदी, मदुरै, तमिलनाडु), नागौर मेला (दुगरी झील, राजस्थान), पुष्कर मेला (पुष्कर झील, राजस्थान), गंगा सागर मेला (गंगा—सागर संगम, पश्चिमी बंगाल), सोनभद्र मेला (सोन नद, उत्तर प्रदेश)^{२९} जनजातीय क्षेत्रों में मेला को जतरा के नाम से जाना जाता है। झारखण्ड में मुड़मा जतरा ऐतिहासिक मेला की श्रेणी में है। आंचलिक स्तर पर भी महत्वपूर्ण मेले निर्धारित तिथि एवं स्थान पर लगते रहते हैं। 'जलसा' अरेबिक शब्द है, जिसका अभिप्राय भी सभा होती है। देश के मुस्लिम तीर्थ स्थानों यथा दरगाह, इमामवाड़ा आदि पर हिन्दू—मुस्लिम समुदाय के लोग एकत्रित होते हैं। ख्वाजा मुईउद्दीन चिश्ती की दरगाह, अजमेर शरीफ इसका सर्वोत्तम उदाहरण है।

५. सामाजिक जीवन तथा संस्थाएँ— नदी तटों पर विकसित सामाजिक जीवन इतिहास की रीढ़ होती है। सांस्कृतिक विकास व्यवहार में इसकी सभ्यता, सामाजिक विकास संरचना तथा चेतना में दृष्टिगोचर होता है। अतः नदी तट पर विकसित नगर के नगरवासियों, वनवासियों, ग्रामवासियों का वर्णन, उनकी स्थिति, उनके खान—पान, वेशभूषा, रहन—सहन, मनोरंजन के साधन इत्यादि की सही जानकारी अपेक्षित है। नदी तट पर निवासित प्रमुख जातियों, उप जातियों, जनजातियों, सम्प्रदायों की स्थिति तथा उनका प्रभाव, सामाजिक, धार्मिक संस्कारों का स्वरूप तथा व्यवस्था, प्रचलित रीति—रिवाजों एवं इनमें परिवर्तन, महिलाओं की दशा बतलाना यथेष्ट है। बच्चों का नामकरण (गंगा, यमुना, सरस्वती, सरयु, दामोदर आदि), संगठनों के नामकरण (गंगा सेवा समिति, सरयु नदी नाविक संघ आदि), गाँव, शहरों के नाम (यमुनानगर, गंगापुर आदि) में नदियों की भूमिका यथेष्ट है।

६. शैक्षणिक प्रगति— भारत के प्रायः सभी प्रमुख शैक्षणिक संस्थाएँ नदी तटों पर ही अवस्थित हैं। बनारस हिन्दू विश्वविद्यालय (गंगा तट), इलाहाबाद विश्वविद्यालय (त्रिवेणी संगम), पटना विश्वविद्यालय, पटना (गंगा), वीर कुँवर सिंह विश्वविद्यालय, आरा (सोन तट), आईआईटी, रूड़की, हरिद्वार (गंगा तट) इत्यादि अनेक उदाहरण उत्तर भारत, दक्षिण भारत, मध्य भारत तथा उत्तर—पूर्व भारत में हैं। इस संदर्भ में शैक्षणिक प्रगति का विवरण पर्यावरण इतिहास लेखन का एक प्रमुख अंग बनेगा। इसमें प्राथमिक विद्यालय, उच्चतर विद्यालय, महिला एवं तकनीकी शिक्षा भी महत्वपूर्ण हैं। इसके अतिरिक्त पुस्तकालय, वाचनालय, पत्र—पत्रिकाएँ आदि विषयों का वर्णन से भी लेखन पर पर्याप्त प्रकाश पड़ेगा।

७. राष्ट्रीय एवं राजनीतिक भूमिका— नदी प्रवाह में राष्ट्रीय एवं राजनीतिक शैली का भी विशिष्ट संयोजन देखने को मिलता है। इतिहास में राष्ट्रीय जन संघर्ष तथा सत्त आन्दोलनों में उस क्षेत्र का योगदान महत्वपूर्ण कड़ी है। इसके माध्यम से राजनीतिक स्थिति, राजनीतिक वातावरण तथा जनमानस की जनभावना प्राप्त होगा।

८. प्रशासकीय संरचना— नदियाँ जहाँ पर्यावरण इतिहास लेखन में राजनीतिक, सामाजिक, धार्मिक, आर्थिक भूमिका निभाती हैं वहीं स्थानीय प्रशासन संरचना को भी सबलता प्रदान करती हैं।

स्थानीय प्रशासन को नदियों से बालू निकासी बन्दोबस्ती, दियारा क्षेत्र में कृषि बन्दोबस्ती, नौका परिवहन निमित्त घाटों की बन्दोबस्ती, पशुचारण बन्दोबस्ती, इत्यादि के साथ—साथ नदी तटों पर मेलों की बन्दोबस्ती से प्रचुर आर्थिक आय प्राप्त होती है। इसका भी आंकड़ा लेखन के लिये मजबूत स्रोत बनेगा।

९. पर्यावरण मुद्दे— बीसवीं सदी में पर्यावरण एक वैश्विक मुद्दा है जिसकी चर्चा हम उपर कर चुके हैं। नदी बचाओ आन्दोलन व्यापक रूप लेते जा रहा है। नर्मदा बचाओ आन्दोलन, नमामि गंगे आदि अनेक उदाहरण हैं। भारतीय उच्च शिक्षा संस्थान, शिमला द्वारा दिनांक २२ जुलाई से २४ जुलाई, २०१९ को तीन दिवसीय राष्ट्रीय संगोष्ठी आहूत की गई। संगोष्ठी का विषय— समाज, संस्कृति तथा जीविका की निर्मिति: उत्तर भारत में नदियों और निषादों का सहजीवन था।^{२२} संगोष्ठी में पर्यावरणविद्, इतिहासकार सहित सभी क्षेत्रों के सुधीजनों ने भाग लिया। नदियों के कैसे प्रदूषण मुक्त कर अविरल प्रवाह की स्वतंत्रता दी जाय यही चर्चा में छाया रहा। सर्वमान्य धारणा बनी कि अगला प्रलय जलप्लावन से ही जनप्लावन से ही होने के संकेत हैं।

पर्यावरण इतिहास लेखन आनेवाले दिनों में मुख्य विषय बने जिसके केन्द्र में नदियाँ ही हो।

संदर्भ ग्रंथ सूची

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सर्वांगीण विकास हेतु नारीवादी इतिहासलेखन की आवश्यकता

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सार

विश्व का निर्माण और मानव का आदिम जीवन से ही नारी का पुरुषों के साथ बराबर का हिस्सा रहा है। नारी ने प्राचीन काल से ही समाज में अपना अलग स्थान बनाये रखा है। उसके द्वारा ही सृष्टि का सृजन कार्य होता है। नारी एक माँ भी है, बेटी भी है, बहन भी है तथा उसमें जीवन के विभिन्न क्षेत्रों पत्नी के रूप में पति के कंधे से कंधा मिलाकर चलने की क्षमता भी है। असह्य पिडा सहकर बच्चे को जन्म देनेवाली माँ भी एक नारी है, पति के साथ हर सुख-दुःख की भागीदार बननेवाली भी एक नारी है, पति के निधन के बाद अपने नन्हें बच्चों का पालन-पोषण कर उन्हें सही राह दिखानेवाली वो भी एक नारी ही है। उससे जन्म लेनेवाला पुरुष ही उस पर असह्य अन्याय, अत्याचार, जुल्म करता है, उसे पिडीत करता है। फिर भी उसे नारी सहती जाती है कमाल है उसके सहन शक्ति की! सदियों से अबला मानी गयी वही नारी अबला से सबला बन गयी है। नारी पुरुषों की बराबरी कर सकती है, और करती आयी है। वह पुरुषों से किसी प्रकार कम नहीं है। २० वीं सदी के आरंभ से इतिहास को एक विज्ञान की मान्यता मिली। इतिहास का क्षेत्र विस्तीर्ण होता गया। नये सिद्धांत और अवधारणाओं के सहारे विश्वभर में इतिहासलेखन होने लगा। आधुनिक काल में भारतीय इतिहासलेख में भी नये मोड़ आये। ऐसी ही एक विचारधारा सबाल्टर्न (उपाश्रयी) नाम से इतिहासलेखन का आधार बनी। “नारी अबला नहीं, सबला है।”

कुर्जी— नारीवाद—इतिहासलेखन—पुनर्लेखन

प्रस्तावना—

विश्व में प्रचलित इतिहासलेखन की अनेकों विचारधाराओं में सबाल्टर्न (उपाश्रयी) विचारधारा को समाहित किए बिना बड़ी मात्रा में जी रहे समाज को इतिहास में लाना होगा। क्या बड़ी तादाद में योगदान देनेवाले सभी को छोड़कर हमारा इतिहास परिपूर्ण माना जाएगा। समग्र इतिहास की रचना में सबके अविस्मरणीय योगदान को स्थान मिलना चाहिए। सबाल्टर्नवादी (उपाश्रयी) विचारधारा का सृजन कनरे का कार्य मार्क्सवादी इटालियन इतिहासकार अँटानिऑग्रमची ने किया। वे ही सबाल्टर्नवादी विचारधारा के मुख्य आधारस्तंभ माने जाते हैं। उनके नये विचारों को माननेवालों में फ्रान्स कनान, जीवचे इनाक्स, इरिक, हाब्जबॉन, जॉर्ज, रूड, शिरोब्रिझांड आदी महत्वपूर्ण माने जाते हैं।

इतिहास में सबाल्टर्नवादी नारीवाद —

“जीवन के प्रत्येक अंग में पुरुषों के बराबर स्त्रियों के अधिकारों के समर्थन से उत्पन्न कुछ सामाजिक आंदोलनों को नारीवाद या महिलावाद का नाम दिया गया है।”^१ आज सबाल्टर्नवाद के

आधारस्तंभ मानेजानेवाले इटाली के मार्क्सवादी विद्वान अँटोनिओ ग्रामची की विचारधारा को आगे बनाये रखकर बढ़ाने का कार्य विश्व स्तर पर जारी है। इस सबाल्टर्नवादी इतिहासलेखन द्वारा नारी, गरीब, कनिष्ठ वर्ग, पिडीत वर्ग का चित्रण किया जा रहा है। सबाल्टर्नवाद में नारी और उसका महत्व, उसपर किये गए अन्याय, अत्याचार, पिडा, जुल्म उसे दिया जानेवाला हिन दर्जा, आदि का चित्रण किया जा रहा है। नारी पर अन्याय, अत्याचार, जुल्म ढाना यह कार्य प्राचीन काल से चलता आ रहा है। इस की वजह यह रही है कि पुरुषों की तुलना में नारी कई गुना जादा बुद्धिवाली, स्मरणशक्तीवाली, बुद्धिचातुर्यवाली सिद्ध हुई है। उसे सिर्फ घर में चूला और बच्चा संभालना इतना ही कार्य दिया जाता रहा। इसके साथ उसे अपना जीवन संवारने, उसे विकसित करने, अपना बुद्धिचातुर्य बताने का कोई मौका न देना यही कार्य आज तक हुआ है। उसे बढ़ावा देने के बजाय उसे पिछे ही खिंचा गया है। फिर भी यही नारी अपना अलग अस्तित्व बनाने में लगी है।

आधुनिक काल में आज सबाल्टर्नवादी इतिहासलेखन के द्वारा नारी का सही चित्रण, उसपर किये गये अन्याय, अत्याचार, जुल्म आदि का लेखन किया जा रहा है। अपितु आज तक जो इतिहास लिखा गया जिस से ऐसा प्रतीत होता है कि सारे इतिहास का निर्माता पुरुष ही रहा है। बल्कि सबाल्टर्नवादी इतिहासलेखन में नारी का महत्व ध्यान में रखकर उसका पुरुषों के बराबरी का हिस्सा दर्शाया जा रहा है। इस सबाल्टर्नवादी नारीवादी इतिहासलेखन के कारण इतिहास में नारी का महत्व, उसकी बुद्धिचातुर्य, साहित्य, कला, राजनीति, सामाजिक कार्य, शैक्षिक, व्यवसाय, उद्योग आदि कार्य उजागर किया है।

नारी आज हर क्षेत्र में अग्रसर बन रही है। वैसे तो प्राचीन काल से नारी अग्रसर रही है। इसका उदाहरण वेदों में भी मिलता है उसे वेद जाननेवाली विदुषी भी कहा गया है। इस में गार्गी का महत्व भी रहा है। इन्हीं उदाहरणों के साथ और भी नारियों के उदाहरण दिये जा सकते हैं जिन्होंने नारियाँ विदुषी या महत्वपूर्ण भूमिकायें संजोयी हैं। वे ब्रह्मवादिनी, ऋचा कर्ता, आचार्या और विदुषी थीं। लोपमुद्रा, घोषा, इंद्राणी, गार्गी, मैत्रेयी से लेकर कोशल्या, कैकेयी, सीता, मन्दोदरी, सावित्री, द्रौपदी, सुभद्रा, रुक्मिणी के नाम उल्लेखनीय साबित हुए हैं।^{१२}

२१ वीं सदी में नारी कोई भी क्षेत्र नहीं छोड़ा जहाँ नारी नहीं है। आज नारी सामाजिक, शैक्षिक, आर्थिक, प्रशासकीय, राजकीय, विज्ञान, तंत्रज्ञान, व्यवसाय, उद्योग, संरक्षण आदि कार्यों में जुटी है और हर क्षेत्र में अपना अलग स्थान बनाया है। सिंधु सभ्यता में नारी को ईश्वर स्वरूपा माना गया है। इस से सिद्ध होता है कि भारतीय संस्कृति में नारी की प्राचीन काल से ही महत्वपूर्ण माना गया है पर विदेशी आक्रमणों के बाद नारी का स्थान गौण होता गया।

नारी पर होनेवाले अन्याय—अत्याचार

नारी पर प्राचीन काल—मध्ययुग और आधुनिक युग में विभिन्न प्रकार के अन्याय, अत्याचार, जुल्म किये गये। उनके अध्ययन की दृष्टि से तीन प्रकार किये जा सकते हैं।

०१. अमानवीय अत्याचार — जिसमें बलात्कार, उसे भगाकर ले जाना, उसका खून किया जाना, मार—पीट आदि का अंतर्भाव किया जा सकता है।

०२. घरेलू के अत्याचार — नारी पर अन्याय, अत्याचार की शुरूवात ही घर से होती है। जब तक नारी दूसरी नारी पर अन्याय, अत्याचार करती है तो अन्य सदस्य उसे पीड़ित करते हैं। जिससे दहेज, पत्नी को मारपीट, वासना हेतु दुरूपयोग, गोण, विधवा नारी एवं वृद्ध नारियों को दिये जानेवाला निष्कृष्ट स्थान आदि का अंतर्भाव होता है।

०३. सामाजिक स्वरूप का अत्याचार — सामाजिक स्तर पर भी नारी पर अत्याचार किये जाते हैं। जिनमें पत्नी या लड़की से स्त्री लिंगी गर्भपात करने हेतु सक्ति से पेश आना, लड़कियों को तकलिफ देना, नारी या विधवाओं को उनके प्रॉपर्टी से वंचित रखना इन बातों का अंतर्भाव किया जा सकता है।

इन विभिन्न प्रकार के अन्याय, अत्याचार, जुल्म से परे हटकर आज नारी विभिन्न क्षेत्रों में आगे बढ़ रही है।

इतिहासलेखन में नारीवाद की आवश्यकता—

०१. संतुलित इतिहास की दृष्टि से नारीवादी इतिहासलेखन होना जरूरी है क्योंकि इससे महिलाओं का सहयोग, उनपर हुए अत्याचार, महिलाओं के संगठनात्मक कार्य महिला संघठन का इतिहास आगे आ सकेगा ।

०२. नारीवादी इतिहासलेखन होने से भारतीय इतिहासलेखन विश्लेषणात्मक साबित होगा।

०३. नारीवादी इतिहासलेखन की वजह से नारी जैसे कनिष्ठ मानेजाने वाली सामाजिक ईकाई का उत्पीड़न एवं विकास हो पायेगा।

०४. विभिन्न क्षेत्रों में कार्यरत महिलायें, महत्वपूर्ण महिलायें, कर्तव्यदक्ष महिलायें, विशेषज्ञतापूर्ण महिलायें, विशेषज्ञतापूर्ण महिलायें, विरोधवादी महिलायें, राजनीतिक महिलायें, व्यावसायिक महिलायें, अध्यापन कार्य करनेवाली महिलायें, श्रेष्ठ प्रशासक महिलायें, उच्चपदस्थ महिलाओं का इतिहास उजागर होगा। सारे संसार को इसके बारे में जानकारी प्राप्त होगी और महिलाओं होनेवाले अन्याय, अत्याचार, जुल्म, कनिष्ठ स्थान देने संबंधी की धारणा समाज में से कम होने में मदद होगी।

०५. इस लेखन की वजह से पुरुष प्रधान संस्कृति का पुरजोर विरोध किया जा सकेगा और पुरुष प्रधान मानीजानेवाली भारतीय संस्कृति स्त्री—पुरुष समानता की ओर बढ़ेगी।

०६. सबाल्टर्नवादी इतिहासलेखन में आम जनता, गरीब, किसान, चरवाहा, मजदूर, दलित, पीडित वर्ग के साथ नारी समूहों का भी लेखन होना जरूरी है।

भारतीय नारीवादी इतिहासलेखन की भूमिका

वेदकाल से महाकाव्य काल तक अनुपम नारियों के उदाहरण मिलते हैं। वे ब्रह्मवादिनी, ऋचाकर्ता, आचार्या और विदुषी थीं। लोपमुद्रा, घोशा, इंद्राणी, गार्गी, मैत्रेयी से कौशल्या, सीता, मन्दोदरी, कुंतला, सावित्री, द्रौपदी, सुभद्रा, रूक्मिणी के नाम उल्लेखनीय हैं। सातवाहन, वाकाटक, चालुक्य, यादव काल में भी स्त्रियों के श्रेष्ठ होने के उदाहरण बिखरे पड़े हैं। राश्ट्रमाता जिजाबाई, अहल्याबाई होलकर जैसे आदर्श नारी के उदाहरण हैं। विदेशी आक्रमणों के बाद नारी का स्थान गौण होता गया। स्वतंत्रता पूर्व काल में नारी संबंधी सुधारकों की सोच में नये आयाम दिए। स्वामी दयानंद सरस्वती, राजाराममोहर राय, न्या.रानडे, आगरकर, म.फुल, महर्षि कर्वे, महर्षि वि.रा.शिंदे, राजर्षि गान्धी, डॉ.आंबेडकर, महात्मा गांधी के प्रयत्नों से नारी को शिक्षा, समाज, राजनीति में प्रभावी बनाने हेतु उत्थान के कार्य किए गए। आनंदीबाई, पंडिता रमाबाई, सावित्रीबाई फुले जैसी नारियों ने भी नारी तुम केवल श्रद्धा हो। संग्राम, हैद्राबाद मुक्ति संग्राम, श्रमजीवी आंदोलन, भूमीहिनों के आंदोलन, बिडी श्रमजीवी, तेलंगाना का आंदोलन और नारी मुक्ति संगठन के आंदोलनों में भारतीय नारी का उतरना भी इस बढ़ते प्रभाव को परिलक्षित करते हैं।

नारीवादी आंदोलन का विकास

स्त्री प्रश्नों के प्रकटीकरण हेतु स्त्रीवाद या नारीवाद शब्द अपेक्षा पूर्तिवाला सिद्ध हुआ है। इसमें नारी के सभी प्रश्न तथा स्त्री मुक्तिवाद का भी अंतर्भाव होता है। सन १९६० से १९८० के दो दशकों में नारीवादी आधुनिक विचार प्रवाह प्रबल हुआ है। इस विचारधारा के अंतर्गत पुरुष विवेक तत्त्व का प्रतिनिधी और स्त्री भावना विवेक की प्रतिनिधी यह पुरानी मान्यता कालबाह्य मानी जा रही है। इस स्थान पर स्त्री पुरुष के गुणधर्म अर्थात् श्रेय कल्पना समान मानी जा रही है। दोनों में भेद नहीं किया जाना चाहिए। वर्तमान समय में भेद नहीं किया जाना चाहिए। वर्तमान समय में नारीवाद के अंतर्गत नारी आंदोलन के विकसित विचार प्रवाहों को गेलगेट्स के विशेषताओं के आधार पर नारीवादी विचारधारा ०१.स्त्री मुक्तीवादी विचारधारा, ०२.स्त्री पुरुष सामरस्यवादी विचारधारा के रूप में दर्शाया है।

भारतीय नारी की समस्याएँ और इतिहासलेखन

विश्व भर की नारीवाद और नारी में इतिहास का सृजन होने की अनिवार्यता सामने आयी है। भारतीय नारी के इतिहास का सृजन करने हेतु उसकी समस्याओं का आज तक के इतिहास में दिए गए न्याय का विचार होना चाहिए। तब ही स्त्रियों का प्रश्न ग्राम्य जीवन जी रही स्त्रियों

के प्रश्नों से भिन्न है। दोनों की जीवन यापन की भूमिका, आधार और परिस्थितियाँ भिन्न-भिन्न हैं। उच्चशिक्षित, सफेदपोश व्यवसाय करनेवाली स्त्रियों के प्रश्नों से किसान और श्रमजीवी स्त्रियों के प्रश्न जुड़ा है। इतिहास का आज तक का स्वरूप और उसके अवलोकन से ज्ञात होता है कि गरीब हो या अमीर ग्राम्य हो या शहरी, खेतीहर हो या नोकरी में रत, दलित हो या उच्चवर्णीय सभी स्त्रियों के कई प्रश्न समान भी हैं। इन प्रश्नों को मुखरित कर उन पर चर्चा होनी चाहिए। नारी प्रश्नों को कूपमंडूप स्थिति में मुक्त कर वैयक्तिक तथा नैतिक स्तर से अलग करना चाहिए। नारी पर हो रहे पारिवारिक, अत्याचार, मारपीट, बलात्कार, दहेज के लिए गौण मानकर किया जा रहा असमान व्यवहार, जैसे प्रान संजोकर, नारी को उसका उचित स्थान प्राप्त कराने हेतु इतिहास का पुनर्लेखन होना चाहिए। यस्तु नार्यस्तु पूज्यं ते स्मृति तत्र देवता की उक्तिनुसार नारी को प्राचीन गौरव मंडितकर पुनः प्रतिष्ठित करना होगा। नारी अक्षिहीन है, अबला है, उसका स्थान गौण है, पुरूष उसका शत्रु है और उसके लिए स्त्री को जीना चाहिए जैसे भयंकर विचारों से मुक्त होकर इतिहासलेखन में नारी की भूमिका के अनुसार उसे प्रतिष्ठित किया जाना चाहिए। नये सामाजिक इतिहास की दृष्टि से नये सांस्कृतिक इतिहास की दृष्टि से आज तक किए गए नारी के अवमूल्यन से मुक्ति हेतु नव सांस्कृतिक इतिहास का सृजन होना चाहिए।

स्त्री पर हो रहे अत्याचार, जबरदस्ती, छेड़छाड़, दहेज के कारण हत्याएँ जैसी घटनाओं से स्त्री-पुरूष विभक्तता को मुखरित किया गया। नारी को गौणत्व भी इससे अहम भूमिका का मुद्दा रहा है। कानून में परिवर्तन, रोजगार और कभी न बोलनेवाली नारियाँ सामने आकर खुलकर बोलने लगी। नारी प्रश्नों के चिंतन द्वारा आंदोलन को सही दृष्टि देने के प्रयत्न कहे जा सकते हैं। भिन्न जातिगत नारियों के प्रश्न, स्त्रियों की अक्षिहीनता और गौणत्व के प्रश्न का हल ढूँढ़ने हेतु आंदोलन का शत्रु कौन और मित्र किसका? इसकी खोज भी नारी आंदोलन के लिए महत्वपूर्ण है। हर नारी श्रमाधिष्ठित जीवन जीनेवाली नारी, सफेदपोश तबके की नारी, उच्च वर्ग में नारी आधुनिकता की शिकार नारी जैसी कई समस्याओं पर सही सोच की आवश्यकता है। जब शिक्षा, पोषण विरोध और आधुनिकता के गलत आयामों को छूती नारी के जीवन का भी सही अध्ययन करने हेतु जनसंगठन अपेक्षित है। नारी और पुरूषों को अभिन्न मानकर, पुनर्विश्लेषित रूप में नई सोच को विकसित करते हुए इतिहास का पुनर्लेखन होना चाहिए।

भारतीय इतिहासलेखन की दृष्टि से नारी का सभी क्षेत्रों का उज्ज्वल कार्य, उसकी खामियों के साथ होना चाहिए। साथ ही नारीवादी और पुरूषों से संबंधित कार्यों की समग्र रूप में संतुलित रूपमें और समन्वित रूप में उजागर करने की आवश्यकता है।

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महायोगी गुरु गोरखनाथ एवं उनका सामाजिक दर्शन

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सारांश

भारतीय संस्कृति में धर्म को एक महत्वपूर्ण आधार के रूप में स्वीकार किया जाता रहा है। धर्म को एक पंथ से अधिक सामाजिक लोकाचार के रूप में अभिव्यक्त किया जाता रहा है। भारतीय समाज में अनेक महापुरुषों का अविर्भाव हुआ, जिन्होंने धर्म के माध्यम से समाज को एक नवीन दिशा देने का कार्य किया। धर्म का व्यावहारिक जीवन से अन्योन्याश्रित सम्बन्ध रहा है। इसके द्वारा जीवन के नैतिक मूल्यों पर विशेष बल प्रदान किया गया है, जिसके आधार पर एक प्रेरक समाज की स्थापना की जा सकती है। महायोगी गोरखनाथ इसी प्रकार के एक महान व्यक्तित्व माने जाते हैं, जिन्होंने भारतीय समाज को तत्कालीन परिस्थितियों के अनुरूप एक नवीन मार्ग पर चलने के लिए प्रेरित किया। गुरु गोरखनाथ के व्यक्तित्व का प्रभाव न केवल भारतीय भौगोलिक सीमाओं तक सीमित रहा है, विश्व के अन्य भागों में भी इनका प्रभाव दिखाई देता है। नेपाल में गुरु गोरखनाथ को राष्ट्र गुरु के पद से सम्मानित किया गया। उनके द्वारा दिए गए उपदेश न केवल अपने समय में वरन परवर्ती काल में भी समाज के दिग्दर्शन करने का कार्य कर रहे हैं।

मुख्य शब्द- गोरखनाथ, संप्रदाय, समाज, सामाजिक, महायोगी

महायोगी गोरखनाथ देश काल से परे युगपुरुष हैं। उनका अस्तित्व सार्वदेशिक है, सर्वकालिक है। वह मध्य एशिया में अपनी सिद्धि के लिए सम्मानित है तो भारत में भी लब्ध प्रतिष्ठित है। उनकी शिष्य परंपरा तिब्बत, नेपाल, अफगानिस्तान, आदि देशों में प्रभावकारी है तो भारत के विभिन्न प्रदेशों बंगाल, उड़ीसा, असम, कर्नाटक, पंजाब, मध्य प्रदेश, राजस्थान, सौराष्ट्र आदि भी उनकी योग साधना से कृतार्थ हैं। (गोस्वामी, २०००, अ)

भारतीय धर्म-संस्कृति की साधना पद्धतियों में नाथ पंथ और इसके प्रवर्तक गुरु गोरक्षनाथ जी तथा अन्य नाथ सिद्धों का प्रमुख स्थान है। गोरक्षनाथ जी ने योग-साधना के सैद्धान्तिक पक्ष को व्यावहारिक रूप प्रदान कर जन सामान्य तक पहुंचाया। समग्र भारत ही नहीं, अपितु सीमावर्ती देशों को अपनी योग-विभूति से तथा चरित्र, चिन्तन एवं व्यवहार से बड़ी गहराई तक प्रभावित करने वाले अग्रगण्य महायोगी गुरु गोरक्षनाथ जी ही थे। (श्री गोरखनाथ मन्दिर, गोरखपुर डब्लूडब्लूडब्लूडाटगोरखनाथमंदिरडाटइन)

महायोगी गोरखनाथ को एक अवतरित व्यक्तित्व के रूप में माना जाता है। उनके लिए समय, दिशा, युग एवं स्थान का कोई महत्व नहीं होता। हठयोग के प्रवर्तक तथा नाथ परम्परा को पूर्ण व्यवस्थित एवं प्रतिष्ठा स्थापित करने वाले गुरु गोरखनाथ मत्स्येन्द्रनाथ के शिष्य एवं स्वयं शिव के अवतार माने जाते हैं। मानव समाज को योग की शिक्षा देने के लिए ही शिव का गोरखनाथ के रूप में अवतार माना जाता है। (कुकरेती, २०१६, ४६) महायोगी गोरखनाथ के सम्बन्ध में जॉर्ज ग्रियर्सन एवं ब्रिग्स जैसे विद्वानों की मान्यता है कि श्री गोरखनाथ का आविर्भाव प्रत्येक युग में रहा है। (राघव, २०१७, ८) सतयुग में उन्होंने पंजाब में तपस्या की। त्रेतायुग में उन्होंने उत्तर प्रदेश के गोरखपुर में साधना की। यह भूमि महायोगी गोरखनाथ की योग साधना एवं तपस्या की रही है। पौराणिक

मान्यता के अनुसार भगवान श्रीराम के राज्याभिषेक के लिए उनको निमंत्रण भेजा गया था, परन्तु तपस्या में लीन होने के कारण वह स्वयं उपस्थित नहीं हो सके। परन्तु उन्होंने अपना आशीर्वाद भेजा था। इसी प्रकार की मान्यता है कि श्रीराम ने उनसे योग सम्बन्धी उपदेश ग्रहण किया था। (उपाध्याय, २०१७, ८) द्वापर युग में उनका अवतरण द्वारिका के हरमुज में माना जाना है। यह स्थान भी श्रीगोरखनाथ की तपोस्थली मानी जाती है। भगवान कृष्ण एवं रुक्मिणी के विवाह में उत्पन्न विघ्न को दूर करने के लिए वह विवाह के अवसर पर उपस्थित हुए तथा विवाह को विधि पूर्वक सम्पन्न कराने का कार्य किया। (श्री गोरखनाथ मंदिर स०, २०१७, २१) इसी प्रकार कलियुग में सौराष्ट्र के काठियावाड़ जिले में गोरखमढ़ी नामक स्थान पर उनका अवतार माना जाता है।

महायोगी गोरखनाथ के सम्बन्ध में इसी प्रकार के अन्य उद्धरण भी मिलते हैं, जिनसे उनकी अलौकिक क्षमता एवं सिद्ध पुरुष होने के सम्बन्ध में प्रमाण प्राप्त होते हैं। इस विभिन्न विवरणों से स्पष्ट होता है कि श्रीगोरखनाथ सभी युगों में उपस्थित रहे हैं। उनके कालखण्ड को विद्वानों में अनेक प्रकार की मत भिन्नता दिखाई देती है। विभिन्न स्रोतों के आधार पर इस निष्कर्ष पर पहुँचा जा सकता है कि उनका काल आठवीं से लेकर बारहवीं शताब्दी के मध्य माना जाता है। यद्यपि इसके सम्बन्ध में पूर्णतया स्पष्ट साक्ष्य प्राप्त नहीं होते हैं। महायोगी गोरखनाथ की उपस्थिति सर्वकालिक एवं सर्वव्यापक मानी जाती है। इसके अतिरिक्त दिव्य पुरुष प्रकृति को वशीभूत करके प्राकृतिक नियमों को अपने वश में कर लेते हैं। वह कभी भी किसी रूप में कहीं पर भी उत्पन्न हो सकते हैं। गुरु गोरखनाथ को अवतारी महापुरुष माना जाता है। उनकी उत्पत्ति को लेकर मतान्तर होना स्वाभाविक है। (श्री गोरखनाथ मंदिर स०, २०१७, ६८) वह सर्वकालिक है, सर्वत्र व्याप्त है। उनकी महिमा एवं आशीर्वाद सभी युगों में समाज को मिलता रहा है।

महायोगी गोरखनाथ द्वारा प्रवर्तित नाथ पंथ के नाथसिद्धों नवनाथों और चौरासी सिद्धों का आविर्भाव तथा विचारकाल सामान्यता नवी शताब्दी से लेकर बारहवीं शताब्दी ईस्वी तक माना जाता है। यह युग भारतीय धर्म साधना में उथल-पुथल का युग था सामाजिक राजनीतिक परिवेश में भारत की सनातन संस्कृति के प्रतिकूल अनेक विकृतियाँ एवं चुनौतियाँ उभर चुकी थी। इस्लाम एक पंथिक शक्ति के साथ-साथ आक्रमणकारी राजनीतिक ताकत के रूप में भारत में प्रवेश कर रहा था। भारत की धार्मिक आध्यात्मिक जीवन में तंत्र-मंत्र टोने-टोटके प्रभावी होते जा रहे थे। (राव, २०१६, ६) महायोगी गोरखनाथ का अभ्युदय एवं उनके द्वारा प्रवर्तित नाथ पंथ इन्हीं परिस्थितियों की उपज था। (राव, २०१६, ६)

जिस कालखण्ड में महायोगी गोरखनाथ का जन्म हुआ, उस समय भारतीय समाज अनेक प्रकार के संक्रमण के दौर से गुजर रहा था। राजनीतिक अस्थिरता एवं विदेशी आक्रमणों ने भारतीय राजनीति एवं समाज को अव्यवस्थित कर दिया था। इसके अतिरिक्त भारतीय समाज में अनेक प्रकार की कुरीतियाँ व्याप्त थी। तत्कालीन समाज आडम्बर, कर्मकाण्ड, सामाजिक असमानता, भोग विलास जैसी असद् प्रवृत्तियों, से दूषित था। धर्म आडम्बरों का एक समुच्चय बन गया था, जिसके कारण समाज में संगठनात्मक असन्तुलन की स्थिति उत्पन्न हो गई थी। महायोगी गोरखनाथ ने इस प्रकार की परिस्थिति में परिवर्तन करने का कार्य किया।

जायसी ने पद्मावत में गुरु गोरक्षनाथ जी की महिमा के बारे में कहा है कि-

“जोगी सिद्ध होई तब, जब गोरख सौ भेंट”

तथा कबीरदास जी ने भी गोरखनाथ जी की अमरता का वर्णन इस प्रकार किया है-

कांमणि अंग विरक्त भया, रत भया हरि नाहि। साषी गोरखनाथ ज्यूँ, अमर भये कलि माहि ॥ (श्री गोरखनाथ मन्दिर, गोरखपुर डब्लूडब्लूडब्लूडाटगोरखनाथमंदिरडाटइन)

भारत में विदेशी आक्रमण के कारण भारतीय सामाजिक व्यवस्था में एक प्रकार की विशृंखलता उत्पन्न हो गई थी। विदेशी आक्रान्ताओं के विजय तथा इस्लामी राज्य की स्थापना से हिन्दू धर्म ने अपनी व्यवस्था को सुरक्षित रखने के लिए अपने आपको समेटने का कार्य किया। इसका परिणाम यह हुआ कि सामाजिक जीवन में सर्कीणता उत्पन्न हो गई। भारतीय समाज की सर्कीणता एवं अन्तर्मुखी संगठन के कारण सामाजिक जीवन में जड़ता उत्पन्न हो गई। (बड़थवाल, २००३, ८६) जातीय शुद्धता की रक्षा के लिए समाज में छुआछूत की भावना का जन्म हुआ। इस प्रकार अस्पृश्यता की भावना का इतना अधिक विस्तार हो गया कि ब्राह्मण धर्म से भिन्न बौद्ध, जैन, लोकायत, नास्तिक एवं वैदिक धर्म को स्वीकार न करने वाले लोगों एवं संप्रदायों को भी अस्पृश्यों की श्रेणी में रखा जाने लगा तथा उनके साथ उसी प्रकार का व्यवहार किया जाने लगा, जिस प्रकार का व्यवहार विदेशी आक्रान्ताओं के साथ किया जाता था। इस प्रकार समाज को विभाजित करने वाले तत्वों का महायोगी गोरखनाथ के द्वारा विरोध किया गया। इनके द्वारा समाज में प्रचलित वर्गों के स्तरीकरण तथा जातियों एवं उपजातियों में विभाजित समाज को खण्डित करने वाली व्यवस्थाओं में परिवर्तन का प्रयास किया। इनके द्वारा समाज में प्रभावशाली आचार्यों, बौद्ध सिद्धों, शाक्तों द्वारा वर्ग - जाति की श्रेष्ठता से आतंकित समाज को मुक्त करने के लिए अभियान चलाया। (कुकुरेती, २०१६, ११५)

महायोगी गोरखनाथ ने अहिंसा के माध्यम से सामाजिक परिवर्तन का प्रयास किया। उन्होंने अपने अभियान के माध्यम से समाज में प्रचलित रुढ़ियों का खण्डन किया तथा सामाजिक सदाचार पर जोर दिया। उनका सन्देश स्पष्ट था कि भारतीय समाज को एकात्म के मार्ग का अनुकरण करना चाहिए। पारलौकिक जीवन के स्वर्ग एवं नरक के काल्पनिक भय से शोषित जनता को बचाने के लिए मुक्ताहार - विहारमुक्त जीवन जीने का मार्ग बताया। उनका मानना था कि संयमित जीवन जीना ही स्वर्ग है तथा असंयमित जीवन नरक के समान है। इस प्रकार स्वर्ग एवं नरक दोनों ही यही पर है, जो कि मनुष्य को भोगना पड़ता है। महायोगी गोरखनाथ ने अपने उपदेशों में भारतीय समाज में प्रचलित वाह्य आडम्बर एवं कर्मकाण्ड का विरोध करते हुए कहा कि काषाय अथवा गेरुआ वस्त्र धारण करना, खप्पर धारण करना, केशों को नोचना, पाखण्ड व्रत करना, भस्म शरीर में लपेटना, कंठा एवं जटा धारण करना, सभाओं में प्रवचन देना यह सभी व्यवसाय के रूप में उदरपूर्ति के साधन मात्र हैं। यह सभी कार्य उस समय तक पूरी तरह से व्यर्थ हैं, जब तक आचरण में शुद्धता न हो। (द्विवेदी, २०१६, १३८) इस प्रकार उनके द्वारा तत्कालीन समाज में व्याप्त कुरीतियों को छोड़ने तथा आचरण की शुद्धता पर जोर दिया। इसके अतिरिक्त समाज में प्रचलित वाममार्गी पंचमकारों का विरोध उनके द्वारा किया गया। वाममार्गी साधना का उद्देश्य घृणा, शंका, भय, लज्जा, जुगुप्सा, कुल, जाति, शील को समाप्त करना था। इस प्रकार के उद्देश्यों पर कुठाराघात करते हुए महायोगी ने इसे भारतीय समाज को दूषित करने का एक साधन माना। (उपाध्याय, २०१७, ४८) इस प्रकार के विभिन्न घटक भारतीय समाज में विदेशी आक्रमण के कारण प्रविष्ट हुए थे। महायोगी गोरखनाथ ने इस प्रकार के दूषित विचारों से न केवल अपने संप्रदाय को अलग रखने का प्रयास किया, वरन् समाज में प्रचलित इस प्रकार के विचारों का विरोध किया।

महायोगी गोरखनाथ ने अपने संप्रदाय को मानवीय आधार पर संगठित करने का प्रयास किया। तत्कालीन समाज में सुधार का प्रयास करते हुए उन्होंने अहिंसा पर आधारित समदर्शी समाज के निर्माण का महती कार्य किया। जाति व्यवस्था का विरोध करते हुए अनेक विदेशियों को अपना शिष्य बनाया तथा सामाजिक समरसता को स्थापित करने का कार्य किया। इनके द्वारा अपने समय में प्रचलित विभिन्न संप्रदायों तथा मतों को समन्वित करने हुए एक सुव्यवस्थित सामाजिक संगठन के निर्माण में महत्वपूर्ण योगदान दिया। (सिंह, २०१६, १४८) इस प्रकार इनके द्वारा स्थापित संप्रदाय महान समन्वयकारी उद्देश्यों को लेकर सामने आया। उस समय समाज में प्रचलित ब्राह्मण धर्म से अलग हुए विभिन्न संप्रदायों को संगठित करने का कार्य इनके द्वारा किया गया। प्राचीन कालीन विभिन्न विश्वासों, जिनको समाज के द्वारा भुला दिया गया था, उनको एक नवीन क्लेवर में प्रस्तुत करने का कार्य किया। भारतीय समाज में शताब्दियों से प्रचलित धार्मिक तथ्यों को एक स्थायी स्वरूप प्रदान किया। इनके समय में प्रचलित शैव, शाक्त एवं बौद्ध मतों एवं अन्य नवीन विचारों को नाथ पंथ में समाहित करने का प्रयास किया। गोरखनाथ के विचारों को उनके शिष्य परम्परा ने भारत एवं भारत के बाहर प्रचारित करने का कार्य किया। वर्तमान समय में भारत, नेपाल एवं अन्य समीपवर्ती देशों में स्थापित नाथ संप्रदाय से जुड़े हुए मंदिर एवं मठ सामाजिक समरसता के क्षेत्र में अपना महत्वपूर्ण योगदान दे रहे हैं। (बनर्जी, २०१५, ६०)

महायोगी गुरु गोरखनाथ ने तत्कालीन समाज में जो बौद्ध, जैन, द्वैत - अद्वैत, वेद - वेदान्त, पुराण, कर्मकाण्ड, स्मृति, शैव, वैष्णव इत्यादि का जो विभाजन था तथा इनके पाखण्ड से जनता के मध्य जो असंतोष की भावना थी, उसमें सामाजिक समरसता का सन्देश दिया। गुरु जी द्वारा प्रसारित सामाजिक समरसता में सामाजिक जीवन में सभी प्राणियों के प्रति एकात्मकता की भावना विद्यमान थी। उनके द्वारा सामाजिक स्तरीकरण, सामाजिक श्रेष्ठता एवं हीनता तथा ब्राह्मण एवं शूद्र के मध्य के अन्तर को समाप्त करने तथा सभी को समान रूप से देखने का प्रयास किया। (राघव, २०१७, १३०) इनकी शिष्य परम्परा में अनेक ऐसे व्यक्तियों के बारे में जानकारी प्राप्त होती है, जो कि निम्न जाति का होने के बाद भी सिद्धों के रूप में स्वीकार किए गए। इस प्रकार महायोगी के द्वारा समाज को एक नवीन दिशा देने का कार्य किया। उनके द्वारा विभिन्न प्रकार के कर्मकाण्डों, तीर्थाटन, मूर्तिपूजा, यज्ञ, उपवास इत्यादि बाह्य कार्यों को व्यर्थ बताया।

नाथ पंथ का प्रारम्भ करते हुए महायोगी गोरखनाथ ने तत्कालीन समाज में व्याप्त दूषित मान्यताओं का निषेधात्मक एवं सुधारात्मक प्रक्रिया के द्वारा परिवर्तन करने का प्रयास किया। नाथ पंथ का प्रवर्तन करते हुए महायोगी ने महात्मा बुद्ध के समान सर्वसमाज के नेतृत्वकर्ता एवं पथप्रदर्शक की भूमिका का निर्वहन किया। उनके प्रभाव का बिस्तार नेपाल, गुजरात, राजस्थान के विभिन्न राजवंशों से लेकर अंत्यज मानी जानी वाली विभिन्न जातियों तक माना जाता रहा है। उनके द्वारा समाज में व्याप्त विभिन्न कुरीतियों का न केवल विरोध किया गया, वरन कड़े शब्दों में उनकी निन्दा भी की गई। (श्रीवास्तव, संवत् २०१७, १३०) मांस मदिरा से विरक्ति, संयम एवं सरल सहज जीवन जीने का उन्होंने उपदेश दिया। उन्होंने अपने विचारों को जनता तक पहुँचाने के लिए सामान्य भाषा का प्रयोग किया। उन्होंने गृहस्थ जीवन को सर्वाधिक महत्वपूर्ण माना तथा एकान्त तपश्चर्या का मार्ग न अपनाने का सन्देश दिया। उन्होंने मध्यमार्गी रहकर सहज सरल जीवन जीने को सर्वोत्तम मार्ग बताया। उनका उद्देश्य था कि समाज निडर, समरस तथा सुखी रहे तथा सभी में आत्मतत्व का बोध हो।

महायोगी गोरखनाथ ने अपनी वाणियों में तत्कालीन समाज की लोक - संस्कृति को समाहित करने का प्रयास किया। इसके माध्यम से तत्कालीन समाज की वस्तुस्थिति को समझा जा सकता है। इसके अतिरिक्त समाज में प्रचलित दूषित विचारों का भी खण्डन उनके द्वारा किया गया। वैयक्तिक अथवा सामाजिक कल्याण के लिए तद्गुणीन समाज में प्रचलित बलि देने की प्रथा का विरोध करते हुए उनका कहना था कि -

काम क्रोधो द्वौ पशु समादेव मनसा बलिमर्पयेत।

काम क्रोधो विघ्नकृतौ खलिक दत्ता जपं चरेत्॥ (दत्त, संवत् १६६६, ११६)
अर्थात् काम एवं क्रोध रूपी दोनों विघ्नकारी पशुओं का बलिदान करके उपासना करनी चाहिए। शास्त्रों में इसी को बलिदान कहा गया है। बकरें को काम, भैस को क्रोध, बिलाव को लोभ, भेड़ को मोह तथा ऊँट को मात्सर्य कहा गया है तथा इन्हीं विकारों के त्याग को पशुबलि कहा है। परवर्ती काल में यथाथ को छोड़कर प्रतीकों की बलि दी जाने लगी। (दत्त, संवत्, १६६६, ११६)

इसी प्रकार तत्कालीन समाज में प्रचलित नशाखोरी के सम्बन्ध में उन्होंने नशा, भांग, धतूरा का सेवन करने वालों को आगाह करते हुए उन्होंने कहा कि -

धोतरा न पीओ, भांग न खावौ रे भाई।

गोरख कहै सुनों रे अवधू काया होयगी पराई॥ (गोरखबानी, २०१७, ५०)

आफू खाय भांग भसकावैं। ता मैं अकलि कहों से आवै। (गोरखनाथ मंदिर, २०१७, ५१)

इस प्रकार उन्होंने स्वल्प एवं शुद्ध आहार ग्रहण काने का उपदेश देते हुए अतिशय इन्द्रिय भोग से दूर रहने का उपदेश दिया तथा इसके दुष्परिणामों के सम्बन्ध में लोगों को सचेत करने का कार्य किया। सात्विक जीवन जीने तथा मध्यम मार्ग का अनुकरण करने का निर्देश उन्होंने प्रत्येक गृहस्थ को दिया -

“आबि न मारिबा खाली न राखिबा जानिबा अग्नि का भेद” (सिंह, १६३७, ८१)

अर्थात् कामनाओं को न दबाकर रखो, न खुला छोड़ों एवं कामाग्नि एवं जठराग्नि के भेद को समझो। अति से बचते हुए मध्यम मार्ग का अनुसरण करें। (सिंह, १६३७, ८१)

महायोगी गोरखनाथ, अपने युग के सबसे महान धर्मनेता थे। उनकी संगठन शक्ति अपूर्व थी। उनका चरित्र स्फटिक के समान उज्ज्वल था। गोरखनाथ ने जिन विचारों का उपदेश दिया, वह तद्गुणीन समाज को प्रतिबिम्बित करता है। जिस समय उनका जन्म हुआ, उस समय भारतीय धर्मसाधना की अवस्था विचित्र थी। शुद्ध जीवन सात्विक वृत्ति एवं अखण्ड ब्रह्मचर्य की भावना उस समय अपने निम्नतम स्तर तक पहुँच चुकी थी। गोरखनाथ ने अपनी वाणी के माध्यम से सन्यासियों एवं गृहस्थ दोनों को कुरीतियों से विमुक्त करने का प्रयास किया। किसी भी रुढ़ि पर चोट करते हुए उन्होंने किसी प्रकार की दुर्बलता नहीं दिखाई। गुरु जी के उपदेश उनकी वाणी में पूर्णतया सुरक्षित है। भारतीय समाज के सन्दर्भ में यह कथन पूर्णतया सत्य है कि जिस कवि ने समाज से परिचित होकर उसे अपने काव्य में प्रतिबिम्बित किया है, उसकी रचनाओं में जन - जन के मानस पटल पर अपनी अमिट छाप छोड़ दी है। (द्विवेदी, २०१६, २०७) गोरखनाथ के समय में तत्कालीन समाज की स्थिति जिस प्रकार जटिलतम होती जा रही थी, उसके लिए पूर्ण रूप से पूर्वकाल में प्रचलित ब्राह्मण धर्म के प्रणेताओं को उत्तरदाई ठहराया जा सकता है। विभिन्न कारणों से जिस प्रकार समाज के स्वरूप में परिवर्तन हो रहा था, उसके कारण भारतीय समाज का एक बड़ा वर्ग धर्म से विमुख होता जा रहा था। बाहरी दिखावे की प्रवृत्ति ने लोगों के

आत्मिक शुद्धता को पूरी तरह से समाप्त कर दिया था। गुरु गोरखनाथ ने अपने विचारों में इस आत्मिक शुद्धता एवं शुद्ध आचार विचार को प्रतिष्ठित करने का कार्य किया। गोरखनाथ दरिद्रों के रखवाले थे तथा उन पर करुणा एवं स्नेह रखकर भी अपने विचारों को उन पर थोपने का प्रयास नहीं किया। सबका भला करना उनका प्रमुख सिद्धान्त था। तत्कालीन समय में प्रचलित कुचाल से उनका मन विचलित हो जाता था तथा उसको दूर करने के लिए उन्होंने अथक प्रयास किया। भारतीय परम्परा के प्राचीन आदर्शों के अनुकूल रहकर युग के अनुरूप मार्ग दिखाने का कार्य गुरु गोरखनाथ के द्वारा किया गया। उन्होंने अपने धार्मिक विचारों को सामाजिक क्षेत्र में स्थापित करने का कार्य किया, जिससे तत्कालीन समाज को एक नवीन दिशा प्राप्त हो सकी।

निष्कर्ष

महायोगी गोरखनाथ ने ना केवल वैचारिकी एवं दर्शन का प्रतिपादन किया अपितु योगियों की एक ऐसी श्रृंखला खड़ी की जिन्होंने उनके विचार दर्शन को लोक भाषा में जन-जन तक पहुंचाया। जातियों में ऊंच-नीच एवं भेदभाव की दीवारें तोड़ दी। सभी के लिए ईश्वर तक जाने का सहज सरल योग मार्ग प्रतिष्ठित कर दिया। धर्म अध्यात्म का द्वार सभी के लिए समान रूप से खोल दिया पूजा-पाठ अथवा उपासना पद्धतियों की जटिलताएं समाप्त कर दी। तन-मन को स्वस्थ रखने हेतु यह जीवन के आनंद के साथ पारलौकिक जीवन के प्रश्नों का सहज उत्तर प्रस्तुत किया। सदाचरण एवं लोक कल्याण को धर्म अध्यात्म का मूल मंत्र बनाया। वस्तुतः महायोगी गोरखनाथ इस धरती पर भारत की सनातन संस्कृति को पुनर्जीवन देने के लिए समाज बदलने आए। भारत में एक नई सामाजिक क्रांति का सूत्रपात रख करने आए और इसमें महायोगी को पूर्ण सफलता प्राप्त हुई। (राव, २०१६, ११-१२)

महायोगी गोरखनाथ एक योगी एवं साधक होते हुए भी अपने समय के सामाजिक अन्तर्विरोधों को काफी निकट से देखा था। वर्णगत एवं जातिगत बंधनों को स्वार्थ सिद्धि हेतु मनुष्य द्वारा बनाए गए विधान को वह निस्सार एवं खोखला मानते थे। उनका उच्चता एवं निम्नता का एकमात्र मापदण्ड चरित्र एवं आचरण था। वह स्थूल एवं जातिगत मान्यताओं को कोई महत्व नहीं देते थे। उन्होंने प्रत्येक जाति एवं वर्ण के व्यक्ति को अपने संप्रदाय में सम्मिलित किया। हिन्दू, मुसलमान, शूद्र, उच्च एवं निम्न सभी वर्ण के व्यक्तियों को उन्होंने अपना शिष्य बनाया। योगी की जाति को भिन्न मानते हुए उसे अतिवर्णाश्रमी कहा। वर्ण एवं जातिगत बंधन का बहिष्कार करते हुए वह कहते हैं कि उत्पत्ति से हम हिन्दू हैं। जलने के कारण हम जोगी और अक्ल से मुसलमान पीर हैं। इनका मानना था कि समाज को वही सुधारक चाहिए, जो समाज में सत्याचरण, ईमानदारी एवं सच्चाई का उपदेश दे सके। ऐसे मार्गदर्शक को पाकर समाज धन्य होता है। इसी प्रकार के व्यक्तित्व महायोगी गोरखनाथ थे। आज भी महायोगी गोरखनाथ के सामाजिक विचारों की अत्यंत आवश्यकता है जो भारतीय समाज के साथ-साथ विश्व को सार्थक दिशा देने में समर्थ है।

सन्दर्भ सूची

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प्रा. डॉ. शैलेन्द्र कुमार सिंह

इतिहास विभाग प्रमुख गोड्डा महाविद्यालय, गोड्डा (झारखंड)

प्रस्तावना :-

भारत में ईस्ट इंडिया कम्पनी शासन (१७५७-१८५७) के प्रतिवाद इतिहास सशस्त्र विद्रोहों और इसके नायकों की गहादतों से गौरवान्वित है। उन्होंने बलिदान की गाथा और स्वयं को उत्सर्ग करने की होड़ ने पूरे विश्व में एक मिशाल कायम किया। उनके व्यक्तित्व, बगावत और गहादत का पूरे भारत में गंभीर प्रभाव पड़ा। सन्यासी विद्रोह (१७६३-१८००), चकमा विद्रोह (१७७६-१७८७), पहाड़ी विद्रोह (१७८८-१७९०), चोआड विद्रोह (१७९८-१७९९), भील विद्रोह (१८१८-१८३१), खसिया विद्रोह (१८२९-१८३१), कोल विद्रोह (१८३१-१८३८), खोंड विद्रोह (१८४६), संताल विद्रोह (१८५५-१८५६) आदि विद्रोह इस सशस्त्र प्रतिवाद की प्रमुख कड़ियाँ भी जिन्होंने भारत में कम्पनी शासन को जबर्दस्त चुनौती दी थीं। १८५७ का विद्रोह इस प्रतिवाद की पराकाष्ठा थी जो अभी तक हुए विद्रोहों में सबसे अधिक विस्तृत और सबसे अधिक भयंकर था जिससे भारत में कम्पनी शासन की नींव हिल गयी। इस विद्रोह के दौरान भारतीय रण-बाँकुरों ने विदेशी शासन का जोरदार विरोध किया और अपने देश की स्वतंत्रता के लिए अपनी आहुति दी।

पर इस विद्रोह के अधिकांश नायकों और रण-बाँकुरों के संबंध में लोगों को कोई जानकारी नहीं है क्योंकि इतिहास की पुस्तकों और सरकार प्रकाशनों में इनका उल्लेख तक नहीं है। यही कारण है कि झारखंड के संतल परगना प्रमण्डल में देवघर जिलान्तर्गत रोहिणी गांव में १२ जून १८५७ को सशस्त्र क्रांति का विगूल फूंकने वाले तीन रण-बाँकुरों के संबंध में अधिकांश लोग नहीं जानते। झारखंड और संताल परगना के इतिहास पर प्रकाशित पुस्तकों पर नायकों का उल्लेख नहीं है। हेमंत (नयी दिल्ली, २००१) सुनिल कुमार (पटना, २००२) गहाब आर्यन (रांची, २००२), मो. गहनबाज और अनुजा श्रीवास्तव (रांची, २००३) याम कुमार (रांची, २००५), राम कुमार (रांची, २००६) आदि द्वारा झारखंड की किसे लिखित आधुनिक रचना इन नायकों का उल्लेख तक नहीं है। इनके पूर्व प्रख्यात इतिहासकार डॉ. किकर दत्त (पटना, १९५७) और सरकारी लेखक पी. सी. रायचौधरी (१९६५) द्वारा लिखित रचनाओं में भी इन नायकों का उल्लेख नहीं है। दत्त की रचना 'फ्रिडम मुवमेंट इन बिहार' (भाग-1) और पी. सी. राय की रचना 'बिहार डिस्ट्रिक्ट गजेटियर्स : संताल परगना' अविभाजित सरकार द्वारा प्रकाशित पुस्तकें हैं जिनमें नायकों की उपेक्षा की गयी। वर्रों में भी इस और किसी का ध्यान नहीं गया और इस उपेक्षा को सुधारने का कोई प्रयास नहीं किया गया। परिणामस्वरूप संताल परगना के सशस्त्र क्रांति की बगावत का झंडा फहराने वाले रोहिणी गांव में देशी स्थल सेना के बत्तीसवीं रेजीमेंट के तीन बहादुर सैनिक रण-बाँकुरों के संबंध में लोगों को कोई जानकारी नहीं है।

ज्ञातव्य है कि आधुनिक संताल परगना प्रमण्डल के देवघर जिलान्तर्गत रोहिणी नामक गांव में देशी स्थल सेना के बत्तीसवीं रेजीमेंट की एक कम्पनी का मुख्यालय था। यह मेजर मैकडोनाल्ड के कमाल में पाँचवीं इरेगुलर केवेलरी का एक भाग था जिसका मुख्यालय भागलपुरा (बिहार) था। यहाँ कम्पनी सल्तनत का खिलाफत करने

वाले रोहिणी छावनी के तीन सैनिक थे सलामत अली, अमानत अली और खेखारू । १२ जून, १८५७ को रोहिणी में हुए सैन्य विद्रोह के ये सैनिक ही नायक थे ।

रोहिणी में हुए सैन्य बगावत की जड़ें उस घटना से जुड़ी हुई हैं जिसकी शुरुआत कलकत्ते के निकट बैरकपुर में ३४ वीं देशी पलटन के सिपाही मंगल पाण्डेय ने २९ मार्च, १८५७ को की थी । इसके बाद इस विद्रोह की ज्वाला धीरे-धीरे भारत के विभिन्न क्षेत्रों में फैल गयी जिसने पूरे भारत में कम्पनी शासन को गम्भीर रूप से झकझोर दिया और इसके सैनिक और असैनिक अधिकारियों के होश उड़ा दिये । बैरकपुर में सैनिक बगावत के कर्णधार मंगल पाण्डेय को गिरफ्तार कर लिया गया और उन्हें फांसी दे दी गयी ।

मंगल पाण्डेय की बगावत और उनकी हत्या की प्रतिक्रिया पूरे भारत में हुई । मंगल पाण्डेय की गिरफ्तारी को लेकर रोहिणी छावनी के सैनिकों में भारी असंतोष फैला हुआ था और जब मंगल पाण्डेय की हत्या की खबर उन्हें मिली तो उनका असंतोष चरण सीमा पर पहुँच गया, वे और अधिक उत्तेजित हो गए । अंतः ज्वालामुखी किसी भी समय फूट सकता था, सैनिक किसी भी क्षण बगावत कर सकते थे । पर अंग्रेज सैनिक अधिकारियों को इस संबंध में कोई जानकारी नहीं थी । १२ जून, १८५७ को रोहिणी छावनी के सैन्य अधिकारी मेजर डोनाल्ड, एडजुटेंट नार्मन लेस्ली तथा डा. ग्रान्ट दो अन्य अंग्रेज अधिकारियों के साथ रोहिणी में शांति को बनाए रख रहे थे । अचानक पाँचवीं इरेगुलर केवेलरी सैनिक अपने हाथों में नगी तलवारें लिये वहाँ पहुँच गये और उन पर धर दिया । इस प्रकार १२ जून, १८५७ को संध्या में सबसे पहले इसी केवेलरी ने विद्रोह किया हड़बड़ा कर तलवार लेने को दौड़े नार्मन गिर पड़े और तत्काल विद्रोही सैनिकों ने उन्हें काट डाला । डा. ग्रान्ट ने स्वयं को बचाने के लिए कुर्सीयाँ उठा ली थी वे गंभीर रूपसे घायल हो गये । इसी बीच इस सैन्य विद्रोह से काफी भय फैल गया और किसी भी क्षण अन्य अधिकारी वहाँ पहुँच सकते थे । पर इससे परिस्थिति की गंभीरता को इन नायकों ने भांप लिया और वे वहाँ से तत्काल निकल गये ।

इस पूरी घटना से अंग्रेज अधिकारियों के होश उड़ गये । फलस्वरूप बड़ी गंभीरतापूर्वक उन्होंने इस पूरी घटना की जांच शुरू की पर प्रारंभिक जांच उन्हें कुछ भी हाथ नहीं लगा क्योंकि जांच के क्रम में रेजीमेंट के समस्त सैनिकों की तलाश बिल्कुल साफ पाई गई, उन पर खून का दाग कहीं भी नहीं मिलता ।

पर अंग्रेज अधिकारियों को असंतुष्ट सैनिकों द्वारा इस घटना को अंजाम दिये जाने की शंका थी । इसलिए उन्होंने अपने जांच का कार्य जारी रखा । फलस्वरूप उन्हें ज्ञात हुआ कि रोहिणी छावनी के सैनिकों में पहले से गंभीर असंतुष्टता व्याप्त था जो १२ जून, १८५७ को सैन्य विद्रोह के रूप में फूट पड़ा । सरकार गुप्तचरों ने जांच अधिकारियों को आग्रमणकारियों के रोहिणी छावनी के आसपास देखे जाने की जानकारी दी । इसी गुप्त सूचना के आधार पर जांच अधिकारियों ने आक्रमणकारियों के बहिर्गत सैनिक होने का अनुमान लगाया । उन्हें एक आदर्श डाक्टर द्वारा इलाज कराये जाने की सूचना मिली तो उन्होंने अनुमान, लगाया कि उसे शांतिपूर्ण आक्रमण के क्रम में चोटें लगी और जख्म हुए । इतना ही नहीं प्रगति के साथ उन्हें इस घटना में एक भारतीय सैन्य अधिकारी उर्दी मेजर इमाम खॉ के संलग्न होने के पुख्ता प्रमाण मिले जिसने उन तीन सैनिकों को अंग्रेज अधिकारियों पर आक्रमण करने के लिए उत्साहित किया था । अंततः मेजर मैकडोनाल्ड ने तीन भारतीय अधिकारियों उर्दी मेजर अनीस खॉ, दफादर करीम खेखारू की सहयता से सलामत अली, अमानत अली और खेखारू को खोज निकाला और गिरफ्तार कर लिया । इन सैनिकों को कोर्ट मार्शल किया गया और फांसी की सजा दी गयी । १६ जून, १८५७ को मेजर

मैकडोनाल्ड ने बड़े ही क्रूर और अमानवीय तरीके से इन नायकों को फांसी पर चढ़ा दिया। इस प्रकार संताल विद्रोह के अमर नयाको सिदो, कान्हू, चांद और भैरव और उनके हजारों क्रांतिकारी सहयोगियों की हत्या के बाद इन नायकों के खून से संताल परगना की धरती एक बार फिर पवित्र हो गयी और उनके अमूर्त्य बलिदान की गाथा से संताल परगना का इतिहास गौरवान्वित हो गया।

इन नायकों को फांसी देने का विवरण स्वयं मेजर मैकडोनाल्ड ने पांचवी ईरेंगुलर केवेलरी के सेक्रेटरी इन कमाण्ड, कैप्टन वाटसन को १६ जून, १८५७ के अपने पत्र में दिया है जो इस प्रकार है 'मैंने उन्हें फांसी देने का दायित्व स्वयं अपने ऊपर लेने का निर्णय किया तथा उसकी अनुमति लेने की बाद में। उनमें से एक बहुत ही ऊँची जाती का एक प्रभावशाली व्यक्ति था। उसे अपमानित करने के उद्देश्य से मैंने सबसे नीच जाति के अधिकारी से क्रांती दिलायी। संपूर्ण रेजीमेंट को बुला लिया गया था। सामाजिक रूप से घायल होते हुए भी मुझे ही सारी व्यवस्था, रस्सा बांधने से लेकर उनके क्रांती करने तक करनी थी। दोन अभियुक्त डर से जडीभूत हो रहे थे तथा सरकार से बिना आदेश प्राप्त किए, हुए ही उन्हें फांसी देने का साहस करूँगा इस आतंक से अभिभूत हो गये थे। तीसरे ने का कि, वह फांसी नहीं पैगम्बर मुहम्मद एवं अपने साथियों का अपनी रक्षा करने का सहास किया। यदी और कहा तो तुम्हारी लाश जमीन पर दीख पड़ेगी। और चुप हो गया। तदुपरांत हाथी आया, उसे हाथी की पीठ पर बैठक गले में फांसी का रस्सा डाला गया, हाथी हटा और वह लटकता हुआ मर गया। तदुपरांत दूसरे को भी मैंने इसी तरह फांसी दे दी।

१२ जून, १८५७ के सैन्य विद्रोह के कठोरतापूर्वक दमन किये जाने के बावजूद सैनिकों का असंतोष खत्म नहीं हुआ। भागलपुर से देवघर और रोहीली बुलाई गई ५ वी ईरेंगुलर के सैनिकों ने रोहिणी के असंतोष सैनिकों का समर्थन किया पर अंग्रेजों के प्रति वींसी के वफादार सैनिकों और दमका के (श्यामलानन्द मुखर्जी) आदि के कारण विद्रोही अपनी योजनाओं को आगे नहीं बढ़ा सके। संदेशवाहकों द्वारा विद्रोहियों के संबंध में पूर्व जानकारी मिल जाती है। कारण कर्नल बर्नी ने सफलतापूर्वक विद्रोहियों का सामना किया। १८ अगस्त, १८५७ को रोहिणी पहुँचकर विद्रोहियों ने यूरोपीयनों के बंगले को नष्ट कर दिया और धनी लोगों से १२०० रु. वसूल किये। १८ अगस्त को उन्होंने रोहिणी छोड़ दिया और दुमका के विद्रोहियों के उनके साथ हो जाने के बाद वे सब पुनः बौमी और देवघर की ओर बढ़े। पर ३२ वीं नेटिव इनफैंट्री ने उन्हें समर्थन देने से इन्कार कर दिया। दूसरी और आयुक्त के पत्र से दिग्भ्रमित होकर असिस्टेंट कमिश्नर रनाल्ड और फल्योड ने देवघर छोड़ दिया और वे रानीगंज चले गये क्योंकि उन्हें यह विश्वास हो गया था कि ३२ वीं रेजीमेंट ने भी विद्रोह कर दिया है। देवघर में विद्रोहियों ने नील प्लान्टर मोरिसन की हत्या करने के उद्देश्य से उनके घर की तलाशी ली पर इससे पहले ही मोरिसन वहाँ से भागने में सफल हो गये थे। दुमका में भी काफी भय और आतंक फैला। पर ले. बोडम और अवर सहायक आयुक्त के प्रयासों से दुमका में शांति और व्यवस्था कायम रही। इसी बीच ब्रिटिश सरकार के लिए संतालों की तीन कम्पनियों बनाने का प्रयास किया गया। दूसरी विद्रोही गया, नवादा की और बढ़ते हुए, सितम्बर-अक्टूबर, १८५७ में साथ मिल गये।

अभी तक ३२ वीं रेजीमेंट ने बगावत नहीं किया था। पर ९ अक्टू १८५७ को देवघर में स्थापित ३२ वीं रेजीमेंट नेटिव इनफैंट्री ने बगावत का और संताल परगना के असिस्टेंट कमिश्नर आर. ए. कूपर की हत्या कर

दी । विद्रोही गिधौर पहुँचे तो वहाँ के राजा जयमंगल सिंह ने विद्रोहियों पर करने की इच्छा जाहिर की । इसी बीच विद्रोही गया की ओर प्रस्थान कर गए अन्य विद्रोहियों के साथ मिल गये ।

इस प्रकार १८५७ के विद्रोह में संताल परगना और यहाँ के रण का योगदान काफी महत्वपूर्ण था । वस्तुतः अविभाजित बिहार और अब के संताल परगना में देवघर जिलान्तर्गत रोहिणी गांव से ही विद्रोह की पहली सुलगी जिसकी लौ धीरे-धीरे अविभाजित बिहार और इसके आस-पास के फैल गयी । पर विद्रोह के अनेक नायकों का उल्लेख इतिहास की पुस्तकों से होना काफी दुर्गाग्यपूर्ण है । इसलिए प्रख्यात इतिहासज्ञ और इंडियन कौंसिल हिस्टोरिकल रिसर्च (नई दिल्ली) के चेयरमैन सव्यसाची भट्टाचार्य ने एक साधन ने ठिक कहा है कि अंग्रेजों ने १८५७ के वास्तविक नायकों को सामने नहीं अतः सलामत अली, अमानत अली और खेखे हारून जैसे अनेक गुमनाम बाकुरों और उनकी कुर्बानियों का इतिहास के पन्नों में विस्तृत रूप से उल्लेख जाने की आवश्यकता है ।

स्रोत और विस्तृत अध्ययन हेतु :

एल. एस. एस. ओ मैली, बिहार डिस्ट्रिक्ट गजेटियर्स ; संताल परगनाज, पटना, १८५७ इन बिहार (छोटा नागपुर एण्ड संताल परगनाज), पटना, १९५७ एल. बी. चौधरी, सिविल रेबोलियन इन दी इंडियन म्यूटिनिज, १८५७—१९५७ कलकत्ता, १९५७, सिविल डिस्टरबैन्सेज डियूरींग दी ब्रिटिश रूल इन इंडिया १७६५—१८५७, कलकत्ता, १९५५, थिरोरिज ऑफ इंडियन म्यूटिनी १८५७—१८५७ कलकत्ता, १९६५
रिताम्भरी देवी, इंडियन म्यूटिनी : १८५७ इन बिहार, दिल्ली, १९८९ के. के. दत्त, बिहार में स्वतंत्रता आन्दोलन का इतिहास प्रथम भाग, १९५७ गोधक, जयपुर ; झारखंड सिसर्च जर्नल, रामपुरहाड के इस विद्रोह के १५० वीं पूरे होने के अवसर पर प्रभात खबर, (झारखंड), दैनिक जागरण, हिन्दुस्तान (भागलपुर, बिहार) कोलकाता (पश्चिम बंगाल), राजस्थान पत्रिका (कोलकाता) आदि समाचार पत्रों में प्रकाशित विभिन्न आलेख ।

भारतीय महिला शिक्षा के विकास में स्वामी दयानन्द सरस्वती का योगदान

शाहिद खान

शोधार्थी

डॉ. दिनेश माडोत

शोध निर्देशक

प्रस्तावना - स्वामी दयानन्द सरस्वती एक महान समाज सुधारक, उत्कृष्ट धर्मोपदेशक, महान शिक्षाविद् और सांस्कृतिक राष्ट्रविद थे। स्वामी जी तत्कालीन भारतीय समाज में प्रचलित धार्मिक कर्मकाण्ड तथा धारणाओं में सार्थक परिवर्तन के पक्षधर थे। स्वामी जी के अनुसार समाज का सुधार शिक्षा के माध्यम से ही किया जा सकता है। शिक्षा कोई ऐसी वस्तु नहीं है जो किसी प्रदार्थ या बोझ के रूप में प्रदान की जाये। यह तो एक चेतना है जिसे मनुष्य स्वयं प्राप्त करता है, शिक्षा एक गतिशील विषय है।

स्वामी जी सभी को समान शिक्षा का अवसर देना चाहते थे इसलिए स्त्री तथा पुरुष दोनों को शिक्षित करने की प्रेरणा समाज को दी और सामूहिक शिक्षा पर बल दिया।

स्वामी जी के अनुसार समाज का सुधार शिक्षा के माध्यम से ही किया जा सकता है, क्योंकि शिक्षित व्यक्ति के अन्दर सोचने व समझने की क्षमता होती है। वह समाज के लिए कुछ कार्य कर सकता है।

स्वामी दयानन्द सरस्वती जी समाज में स्त्रियों का स्थान महत्वपूर्ण मानते थे। वे पुरुष के साथ नारी की समानता का पूर्ण समर्थन करते हैं। उनके अनुसार भारतीय समाज की हीनावस्था का एक महत्वपूर्ण कारण यह भी है कि इस समाज में नारी का सम्मानपूर्ण स्थान नहीं रह गया है। वे नारी और पुरुष के अधिकारों की पूर्ण समानता स्वीकार करते हैं पर दोनों के कार्यक्षेत्र का विभाजन भी मानते हैं।

स्वामी जी द्वारा समाज को गुण प्रधान राष्ट्रीय प्रेम, भक्ति और अंतर्राष्ट्रीय अवबोध से युक्त समाज की रचना करना चाहते थे। स्वामी जी के अन्दर अंतर्राष्ट्रीय भावना कूट-कूटकर भरी हुई थी। समाज में राष्ट्रीय प्रेमभक्ति की भावना को विकसित करने का प्रयास किया अंतर्राष्ट्रीय भावना से ओत-प्रोत होने के कारण पूरे विश्वपटल पर भारत का मानचित्र संवारने का कार्य किया और भारतीयों के आदर्श मूल्यों की रक्षा की।

मूल शब्द : स्वामी दयानन्द सरस्वती, महिला शिक्षा, आर्य संस्कृति, सत्यार्थ प्रकाश

भूमिका :

महर्षि दयानन्द सरस्वती जी संस्कृत के प्रकाण्ड विद्वान, वेदों के ज्ञाता, वैदिक संस्कृति के पुनः प्रवर्तक, एक क्रांतिकारी तथा समाज सुधारक, सामाजिक और आध्यात्मिक कल्याण के लिए उत्साह से कार्य करना हमारे लिये आवश्यक है। स्वामी दयानन्द जी ने सत्य धर्म एक ही माना है और उनकी दृष्टि में धर्म वहीं हो सकता है जो श्रेष्ठ मानव मूल्यों की रचनात्मक प्रक्रिया को गतिशील रखने में समर्थ हो सके।

शिक्षा के अर्थ को समझने के बाद हमें शिक्षा के महत्व को समझना जरूरी हो जाता है। आज के युग में शिक्षा का महत्व इतना अधिक हो गया है कि हर क्षेत्र में इसने ख्याति प्रदान की है। व्यक्ति के व्यक्तिगत सामाजिक विकास के लिए शिक्षा बहुत जरूरी है। हर युग को एक नई दिशा देने में और उसमें व्याप्त अंधविश्वासों और

कुरीतियों से छुटकारा दिलाने, समाज में नई रोशनी लाने के लिए महापुरुषों की आवश्यकता होती है। स्वामी जी प्राचीन भारत की शिक्षा पद्धति के प्रबल समर्थक होने से वे वैदिककाल की गुरुकुल अध्ययन पद्धति के समर्थक थे।

स्वामी जी ने स्त्री शिक्षा का समर्थन किया है। उनके अनुसार वेदों में स्त्री शिक्षा का विरोध नहीं है। 'इम मन्त्रं पत्नी पठेत्' अर्थात् यह मंत्र पत्नी भी पढ़े। वेद के इस मंत्र से यह साबित होता है कि पत्नी अशिक्षित होगी तो वह यज्ञ में शामिल नहीं हो सकेगी। अतः स्त्री को भी पुरुष के समान शिक्षा प्राप्त करनी चाहिए।^१

स्वामी दयानन्द का संक्षिप्त जीवन परिचय :

१८२४ ई. गुजरात के काठियावाड़ की मोर्वी रियासत के टंकारा नामक छोटे से कस्बे में अत्यन्त धार्मिक ब्राह्मण के घर में मूलशंकर का जन्म हुआ जो आगे चलकर दयानन्द के नाम से विख्यात हुए। मूलशंकर को आरम्भ से ही धार्मिक शिक्षा दी गयी।

पाँच वर्ष की आयु से ही मूलशंकर को शिक्षा देना आरम्भ कर दिया। माता-पिता तथा परिवार के अन्य वृद्धजनों ने पारिवारिक शिक्षा प्रदान की। ८वें वर्ष में मूलशंकर जी को यज्ञोपवित् संस्कार किया गया और संध्यावादन की रीति से इन्हें सर्वप्रथम इनके पिता ने सिखाई। १०वें वर्ष में मूलशंकर मूर्तिपूजा करने लग गये और शिव की उपासना भी सीख गये। १४ वर्ष की आयु में वेदोंका अध्ययन भी कर लिया था। साथ ही व्याकरण की पुस्तकें भी उन्होंने पढ़ ली थी।^२

१४ वर्ष की उम्र में एक दिन शिवरात्रि को अम्बाशंकर अपने पुत्र मूलशंकर को शिव मंदिर ले गये। रातभर सभी लोग शिव पूजा एवं भजन-कीर्तन करने लगे। अर्द्धरात्रि के समय सभी लोगों की आँखें लग गयी लेकिन बालक मूलशंकर अभी भी जाग रहा था। उसने देखा कि एक चूहा शिवलिंग पर चढ़कर उस पर चढ़ाया गया प्रसाद खा रहा है। इस दृश्य को देखकर बालक के मन में विचार आया कि यदि शिव एक चूहे से अपनी रक्षा करने में असमर्थ है तो वे भगवान नहीं हैं। बालक ने तुरन्त अपने पिता को जगाकर इस पर प्रश्न करने आरम्भ कर दिए और अंत में अपने पिता के उत्तरों से असंतुष्ट होकर घर वापस आ गए और व्रत त्याग कर सो गए।^३

२० वर्ष की आयु में मूलशंकर ने अपने पिता से आग्रह किया कि उन्हें काशी जाकर व्याकरण, ज्योतिष और वेद पढ़ने की आज्ञा दे। ऐसा उन्होंने इसलिए किया कि उनके पिता और घर के सगे-संबंधियों ने उनका विवाह करने का निश्चय किया था। मूलशंकर के मन में वैराग्य था और वह ब्रह्मचर्य का जीवन बिताना चाहते थे, किन्तु उनके पिता ने काशी जाने की आज्ञा नहीं दी। विवाह से बचने का कोई उपाय ने देखकर २१ वर्षीय मूलशंकर जी ने घर छोड़ने का निश्चय किया। ज्येष्ठ मास में एक दिन सायंकाल वे घर से टेढ़े-मेढ़े रास्तों पर निकल पड़े ताकि उनके पिता उन्हें ढूँढ़ न सके।^४

१८४५ ई. से १८६० ई. तक वे साधु बनकर भारत के विभिन्न भागों में घूमते रहे। इस अवधि में उनकी साधु-सन्यासियों से भेंट हुई। नर्मदा के तट पर वे अनेक सन्यासियों के सम्पर्क में वे डेढ़ वर्ष तक रहें। पूर्वानन्द इन्हीं दिनों चालोड़कर ग्राम के पास वन में सरस्वती नामक एक दण्डी स्वामी के यहाँ आये। उन्हीं से मूलशंकर जी ने सन्यास की दीक्षा ली। स्वामी जी ने बड़ी हिचकिचाहट के साथ मूलशंकर को दीक्षित किया और उनका नाम दयानन्द सरस्वती रखा। इस प्रकार २४ वर्ष की आयु में मूलशंकर जी स्वामी दयानन्द जी बन गये।^५

स्वामी दयानन्द जी और महिला शिक्षा :

स्वामी जी स्त्रियों की आजादी के पक्ष में थे तथा वांछित वर्ग की महिलाओं के उत्थान के पक्ष में थे। स्वामी दयानन्द सरस्वती जी समाज में स्त्रियों का स्थान महत्वपूर्ण मानते थे। वे पुरुष के साथ नारी की समानता का पूर्ण समर्थन करते हैं। उनके द्वारा भारतीय समाज की हीनावस्था का एक महत्वपूर्ण कारण यह भी है कि इस समाज में नारी का सम्मानपूर्ण स्थान नहीं रह गया है। वे नारी और पुरुष के अधिकारों की पूर्ण समानता स्वीकार करते हैं पर दोनों के कार्यक्षेत्रों का विभाजन भी मानते हैं। स्वामी जी के अनुसार समाज का सुधार शिक्षा के माध्यम से ही किया जा सकता है, क्योंकि शिक्षित व्यक्ति के अन्दर सोचने व समझने की क्षमता होती है। वह समाज के लिए कुछ कार्य कर सकता है।

स्वामी दयानन्द सरस्वती जी की दृष्टि में महिला शिक्षा :

स्वामी दयानन्द सरस्वती जी ने कन्याओं की शिक्षा पर जोर दिया। मनुस्मृति का उदाहरण देते हुए स्वामी जी कहते हैं कि महिलाएँ वेदों का अध्ययन कर सकती हैं। ऋग्वेद में भी महिलाओं की शिक्षा का उल्लेख है। ईसा पूर्व २०० वर्षों से वेद अध्ययन करने का अधिकार लगातार अस्तित्व में है। केवल बौद्धकाल में महिलाओं को वेदों का अध्ययन करने की प्रवृत्ति कुछ हतोत्साहित हुई थी। उत्तरावस्था में भी बौद्धकाल के समय में ही महिलाओं को मठ में जाने की अनुमति मिल चुकी थी। स्वामी जी ने बताया कि सभी मूल विषयों में आर्य महिलाएँ पुरुषों के समकक्ष थीं। लड़के और लड़कियाँ दोनों के लिए शिक्षा के समान अवसर थे। शिक्षा, विवाह, सम्पत्ति जैसे सभी मामलों में उन्हें पुरुषों और महिलाओं के समान अधिकार देने की बात स्वामी जी ने कि थी।^७

स्वामी जी की मान्यता थी कि सम्पूर्ण भारत तभी विकास के पथ पर बढ़ सकता है, जब देश की प्रत्येक महिला के लिए शिक्षा की सुविधाएँ उपलब्ध हो। उनकी मान्यता थी कि जब तक महिला शिक्षा का प्रसार नहीं होगा, तब तक समाज अज्ञानता के अन्धकार से नहीं निकल सकता। उन्होंने शिक्षा का व्यापक अर्थ बताया है। अथर्ववेद में लिखा है- ब्रह्मचयेण कन्या युवान विन्देत पतिम् इस दृष्टिकोण से बालिकाओं को भी ब्रह्मचार्य व्रत का पालन करते हुए शिक्षा प्राप्त करनी चाहिए। वैश्य स्त्रियों को आपार सम्बन्धी और शूद्रों को पाक शास्त्र सम्बन्धी विधाओं में पारंगत होना चाहिए। स्त्रियों को आकरण धर्मशास्त्र, चिकित्साशास्त्र, गणित आदि विधाओं का अध्ययन आवश्यक है।^८

विदुषि महिला रमा एक आदर्श :

ब्राह्मण वंश में उत्पन्न रमा नाम की महाराष्ट्रीय महिला थी। जो संस्कृत में धारा प्रवाह बोलती थी। वह विदुषि स्वामी जी से दर्शनशास्त्र पढ़ा करती थी। एक दिन स्वामी जी ने देवी से कहा -

निर्जाय जाने स्तनुजादशा धुना निशान्तशोच्या शुभशिक्षण बिना।

कुरतिकेल्या मलना महालय न भान्ति वत्से।

जननी पदेगत ॥ ६६॥

है वत्से। इस युग में अपनी आर्य जाति की पुत्रियों की दशा शुभ शिक्षण के बिना अत्यन्त शोचनीय है। समस्त कुरीतियों की वे हिमालय बनी हुई है। ऐसी देवियाँ मातृ पद को प्राप्त करके सुशोभित नहीं होती।

तद्ब्राह्मचारिणी भूत्वा सुलभे व तपोधना।

श्रुति विधोपदेशेस्तारसंस्कारय कुलांगना ॥ ७० ॥

इसलिए तुम सुलभ समान यशस्विनी, ब्रह्मचारिणी बनो और उत्तम वैदिक धर्मज्ञान के उपदेशों से इन कुलगनाओं के हृदयों में शुभ संस्कार डालो।

मातरोयदि संदर्भ ज्ञान विज्ञान संस्कृतः सदगुणाने।

कृतारस्युस्तास्तत्सुवास्तीह धार्मिका ॥ ७१ ॥

यदि माताएँ उत्तम धर्म ज्ञान और विविध विज्ञान से अलंकृत होकर सद्गुणी शालिनी बनेगी तो उनकी कोख में जन्मे पुत्र-पुत्री भी परम धार्मिक बनेंगे।

स्वदेशाभ्युतयो मूने मातृशक्ति विकासनात्।

मानवोज्ज्वलतामूल स्त्री मनोभद् भावना ॥ ७२ ॥

वस्तुतः मातृशक्ति के विकास से ही स्वदेश का अभ्युदय होगा। जीवन की उज्ज्वलता का मूल उद्गम स्थान स्त्रियों के मन की शुभ भावना ही है।

एतदुद्देश्य सिद्धर्थ विरुद्ध मतव्रतादपि।

आर्प विधामृते दातु तुभ्यमस्मि समुधत ॥ ७३ ॥

इसी शुभ उद्देश्य की सिद्ध के लिये ही मैं अपने व्रत संकल्प के विरुद्ध भी तुमको विद्यारूप अमृत प्रदान के लिये उद्यत हुआ हूँ।

उपरोक्त श्लोकों से विचार किया जा सकता है कि स्वामी जी स्त्री शिक्षा के हिमायती थे और यहाँ तक की स्वामी जी ने कहा था कि कन्याओं की पाठशालाओं में सभी शिक्षक स्त्रियाँ हो और बालकों की पाठशाला के पुरुष शिक्षक हो।^६

कन्या, गुरुकुल, देहरादून, बड़ौदा, सासनी इत्यादि :

स्वामी दयानन्द सरस्वती जी सहशिक्षा के विरोधी थे। अतः स्वामी दयानन्द जी का मत था कि कन्याओं के लिये पृथक गुरुकुलों की स्थापना की जाय। कन्या, गुरुकुल, आर्य कन्या महाविद्यालय, बड़ौदा तथा कन्या महाविद्यालय, सासनी (अलीगढ़) प्रमुख कन्या गुरुकुल हैं। इसके अतिरिक्त भी बहुत से कन्या गुरुकुल स्थापित किये गये और इन गुरुकुलों में स्त्रियोचित वैदिक शिक्षा की व्यवस्था की गयी। १६ वर्ष की अवस्था तक लड़कियाँ ब्रह्मचार्य धारण करती थी और विवाह नहीं करती थी। बड़ौदा कन्या गुरुकुल में स्त्रियों को शारीरिक शिक्षा भी दी जाती है। नारी योग्य आचरण, शालीनता और चारित्रिक शिक्षा देकर चरित्र को रखने या पालने की बात की जाती थी और इस विशेष बल दिया जाता था।^{१०}

निष्कर्ष :

स्वामी दयानन्द सरस्वती नारी अधिकारों के प्रबल समर्थक थे। वे मन की इस युक्ति से सहमत थे कि “जहाँ नारियों की पूजा की जाती है। वहाँ देवता निवास करते हैं जहाँ इनका सम्मान नहीं होता है, वहाँ समस्त कार्य असफल हो जाता है।” स्वामी दयानन्द की मान्यता थी कि नारी केवल समाज का ही निर्माण नहीं करती अपितु एक युग का भी निर्माण करती है। अतः स्वामी जी ने स्त्री शिक्षा को प्रोत्साहित किया। उन्होंने नारियों को पुरुषों के समान अधिकार दिये। उन्होंने इस बात का भरसक प्रयास किया कि हिन्दू समाज में स्त्रियों को पुनः गौरव मिलना चाहिए। उनके द्वारा स्थापित आर्य समाज ने स्त्रियों के लिये अनेक कार्यक्रम बनवाये। स्वामी जी की

मान्यता थी कि जब तक शिक्षा का प्रसार नहीं होगा तब तक हिन्दू समाज अज्ञानता के अंधकार से नहीं निकल सकता।

उन्होंने नारी शिक्षा पर भी उतना ही बल दिया जितना कि पुरुषों की शिक्षा के ऊपर।

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