1

A Reappraisal of the Emerging Monuments & Other Structural Remains of District Muzaffarnagar (UP)

III

Omprakash Srivastav

Contd. from 2nd volume

56. Bhokerheri

The village Bukerheri lies 29°31'N and 77°56' on a metal led road from Bijnor to Deoband at a distance of about 24 km from the district headquarters.

A Tomb There is an old double-storied structure (tomb) in the heart of the village and is surrounded by the newly constructed residential buildings. The tomb is ascribed by the Hindu to one Baba Garib Das, a local saint. It is used by the Hindus and Muslims as a common place of worship.[10] The Muslims consider it Baba Garib Shah. The structure is well preserved. Apart from this structure there are several other structures made of *lakhauri* brick like wells, residential buildings etc.

57. Firozpur

It is an uninhabited village and is about 5 km away from Morna block headquarters towards north-east.

Temple - The temple is towards the east of the village Firozpur. The temple is locally known as *Nilkantheshwar mandir*. The temple is on the top of an ancient mound. The *Nilkantheshwar* owes it name to the temple.

Mazar - In addition to the temple on the top of the ancient mound there are two *mazar* (graves) of unknown person built in *lakhauri* bricks. The *mazar* is locally known as Pir Saheb.

58. Kakarauli

The village Kakrauli lies 29°24' N and 77°55'E at a distance of about 6 km towards south of the Morna block headquarters on the Jansath-Morna road. It is a very rich village from architectural point of view. The place according to local traditions was largely inhabited by a branch of the *Jats* prior to Mughal advent in 1526 AD.

Hauz-Kund -The village is said to have had an old tank, known as *Hauz-Kund*, which was leveled up with earth in the year 1857. Locally this place is known as *Hathi-duba*.

59. Morna

The headquarters of the development block of the same name lies 29°28'N and 77°56'E. It is about 18 km away from the district headquarters. The place was a seat of Chatrauri branch of the Saiyids since the days of Akbar.

A large number of buildings tracing their origin to the Saiyids are found here even today, though in dilapidated state. Important among these is a large *masjid*[11] built by Bibi Jhabbu, wife of Nawab Husain Khan, who lived during the reign of Muhammad Shah in AH 1138 i.e. 1725 AD. This is one of the last of the major Saiyid buildings.

60. Sikri

The village Sikri is situated towards north of the Morna block headquarters at a distance of about 13 km. According to local people the name Sikri has been derived by the word '*Sikargarh*'. It is alleged that there were two wells of large bricks in the *Khole ke Jungle* but they are not traceable now.

Mosque - **In** the vicinity of the village there is a mosque of pre-modern period. Its front portion is old one but rest of the mosque is the later addition with two towering *minars* on both sides. Adjacent to the mosque there is a well, probably used for *vazu*.

61. Shukartal

The place comprises of two villages, Shukartal Banger and Khader. It lies 29°29' N and 78°11'E. It is located towards north-east of the Morna block head-quarters at a distance of about 7 km.

Temple - The place is one of the most important centers of Hindu pilgrimage in the district of Muzaffarnagar and adjoining areas. According to local tradition, this is the spot where the king Parikshit (grandson of Arjuna), was given a learned discourse on *Shreemad Bhagwata* by the sage Shukdeva.

Fort There is a fort belonging to one Rohilla chieftain, Najib-ud-Duala.

62. Bahramgarh

The village Bahramgarh is situated towards north of the Budhana block headquarters at a distance of about 8 km.

Building Complex There are many beautiful *havelis* in the village and newly constructed temples. The *havelis* are generally double storied and are painted in floral motifs.

63. Budhana

Budhana, the headquarters of the *tehsil* and the development block of the same name lies 29°17' and 77°99'E.

It is place of some antiquity, having been constituted a Mahal in the reign of Akbar.

A Temple There is a large temple in the vicinity of the town on a 1 m. high plinth. The whole complex is surrounded by a boundary wall. There are many beautiful small temples in the campus. An image of Kaliji has been installed on a slightly elevated platform in one of the temples, which has arched gateway. In the same way there are other temples of Lord Shiva, Hanumana, and Rama etc. They are made of *lakhauri* brick and thickly plastered and, therefore, their date could not be determined. Probably they all belong to medieval period.

64. Jaula

The village Jaula is on the Budhana-Kandhla road on the right side at a distance of about 6 km from the Budhana block headquarters towards the west. Jaula, a large village lies 29°17'N and 77°25'E.

Mosque/Temple There are two mosques in the village, known as *Bari Masjid* and *Chhoti Masjid*. Apart from these there are many temples. On the side of an ancient mound there are newly constructed temples.

65. Shikarpur

The village Shikarpur lies 29°22'N and 77°30'E at a distance of 10 km north of Budhana block headquarters.

A Mosque There are many mosques in the village Shikarpur.The Bari masjid, which, according to local people, belongs to Humayun period. There has been later addition in the mosque. It is thickly plastered and white-washed. The roof of the mosque has some paintings. There is an inscription in front gate of the mosque. Apart from the mosque, there are several *havelis* and others structural remains, such as wells etc.

66. Ailam

The village Ailam lies 29°17'N and 77°18'E on the Shamli-Shahdera road at a distance about 6 Kms.

Building Complex Tradition has it that the village was founded by one Mahipal Singh, about 620 A.D. It also formed the headquarters of one of the *Khaps* under the Khap Balian. There are many residential buildings built of *Lakhauri* bricks.

67. Kandhla

Kandhla, the headquarters of the block of the same name, lies 29°41' and 77°81'E at a distance of about 47 km towards south-west of the district head-quarters.

In the reign of Akbar it was constituted into a Mahal in the Sirkar of Delhi.

A Tank There is an ancient tank called Suraj Kund, where people of the adjoining area come to bathe on religious occasions.

Jain Temple There is a big Jain temple in the heart of the town. According to local people it is very old. However, it is thickly plastered and white-washed.

A Tomb There is a famous tomb of a saint Maqdhum Shah, which was built in 1706 A.D. People offer prayers there.

Jama Mosque In the centre of the town, there is an old Jama mosque. It is in very bad state of preservation. In front of the mosque, there is a well bearing and inscription but it was not traceable.

68. Kamalpur

The village Kamalpur is situated towards west of the Shahpur block headquarters at a distance of about 5 km.

Mazar - There is a *mazar* of Pir Husain Shah on the top of an ancient mound. Except the *mazar* all the surrounding area is being leveled down by the farmers. People of the adjoining area come for *Ziarat* (for pilgrimage) on Thursdays.

References

1. There has been no jurisdictional change in the district during the decade. The difference in the area figures is due to revised calculation of the area done by the Board of Revenue. Varun, D.P., Uttar Pradesh District Gazetters: Muzaffarnagar (Lucknow 1980) pp. 74-75; cf. Janganana 1971, Uttar Pradesh Granth Mala 21: Prathmik Janganana Sarsangrah (Hindi) (Lucknow 1971), p. 4.
2. Varun, D.P., Uttar Pradesh District Gazetters: Muzaffarnagar (Lucknow 1980) pp. 1-3; Atkinson, E., Statistical, Descriptive and Historical Account of the North-Western Provinces, Vol. III, (Allahabad 1876), p. 589;
3. The density of the population in this district has increased largely since 1901; Varuna, D.P. Uttar Pradesh Gazetteers: Muzaffarnagar (Lucknow 1980) p. 46.
4. Fuher, A., Monumental Antiquity and Inscriptions in the North-western Provinces and Oudh, (London, 1891), p.12.
5. Indian Archaeology 1984-85, A Review, p.192.
6. Fuher, A., *Op. cit*. p. 13; Cf. Varun, D.P. *Op. cit*., p. 281.
7. Fuher, A., *Op. cit*. p. 13.
8. *Proceedings of Asiatic Society of Bengal for 1873*, p. 141; *Indian Archaeology, 1980-81*: A Review, p. 138; Fuher, A., *Op. cit*. p. 13.
9. Fuher, A., *Op. cit*. p. 13; *Proceedings of Asiatic Society of Bengal for 1872*, p. 166.
10. Fuher, A., *Op. cit*. p. 12.
11. Fuher, A., *Op. cit*. p. 13, *Proceedings of Asiatic Society of Bengal for 1873*, p. 142.
12. *Proceedings of Asiatic Society of Bengal for 1872*, p. 97; Fuher, A., *Op. cit*. p. 13.

2

Revolt in Kalapani

(1st April 1859)

P. K. Srivastava[1]

The idea of penal settlement had never been present in the minds of pre-British Indian rulers. It was an idea, which originated along with the beginning of colonialism in India; and abolished only after India achieved freedom from British colonialism. The sole purpose behind opening the penal settlements was to segregate the 'dangerous ideas' detrimental to the very existence of colonial state. The popular notion of the British colonial state of yesterday was that the hardened criminals, whether challenging the colonial state from within as colonial lawbreakers or from without as rebels, both, were not suitable for well being of a civilized society, and therefore must be segregated and should be kept under strict vigil and surveillance.

The penal settlement at Andamans, popularly known as 'KALA PANI', is still stamped as synonym of terror at the minds of common people. It symbolised to a mystical place from where there was no probability of escape. Transportation to KALA PANI meant sending the rebel or the hardened criminal convict to Andaman Islands. It was awarded predominantly to dangerous rebels and hardened criminals sentenced for life in place of death penalty. The sentence of transportation for life was a kind of sentence more like exile. Though there are fairly good number of examples of exile during pre-British India but transportation beyond seas was seldom heard of. Travel beyond seas for any Indian, in whatsoever circumstances, was popularly believed as an act of sin beyond rectification. In fact, it was believed, that by crossing the sea a Hindu renounced his caste, without which there was no place for him in a Hindu society in general and

his caste community in particular. Renouncing caste means extinction of all existence in a Hindu society, as there was, and is, no possibility of being a Hindu without caste by birth. Indeed, the sentence of transportation for life for a Hindu was far more punitive than the sentence of death.[2] However, the system of penal settlement was created not for ordinary criminals but highly dangerous rebels and hardened criminals.

The system of penal settlement was completely unknown to pre-British India. Within thirty years of its colonial possession in Bengal, British at Benkoelen established the first Indian penal settlement across the sea in Sumatra, which was then under the possession of the government of India since 1865. The convicts were first transported from India to Fort Marlborough, at Benkoelen in 1787.[3] Later it was ceded to Dutch in 1823, and the Indian convicts were transferred, in 1825, to Penang in Singapore. On the eve of the transfer of convicts from Benkoelen to Penang there were around 800-900 Indian convicts. The first batch of transfer took place on 8 April 1825, which was later transferred to Singapore. There were also other penal settlements at Malacca, Mauritius and Burma, from where all the convicts were transferred to Singapore in 1832. However, since 1858 penal settlement for Indian convicts was confined to Andaman Islans alone. The policy of government regarding rules and regulations remained the same as it were for Benkoelen or Penang.

Only convicts sentenced for life were transported to pre-Andaman penal settlements because majority of the term convicts preferred not to go back to their homes after completion of their term of sentences. It was assumed from the fact that the punitive gravity of the penal settlement was diminishing gradually. In fact, the terror of penal settlement was not lessened but the released term prisoners preferred to stay back at the settlement because they knew that the community of their own would not accept them within their fold. Their fear of ostracizing from their caste prompted them not to go back to their homes after their release. They preferred to live in the penal settlement instead of living without caste in their community.

The group of Andaman Islands comprise two hundred four large and small islands in the Bay of Bengal. They lie five hundred ninty miles from delta of Hooghli river and are at a distance of hundred twenty miles from Cape Negaris in Burma. It extends to the length of two hundres nineteen miles and is nowhere wider in bredth than thirty two miles. It is

a chain extending 250 miles between Burma and Sumatra.[4] Geologically an extension of the Arakan Yoma, the islands form a part of the range of submarine mountains between Cape Negaris and Achin Head, perhaps once a land bridge the subsidence of which isolated these primitive survivors of a bygone age. It has an interesting past, which goes back to the Greeks. Ptolemy, just before the Christian era called it 'Agdaimonos Nedos'.[5] Arab merchants, who sailed past them on their way to the straits of Sumatra, thereafter reported the existence of the islands in the 9th Century. The first Western visitor Marco Polo, in the thirteenth century and others, in 1563, 1695, and 1700, called it the land of the 'headhunters'. The native islanders regarded shipwrecked sailors 'as very wholesome diet, uncooked and not too fresh.' The yearly tribute from Malay race in the neighbouring Nicobars used to be paid in human bodies.[6] The Marathas annexed the islands in the late 17th century. In the early, 18th century, the islands were the bases of Maratha Admiral Kanhoji Angre, whose navy frequently captured British, Dutch and Portugese ships. Angre remained undefeated by the combined British and Portugese naval task force, right upto his death in 1729.

It began with the transportation of rebels in 1858, thereafter, Wahabi and Moplah rebels were transported and finally the militant nationalists of early twentieth century were transported to the penal settlement of Andaman. The logic behind transportation to Andamans lied around the colonial state's fear of providing opportunity to contaminate the minds of other prisoners with 'dangerous ideas' by incarcerating rebels of any kind in the prisons of mainland. Andaman Island, from where there was no probability of escape of prisoners or transmission of their 'dangerous ideas', was selected in 1858 for transportation of such convicts.

The responsibility of erecting a penal settlement at the Andaman Islands was given to Colonel Henry Man, who had enriched himself in the experience of founding such colonies. Man proceeded to Port Blair and raised the Union Jack on 22nd January 1858.[7] Thereafter, James Pattison Walker was appointed the first Superintendent of the penal settlement and Man left Port Blair after two months.[8] Before coming back from Port Blair Man had accepted the convict classification system as enumerated in the 'Penang Rules', formulated by Sir Stamford Raffles.

Sir James Pettison Walker commenced his journey from Calcutta along with two hundred convicts, a local overseer and two doctors on March 4th 1858 on a company's steamship. Immediately after his arrival at Port Blair

on March 10 he drove convicts to clean Chatahm Island. The responsibility of cleaning Ross Island was put upon three batches of 25 convicts each. Both the islands were made suitable for inhabitation within record time. Indeed, it was an accomplishment of a very difficult task.

This penal settlement was initially planned for rebels of 1857 alone. In the first decade of its beginning only rebel convicts were transported to Andamans. The 1091 rebel convicts transported between January and July 1859 comprised 508 rebels convicted by special courts. "For colonial government the definition of a 'rebel' was not obvious in every situation. On the one hand, there were those who had fought in the name of Bahadur Shah and the Mughal throne, or of Tantia Tope, the Nana Saheb, and the Rani of Jhansi: i.e. who were part of the straightforward political narrative of the Mutiny. Abdool Rahim, alias Khool Kul Shah, a 'fakeer and camp-follower of Secundrabad who was transpored to the Straits and then to the Andamans, evidently belonged to this category."[9] The exact number of transported rebels is yet to be determined but it was not lesser than two to three thousand. Such transported lot of rebel convicts also included men of letters like Allami Fazli Haq Khairabadi, the friend of Ghalib, and Maulana Liaqat Ali, the renowned rebel leader. Both died at Port Blair.

Even the dreaded penal settlement failed to discourage and demoralize the rebels, which appeared in the various violent attempts made by the rebels on the lives of settlement officers or their number of attempts to escape from settlement. The first attempt to escape was made by Narain, a rebel convict from Dinapore, sentenced to transportation for life. He was caught and executed. J. P. Walker, the first Superintendent of the Settlement wrote:

> "On the 4th day after arrival, Convict No. 61, Narain, sentenced on the 31st July last to transportation for life for having excited sedition in the Cantonment of Dinapore where he was a camp follower in the Bazar, after failing in an attempt to excite the Convicts with whom he was working to rebel, attempted to escape from Chatham Island by swimming to the main land, and nearly succeeded. He was made to alter his course by being fired upon, and was captured by a boat's crew. He was at once brought to trial, convicted of sedition and escaping, sentenced to suffer death, and executed. On the same day and about the same time, Convict, 46, Naringuh Sing, sentenced at Nuddea to transportation for life, for desertion, committed suicide by hanging himself, without any known cause, at a secluded spot of Ross Island. On the night of the 18th March, twenty one Convicts escaped on a raft from Ross Island to the main land, in the hope of

being able to reach the Continent of India by a narrow neck of land supposed to connect the great Andaman to Burmah. On the 23rd of March, eleven Convicts escaped from Ross Island. They were seen several miles to the south a few days subsequently, and were unsuccessfully pursued. On the 30th March, one of the Convicts who escaped on the 18th idem, delivered himself upto a boat's crew near Chatham island. He was in a debilitated state from want of food and water, and covered with vermin, that infested even his ears and eyelids, adhering so firmly that he could not remove them. He stated, that having along with others been duped by a fellow-prisoner, who pretended to have held communication with one of the aborigines, who promised assistance on the part of a Rajah, they escaped, and after traversing the south of the Great Andaman by the sea shore, during which they underwent great hardships from want of food, and especially fresh water, were attacked by about one hundred savage aborigines, one of whose first arrow inflicted a mortal wound on the convict-leader. The returned Convict, at the time escaping into the jungle, heard the fight proceeding for some time, and was under the impression that all his companions were massacred. Guided by the morning and evening guns (suns ?) he directed his course towards Port Blair, which he reached in three days, during which he had not met with water. He observed traces of the aborigines in his course hitherwards, but carefully avoided the tracks. His account of the privations he suffered has had a good effect upon the other Convicts, none of whom have since tried to escape. The fate of those who escaped on the second occasion is unknown, but there is little chance of their escaping death, either by hunger or by the hands of savage aborigines, whose hostility to all strangers is most unrelenting, and who at present must be considered unamenable to conciliation."[10]

It is not true that after such incidents prisoners did not attempt to escape. Many others kept on attempting to escape and were caught and executed or killed by aborigines. In the first two months alone 251 convicts escaped out of which 88 were recaptured and 86 of them were executed.[11]

Other than attempting to escape the rebel convicts also conspired to capture power. On 1st April 1859, 200 Convicts attempted to assassinate James Pettisson Walker, his Indian Overseer and all guards of Navy. Superintendent of Port Blair on 29th April 1859 wrote:

"At about 2 o' clock p. m. the sentry on the duty at my office door, (distant only two or three paces from the Guard-room door) having been wounded by one convict with a felling axe, and disarmed by another, ran away in a state of insensibility. Possessed of the sentry's rifle, convict Surwar Shah mounted

> the office north door steps and aimed at me, while I was writing with my back inclined to his position. The native Overseer, Lalla Muttra Doss, who was sitting at the side of the same table facing the assassin, unperceived by me, slipped out of a side door close to which he was sitting, and leaving the office by thseer's he Verandah, seized the convict assassin, Surwar Shah, No. 2,239 by the legs, and threw him prostrateon the ground; at the same time a convict (name unknown) came out of the Guard-room, and aiming a blow at the Overeer's head, struck him a severe blow on the shoulder with a felling axe; and another convict, Nuggur Muhummud Khan, No. 2215, also made his exit from the Guard-room, armed with a musket and bayonet, and attempted to stab him in the abdomen; the Overseer, however, parried the thrust with his hand, which was perforated by the weapon. He then fell down from faintness, partly from the shock, partly from loss of blood. My attention was attracted by a cry of alarm from the Guard-room (which is only separated from the office by a bamboo and mat partition), and rushing to the door, revolver in hand, I found a convict, Nuggur Muhummud Khan, aiming at me with an Enfield rifle from opposite the Guard-room door. On my firing at him, he retreated, and as I kept my pistol directed towards him he moved about to avoid my aim, and try to get an aim at me with his rifle. A second shot having missed him, I was warned by Lalla Muttra Doss, who was lying round the corner, to save myself by flight, as the office was surrounded by assassins. Fearing an attack from the south door, I rushed from the office, where I was alone, towards the hill where the Nuwul Guard Barrack is, pursued by convict Nuggur Muhummud Khan, who was only a few paces behind me, trying to shot me, when I was met by one of my convict Orderlies, two section gangmen, and a sub-division gangsmen, who, hearing the alarm, and perceiving my perilous position, rushed to my assistance and arrested and disarmed my assailant, who was stabbed by one of my personal guard when he came out."[12]

Lalla Muthoora Doss, aged 32, of the Khutree caste, was previously employed in the Agra Central Prison as Accountant and Cashier from 1847 to 1851, when he was promoted by Walker to be Darogah or Deputy Jailor. He held the appointment until transferred as an Overseer on the formation of the Penal Settlement at Port Blar.[13] While recommending the award of zamindaree to Lalla Muthoora Doss[14], in return of his services rendered at the time of revolts at Agra in 1857 and in Andamans on 1st April 1859, Walker described in detail about both the rebellions. According to Walker, Lalla Muthoora Doss was "trustworthy, able, and most zealous in the discharge of multifarious duties". [15] He wrote:

> "For six weeks the fate of Agra was dependent on the safe custody of the 3,400 prisoners confined in the Central Prison. They had been collected from all parts

> of the North-Western Provinces, Punjab, Oude, and Native States, chiefly on account of their dangerous character, and their escape at any time within the period into the city would have excited the rebellion inhabitants to that destructive demonstration which was deferred till the 5th of July, 1857.
>
> "The Commandant of the Prison Guard having been murdered on detached duty at Meerut, I remained the sole European on the establishment, and it was to the combined loyalty, zeal, and ability of three of my Native officials that I was enabled to maintain perfect discipline among the prisoners until the retirement of the European Troops towards the Fort, on the 5th of July. These three were Pundit Kesree Doss, the Jailor; Lalla Muthoora Doss, the Darogah; and Moonah Singh, the Soobadar; of these the Lalla was conspicuous for his personal bravery.

After describing in detail about his role in Agra rebellion, Walker wrote about Muthura Das that he volunteered to serve under Walker in the Sanitary Department. Later, he was employed as Intelligence Officer, and it was him through whom he obtained the earliest intelligence from Major Renaud of the approach of the British force to Cawnpore, and subsequently another detailed information to the Intelligence Department at a difficult time from Furruckabad.[16]

In March 1858, Lalla Muthura Das, accompanied Walker as an Overseer to the Andamans, and during those eighteen months performed in a most zealous manner to the full satisfaction of Walker. On the 1st of April, 1859, a section of the convicts attempted to raise the banner of revolt in the Andamans. In that critical hour "Lalla acted with great presence of mind, bravery, and devotion during which he was wounded in the shoulder by a blow from a felling axe aimed at his head, and had his hand transfixed by a fixed bayonet in parrying a thrust at his belly."[17] This momentary repulse of the assassin saved Walker's life from the most imminent danger when unconsciously he was being aimed at from behind with a loaded rifle of the disarmed European Sentry, and enabled him to defend himself, and receive assistance from well disposed convicts in the neighbourhood. Walker further wrote:

> "As it was the crowd around the Naval Guard Barrack on a neighbouring hill, waiting for the concerted signal of my death, was only kept off by a threatened discharge of grape; and had my death happened, which was considered the *sine qua non* to the combination of the whole of the convicts, the result would have been serious. The contingency, however, humanly speaking, was averted by Lalla Muthoora Doss."[18]

Lalla Muthoora Doss was the only Hindu, who had volunteered, even in the obvious danger of losing his caste, to accompany Walker for service at the penal settlement in the Andaman Islands. As expected he was subjected to the humiliation of his friends and relatives for so doing, and on his return to Agra he could enter his family residence only 'at the cost of much anxiety and money.' Walker presented him with a gold watch and chain as an expression of his services to him.[19] Walker was glad to learnthat Lalla Muthoora Doss had been recommended for one of the villages in Kham Tehsil in Zillah Agra, for he knew that he preferred a Zumendaree to a Deputy Collectorship.[20]

Conclusion

The rebellion of 1st April 1859 was not the end of resistence encountered by the administration of the penal settlement from transported convicts but was only the beginning of the spirit of resstence to be continued until the very existence of penal settlement at the Andaman Islands. Through the attempts to escape by early convicts, the violent attacks upon jail officers, disobeying the jail regulations and resorting to hunger strikes the rebel and other political convicts continued resisting the colonial administration throughout the existence of penal settlement in the Andaman Islands. The culmination of such spirit of resistance was the assassination of Lord Mayo, the Viceroy of India, on 8 February 1872 by a Wahabi prisoner, Sher Ali[21] and the martyrdom of three political prisoners during the hunger-strike of 1933[22].

References

1. Dr. P. K. Srivastava is Professor in the Department of Western History, University of Lucknow, India.
2. U.P. State Archives, Lucknow, hereinafter cited as UPSA , Oodey Pratab Singh, Ex-Rajah of Nuggur, when about to be sentenced to transportation, suddenly seized the sword of one of the Guard, and inflicted wounds on himself, of which he died. No. 386 and 388 of 19th April 1859. Officiating Commissioner Goruckpore. Dated 6th April, No. 67. Abstract of Proceedings, Judicial (Criminal) Department.
3. Majumdar, R. C. Penal Settlement in Andamans, 1975, New Delhi, pp. 47-49.
4. Mathur, L.P. Kala Pani: History of Andaman & Nicobar Islands with a study of India's Freedom Struggle, 1968, Delhi, p. 1.

5. India Office Records and Library, London, hereinafter cited as IORL: G. M. Roth, Andaman Islands, L/P&J/484, p. 1.
6. Ibid. p. 114.
7. Singh, N. Iqbal, The Andaman Story, 1978, New Delhi, p. 73.
8. Majumdar, 1975, op.cit., p. 103.
9. Sen, Satadru, Disciplining Punishment: Colonialism and Convict Society in the Andaman Islands, OUP, 2000, p. 62.
10. Majumdar, R. C., Op. Cit., pp. 112-113.
11. Mathur, L. P., Op. Cit. p. 37.
12. UPSA, Extracts from Paragraph 5, of a letter from the Superintendent of Port Blair, dated the 29th April 1859, No. 1123, Proceeding No. 2, August 1860, Political, NWP, p. 255.
13. IORL: Memorandum by J.P. Walker, formerly Superintendent of the Agra Central Prison, and lately Superintendent of the Penal Settlement at Port Blair, in the Andamans, on the services of Lalla Muthoora Doss, dated Allahabad, the 3rd July, 1860, No. 12, Judicial, Fort William, July 13, pp. 44-45.
14. IORL: Extract from a Demi-official Letter from Dr. J. P. walker, dated Allahabad, the 5th July 1860, No. 11, Judicial, Fort William, July 13, p. 44.
15. Ibid. p. 45.
16. Ibid. p. 47.
17. Ibid. p. 47.
18. Ibid. p. 47.
19. Ibid. p. 48.
20. UPSA, Extracts from a Demi-official Letter from Dr. J. P. Walker, dated Allahabad, the 5t of July 1860, Proceeding No. 2, August 1860, Political, NWP, p. 257.
21. See Pramod Kumar, KALA PANI andaman ki dandi basti, National Book Trust of India, New Delhi, 2006.
22. For history of Hunger strike in 1933 see Srivastava, Pramod Kumar, Reistance and repression in India: the hunger strike at the Andaman cellular jail in 1933, Crime, Histoire & Societes (Crime, History & Socities) 2003, vol.7, no.2, pp. 81-102.

3

A Historical Perspective of the Early Foundations of the Archaeological Survey of India (upto 1900 A.D)

Dr. Naveen Vashishta

Part -I

1.0 Introduction- The study of land, culture and people can best be done through systematic surveying and mapping of the region. Events in history have occurred at certain geographical locations, and knowledge about these geographical locations has come through surveys. A survey of archaeological remains throughout India is indispensable to the study of Indian history. It forms one of the important branch for identifications of ancient sites, physical changes in places, monuments, works of art and paintings, sculptured edifices which arouse exciting and stimulating interest for investigating mysteries of Indian chronology and art. The archaeological impacts of the Hindu Capital *Vijaynagar* established in 1336 A.D. by *Harihara* and *Bucket* aroused the interest of explorers.[1]

The Archaeological Survey of India (ASI) has completed 150 years of its establishment last year. It comes under the Union Ministry of Culture. It is a vibrant, multifaceted organization which is tasked with research in archeology and protection of India's cultural heritage. Its activities covers a wide range: excavation of archaeological sites, conservation of ancient monuments, epigraphy, numismatics, underwater archeology, survey of temples, administration of museums, publishing, study of antiquities, running well-stocked libraries, and so on.[2]

This study aims to work out a detailed historical account of the functions of Archaeological Survey of India and its evolution through different periods. The main object is to educate the present generation of surveyors

and historians not only about the history of Archaeological Survey of India but also about the conditions under which their predecessors worked; how much romantic, adventurous and painstaking were their efforts and how the modern surveying systems came to be built up.

1.1 Description of Early travelers - The Hindu capital of Vijayanagar is described in the works of *Varthema*, *Abdur Razzak*, *Nicola di Conti*, *Nikitin*, *Barbosa* and *Caesar Frederick*. The beauties of Bijapur were noticed by *Tavernier; Bernier* and others, who visited the Mughal court described Agra and Delhi. The cave temples of Western India are also described by the early travelers. *Thevenot* and *Anquetil du Perron* explored the caves of Ellora. Linschoten, Boon, Salt described Salsette, and the famous Elephanta Caves were described by *Fryer*, *Hamilton*, *Niebuhr* and others.[3]

1.2 Sir William Jones and Foundations of Asiatic Society - *Sir William Jones (1746-1794)* had keen interest in the literature and antiquities of India and he started the systematic investigation of Indian antiquities dates. He founded the Asiatic Society of Bengal on 15th January 1784 A.D at Calcutta.[4] Archaeological and historical pursuits in India actually started with the foundation of this institution. In the early days of Asiatic Society, William Jones could not procure even a small piece of land to house his dream. The Society which in no time was to regarded as the first and best of its kind in the whole world had no permanent address, no fixed place for holding its meetings and, which was most disconcerting, no funds.[5] In the absence of an exhaustive Government Survey, such an institution as Asiatic Society was invaluable. The endeavor put forward by Jones culminated in the publication of a periodical journal named, Asiatic Researches started in 1788. The journal brought to light the researches, surveys carried out by the society to make the public aware of the antiquarian wealth of India.[6]

1.3 Early Labors in Archaeology –The earliest laborers in this important field of Indian archaeology were *Sir William Jones*, *Charles Wilkins*, *Henry Colebrook*, *Francis Gladwin*, *William Chambers*, and *Colin Mackenzie* followed by *Buchanan Hamilton* and *Horace Wilson*. These learned and accomplished scholars were ably assisted by many younger explorers. The aims of the pioneers in archaeology were far from purely archaeological. Their very programmed, which included a variety of subjects, ranging from ethnology to pure mathematics, from geology to meteorological observations, would belie their having any such aim.

1.4 Deciphering of inscriptions- The deciphering of inscriptions on pillars, metal plates, or coins was most essential to the student of Indian history because by these means alone dates could be obtained, without which history would have no coherence. *Colonel Polier* described the famous Buddhist pillar with its inscriptions, known as the Firoz Lat. *Blunt* and *Ewer* described the Qutub Miners Pillar at Delhi. *Charles Wilkins* wrote 6 papers on the meaning of various inscriptions that were forwarded to him and *Colebrook* wrote an essay on inscriptions. Many more inscriptions were deciphered and translated.

1.5 Discovery by Sir William Jones - Sir *William Jones* identified that Greeks used the name Erannaboas for the Indian river Sone. This discovery proved that *King Chandragupta* actually fixed the seat of his empire at Pataliputra at the mouth of the Sone (the Palibothra of Strabo), and was *Sandrocottus* who concluded a treaty with *Seleucus Nicator*. Thus *Sir William Jones fixed the first great landmark in the ancient history of India*.[7]

1.6 Descriptions of ruins in Asiatic Researches- Elaborate account of ruins and other architectural remains were also contributed to the Asiatic Researches. *William Chambers* visited the famous ruins on the Coromandel Coast called as the Seven Pagodas of Mahabalipuram in 1772 A.D. *Sir C. Malet* contributed a paper on the Ellora Caves in 1794 A.D. *Colin Mackenzie* described the pagoda of Perwuttum and wrote an account of Jains. A complete account of grand Mohammedan ruins at Bijapur was written by *Captain Sydenham* in 1811 A.D. *Sir James Mackintosh* visited them in 1808 A.D. and called Bijapur the "Palmyra of the Deccan".

1.7 Accounts of Mr. Erskine, Mr. Salt, Colonel Sykes and Colin Mackenzie - Mr. *Erskine* drew up his exhaustive essay on the cave of Elephanta which was by far the best description of the cave that was published. *Mr. Salt* wrote an account of the caves in Salsette in 1806 A.D. *Colonel Sykes* from 1819 to 1820 A.D. wrote accounts of the ruined city of Bijapur and of Ellora Caves. *Colin Mackenzie's* collections of inscriptions on stone and copper, of manuscript and coins, have alone enabled the early history of South India and its dynasties to be understood and written e.g. Pandyan dynasty and Cherie dynasty.

1.8 Daniel's drawings of Indian monuments - Thomas *Daniel* made the most accurate drawings of the temples and places at Madura, Tanjore and ruins at Mahabalipuram, to represent the architecture of Southern India; the Taj Mahal, Akbar's tomb, and mosques at Jaunpur and Delhi; and rock-hewn temples at Salsette and Elephanta.

1.9 Notice of James Princep - The Buddhist inscriptions, inscriptions on the pillars at Delhi and Allahabad were undeciphered. In 1837 A.D. *James Princep* obtained a clue to the alphabets on inscription, and the language turned out to resemble the Pali of Ceylon. He applied these alphabets to the inscriptions on pillars at Delhi and Allahabad, and the great discovery was completed. They all proved to the same series of edicts by the famous Buddhist king *Asoka.* The name on the pillars was Priyadasi which was identified with those of Asoka. He discovered the first positive dates in early Indian history. He died in 1840 A.D.

1.10 Captain Kittoe's discoveries in Cuttack, and excavations at Sarnath – *Captain Kit toe* investigated the ruins in Orissa, and discovered an important series of rock inscriptions at Dhauli, in Cuttack. He also made excavations at Sarnath, near Benares.

1.11 The Girnar inscription- The rock inscription at Girnar, in Gujarat and Dhauli inscription were carefully studied by *James Princep.* Those discovered by *Kit toe* at Dhauli; in Cuttack, proved to be identical with the Girnar, in Gujarat, being Asokan inscriptions.

1.12 The Manikyala Tope - *Generals Ventura* and *Court*, Officers in the service of *Ranjeet Singh*, opened a tope at Manikyala, in 1830 A.D., and others between Jhelum and the Indus in 1833 and 1834 A.D. They obtained a gold box which contained coins and relics. *Masson*, *Honigberger*, and *Gerard* examined topes near Jallalabad. *Captain William Brown* also gave an account of the ancient temple and famous ship model at Hissar, in Princep's journal.

After the death of *James Princep*, *Cunningham* and *Massey* in the north, *Meadows Taylor* and *Wilson* in Bombay, *Walter Elliot* in Madras took the lead and had many followers like, *Aurel Stein* (1862-1943 A.D.) and *John Marshall* (1876 A.D.).

1.13 Contribution of James Fergusson - *Fergusson* systematized and rendered clear the chronology and history of eastern art. From 1829 to 1833 A.D. he visited Dacca, Rajghur, and some other places in the Ganges Delta which contained remains of architectural art. In 1834 A.D. he visited Banaras, Agra, Delhi, Jaipur, Luck now and Jaunpur and many other places till 1839 A.D. He re-visited India in 1842 A.D. and went to South India, and made himself acquainted with the architecture of South India. In 1843 A.D. he read a paper before the Royal Asiatic Society on the "Rock-Cut Temples of India". In 1847 A.D. he published "Picturesque Illustrations of Ancient Architecture in India".

(a) Prehistoric remains– They consisted of cairns, cromlechs, and other cognate remains of unknown age, constructed by unknown people, and scattered widely in different parts of India. In 1820 A.D. *Mr. Babington* described the Cody Kulls or Pando Koolies of Malabar. The next notice of prehistoric remains was by *Captain Harkness*, followed by *Captain Gangreve*, *J.T. Kearns*, *Captain New bold* and *Captain Meadows Taylor*.

(b) Buddhist Remains - A vide interval separates the cairns and cromlechs from the Buddhist remains, for the Aryans who composed the Vedic literature built nothing that has endured to our time. For five centuries from 250 B.C., almost all monuments in India are Buddhist and Jaina, consisting of rock inscriptions, topes or stupas, rock cut temples, and viharas or monasteries, the most important being the Sanchi Stupa in Bhopal in Central India, described by *Cunningham* and *Fergusson*, and the Amravati stupe near the mouth of Krishna, also described in the "Tree and Serpent Worship", and by *Dr. Burgess.* There is another group of Buddhist remains near Banaras, called Sarnath, which was opened in 1835 A.D. by *General Cunningham.* The raths or rock-hewn temples at Mahabalipuram near Madras which were described by *Chambers* and *Golding ham*, are commonly called as seven pagodas, are classed by *Mr. Fergusson* as forms of Buddhist architecture adopted by the Hindu.

(c) Dravidian Architecture - This style of architecture extends over all India south of the river Krishna, except Mysore, and originated in the three ancient kingdoms of Pandya, Chola and Chera. The Dravidian temples consist of vimana as shrine, the mandapas or porches leading to it, the gopuras or lofty gate pyramids. They are recognizable by their pyramidal form, distinction of storey's, and separation into compartments by pilasters. The holy *Rishi Aghastya*, who brought the first Brahman colony into South India, is said to have written a treatise on architecture, and others were also composed in ancient times, which were collectively called *Silpa Sastra.*

(d) Bengali Architecture - The Bengali or northern temples have no trace of division into storeys, no pilasters, and a curvilinear outline, with a polygonal base. The best examples are found at Bubhneshwar, in Orissa, and around the temple of Jagannath. The first style appears in the 6th or 7th Century, but *Mr. Fergusson* found its origin as mysterious and unexplained.

(e) Chalukya Architecture- The Chalukya Style of Architecture prevails in Gujarat, Mysore and Rajputana. The Hale bid temple, one of its finest examples, was built at the same time as Lincoln and Salisbury cathedrals,

and is considered by *Mr. Fergusson* to be among the most marvelous exhibitions of patient human labour the world has ever produced.

(f) Jain Architecture - The Jain temples are numerous and elaborate, and have been described by *Mr. Burgess.* The most noticeable examples are at Satrunjaya, Gina, Mount Abu, and Sadri, and they are found along the western Deccan as far as Belgaum, as well as in Bengal and Central Provinces. In elaborateness and elegance they in some respects, surpass even the 13h Century buildings of the Chalukyas.

(g) Muhammad an or Saracenic Architecture - The Muhammad an or Saracenic Architecture, in the form of beautiful mosques and tombs, is scattered over nearly all parts of India except the extreme South. The different styles bear the effect of the localities in which they originated; combining the general features of Islamism with many special details peculiar to native art. According to *Fergusson* the earliest Muhammad Style is that of the Pathans at Delhi which includes Qutub Minar, tomb of *Iltutmish.* Mosques and tombs at Jaunpur (1397-1478 A.D.), Jama Hasid at Ahmadabad, Bijapur, Delhi, and many other spots are examples of Saracenic architecture. The tomb of *Akbar* and Taj Mahal, which represent the Mughal architecture, are even more widely known, and have been thoroughly examined.

(h) Coins and Inscriptions - The collection and deciphering of coins and plates is a very important branch of Indian archaeology, because by the study of such relics alone the sequence and chronology of ancient dynasties be ascertained. Much was done by the early archaeologists in this field as it has already been discussed earlier. In the north India, numismatics was studied by *James Princep, Cunningham, Wilson* and *Edward Thomas.* By means of coins *Mr. Thomas* has illustrated the history of the Tasmanians, the Shah kings of Gujarat, the chronology of Bactrian Kings, of the Gupta dynasty and others.

1.14 General Cunningham as Archaeological Surveyor - The Government of India instituted an Archaeological Survey in 1861 A.D. with the object of preserving ancient monuments, rendering them easy of access, procuring correct copies of inscriptions and pieces of sculpture, and thus facilitating the study of future antiquaries and historians. *General Cunningham* was selected by *Lord Canning* (1856-1862 A.D.) to conduct the operations of the survey. In its early days, the Survey was engaged in major exploratory

activities which resulted in the discovery of important archaeological sites like Sankisa, Sravasti, Bharhut, Kosambi. Cunningham was instrumental in such findings and paved the way for newer studies in Historical Archaeology of India[8]

During the season 1861-62 A.D., *General Cunningham* identified number of ruins of Buddhist structures in Magadha. Two Chinese pilgrims *Fa Hien* (399-414 A.D.) and *Hsuan Tsang* (629-644 A.D.) visited India, and the localities, cities and monuments described by them form important historical and topographic landmarks which the Indian antiquaries and comparative geographers should identify. *General Cunningham* observed that as *Pliny* followed the route of Alexander, so an Indian archaeologist should tread in the footsteps of the two Chinese pilgrims. *Cunningham* carefully examined 24 ruins during his first season, including the caves in Barbara Hills, excavated by *King Asoka.* His first report concludes with a full account of the great Buddhist tower at Sarnath, near Banaras. Judging from the style of inscription at Gaya he assigned 477 B.C. as the date of nirvana of Buddha.[9] The dates of foundations of Rajgriha were fixed.

In the season of 1862-63 A.D., *General Cunningham* toured Fatehgarh, Kannauj, Roorkee, Kalsi, and Mathura, to Delhi. He examined ruins of Sankisa, the spot where Buddha descended from heaven. At Also he made an impression of the famous inscription of *Asoka.* At Mathura and Delhi he copied several inscriptions, and made many drawings and measurements. He made complete examination of the ruins of Delhi and came to the conclusion that no single stone remains of Indraprastha, the capital of Pandus.

During 1863-64 A.D. *Cunningham* explored the ruins in Punjab, and worked at the identification of the cities and peoples described in the expedition of *Alexander the Great*. He worked on the track of Alexander and Chinese pilgrims. He gave accounts of Taxila, Manikyala, and scene of *Alexander's* battle with *Pores* on the Jhelum.

In 1864-65 A.D., *Cunningham* explored and described the ancient cities between the Yamuna and Narmada, and gave account of Dhamnas caves. He carefully examined and described the ruins and inscriptions in nine of the ancient kingdoms of Hindustan. In 1866 A.D. *Lord Lawrence* abolished the appointment of Archaeological Surveyor. *Cunningham* chief discoveries were Aornos, the rock fort captured by the Macedonian king; Taxila, the ancient capital of North-West Punjab; Bairat, the capital of Matsya, Sankisa, near

Kannauj,; and Nalanda, the famous Buddhist monastery in India. During the tenure of Cunningham (1867–68), A.C.L. Carlleyle of ASI discovered important rock paintings in the rock shelters of Suhagighat in the Rewa District, Madhya Pradesh.[10]

1.15 Comparison of James Fergusson and Alexander Cunningham- Fergusson attempted a survey of Indian architecture, putting for the first time India's vast architectural heritage into an order of time and a sequencing of worth. He ultimately wrote a history of world architecture, in which Indian architecture was placed. His tools were surveys, drawings, and a new technology, photography. Cunningham, on the other hand, was an archaeologist, whose tools were excavations, but also the collection of artifacts, including sculptures, coins, and inscriptions. He became entranced by the recently translated histories written by Chinese Buddhist pilgrims to India, particularly that of Hsuan Tsang who traveled in India in the seventh century. Cunningham attempted to retrace Hsuan Tsang's footsteps by identifying Buddhist sites across India. Yet, however different the two, their respective ways of categorization and identification of art and architecture remain with us today. Both felt monuments and artifacts could tell the history of India, a history otherwise difficult to recover, due primarily to a lack of historical texts. Both were attempting to organize the art into a chronology, as well as to render judgments of aesthetic value.[11]

References

1. Markham C.R., 1871, *A Memoir on the Indian Surveys*, London, pp. 170-71.
2. http://www.frontlineonnet.com/fl2801/stories/20110114280106200.htm
3. Markham C.R., 1871, p. 170.
4. Roy, Surindranath & Archaeological Survey of India, 1961, *The story of Indian archaeology, 1784-1947*, Archaeological Survey of India, New Delhi.
5. http://asiaticsocietycal.com/history/index.htm
6. http://asi.nic.in/asi_aboutus_history.asp
7. Markham C.R., 1871.
8. Singh, Upinder, 2004, *Discovery of Ancient India: Early Archaeologists and the Beginnings of Archaeology*, Permanent Black, Delhi.
9. Black C.E.D., 1891, *A Memoir on the Indian Surveys (1875-90)*, London, pp. 320-21.

10. *Proceedings of the Asiatic Society of Bengal for February,1883*, p.49.
11. Robert L. Brown, 2006, *Monuments, Objects, Histories: Institutions of Art in Colonial and Postcolonial India*, Journal of the American Oriental Society.

to be concluded in the next issue of the Journal, Vol. 4, Oct-Dec. 2012

4

The Techniques of Water Management System in Medieval Malwa

Dr. Vinay Shrivastava

Malwa was one of the most important provinces of India in ancient times and its influence on Indian culture has been profound. Physically, culturally and politically we may call it the heart of India. It is the passage to the North India to Deccan. 'Malwa' implies the plateau region which formed a political unit like 'Magadha, 'Kalinga and 'Saurashtra'.[1] Malwa covered an area of about 47,760 Sq. kms. and comprised of the present district of Dhar, Jhabua, Ratlam, Dewas, Indore, Ujjain, Mandsaur, Sehore, Raisen, Shajapur and Vidisha.[2]

According to Abul Fazl in his A-in-I- Akbari, It is stated that, "Subah of Malwa is situated in the second climate. Its length from extreme point of Garha (Mandla) to Banswarah is 245 kos. Its breadth from Chanderi to Nandurbar is 230 kos. To the east lies Bandhun (Rewa) ; to the North, Narwar; to the south Baglanah to the Gujrat and Ajmer There are mountain to the South.[3] Abul Fazl says that, " Its principal rivers are the Narmada, the Shipra, the Kali Sindth, the Betwa and the Godi. According to Abul Fazl,' Godi is a tributary of the 'Narmada'.[4] At every two or three kos clear and limpid streams are met on whose banks the willow grows wild and the hyacinth and fragrant flowers of many hues, amid the abundant shade of trees. Lakes and green meads are frequent and stately Palaces and fair country homes breathe tales of fairyland.[5]

The rulers of Medieval Malwa and Rajasthan have took care of their states very well. Their ideals were based on the ritual policies and religious scripts, such as 'Vedas', Puranas,Manusmriti,Sukra Niti,,Artha Shastra etc. are special noticed.

In 11th century Samrangan Sutradhar of Raja Bhoj was the most valuable and authentic source of water technique in the Palaces and forts, construction methods of water resources, the architecture of water bodies of Malwa.[6] Raja Bhoj constructed so many water tanks, lakes and reservoirs in Dhar, Mandu and Bhojpur.

There must be many Tanks, Gardens,, wells and bathing place in the city. Water has obtained from the wells & clouds for the irrigation. Many wells, tanks, Canals and reservoirs were dug in that period. King Munz Parmar constructed Munz Sagar in Dhar and king Bhoj constructed a huge tank near Chitor which is called Bhojsar.[7]

During the establishment of Muslim rule in India, many Historians have written the inscriptions in Persian and Arebic and Many 'Tawarikh' were written by them in Persian. There is a reference of water resources and water management of Malwa in the Rajasthan autobiography of some muslim ruler in India.[8] The Mughal Emperor Babur described the environment, rainfall, gardens, wells, rivers, canals, tanks, Arawali hills, ponds and irrigation, tools and techniques like Rahet, Chadas, Dhinkly etc.[9] Abul Fazl described in the third volume of A- In-I-Akbari about the Crops, the environment, natural beauty, sweet water productions, art and industry etc.[10]

The Mughal Emperor Jahangir described beautifully in his autobiography Tujuk-I-Jahangiri about the water resources, wells, step wells,, rivers, sarovars, kunds, springs, lakes, tanks, ponds and fountains. He writes about Malwa that, "Five big rivers flows in Malwa apart from canals, rivers and springs. These rivers are Chambal, Shipra, Kali-Sindh, Neera (Betwa), Narbada.[11] He has referred the Kaliadah palace kund of Ujjain and the beautions places, tanks and big canals of Mandu.[12]

Originally, the religious feeling inspired for the construction of the process of water reources, on the other hand the water resources have compulsurely required in the State for drinking water, Agriculture irrigation and the economic development. Therefore in the medieval period, many rulers of Malwa and Rajasthan constructed the numbers of water resources in many places. They have took keen interest for the development of water resources in their areas. The rulers of this region have inspired their 'Jagirdars, Samantas, and 'Rayyats' to construct the wells, step wells, kup, tanks reservoirs in their region for the economic development of the state.[13]

In Medieval Malwa the Muslim rulers have also made the wonderful efforts for the water management. The residue of extensive and scientific water resources like huge step wells,, reservoirs, cistern etc. have existed in different places of Malwa. According to the Waqi' at-e-Mushtaqui Nasir-Ud-din Khilji was constructed the Palaces, Hauz and Ahu- khana in different places of Malwa. In Kaliadah Palace of Ujjain, the beautiful Palace, water canal and fiffty two reservoirs constructed with the excellant engineering and architect.[14]

The Malwa agriculture has always depended on various sources of water both natural and artificial for its irrigational requirement via Rain, wells, river, tanks canals, step wells etc.The construction of water works and the technological changes that took place in the traditional irrigation system in this region during the Malwa Parmar kings and sultunate hithereto neglected, need a scientific study. The relevant evidence available in the contemporary Indian and Persian works through the construction of water works and the changes that irrigation technology and water refining technology undervent from time to time. In perticular the setting up of the percian wheel on wells and the construction of large artificial canals provide clues to the introduction of certain mechanical devices in the irrigation system employed during the period under review.[15]

Dams, lakes, and water reservoirs were some of the important means of irrigation in Malwa at 11th Century. The artificial lake at Bhojpur Commissioned by King Bhoj in the middle of the 11th Century covered 250 Sq.miles.[16]

An important aspect of Indian agriculture is artificial irrigation to supplement the natural bounty of the mansoons. The principal means employed for this purpose was the construction of well, tanks and canals. In Malwa, wells must have provided the chief source of irrigation. Number of artificial devices were used to lift water from well. Pullys were employed over wells for this purpose. Another device worked on the lever principal. In the region of all Malwa there was the wooden arhet or 'rahat[17] called by the english the 'Percian Wheel' with the chain of pots and pin drums gearing. This water lifting mechanism obtained much greather ability to lift water from greather depth when the pots were transferred from the spokes or rim to a rope chain or "Pot-Garland" (Malwa)[18] The earliest allusion to *this 'Pot-Garland'* Occurs in 'Yashodharman's Mandsaur inscription found on two type stone pillars of victory set up by king Yashodharman of Unknown

origin near Mandsaur. One of them is dated in Malwa year 589 (532-33 AD). The dated on records the construction of a large well by one Daksha, whose brother Dharmadasa was the minister of Yashodharman.[19]

On other techniques in which uses of heavy wood Pillar of tree, and small harbest and clay make a 'Kacha Bandha' on river then growing the label of water and make a temperory canal and uses water for irrigation. This type of temporary canal called 'Saran'.[20]

In his general account of Malwa and Mewar agriculture is artificial irrigation to suppliment the natural bounty of the mansoons. In Malwa and Mewar, wells and 'Deekli' (local language) 'Kotumba' and 'Bundha' must have provided the chief source of irrigation.[21] In Malwa wells must have provided the chief source of irrigation. Most of the wells were 'Kachcha' that is made without use of mesonary. These necessaruily had to be dug or dug of resh every year. In Malwa out of a very large number of water tanks recorded in all region and many ruines of 'Wooden Rahat' also found in this region.[22]

Some cultivated fields when watering is required women and men irrigate by drawing up water by other techniques like 'Kutumba' and odi (abat). These techniques were found in Malwa and Mewar. In Kutumba long hollow tree like 'Kajui' and other any long nal tree one side attached on height and second terminal attached in agriculture area or fort area, then water moving up to down.[23] There are an allusion of ruined hallows, have found at many places in the lower portion of Asirgarh fort in between the main wall and the second wall of the fortress.[24]

In Malwa all techniques of Water Management have depended on Rain water harvesting. The water of rain, rivers and streams has conservated in wells, step wells, and tanks in most of the forts, temples and other areas of Malwa during medieval period. These conservated water has used for drinking and irrigation purpose. The techniques of Kachcha Bandha, Kutumba and water courses have used for this purpose.[25]

In Malwa many examples of roof water harvesting finds in Mandu. The monument of "Jahaj Mahal" and Rani Rupmati Mahal are the great example of Rain water harvesting. Asirgarh fort and 'Khundi Bhandara' of Burhanpur, are also the great example of Rain water harvesting[26] ,as they were neighbouring area of Malwa.

In Malwa there are two main techniques of rain water harvesting storage of rain water on surface for further use. Recharge to ground water the

storage of rain water on surface is a traditional techniques and structures used were under ground tanks, ponds, check, dams weirs etc.[27]

Example of water related architecture in Malwa include Lateral step built on the banks of rivers, reservoirs and dams or ghats, which form a characteristic feature at various pilgrimage sites and religious enclosures, wells, royal pleasure pavilions fronting or situated on rivers and lakes and ornamental pools and water gardens attached to Palaces. Other type of water related architecture included deep stepped basins, village tanks and wells which served as community areas for bathing, watering animals and meeting places etc.[28]

Alongside this Since the Palaces and forts of the rulers and their feudatories incorporated water bodies to meet drinking water needs as well as for aesthetic and weather conditioning purpose, eloborate system of transporting water within Palaces and forts and of fountains and water chanals that ran through chambers and gardens were devised.[29] In the context of Malwa for example Baj Bahadur and Rani Rupmati Mahal, Jahaj Mahal, Kalidah Mahal at Ujjain, Shahi Hammam at Mandu and Burhanpur, Asirgarh fort, Mahal Gulara and Ahukhana at Burhanpur, Rewa Kund of Mandu etc.[30]

Thus the splendid water management system and techniques of medieval Malwa was based on the roof water harvesting for the collection and conservation of rain water in the Palaces and other places in contemporary times. Filtre system techniques were used, for the purification of water in many forts and building of medieval Malwa. A sign of 'Light System' has also been existent as a tools of water management to reached the water on the height.The whole water management system of Malwa was based on the conservation of water system which were based on the rainfall.[31]

References

1. K.C. Jain, *Malwa Through the Ages, From the Earliest time to 1305 A.D.* Publisher, Motilal, Banarsidas, Varanasi, p. 15.
2. S.D. Mishra, *Natural Regions of the Indian sub continent* , Type script, p. 108.
3. Abul Fazl, *Ain-I-Akbari* (Eng.Trans.) by H. Blochman, Low Price Publication, Delhi, Vol. II, p. 206.
4. Ibid., p. 206.
5. Ibid., p. 206.

6. *Raja Bhoj-Samrangan Sutradhar* (This important Granth gives the information about the Palaces, and the water Management Sources of Malwa).
7. Dr. Bhagwatilal Rajpurohit, *Bhojraj Malwa ka Parmar Raja Bhoj-I*, Vishva Vidyalaya Prakashan, Varanasi, pp. 30-31.
8. Dr. K.S. Gupta and Dr. J.K. Ojha, *Rajasthan ka Rajnetic Avam Sanskritic Itihas*, p. 31.
9. Babur, *Baburnama* (Translated by A.S. Beveridge) Low Price Publications, Delhi, 2006, pp. 484, 488, 515, 518.
10. Abul Fazl, *Ain-I-Akbari* (Trans.by A.H. Blochman Vol.III) Low Price Publications, Delhi, 2008, pp. 1, 10, 11.
11. Munshi Devi Prasad, *Jahangir Nama*, Editor Dr. Raghubir Singh, Publication Scheme, Jaipur, p. 164.
12. Ibid., p. 167.
13. Dr. Vinay Shrivastava, *Irrigation works and other water works in Malwa 1100-1800 AD*, Major Research Project Report (2011) UGC, New Delhi, (Under Publication), p. 1.
14. Shaikh Rizqullah Mushtaqui, *Waqi at-e Mushtaqui* (Translate by Sayyad Athar Abbas Rijvi, Uttar Tammor Kaleen Bharat) Part II, p. 14.
15. Dr. Vinay Shrivastava, Op. Cit, p. 47.
16. D.C. Ganguly, *Parmar Rajvans ka Itihas*, p. 181.
17. 'Rahat'-(A hindi equivalent of percian wheel) Babur refers to the persian wheel being used in India as 'Charakh' , Baburnama p. 486.
18. Irfan Habib, *Technology in medieval India (650-1750 AD)*, Pub. Aligarh Historian Society, Tulika Books, New Delhi, 2008, p. 9.
19. Vishnuvardhan, *Mandsaur Gazetteer*, p. 23.
20. Dr. Vinay Shrivastava, Op.Cit., p. 48.
21. Ibid., p. 48.
22. Ibid., p. 49 & Field Survey under the Major Research Project of Dr. Vinay Shrivastava, UGC, New Delhi (2009-2011).
23. Ibid., p. 49 & Ibid.
24. Ibid., p. 75 & Ibid.
25. Field Survey under the Major Research Project of Dr. Vinay Shrivastava, UGC, New Delhi, (2009-2011).
26. Dr. Vinay Shrivastava, Ibid., p. 50.

27. I.H. Siddiqui - Journal of Economic and Social History of the orient, Vol. XXIX, Water works and irrigation system in India during pre Mughal Times.

28. Dr. Vinay Shrivastava, Op. Cit. p. 51.

29. Ibid., p. 51.

30. Ibid., p. 51.

31. Field Survey under Major Research Project of Dr. Vinay Shrivastava, UGC, New Delhi, (2009-2011).

5

Khusrau to Today's World

Dr. Aparna Sharma

India is known to have produced luminaries in almost all the fields of human development. Among those Amir Khusrau stands as one. Nearly 750 Yrs. ago, during early Medieval era Khusrau was born and emerged as a courtier, literary laureate, historian, musician, socialite, spokesperson of masses within the attire of a Sufi and a courtier.

To him, we can call–first poet of Khari Boli, multi-dimensional talent, profounder of liberal Sufi thoughts, first to talk of Hindu-Muslim unity, a bridge for the cultural merger, a great patriot and lover of his land, musical composer and innovator and much more. In the lime light of this description we could prove his relevance in today's scenario.

Spiritual Relevance

In this age of ambition and materialism the Sufi or spiritual ideology of Khusrau will help the people to gain a sense of satisfaction, to remain calm and within limits.

His personality is as relevant and to be followed as of king Janak (Father of Sita) a famous character of Indian Epic "Ramayana" for whom it is said,

'*Ek bairagi grah mein, Ek grahi mein bairag*'

His spiritualism was awarded to him by his Guru Nizamuddin Auliya who never interfered in his professional life and asked him to make a dignified balance between the two.

The concept is to devote oneself fully to the Supreme Being the God. Sufi thoughts condemn cruelty, egoism and trivial self interest and determine that the predestination of man is love for people and help to those who are in need. Khusrau provides with an advisory preaching,

"Share with those who need whatever it pleases the Lord to bestow on thee.....

Remove the crust of selfishness from thy heart.....

Give with a pleasant face whatever thou hast, and thy liberality will be twice blessed.....

let strangers partake of thy liberality,

for every silly ass can be generous to his wife and children.

The man whose kindness extends to his family only, is really selfish."[1]

This description provides with a true sense of service to mankind and developing charity.

Spiritualism makes one free from prejudice, bigotry and fanaticism. Love of God is identical with the love of humanity. A lover of God according to Sufis love all his creations irrespective of class, color, creed, good, bad, high, low, friends and the foe. At times the feeling reach to an extent that there remains no difference between the two, Khusrau says:

"I am a lover, if anyone calls my soul,

My beloved responds from inside my breast saying it is I."[2]

He says further,

"My entity has disappeared, now I think only of Him,

That which you actually see is not me but He."[3]

The relevance of this feeling of Khusrau is that it could be graded equal to the 'Advait' philosophy of Hinduism which propound God and his creation as one and the same i.e. two bodies with unison. His spiritualistic bent also manifests with that of Bhakti according to which love to God is pure, chaste and sincere and one who loves God is near him. According to Plato, "The lover of Absolute Beauty is rewarded with a glorious new life in which he forgets the pangs of miseries of material life, and enjoys the vision of Absolute Beauty, the pleasure of which is far greater than all other pleasures".[4]

In Curbing the Violence

Terror and violence are increasing the ideological animosity among human race and overpowering the sensitivity and peace of mind. Regional, racial, economical and ideological disparities are creating hatred, suspicion,

disregard and disrespect in human beings for each other. Economic competition arising due to industrial or market monopoly, pressure Groups are giving rise to terror and disturbance and raising an alarm for secularism, unemployment and ascending population giving jolts to the existing governing structures.

In this era of violence the character of Khusrau and his works can act as a soothing stream of water. Though he was not a preacher in the direct terms but being one of the most favorite disciple of a Sufi, Aulia he inculcated a fine personality.

He firmly followed the basic concept of Sufi i.e., "to live and let live in peace". Khusrau's works if spread to the confusion fanaticism and dissatisfaction suffering people, surely a considerable decline will be noticed in their negativity. The faith behind this logic is that one of the famous elegy of Khusrau brought tears in the eyes of Sultan Bal ban who propounded the theory of 'blood and iron', and was not merciful even to women and children. His ideology if could not change the heart of people who are becoming a part of terror and violence today, then it could at least inculcates a path of new hope.

The secular concept of globalization will become successful only when some of ideologies of the persons like Khusrau are promoted in the world. His cosmopolitan perception could help in making bridge of harmony among various nations, and the proof of this, is, that today he is frequently remembered on his birthday and anniversary in various nations such as, India, Pakistan, Afghanistan, Iran, England, Kazakhstan, USA, Turkmenistan, France, Russia, Germany, Uzbekistan, Kazakhistan[5] etc. Violence which is becoming a common feature need to be cut down in welfare of society and promotion of such personalities as a Khusrau and his works is the need of hour.

Musical and Poetical Relevance

The invention of various rags, taals, and styles of singing by Khusrau made him relevant in Indian Cinema. We could observe that he is a person 'much ahead' of his times as nearly 750 yrs back he gave us the mixed style in which he amalgamated. Indian Rags with Persian ones and prepared new melodies. He composed in two languages a single work of poetry/song. Same practical is done by our musicians and composers and lyricists of today in name of 'Fusion', it is nothing but the mixing of two different styles. This

intermingling will become heart winning of youngsters one day that was known to Khusrau years back. His songs and Ghazals include the usage of two languages in a single line as,

"Zihale miskin bakul taugaphul durai naina, banaye batiyan....."

This ghazal of mixed language is to be sung in 'Bagru' (rag) and the emotions it is having, are of 'separation in love' (Srinagar Ras : Viyog). The famous line of this ghazal has been carried on as an opening line of a song of a movie.....

The language and musical rags were not only to be dealt with fusion by Khusrau, he also made innovations in the existing musical instruments of that time. Those were-'Sehtar' : developed as Sitar[6] (a combination of Indian Veena and Persian Sehtar), and Tabla[7] (Mridanga was divided into two parts Tabla and Baya), and according to some writers–Dholak[8] (a modified version of Pakhawaj). This way he gives a scientific thought and touch even to the field of culture and language and his innovations and changing approach not only infused the mind set of contemporary society but it is still prevailing, and not only prevailing but making the cultural and civilization rich by its presence. Khusrau was knowledgeably alive to the scientific propensities of it, regarded 'Music' as a 'Majlisi-Hunar'—'a Chamber art'.

As a poet of Hindawi (Hindi)

Great personalities leave the era behind and make out new paths to be followed, Khusrau no doubt was one having a vision much ahead of his age. His dealing with the language of masses 'Hindavi' which further became the National language of India is a great example of his genius. When Persian acted as the court language and varied areas were having regional languages for dialect, at that time he came up with the Hindavi (language of masses) which was not acting in a red-tapeism manner as Sanskrit, Persian and many other but flowing like a natural stream benefiting the all. He observed its pace and long life and developed it in such a manner that, it could not be separated from India. The verbal grip of the people over Hindavi made Khusrau realize its importance for future.

But as the era was of Persian, to make Hindavi equally respected and admired he mixed it with Persian in his Ghazals as,"Je hale miskin, makur tugaful,durai naina banaya batiyan.....".He used the Hindi words in his (riddles) Paheli, Kah Mukarnis, Do sukhne etc. and contributed to the

language a classical richness by writing Khalikbari (a dictionary of Hindavi, Persian, Arabic and Turkey).

A Patriot of Distinction

Khusrau was proud of being an Indian, and enumerated various reasons to prove the superiority of India over other states. Patriotism was the remarkable feature of his personality, with noble sentiments and vast vision he praises India, its people, its, language, religion, custom, tradition, learning mannerism, flora, fauna, towns, festivals, saints and much more. In particular he dedicated his two works in devotion and adoration for his motherland i.e. 'Nuh Siphr' and 'Qiran-us-Sadain'.

His patriotism is relevant today as an eye opener to the people who just think for their selfish ends and did not hesitate in being un faithful towards their birth place. It is a lesson to the present fast running people who think 'love of nation' as an outdated emotion and to those who think religion above nation. He quoted a reason to love one's soil, "Prophet Mohd. says love for nation is a symbol of one's honesty and loyalty". This proves that 'country is above all' and that should be traced out and followed by nation lovers. His love of country is seen when he says,

"A Turkish Indian, speaking Hindavi I am.

No lump of sugar or Arabic in expression"[9].

and,

"Rightly speaking I am an Indian finch

Ask of me Hindavi that I may sing in it"[10].

In Nuh Sipihr he advised the Sultan, his officials and courtiers for administration and to look after the welfare of its people, no doubt that advisory note is to be given, only by a patriot. His own life is an example of the loyalty towards the royal seat without any regrets about the injustice done to the former seat holders. He remained indifferent of the treachery of Jalaluddin Khilji and Alauddin Khilji and continued his services and praise for them as he didn't want to interrupt in the system of govt., and considered King's decision and order as supreme.

A Harbinger of Heterogeneous cultures and perceptions

The Sufi impact over him and his upbringing was responsible for his liberal outlook. He brought two composite cultures together and developed

new innovation in language and music. He was the founder of Indo-Persian 'ghazals' and chief architect of the whole Indo-Persian tradition which held sway over the subcontinent during last seven centuries and even today it holds the promise of a happier and better integrated India for its inhabitants[11].

His relevance in the contemporary life and society can be best summed up by suggesting that while every decade life and the world is changing, but the creative genius of the 13th century i.e. Amir Khusrau is absolutely freshening and absolutely relevant in this era of Information Technology also. However, to understand Khusrau one needs realization.

Khusrau totally lived a life of regulations and self limitations either provided for by his Guru, Sufism Islam or the court. Even in the area of music although he introduced fusion but that was within the parameters (Bandish) of the classical music.

It is true that while Khusrau could lay his own priority and selection of rule book, but never deviated from the regulations. If he was not a orthodox 'Sunni' he adhered to Sufi principles in totality, As a strong devotee of God and Guru a via media for the same. He could never be a rebel of society.

It is therefore in the consumerism and permissivism era of today where religious regulations, social regulation and all related ruled books are flouted. It is difficult to understand Khusrau in this backdrop. It is true that modernization and information transformation era is eminent to live in today, one cannot go back, but in transformation and transition some regulations are to be evolved. Living without any regulation or rule book is a general phenomenon and therefore it could be difficult to understand Khusrau. Who was bound strictly within the regulations of Sufism within the parameters of Islam who composed music within the limits of Ban dish. Therefore he was rule and law abiding, we can only understand him if one can inculcate discipline and has cherished norms and rule in one life. Lawless permissivism has nothing to do with Khusrau.

References

1. Mohd. Habib, *Hazrat Amir Khusrau of Delhi*, Bombay, 1927, p. 39.
2. Dr. M. Safdar Ali Baig, *Amir Khusrau, his beliefs and the Sufi Tradition*, Commemoration Vol., p. 203.
3. Ibid., p. 203.

4. Plato : *The Dialogues of Plato* (tr. B. Jowett) Vol. 1, p. 65.

5. Dr. Anand Mohan Zutshi Gulzar Dehlavi, Tooti-i-Hind-Khwaja Amir Khusrau—The Benefactor and founder of Urdu, Hindi and Composite culture.", in Amir Khusrau Dehlavi, A Seminar Report, 2003, p. 53.

6. Raja Sultan Maqsood, Amir Khusrau : The innovator, Amir Khusrau, Critical studies, Nat. Comm. for 700th Anniversary, 1975, p. 82.

7. Ibid., p. 82.

8. Abdul Halim Jaferkhan, *Amir Khusrau and Hindustani Music*, Commemoration Vol., p. 273.

9. Shujaat Ali Sandilvi, A Great Indian Patriot in Amir Khusrau memorial volume, Publication Division, Min of Information and Broadcasting, 1975, Delhi, p. 22.

10. Ibid.

11. Prof. Wasim Kirmani, Amir Khusrau—The founder of Indo Persian tradition in Ghazal, Hazarat Amir Khusrau Academy Publications, New Delhi, p. 21.

6

Sanchi, Curzon and Conservations Policy of India: A Co-relation

Dr. Shalini Awasthi

It is one of those ironical twist to historical legacy that George Nathaniel Curzon, Marquis of Kedleston and Viceroy of India, (1898-1905), "that rash man"[1] was instrumental in the promulgation for the Ancient Monuments Preservation Act on 18th March 1904.

Curzon, with his sense of romance for the ancient, became a seasoned traveler in India, visiting a large number of historical and archaeological sites. Sanchi was thought to be very important at the beginning of the twentieth century, as it was perceived as the ancient most site in India, hence, was visited by Curzon in the first year of his viceroyalty. John Marshall [2] described the stupas at Sanchi as " one of the several groups of such monuments situated within a dozen miles of Bhilsâ and known commonly as the Bhilsâ Topes.

The monuments at Sanchi[3] were rediscovered in 1818 by General Taylor in "a remarkably good state of preservation. At that time three of the gateways of the Great Stupa were still standing erect, and the southern was lying where it had fallen; the great dome was intact; and a portion of the balustrade on the summit was still 'in-situ'." [4] The unique architectural forms, the panoramic location of the group of structures excited great fervor and interest, so much so that a large number of monographs and works were published.[5]

The Sanchi stupa was first opened in 1822 by T.H. Maddock, the Political Agent at Bhopal and his assistant, Captain Johnson. In January-February 1851, Alexander Cunningham, along with F.C. Massey, shafted the Sanchi stupa vertically, from top and down to the centre, leading to great

damage to the structure, which forced Lapel Griffin, serving as Agent to the Governor-General in Central India, to decry some thirty years later on the vandalism effected in the name of discovery of the knowledge of the life of the by-gone eras. Griffin lamented in his note of 21st April 1882, from Indore, to the Secretary to the Government of India, that, "*A thousand years of time and weather have not done so much injury to the invaluable Topes[6] at Sanchi as was caused by the action of Major-General Cunningham, the Director-General of Archaeology, who years ago mined deep into the Topes in vain search for coins or inscriptions, and never filled in his excavations, reducing a quarter of this ancient and unique monument to complete ruin.*" Restoration work at Sanchi was begun in 1881 under the supervision of Austin Mears, Superintendent of the Public Works at Sehore. 'As a consequence of this, the enormous breach in the face of the stupa was built up with dry masonry, and its two gateways, which had earlier collapsed, re-erected. The gateway of Stupa 3 was also re-erected, sculpture was cleaned, and the approach road on the northern side of the hill, along with the ancient causeway which led to Stupa 2, improved and restored. In subsequent years, although one does not hear of major conservation at Sanchi, some minor repair works did continue. The pace of the works in the 1890s must have been very slow because, as we saw, the money allocated by the imperial government for archaeology had been severely slashed.'[7] 'When Major J.B. Keith (assistant to the curator of ancient monuments for Central India) stepped in to assist Mears in the conservation work at Sanchi in 1882, he had to undo some of the work done previously. Mears had, by mistake apparently, used railing slabs to reconstruct a stairway. Keith in turn faced the top and bottom lintels of the southern gateway of Stupa 1 incorrectly and made the same mistake in one of the gateways of Stupa No.3. apart from such mistakes, much remained undone. The task of rescuing the numerous other crumbling structures on the site—shrines, monasteries, stupas— from vegetation and debris, and of protecting the hundreds of sculptures and inscriptions lying about the site, was left to be done some three decades later by John Marshall."[8]

Against this background, the vice regal couple arrived by train to Sanchi, on the winter morning of 28th November 1899[9], which lay on the main line of the Great Indian Peninsular Railway between Bhilsa and Bhopal.[10] .

The ruins of Sanchi had left an indelible impression in the mind of Curzon, which had a singularly important impact in the framing on the conservation policy for the heritage of India. A preview is visible in the

speech, delivered by Lord Curzon on 7th February 1900,[11] at the Bengal Asiatic Society under the title "Ancient Monuments of India", barely two months after his momentous visit to Sanchi. In this declamation Curzon clearly spelt out the duty of the Government of India towards the protection of the ancient structures, as he spoke, "India *is covered with the visible records of vanished dynasties, of forgotten monarchs, or persecuted and sometimes dishonored creeds*……. . All these circumstances explain the peculiar responsibility that rests upon the Government in India[12]. If there be anyone who says to me that there is no duty devolving upon a Christian Government to preserve the monuments of a pagan art, or the sanctuaries of an alien faith, I cannot pause to argue with such a man. Art, and beauty and the reverence that is owing to all that has evoked human genius, or has inspired human faith, are independent of creeds, and , in so far as they touch the sphere of religion, are embraced by the common religion of all mankind. *View from this standpoint, the rock temple of the Buddhist Vihara, and the Mahomedan Musjid as the Christian Cathedral. Much of ancient history, even in an age of great discoveries still remains mere guess work. It is only slowly being pieced together by the efforts of the scholars and by the outcome of research. They supply the data by which we may reconstruct the annals of the past, and recall to life the morality, the literature, the politics, the art of a perished age. Compared with the antiquity of Assyrian or Egyptian, or even of early monuments, the age or the majority of the Indian monuments is not great. I speak subject to correction*[13]*, but my impression is that the oldest sculptured monument is the Sanchi Tope, the great railing of which cannot be placed before the middle of the third century Before Christ, although the tope itself may be earlier."* The "clues" alluded to by Curzon were listed at Clause 2.1 and Clause 2.1.2 in the Act of 1904 under the definition of "ancient monument", and "antiquities" respectively.[14]

Lamenting on the desecration of the monuments in India, by British hands, Curzon hoped to reverse this process. On a visit to the Taj Mahal at Agra, he had "found that the marble tomb of Shah Jahan in the lower vault, beneath which his body actually lies, was still destitute of much of its original inlay, of which I ordered restoration." For the Red Fort, Delhi, Lord Curzon narrated that, "When the Prince of Wales came to India in 1876, and held a Durbar in this building, the opportunity was too good to be lost; and a fresh coat of whitewash was plentifully bespattered over the sandstone pillars and paints of the Durbar-hall of Aurangzeb. This too I hope to get removed. When his Royal Highness was at Agra, and the various pavilion of Shah Jahan's palace were connected together for the purposes of an evening party and ball, local talent was called to reproduce

the faded paintings on the marble and plaster of the Moghul artists two and a half centuries before. The result of their labours is still an eyesore and regret. When I was at Lahore in April last, I found the exquisite little Moti Musjid, or Pearl Mosque in the fort which was erected by Jahangir exactly three hundred years ago, and still used for the profane purposes to which it had been converted by Ranjit Singh, *vis*., as Government Treasury. The arches built up with brick-work and below the marble floor had been excavated as a cellar for the reception of the iron bound chest of rupees. I pleaded for the restoration to its original state of this beautiful little building, which I suppose, not one visitor in a hundred in Lahore has ever seen.....At Ahmadabad I found the mosque of Sidi Saied, the pierced lattice work of whose demi-lune windows is one of the glories of India, used as a *tehsildar's kutcherry*, and disfigured with plaster partitions and the omnivorous whitewash.

Lord Curzon fleetingly touched upon the concept "of restoration[15]" but refrained from expounding upon this fact, when he expressed his inability "on the present occasion, undertake to speak, since the principles of legitimate and artistic restoration require a more detailed analysis that I have time to bestow upon them this evening."

On the occasion of the enactment of the Ancient Monuments Preservation Act,, on 18th March 1904, Curzon had the following message, "As a pilgrim at the shrine of beauty I have visited them, but as a priest in the temple of duty I have charged myself with their reverent custody and their stupendous repair.....All know that there is beauty in India in abundance, I like to think there is reverence also, and amid our struggles the present could join hands in pious respect of the past."[16] The noble sentiments of Curzon required some more time to be executed correctly, as the discipline of conservation was in a nascent stage of evolution. The efforts in this direction were fraught with many hurdles, as was exemplified at Sanchi, the site which had nudged Curzon towards adopting the policy of protection and conservation for the monuments of India.[17] In 1904, H.B. Cook, the state engineer of Bhopal, had begun repairs at Sanchi, and replaced the old rails, coping stones, and pillars from the main stupa's balustrade, with new stones, forcing Curzon to term this exercise as the 'consecration of a desecration'. A meticulous and detailed conservation of Sanchi was carried out from 1912 to 1919, under John Marshall, with a site museum being established to house the movable antiquities.

In the task 'to cherish and conserve', the 'visible record' of 'art and beauty' Curzon was ably assisted by John Marshall, the Director-General of the Archaeological Survey of India (1902-1905). The principles of conservation were first recorded by the Archaeological Survey of India in 1907, in a pamphlet titled, *Conservation of Ancient Monuments: General Principles for the Guidance of Those Entrusted with the Custody of, and Execution of Repairs to, Ancient Monuments.* It was in 1922 that John Marshall was to produce his magnum opus the *Conservation Manual*, which laid down the principles and guidelines for all subsequent conservation works to be undertaken in India. The necessity for the adoption of these guidelines is recorded in the *Preface* to the *Conservation Manual*, wherein it was said that while presently the Military *Works Handbook*, in its seventh edition was being consulted. "But as this *Handbook* was designed solely to meet the requirements of Engineers and Builders engaged on new buildings, it necessarily contains much that is irrelevant and also much that is unsuitable foe archaeological works."[18] Once the *Conservation Manual* had been examined and amendments introduced by a Joint Committee of Public Works and Archaeological Officers, the Government of India officially embarked upon the pursuit of a conservation policy set up with "detailed instructions and specifications of all questions likely to arise in connexion with the conservation of ancient monuments in India."

References

1. This expression for Curzon was used by Elisabeth (Bessie), the daughter of Lord Elgin, whose successor Lord Curzon had been designated. On the knowledge of the succession plan, Bessie remarked to her aunt, "I cannot explain to you his (i.e. her father's) beautiful expression. It seemed a mixture of feelings, a sense that his own work seemed more nearly at an end, of happiness about being soon to see home, and also a thought of that rash man and to what he was leaving all India. Where will it all go if Mr. Curzon is impetuous. Bence-Jones, Mark. *The Viceroys of India,* Constable, London,1999, p. 168.
2. Marshall, John, *A Guide to Sanchi*. Eastern Book House, Patna. (1936, second edition 1990). p. 1.
3. Alexander Cunningham identified Sanchi with Sha-chi of Fa Xian's account.
4. Marshall, John, *A Guide to Sanchi*, Eastern Book House, Patna. (1936, second edition 1990), p. 25.

5. These included '*Bhilsa Topes*' of A. Cunningham (1854); '*Tree and Serpent Worship*' by J. Fergusson (1868); '*Sanchi and its Remains*' by Gen. Massey (1892).

6. Tope was the Anglo-Indian variant for the Prakrit term 'thûpa', implying stupa. The first use of this term is recorded in the year 1839, when Elphinstone in *Kabul* recorded, that 'tope is an expression used for a mound or barrow as far west as Peshwar.' Crooke, William. *Hobson-Jobson*. Munshiram Manoharlal, New Delhi. (1904, new edition 1994).

7. Lahiri, Nayanjot, *Finding Forgotten Cities: How the Indus Civilization was Discovered*, Permanent Black, New Delhi. 2005, p. 94.

8. Singh, Upinder, *The Discovery of Ancient India: Early Archaeologists and the Beginnings of Archaeology*, Permanent Black, New Delhi, (2004, reprint 2006), p. 238-239.

9. Bradley, John (ed), *Lady Curzon's India: Letters of a Vicerine*, Weidenfeld and Nicolson, London, 1985, From the diary entry.

10. John Marshall wrote that, "Mail trains can be stopped there by giving warning before hand to the guard. There is a pleasant dâk bungalow at Sâñchi, a few hundred yards from the station, which is maintained by the Bhopal State. Travelers intending to stay there should take bedding with them and inform the khânsâmah beforehand." Marshall, John. *A Guide to Sanchi*, Eastern Book House, Patna, (1936, second edition 1990), Note to Travelers.

11. Sharma, Pramila, (trans. Anjula Bedi), *Curzon-Nama: Autocrat Curzon Unconquerable India*, Eshwar, Mumbai, 1999, p. 64ff.

12. Perhaps as an assertion against Lord Elgin's proposal for a European association overseeing an Indian Exploration Fund for the subcontinent. The responsibility of the British Government for "maintaining intact this great inheritance" was reiterated by Curzon in his dispatch dated 20th December 1900, to George Hamilton, the Secretary of State for India.

13. It was much later, in September 1921 that the discovery of the ruins of the citadel at Harappa was unearthed by Daya Ram Sahani.

14. In the Act of 1904 **ancient monument** meant 'any structure, erection or monument, or tumulus or place of internment, or any cave, rock-sculpture, inscription, monolith, which is of historical, archaeological or artistic interest, or any remains thereof.' **Antiquities** would include 'any movable objects, which (the Central Government) by reason of their historical or archaeological associations, may think necessary to protect against injury, removal or dispersion. *The Ancient Monuments Preservation Act 1904, (VII of 1904)*. Ministry of Law, Government of India, Delhi. 1949.

15. In the *Dictionary* (1866) of Eugene Violet le Duc, restoration was defined as 'to restore a building is not to preserve it, to repair, or to rebuild it; it is to reinstate it in a condition of completeness which may never have existed at any given time.' -Jokilehto, Jukka, *A History of Architectural Conservation*, Butterworth-Heinemann, Oxford, 1999, p. 151.
16. Jagmohan, *Soul and Structure of Governance in India*, Allied Publishers, New Delhi, 2005, p. 130.
17. Following Curzon's visit, Henry Cousins, the archaeological superintendent of Western Circle, pointed out to the Bhopal State the necessity of undertaking measures for the protection of the gateways of the main stupa and the conservation of Stupa 2.
18. Marshall, John, *Conservation Manual*, Indological Book House, Delhi, 1922, reprint 1973.

7

A Historical Perspective of Amarnath Yatra and the Exploration of its Economic Potential

(In Light of the Journey Undertaken in 2011)

Dr. Amit Kumar Singh & Namita Sethi

"History is a continuous process of interaction between the historian and the facts, as unending dialogue between the present and the past."

- **E.H. Carr in** 'What is history'.

Pilgrimage has been a part and parcel of Indian life, as has been historically documented[1]. Deep rooted as a compulsion in the Indian psyche, pilgrimage has a long and enduring tradition in India. Amarnath, situated in Kashmir, has been an important site of pilgrimage, as can be gauged from the travel accounts about it, and the detailed description of the Amaranth cave, in ancient as well as medieval literatures.[2] Even in modern Indian literature, an analysis of the spiritual significance and other aspects of this pilgrimage can be found, as for example, in Swami Vivekananda'a memoirs.[3] It appears then, that the Amaranth journey has always been an integral part of the spiritual quest as well as the broader Indian world view.

It may come as a surprise to the readers to know exactly how popular this destination remains today, in the twenty first century. The shrine located at a formidable altitude of 12,729 feet[4], attracted no less than six and a half lakhs (6, 50,000) pilgrims, in 2011 alone.[5] This testifies the unflagging enthusiasm of pilgrims and the enduring popularity of this journey among contemporary Indians.

The writer of this paper too, has been a personal witness of this phenomenon. This paper aims to demonstrate the continuing relevance of the Amarnath

Yatra, in terms not only of the role it plays in reinforcing the cultural unity of India, as experienced by the travellers, but also of its contribution to the economic prosperity of Kashmir and its people[6]. By combining a historical perspective of this famous "yatra", with an analysis of how revenue generated by the tourists enhances the standard of living of the local Kashmiri population, the paper initiates a new trend in studies of pilgrimage. This interdisciplinary approach has its roots in a logical and scientific approach to historical analysis.

For the convenience of the reader, the paper has been divided into two parts. The first part offers a historical perspective and accounts related to Amarnath Yatra. The second part focuses on a detailed study of the 2011 Amarnath Yatra, in the context of the writer's experience. On the basis of these experiences, anecdotes, research and informal dialogue, a rational and scientific analysis, of the economic impact and contribution of this pilgrimage, has been attempted.

The shrine situated in Kashmir has been a subject of fascination for believers, metaphysicians, pilgrims, tourists and academics alike. The journey has enabled the cord between Kashmir and the rest of India, to grow stronger, and the link is more secular in nature than is usually believed. This pilgrimage gives glimpses of a "Mini India". Kashmir's heritage is a contested site in the international arena. It is also a central issue of debate in Indo-Pak relations. Viewed from this perspective, the Amarnath Yatra emerges as an informal and unofficial signature of India's secular identity and character.

In this context, it is interesting to recall a story from ancient India which testifies to the secular nature of Indian culture. The reference to Kashmir is found in *Neelmut Purana*[7]. Information about this pilgrimage to Amarnath was available from the 6th century AD, as is evident from the discussion of Amareshwara. Vincent A. Smith, the writer of the *Oxford History of India*, had commented in his second edition of Bernier's book, on the amazing ice in the Amarnath cave, which is formed by the constant dripping of water from its roof. The mass of ice formed by these frozen droplets, he commented, is worshipped as the Siva Linga by Hindus:

> *"The Linga or phallic image is about 20-25 feet from the entrance and is at the inner extremity of the cave. The grotto is rightly said to be "full of wonderful congelations."* **(**Bernier's Travels**, p. 418 note)**

According to Dr. Stein, the linga which is an embodiment of Siva Amareswara is :

> "*A large block of transparent ice formed by the freezing of the water which oozes from the rock* " **Stein ed. Rajatarangini**, vol. II, p. 409. The rock is evidently dolomite.

Accounts of the yatra are found in medieval literature as well. Jenulbaddin (1420-1470 AD), one of the kings of Kashmir, who was affectionately addressed as "Badshah" (Emperor), by his people, had visited the shrine once[8]. This has been recorded by the historian Zonarja:

> "*Every year in the month of Sravana, the pilgrims start from Marttanda, Martan or Bhavan, for Amarnath escorted by the officers of the Maharaja of Kashmir*" **(JASB, 1866,p.219).**

A reference to the sacred status of this site, is also found in Abul-Fazl's *Ain-i-Akbari* , which is a historical account of Akbar's reign (16th century)

In modern times, many references to Amarnath are found in accounts of Swami Vivekananda. The experience of visiting the shrine was an ethereal one for him, as he confessed to Nivedita:

> *"I experienced great pleasure! It seemed as if the hima-linga emanated the divine presence of Lord Siva himself. There were no greedy Brahmins to intervene, no one running a business, nothing out of place...just a sensation of divine worship. I have not felt such sublimity in any pilgrim site before."* [9]

At the Paris Congress of the History of Religions in 1900, Swami Vivekananda heard a paper read by Gustav Oppert, who termed linga worship, a return to Phallicism[10]. Vivekanada responded to this paper and refuted it, offering his own explanation of the Shiva-linga[11].

Sister Nivedita wrote:

> *"Never had Swamiji felt such spiritual exaltation. So saturated had he become with the presence of the Great God that for days after he could speak of nothing else. Shiva was all in all; Shiva the eternal one, the great monk, rapt in meditation, aloof from the world."*[12]

Later on Swami Vivekanand himself recounted:

> *"I have never been to anything so beautiful, so inspiring."*[13]

In the late 20th century, Amarnath Yatra was still popular, but not done on a regular basis. It was interrupted for many reasons.

Amarnath Yatra was banned from 1991-1995. During this period Kashmir was a contested site, due to the upsurge in militancy. In 1996, 242 persons were killed by exhaustion and exposure. Some disturbance was also caused by Kashmiri separatists. In 2002, separatists killed 30 people in Pahalgam. The then Prime Minister Atal Bihari Vajpayee condemned the Lashka-e-taiba for this brutality.

In 2005, a heavy earth quake shook Kashmir. In 2006 there was a controversy that the Siva Linga at the shrine was artificially created.

In 2009, there was a regional conflict between Jammu and Kashmir regarding the land transfer decision from J&K government to the Amarnath shrine Board in Baltal. In 2010, a stone–throwing controversy at Lal Chowk in Srinagar disrupted the Yatra, to a large extent.

2011: A Historical Mile-Stone for Amarnath Yatra

Situated at an altitude of 12,729 feet above sea level, the shrine of Amarnath beckons pilgrims to a dangerous and arduous trek. There are two paths that pilgrims follow commonly: a narrow and treacherous route from Baltal to the Amatnath cave, that spans(12) kms; and another from Pahalgam to Amarnath which stretches across 42 kms. We started from Pahalgam to reach Amarnath, but returned via the second route, which took us to Baltal.

This journey, which spanned 54 kms., was extremely dangerous but also a rewardingly spiritual, sublime and ethereal experience. What was really surprising was, that despite the extreme cold, the altitude related breathing difficulties, and the inclement weather, a mini -India was on display, such was the popularity of this site. As Ram Manohar Lohia once said:

> *"If you stand at a corner of any pilgrimage site, you shall witness India in miniature, in all its sights and sounds".*[14]

Lohia saw in this phenomena, the secret of India's unity.[15]

On the fourth day of our journey, we witnessed huge crowds of tourists. Pilgrims were rushing to and fro from Amarnath to Baltal and Pahalgam respectively. Helicopters were ferrying passengers from Pahalgam and Baltal to Amarnath and back, at the helipad at Panchtarini, which is situated

not far from the holy cave. A helicopter was landing or taking off every five minutes. The fare was less than five thousand.

According to a report published in the online edition of *Dainik Jagran*, June 2011, a new record has been set in terms of the sheer number of registrations for the Amarnath tour. Leaving past records far behind, about 5 lakh pilgrims registered in this year[16]. According of information of Amarnath Shrine Board, 32,000 devotees visit the shrine on any given day (2011). At the time of our visit the pilgrimage had been progressing without any hitch for 22 days in succession. By this calculation, the actual turnout at Amarneth seemed to exceed the expected figure of five lacs. Therefore, the actual figure was garnered from statistics from another source.

This was obtained from the Jammu edition of *Dainik Jagran*, which quoted the J& K chief minister Omar Abdullah, who cited a figure of 6.5 lakh pilgrims in the year 2011.[17] It is easy to guess then, the contribution of the Yatra, to the overall revenue generated by Tourism, in Jammu and Kashmir in 2011.

In this context it is useful to refer to a study conducted at IIT Delhi, on April 13, 2012, by Prof. A.K. Jain, Head of the Management Department.[18] His research, which was predicated on a figure of 4 lakhs, as the estimated number of visitors to Amarnath, suggested that each of these pilgrims spent an average amount of Rs. 3000, while in Kashmir.[19] This generates a figure of a whopping 1.2 crores as revenue earnings for the state, as a direct contribution of the Yatra to the state economy.[20]

The majority of pilgrims at Amarnath belonged predominantly to the middle classes. This is unlike the Kumbh Mela, which attracts a crowd of pilgrims belonging predominately to the lower middle class, especially since the management of the arrangements is left largely to Sadhus for religious and cultural reasons. The Amarnath pilgrims were relatively better placed socially. The large numbers arriving by helicopters testify to the class status of the pilgrims, by and large. Quite a few had come from Gujarat, Madhya Pradesh and Delhi by taxis or their own conveyance. A lot of these tourists proceeded to visit Pahalgam, Sonmarg, Gulmarg, Srinagar, and Ladakh. They already had hotel reservations in these tourist spots of Kashmir. All these details add up to indicate a huge revenue turnout.

Additionally, a lot of pilgrims used horses and mules to ride up to the shrine. The horse ride could cost anything between Rs.1000 to Rs. 3000, depending on the distance and other circumstances.

On the basis of these facts and observations, it is easy to calculate the monetary contribution of this Yatra to Kashmir's economy.

Practical observation would put the estimate of the average expenditure by each pilgrim at approximately Rs 5000 each. Using the statistics quoted by the Hon. Chief Minister, i.e. an estimated 6.5.lac pilgrims in 2011, the amount generated by the pilgrimage comes to an astonishing figure of 32,50,00,000; i.e. 32 crores and 50 lakh rupees or thirty two and a half crores.

The reason behind this success story of the 2011 Amarnath Yatra is the improved law and order situation in Jammu and Kashmir. Official records put forward a claim of 48% decrease in incidents of violence, in the year 2011.[21]

An interesting facet of this contemporary economic development is the relatively minor amount allocated by the J& K government to promote tourism at Amarnath. Of the total amount of Rs. 2076.62 lakh allocated to the tourism sector in 2011-12, only 33 lakhs was laid aside for the management and promotion of the Amarnath Yatra.[22]

From an economic perspective then, the Amarnath Yatra is a boon for the people of Jammu and Kashmir.[23] It is a timely relief for a state afflicted sometimes by violence within and without the state: at times state sponsored, at times Pakistan sponsored terrorism and a general anti India propaganda, for which the innocent locals are not responsible.

In addition to economic advantages, it is important to stress the importance of the secular nature of this Yatra. In accordance with the old tradition, one fourth part of the offerings at the shrine is given to the family of the Buta Malik shepherd, who discovered this holy cave.[24] The historical context of the Amarnath Yatra remains socially and culturally relevant even today.

References

1. A.K. Raina, *Tourism Industry in Kashmir*, Shipra publications, Delhi, 2002, p. 10.
2. Subodh Kapoor(Ed), *The Indian Encyclopaedia*, Volume 1, Cosmo publications, New Delhi, 2002, p. 178.
3. Swami Gambhiranand, *Yugnayak Vivekanand*, Ramkrishna Math, Nagpur, 2005, pp. 129-144.

4. Jawahar Dhir, *Shradha ka Mahasamar- Sri Amarnath*, Pushtak Sansar, Jammu, 2002, p. 35.
5. postjagran.com, over-13-lakh-tourist-visit-JK-this-summer-boost- state-economy-131799143
6. A.K. Raina, op. cit. pp. 139-143.
7. Kalhans, *Raja Trangini*, p. (1.27).
8. Subodh Kapoor, op. cit. p. 178.
9. Swami Gambhiranand, op. cit., pp. 138-140.
10. Amiya, P. Sen, *The Indispensable of Vivekanand*, Orient Blackswan, London, 2006, pp. 25-26.
11. Ibid, p. 24.
12. Subodh Kapoor, op.cit. p. 179.
13. Ibid.
14. Mastram Kapoor (Ed.), *Ram Manohar Lohiya Granthavali*, Vol. 8, Anamika Publications, New Delhi, 2008, p. 22.
15. Ibid.
16. www.indianexpress.com/news/batch-of-1-02/pilgrims-leave-for-amarnath/822522.
17. post.jagran.com/over-13-lakh-tourists-visit-JK-this-summer- boost-state-economy-131799143.
18. *The Sunday Guardian*, Apr. 13, 2012.
19. Ibid.
20. www.sunday-guardian.com/investigation/J&K-can-earn-rs-24000cr-from-yatra.
21. post.jagran.com/terror-fears-slowly-fadding-in-jammu-and kashmir-2011-witness-48-percent-decline-in-military-132452577
22. http://www.jktourism.org/budgetary.pdf
23. www.statetimes.in/news/shri-amarnath-yatra-lifeline-of-kasmir-economy
24. Subodh Kapoor, Ibid, p. 180.

8

Kamatpur Kingdom in Eastern India From 650 AD to 12th Century A.D.

Binay Barman

The vast area of North-East India encompassing Dinajpur, Jalpaiguri, and Darjeeling, Cooch Behar of present North Bengal, Rangpur, Bagura and Northern part of Rajshahi of Bangladesh and Assam with whole of North-East frontier was known as Pragjyotishpur in ancient times. During the Gupta period Verman kings of Kamrupa ruled this vast area. Even this Verman kings declared themselves as Pragjyotishendra[1].

Here it is to be mentioned that the Pragjyotishpur was known as Kamrupa in later times. There was a close politico-cultural resemblance between Kamrupa and Kamatapur. The Western part of Kamrupa kingdom was known as Kamata; This Kamata region later became Kamatpur with its separate political establishment. As per orders Kamrup was divided into four parts or Pithas, such as Kama pitha, Subarna pitha, swarna pitha and Ratna pitha[2]. This Kamat or Kamatapur was situated in Ratna pith division. 'Ain-i-Akbari', 'Baharistane Ghaibi', Koch desh (Kachar District of Assam), and Kamata-Kamrup (Kamru) have been mentioned[3]. We also find clear mention of the name 'Kamata' in the map of Bleave's in 1650 A.D.[4]. In the shlokas of 'Yogini Tantrum' the details of the geographical area of kamrup has been portrayed:

Nepalasya Kanchanadri Brahmaputrasya Sangamang.

Karatoya samasrita yabaddikkarbasini

Uttarasan yajnagiri Karatoyastu Paschime.

Tirthasrestha Dikshunadi Purbasyang girikanyaka.

Dakshine Brahmaputrsya sangamabadhi.

Tringsat yojana bistirna, dirghen shata yojanam.

Kamrupang Vijanihi trikonakar muktamam[5].

(Meaning: So, as detailed in the above mentioned quotation of 'Yogini tantrum' the area of ancient Kamrupa was Kanchagiri of Nepal in the North and confluence of Brahmaputra and lakshma in the south, Karatoya in the West and Dikshu River in the East.)

In this paper an attempt is made to study the evolution of history of Kamatapur kingdom from 650 A.D. to 12th century A.D. This period covered in this study starts from the death of Vaskar Verman and extends up to the 12th century A.D.

The rule of Kamatapur kingdom finds its fruitful political seat with socio-cultural and socio-economical development in present North Bengal which gradually gathers its power to be independent from Kamrup.The dynasties of Kamatapur kingdom, one after another could cast special influence upon the history of India for which the history of Kamatapur claims to be notable in all respects. Sandhya Roy the emperor of Kamrup, due to some diplomatic reasons, shifted his capital from Kamrupa to Kamata or kamatapur; and thereby the name of his kingdom changed from Kamrupa to Kamatapur. And most possibly from then on, Kamatapur started to evolve flourishingly with strong political power in this region the main start of which dates back to the seventh century A.D. by the hand of Sangaldip.

The year 650 A.D. is an important land mark in the history of Eastern India. Vaskar Verman, the eminent emperor of Kamrupa passed away this year. And in the meantime Harsh Vardhana of Kanauj and Shashank of Gaur breathed their last. After the death of Shashank as propagated emphatically by some historians there occurred a chaos of political rule in Bengal. They called it as 'Matsanyay'. But due to lack of sufficient evidence their propaganda of Matsanyay seems to be wrong. After the death Shashank just central rule of Bengal has been lost. But in several regions the feudal rulers continued to rule their area. This is indeed true. On the other hand, if we look at present North Bengal, whatever may happen in Bengal(Gaur), there was a continues rule in North Bengal. In the mean time after the death of Vaskar Verman, Salastambha Verman who was Avanti Verman ascended the throne of Kmarup. After Salastambha Verman there ruled a series of Kings in Kamrupa, such as: 1) Vijay Verman(665 A.D), 2)

Palak Verman (685A.D - 700 A.D), 3) Kumar Verman (700 A.D -715 A.D), 4) Vajradeva Verman (715 A.D -730 A.D), 5) Harshadeva Verman (725/30 A.D - 748A.D), 6) Bala Verman II (765 A.D -790 A.D), 7) Harjar Verman (815 A.D -835 A.D), 8) Banamala Verman (835-865 A.D), 9) Jaymala Verman (865 A.D -885 A.D), 10) Bala Verman III (885 A.D -910 A.D), 11) Tyag Sinha (910 A.D -980 A.D) A.D. During this period Pal kings of Bengal established their kingdom centering round Gaur (750 AD to 1150 A.D). Here it is to be mentioned that Vaidyadeva, the chieftain of Kumar Pals, was able to occupy Kamrupa and established his rule in Kamatapur. He adorned himself with the title "Maharajdhiraj Parameswar Parma Bhattarak."[6] After the death of Vaidyadeva (1150A.D.) the picture of political history of Kamrupa went through different changes.

History of Kamatapur draws closer attention of any student of history of Eastern India. Foreign powers could never establish their reign in Kamatapur permanently. In this respect opinion of R.C.Mazumdar may be mentioned: "while the rest of India was convulsed by the upheaval of new religious sects, Kamrupa retained the Brahmanical religion to the last."[7] It has been seen in Indian history that the Hindu king of Jammu invited the king of Gajni Muhammad-Bin-Sum to invade India. Gajni occupied the kingdom of Prithviraj Chouhans in Delhi and Ajmer. And afterwards so many Hindu kingdoms such Gujrat, Bundelkhand, Kannouj and Gaur have become occupied by the Muslim invaders and thus the Muslim rulers started to rule nearly most of the Hindu kingdoms of India. But they could not enter into Kamatapur. The most valiant defender to Muslim invasion was Prithu of Kamatapur. Prithu ruled over the vast area of Kamrupa and Karotoya valley. Under his successful leadership the subject of Kamatapur could defeat and destroy the grand army of Bakhtiyar in 1206 A.D.[8] Prithus successor was Sandhya Roy. He ruled Kamatapur from 1228 A.D to 1265 A.D.

Bhutanese cronocle,[9] Gyalrabselvemong[10] and Namthurs, mention that in 650A.D after the death of Vaskar Verman possibly in 6th or 7th century A.D. a powerful king named Sangaldip appeared in the history of North-East India. He defeated the king of Kamrupa and established his rule in Kamatapur and then he attacked and defeated the king of Gaur. In 'Assam Burunji' of P. N. Gohai Barua, in 'Anals' of Badsahate' of S. K. Bhuiya and in 'A History of Assam by A.E. Gait, we find mention of Sangaldip. In these records it is mentioned that in the 4th century A.D. a powerful king

appeared in the history of North India who defeated Turan, Scythian king in a tremendous battle. He even had been able to extend his occupying hand up to Persia. The Persian hero Rustam had been killed by him in a battle. This opinion does not seem to be acceptable. Because during that period The Gupta kings were on the top of the height of power. They could assert supremacy mostly over all the kingdoms extending from Middle-East to West, and also North India. So usually it comes to assertion that no stronger king like Sangaldip seems to have been necessary to protect India from the invasion of Scythian king. So it can be said that a powerful king like Sangaldip might have been necessary in the 7th century A.D. Moreover it is also possible for him to have occupied Gaur in the state of political power-vacuum after the death of Shashank[11]. And it is seemingly right that Sangaldip was probably the first independent king of Kamatapur.

The Bhutanese Cronocles like 'Namthurs" [12] tells us that in the 8th century A.D. an Indian king named Sindhu ruled in Bumthang of Bhutan. He invited guru Padmasambhab of Nalanda university to Bhutan. Guru Padmasambhab went to Bhutan crossing the Kamata kingdom. In the plain area of Bhutan there reigned a king named Namudara who was a strong rival of Sindhu, and against whom Sindhu Raja waged war several times. Sindhu Raja was probably the 2nd king of Kamatapur kingdom.

After the death of Sindhu Raja Kamatapur turned to be just feudatory kingdom to the Palas of Kamrupa. For a long time political history of kamatapur Passed through some obscurities having no supreme ruler. In the 11th century A. D Manik Chand and Maynamati asserted independence of Kamatapur. Manikchand established his capital on the river bank of Tista. After his demise his wife Maynamati ascended the throne of sovereign power. She was a woman of religious spirit who followed the Yoga philosophy of Garokhnath, and established some Siva temples in different parts of her Kingdom. These celebrity Queen of Kamatapur became known as Maynamao or Maynaburi. Her capital was named Maynaguri after her name. After Maynamati her son Gopichand took up the power of sovereignty of Kamatapur. Gopichandra extended his sovereign power to Southern Bengal; and Bengal came under his rule. And a large part of Kamrupa came under his control. Gopichand was succeeded by his son Bhavachandra and grandson Havachandra.

After Gopichandra the history of Kamatapur again passed through some obscurities having no supreme ruler. And finally the Kamatapur kingdom

remained intact under a new king named Prithu. He ruled Kamatapur from 1185 A.D- 1228A.D. After the death of Prithu Sandhya Roy ascended the throne of Kamatapur. He ruled Kamatapur from 1228 A.D - 1270 A.D. During his time he assumed the title of Gaureswar or Lord of Gaur. Sandhya Roy and his successors were the kings of Kamata kingdom and their capital was Kamatapur. After Sandhya Roy, Sindhu Roy was one of the stronger king of Kamatapur kingdom. He ruled Kamatapur kingdom from 1270 A.D -1285. A.D Sindhu Roy was succeeded by his son Rupnarayan. Rupnarayan ruled his kingdom from (1285 A.D -1300 A.D). After the death of Rupnarayan (1300A.D) his Singhadhwaj (1300- A.D 1305 A.D) son ascended the throne of Kamatapur.

Rulers of Kamatapur Kingdom

Sangaldip (7th Century A.D)

Sindhu Raja (8th Century A.D)

(Long period of Obscurity)

Manikchand (11th Century A.D)

Gopichand

Bhavachandra

Havachandra

(Chaotic period)

Prithu (1185 A.D -1228 A.D)

Sandhya Roy (1228 A.D -1270 A.D)

Sindhu Roy (1270 A.D -1285 A.D)

Rupnarayan (1285 A.D -1300 A.D)

Singhadhwaj(1300 A.D -1305 A.D)

Pratapdhwaj (1305 A.D -1325 A.D)

Dharmanarayan (1325 A.D -1330 A.D)

Durlabh Narayan (1330 A.D -1350 A.D)

Indranarayan (1350 A.D -1365 A.D)

Arimatta (1365 A.D -1385 A.D)

In conclusion we can say that the above mentioned kings were the kings of Kamatapur kingdom of early stage. Here is ananother point to be noted that there is slight confusion regarding the first king of Kamatapur which may most probably, as we studied in the above paragraphs, be Sangaldip. Most of the scholars started their history of Kamatapur from 13th century A.D. with the accounts of Niladhwaj (1428 A.D.). It is to be thought over once again after thorough search. History of Kamatapur has somehow been left unstudied. It has rendered the history of Bengal an incompletion. History of Bengal and the history of Kamatapur bear a closer relation. Without one, the other one will be incomplete.

References

1. Chitrarekha Gupta, *Trade and Markets of North-East India*: The Ancient Period, Archaeologies of North-East India, Edt., Jaiprakash Sing and Gautam Sengupta, New Delhi, 1991, pp. 281-286.
2. Khanchowdhuri Amanatulla Ahmed, '*Coochbeharer Itihas*' in Bengali, Modern Book Agency, Kolkata, 1990, p. 3.
3. Sir A.E. Gait, *A History of Assam*, Lawyear's Book Stall, Guwahati, 7th Edition, 1997, P- 40. Where he mentioned: Shown as Comotay in the map of India given in Bleave's Theatrum Orbis Terrarum (Amsterdam, 1650).In the Baharistan-i-Ghabi the Koch king Lakshminarayan, who ruled west of the Sankosh is called the raja of kamata.
4. Khanchowdhuri Amanatulla Ahmed, '*Coochbeharer Itihas*' in Bengali, Modern Book Agency, Kolkata, 1990, p. 3.
5. *Yogini Tantram*, Edited by Swami Sarbeswara Nanda Saraswati, Nava Bharati Publishers, Kolkata, 1385 BS, p. 114.
6. Epigraphica India, Vol-II, 1893 and Reprint 1921, p. 347.
7. R.C. Majumdar, *Ancient India*, Motilal Banarsidass Pltd. Delhi, Reprint 2003, p. 257.
8. N.N.Acharya, *A Brief History of Assam*, Omson Publications, Guwahati, 1996, p. 41.
9. Bikrama Jit Hasrat, *History of Bhutan*, Education Department, Bhutan, 1980. And David Field Rennie, *Bhutan and the Story of the Doar War*, First Published John Murray, Albemarcle Street, London, 1966, Reprint by B. Himalayica, 1970.
10. Dr. Sailen Debnath, *The Doars in Historical Transition*, N.L. Publishers, Sivmandir (SLG), 2010, p. 3.
11. Ibid., p. 4.
12. Ibid., p. 4.

9

Purana-An Important Historical Source of Ancient Malwa

Dr. Asha Shrivastava

One of the most important traditions of historiography in ancient India was the Puranic historiography is important from dynastic, genealogical and chronological paints of view.

The Purana originally a single text (divided into eighteen parts) and called both "*Purana Samhita*" and "*Itihasa Samhita*", was composed by Vedavyasa in the Dvapara age.

The Purana in general are partly legendary and partly historical. Out of the eighteen main purana,the six-*Matsya*[1], *Vayu*[2], *Visnu*[3], *Brahmanda*[4], *Bhagavata*[5], and *Bhavisya*[6], are very important from a historical point of view. The first two have been called by their composers '*Puratan Itihas*' (ancient history in support of their historicity as they like the other four Purana) deal with historical subject. These six Purana have very historical records. Old Purina's contain historical portions with kings,dynasties,genealogies and chronology.[8] Of the six Purina's mentioned here in the first four additions to the original contents were made up to the fourth of 5th century A.D.,in the 5th up to the eighth or ninth century A.D.and in the sixth up to the 12th century A.D. It is significant to note that the first phase of Pauravas settlements in the **sarasvata region** and upper **Doab** and yadavs settlements in Narmada, Malwa, Gujarat and Ganga-Yamuna Doab are archaeologically associated with Ochre-colored pottery (OCP) of late Harppan period (2200-1700B.C.) and chalcolithic black and red ware(BRW) ascribed to c. 2000B.C. respectively.

The Puranic history of the early Aryans has its own importance. the Puranic data about their origin and expansion is really valuable.

The information supplied in the Puranas the five kinds of **Pradyota dynasty** who ruled the kingdom of Avanti are mentioned in the Purina's with their regnal years and total duration of their rule. They are said to have ruled for 138 years.[10] But in fact they ruled for 102 years. (513-411B.C.)

In the Purina's also mentioned the total length of the reigns of the seven kings of **Gardabhilla dynasty**. (of Ujjayini, the capital of Avanti, Western Malwa).[11]

The details of Vikramaditya son of Mehendraditya of Ujjayini and his dynasty have been provided in the Pratisarga Parvan of the "*Bhavisya Purana*".[12] The total length of the reigns of Vikramaditya and his four successors is also given. The former is said to have reigned for 60 years (commencing from 57B.C.) and the latter including his son Salivahana,for 75 years[13] which comes to a total of 135 years, which is absolutely correct. The jain historical tradition also affirms it.

The Purana do contain some useful information about the rule of the Naga dynasties at Ideas (the capital of eastern Malwa). The historicity of most of the kings of Vidisa mentioned in the Puranas[14] has been proved.

The information's contained especially in the *Bhavisya Purana* (Pratisarya Par van) about the Pratiharas of Kanauj,the Paramaras of Malwa the cahamanas of Ajmer and delhi,are of considerable historical importance.

A notable ruler of Pratihara dynasty named Vats raja (identified with the father of **Nagabhatta** (II), A.D.805-33) figures in the Purana as a king of Avanti.[15] It is a well known fact that prior to the conquest of Kanauj the Pratiharas established their rule in Avanti with its capital at Ujjayini. Vatsaraja ascended the throne in about A.D.778.Bhoja (I) (A.D.836-85) and Bhoja (II) (A.D.910-12) were the Pratihara rulers of Kanauj. We find the description of the **Bhojas i**n the Purana[16] but neither their periods nor the details of their achievements are given therein.

The **Paramaras** of Malwa according to the Purana,were the descendants of king Paramara of Avanti. He is said to have ruled over Avantipura (Ujjayini, which had an extent of four yojanas) for six years.[17] **Munj** or Munjavarman (A.D.974-98), who was the seventh king of his dynasty, also finds mention in the Purana. The details about Sindhuraja are also given therein.[18] The most famous king of this dynasty was Bhoja (son of Sindhuraja) who ruled for about forty two years from A.D.1018 to A.D.1060.

The Purana explicitly mentions his name as a king of this dynasty.[19] The later Paramara king of Malwa are also mentioned in the Purana.[20] But the historicity of only two of them, **Naravarman** and **Udayaditya**, has been established. The copper plate of the former preserved in Archaeological Museum of Indore proves that the latter (A.D.1059-94) was brother of Bhoja. According to the Purana, udayaditya was the founder of Udayapur[21] which can be confirmed by "*Udaipur Inscription*"[22] in which he has been described as the successor of Bhoj.

There are some other aspects of ancient Indian history like towns and cities. Janapadas (territories and peoples), kingdoms state and government polity and administration, society, religion and culture which are also recorded in the Puranas. The Janapada mentioned in the Purina's include Avanti, Vidisa, Tripuri of Vindhyan region.

The Puranas throw a good deal of light on the evolution of kingship, emergence of the state and its seven constituents inter-state relation, administrative organization, revenue system etc.[23]

The Puranic description of socio-religious life of the people with references to the Varnasrama Dharma, class and caste, Saiva, Sakti and Vaisnava cults of Hinduism etc. have considerable historical value.

References

1. Matsya, (text with Hindi trans.Gorakhpur,1985), pp. 53, 3-11, 68-69;
2. Vayu (text with Hindi trans. by R.P. Tripathi Sastri, Prayag, 1987), pp. 103, 48-51, 55-58;
3. Vishnu, (text with Hindi trans. by M.L. Gupta, Gorakhpur, Samvat 2041), (III), 3,2-21; (III) 4, 1-10; (III), 6, 15;
4. Brahmanda (text Bombay 1913) (I), 173; (IV), 4, 47-50, 54-58;
5. Bhagavata (text with Hindi trans. and annotation, Gorakhpur sambat 2040) ed. with English trans.by C.L. Goswami (Gorakhpur 1982) (I), 4,20; (III), 12,39;
6. Bhavisya, R.K.Arora, Historical and cultural data from the Bhavisya purana (Delhi, 1972) p. 37f.;
7. Mistaya 72, 6, Vayu, 103, 48.
8. History of Indian Literature, English trans. from the second German edition by J. Mann and Zacharias (London, 1882, Delhi, reprint 1981) pp. 213-15.
9. Romila Thapar, "Puranic Lineages and Archaeological cultures", in idem, Ancient Indian social History, Hyderabad 1984, p. 242 offhand Genealogical Table facing p. 262.

10. Matsya 272, 1-5; Vayu, 99, 308-14; Visnu, (IV), 24, 1-8; Brahmanda, (III), 74, 121-25; Bhagavata (XII), 1, 2-4; PDKA, pp. 18-21; 68-69; Visnu, English trans. by H.H. Wilson (Calcutta,1961), p. 372;
11. R.K.Arora, "Historical and cultural data from the Bhavisya Purana, (Delhi 1972), p. 37f. and G.P. singh, "The Puranic tradition of historiography in India" (paper published in the Indian historical Review, Vol.(XXXX), numbers, 1-2 Jan. and July 2004).
12. Bhavisya, 1, v.v. 8-26, pp. 337-40; (II), v.v. 13-21, pp.161-64.
13. Bhavisya, 1, v.v. 17-19, 33, pp. 416-19; v.v. 1-4 pp. 419-20; v.v. 1-2. p. 425; (II), v.v. 22-23, pp. 163-164.
14. Vayu, 99, 366-70; Visnu, (IV), 24, 56; Visnu, English trans. by Wilson, pp. 382-83.
15. Bhavisya, (II), v. 32, p. 165 and G.P. Singh, "The Puranic tradition of historiography In India" (paper published in the Indian historical Review, Vol. (XXXX), no. 1-2 Jan. and July 2004).
16. Ibid., (I) pp. 419-20, 425; (II), p. 165.
17. Ibid., (I) V. 49, p. 335; v. 8, p. 337; (II), vv. 13-15, pp. 161-62.
18. Ibid., (II), vv. 25-30, pp. 175-77.
19. R.P. Sharma, "Pauranika Kosa" (Varansi, Samvat, 2028) p. 481.
20. Bhavisya, (II), vv. 31-35, pp. 176-77.
21. Ibid., v. 34, p. 176.
22. G.P. Singh, "The Puranic tradition of historiography in India" (Paper published in the Indian historical Review,Vol. (XXXX), Studies in the Geography of Ancient and Medieval India (Delhi, 1971) pp. 26-74.
23. Matsya, chapters, 215-220, 225-227, and, B.B. Mishra, "Polity in the Agni Purana" (Calcutta 1965) p. 27f. and G.P. Singh, "Political Thought in Ancient India" (Delhi, 1993), p. 21ff.

10

Rocketry During Hyder Ali and Tipu Sultan

Dr. S. Mujahid Khan

"Remember above all that velour can elevate us to a throne, but it is not sufficient to preserve an empire. While we may seize a crown owing to the timidity of the people, it can escape us if we do not make haste to entrust it to their love" This was the hallmark of the Tipu Sultan's statecraft.

Hyder Ali advise to Tipu Sultan sent through a letter while lying on his death bed:

"Tipu is the only prince who has preserved in disciplining and arranging his army after a regular plan. In this respect he is perfectly unprejudiced and ready to adopt any change which may serve for the improvement of his troops."

William Macleod observation [1]

Rocketry

Rockets were invented in medieval China (Circa 1044 AD) but its first practical use for serious purpose other than entertainment took place in 1232 AD by the Chinese against the Mongols at the siege of Kai-Feng-Fue. Later from 1750 to 1799 A.D. Hyder Ali and Tipu Sultan perfected the rockets used for military purposes, effectively used them in war against the British colonial armies. [2] Hyder Ali successfully established the powerful Sultanate of Mysore and introduced the first iron-cased metal-cylinder Rocket. Hyder Ali was an innovator in the military use of rockets, which were used against positions and territories held by the British East India Company during the Anglo-Mysore Wars. Although rocket technology originated in China and had made its way to India and Europe by the 13th century, development of accurate cannons had sidelined rockets as a military technology in Europe.

Hyder Ali's father, the Naik at Budikote, commanded 50 rocket men for the Nawab of Arcot. There was a regular rocket corps in the Mysore Army, beginning with about 1,200 men in Hyder Ali's time. But it was Hyder who improved them and significantly expanded their use in the military. Technological innovations included the use of high-quality iron casing (better than that was available in Europe) for the combustion chamber, enabling the use of higher-powered explosive charges. He also organized companies of rocket men who were experienced in aiming rockets based on the size of the rocket and the distance to the target. Rockets could also be mounted on carts that improved their mobility and made possible the firing of large numbers of them all at once. Rockets developed by Hyder Ali and later by Tipu Sultan led to a renaissance of interest in the technology in Britain, where William Congreve, supplied with rocket cases from Mysore, developed what became known as Congreve rockets in the early 19th century.

In Hyder's time the Mysore an army had a rocket corps of as many as 1,200 men, which Tipu increased to 5,000. At the 1780 Battle of Pollilur, during the Second Anglo Mysore war, Colonel William Baillie's ammunition stores are thought to have been detonated by a hit from one of Hyder's rockets, contributing to a humiliating British defeat.

The rockets were manufactured in the foundries' there were two kinds of rockets during the Tipu Sultans period:

a) The Sky rockets

b) The Ground rockets

The rockets tubes about one foot long and an inch in diameter tied to a bamboo rod ten to twelve feet long. The rocket tubes were filled with combustible composition which produced great noise and succeeded in annoying the assaulting parties.[3] The rockets were manufactured in such a manner that the sky rockets had the capacity to fly upward like an arrow for a hundred yards.

The ground rockets had a serpentine motion, striking the ground, rising again and bounding along till the force was exhausted[4] The rockets had the capacity of even breaking the rocks, which confronted them and proved highly dangerous to the attacking the enemies.[5]

Military use of rockets

Tipu Sultan and his father Hyder Ali were regarded as pioneers in the use of solid fuel rocket technology or missiles for military use. A military tactic they developed was the use of mass attacks with rocket brigades on infantry formations. Tipu Sultan wrote a military manual called *Fathul-Mujahidin* in which 200 rocket men were assigned to each Mysore a "Qushun" (Regiment).[6] Rockets are referred in Persian language as *Bah ram, Shih ale* and Rocketeers *Shihaledar* Mysore had 16 to 24 Qushuns of infantry. Each Qushuns had an establishment of rocketmen under the Juqdar, each Qushuns had a red, triangular standard, with a green border and pendants to distinguish the corps.[7]The areas of town where rockets and fireworks were manufactured were known as Taramandals Pet ("Galaxy Market").[8]

The rocket men were trained to launch their rockets at an angle calculated from the diameter of the cylinder and the distance to the target. In addition, wheeled rocket launchers capable of launching five to ten rockets almost simultaneously were used in war. Rockets could be of various sizes, but usually consisted of a tube of soft hammered iron about 8 inches (20 cm) long and 1.5 to 3 in (3.8 to 7.6 cm) in diameter, closed at one end and strapped to a shaft of bamboo about 4 feet (1 m) long. The iron tube acted as a combustion chamber and contained well packed black powder propellant. A rocket carrying about one pound of powder could travel almost 1,000 yards.

In 1792, during the Third Anglo-Mysore War, there was mention of two rocket units fielded by Tipu Sultan, 120 men and 131 men respectively. Lt. Col. Knox was attacked by rockets near Srirangapatna on the night of 6 February 1792, while advancing towards the Kaveri River from the north. The Rocket Corps ultimately reached strength of about 5000 in Tipu Sultan's army. Use of Iron by Tipu in rockets is an ingenious example. It was a massive weapon, having a stalk of thick bamboo, eight to ten feet long, with an iron tube weighing between six to twelve pounds, containing the fuse and the powder fixed to its end.

More over the Mysore rockets were also used for ceremonial purposes. When the Jacobin Club of Mysore sent a delegation to Tipu Sultan, 500 rockets were launched as part of the gun salute. .

At this point (near the village of Sultan pet,) there was a large tope, or grove, which gave shelter to Tipu's rocket men and had obviously to be cleaned out before the siege could be pressed closer to Srirangapatana Island. The commander chosen for this operation was Col. Wellesley, but advancing towards the tope after dark on the 5 April 1799, he was set upon with rockets and musket-fires, lost his way and, as Beat son politely puts it, had to "postpone the attack" until a more favourable opportunity could offer.

The following day, Lord Wellesley launched a fresh attack with a larger force, and took the whole position without losing a single man. On 22 April 1799, twelve days before the main battle, racketeers worked their way around to the rear of the British encampment, then 'threw a great number of rockets at the same instant' to signal the beginning of an assault by 6,000 Indian infantry and a corps of Frenchmen, all directed by Mir Gulam Husain and Mohammed Husain Mir Mirans. The rockets had a range of about 1,000 yards.

During the conclusive British attack on Srirangapatna on May 2, 1799, a British shot struck a magazine of rockets within Tipu Sultan's fort, causing it to explode and send a towering cloud of black smoke with cascades of exploding white light rising up from the battlements.

After the fall of Srirangapatna, 600 launchers, 700 serviceable rockets and 9,000 empty rockets were found.

These experiences eventually led the Royal Woolwich Arsenal to start a military rocket research and development program in 1801, based on the Mysore an technology. William Congreve thoroughly examined the Indian specimens to reverse engineering and making its copies that were later used successfully in naval attack on Boulogne (1806), siege of Copenhagen (1807) and also against Fort Washington (New York) during the American Independence War .Their first demonstration of solid-fuel rockets came in 1805 and was followed by publication of *A Concise Account of the Origin and Progress of the Rocket System* in 1807 by William Congreve, son of the arsenal's commandant. Congreve rockets were soon systematically used by the British during the Napoleonic Wars and the War of 1812. A number of American ships were destroyed by Congreve rockets during the War of 1812 during the siege. The battle was witnessed by a young lawyer named Francis Scott Key, who mentioned the Congreve rockets' red glare in his song "The Star Spangled Banner".[9]

In 1817, Congreve established his private firm "Congreve Rocket and Ordnance Stores Manufactory" at 14 London Street, Essex, for supplying his rockets to the East India Company.

In the history of Indian Technology the rocket researchers are very much keen about the rockets of Mysore. There are two specimens of Mysore rockets preserved in the Royal Artillery Museum, Woolwich Arsenal.[10] And there are three specimens preserved in India at Karnataka Government Museum at Bangalore among these only one has strips of hide tied to the cylinder and bamboo stick. The Dimensions of the rockets preserved are as follows:

Sl. No.	Description	I Rocket	II Rocket	III Rocket
1	Length including Bamboo stick	193 cms	152 cms	195 cms
2	Length of the cylinder	25 cms	17.5 cms	20 cms
3	Circumference of the cylinder	20 cms	12 cms	10 cms
4	Diameter of the cylinder	6 cms	4 cms	3 cms

Likewise, Interesting information is that some rockets were discovered during 2002 at Nagar the capital of the Keladi rulers. These rockets were found in a farm well belonging to a farmer and later been shifted to Karnataka Government Museum, Shimoga. Interesting the cylinders still contains gun powder, and bamboo stick and cotton tied to it are in deteriorating condition. Apart from these iron cylinders another two wooden specimens were found which resembles iron cylinder and another is a stick fill with the gun powder.

Conclusion

Thus, these experiences eventually led the Royal Woolwich Arsenal, Royal Artillery Museum, Greenwich Museum, to start a military rocket research and development program based on Mysore an technology. Today's rockets are remarkable collections of human ingenuity that have their roots in the science and technology of the past. They are natural outgrowths of literally thousands of years of experimentation and research on rockets and rocket propulsion. The rockets were a necessary link in the development of technology that began with fire arrows and led to a walk on the Moon, A journey from Srirangapatna to Sriharikota.

References

1. Military Sundry Book, volume 101 (1792-95), p. 93.
2. Samuel Strindberg, Tipu Sultan the Tiger of Mysore or to fight against odds, New Delhi, 1984, pp. 19-27.
3. Edward Moor, A Narrative of the Operations of Capital Little's Detachment, London, 1794, p. 509.
4. Ibid.
5. Wilks, Historical Sketches of the South of India in an attempt to trace the history of Mysore, Mysore, 1930, Ed., Vol. I, pp. 727-29.
6. Mohibbul Hasan, History of Tipu Sultan , Calcutta, 1971, p. 353.
7. Fath-ul-Mujahidin *by* Zain-ul-Abidin Shaustri, Translated into English by Mir Mahmood Husine (Former Director , Tipu Sultan Research Institute and Museum, Srirangapatna) A Military Manual of Tipu Sultan ,VI Chapter, p. 12, 1982.
8. Kirmani, History of Tipu Sultan, Translated by Miles W., New Delhi, 1986, p. 69.

   (Taramandals means the centre of place where military weapons and ammunitions were prepared).
9. William Congreve, Memoir on the Possibility, the Means and the Importance of the Description of the Boulogne Flotilla, etc., London, 1806, (Private Publication).

   William Congreve, A Concise Account of the Origin and Progress of the Rocket System etc., London, 1810 (First Published 1807): William Congreve, Postscript of the Concise Account of the Origin and Progress of the Rocket System, London, 1808 (Private Publication): William Congreve, Detail Plan for attaching to Cavalry Regiments a Proportion of Rocket Artillery etc., London 1809 (Private Publication): William Congreve, The different modes of use and Exercise of Rockets both for Bombardment and for the Field etc., London 1810 (Private Publication): Major General Sir William Congreve, A Treatise on the General Principles , Powers and Facility of the Congreve Rocket System etc., London, 1827.
10. Ibid.

11

Indigo Cultivation in North Bihar: An Analytical Study

Nand Kishor Singh

When did indigo cultivation begin in north Bihar is not known. It is however certain that indigo was being produced there long before the arrival of European planters.

Indigo plantation by the European began in the latter half of the eighteenth century.[1] The first indigo factory was founded by a Dutchman, Alexander Noel (who after wards set up the Novel and Company), at Kanti in the district of Muzaffarpur in 1778. In 1792 Francois Grand, the first collector of sarkar Tirhut, took a keen interest in the promotion of indigo cultivation. He is said to have built three indigo factories but the names of these factories are nowhere found in government records.[2]

Although indigo factories rapidly spread in Muzaffarpur (towards the end of the eighteenth century the total number of the factories had gone up to 12), no factory was built in Champaran until early in the nineteenth century. The first factories in Champaran were established at Rajpur, Motihari and Bara (near Chakia railway station on Muzaffarpur- Motihari section of the north-eastern railway.) Soon after the Turkaulia factory was started by Henry hill. Later in 1845 captain Johan Taylor built the Seercah factory and after that a number of other factories and outwards came up.

The late start of indigo factories in Champaran is explained by the fact that during the last decades of the eighteenth and the first half of the nineteenth century the main interest of the Europeans in Champaran was in the sugar industry. In 1816 the collector did not even mention indigo among the indigenous products of the district and in 1830 only a reference was made. At that indigo cultivation was not very important in the district.

Sugar continued to be a flourishing industry until about 1850 and the revenue survey of 1847 made frequent mentions of steam sugar factories found throughout the district, Sugar industry suffered a grave set back during 1845-50 from which it could not recover for the following 60&70 years.

Secondly, indigo became more profitable than sugar only after 1849-50 when the price of indigo began to shoot up and the dye sold at very lucrative prices.[4] The result was that the people stopped bothering their heads about sugar,[5] Many European planters changed over to indigo and a large part of capital invested in sugar was transferred to indigo plantation and the manufacture of dye.

Thirdly, in the beginning from the point of view of indigo cultivation and the manufacture of dye "Bengal was in full swing". Bengal had many advantages, Calcutta being the main market and port for the sale and the export of dye, the Bengal indigo factories had to incur only a very small amount of expenditure of transport compared with the factories in north Bihar particularly Champaran, because of its geographical location. But as a result of troubles in Bengal and the report of the indigo commission of 1860, indigo planters were forced more and more to move out of Bengal proper[6] they then migrated to Bihar. The collapse of indigo plantation in Bengal led to the transfer of a substantial portion of capital to Bihar. This helped the growth of indigo plantation in Bihar. North Bihar attracted the planters most because it was the most productive indigo area and also the only tract in which native manufactures had by that time succeeded in establishing themselves in competition with the Europeans.[7] In 1857-58 Bengal produced 50,330 mounds (I mound- 80Ib) and Bihar produced only 18,822 mounds of Indigo, but in 1888-89 the position was reversed, the Bihar rose to 58,748 mounds.[8]

Fourthly, during the rebellion of 1857 which was very widespread in Bihar the planters in north Bihar proved strong props of the company rule. They fought against the rebels, guarded Muzaffarpur and helped the company restore its rule. Consequently, the attitude of the government became more favorable to them. The experiences of the mutiny and the motives of imperial interest caused the expediency of creating pockets of European population intended to support the empire in times of emergency.[9] The hands of planters were strengthened by giving them magisterial power and commission in the army. In the disputes between the planters and the

peasants the government generally sided with the planters. This created the favorable condition for the planters to utilize the exiting agrarian relations to get indigo grown on the Assam war system.

Lastly, the most important factor responsible for the faster growth of indigo cultivation in Champaran was the existing agrarian relations. The used the Zamindari rights to force the raiyats to grow indigo on the terms and conditions dictated by them.

Dr. Rajendra Prasad has however given another reason for the rapid spread of indigo cultivation in Champaran after the collapse of sugar industry. According to him the climate of the district was cooler and for that reason it was liked by the European planters.[10] This explanation seems to be superficial. Champaran therefore was not preferred for this cooler climate but for the agrarian relations.

For indigo cultivation high and un-inundated land was considered suitable. This was an important reason for the establishment of the first indigo factory in the southern and northern parts of the district. Later planters moved to the northwestern parts. Finally the entire district became honeycombed with indigo factories. Factories were built mostly on the banks of the lakes (the district has 43 big lakes). Because they needed ample water supply for the manufacture of dye.[11]

During the last decade of the nineteenth century when indigo industry was at its peak in the district, there were 21 indigo factories with 46 outworks. It is obvious that indigo factories were common in the Motihari subdivision. Out of 21factories 12 were located there. Except Lasaraya all the major factories such as Rajpur, Bara, Motihari and Turkaulia were in the Motihari subdivision. This was because planters held 58.55 percent of the total area of the Motihari subdivision under them as proprietors, intermediary tenure holders and under tenure holders while in the Bettiah subdivision they had only 34.9 percent of the total land area under them. Besides these transport difficulties were acute in the Bettiah subdivision.

Our conclusion about the expansion of indigo cultivation is strengthened by the acreage under this crop. The area under indigo cultivation is strengthened by the acreage under this crop. The area under indigo showed an upward trend till 1904-5, after which a downward trend set in. Indigo had become such an important crop in the district that in 1899-1900 it accounted for 95.970 acres of 6.63 percent of the cropped area.[12]

The reversal of the rising trend in the area and output of indigo was the result of an outside factor. Germany introduced a cheap synthetic dye in 1896-97 in the world market on a large scale and the demand for the natural dye fell. Consequently the average price of the natural dye fell from Rs. 235 per maund in 1894-95 to Rs.150 in 1897-99. Planters were hard hit because the rapid fall in the price of the natural dye made it difficult for them to cover even the cost production.

Planters tried best to save the industry from extinction by introducing new methods of cultivation and new varieties of seed, etc. with a view to reducing the cost of production and increasing the per-acre outturn.

References

1. Indigo was imported from West Indies and the South – American colonies and was used in the English textile and for coloring the British naval costumes. But as a result of the French revolution the emancipation of Negro slaves in the French colonies took place especially into Santo Domingo, and the production of indigo sharply declined. Earlier about the year 1847 most of the planters in West Indies, particularly Jamaica, gave up Indigo cultivation owing to the high duty imposed on it. A number of planters ten came to India and began indigo plantation See: Buchanan, *The Development of Capitalistic Enterprise in India*, London, 1966, p. 36. And Watt, *The Commercial Products of India*, London, 1908, p. 668.
2. Wilson, *History of Behar Indigo Factories*, Calcutta, 1908.
3. According to Wilson, (op. cit. p. 72) the Bara factory was built by steward around 1820; while O, Malay, (*Bengal District Gazetteers: Champaran*, p. 146) held that it was founded by Colonel Hickey in 1813.
4. *Report of the Indigo Commission 1860*, appendex III.
5. Wilson, op. cit., pp. 62-63.
6. For indigo disturbances in Bengal see: King, *The Blue Mutiny.*
7. Watt, op. cit. 17.
8. Wilson, op. cit.
9. Misra, (edited). *Select Documents on Mahatma Gandhi's Movement in Champaran*, 8.
10. Brown, *Gandhi's Rise to Power in Indian Polities, 1915-1927*, Oxford, 1972.
11. For details of the process of cultivation of indigo see: Grison, *Bihar Peasant Life*, Patna, 1926, pp. 243-44.
12. Stevenson-Moore, *Final Report on Champaran*, Calcutta, 1900.

12

Markets, Prices and Inter-Regional Trading Network: The Eastern Coast of India Under the Mughals

Dr. K.N. Sethi

The inter-regional trade in the eastern coast of India under the Mughals was not, as has been sometimes suggested, predominantly an exchange of highly priced luxury products. Despite the heavy expense increased in land transport heavy enough to stifle certain lines of commerce the trade in foodstuff and a wide range of textile products, some of which surely cannot be described as luxuries, were the most important components of the inter-regional trade of the period. The waterways, both inland and coastal, were cheaper and therefore preferred; much of the inter-regional trade being in fact, coastal.

Coromandel and Malabar had flourishing country trade. The *Marakayars* of Coromandel generally dominated the rice trade, particularly with Calicut in the early years of the sixteenth century; they sailed in their own vessels. Three leading Hindu merchants of Mylaore also engaged in rice trade. Many Muslims and Hindus of Malabar sailed to Coromandel in their own ships for purchase of rice.

The Portuguese settled in Cochin, when they learnt that spices were exchanged for Coromandel rice in the Malabar coast, stipulated that all rice carrying vessels sailing from Coromandel to Calicut should carry *cartages*. They also maintained an armada in Coromandel to protect ships against pirates and to curb the movement of ships sailing without *cartages*. The *orcamento da Estado da India* records that soldiers of the armada were paid thirty-six *pardoas*. As early as 1503, some Portuguese traders like Duarte Pacheco and Manuel Pessanha sailed from the Coromandel coast for Cochin with a cargo of rice.

The export of rice from Coromandel to Cochin in 1527 was 124 *gantas* and in 1547, 717 *gantas*. Cochin also emerged as a rice distribution centre of Maldives. The Viceroy, Lopo Saores, encouraged private Portuguese barter trade with rice exchanged for spices, especially pepper. The Portuguese required rice also for themselves, since the soldiers were paid partly in cash and partly in rice. We have confirmation of this in the writings of *Almoxarife dos Mantimntos* of Cochin, who reports that rice of Coromandel was necessary for military payments.

The inter-regional trade of Orissa during our period had extensive commercial relationship with Bengal, Bihar, northern India, Gujarat, Surat, Dacca, Kerala, Vizagapatam, Masulipatanam and Madras, Pulicat, Cochin, etc. Both the Indian merchants from different parts and their European counterparts participated actively in the commercial activities of Orissa. The ports such as Bal sore, Pipli, Hariharpur and Ganjam which carried on trade with different parts of India as well as the world were also centre's of coastal trade.

The principal articles of export form Orissa to different places of India were rice, gram, butter, sugar, textile goods, gingelly seed, salt, iron, stone plates, lead and broadcloth etc. Orissa imported mainly articles like tobacco, spices and saltpeter. There are also occasional references to the import of rice and salt into Orissa. In addition we have references about the merchants of Bal sore who traded at Calcutta in the sixties of the eighteenth century. They used to send iron, stone plates, rice and some other commodities. Their imports from Calcutta to Bal sore consisted of tobacco and certain other commodities.[1] Sometime before 1684 AD, a *gomastah* of Khem Chand purchased huge quantities of cassaes at Dacca.[2] There is also mention of a ship of the merchants at Gingerly coast that was burnt by the Portuguese in the 'Road' of Polecat in the early twenties of the seventeenth century.[3] In the thirties of the seventeenth century, Manrique had found at Pipli, a ship belonging to the local *Shiqdar* that was sent to Cochin laden with merchandise.[4] In the same year, Peter Mundy (1628 – 1634 AD) had noted that cloths of Orissa were also available at Patna.[5] Thomas Bowery in the seventies of the seventeenth century observed that the various cotton manufactures of Bal sore like *sannoes*, g*inghams*, *orammals* (*rumals*), cotton yarn and other goods were sent to Patna.[6] The English factors at Bal sore had reported (1659 AD) that salt was exported from Bal sore to Patna on oxen.[7] Bal sore supplied coconuts and timbers to Dacca and other places.

The Dacca authorities required timber for the 'Pent House' in 1678 AD. The commodity was to be sent to Dacca as soon as they could be procured at Bal sore.[8]

The coastal trade between the port of Bengal and Orissa was carried on with boats called *Purgoos* as the means of transports. In the second half of the seventeenth century, their trade flourished along the coasts of the Bay of Bengal, especially between Bal sore and Hugli and also Bal sore and Dacca.[9] The close connection between the ports of Bal sore and Hugli necessitated constant coastal trade between Orissa and Bengal. The correspondence of the Company of this period, especially that on the 17th August 1677 AD, shows that the sloops continued playing an important role in the trade in those areas till 1677 AD.[10] Merchants of Orissa exported salt, stoneware, iron, cloth and rice to Bengal.

Masulipatanam was a place of huge commercial traffic in the seventeenth century with which Orissa traded on her products like rice, butter, gingerly seed and sugar. Rice was regularly supplied to Masulipatanam and adjacent regions but was stopped in 1677 AD due to the blockade of the coast by the Dutch.[11] We have also references of boats plying between Masulipatanam and Ganjam. In the last decade of the seventeenth century, Ganjam exported rice to the South,[12] as is evident from the records of Fort St. George.

With the coming up of the English settlements on the seaboard of Orissa, closer trade-links were forged between Bengal and the Coromandel Coast, the Orissa factories thus acting as convenient halting points. There was regular supply of rice, sugar, butter etc. to Masulipatanam in the early part of the seventeenth century.[13] Sugar was carried in the English ship, the *Thomas*, from Bal sore for Masulipatanam in March 1634 AD. The East India Company, in India, had to take into account several factors for the smooth execution of their business. In 1638 AD, the Masulipatanam factors, Thomas Clark and Richard Hudson, advised John Yard at Bal sore, that freight goods belonging to Mirza Taqi, Dabir of Golconda should be sent out.[14] During the early phase of the English settlements in the Bay of Bengal, the trade between Orissa and Masulipatanam became significant. In November 1642 AD, the *Advice*,[15] brought from Bal sore, commodities worth Rs. 5333- and *annas* 12 to Masulipatanam, in the account of the joint stock. She had also freight goods loaded in her to the tune of Rs. 486.[16] The commodities invoiced at Rs. 15,879 and 12 *annas* were dispatched from Bal sore to Masulipatanam in December 1642 AD. The *Hopewell* which carried

these goods to Masulipatanam were meant for the General Voyage. But she also brought freight goods worth Rs. 6345. Several passengers travelled in this ship from Bal sore to Masulipatanam[17] which goes to show the existence of a sizeable trade between the two places.

The English had opened their first commercial venture at Hariharpur in Orissa. The port as have already told, played an important role in the coastal trade of Orissa. The vessel *Endeavor*, that left Bal sore in November 1642 AD, had reached Masulipatanam after halting at Hariharpur.[18] She was also engaged in another voyage from Bal sore to Masulipatanam through Hariharpur in December of the same year.[19]

In the second half of the seventeenth century, many European traders had settled at Bal sore. They were mostly engaged in the coastal trade. Streynsham Master used to dispatch letters to Masulipatanam from Bal sore by a Danish ship. The Dutch, the Danes, the French traded with Masulipatanam.[20]

As regards he commercial relationship between coastal Orissa and Fort St. George, the chief article of export from the former place was rice. Bernier had observed that Bal sore port was frequented by sloops from Madras coast.[21] There was arrangement for the travel of general passengers and other officials irrespective of their origin or affiliation.[22] We have reference to the English authorities at Bal sore who had reportedly decided on 14th December 1667 AD to send rice and other provisions by sloops to Fort St. George.[23]

Apart from rice Bal sore also supplied timber, saltpeter, paddy, butter, oil and other victuals to cater to the needs of the people at port.[24] The colony at Fort St. George was fairly populated. It had a population of 80,000 inhabitants out of which four or five hundred were Europeans. As per Hamilton, to feed these people, "The rice is brought by sea from Ganjam and other places of Orissa, wheat from Surat and Bengal, and firewood from the islands of Diu, a low point of land that lies near Masulipatanam".[25] The *Nawab* of Cuttack, who owned a ship of 200 tons also, participated in the coastal trade. His ship loaded with rice and other commodities had arrived at the Fort on 1st March 1695 AD.[26]

The Moors had come to settle in Bal sore for trade, as seemed with Henry Garret who was the pilot of the ship '*Calamantram*', a Moorish vessel from Madras which got into the Bal sore Road sometime in August, 1693 AD.[27]

Another Moorish ship belonging to Bal sore had sailed to Fort St. George arriving, there in April 1694.[28] The ship '*Devadoolot*' and the ship '*Dieumund*' had brought letters from the president at St. George to the chief at Balasore factory on 25 April, 1695 AD[29] and on 26 July, 1695 AD respectively.[30] However there is no mention of the commodities brought by them from the fort. The ship *Chedrow Shelam* belonging to the Moors that reached the fort on 20 March, 1696 AD, had with it goods from Bal sore.[31] In December 1696 AD, the sloop *Rama Chundry* of Piamea Nocqueda had been made available at Bal sore for its coastal voyage to Fort St. George.[32] The ship *Bauvanee Anco Serang* arrived at Fort on 29 December 1697 AD had brought goods from Ganjam.[33] A Moorish ship from Bal sore had also arrived at St. George, on 16 January 1697 AD.[34]

The letter of Anthony Tester, in 1699 AD, to president Thomas Pitt at Fort revealed that the *Benjamin* was loaded at Pipli Road and had been dispatched to Fort St. George signifying that Pipli, even at the close of the seventeenth century, remained a port and centre of trade as well.[35]

In the early part of the seventeenth century Polecat was a Portuguese centre of trade. We have reference to the considerable rivalry that existed among the Dutch, the Portuguese and the English for the rice trade between Orissa and Polecat. The reputation of the place was for various kinds of cotton cloth, both painted and plain.[36] Invariably, the cloths were dyed-red by means of the chay root found in Polecat[37] and other neighboring places. The best *chay*, a small and thin root was found in Ganjam.[38]

Ships laden with rice, butter and Gingerly seeds came to Polecat from Orissa in the seventeenth century. It seems that Dutch settlement to some extent had depended on the rice supply from Orissa, as is mentioned by Schorer, a Dutch factor at Masulipatanam (1608 – 1614 AD), about the import of rice to Polecat from Orissa every year.[39] These ships usually visited Polecat every year in the month of February or March.[40] Schorer informs us about the import of articles like spices of various kinds and salt to Orissa from Polecat.[41] On return voyage the ships took salt and spices. Usually they sailed on the return voyage to Orissa in the month of April or May.[42] Due to rivalry between the English and the Dutch, the activity of the former was stopped when Dutch offered protection to the Indian boats carrying such provisions.[43] The recorded evidence in support of Orissa's trade with Bombay is extremely scanty. But sugar, which was one of the important items of export from Bal sore, was sent directly by ship. The fact

is revealed by the London correspondence with Hugli, dated 2nd July 1684 AD.[44]

The Dutch and the English were engaged in coastal trade from Bal sore to Surat. In 1653 AD, two Dutch ships from Bal sore left for Surat on way to Gombrooe in Persia.[45] In 1679 AD, the local merchants of Bal sore exported 25 bales of silk at Rs. 150 each to Surat,[46] and in the year 1682 AD, a great quantity of the same commodity was also sent to Surat.[47] It seems that in the second half of the seventeenth century the trade in silk had been flourishing at Bal sore.

At times, ships from Surat came to Bal sore via Maldives islands. Four ships from Surat had arrived at Bal sore in the year 1682-83 AD.[48] In the same year, a ship left Bal sore for Surat.[49] Hedges mentions that two ships from Surat had come via Maldives islands to Bal sore with *cowris* etc.[50]

The Portuguese were the powerful traders at the port of Pipli, but religious taboo contributed to their strained relations with the Mughal administrator, Mirza Sarif for which the administrator at Pipli had taken strong measures against the Christians.[51] The Portuguese were permitted by Jahangir to reside in Pipli and they had maintained good trade with Cochin. Manrique had observed about vessels regularly sailing from Pipli to Cochin.[52] But unfortunately, we have no information on the export-import commodities from Orissa to Kerala except Manrique's reference to that of big ship loaded at Pipli with different kinds of merchandise bound for Cochin in the thirties of the seventeenth century.[53]

"The great trade of the province is in cotton cloth and there is as much traffic in Burhanpur, as is in any place of the Indies. Painted cloths are sold there as everywhere else: but the white are particularly esteemed, because of the lovely mixture of gold and silver that is in them, where of the rich make veils, scarf's, handkerchiefs and coverings but the white cloths so adorned, are dear. In short I do not think that any country of Hindustan abounds so much in cotton as this does which bears plenty of rice and indigo. The same trade is driven at Orissa...".[54]

There was a keen competition bet.ween the Portuguese and the English in regards to the purchase of *calicoes* from Patna. But before the English came into the trading scenario of Orissa, the Portuguese who had settled at Pipli visited Patna in 1620 AD to purchase Calicoes and they sold these articles at Pipli.[55] Patna produced huge quantities of *amberty calicoes* and

was reputed for their quality. Later on, the English Company procured saltpeter from Patna for their trade at Bal sore and the articles were brought by oxen every year.[56] Bal sore also sent to Patna articles imported by the English like broad-cloth and lead, which could not be disposed of there.

References

1. The *English Factories in India*, New Series, (here after EFI, New Series), (ed.), Charles Fawcett, Oxford,1670-1677, p. 250.
2. J.N.Sarkar, "A Seventeenth Century Hindu Merchant and Broker of Balasore", *JBRS*, 1954, p. 126.
3. The *English Factories in India*, (here after EFI), (ed.) William Foster, Oxford,1622-23, p. 260.
4. Fray Sebastian Manrique, *Travels of Fray Sebastian Manrique* (1628 – 1641), 2 Vols. Introduction and Notes by Beckford Luard, assisted by Father H.Hosten, Oxford: 1927, Vol. II, pp. 440-41.
5. Peter Mundy, (1608-1667), *The Travels of Peter Mundy in Europe and Asia*, Lt. Col. Sir Richard Carnac Temple,(ed.), Vol. II; *Travels in Asia (1628-1634)*, London: Hakluyt Society, 1914, pp. 154-55.
6. Thomas Bowery, *A Geographical Account of the Countries Round the Bay of Bengal*, 1669 -1679. Lt.Col. Sir Richard Carnac Temple,(ed.), London: Hakluyt Society, 1905, pp. 231-32.
7. *EFI*, 1655-60, p. 297.
8. *Sundry Book of 1680-1681* (Hugli Letters). Madras: 1677-1678 (1910), p. 108.
9. Streynsham Master, *Diaries of Streynsham Master 1675-1680 and other contemporary papers relating there to.* Sir R.C. Temple,(ed.), Vols. I and II; London: 1911, Vol. I, pp. 414-489.
10. *Sundry Book*, 1677-78, p. 3.
11. Tapan Ray Chaudhury, *Jan Company in Coromandel, 1605-1690.* The Hague: 1962, p. 67.
12. *Records of Fort St. George, Letters from Fort St. George*, 1696, Madras, 1921, p. 70.
13. *EFI*, 1634-36, p. 41.
14. *EFI*, 1637-41, p. 65; J.N.Sarkar, "Medieval Orissa's Seaport", *JBRS*, 1950, p. 158.
15. *EFI*, 1642-45, p. 43.
16. Ibid., p. 77.

17. Ibid.
18. Ibid.
19. Ibid.; J.N.Sarkar, "Notes on Bal sore and the English in the First Half of the Seventeenth Century", *PIHC*, Nagpur, 1950, p. 216.
20. *Master's Diary*, Vol. I, pp. 302-03.
21. F. Bernier, *Travels in the Mughal Empire*, Reprint, New Delhi, 1983, p. 441.
22. Ibid.
23. *Master's Diary*, Vol. II, pp. 70-71.
24. *Records of Fort St. George, Diary and Consultation Book of 1687*, Madras, 1916, p. 156.
25. Alexander Hamilton, (1688-1723), *A New Account of the East Indies being observations and remarks of Captain Alexander Hamilton*, 2 Vols. Sir W. Foster, (ed.), London: 1930, Vol. I, p. 203.
26. *Diary and Consultation*, 1692, p. 32.
27. *Letters of Fort*, 1693-94, p. 81.
28. *Letters of Fort*, 1694, p. 38.
29. *Records of Fort St. George, Diary and Consultation*, 1692, Madras, 1917, p. 57.
30. Ibid., p. 97.
31. *Diary and Consultation*, 1696, p. 35.
32. Ibid., p. 157.
33. *Records of Fort St. George, Diary and Consultation Book*, 1697, Madras, 1921, p. 151.
34. *Diary and Consultation*, 1696, p. 172.
35. *Letters to Fort*, Vol. 7, 1699-1700, p. 18.
36. W.H. Moreland, *Relations of Golconda in the Early Seventeenth Century*, Hakluyt Society, Neindeiln, 1967, p. 53.
37. Ibid.
38. Ibid., p. 77.
39. Schorer 's account in W.H. Moreland's *Relations of Golconda...*, p. 54.
40. Ibid., p. 53.
41. Schorer's account in W.H. Moreland's *Relations of Golconda...*, p. 54.
42. Ibid., p. 53.
43. Tapan Ray Chaudhury, *op. cit.*, pp. 105-106.

44. *Dispatches*, 1681-86, p. 95.
45. J.N.Sarkar, "Medieval Orissa's Seaport", *JBRS*, 1950, p. 161.
46. *Letters to Fort*, 1682, Vol. II, p. 10.
47. Ibid., p. 47.
48. Om Prakash, "The European Trading Companies", *IESHR*, Vol. I, No.3, 1964, p. 403.
49. Ibid., p. 40.
50. Sir William Hedges, *The Diaries of Sir William Hedges during his Agency in Bengal as well as Voyage out and return overland (1681-1687)*, 3 Vols, London: Hakluyt Society, 1837-1889, Vol. I, p. 95.
51. Manrique, Vol. I, p. 442.
52. Ibid., p. 439.
53. Manrique, Vol. I, pp. 440-441.
54. Giovami Francesco Gamely Careri, (1695), *Indian Travels of M.D.Thevenot and Jamelli Careri*, Surendranath Sen,(ed.), New Delhi: 1949, Vol. II, p. 122.
55. *EFI*, 1618-1621, p. 213.
56. *EFI*, 1655-1660, p. 297.

13

The Institution of Police During Ancient and Medieval Period

Dr. Vishal Kumar Sharma

The society, since its very inception has been infested with irrational and selfish type of elements that create hurdles for a common man to attain good goals, that is why judiciary or the institution of police came into existence. So we can safely say that the origin of the police in the society is the out come of mass reasoning against the apprehension of disturbances and can be termed as old as the human history itself.[1] The word "Police" has been taken from the Latin word "Politia" which signifies an exclusive civil force of state to maintain public law and order and detect crime.[2]

If we peep into the doors of history and go way back to the early Vedic age, Ugra and Rakshaka were the officers used to work as civil force and their works were in accordance to the Dharma and Rita.[3] This we find illustrated in the hymns of the Rig-Veda. In those times, the whole rural social economic and security administration was the collective responsibility of the villagers and this administration was performed under the supervision of Gramini, the family or village headman. He used to discharge his duties in accordance to the advice given to him by Sabah, the institution of adult fellows. In the Mauryan Age, the security system changed a little. Chanakya, the Mentor to the Mauryan Kingdom, made a group of five to ten villages known as Samgrahan and the officer of the unit was called Gop or Grambhojka, they were fully responsible for keeping peace in the locality. The biggest units of villages were called as Karwatika Dronamukh and Sthaniya etc. Janpada was higher in this respect and Sthanik was responsible for its security system. These offices used to maintain an effective link between the state and the village but were not

allowed to disturb the autonomous, democratic and collective form of the village administration.[4] In later Mauryan period a significant change took place and it was separate urban and rural police arrangements.[5]

During the days of Guptas, a strong central empire was build up. The village headman, Gramika was responsible for keeping peace in the local community with the help of a council of village elders as Gram Mahattera or Panchkulas. The policing duty was still a collective functioning. Prather's and Rakshakas remained the rural police force in this period also.

Later Harshvardhana did a splendid job, he organized strong central rule. The village was governed by an elected village head with the assistance of a council known as Astakul Adhikarna.[6] The village Akshapatakolak was directly responsible for its security and so he was known as the village police chief.[7] The feature of this system was that the posts of Gram Pratihar's and Rakshakas was hereditary and paid mort of the time.[8] In later phase, i.e. after the downfall of the Vardhan dynasty there prevailed the environment of chaos in the political life. Pratihar, Sen, Pal, Kalchuris, Gaharwal, Chandel, Parmar and Chahman etc. were the prominent feudatories in the north.

In Agni Purana, it is written, the villages were duly guarded by the Rakshakas round the clock.[9] Various names were given to the village heads such as Grampati, Gramesa, Gram Bharta, Gramadbyaksha, Gramyeka and Gwarda[11]. All of these were responsible for the local police administration. In southern state, Natur or Mandiliya used to appoint officer known as Sahsadhipati for local security.[12] For a congloveration of one hindered villages a central police officer known as Sthanika, Sthanapola etc. used to operate.[13] In the same reference the name of Gaulmika also comes in various references.[14] The village autonomy was so well preserved that even the king had to consult the village head in the matters of revenue, police and security.[15] The quality and efficiency of police and spy system of India was appreciated in following lives :-

"It is possible that no modern CID in any country has ever been so ubiquitous or so highly organized as the system of espionage described by the Kautilya."[16]

Various books or records that throw light over the urban police administration were Arthashastra, Manusmriti etc. Kautilya describes of Nagarika who used to look after the entire city, his assistant Sthanik on officer responsible for a sector and Gopas (Care takers of 10 to 40

houses) The offices can be compared to the Deputy Commissioner of police of today's'. Metropolis[17]. Kalidas', Abhigyan Shakuntalam, Sudraka's Mri Chhakatikam, works of Huen- Tsang tell more about urban police administration.

After the establishment of Sultanate of Delhi, the things was quite different in this reference. "Kotwal" was the important officer in big cities, except him, no other officer comes into notice as far as police in concerned.[18] Initially he used to take a military officer, with some "Sepoys" under him, he was responsible for the local peace. One the officer named "Muhtasib" also draws our attention but his chief work was to take care of the daily behavior of the people of Sultanate not to maintain law and order at local level. There was no trace of local police in small towns or villages. Prisons were also not up to date and old forts were being used to prisons.[19] Thus the police administration came to downfall is Sultanate period but it touched the new heights in the Moughal Period again.

In Moughal era, the old tradition was followed in the cases of villages and 'Mukhiya' remained responsible for the local administration in villages.[20] But in cities so many responsibilities were given to the police, as is told in Ain- I-Akbari, following were the duties of police in cities :-

1. To catch thieves.
2 To control the prices of markets
3. To take visits in late nights .
4. To maintain register regarding identity of new comers in the city.
5. To manage spy system and to take care of income and expenditure of citizen.
6. To maintain list of properties of lost people.
7. To check the Sati System without the will of the lady etc.[21]

Dr. Yadunath Sarkar maintain that these were the ideal duties of a kotwal not the practical ones, though Mannuchi defers from him and call all of them, the real duties of a Kotwal. He frankly says that the Kotwal was fully responsible for the law and order in the cities. This work was done by Faujdar at District level. [22]

So we can sum up by saying that the local administration or police system had been integral part of the security of the state for long time, In

ancient times, all cares were taken to set the police system as an important system to maintain law and order at local level. In the period of Sultanate of Delhi, it lost its significance a bit but regained the important position in the Moughal period. And even today it is the imprint of history that we carry in local administration or police system.

References

1. Altekar, A.S., State and Government in Ancient India, Delhi, 1958, Jayaswal, K.P., Hindu Polity, Calcutta, 1924. Basham A.L., The Wonder that was India, London, 1974.
2. Manu Smriti , 8.4.
3. Rig Veda, 1.65.2 and 1.65.5.
4. Atharava Veda, 11.7.17, 18.3.1.
5. Op. Cit. Altekar, A.S., p. 257.
6. y t|dkfi y?kfr iV fpfy[k e iy lkfu e Nn ukfu] v'kkd LrHk y[k] fnYyhA
7. uxek% ikjk% ikj leg & pæ'k[kj d r jktuhfr jRukdj
8. Shukracharya has defined the village as settlement of at least twelve families living and area of a Krosa and paying thousand silver coins in take to the king. Agani Purana.
9. Gatha Sapta Sati, VII -31
10. Op. Cit., Altekar A.S., P. 352
11. Ganguli, D.K., Aspects of ancient Indian Administration New Delhi, 1979, p. 137.
12. Agni Puran, 165.11, 165.12.
13. Sukra Niti Sar, 2.1 20, 2.121.
14. Ibid.
15. Ibid.
16. Yagavalakya Smi 2.173.
17. Curry J.C., The Indian Police, London : Faber & faber Ltd. MCM XXX II, 1932, (18-21).
18. Shrivastava, A.L., Delhi Agra 1959, p. 284.
19. Ibid.

20. Majumder, Raychovdhary, Dutt, Madhyakaleen Bharat Ka Brahat Itihas, Madras, 1970, p. 271.
21. Ibid.
22. Ibid.

Also see for details :-

1. Mukherjee R.K., Chandra Gupta and his times, Delhi, 1943.
2. I Samasastry, R, Kautilys's Arthasastra.
3. Chaterjee, S.K., Police In Ancient India.
4. Elliot & Dowson, History of India, Vol I to IV.
5. Qureshi, I.H, Administration of the Sultanate of Delhi.
6. Habibullah, A.B.M, Foundation of Muslim Rule in India.
7. Hussain, Wahid, Administration of Justice in Muslim India.
8. Tripathi, R.P., Some Aspects of Muslim Administration.
9. Ashraf, M., Life and Condition of the people of Hindustan.

14

Cold War Politics And Stockholm Environment Treaty 1972 : A Historical Analysis

Dr. Subhash Balhara

I. Introduction

Early twentieth century environmental treaties proved to piecemeal solutions to specific issues between two nation, but none focused truly on issues of environmental protection but focused more on economics or protection of wildlife for the sake of beauty to man rather than on the protection of ecosystems. The earliest of such international treaties was the 1909 Boundary Waters Treaty between United States and Great Britain in reference to United States and Canadian boundaries.[1]

What began as international environmental interest and concern did not manifest itself into its political potential until after much of the horrific devastation of the world wars. Prior to the Stockholm Conference, more than twenty different agencies dealt with environmental issues as they pertained to their specific function (i.e. economic development, health etc.). Agencies such as the United Nations Food and Agriculture Organization (FAO), the World Health Organization (WHO), and the United Nations Educational, Scientific and Cultural Organization (UNESCO) were active in contributing to the study of the environment. Perhaps the most significant organization to deal with environmental issues was the 'International Union for the Conservation of Nature (IUCN)' founded in 1948, an evolutionary organization of UNESCO, to study and assess the environment.

In the 1970s, attention was focused first on the biophysical environment, for example, on issues of wildlife management, soil conservation, water

pollution, land degradation and desertification and people were considered as the root cause of such problems.[2] In the west, there were two principal schools of thought about the causes of environmental degradation: one school blamed greed and relentless pursuit of economic growth; the other blamed population growth. The 1970s was the foundation decade of modern environmentalism in world. The world of 1972 was very different from that of today. The cold war still divided many of the world's most industrialized nations, the period of colonization had not yet fully ended and although e-mail had just been invented. The personal computer did not exist, global warming had only just been mentioned for the first time.[3]

June 1972 was the prophetic period in the history of human kind. Between 1 June and 17 June, three separate conferences on the Human Environment were organized at Stockholm. From 1 to 6 June, the Dai Dong Independent Conference met and from 5 to 17 June the official United Nations Conference on the Human Environment (1200 delegates from 113 countries) and its unofficial parallel meeting the Environment Forum, organized by citizen groups, both took place.[4]

The Stockholm Conference established precedent in three major areas. First it established a global environmental monitoring system known as Earth Watch. Secondly; it charted new territory in international environmental negotiation toward the implementation of an international governing organization to develop programmes of environmental education. Thirdly, the unexpected political tensions of 1972 brought an agenda to the Conference not previously anticipated areas. Wade Rowland in his work, 'The Plot To Save The World' in 1973 mentioned that Stockholm Conference indeed was the initial point in history[5] where political actors, on an official platform such as a UN conference, spoke out against western and specifically American imperialistic aggression and environmental destruction in the war in Vietnam.

Perhaps one of the most insightful works on the conference was written by Peter Stone, Senior Information Officer to the Conference and Maurice Strong, the Secretary General to the Conference. In his 1973 work, "Did we save the Earth at Stockholm?", Stone gives details of Conference proceedings and inside look at the conference preparations. While this work is extremely valuable to the historiography of the conference, however, it does not address the political misconceptions and complexities prevailing after second world war in the form of cold war which had considerable impacts

on the concluding results of the Stockholm Conference and the decades of attempts at organizational formation made prior to the conference. John McCormick's[6] work 'Reclaiming Paradise' offers a chapter devoted to the Stockholm Conference and the creation of United Nations Environment Programme, however does not fully address political tensions of the day that created unintended political agendas at the conference. Countless other authors of international environmental negotiations offer even short synopsizes of the conference, but none offers in depth retrospective analysis of both the conference proceedings and the political tensions, surrounding the conference and within the conference.

II. Historical Debates on Environment vs. Development

More than 200 years ago, the first question arose regarding the impact of the evolution of our civilization on the environment and resources of our planet. In 1798, Thomas Robert Malthus (1766-1834), demographer, political economist and country pastor in England wrote, "An Essay On The Principle of Population," in which he predicted that the world's population would eventually starve or, at the least, live at a minimal level of subsistence because food production could not keep pace with the growth of population.[7] But technological advances since that time have proved him wrong. Through better farming techniques, the invention of new farming equipment, and continuing advances in agricultural sciences, production has increased much more rapidly than population, so much so that in real terms, the price of food is much lower today than it was two hundred years ago, or for that matter, even fifty years ago.[8] The next wave of Malthusianism was represented by the ideas and prospects presented by the 'Club of Rome'. The results of computer simulations made by MIT techniques were published in the well known books, 'The Limits To Growth' (Meadows, 1972) which focused attention on depletion of non-renewable resources and resulting increases in commodity prices.[9]

Although The environment has always been critical to life but concerns over the balance between human life and the environment assumed international dimensions only during the 1950s. In the years that followed, supportably unconnected pieces of a global jigsaw puzzle began to fit together to reveal a picture of a world with an uncertain future. Paradigm-breaking books and articles such as Rachel Carson's 'Silent Spring' (1962)[10] and Garret Hardin's 'The Tragedy of the Commons' (1968)[11] galvanized individual countries and the international community into action. At the

end of the 1960s, the voice of environmental concern was heard almost uniquely in the west. In the communist world, the relentless destruction of environment in the name of industrialization continued unabated.

In the developing countries, environmental concerns were recorded as western luxuries and poverty was the worst form of pollution for them.[12] In her opening speech to the conference, Indian Prime Minister Smt. Indira Gandhi eloquently expressed the sharp contrast between rich and poor countries and interpreted the political and ideological differences as "The political and ideological differences dividing man cannot alter the physical fact that our survival and well being are dependent on the way we manage this unitary physical system."[13]

The UN sponsored its 'first Scientific Conference on the conservation and utilization of resources in 1949, after its proposal by U.S. President Harry S. Truman. In the 1950s and 1960s, growing public awareness of environmental concerns urged the study of the environment in respect or relation to technological and scientific invention and advancement. In 1962, Rachel Carson's book, 'Silent Spring' warned of the dangers from the use of pesticides. Even as early as the 1950s, the beats began to tout the open spaces of nature as an antidote to the poisoness conformity of suburbia.[14] Youth groups and college campuses organized in the later parts of the 1960s to protest many forms of social injustices, including the neglect of the environment. In the United States, 'Fortune' magazine devoted two issues to the environment, which in 1970, were reprinted into a book entitled, 'Fortune; The Environment : A National Mission for The Seventies.' In 1972 alone, publications such as the Limits To Growth, 'A Blueprint for Survival, and only 'One Earth' represented popular points of view regarding the consumption of natural resources and recommendations of natural resources stabilization.[15] The Club of Rome, financed by a grant from the Volkswagen Foundation, and led by Aurelio Peccei, first met in April of 1968. In 1970, the group met for two weeks in Cambridge, MA at MIT with Dennis Meadows to discuss a statistical model analysis for analyzing the relationship between industrialized Earth and environmental degradation.[16]

The prevailing economic theories failed to respond to the challenges posed by environmental problems. In the nineteenth century, being inspired by new science of the Newtonian universe, new technologies of large scale conquest of nature, and discoveries of nature-rich new lands, the neo-

classicists developed their economies that induced more and more greed and legitimized ruthless self-centrism. This was bound to estrange nature and ethics. It could only capture self-interest-driven continuum, disregarding the aspect of social preferences.[17] The environmental degradations through wastes, desertification, ozone depletion etc. caused irreparable damages to the ecosystems, that is, to the basic renewables. Exhaustion of minerals resources fast approached the limits, implying that the total resource base dwindling, thus consequently deteriorating the composite resource, environment. Thus due to the increasing entropy in course of all this, any hope to regenerate lost resources seemed impossible. This process happened to lead the modern society to the 'Tragedy of the Commons.'[18] (Hardin 1968). A relatively new factor influencing national policies towards industrial research and development reflected, in one sense, the success that research and development had in promoting economic growth. These emerging social and environmental problems had lent themselves particularly well to large spurges of international pontification, over the past many years to the Stockholm Conference.[19]

The starting point for the modern consideration of the possibility of global warming from increasing green house gas concentrations began in the mid 1950's, when in most parts of the world growth and development had vastly improved living standards and quality of life largely due to the application of technology and the new technology produced new set of problems concerning environmental stress.[20] Increasing oil spillages and pollution, soil erosion, river contamination, desertification and deforestation were among many of the apocalyptic threats to our environment. At the heart of the matter was the world population explosion. Public concerns about the effects of man's activities on the environment increased during the 1960's.[21] During the late 1960's, the economic optimism and technological determinism was being implicitly rejected and the emphasis during this period was on an alternative concept of space in subordinate. Thus, the environment, the energy, and economy along with technology and space determined the process and nature of development because during the late 1970's, many kinds of obstacle had arisen in the development process: such as rising cost of energy resources, environmental disruption and resources depletion.[22] Towards the end of the 1960s considerable concerns began to be expressed in the developed countries about the impact that economic growth was having on their environment. Many of these concerns were brilliantly formulated by E.J. Mishan who enumerated various alleged

shortcomings of economic growth.[23] Similar concerns were later set out in well-known book by Schumacher, E.F., 'Small Is Beautiful' in 1973.[24]

Scientists also played an important part in sensitizing this issue among the intelligentsia and politics. The decade of 1970s witnessed the publication of some excellent and objective works like Study of Critical Environmental Problems : Man's Impacts on The Global Environment (Popularly known as the SCEP Report).[25] Statements from various quarters attracted the public attentions during the late 1960s and the early 1970s. Paul Ehrlich, who was at the forefront of the environmental movement, asserted in 1968: 'the battle to feed all of the humanity is over. In the 1970s the world will undergo famines – hundreds of millions of people are going to starve to death.[26] Similarly, in 1967, William and Paul Paddock by their book "Famine 1975" tried to alarm the world about the severe consequences of environmental problems in terms of hunger and his idea received wide publicity.[27] Two reports on population explosion, resource depletion, and environmental quality that received wide publicity in society and governance in 1972, were 'A Blue Print For Survival' by the journal 'The Ecologist'[28] and 'The Limits to Growth'.[29] The former polemic was written in Britain, and was signed by several respected scientists. The work of these scientists "The Limit to Growth" was a highly accepted and readable report that attempted to analyze for the first time the complex interactions between population, resources and environment by computer modeling. In so doing, and by ringing the doomsday bell with vigor, about which distinguished environmentalist F. Kenneth Hare observed : 'the environmentalist movement has captured, and occasionally intoxicated, a number of first-class minds.'[30] It facilitated the development of an appropriate technology and promotion of a rational use of environmental resources and a new dimension to the environment development syndrome. One of the consequences of this growing concern was the 1972 United Nations World Conference on the Human Environment in Stockholm.[31]

Increasing signs all over the world of serious negative environmental side-effects of the rapid development of science and technology, particularly after the second world war, provided the general background for the Swedish initiative. These problems transcended national boundaries and cut across traditional administrative borderlines, thus rapidly rendering obsolete existing national and international institutional mechanisms in the environmental field. The notion of a growing inter-dependence

between the nations, which resulted from these developments, stimulated the emergence of a new concept in world politics – that of the oneness of our planet. Consequently the stage was set for a new kind of international discussion, involving not only considerations of practical measures to deal with these new problems, but also a questioning of traditional values in today's world. The organizations and individuals who had attempted to identify aspects of pollution, had conflicting definitions of pollution and correspondingly conflicting approaches to pollution control repeatedly emerged.[32] Infect, even in the advanced countries it was never clear that environmental protection was high on the agenda for the majority of the population, as distinct from the more affluent members of the society. The vast majority of the ordinary working people in the developed countries appreciated only too well the improvements in their living standards that technological advance could bring.[33]

This conference evolved the principles and action plan for controlling and regulating the environmental degradation. Besides the principal of fundamental right to live the life of dignity and wellbeing (Principle-2), principle-7 laid the onus on the nations to take steps to prevent pollution of the environment. The United Nations also created the position of special Reporter on human rights and environment, and came out with a report, popularly known as 'Ksentini Report'.[34] The report presented a theoretical, thematic, and practical framework thus establishing an important link between human rights and environment. The International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights recognize 'an inherent right to life' of every human being through the improvement of all aspects of environmental hygiene. Among the International charters related to the Human Rights, the African Charter of Human and People's Right, 1981, in its article 24, recognized the rights of all individuals to a satisfactory environment. Further, in Europe, the Organization of Economic and Cooperation and Development (OECD), the United Nations Economic Commission for Europe (UNECE) and the organization of American States, in its 1988 Protocol of San Salvador had all directly or indirectly acknowledged the human rights to a clean development.[35]

III. Cold War Politics versus the Global Environmental Concerns

The problem of the environment was first mooted as an important and urgent international problem, at international meetings in the late

1950's and early 1960's. In December 1962, the United Nations General Assembly adopted, on the proposal of the Mongolian People's Republic and other Socialist Countries Resolution 1831 (XVII), entitled: "Economic Development and the Conservation of Nature." Among other things, it gave support to the discussions previously adopted by the UN Economic and Social Council (UNECOSOC) and also by UNESCO concerning the preservation, restoration, enrichment and rational use of natural resources and the flora and fauna of the world.[36] In the spring of 1971, the UN Economic Commission for Europe held a symposium in Prague on the Human Environment. The symposium's work constituted an important stage in preparing the UN Conference on the Human Environment. The initiative for focusing UNs attention on the global environment came from the government of Sweden, which brought the problem to the attention of the UNs Economic and Social Council (UNECOSOC) in May 1968.[37]

A major concern of men in 1970s was the expending elements of destructiveness in mid-20th century culture. It might well be more than a coincidence that the Secretary-General of the United Nations convened the security council to deal with the problem of air-piracy during the same week in which a U.Ns conference in Stockholm discussed the current ecological menace.[38] For many years, the prevailing image of international politics had been that of states and nation states competing, conflicting, and intermittently fighting over questions of national military security during the first half of the twentieth century. But during 1970s, governments appeared increasingly absorbed in enhancing the economic, social and intellectual interactions. Most important, many of international organization started to function effectively to influence the policies of governments and affect the lives and welfare of people in almost every country of the world. Therefore, international interaction via international organizations was rapidly becoming an ever more important feature of the world politics in 1970s.[39]

The international system had been undergoing a considerable change during the preceding few years of Stockholm Conference and a period of transition was not yet finished. In the first place, clearly one of the most (if not the most) important sources of change was the Sino-Soviet conflict. The dispute, whose origin go back to the 1950s, became apparent to the world in 1963. The Soviet Union was steadily seeking to outflank the west in the third world; the weapons of the conflict were largely ideological.

Vietnam played only a minor part in this process.[40] The year 1972 was also not uneventful in the realm of international politics. U.S. President Nixon made unprecedented international visits to China in February of 1972 and the USSR in May of 1972. Britain took direct rule over northern Ireland, the start of the Watergate scandal erupted during the Stockholm Conference, eleven Israeli athletes were killed in an Arab terrorist bombing of the Olympic games, and a Christmas bombing of North Vietnam unsettled the already tense international political arena. These current political tensions when combined with old tensions between nations associated with colonialism and imperialism served to complicate the environmental politics of negotiating control over land and resource use.

The Stockholm Conference's capstone document, "The Declaration on The Human, Environment," however notes a nation's 'sovereign right' to exploit natural resources at the nation's own prerogative.[41] But an issue of grave concern to the conference preparatory meeting was the cold war disputes over East Germany. Even in the spirit of international cooperation, the politics of the cold war took clouded the conference atmosphere because the U.Ns General Assembly decided in 1971 on the proposal by USA and Great Britain to limit the attendance to the conference to only members of the UN or its agencies only to restrict the entry of the East Germany to the Conference; and strengthen the position of West Germany, as a member of WHO and UNESCO, to attend the Conference. This was significant blow to the Conference preparation for two reasons – first, the Soviet Union, until that point, contributed greatly to the preparations for the Conference. Their national environmental reports and documents were important to adequate global analysis of the environment. Secondly, it meant that Soviet Union's allies – Poland, Bulgaria, Hungary and Czechoslovakia – were expected to join the Russian boycott.[42] But the UNs did not expect the Soviet to pull out of the conference, for they made significant progress towards the environmental protection and negotiation in the 1960s and 1970s. In fact, when president Nixon visited Moscow in May, an environmental agreement was negotiated with United States. The Soviet Union also engaged in a programme of controlling their own pollution with programme "ranging from costly water-purification project to the recultivation of land ravaged by strip mining.[43]

References

1. Christopher, C. Joyner . *The United Nations And International Law* (New York, Cambridge, 1997), p. 289.
2. Europe declared 1970 as the year of Conservation. In 1963, the first 'Countryside in 1970' Conference was organised in London and for the first time the full extent and seriousness of the situation became apparent. The basic concept of the Conference was that it must be a concerted effort to make the right choices in improving the quality of the environment and creative surroundings that satisfy man's present and future needs. Europe declared 1970 as the year of conservation. the situation became apparent. The basic concept of the Conference was that it must be a concerted effort to make the right choices in improving the quality of the environment and creative surroundings that satisfy man's present and future needs. Europe declared 1970 as the year of conservation.
3. SCEP. *Man's Impact on The Global Environment Study of Critical Environment Problems*, (Cambridge, Massachusetts: 1970), MIT Press.
4. Knelman, F.H. ' What Happened at Stockholm', *East politics* vol. 28 (1): 1972-73, p. 1.
5. For McCormick, the environmental movement's painful teen years ended at the UN. Stockholm Conference, 1972, where it became a responsible, mature, global movement capable of working patiently through international institutions.
6. Rogers Peter, Jalal K., Boyd J. (2008); *An Introduction To Sustainable Development* (London:2008) Earthscan, , p. 20.
7. Baumol, William Litan, R. Schramm, C., *Good Capitalism, Bad Capitalism, And The Economics of Growth and Prosperity* (New Haven & London:2007) Yale University Press, p. 17.
8. Meadows, Donella '*The Limits To Growth*' (New York Signet:1972) In April 1968, a small international group of professionals from the field of diplomacy, industry, academia and civil society met in Rome to discuss the dilemma of prevailing short term thinking in international affairs and, in particular, the concerns regarding unlimited resource consumption in an increasingly interdependent world. In 1972, the campaigning of this growing group of like-minded individuals gained a new world-wide reputation with the first report to the club of Rome: "The Limits to Growth."
9. Carson, Rachel. Writer, Scientist, and Ecologist grew up simply in the rural river town of Springdale, Pennsylvania. Disturbed by the profligate use of synthetic chemical pesticides, after world war II, Carson reluctantly changed

her focus in order to warn the public about the long term effects of misusing pesticides.

10. Throughout this book Hardin mentions that as population grow and as their need increased, they tend to over-use commons leading to tragedy. In primitive societies; land gets over-grazed, trees get chopped down till the hills are bare and wells are drained until they run dry.

11. Strong, M. (1999); 'Hunger, Poverty, Population And Environment.' The Hunger Project Millennium Lecture, 7 April 1999, Madras, India. See http://www.thp.org/reports/ strong499.htm.

12. Strong, M.F. *One Year After Stockholm*, 1973.

13. Ramee, Adam, 'Give Earth A Chance : The Environmental Movement And The Sixties', *Journal of American History*, 90(2) Sept. 2003, p. 543.

14. "Struggling Against The Doomsday Timetable," *New York Times*, June 11, 1972, E. 7.

15. Rowland, Wade . *The Plot to Save The World: The Life and Times of The Stockholm Conference on The Environment* (Toronto:1973) Clark, Irwin & Company Limited.

16. Fehr, E., U. Fischbacher 'Why Social Preferences Matter – The Impact of Non-Selfish Motives on Competition, Cooperation and Incentives,' *Economic Journal*, Vol.112, No. 478, 2002.

17. Bose, Deb Kumar *Essays in Environmental Economics: A Review* (Kolkata:2004) K.P. Bagchi & Co; Social Scientist, Vol. 34 (3-4), March-April 2006, p. 106.

18. Pavitt, Keith, *World Politics*, Vol.25, No.2, 1972-73. p. 199.

19. Key Note Address of Rowland, F. Sherwood in Delhi Sustainable Development Summit, 2004.

20. *Third World Quarterly*, Vol. 2 (1), January 1980, p. 131.

21. *Third Concept*, January 1992; pp. 40-41.

22. Mishan, E.J., The Cost of Economic Growth (London:1967) Staples Press, First published in 1967, E.J. Mishra's critique of our growth driven economy was a forerunner of the new economic approach associated E.F. Schumacher and Herman Daly. The key principle of 'The Costs of Economic Growth' is that expanding population, technology and affluence have unintentional 'spillover' effects on social costs.

23. In his book Schumacher argues that the modern economy is unsustainable and nature's resistance to pollution is limited as well. He concluded that government effort must be concentrated on sustainable development, because

relatively minor improvements, for example, technology transfer to third world countries, will not solve the underlying problem of an unsustainable economy.

24. SCEP (Cambridge:1970) Mass : MIT Press.

25. Ehrlich, P., The Population Bomb (New York:1968) Ballantine Books. Quoted in Environment And Sustained Development in the Third World: A Review of the Past Decade by Margaret R Biswas and Asit K. Biswas; *Journal of Third World Quarterly*, June 1982.

26. Paddock, William and Paul, *Famine 1975* (Boston:1967) Little Brown & Co. The brothers described the rapidly growing population of the world, and a situation in which they believed it would be impossible to feed the entire global population within the short term future. They believed that widespread famine would be the inevitable result by 1975.

27. 'Blue Print for Survival', *The Ecologist*, Vol. 2 (1) 1972, pp. 1-43.

28. Meadows, D.H., Meadows, D.L., Randers, J. and Behrens, W.W., *The Limits to Growth* (New York:1972) Basic Books. The political systems we generally term 'developed' have adapted to, created or borrowed high levels of technological organization which have given them enormous powers to alter the political conditions of life.

29. Hare, F.K. 'The Planetary Environment : Fragile or Sturdy ?' *The Geographical Journal*, Vol. 146, No. 3, 1980, pp. 379-95.

30. Singh, R.B., *Studies In Environment And Development* (New Delhi:1988) Commonwealth Publication, p. 298. One of the major factors behind the Stockholm Conference was the development of a substantial and popular environmental movements in the mid-1960s in the Western Industrial countries, especially in North America. Numerous citizen's groups and non-governmental organizations continually focused the attention of the public and politicians on environmental problems.

31. Hump stone Charles Cheney 'Pollution: Precedent And Prospect.' *Journal of Foreign Affairs*,1972 p. 325.

32. Beckerman, Wilfred, Economic Growth And The Environment : Whose Growth ? Whose Environment ?, *Journal of World Development*, Vol. 20, No.4, 1992 , p. 481.

33. Earth justice (INGO) was founded in 1971 and had consultative status with the United Nations Economic and Social Council. Earth justice's International Programme uses the power of the law to protect the environment and human health worldwide. In July 1994, Ms. Fatma Zohra Ksentini, Special Reporter on Human Rights and the Environment for the UNs sub-commission on

Prevention of Discrimination and Protection of Minorities issued her final report to the Sub-Commission.

34. Gullapalli, Sailaja, 'Environmental Rights, Values and Duties', *World Focus*, Sep. 2009, p. 390.

35. Feraru, Anne Thompson, 'International Political Interests and the Global Environment.' *International Organization*, Vol. 28 (1), 1974, p. 48. An international conference of experts on the rational use and protection of the resources of the biosphere, held in Paris in September 1968, under UNESCO auspices, suggested that the UN General Assembly should work out against a general declaration on the protection and improvement of the Environment.

36. Feraru, Anne Thompson, Transnational Political Interests And The Global Environment. *International Organization*; Vol. 28 (1), 1974, p. 31. The preparatory committee held four sessions, each lasting about ten days in 1970-72.

37. Segre, D.V. & Adler, J.H., "The Ecology of Terrorism", *Encounter*, Vol. XL, No.2, Feb. 1972, p. 17.

38. Donald, J. Puchala & Stuart, I. Fagan, 'Transnational Political Interests And The Global Environment', *International Organization*, Vol.28 (1),1974 pp. 248-51.

39. Buchan, Alastair, ' Vietnam, Reasons and Rationales' *Encounter*, Vol. XL, No.5, 1973, pp. 30-31.

40. http//www.unep.org/document/default.

41. Rowland, Wade, *op.cit*. 1973, pp. 37-47.

42. Shabad, Theodore, "Soviet Stressing Pollution Curbs," *New York Times*, June 11, 1972. USSR had the big contribution in the economic and social development of many less developed countries (LCDs) by means of economic cooperative agreements and social development assistance of the Middle-East, South America and Africa between 1954 and the time of Stockholm Conference.

43. Donald, J. Puchala and Stuart I. Fagan, 'International Politics in the 1970s : The Search for a Perspective', *International Organization*, Vol.28, No.2, 1974, p. 256.

to be concluded in the next issue of the Journal, Vol. 4, Oct.-Dec. 2012

15

Historiographical Works in Early Medieval India (7th to 9th Century)

Dr. Rinku Singh[1]

There are many sources to study medieval Indian history, but the most prominent source is the literary sources of medieval India. We have a continuous chronological record of the major events of medieval India available in a series of works ranging from the seventh to the nineth century, and covering both dynasties and regions. There are a number of authentic historical works on the conquest of Sind by Muhammad bin Qasim and on the invasions of Mahmud of Ghazni and Muhammad Ghauri. With the establishment of Muslim rule in India official and non-official chroniclers produced works covering all the dynasties of the Central Sultanate of Delhi (C. 1200-1526) as well as the dynasties of the various Muslim kingdoms that arose on the ashes of the Sultanate. Most of these literary works were written in Persian language.

Muslim historical traditions first began developing earlier from the 7th century with the reconstruction of Muhammad's life in the centuries following his death. Due to numerous conflicting narratives regarding Muhammad and his companions from various sources, it was necessary to verify which sources were more reliable. In order to evaluate these sources, various methodologies were developed, such as the "science of biography", "science of hadith" and "Isnad" (chain of transmission). These methodologies were later applied to other historical figures in the Muslim world. When Islam appeared on the scene, historical consciousness became inherent in the faith. The Turks and later on the Mughals who came to India as the conquerors were quite familiar with the art of writing. With the rise of Islam Muslims had developed the tradition of history writing, for which religious

as well as social cause were responsible. In pre Islamic time the Arabs were very keen in writing of their genealogies (Ansab). Later on we find the same passion for writing genealogies in Muslims.[2]

We also can see the Persian influence on the medieval historical literature. There is no dearth of Muslim historical works on medieval India. . Muslims have been prolific writers of history. The historical literature produced under Arabic inspiration or Persian tradition was replete with religious fervor and Islamic historiography has remained clerical in nature. The life and teachings of Muhammad, the expansion of Islam under the Caliphs and later achievements of Islam remained the principal contents of Sirah (biographies), Ansab (genealogies), Tabaqat (sketches), Malfuzat (memoirs), Maktubats (letters) and Maghazi (narratives of war and con quest).

It has always been a matter of conflict between modern historians that the Hindus in ancient India were not so good in history writing as compare to the Muslims in middle age. Dr. Sarvapalli Radhakrishnan succinctly puts it: "The West tried its best to persuade India that its philosophy is absurd, its art puerile, its poetry uninspired, its religion grotesque and its ethics barbarous".[3]

It is true that in ancient India or in hindu age the tradition of writing history in chronological order was not so developed, in this context we all are familiar with the remarks maid by middle Asian writer Al-beruni (writer of Tehkikat-e-hind) on Hindus that they(Hindus) were not familiar with the art of history writing. Professor R.C. Majumdar, a noted Indian historian has said that "... although it is difficult to accept, the Indians totally lacked the historical sense". The ancient Indians made great inroads into astronomy, physics, mathematics, all kinds of literature and arts but never seriously took to documenting their history and their indifference has cost their posterity very dearly.[4]

Pre-Islamic traditions of writings were in the form of Qasidas or odes and genealogies.

Though it is true that the first historical book on India was written after the 12th century A.D. (Kalhana's *Rajtarangini* recording the history of 7th-12th century Kashmir) yet it will be blasphemous to say that books were not authored in ancient India. Professor D.P.Singhal asserts that, contrary to the general belief, Indians in ancient times did not neglect the

important discipline of historiography. On the contrary, they were good writers of history. He states: "Ancient India did not produce a Thucydides, but there is considerable evidence to suggest that every important Hindu court maintained archives and genealogies of its rulers. And Kalhana's Rajatarangini, written in twelfth century Kashmir, is a remarkable piece of historical literature. Despite his lapses into myths and legends, Kalhana had an unbiased approach to historical facts and history writing. He held that a true historian, while recounting the events of the past, must discard love (raga) and hatred (dvesha). Indeed, his well-developed concept of history and the technique of historical investigation have given rise to some speculation that there existed at the time a powerful tradition of historiography in which Kalhana must have received his training."[5]

But if that is true then why classical Hindu writers always blamed for not being good writers as compare to Muslims in medieval age. In this regard, James Todd, the famous author of the monumental classic Annals and Antiquities of Rajasthan, said :

a. That ardent Hindus were good historiographers.

b. That medieval times were not propitious for them for writing history; and

c. That much of the Hindu, Jain and Buddhist literature was destroyed by Muslim invaders and rulers.[6]

Is it to be imagined that a nation so highly civilized as the Hindus, amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry, music, were not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unacquainted with the simple art of recording the events of their history, the character of their princes and the acts of their reigns?" The fact appears to be that "After eight centuries of galling subjection to conquerors totally ignorant of the classical language of the Hindus; after every capital city had been repeatedly stormed and sacked by barbarous, bigoted, and exasperated foes; it is too much to expect that the literature of the country should not have sustained, in common with other interests, irretrievable losses."[7]

Despite all these unfavorable conditions,the early medieval period witnessed a further flowering of Indian historical tradition. Several historical works such as Bana Bhatta's Harsha-Charita, Bilhana's Vikramankdeva-Charita, and Jayanaka's Prithviraja-Vijaya, etc., were written in this period by historians mostly attached to royal courts.[8]

Persons of royal blood too, even if rarely, distinguished themselves as a historian. Somesvar III Bhulokamalla, the son and successor of Vikramaditya VI of the Chalukya dynasty of Kalyani, is an example. Known mainly for his famous work Manasollasa, he had also written a biography of his father entitled Vikramankabhyudaya.

The Indian historical tradition, thus, continued to develop and proliferate unabated during several millennia from its beginnings in Rigvedic times down to the end of the medieval period. As a result, such a rich and huge mass of historical literature came into existence that one could not possibly adequately describe it without classifying it into some sort of categories. Attempts have been made to classify it according to its sources (like Vedic, Buddhist and Jain) or in accordance with its chronology and provenance. However, all such efforts present difficulties for Indian historical tradition is one-piece, a 'whole' that can not be segmented into parts.

References

1. UP Autonomous PG College, Varanasi, UP.
2. Ahmad, Imtiyaj, History of medieval India, general book agency, Patna, p. 1.
3. India-forum.com discussions. international conference on Indian history, p-4 downloaded on 14 Jan 11.
4. www.kamat.com downloaded on 15 Jan 11.
5. Singhal, D.P. 'Battle for the Past' in Problems of Indian Historiography, Proceedings of the Indian History and Culture Society, Ed. Devahuti, D.K. Publishers, Delhi 1979.
6. James Todd, Annals and Antiquities of Rajasthan, Routledge and Kegan Paul (London, l829, 1957), 2 vols., I, Introduction, pp. xiv-xv.
7. Ibid., pp. xiv.
8. Minhaj, Tabqat-i-Nasiri, I, p. 552.

16

Maharaja Gulab Singh: The Founder of Jammu and Kashmir State

Annu Bala

The state of Jammu and Kashmir was created by the treaty of Amritsar which was signed on 16th March, 1846. Till 1846, Jammu, Kashmir and Ladakh were separate and distinct areas under different rulers. They were for the first time united in a single political entity by Maharaja Gulab Singh, a Dogra Rajput of Jammu in 1846 A.D. Maharaja Gulab Singh is the only ruler in India's long history who could be said to have extended the geographical boundaries of India..... No previous Indian ruler, not even Samundra Gupta or Akbar¸had even dreamt of invading Tibet.[1]

Gulab Singh was descendent of Raja Dhruv Dev, son of Kishore Singh. He was born on 21st October 1792 A.D.[2]

Gulab Singh was an able and competent person. He rose from an ordinary soldier to the position of king of Jammu and Kashmir by his military and diplomatic skills.[3] Gulab Singh came into limelight in the first Dogra-Sikh war or Battle of Gumat in 1808-1809 A.D. at the tender age of 16 years.[4]

At that time Jammu was ruled by Raja Ajit Singh, the son of Dulel Singh. He was an incompetent man and his Rani was an ambitious and intriguing women. She took the management of affairs in her own hands.[5] Meanwhile there was a dispute for the succession among the three sons of Kishore Singh viz. Gulab Singh, Dhyan Singh and Suchet Singh. This dispute gave the Sikh Durbar of Lahore an opportunity to turn Jammu into a dependency.[6] So Maharaja Ranjit Singh of Punjab ordered Bhai Hukam Singh, his able Lieutenant, to march on to Jammu and annex it to the Sikh state. The Battle of Gumat was fought between Dogra-Sikh army in 1808-1809 A.D. in which Gulab Singh led a band of young Dogra fighters in last desperate bid to save Jammu. He fought and proved his mettle by smashing many warriors of the enemy and made them withdraw. Bhai Hukam Singh Chimney, the Commander of the Sikh Army apprised Maharaja Ranjit Singh of valour and

ability of Gulab Singh and recommended that his talent be utilized in the Lahore Darbar.[7]

He was summoned by Maharaja Ranjit Singh. Mian Mota presented him before the Maharaja at Sialkot in October, 1810. Impressed Maharaja appointed him cavalryman when he was only 18. Gulab Singh's heroic feats in the battle of Gumat led him to the Lordship of Jammu and Kashmir via Lahore.

Gulab Singh's father Mian Kishore Singh and Brothers Dhian Singh and Suchet Singh were also employed and given important positions in Lahore Durbar. The subsequent history of these principalities and their unification is the story of the career of Raja Gulab Singh.[8]

Maharaja Ranjit Singh led several expeditions for territorial expansion and in these expeditions Gulab Singh distinguished himself as a military leader and fearless warrior. Gulab singh played important role in the Conquest of Attock in 1813 on behalf of Lahore Durbar. He along with Mahakam Chand defeated Wazir Fateh khan at Haidru near Attock fort on 12th July, 1813 A.D.[9] After this victory Maharaja Ranjit Singh rewarded Gulab Singh with the command of 200 horsemen and few Jagirs near Jammu. Maharaja Ranjit Singh was greatly pleased with Gulab Singh's achievement and gave him Jagirs of Kharoti and Beyol and promoted him to the command of cavalry sub unit.[10]

In 1815 A.D. at the siege of Jalandhar he showed feats of valour and dauntlessness at the fort of Garhdamala in Jalandhar Doab. At this victory Gulab Singh got additional Jagirs of Lala Chobara in the Sialkot district and Ram Nagar near Samba.[11] In April, 1815 at the siege of Multan, Gulab Singh's personal bravery in recovering the dead body of Maharaja Ranjit Singh's favourite Sirdar won him praise and admiration from his master.[12]

In 1815 Gulab Singh had taken Jagir of Reasi from Mian Dewan Singh who was the mortal enemy of Gulab Singh and was one of the Prime movers in the Murder of Mian Mota. Gulab Singh suppressed the revolt and built fort at Bhimgarh and placed under Wazir Zorawar Kalhoria, a trusted soldier of Gulab Singh.[13] Gulab Singh accompanied by Birbal Dh□r also participated in the Sikh expedition of 1819 against Kashmir. Sikh army defeated Kashmir forces under Jabar Khan who fled across the mountains towards the Indus leaving the valley to be occupied without further opposition by the victorious army of Maharaja Ranjit Singh.[14]

Thus in the frontier campaign of Maharaja Ranjit Singh between 1815 to 1820 Gulab Singh played a prominent role. One such intrepid Chief was Mian Dido of Jugti (Nagrota) who had terrorized Sikh forces in Jammu. So Maharaja Ranjit Singh asked Gulab Singh to bring him down and promised Jammu in Jagir if he succeeded in his mission. By a strategy, he cut off Dido's supplies and finally drove him to the peak of Trikuta hills where he was surrounded by Gulab Singh's soldiers who shot him dead.15

This act of great military and wise strategy convinced Maharaja Ranjit Singh of Gulab Singh being the fittest man to pacify the unruly and difficult province of Jammu. Thus pleased with the service of three brothers, Maharaja Ranjit Singh on 30th November, 1820 A.D. conferred the principality of Jammu on Gulab Singh, with the hereditary title of Raja.[16] He conquered Ladakh and Baltistan between 1835 and 1840. As early as 1831, M. Jocquemont, a French traveller, had written of Raja Gulab Singh, "After Ranjit Singh, he is the greatest lord in the Punjab".[17]

In 1821, Raja Gulab Singh captured the strong fort of Rehlu Basohli.[18] In the same year he conquered Kishtwar more by diplomacy than by the strength of arms. Raja Gulab Singh created dissensions between Raja Tej Singh of Kishtwar and his wazir Lakhpat. The later escaped to Bhaderwah and Raja Gulab Singh conquered Kishtwar with ease.[19]

Raja Gulab Singh succeeded in defeating Raja of Rajouri and took Bhimber and Rajouri from him.[20] Raja Gulab Singh accompanied Maharaja Ranjit Singh of Mankera and Dera Ismail Khan and conquered these in November 1821 A.D.[21]

Maharaja Ranjit Singh was so elated with the latest territorial acquisitions in the hills that he decided to place Jammu solely under the charge of Raja Gulab Singh. The Sikh ruler personally came to Akhnoor, Jammu.[22] The trumpet sounded and the men cried 'Raja Gulab Singh ki Jai' and Maharaja Ranjit Singh himself applied Raj Tilak to Gulab Singh on 17th June 1822 at Jia Pota, Akhnoor and made him Raja of Jammu.[23]

Once installed at Jammu, Raja Gulab Singh Preferred to spend most of time there, using the Sikh means to extend his own authority over his Rajput brothers and to conquer frontier regionss. The annexation of Kishtwar principality opened gateway to Raja Gulab Singh's further conquests across the inner Himalayas.[24]

Conquest of Ladakh and Baltistan

To get control over the trade of Pashmina shawls Raja Gulab Singh had his eyes on Kashmir and Ladakh. He made a confidential enquiry from the East India Company and on being informed that the British government had no objection to his expedition, a force of 800 soldiers was sent under Zorawar Singh to conquer ladakh in 1834 A.D.and defeated them. Dogras were pursued up to Leh where King Gyalpo requested a British traveller, Henderson, to intervene on his behalf and secure for him aid from British. But a sharp protest by Maharaja Ranjit Singh to the British resulted in their total refusal of any aid to the Ladakhi King, who submitted, agreeing to pay war indemnity of Rs. 50,000/- and yearly tribute of Rs. 20,000/- to the Dogra Chief.[25]

In 1844 General Zorawar Singh marched towards Baltistan with the help of one of the sons of the ruler of Baltistan. He conquered two provinces of Rudok and

Gar. Then advanced into the Districts of Mansarowar where faced no opposition. His army consisted of Baltis, Ladakhis and Dogra forces.[26]

In 1842 Raja Gulab Singh sent forces of 6000 troops under the command of Diwan Hari Chand and Wazir Ratnu to recover ladakh, which had been re-occupied by Tibetan froces after the defeat of Zorawar Singh. Raja Gulab Singh came personally to direct the operations and established his headquarters at Nasim Bagh near Srinagar.[27] Raja Gulab Singh for a long cast covetous eyes on the valley and after wards his sole aim was to acquire Kashmir valley and thus become the ruler of a consolidated state on the frontier of India.[28]

After the death of Maharaja Ranjit Singh in 1839, Raja Gulab Singh was one of the most important figures in the Punjab. In 1841, the British Army suffered reverses in Afghanistan and Raja Gulab Singh was deputed to help thems.[29]

In 1845 Daleep Singh the five year old son of Maharaja Ranjit Singh became ruler of Sikh state and his mother Rani Jindan a very ambitious queen of Lahore became his regent. In November, 1845, war broke out between Sikhs and British at Sabroan, but Raja Gulab Singh did not want to help Sikhs because he knew that his brothers and nephew were assassinated by Sikhs.[30] He also wanted to "earn the gratitude of the British diplomats. In this battle Gulab Singh appeared as useful mediator and trusted advisor of Sir Henry Lawrence. British Government demanded a war indemnity of Rs. One and a half crore. The British Government knew that the Sikh Durbar was not in a position to pay so much and was not disposed to enforce payment, the object was to weaken the Sikh Durbar, which was a constant menace. The plan was that "If the Sikh Durbar offer Kashmir instead of the payment of one and a half million, to accept the offer and transfer Kashmir to Gulab Singh in Payment of the compensation necessary".[31]

Here Britishers acted diplomatically, they realised that his army was intact and it would again become a danger for Britishers. Therefore they tried to dissociate Raja Gulab Singh from sikhs.[32] So Lord Harding wrote to Lord Ripon, "A Rajput state independent of the Sikh on the right flank of our Beas frontier would strengthen us and weaken the Sikh and this consider most desirable". True to the British expectations, the Sikh Durbar offered to cede the territories between the River Beas and Sutlej in lieu of one Crore of Rupees and the British Government accepted this offer readily.[33]

On 9th March, 1846 was concluded the "Treaty of Lahore" between the British and Raja Daleep Singh of Lahore. It was provided in this treaty that "In consideration of the services rendered by Raja Gulab Singh of Jammu, to the Lahore state towards procuring the restoration of the relations of amity between the Lahore and British Government, the Maharaja Daleep Singh hereby agrees to recognise the independent sovereignty of Raja Gulab Singh in such territories and districts in the hills as may be made over to the said Raja Gulab Singh by separate agreement between himself and the British Goveernment".[34]

Another treaty was concluded between Raja Gulab Singh and the British Government on 16th march, 1846 at Amritsar. By this treaty, the British Government made over to Raja Gulab Singh the state of Jammu and Kashmir. According to Article 1 of the Treaty, Kashmir was made "for ever and independent possession to Maharaja Gulab Singh and the male heirs of his body". Article III states, in consideration of the transfer made to him and his heirs by the provisions of the foregoing articles, Maharaja Gulab Singh will pay to the British Government the sum of 75 Lakh of rupees (Nanakshai), 50 lakh to be paid on the ratification of this treaty and 25 Lakh on or before the 1st October, 1846.[35] According to Article 1V the limits of the territories of Maharaja Gulab Singh shall not be at any time changed without the concurrence of the British Government.

The Treaty of Amritsar gave Gulab Singh the title deeds of Kashmir, but actual possession had yet to be taken. Raja Gulab Singh still had to defeat the Sikh Governor, Sheikh Imam-ud-Din who was unwilling to surrender the province. With the help of a small force sent by the East India Company, Raja Gulab Singh was able to get the possession of the Kashmir on November 9th, 1846.[36]

Thus came into existence the vast state of Jammu and Kashmir under the direct rule of Maharaja Gulab Singh. Maharaja Gulab Singh's tenure was small of ten years i.e. 1846-1856 and in this small period he had to consolidate his rule as well as to satisfy the Britishers. In spite of this he took every measure to improve the conditions of his subjects.

The greatness of Maharaja lay in his superb statesmanship coupled with deep foresight that enabled him to use every opportunity to the best of its advantage when that knocked at his door. He thus gave India a state of composite religions and cultures of three distinct regions i.e. Ladakh, Kashmir and Jammu, interdependent on each other for their socio-economic growth. The unity of Jammu and Kashmir is a source of secular strength of India.

References

1. Wakhlu,Somnath, Hari Singh The Maharaja, The Man, The Times: A Biography of Maharaja Hari Singh of Jammu and Kashmir state (1895-1961), National Publishing House, New Delhi, 2004, p. 12.
2. Kapur, M.L., History of Jammu and Kashmir, vol. 1, Making of J&K State under Maharaja Gulab Singh, Jammu, 1993 p. 35.
3. Wakhlu, Somnath, op. cit., p. 18.
4. Kapur, M.L. op. cit., pp. 23&24.
5. Pannikar,K.M., The Founding of the Kashmir State, (A Biography of Maharaja Gulab Singh 1792-1858), London, 1953, p. 15.

6. Anand, A.S., The Constitution of Jammu and Kashmir its Development and comments, universal law publishing Co. Pvt. Ltd., New Delhi, 2010 (6th edn.), p. 5.
7. Wakhlu, Somnath, op. cit., p. 18.
8. A Handbook of Jammu and Kashmir State, Publicity Department, J&K State, 3rd Edn., Ranbir Government Press, Jammu, 1947, p. 19.
9. Kapur, M.L., op.cit., p. 36.
10. Pannikar,K.M., op. cit., p. 13.
11. Kapur, M.L., op. cit., p. 37.
12. Bamzai, P.N.K., A history of Kashmir, Metropolitan, Delhi, 1973, p. 642.
13. Pannikar,K.M., op. cit., pp. 24&25.
14. Latif, Syed Mohammed, Maharaja Ranjit Singh Punjab's man of Destiny, New Delhi, 1999, pp. 93&94.
15. Bamzai, P.N.K., op. cit, p. 643.
16. Anand, A.S., op. cit., p. 5.
17. A Handbook of Jammu and Kashmir State, Publicity Department, J&K State, 3rd Edn., Ranbir Government Press, Jammu, 1947, p. 19.
18. Bawa, Satinder Singh, The Jammu fox, A Biography of maharaja Gulab Singh of Kashmir, 1792-1857, Southern Illinois University Press, London, 1973, p. 9.
19. Bamzai, P.N.K., op. cit., p. 643.
20. Pannikar,K.M., op. cit., pp. 30&31.
21. Latif, Syed Mohammed, op. cit., p. 102.
22. Bawa, Satinder Singh, op. cit., p. 9.
23. Pannikar,K.M., op. cit., p. 32.
24. Bamzai, P.N.K., Culture and Political History of Kashmir, Volume 3, Modern Kashmir, MD Publication Pvt. Ltd. New Delhi, 1994, p. 658.
25. Ibid.,pp. 658-659.
26. Pannikar,K.M., op. cit., pp. 80&81.
27. Kapur, M.L., op. cit., pp. 62&63.
28. Bamzai, P.N.K., op. cit., p. 661.
29. Annual Administration Report of the Jammu and Kashmir State for the Year 1937-38, State Archives Jammu, Ranbir Press, Jammu, 1939, p. 14.

30. Anand, A.S., op. cit., p. 6.
31. Bamzai, P.N.K., op. cit., p. 665.
32. Anand, A.S., op. cit., pp. 6&7.
33. Bamzai, P.N.K., op. cit., p. 665.
34. Anand, A.S., op. cit., p. 7.
35. Pannikar,K.M., op. cit., p. 99.
36. Diwan Kirpa Ram, Gulabnama, A History of Maharaja Gulab Singh of Jammu and Kashmir, translated from Persian and Annotated by Charak, Sukhdev Singh and Billawaria, Anita Charak, Srinagar, 2005, pp. 21&22.

17

Classification of Agricultural Land and Crops During Keladi Period

Dr. Gangamma H.A.

Keladi Nayaka's ruled from 1500 to 1763 as feudatories of Vijayanagara empire of Karnataka. Their administration can be classified into three different regions Malnad, Coastal, Plain area. Because of three different geographical background different crops were growing. This article concentrates to express, Keladi in the region of Nayaka's agricultural land crops.

In the agrarian system, Keladi Nayaka's took system of agriculture existed in their previous administration. Later on they improvise their own. Keladi Nayaka's inscription reveals classification and measurement of land in their rule. We can examine improvisation, geographical environment and Keladi rulers and their contemporary rulers inscription which gives description of agricultural crops can be examine. Agricultural crops, classification of land, different types of crops can be discussed here.

Keladi Nayaka's inscription gives information about different classification and measurement of Agricultural land was divided into wet land, dry land and horticultural land. Along with that, land holders have given different names and four boundaries are clearly identified.[1]

The land cultivated Paddy at Malnad region is called wet land. Those wet lands were differently divided for example, Makki Gadde[2] (Makki wet land), Bayalu Gadde[3] (plain wet land), Mala Gadde[4] (mala wet land), Mavina Gadde[5] (mango wet land) etc. names were given Bayalu gadde means land was evenly distributed, land which is high region is called mala Gadde (mala wet land), in down region also known as Makki Gadde (Makki wet land). Instead of this in order to recognize the wet land it was identified through the name of the owners or that area or even the name of classification. For example Ane Gadde[6], Bandari Gadde[7], Arasa Gadde[8], Kanthanada Gadde[9], Mavina Gadde[10], Talemakki Gadde[11], Kallu Gadde[12], Mamule Gadde[13], Totada Gadde[14], Hagami Gadde[15], Taggina Gadde[16], Bidaru Gadde[17]. Like wise different names have given in the inscriptions.

After these wet fields, what we find in inscription are another classification, Beddalu[18] (dry land). It means agriculture land cultivated in rainy season it mean dry land. This was also called as Kandaramb[19]. Land which get irrigation facility is called Nirarambra. Generally in dry land Ragi, jowar etc. crops and food grains were cultivated. This kind of cultivation was fund in the Malnad region and plain land.

Horticulture in this time how was its condition can be traced out through; references in inscription, through the sources of literature and through the Travellers who have written narratives, we can learn. Flower Thota (gardens) or 'Tudike' or horticulture specially temples and garden pertaining to the city is referred in the inscription. Those gardens are glorified in the inscription. Jasmine, Nagamallige, Paper flower, Suragi, Padari, Gorsige etc. flowers were growing in the flower garden. Flowers were used for pooja at temples and houses not only that it was the part of their social life. Both men and women decorated long hair locks with flowers. Rich people were using Jasmine garlands wearing surrounding their neck. Vijayanagara and Srirangapattanam capitals have description of flower renders streets.

Fruit gardens have been cultivated mango, Jack fruit, Jamun, Orange, grapes etc. Fruits were grown. We can find evidences in the inscription travellers who visited Vijayanagara kingdom have told that, not only besides the road which connected kingdom to west coast, even surrounding the kingdom these gardens were found, "you would find mangroves at the distance of two three miles". Outside the towns, and villages mango, jackfruit, tamarind other huge trees grounds were found. Those trees because the shelters to the traders who have trade relations with wider areas. Domingo Pae is one of the traveler who walked on such a road expressed his views.

In the garden beetlenut, coconut and beetle leaves was growing. Inscriptions and literary sources reveals about flower gardens and beetle nut gardens. Keladi kings encouraged beetle nut plantation. All travellers who had visited Karnataka expressed their views regarding tender coconut and multiple use of coconut tree, "coconut tree is most profitable and helpful tree we cannot find other trees as coconut tree" Ceaser Fedrick (1567) a Italian traveller expressed his views. Barbosa authentically explained that, among the exporting things, products of coconut trees were included. Beetle leaves gardens were common, beetle leaves Marballi becomes today's Huballi. Ele Siruvar today's Ele Siruru etc. places names came to those villages only because of beetle leaves. Ibn Battuta expressed that sugar cane field was extended from Barkur to western coast. According to 1156 inscription, Elephants were completely destroyed sugarcane crop at that region. Vegetables are grown in small gardens and wet land. Ibn Battuta said, in every house had a garden in each house of northern coastal area. Hilly region and coastal regions were mainly

grown cardamom and black pepper in higher quantity. The Portuguese circles have informed that, Kannada coastal have grown excellent qualities of black pepper than Malabar region. Portuguese called Gerosoppe's Queen as "Queen of black pepper" because her kingdom was exporting huge quantities of black pepper to them. Ginger, turmeric, tamarind and other spices were exported in those days. Because of that reason they made gardens"[20].

In hilly region and coastal areas, garden was mainly classified. Beetle nut was the main crop. Keladi inscriptions gives enormous number of details regarding beetle nut gardens which were shining in those days. Paddy was food crop and beetle was commercial crops. When the details of beetle garden were given, even the number of trees was also given because one can imagine the area of the garden through the number of trees. Including that, yield of the beetle garden and from that yield tax is paid to the government is known through that. Shivappanayaka granted his own taxation system to the beetle gardens of his region. Fruits and beetle leaves were also grown simultaneously in the beetle gardens. The horticulture crops like beetle nut tree, other trees mainly coconut tree have reference in inscription.

Keladi state had Paddy, Beetle nut, pepper, beetle leaves and plants were grown hugely. Instead of this honey in the forest[21], honey wax[22], soapnet was extracted from the forest. In agricultural system owner of the land nominated some tenents[23], many inscriptions reveals that. This indirectly suggest that beetle nut, Pepper, beetle leaves, honey and other agricultural yields are commercial crops, because further those crops were valued against money.

In Keladi state's hilly region beetle was the main cultivation. It was utilized goods hence excess tax was levied on beetle nut.

Likewise, land classification and crops depend on that land can be seen in the rule of Keladi Kings.

References

1. South Indian Inscription Part -7 No 321 - S.I.I., Part, 7, No. 321. Epigraphia of Carnataca Volume 8 Nagara l, S.I.I., Part, 7 No. 321 EC 8 Nagara l. South Indian Inscription Volume 2, No. 375, S.I.I., Vol. 2, No. 375.
2. South Indian Inscription - S.I.I., Vol. 9, Vol. 2, 389.
3. South Indian Inscription - S I.I., Vol. 2, No. 675.
4. South Indian Inscription - S.I.I, Vol. 9, Vol. 2, No. 389.
5. Same Vol. 9, Vol. 2, No. 389.
6. Mysore Archaeological Report - M.Y.S. ARC. RE 1943, No. 31.
7. South Indian Inscription - S.I.I., Vol. 2, No. 375.

8. Same Vol. 2, No. 389.
9. Same Vol. 2, No. 389.
10. Epigraphia of Carnataca, EC 8 Thirta l01.
11. SameThirta 8l.
12. Same.
13. Epigraphia of Carnataca - EC 8 Sagara 44.
14. Epigraphia of Carnataca - EC 8 Thirta l85.
15. Epigraphia of Carnataca- EC 8 Sagara l56.
16. M.Y.S. Arche. RE 1928, No. 62.
17. Epigraphia of Carnataca- EC 8 Thirta 24.
18. Epigraphia of Carnataca - EC 8 Thirta 98.
19. Karnataka State Gazetter Suryanath Kamat Page No. 485-496.
20. Epigraphia of Carnataca- EC 8 Thirta 6.
21. Epigraphia of Carnataca - EC 8 Thirta 6.
22. Mysore Archaeological Report - MYS. ARCHE. RE 1933 No. 30.
23. Mysore Archaeological Report - MYS. ARCHE. RE 1928 No. 67.

18

dkdkjh e|dnek% ,d bfrgklijd fo'y"k.k

Mk- jf'e d|ekjh

lu 1921 d| vlg;kx vkUnkyu dk iVk{ki pkjh&pkjk d| fgl d dk.M d| mijkUr gqvkA vktknh dk vy[k txkr| g, 9 vxLr 1925 dk jk"Vokn ,o n'k HkfDr dh iz.kk l| izfjr gkdj rFkk ØkfUrdkjh vkUnkyu e| xfr mRiUu dju d| mnn'; l| dkdkjh e| Vhu Md|rh Mkyh FkhA[1] lu 1925 rd mRrj izn'k e| ØkfUrdkjh l|xBu etc|r gk p|dk Fkk vkj l|xBu d| fuek.k izfØ;k e| r|th Hkh vk xb| FkhA dkdkjh Vhu Md|rh dk mnn'; te|uh l| dydRrk cUnjxkg vk jg| fiLrkyk dk pkyku ikIr dju d| fy;| /ku dh 0;oLFkk dh 0;oLFkk djuk FkkA[2]

lU; jk"Vokn

19oh lnh d| vfUre n'kdk e| Hkkjr dh jktuhfr e| ,d ,|h fopkj/kkjk dk tUe gqvk tk vx|tk e| vkr|d izpk dj ml| Hkkjr NkM| nu| ij etcj dj nu| e| fo'okl j[krk FkkA ;|fi 1871 e| gh U;k;k/kh'k uke|u rFkk 1872 e| ok;ljk; e|vk dh gR;k dj ogkfc;k u| bldh uho j[k nh Fkh] ijUr| bldk l|xfBr :i 19oh lnh d| vfre n'kd l| gh ikjEHk gqvkA[3]

lU; jk"Vokn dk igyk l|xBu 1896&7 e| iuk e| pki|dj cU/k|vk }kjk ^0;k;ke e.My* d| :i e| cukA[4]

l|;|Dr ikUr dk cukjl Hkh Hkkjr dh lkLdfrd jkt/kkuh gku| d| dkj.k vc rd lU;okn xfrfof/k;k dk dUn| cu p|dk FkkA 1908 e| 'kphUnukFk lkU;kyu| cukjl e| vu|'khyu lfefr dh 'kk[kk [kkyh fdUr| mUgku| vu|'khyu dk uke cny dj 1910 e| ^;|od l?k* dj

fn;kA 'kphUnukFk lkU;ky dh iR;{d xfrfof/k ij ifyl dh fuxkg Fkh fQj Hkh o{ ifyl dk pdek ndj dydRrk py{ tkr{ Fk tgk l{ ce vkj /ku nkuk ykr{ FkA**[5] 1913 e{ 'kphUn{ dk lkFk;k u{ cukjl d{ fo|ky;k e{ ip{ ckV{ ft le{ ;{jkfi;k dk Hkxku dh vihy dh xbZ FkhA dkykUrj e{ 'kphUn{ d{ u{rRo e{ 7 0;fDr tk l{)kfUrd i{k dk ik;kfxd :i fn;{ tku{ d{ i{kèkj Fk ;{x e{u ,lkfl,'ku l{ vyx gk x;{A bl ny dk cxky dh vu{khyu lfefr l{ Hkh enn feyrh FkhA[6]

xnj vkUnkyu

blh chp xnj ikVh[7] d{ tk lnL; ve{fjdk l{ Hkkjr vk;{ Fk n'k d{ fofHkUu Hkkxk e{ Q{y x;{ FkA[7] o{ l{fudk d{ lkFk feydj n'k dk lkekT;okfn;k l{ e{Dr djkuk pkgr{ FkA xnj ikVh d{ lnL;k l{ fopkj fofue; dju{ d{ i'pkr 'kphUnukFk lkU;ky u{ 21 Qjojh 1915 dk i{j{ mRrj Hkkjr dh l{fud Nkofu;k e{ ,d lkFk fonkg dju{ dh ;k tuk cukbZA[8] fdUr{ i{fyl tkudkjh gk tku{ d{ dkj.k frfFk ifjofr{r dj 19 Qjojh 1915 dj nh xbZA[9] bl frfFk ifjor{u dh gh tkudkjh i{fyl dk gk x;hA vr% jklfcgkjh ckl dk NkM{dj vU; lHkh i{e{[k u{rk fxjQrkj dj fy;{ x;{A jklfcgkjh ckl Qjkj gk x;{ rFkk tkiku py{ x;{A[10] 'kphUnukFk lkU;ky dk gh bldk e{[; vfHk;{Dr cukdj n'knkg dh /kkjkvk d{ vUrx{r mUg{ vkthou dky&ikuh dh l tk nh x;h rFkk v.Meku Hkt fn;k x;kA[11] bl "kM;{= e{ 'kkfey l{fud dk Hkh dkV{ ek'ky dj dBkj l tk,{ nh x;hA[12] bl i{dkj l{U;okn jk"V{okn dk ;g pj.k lekIr gk x;kA

xk/kh okn h vfgalk dh 0;kidrk

blh e/; Xkk/kh tuojh 1915 e{ Hkkjr ykV vk;{ 1917 vkj 1918 d{ vkjHk e{ xk/kh th u{ p{ikj.k] vgenkckn vkj [kMk e{ vkUnkyu NM{ fn;kA mUgk{u{ Qjojh 1919 e{ i{Lrkfor jkyV ,{DV d{ f[kykQ n'k0;kih vkUnkyu dk vk°okgu fd;kA 13 vi{y 1919 dk tfy;kokyk ckx dk.M gk x;kA xkU/kh u{ 18 vi{y dk vkUnkyu okil y{ fy;kA ,d lky ckn mUgk{u{ fQj jk"V{0;kih vkUnkyu NM{kA 1 vxLr 1920 dk vkUnkyu fNM{ x;kA ,d rjQ ;g vkUnkyu xk/kh th d{ u{rRo

e¡ vfg¡lkRed :Ik e¡ py jgk Fkk rk¡ n¡ljh vkj fcfV'k ljdkj viu¡ i¡j ne l¡ bl¡ d¡pyu e¡ yxh FkhA

lU;okn l¡ lU;&x.kr¡=okn

i¡Fke fo'o ;¡) e¡ fot ; d¡ i'pkr¡ fcfV'k ljdkj u¡ mu lHkh d¡fn;k¡ dk ftu ij gR;k dk vkjki ugh¡ Fkk] NkMu¡ dk fu.k¡; fy;kA ftl d¡ QyLo:i n'k d¡ fofHkUu t¡yk¡ ,o¡ v.Meku e¡ dkyk ikuh dh ltk Hk¡xr jg¡ ØkfUrdkjh Hkh fjgk gk¡ x;¡A bue¡ ;¡xkUrj] vu¡'khyu o vU; ØkfUrdkjh l¡xBuk¡ d¡ lkFk 'kphUnukFk lkU;ky* Hkh FkA[13] dky¡ ikuh d¡ ltk l¡ okil vku¡ d¡ i'pkr 'kphUnukFk lkU;ky u¡ ,d vf[ky Hkkjrh; ØkfUrdkjh ikVh dk xBu dju¡ dk i¡;kl vkjHk fd;kA[14] lu¡ 1922 rd lkU;ky dk ifjp; jkt¡Un¡ ykfgMh] ohjHkn¡ frokjh] jken¡ykj¡ f=onh] fo".k'kj.k n¡cfyl rFkk egkohj R;kxh vkfn l¡ g¡vkA egkohj R;kxh dh gh lgk;rk l¡ lkU;ky dk lEcU/k jkei¡lkn ^fcfLey* ,o¡ v'kQkd mYykg l¡ g¡vkA blh rjg Qr¡gx< d¡ fo'oLr lg;kxh d¡ ek/;e l¡ lkU;ky Hkxr fl¡g l¡ Hkh fey¡A dkykUrj e¡ jkt¡Un¡ ykfgMh dh lgk;rk l¡ lkU;ky dk ifjp; pUn'k[kj ^vktkn* o eUeFkukFk xI¡r l¡ Hkh g¡vkA[15] bUgh¡ fnuk¡ vu¡'khyu cxky d¡ lnL; ;kx'kpUn pVth l¡;¡Dr ikUr dh ØkfUrdkjh xfrfof/k;k¡ dh tkudkjh nu¡ rFkk ijLij lg;kx dh lHkkouk ryk'u¡ d¡ fy;¡ l¡;¡Dr ikUr vk;¡A fdUr¡ dkykUrj e¡ o¡ l¡;¡Dr ikUr d¡ gh gkdj jg x;¡A[16] blh d¡ ckn Hkkjr dk igyk dkfUrdkjh l¡xBu ,p-vkj-,- dk xBu 'kphUnukFk lkU;ky u¡ 1923 e¡ fd;kA bl ikVh dk l¡fo/kku mUgk¡u Lo;¡ r¡;kj fd;k Fkk vkj d¡N fnuk¡ ckn ikVh d¡ ?kk".kk¡i= d¡ #i e¡ ^^ØkfUrdkjh** 'kh"kd l¡ ,d ipk¡ Hkh fy[kk FkkA[17] 1923 rd 'kphUnukFk lkU;ky viu¡ mnn'k¡ e¡ dkQh lQy gk¡ p¡d¡ Fk¡ rFkk mud¡ lnL; l¡[;k e¡ dkQh of) gk¡ p¡dh FkhA 'kphUnukFk lkU;ky d¡ bUgh¡ i¡;Ruk¡ d¡ QyLo:i fgUn¡Lrku fjifCydu ,lkfl;"¡u ,p-vkj-,- dk xBu g¡vkA[18]

dkdkjh dk.M

blh ,p-vkj-,- }kjk 9 vxLr] 1925 dk 8 Mkmu V¡u e¡ Mkyh xbl Md¡rh dh ?kVuk dk foLr'r fooj.k y[kuÅ d¡ if¡yl dIrku Jh bxfy'k u¡ bl i¡dkj i¡nku dh FkhA

^^Md|r ¼ØkfUrdkjh½ [kkdh deht vkj gkQ iUV igu g, FkA mudh l|[;k 25 FkhA ;g lc i<s fy[k yx jg FkA fiLrkyk e tk dkjr|l fey Fk o o|l gh Fk t|l cxky d jktufrd ØkfUrdkjh ?kVukvk e mi;qDr fd, x, FkA**[19]

pkjckx d LVªku ekLVj Jh tkUl u bldh igyh fjikVZ fy[kkbZ FkhA bl Vªu dk uEcj 8 Mkmu FkkA Vªu jkdu d fy, t|thj f}rh; Dykl e dkdkjh l M<s ehy nj] y[kuÅ dh rjQ] [khph xbZ FkhA t|thj fclfey u [khph FkhA

Vªu d :du d ckn rhu ØkfUrdkjh tk l|dUM Dykl e vk jg Fk] Vªu l mrjdj ;g dgr g, xkM d fMCc dh rjQ c<s fd mudk ,d cDlk dkdkjh e NV x;k gA e[; xkM d ikl igqpdj mUgkus ;gh dgkuh nkgjkbZ rc rd nljh rjQ l MCc e vU; ØkfUrdkjh Hkh ?kl x;A lHkh ;kf=;k dk fMCc e gh jgu d fy, dgk x;kA xkM d ikl tk fr tkjh Fkh ml| rkM fn;k x;kA bld i'pkr ØkfUrdkjh dkdkjh dh rjQ py x;A tc Vªu pyh rk bldh l|puk vkyeuxj l| if"kr dh xbZA[20]

bl ?kVuk e ejus oky dk uke vgen vyh Fkk ft l| ØkfUrdkfj;k dh ,d xkyh yx xbZ FkhA[21] ml dh yk'k 204@19 l|[;k d [kEHk d ikl feyh FkhA VªVh gbZ fr tkjh 204@21 l|[;k d [kEHk d ikl feyh FkhA nkuk [kEHkk d chp yxHkx 140 xt dh njh FkhA bl ?kVuk e ik;s tkus oky dkjr|lk dk uEcj 403 FkkA dkjr|lk ij Mh0MCy0,e0 d0d0 403 ¼3½ Nik FkkA[22]

9 rkjh[k dk 8 Mkmu Vªu d l|dUM Dykl d fy, rhu Vªu fVdV fcdh Fk ftud u0 0900 l 0902 FkA[23] bl 8 Mkmu d xkM dk uke txUukFk i|lkn oekZ FkkA 8 Mkmu Vªu d dkdkjh igqpus dk le; 19-17 l 19-19 Fkk vkj vkyeuxj igqpus dk le; 20-15 l 20-20 FkkA[24]

phQ xkM txUukFk i|lkn ¼oekZ½ ihyhHkhr dk jgus okyk Fkk tks x.k'kxt y[kuÅ e jgrk FkkA 8 Mkmu dk nljk xkM glu vLdjh FkkA 8 Mkmu Vªu dk Mªkboj fe0 ;qx FkkA mlus crk;k fd ft l le; 8

Mkmu V¶u : dh Fkh ml d¡ nl feuV ckn 3 vi V¶u cxy l¡ x¡tjh FkhA ?kVuk LFky ij ml dh V¶u de l¡ de 40 feuV rd : dh jghA[25]

bl dk.M e¡ d¡y 4601@& y¡V¡ x;¡ FkA V¶u l¡ y¡Vh tku¡ okyh frtkjh d¡ vfrfjDr ogk rhu vkj frtkfj;k FkhA mu frtkfj;k e¡ fuEufyf[kr /kujkf'k FkhA

1- frtkjh u0 nk : 0 441@9@3

2- frtkjh u0 mUuhl : 0 179@5@&

3- frtkjh u0 bDlB : 0 21@4@9

bl dk.M e¡ ftu dkjr¡lk dk mi;kx fd;k x;k Fkk vkj ftud¡ [kky ?kVuk LFky ij fey¡ Fk o¡ lEHkor% ml fiLrky l¡ pyk;¡ x;¡ Fk ftl dk mi;kx 24 eb 1990 dk i¡rkix< fty¡ dh Md¡rh e¡ fd, x,¡ FkA[26] ikp : i;¡ dk ,d ukV ftl¡ ml j¡yo Md¡rh e¡ ¼dkdkjh½ y¡Vk x;k Fkk og 'kkgtgk¡i¡j e¡ cjken dj fy;k x;k Fkk tk ckydjke uked 0;fDr d¡ ikl FkkA gYnkuh e¡ ,d nl : i;¡ dk ukV cjken fd;k x;k FkkA[27] frygk i¡fyl Fkkuk d¡ ,d x;k fl¡g d¡ ikl l¡ Hkh ,d ikp : i;¡ dk ukV cjken g¡vk FkkA[28] bl ?kVuk d¡ ckn ljdkj d¡ vkn'k ij fuEufyf[kr ykxk¡ ij lUng d¡ vk/kkj ij i¡fyl u¡ ikjfEHkd tkp ikjEHk dhA

dkdkjh dh fxj¶rkfj;k

26 flrEcj] 1925 dk reke ikUrk¡ l¡ Hkkjh l¡[;k e¡ fxj¶rkfj;k gb] exj vktkn vkj mud¡ d¡N lkFkh ugh idM¡ tk ld¡A[29] ;|fi dkdkjh V¶u Md¡rh e¡ 10 vkneh FkA fdUr¡ tc fxj¶rkfj;k gb] rk 40 l¡ Hkh vf/kd 0;fDr fxj¶rkj fd;¡ x;¡A ml fnu fuEu LFkkuk¡ l¡ fxj¶rkfj;k dh xb Fkh%

'kkgtgk¡i¡j l¡ ¼1½ Jh jkei¡lkn ^fcfLey* ¼2½ cukjlh yky ¼3½ Jh gjxkfoUn ¼4½ Jh i¡ed".k [kUuk ¼5½ Jh bUn¡ Hk'k.k fe=k ¼6½ Jh enuyky ¼7½ Jh jk'ku fl¡gA cukjl l¡ ¼1½ l¡j'kpUn¡ HkV¶Vkpk;¡ ¼2½ Jh nekn Lo:i lB ¼3½ Jh jke ukFk ikM¡; ¼4½ Jh eUeFkukFk ¼5½ Jh Mh0 Mh0 HkV¶Vkpk;¡ ¼6½ Jh bUn¡ foØe fl¡g rFkk e¡d¡Unhykya y[kuÅ l¡ ¼1½ Jh 'kphUnukFk ¼2½ Jh xkfoUn pju djA dkui¡j l¡

Jh ohjHkn frokjh] jkt d|ekj flUgk o jkenyykj f=onhA bykgkckn l
'khryk lgk; o HkkiUnukFk lkU;kyA vkxjk l pn/kj tkgjh o pnHkky
tkgjhA ,Vk& l ckcjke oekA bVkok l T;kfr"'kdj nhf{krA y[kheij
l gjukel Unj yky(cVkyk l ekgu yky xkre(cxky l 'kjnpUn
xgk vkj dkyhnkl ckl(gjnkb l HkkjkfLg(iuk l jked".k [k=h(
tcyi j l i.k;'k pVth(jk;cjyh l cuokjhykyA

f'kopj.kyky dk okjV fudyk ij fxj¶rkjh ugh gb vkj u dHkh
e|dnek pykA jkt Unukfk ykfgMh 26 rkjh[k dk gkFk ugh yxA D;kfd
o ce cukuk lh[ku d fy, dydRrk x, FkA cxky e nf{k.k'oj
uked ,d xko e mudk dkj[kkuk FkkA ,d fnu ifyl u bl ?kj
fy;k vkj 9 0;fDr;k dk fxj¶rkj dj fy;k ftle ,d jkt Un ckc
Hkh Fk ftUg 10 lky dh l tk gb] tk ckn dk cnydj 5 lky gk xb
FkhA Jh v'kQkd mYyk [kk vkj Jh 'kphUnukFk Qjkjk oLFkk e idM
x;s vkj pUn'k[kj vktkn cgr fnuk rd [ky jg dj ØkfUr dkjh dke
dju d ckn 1931 dk Qjojh e bykgkckn e ifyl l lkeuk djr
g;s viuh xkyh l ej x;sA[30] bUnHk"k.k vkj cukjlhyky 'kkgtgkij
u d|N fo'okl?kkr fd;kA[31]

e|dnek

dkdkjh&dk.M dk ,frgkfld e|dnek yxHkx 10 eghu rd y[kuÅ
dh vnkyr e pyk vkj bl ij ljdkj dk 10 yk[k :i;sA 4 tuojh]
1926 l e|dnek 'k: gvkA e|dnek pyu l igy ifyl u bu ykxk
ij l ekeyk gVk fy;k Fkk& 'khryklgk;] pUn/kj tkgjh] pUnHkky
tkgjh] enuyky] jkenRr 'kDy] ekguyky xkre] ckcjke xIr] gjuke
l Unj] noUn HkVVkpk;] 'kjnpUn xg] dkyhnkl ckl] HkkjkfLg o bn
foØe flgA ckdh ykxk ij e|dne d fy, ,d Li'ky eftLVªV l;n
vbunnhu dk fu;Dr fd;k x;k FkkA bu n'k iseh ykxk ij nQk 121,
ljdkj d f[kykQ yMkbZ NMu dh r;kjh] 120 o vjktufrd lkft'k
vkj 396 Md rh e dRy d lkFk dju dk t|e yxk;k x;kA ljdkj
dh vkj l txrukjk;.k e|Yyk viu yMd] cfjLVj vkj gfj'pUn xIr
cfjLVj d lg;kx l e|dnek yMu d fy, [kM fd;s x;sA vfHk;ä
dh vkj l ekguyky lDlsuk] pUnHkku xIr vkj vthr ilkn vkfn

i¡joh dj jg¡ FkA d¡N fnuk¡ d¡ ckn dydRr¡ l¡ ch-d¡- pk/kjh cfjLVj vk x;¡A bu egku¡Hkkok¡ u¡ cM¡ R;kx o egur d¡ lkFk bl e¡dne¡ dk yMkA e¡dne¡ d¡ 'k: gku¡ l¡ igy¡ c¡xky l¡ 'kphUnukFk lkU;ky vkj ;kx'k pVth y[kuÅ yk;¡ x;¡A Qjkj v'kQkd mYyk [kk vkj c['kh ckn e¡ fxj¶rkj g¡, rFkk mu ij ckn e¡ e¡dnek pykA

6 vi¡y] 1927 dk e¡dne¡ dk Qkyk y[kuÅ d¡ fj¡x fFk;¡Vj e¡ fd;k x;k FkkA vnkyr d¡ pkjk vkj i¡fyl dk [kkl i¡cU/k FkkA t t gfeYVu u¡ /kkjk 121v] 120c] vkj 396 d¡ rgr bu ØkfUrdkfj;k¡ dk fuEu :i l¡ l tk;¡ l¡uk;h&

bl e¡dne¡ e¡ jkei¡lkn ^fcfLey*] jkt¡Unukfk ykfgMh] jk'ku fl¡g rFkk v'kQkd mYyk [kk dk Qkslh dh l tk l¡uk;h x;hA 'kphUnukFk lkU;ky dk dky¡ikuh dh rFkk eUeFkukFk x¡Ir dk 14 lky dh l tk gbA ;kx'kpUn pVth] e¡dUnhyky th] xkfoUn pj.kdj] jkt d¡ekj fl¡g] jked".k [k=h dk 10&10 lky dh l tk;¡ g¡;hA fo".k'kj.k] n¡fCy'k vkj l¡j'kpUn Hkêkpk;¡ dk 7&7 lky dh l tk gbA Hki¡Unukfk] jken¡ykj¡ f=onh vkj i¡ed".k [kUuk dk 5&5 lky dh l tk gbA[32]

Jh gjxkfoUn vkj 'kphUnukFk d¡ de i¡ek.k gku¡ d¡ dkj.k NkM¡ fn;¡ x;¡A cukjlhyky vkj bUnHk"k.k e¡[kfcj gk x;¡A l¡B nkeknj Lo:i d¡ chekj gku¡ dh otg l¡ ekeyk LFkfxr jgk tk vUr e¡ mBk fy;k x;kA Qkslh dh frfFk;k fuf'pr gk xb¡ FkhA tc ;g [kcj turk e¡ i¡lkfjr gb¡ rk ,d Hkkjh vkUnkyu mB [kMk gvkA Qkly¡ d¡ f[kykQ 'kphUnukFk lkU;ky vkj Hki¡UnukFk lkU;ky d¡ vykok lHkh u¡ y[kuÅ phQ dkV¡ e¡ vihy nk;j dhA ljdkj u¡ ;kx'k pVth] xkfoUn pj.kdj] e¡dUnhyky x¡Ir] l¡j'k pUn HkVVkpk;¡ rFkk fo".k 'kj.k n¡fCy'k dh l tk c<ku¡ dh vihy dhA Bkdj euthr fl¡g u¡ dkfly e¡ ,d i¡Lrko i¡'k dju¡ dh l¡puk nh ft le¡ ljdkj l¡ dkdkjh d¡ e¡dne¡ e¡ Qkslh dh l tk ik;¡ g¡;¡ yk¡xk¡ dh l tk ?kVkdj vkthou dky¡ikuh dh l tk dj nu¡ d¡ fy, dgk rFkk ikUrh; dkfly d¡ eEcjk¡ u¡ xo¡uj l¡ blh vk'k; dh ikFkuk dh yfdu xo¡uj lkgc u¡ ml¡ vLohdkj dj fn;kA vlEcyh vkj LVV dkfly d¡ lnL;k¡ d¡ vkonu i=k¡ dk ok;ljk; u¡ Hkh ;gh mRrj fn;kA ihoh dkmfUly u¡ rk bl ekey¡ dk l¡uus ;kX; Hkh u le>kA

17 fnlEcj] 1927 Hkkjrh; LorU=rk lxke d¡ bfrgkl dk Øj] jkekpd vkj ân; fonkjd fnu Fkk] tc lo¡iFke jkt Unuk Fk ykfgMh dk xkMk t¡y e¡ Qkl h nh xbA 19 fnlEcj] 1927 dk i0 jkei¡lkn fcfLey dk xkj[kiqj t¡y e¡ Qkl h nh x;hA Bkdqj jk'ku fl¡g dk bykgkckn e¡ Qkl h n¡ nh x;hA v'kQkd mYyk [kk dk Q¡tkckn e¡ Qkl h nh xbA[33]

'kphUnuk Fk lkU;ky o mud¡ lkFkh ØkfUrdkfj;k d¡ l¡)kfUrd ekU;rkvk dk fp=.k ,p-vkj-,- d¡ ?kk"k.kk i= ^,yk i¡ij* e¡ gvk] ft ld¡ vu¡lkj mudk >¡dko ckY'kfod ØkfUr dh vkj rk Fkk ijUr¡ lkE;okn d¡ ifr mudk nf"Vdk.k Li"V ugh Fkk vkj /ke¡ d¡ ifr Hkh mudk >¡dko cuk gvk FkkA[34] dkdkjh dk.M d¡ ckn 'kh"kZ u¡rkvk dh fxj¶rkjh d¡ dkj.k ;g l¡xBu vfLrRogu gk x;kA bl d¡ 'kh"kZ u¡rkvk e¡ l¡ d¡oy pUn'k[kj vktkn o dUnu yky ifyl dh vk[kk e¡ /ky >k dr¡ g;¡ Qjkj jg rFkk cUnyk[kM l¡ viuh xfrfof/k;k dk l¡pkfyr djr¡ jgA[35] blh le; Hkkjr e¡ :l dh ØkfUr d¡ ckn dE;¡fuLV ikVh dk i¡pkj ,o i¡lkj gkuk yxk FkkA bl dk ncku d¡ fy;¡ fcfV'k ljdkj u¡ i'kkoj o dkui¡ ckY'kfod d¡l pyk;k fdUr¡ ;g fopkj/kkjk fnu&ifrfnu ykdfi¡; gkrh pyh x;h rFkk ØkfUrdkjh fopkj èkkjk dh i¡j.kk lkr Hkh cuhA Hkxr fl¡g dh fopkj/kkjk vc rd vjktdrk d¡ LFkku ij lektoknh gk p¡dh FkhA[36] l¡;¡Dr ikUr e¡ jk/kk ekgu xkdqy th] lR; HkDr rFkk ek;kuk gljr ekgkuh dh i¡j.kk l¡ ;¡ok ØkfUrdkjh lkE;okn dh vkj vkdf'kZr gkuk yx¡ FkkA[37]

mi l¡gkj

lektokn dh fn'kk e¡ Hkxrfl¡g dh o¡pkfjd i¡xfr dh j¶rkj cg¡r r¡t FkhA mUgkuk 1924 l¡ 1928 d¡ chp fofHkUu fo"k;k dk foLr¡r v/;;u fd;k FkkA mUgkuk vkj mud¡ lkfFk;k u¡ 1928 d¡ v¡r rd lektokn dk viuk vkUnkyu dk pje y{; ?kkf"kr dj fn;k Fkk vkj viuh ikVh dk uke rnu¡lkj cny dj ^fgUnLrku lk'kfyLV fjifCydu vkeh* dj fn;k FkkA mUgkuk turk dh vko';drkvk ,o Hkkoukvk d¡ vu¡:i dk;l dju¡ rFkk ljdkj l¡ lh/k l¡?k"kZ dju¡ dh uhfr ij pyu¡ dk i¡Lrko j[kkA blh mnn';¡ l¡ ,d vf[ky Hkkjrh; ØkfUrdkjh ny cuku¡ dk

fu.k; fy;k x;k] ftle| i|tkc o l|;Dr i{kUr d| ØkfUrdkfj;k dh lgefr FkhA c|xky d| ØkfUrdkfj;k l| lgefr y|u g|r| f'ko oek dk dydÙkk Hk|tk x;kA yfdu viuh 'krk ij vfMx jgu d| dkj.k c|xky d| ØkfUrdkjh bl ny d| xBu d| i{k e| ugh FkA[38] 8 vkj 9 flrEcj 1928 dk fnYyh d| fQjk|t'kkg dkVyk d| [k.Mgjk e| mRrj Hkkjr dh ØkfUrdkfj;k dh ,d cBd gbA ftle| Hkxr fl|g d| iLrkok d| vu|:i ØkfUrdkjh l|xBu cuku dk fu.k; fy;k x;k rFkk bl ny dk uke ^fgUnLrku lektoknh i|tkr|= l?k* j[kk x;kA Hkxr fl|g dk bl ny dk e|[; l|xBudrk rFkk vktkn dk lokPp l|ukifr cuk;k x;kA[39] bldh dUæh; lfefr e| vktkn] Hkxr fl|g] l|[kno] f'ko oek] fot; d|ekj flUgk] dUnuyky vkj Q.khUn ?kk"k FkA l|j{kk dkj.kk l| vktkn Lo;| bl cBd e| mifLFkr ugh FkA[40] fu%lUnsg] vcrd Hkkjr d| dkfUrdkjh vkUnkyu d| Lo#i u i;kIr i|xfr dj yh FkhA bldk vfUre mn~n'; vc ek= x.kr|= dh LFkkiuk rd lhfer ugh jgh FkhA ijUr] vc ;g Hkkjr e| lektoknh x.kr|= LFkkfir dju d| fy;| ifrc} gk p|dh FkhA ;|fi bl leg d| o|pkfjd u|rk ljnkj Hkxr fl|g gh Fk yfdu ,p- ,l- vkj- ,- l| t|M+ lHkh uktoku lektoknh vkn'kk l| ifjr gk p|d| FkA o| lHkh dkdkjh leg dh n|ljh ifDr d| dkfUrdkjh Fk] ftUgkua dkdkjh d| ckn fc[kj p|d| dkfUrdkjh vkUnkyu dk i|uthfor fd;k Fkk] ijUr| budk vkn'k vc dkdkjh l| dkQh vkx| fudy p|dk FkkA okLro e|] Hkkjr d| dkfUrdkjh vkUnkyu dh tk J|[kyk 1897 e| ikjEHk gb| Fkh ml d| bfrgkl e| dkdkjh ,d ek/;fed o egRoi.k dM+h FkhA

l|nHk

1- fcfiu pUn| Hkkjr dk Lor|=rk l?k'k] fgUnh ek/;e dk;kUo; fun'kky;] fnYyh fo'ofo|ky;] i|ue|fn|r 2007] i- 190-

2- ik- fpUrkef.k 'kDyk] ;kruk Hkfe vMeku dk jkekPpdkjh bfrgkl] 'kDyk i|dk"kd eFkjk] i- 65

3- i|ekn d|ekj] Hkkjr dk LorU=rk l|xke] 1857&1947] e;|j i|ijc|Dl] uk;Mk] 2008] i- 64

4- v;k/;k fl|g] Hkkjr dk e|fDr l|xke] e|dfeyu] 2006] i- 234-

5- lMhlu deVh fjikVZ 1918] ,l-,-Vh- jkyV] dydRrk l|ijhVUMsUV xoesUV bf.M;k] 1919] i- 91-

6- lMhlu deVh fjikVZ] i- 91-

7- Hkkjr ls ckgj fczVsu esa lxfBr jk"Vªoknh vkUnksyu dk ikjEHk ';keth d".k oekZ ¼1857&1930½ }kjk fd;k x;kA Hkkjr esa Hkkjrh;ksa dh ljdkj cukus ds mn~ns'; ls mUgksaus yUnu esa Qjojh 1905 esa bf.M;u gkse :y lkslkbVh dh LFkkiuk dhA ftldh v/;{k os Lo;a FksA blh o"kZ mUgksaus yUnu esa bf.M;k gkml [kksyk tks iokl h Hkkjrh;ksa dk 'kj.k LFky FkkA yUnu esa lkojdj rFkk Hkkjrh; ØkfUrdkfj;ksa ds fxj¶rkjh ds i'pkr Hkkjrh;ksa us ifjl dks viuk e|[;ky; cuk;kA ogka ij ;|jksi esa Hkkjrh; Lok/khurk dh vy[k txkus okys ';keth d".k oekZ] eSMe dkek rFkk ,l-vkj- jk.kk igys ls gh FksA 1911 esa ykyk gjn;ky vefjdk igqaps rFkk dSfyQksfuZ;k ds cdZys dks viuk dUnz cukdj viuh xfrfof/k;ka ikjEHk dj fn;sA dqN le; ds fy;s os LVSuQksMZ fo'ofo|ky; esa Hkkjrh; n'ku ,oa lLdr ds ikz- fu;qDr fd;s x;sA 1910 esa dk'kh jke ds urRo esa ikVZ y.M esa Hkkjrh; ØkfUrdkjh xfrfof/k;ka c<+ x;hA ogha ij ykyk gjn;ky dh HksaV lksgu flag xzsFky ls gbZA bu ykxksa us feydj xnj uked ,d ny dk xBu fd;kA bldk mn~ns'; jk"Vªh; Lora=rk ds lkFk&lkFk gj n'k ds fy;s Lora=rk pkguk FkkA bl ikdkj bl ny dk nf"Vdks.k vUrjk"Vªh; FkkA

8- mik/;k;] fo'okfe= Hkkjrh; dkfUrdkjh vkUnksyu] Hkkx & 1 idk'kd ixfr'khy idk'ku] fnYyh] 1983] i- 326-

9- mik/;k;] fo'okfe= 'kphUnzukFk lkU;ky o mudk ;qx] ixfr'khy idk'ku] ubZ fnYyh] 1983] i- 93-

10- dj tEl dEicy]ikfyfVdy Vcy bu bf.M;k 1907&1917] bfM;u dydRrk bf.M;k] 1973] i- 130-

11- mijkDr] i- 102&103-

12- mijkDr] i- 97-

13- lkU;ky 'kphUnzukFk] cUnh thou] vkRekjke ,.M lUl] fnYyh 1938] i- 189-

14- mik/;k;] fo'okfe= 'kphUnzukFk lkU;ky vkj mudk ;qx] ixfr'khy tu idk'ku] ubZ fnYyh] 1983] i- 155&157-

15- peuyky] Hkxr flag vkj muds lkfFk;ksa ds nLrkost] jktdey idk'ku ubZ fnYyh 1986] i- 30-

16- ,y- ,p- MCy-] VsjfjTe bu bf.M;k] 1917&1937] iqulZeqnz.k nhi ifCydsa'ku] fnYyh] 1974] i- 69-

17- ^^lR;|UnxukFk e t|enkj u| viuh i|Lrd ^bu lp| vkQ , fjokY;|lujh vkbfM;|ky|kh ,.M , fjokY;|'kujh ikxke* e| bu nkuk| nLrko|tk| ij fVIi.kh djr| g;| fy[kk g% ^^;| nkuk| nLrko|t mu ØkfUrdkfj;k dh lkp dk ifrfuf/kRo djr| g| tk| mu fnuk| lkE;okn dh rjQ vkdf"kr rk| gk| jg| Fk] y|fdu jkekuh ØkfUrokfnrk d| i|Hkko l| ijh rjg e|Dr ugh g;| FkA** bl d| ckn mUgk|u nkuk| nLrko|tk| dh fof'k"Vrkvk| dk mYY[k djr| g;| dgk g% ^^bu nkuk| nLrko|tk| dh fof'k"Vrk,| g&¼d½ lektokn dh fot;&irkdk Qgjkuoky| igy| n'k d| #i e| ckY"kfod #l d| ifr vkj lkE;okn d| ifr Li"V >|dko (¼[k½ jk"Vh; efDr d| fy;| ØkfUr d| vUrjk"Vh; pfj= dk le>u dh 'k#vkr] gkykfd ;g le> vHkh cg|r lkQ ugh Fkh (¼x½ Lor= Hkkjr dh lkekftd rFkk vkfFkd 0;oLFkk dh #ij|[kk r|;kj dju| dh dkf'k'k (¼?k½ etnjk| vkj fdlkuk| dk l|xfBr dju| dh t#jr egl|l djuk vkj bl dke dk lEi|Uu dju| d| fy;| d|rl|dYi gkuk (¼M½ ikVh e| tuoknh&d|Unh;dj.k d| fl}kUr dk io'kA** oek] f'ko 'kghn Hkxr fl|g dh p|uh gb| dfr;k] lektoknh lkfgR; lnu] dkui|j]] 1987] i- 45-

18- mijkDr] i- 69-

19- mRrj izn"k jkT; vfHky[kkxkj] vkx| l| mi|jkv] dkdkjh "kM;= e|dnek] Qkb|y l- 1@43&2@7 vkQ 1927] [k.M&2] i- 995-

20- mi|jkv% dkdkjh "kM;= e|dnek] Qkb|y l- 1@43&2@7 vkQ 1927] [k.M&2] dkdkjh "kM;= e|dnek] i- 995&1001-

21- mijkDr] i- 1005-

22- mijkDr] i- 1007-

23- mijkDr] i- 1013-

24- mijkDr] i- 1015-

25- mijkDr] i- 1017-

26- mijkDr] i- 1017-

27- mijkDr] i- 1021-

28- mijkDr] i- 1025-

29- e|okjke x|Ir] dkdkjh d| pkj vej 'kghn fnlEcj 1927] 'kghnku| oru] i|dk'ku frfFk] 26 tuojh]1987] i- 39&44-

30- mijkDr] i- 40-

31- mijkDr] i- 41-

32- 'kdj l|Yrkuijh] ØkfUrdkjh vktkn] vkme iidk'k 'kekZ iidk'ku fnYyh] 1989] i- 66&67-

33- eokjke xIr] dkdkjh d pkj vej 'kghn 1927] 'kghnku oru iidk'ku] 1987] i- 100-

34- oek] f'ko] l|Lefr;k]] 'kghn Lekjd iidk'ku] 'kghn uxj] ijkuk fdyk y[kuÅ] 1991] i- 30-

35- mijkDr] i- 63-

36- n|cfyl dk'kY;k noh fjokyr'kujh ,.M n;j ,DVhfofVt] ch-vkj- if|Cyfl|x gkml] fnYyh] 1982] i- 54-

37- oekZ f'ko] i-m-] i- 34-

38- oekZ f'ko] i-m-] i- 35&36-

39- ,p- M|Cy- g|y] iokDr] i- 73-

40- mijkDr] i- 73-

19

eokM ’kyh e 0;fä fp=k dk v/;;u ¼1710&1734½

Mk- l¡’khyk ’käkor

egkjk.kk vejfl g f}rh; ¼1698&1710 b-½ 1700 b- d yxHkx eokM fp= ’kyh e ,d egRoi.k ifjoru vk;k] egkjk.kk vejfl g f}rh; ¼1698&1710 b-½ d dky e db j[kkfp=k dk fuek.k gvk] tk llkj d fofHkUu fp= lxgk e ljf{kr gA[1] eokM e jktkvk ,o fof’k”V 0;fDr;k dk fp=.k egkjk.kk vejfl g f}rh; d ’kkludky e ’k# gvk FkkA

egkjk.kk vejfl g f}rh; d jkT;kjkg.k d io doj in e tc o jktuxj jg jg Fk] rc ,d fp= cuk;k x;k FkkA ble jkt dekj vejfl g ihyh ixMh vkj lQn ikjn’kh tkek igu g] rFkk gkFk e gDd dh uyh fy, g rFkk mud lkFk nk ljnkj MkfM;k gBhfl g vkj pkgku ukFk cB gA ;g fp= bl le; foDVkfj;k E;ft;e eyckUk e gA[2]

ek?k lfn 5 foØe lEor 1756 ¼1699 b-½ d fnu tc vejfl g f} rh; dk jkT;kfHk”kd gvk] rc og jkt leUn l mn;ij gkFkh t;exy ij cBdj vk;k FkkA bl gkFkh dk lUnj fp=.k djk;k x;kA gkFkh dk ;g jxhu j[kkfp= ¼1700 b-½ jkVh; lxgky; ub fnYyh e ljf{kr gA[3]

egkjk.kk vejfl g f}rh; u 0;fDrxr fp=k dk ikFkfedrk nh Fkh mld le; d fp=k e eg ij Nk;kHkkl ¼’kkMk½ ,oe fcUn fp=.k ¼fLV ifyx½ nV0; gA db ckj fp=k d i”B Hkkx e mn;ij dk jktegy ¼ydiyl½ vkfn fn; x; gA bul Hkh fp=k dh efgek c< xb gA[4]

egkjk.kk vejflg f}rh; u exy'kyh ij lxejej dk egy cuok;k ftldk uke vej fodkl j[kk] bl dky d y?k fp=k e vej foykl dh cfrl;k] xEcn] tkyhnkj] >jk[k] gkt vkj Q0okj vklkuh l igpku tk ldr gA egkjk.kk vejflg f}rh; d dky e exy lLdfr dk iHkko c<uk ikjHk gvk] tk mld i= lxke flg f}rh; ¼1710&1734 b-½ d dky e pje mRd'k ij igpkA[5]

egkjk.kk vejflg f}rh; u vej'kkgh ixMh ipfyr dh tk eokM e fo'k"k volj ij vc rd iguh tkrh gA ;g vej'kkgh ixMh bl dky d fp=k e Li"V n[kh tk ldrh gA bl ixMh dh fo'k"krk ;g g fd ihN dh vkj ,d ukd fudyh jgrh gA[6]

cMh l[;k e 0;fDrxr fp= Hkh gA bue d N mYYk[kuh; gA egkjk.kk vejflg f}rh; dk ,d fp= e egy e jkf= e gDdk ihr g,] lxhr dk vkUkUn yr g, n'kk;k x;k g mud lkeu nk lxhrdkjk d nyk }kjk lxhr dk iLrqrhdj.k fd;k tk jgk g bl fp= }kjk egkjk.kk d lxhr fi;rk dk iek.k miyC/k gkrk gA ;g fp= bl le; foDVkfj;k E;ft;e eyckUk e gA[7]

mlh idkj ,d fp= e egy e nk jfuokl dh efgykvk dk lxhr dk vkuUn yr g, n'kk;k x;k g mue l ,d dk gDdk ihr g, fn[kk;k x;k g mud eukj tukFk efgyk lxhrdkjk d }kjk lxhr iLrqr dju dk fp=.k gA[8]

egkjk.kk vejflg f}rh; ljnkjk d lkFk gkyh [kyr g, fp= n'kk; x; gA egkjk.kk vejflg f}rh; lo_rfoykl ckx e gkyh [kyr g, fpf=r gA mud ikl d N njckjhx.k lxhrdkj cB gk ;g fp= Hkh foDVkfj;k E;ft;e eyckUk e gA[9]

,d vU; fp= e egkjk.kk vejflg f}rh; }kjk vthrflg] jkBkM ¼tk/kiqj½ t;flg ¼vkej½ jkBkM nxknkl dk 1706 b- dk tk ?kkMk ij cB g;; Fk] vkoHkxr dhA ble y[k Hkh yxk gvk gA ^^egkjk tkf/kjk t egkjk.kk Jh vejflg tlh tkr the.kh ckt Jh th d jktk vthr fl?k jkBkM tk/kiqj okyk] Mkoh ckt tlhx th dNkok vkej okyk u FkkMk eu] eu dk ikN jkBkM nxknkl] vkldj.kkr vjt djrk FkkA bld rhu fp= cu gA ,d foDVkfj;k E;ft;e eyckul vkj nk t;iqj jktegy e gA[10]

egkjk.kk vej flg egy e bl fp= dk 3 [k.Mk e fn;k x;k gA cgr lUnj cu gA bl gky e ,UM;w VkIl QhYM u idkf'kr fd;k gA[11]

egkjk.kk vejflg f}rh; dk f'kdkj n'; l lcfU/kr fp= Hkh miyC/k gA ,d fp= e egkjk.kk vejflg f}rh; dk f'kdkj dju gr ?kkM ij cBdj nk; gkFk e gkd ydj tkr g, fpf=r fd;k x;k gA[12]

l=goh 'krkCnh dh fp= jpukvk e ekuoh; vkdfr;k dk lf/k l;ktu ,o foU;kl lrfyr g rFkk vkdfr;k dk vkdkj foLrkj mul lEc) ifjdYiuk vkj egRo cy d vu#i gA pVdhyh jx;ktuk d lkFk vkd"kd #ifo/kku vkj ifj'k) Hkfxek] vxfoU;kl ,o jlnf"V rFkk mu lcd ikjLifjd lkeltL;k l vHkh"V Hkkok dk mn?kkVu ekuoh; vfHk0;fDr dh nf"V l lUnfHkr fp= jpukvk dh ekfyd fo'k"krk gA rF; r% lkygoh l=goh 'krkCnh d eokM d fp= thou vkj thoUrrk l Hkj rFkk fujUrj xfr'khyrk d rRok l vuikf.kr gA[13]

l=goh 'krkCnh dh eokM dh fp= jpuk, lkekftd ,o lkLdfrd #>kuk ,o lekt ;k tulkekU; dh lkUn;l ck/k] dykijd ,o vuqtukRed iofr dk Hkh mn?kkfVr djr gk jpukxr mí';] fo"k; oLr ,o iLrqrhdj.k dh nf"V l o tulkekU; dh tulkekU; d ifrfuf/k;k }kjk tulkekU; ;k ykd d Kku] ifjykc ,o #fp l lEc) jpuk, gA[14]

bl idkj egkjk.kk vejflg d vkj Hkh 0;fDrxr fp= idkf'kr g; gA o jk"Vh; lxgky; ub fnYyh] dukfM;k lxg iVuk] tk/kij jktegy vkfn e gA

l=goh 'krkCnh dh fp= jpukvk e ekuoh; vkdfr;k dk lf/k l;ktu ,o foU;kl lrfyr g rFkk vkdfr;k dk vkdkj foLrkj mul lEc) ifjdYiuk vkj egRo cy d vu#i gA rF; r% lkygoh l=goh 'krkCnh d eokM d fp= thou vkj thoUrrk l Hkj rFkk fujUrj xfr'khyrk d rRok l vuikf.kr gA[15]

l=goh 'krkCnh dh eokM dh fp= jpuk, lkekftd ,o lkLdfrd #>kuk ,o lekt ;k tulkekU; dh lkUn;l ck/k] dykijd ,o vuqtukRed iofr dk Hkh mn?kkfVr djr gA[16]

[k tMh i tu& jk t ik l kn l xgky; mn;i j e l jf{kr 1710 b- d fp= e ,d 'kkfe;kuk ghxy j x e vfdr gA Åij dh vkj db rki fpf=r g rk ,d rjQ egkjk.kk cM t y l l ogk vk jg g rFkk 'kkfe;kuk e db ykx cB gA 52ˆˆx17ˆˆ vkdkj dk ;g fp= dyk dh nf"V l fo'k"k egRoi.k gA[17]

bl fp= e rRdkyhu ukekYy [k vu l kj 0;fDr fp=k dk T;k dk R;k fp=.k n[kk tk l drk gA mue n'kgjk d volj ij [k tMh i tu e l fEEkfyr v l [; ekuokdfr;k d Lo#Ikk dk fpf=r n[kk tk l drk gA vud rRdkyhu njckfj;k d fp= fo'k"k mYYk[kuh; g] ftUg ge 0;fDr fp=.k d vrxr fo'k"k egRo n l drs gA[18]

tfB;k dh d'rh& 1720 b- bl fp= e egkjk.kk egy d ckgj uhp dh cBd e cB fpf=r gA egyk dk lkUn;l i.k vdu gA ble f=ikfy;k dh vkj db gkFkh [kM vfdr gA tk fp= dk ,d bdkb e ck/krh gA 34ˆˆx 29ˆˆ d vkdkj dh ;g Hk0; dfr jk t ik l kn l xgky; mn;i j e l jf{kr gA[19]

bl fp= e egkjk.kk l xke fl g th d ikl e Jh n xknkl th cB g, g tk fd tk/ki j l fu"dkfl r gkdj l xke fl g th d njckj e vk,A egkjk.kk dh ihN dh drkj e l cl ihN jk t d ekj t xrfl g gA bl fp= e ftru Hkh ik= fpf=r g] mue l o iFke ge d'rh ¼yMu okyh½ tk xkYMu dyj dh ixMh o ihyh pMMh igu g mud ikl gh yky /kkjh dh pMMh okyk tBh ehBk g rFkk gjh /kkjh dh pMMh okyk jktkjke tBh gA bu nkuk dh d'rh dk uk Lrj e ,d gh fp= d vUrxr fn[kkdj fp=dkj u egRoi.k n'; iLrr fd;k gA[20]

;g dfr egkjk.kk l xke fl g d ;x d fof'k"V fp=k d fy, fo'k"k egRo j[krh gA ml e egkjk.kk l xkefl g d lEEk[k vud rRdkyhu 0;fDr fp=k dk ukekfdr djr g, fpf=r fd;k x;k gA ftudh o'kHk'kk ,o e[k enk vud vU; RkRdkyhu 0;fDr fp=k e n[ku ij leku #i l n[kh tk l drh g] ,l i e[k 0;fDr fp=k e egkjk.kk d lEEk[k cBh ifDr e l cl vkx Øe'k% jk tk dhjrfl g] jko l jrfl g] egkjktk mEenfl g] egkjktk r[rfl g] pkgku ukFk th] >kyk nkyr fl g] jkBkM Hkhefl g] jkBkM fd'kunkl vkj roj fd'kufl g cB g

rFkk nxknkl dh ihN dh ifDr e eokM d e=h fcgkjhnkl ipkyh ,o ijkfgr l[kjke cB gA[21]

txefUnj e eukfoukn& 1720 b- d bl fp= e egkjk.kk lxkeflg th dk jkfu;k d lkFk tx efUnj e db fØ;kvk d lkFk fpf=r fd; gA ,d txg Mkyj e >y jg gA ogh i"BHkfe e tx efUnj egy dk tk fp=.k g] mle j[kkvk dh ckjhdh dk vdu fo'k"k mYYk[kuh; gA fp= e fofHkUu idkj dh ik'kkdk e ekuo vkdfr;k rFkk ukfj;k dk fpfUgr fd;k x;k gA ftue fofHkUu jx d lkfM;k dh iguko cgr dh vkd"kd gA[22]

/khxk x.kxkj& jkt iklkn lxgky; mn;ij e lxfgr vU; dykdfr;k e /khxk x.kxkj fo'k"k mYYk[kuh; g] ftle egkjk.kk d lkFk pkgku ukFkth egkjktk mEen flg] >kyk nkyr flg vkj jkBkM fd'kunkl dk ukdk d ep ij cB g, fpf=r fd;k gA bld lehi gh nljh ukdk e egkjktk r[r flg dk gkFk tkM rFkk mud lkFk roj fd'ku flg] ipkyh] fd'kunkl] ipkyh johpUn dk fpf=r fd;k gA bll ;g iekf.kr gkrk g fd bl ;x e ik'pkR; dyk dk iHkko vu#i 0;fDr fp=k e Nk;k idk'k Hkh fn[kk;k tku yxkA[23]

tUekRlo fp=& jkt iklkn lxgky; mn;ij e ljf{kr vU; ogn fp=k e egkjk.kk lxke flg] jkt dekj irkiflg d tUekRlo e egkjk.kk dk >jk[k e cB fn[kk;k gA ik= dk tUekRlo 8 vxLr] 1724 b- dk euk;k x;kA[24]

pkxku e eukjtu& blh lxgky; e egkjk.kk lxkeflg o egkjktk lokb t;flg dk pkxku e eukjtu djr fn[kk;k ble egkjk.kk dk viu egeku lokb t;flg d lkFk cB fn[kk;k gA[25] lokb t;flg d nkfguh vkj xkiky iky ¼dkjkyh½ jktk fdjr flg] jko Hkxr flg] jkor dljh flg] jkor lxke flg] rFkk egkjk.kk lxke flg d fudV vklkik d egkjktk r[rflg] jkt dekj txrflg gA[26]

fookg lekjkg fp=& egkjk.kk lxke flg] jkt dekj txrflg d fookg lekjkg ij jkt iklkn e 1730 b- ukgjk d njh[kkuk ij ;g lko tfud lekjkg vk;kftr fd;k x;k] ble txr flg] egkjk.kk lxkeflg d lEe[k cB gA[27]

xlkb uhyd.B th dk Lokxr fp=& blh rjg u'kuy xyjh vkQ foDVkfj;k eyckuu d fp=k e lxkeflg f}rh; ,o xlkb uhyd.B th e egkjk.kk dk doy /kkrh igu g, fpf=r fd;k gA ;g lekjkg /khod'k egy e vk;kftr fd;k x;k] ij egkjk.kk dk pgjk vU; fp=k vu#i T;k dk R;k 0;fDr fp= e g] lkFk gh ie[k ljnkj o e=hx.k vkfn fpf=r gA[28]

xthQk dk fp=& ml le; rk'k dk [ky vR;Ur ykdfi; Fkk ,d fp= e egkjk.kk lxke flg f}rh; viu Mj ij jkf= e viu ljnkjk r[rflg th] fd'kuflg] /kkHkkb uxth] jkeflg th] ipkyh fd'kunkl] mEen flg jkBkM] fd'kunkl pkgku] tkjkoj flg d lkFk cBdj xthQk [kyr g, fpf=r fd;k x;k g bl fp= l egkjk.kk d xthQk d ifr #fp dk ifjp; feyrk gA[29]

f'kdkj n'; fp=& egkjk.kk lxke flg f}rh; dk ,d fp= e f'kdkj gr tkr n'kk;k x;k gA ble f'kdkj ny e ljnkjk d lkFk&lkFk lxhr dkjk dk Hkh tkr g, fpf=r fd;k x;k gA[30] ,d vU; fp= e egkjk.kk }kjk 'kj d f'kdkj dk fp=.k gA[31] ,d vkj fp= e ukgjexjk e lvj d f'kdkj djr g, egkjk.kk lxke flg dk n'kk;k x;k gA[32]

xklkb uhyd.B fxjh d vkJe lcfU/kr fp=& egkjk.kk lxke flg f}rh; d 'kj d f'kdkj d i'pkr xklkb uhyd.B fxjh d fuokl LFkku eB e igp dj mud vklu gr 'kj dh [kky migkj e inku dju gr lodk }kjk ej g, 'kj dk mBkdj y tkr g, fp= e n'kk;k x;k gA uhyd.B fxjh 'kj dh [kky d vklu ij vk'kokn inku dju dh epk e fojkteku gA[33]

blh idkj ,d vU; fp= e uhyd.B fxjh o vU; ;kfx;k dk eB e fofo/k /kkfed fØ;kvk e jr fn[kk;k x;k gA[34]

egkjk.kk lxke flg f}rh; dk o|ukFk egkno efUnj e n'ku djr g, fp=&egkjk.kk lxkeflg viu ljnkjk lfgr o|ukFk egkno d efUnj e f'ko d n'ku djr g, ,d fp= e n'kk;k x;k g ble f'ko efUnj dk fp=.k ,o n'ku djr g, egkjk.kk dk fp= 'ko /ke d ifr vkLFkk dk irhd gA[35]

;¡ lHkh ijEijkxr fp= o'gn vkdkj e¡ eokM+ d¡ 'kkl dk dh rRdkyhu xfrfof/k;k dk iLr¡r djr¡ g'A bue fp=k dk l¡;k tu cM+ gh dykRed <¡x l¡ fd;k g'A 'kk;n gh ,¡l¡ cM+ vkdkj e fdlh vU; 'kyh e cu gk budh dykRedrk d¡ lkFk gh ijEijkxr rRdkyhu okLrfod #ik dk fp=dkjk u ftruh mRd"V <¡x l¡ iLr¡r fd;k g' ;¡ 0;fDr fp=.k dh mRd"Vrk d¡ fy, felky dk;e djr¡ g'A

lUnHk

1- 0kf'k"V vkj-d- eokM+ dh fp=kdu ijEijk] ;fud V¡Ml¡ 1984] i- 27-

2- 'kek] jkepUæ eokM+ d¡ y?kfp=k e¡ 0;fDr fp=k dk dyki{k] y¡[k 'kk/k if=dk] o"k 44] v¡d 2] i- 71-

3- Lkkekuh jkeoYYkHk& eokM+ d¡ 'kkl dk dh fp= cuku dh ijEijk] y¡[k ojnk i- 5-

4- ogh] y¡[k ojnk o"k& 38] v¡d 4] i- 5-

5- 'kek jkepUn eokM+ d¡ y?kfp=k e¡ 0;fd&fp=k dk dyki{k y¡[k] 'kk/k if=dk] o"k 44] v¡d 2] i- 71-

6- [kyhy ruohj& eokM+ e¡ jfld fi¡;k d¡ vk/kkj ij fp=kdu ijEijk] ojnk i- 24-

7- ,UM¡;¡ VkIl QhYM ifUVX l Qke jktLFkku bu n u'kuy x¡y¡h vkQ foDVkfj;k] i- l¡- 60] fp= l¡[;k 55-

8- ogh i- l¡- 65] fp= l¡[;k 64-

9- ogh i- l¡- 62] fp= l¡[;k 56-

10- ogh i- l¡- 63] fp= l¡[;k 59-

11- ogh i- l¡- 58] fp= l¡[;k 52-

12- ogh i- l¡- 61] fp= l¡[;k 57-

13- l¡'khyk 'kDrkor eokM+ dk lkLdfrd bfrgkl ¼1680 l¡ 1734 b-½

14- vi¡dkf'kr 'kk/k i¡cU/k] i- l¡- 136-

15- ogh] i- l¡- 136-

16- l¡'khyk 'kDrkor eokM+ dk lkLdfrd bfrgkl ¼1680 l¡ 1734 b-½ vi¡dkf'kr 'kk/k i¡cU/k] i- l¡- 136-

17- ogh] i- l¡- 136-

18- jkt i lkn lxgky; e lxghr fp=

19- ohj foukn Hkkx&2] i dj.k 11] vk>k jkt i rku dk bfrgkl] i- l- 122

20- jkt dh; lxgky;] mn;ij e lxghr fp=

21- of’k”B vkj-d- eokM dh fp=kdu ijEijk] i- l- 19-

22- ’kek jkepUn eokM d y?kfp=k e 0;fDr fp=k dk dyki{k vky[k ’kk/k if=dk o”k 44] vd 2] i- l- 73-

23- of’k”B vkj-d- eokM dh fp=kdu ijEijk] i- l- 29-

24- jkt i lkn lxgky;] mn;ij e lxghr fp=

25- ’kek jkepUn eokM d y?kfp=k e 0;fDr fp=k dk dyki{k vky[k ’kk/k if=dk o”k 44] vd 2] i- l- 73-

26- jkt dh; lxgk;] mn;ij e lxghr fp=

27- l’khyk ’kDrkor eokM dk lkLdfrd bfrgkl] vidkf’kr ’kk/k icU/k] i- 138-

28- lkekuh jkeoYyHk& eokM d ’kkl dk d fp= cuku dh ijEijk

29- ,.M;I VkIl QhYM ifUVXl Qke jkt LFkku bu n u’kuy xy jh vkQ foDVkfj;k] i- l- 79] fp= l[;k 81-

30- ogh i- l- 75] fp= l[;k 73] l’khyk ’kDrkor eokM dk lkLdfrd bfrgkl] vidkf’kr ’kk/k icU/k] i- l- 136-

31- ,.M;I VkIl QhYM dVykx] i- 62] fp= l[;k 58-

32- ,.M;I VkIl QhYM ifUVXl Qke jkt LFkku bu n u’kuy xy jh vkQ foDVkfj;k] i- l- 83] fp= l[;k 87-

33- ogh] i- l- 66] fp= l- 67-

34- ogh i- l- 75] fp= l- 79-

35- ogh i- l- 85] fp= l[;k 92-

20

lYrur dkyhu jktnjckj dh lkLdfrd Hkfedk dk ,d ,frgkfld v/;;u

Mk- xhrk flg*

Hkkjrh; ‘kkldksa dh njckj] mudh xfjek vkj xkjo dk ifjyf{kr djrh FkkA njckjksa ls Hkkjrh; ‘kkldksa dh igpku gksrh FkhA *euLefr* esa ‘kkld dk dUnh; /kjh dh :Ik esa crk;k x;k gSA mnkgj.k dh fy, 1190 bZ- esa *xgjoky o’k* dk ‘kkld *pUnno*] *cãa o’k* dk vorkj crk;k x;k gSA[1] bu ‘kkldksa dh njckjksa esa fo}kuksa] dfo;ksa] nk’kfudksa] dk te?kV yxk jgrk Fkk] ftlls mudh njckjksa dk ;’k vkj lEeku ,d nljs ls c<+ p<+dj Lohdkj fd;k tk;A

njckj esa Hkfo”;oÙkk] mn?kks”kd rFkk vU; 0;fDr mifLFkr jgrs Fk] tks ‘kkld dh *t; gks* dk mn?kks”k djrs FkA ckjgoha ‘krkCnh dh vUrd vf/kdka’k jktoa’kksa dh njckj fuEufyf[kr y{k.kksa ls lEcfU/kr Fk&

1- lHkh njckjksa dh ‘kku&’kkdr ijkdk”Bk esa FkhA

2- lHkh njckj lkt&lTtk o oHko ls ;qDr FkA

3- lHkh njckjksa esa ‘kkld dh ifr”Bk] xkjo dh xfjek vkj lkekT; dh ‘kfDr dk iHkko] LFkkfir djus dh p”Vk dh tkrh FkhA

4- lHkh njckjksa esa vuq’kklu] fu;e vkj uhfr 0;ofLFkr :Ik esa LFkkfir dh gqbZ FkhA

efLye n’kksa esa njckjksa dk Lo:Ik mudh ifjfLFkfr;ksa ls fufeZr gqvk FkkA *bjkuh* ‘kkldksa us viuh njckjksa dk Hk0; :Ik ls lqfTtr

fd;k Fkk vkj bu njckjk e le;≤ ij 'kkunkj vk;ktu fd;s tkr Fk] tk jkT; dh 'kfDRk vkj oHko inf'kr djr FkA 'kkld in d ihN ,d mPp fl gklu ij cgr nj gVdj cBrk Fkk] tgk jkT; dk mPpre lkeir Hkh ml l 0;fDrxr :Ik l HkV ugh dj ldrk Fkk] tc rd fd mldk [kkl rkj l lekV u cykrk gkA efLye jktnjckj rhu [k.Mk e foHkkftr FkA iFke [k.M e lkj vf/kdkjh vkj jktdekj in l rhu QhV dh njh ij fl gklu d nkb vkj [kMk jgr FkA nlj [k.M e bruh gh njh ij mud ihN lcnkj vkj v/khuLFk 'kkldx.k [kMk jgr FkA rhlj [k.M e tkdj] xk;d] lxhrdkj vkr FkA j{kd ny fl gklu d ckb vkj [kMk gkrk FkkA tc 'kkld fdlh 0;fDr dk njckj e vku d fy, dgrk Fkk rk og viu eg ij diMk ck/k yrk Fkk [2] vkj in d ihN l xtjrk gvk fl gklu d lkeu >d tkrk FkkA 752 b- e *me¸;n 'kklu* dk vUr gk x;k RkFkk jktlÙkk *vCckflnk* d gkFk e pyh xb vCckfln o'k ij 500 o"k pyk vkj mUgkus i'kklfud 0;oLFkk e ekfyd ;kxnku fn;kA iFke [kyhQk u *nhoku&my&[kjkt* d uke l djk dk ,d foHkkx xfBr fd;kA[3] nljk egRoi.k foHkkx *fotkjr* dk fufeir fd;k x;k] tk ijh rjg l *ikjfl;k* }kjk fufeir fd;k x;k FkkA fnYyh d lYrkuk u bUgh efLye&jkto'kk dh i'kklfud 0;oLFkk dk vudj.k vkj lpkfyr dju dh ifØ;k dk viuk;kA vCckfln 'kkldk d dky e njckj e 0;fDr;k d io'k dju d i'pkr mUgs tehu viu gkBk l Nuh iMrh FkhA bl ijEijk dk *tehnkl* dgk tkrk FkkA bldk vuikyu fnYyh d lYrkuk u Hkh fd;kA[4] bld vfrfjDr efLye n'kk d njckj dh i"BHkfe e lekV dk njckj dk ie[k Jkr vkj dUn ekuk tkrk FkkA mnkgj.k d fy, lYrku tc mifLFkr gkrk Fkk] rk njckfj;k d fy, fof'k"V fu;ekoyh dk vkpj.k djuk lfuf'pr FkkA[5]

fnYyh lYrur d lYrku tc viu LFkku ij cBr Fk] rk jkT; depkjh vkj egy d vf/kdkjhx.k viuh Åph vkokt e **fcfLeykg** dgr FkA lYrku d ihN [kMk] *efyd dcy* viu gkFkk e ,d i[kk fy, gkrk Fkk] vkj lYrku d nljh rjQ flikgh viu gkFkk e <ky ryokj vkj /ku"k fy, [kMk jgr FkA tc dkb 0;fDr viu migkj d lkFk] 'kkgh&egy e tkrk Fkk rk og viuh J.kh d vulkj lYrku dk brtkj djrk FkkA lcl igy vehj **gkftc** vkr Fk] mld ihN

mldk lgk;d 0;fDr **[kkl** ¼viu lgk;d d lkFk½] mld ckn *l;n gkftc** vkj **'kjQ&my&gkftc** vkr FkA

tc vf/kdkjhx.k viu migkj vkj jkT; dk yxku] ,df=r djd lYrku dk nr Fk] rk ;g migkj lku vkj pknh d cruk tl & dVkj] ljkgh vkj nljh oLrvk d :Ik e gkr FkA o lku vkj pknh d Bkl VdM] bV d vkdkj d cu gkr Fk] ftudk o **f[k'kr** dgr FkA

lYrku dh xfjek mldk ,'o;] oHko] 0;fDRkROk] iHkko rFkk mldh ifr"Bk mld njckj l gh ekye gkrh FkhA lekV Lo;*e;j&flgklu* ij cBrk Fkk] tk Lo.k dk cuk gkrk Fkk rFkk ft le vud cgeY; jRu l:fp vkj lUnj dykRedrk d lkFk tM g, gkr FkA nhoku&,&vke vkj nhoku&,&[kkl d d{k] fo'k"kdj fnYyh e viuh mRd"V iPphdkjh l rk n'kdk dk /;ku vkd"V djr gh Fk] mld Åij l Lof.ke dkjkpkch fd;s g,] j'keh in] >kyj vkfn mldh 'kkHkk dk vkj Hkh c<k nr Fk k lekV Lo;s ghj&ekrh] jRukHkj.k d iHkko l txex&txex djrk FkkA mld njckjh rFkk e=h Hkh gtkjk :Ik;s dh ykxr d diM rFkk vkHk"k.k igu] jx fcjxh ixfM;k ck/k] viuh vku&cku l njckj e mifLFkr gkr FkA lekV d fl gklu d Åij dk N= Hkh Lo.k rFkk jRuk l l tk gkrk FkkA

n'kgjk] nhikoyh] bn] ukjkt] lekV dk tUefnu] lekV d jkT;fHk"kd dh frfFk vkfn] fo'k"k mRlok d fnu Fk vkj bu mRlok d le; lk/kkj.k oHko e Hkh pkj pkn yx tkr FkA

lekV d fo'k"kkf/kdkj 6 fuEu Fk &

1- >jk[kk & n'ku

2- pkdh vkj rlyhe pkdh

3- uDdkjk

4- mikf/k forj.k

5- ryknku vkfnA

ik;% njckj vl dh uekt d mijkUr gkr FkA dHkh&dHkh lYrku fnu d iFke Hkkx e Hkh njckj djrk FkkA

utj vkj fulkj] ;s nks mRlo ik;s% njckj vkj nlj vuqd vkf/kdkfjd dk;Øeks es gksrs FkA utj ¼f[knerh½ ftl 0;fDr }kjk HkVV nh tkrh Fkh] og oQknkjh iqdV djrk Fkk vkj ;g lRrk dh ifr oQknkjh dk irhd FkkA lkjs 0;fDr tks lYrku dk igyh ckj utj HkVV nsrs Fks] os mldh ukdj dh :Ik es dke djrs Fks ;k lh/ks gh mlls lEcfU/kr jgrs FkA[7] **fulkj**] vk;kr dk ,d vyx rjhdk Fkk] tks fd ‘kk;n utj mrkjus dk ,d vU/kfo’okl FkkA

njckj dh rkj&rjhd cgqr tfVy FkA fofHkUu vf/kdkfj;ks vkj ‘kkgh ifjokj dh lnL;ks dk dk;l lko/kkuhdi o[d[8] of.kr vkj fuf’pr FkkA lHkh lko tfud vkj v)&lko tfud voljks ij cgqr de vfrfFk;ks dk[9] jktk dh mifLFkfr es cBus dh vkKk FkhA tehu dk peus dh bLykfed ijEijk dk vCckfln dh }kjk viuk;k x;k Fkk] tks fd xtufo;ks dh }kjk fnYyh njckj es igqph FkhA[10]

dqrqcqnnhu ,od g¶rs es ,d ckj njckj yxkrk FkkA og viuh njckj dh fof’k”Vrk cuk;s j[krk Fkk] og tc dHkh Hkh njckj yxkrk Fkk rks njckj dh ‘kkHkk dh fy, lqxhrKkk] lkfgR;dkjks] dk0; esMyh] xhr esMyh] lHkh dk vkefU=r djrk FkkA

bYrqfre’k dh njckj es cM&cM lkfgR;dkj] dfo] fo}ku] nk’kfud] fpfdRld] T;kfr”kkpk;l vkfn Hkes.k fd;k djrs FkA ;g bLykeh lH;rk ,o lLdfr dk egRoi.k dsUnz FkkA bYrqfre’k dh njckj es *vehj [kqljk* rFkk *vehj glu ngyoh*] Qkjlh dh idk.M if.Mr FkkA

cycu us viuh e;knk vkj xkjo es of) yku dh mí’; ls viuh jktnjckj dk lqxBu fo’k”k <x ls fd;kA[11] cycu dh njckj dh x.kuk ,f’k;k dh ifl) njckjks es dh tkrh FkhA mlus viuh njckj dk bjkuh <x vkj vkn’kk ij lqxfBr fd;kA cycu us viuh njckj es e/; ,f’k;k dh *lYtqd* rFkk *[okfjTe* dh lYrkuks dh <x dk f’k”Vkpkj ipfyr fd;kA mlus njckj es vfHkoknu djus dh fy, *fltnk* vkj *ickslh* dh iFkk pykbiA cycu viuh t’u dh lHkkvks dh ltkoV dh fy, veY; dke dh Q’k] oL= jx fcjxs [oku lkuu&pkuh dh crqu tjc¶r dh inksukuk idkj dh >kM Qkuqs ‘kjcr iku vkfn dh ,df=r djus ij cgqr tkj nsrk FkkA[12]

R;kgkjk d volj ij cycu d njckj e cgr vkMEcj ;k fn[kkok gkrk FkkA l tkoVh dkyhu] d<kbnkj in] mRre fdLe d diM] lkuk vkj pknh n'kdk dk fn[kkb nr FkA dN fnuk ckn tlk fd cuh u fy[kk g& **ykxk u njckj dh l tkoV d ckj e ckr djuk 'k: dj fn;kA fo'k"k vfrFk tc njckj e vk; rk o dkV dk n[kdj vk'p;l pfdr gk x;A**13 tykynnhu fQjkt f[kYth g¶r e nk ;k rhu ckj njckj yxk;k djrk FkkA *lYrku tykynnhu f[kyth*] fp'rh lEink;* d lQh lUr *futkennhu vkfy;k* l fo'k"k iHkkfor FkkA vykmnnhu f[kyth ,d egku lxhr iteh rFkk lxhrdkjk dk vkJ;nkrk FkkA *vehj [kljk* mld njckj dk egku dfo rFkk lxhrK FkkA

f'kgkcnnhu vy&mejh u viuh iLrd elkfyd&my volkj dh emekfyd&my&volkj e fy[kk g] fd& **egEen rxyd 1200 xk;dk dk] ftudk xkuk fl[kku dk dk;l lkik x;k Fkk] dk ikyu ik"k.k djrk FkkA mld ikl rhu Hkk"kkvk vFkkr vjch] Qkjlh vkj ikd'r Hkk"kk d 1000 dfo FkA* lYrku *egEen rxyd* dk lxhr l ite Fkk vkj ml eukjtu dk lk/ku le>rk FkkA[14]

'kØokj dk fQjkt'kkg njckj l efLtn tkrk Fkk tgk ij og lkefgd ikFkuk e fgLlk yrk FkkA lYrku egy&,&'kkg*] *fxfyu* e lcg uk ct rd jgrk Fkk vkj bld ckn og *egy&,&Ntkb pkfcu* tkrk FkkA tgk ij] og *'k[k&my&bLyke* l fopkj foe'k djrk FkkA[15]

l;n o'k dk iFke 'kkld f[kt[kk eghu e nk ckj njckj yxkrk FkkA og Hkh viu njckj e] lkfgR;fonk] dCckyk] urdk] ukVddkjk dk vkef=r djrk Fkk vkj 'kkldk dh Hkkfr mld njckj d fu;e Hkh leku gh FkA[16] lYrku cgyky yknh Lo; Hkh njckj yxku e :fp yrk FkkA ;|fi cgyky Lo; fo}ku] f'kf{kr 0;fDr;k dk lj{k.k fn;k djrk FkkA mld njckj e *vgen;knxkj* tl y[kdk dk lj{k.k feyk] ftUgku *rkjh[k lykrhu vQxku* dh jpuk dhA[17] bckfge yknh d njckj e R;kgkjk dk cgr mYykl d lkFk euk;k tkrk FkkA [18]

lYrur dkyhu 'kkld lxhr d cgr iteh FkA vehj [kljk u *ug&fligj* e Hkkjrh; lxhr dh cMh i'klk dh gA mlu fy[kk g]

fd **mldh lekurk lslkj ds fdlh Hkkx ls ugh gks ldrh gS **dfo;ksa] xk;dksa] lxhrKksa dk ijLdkj fd;k tkrk FkkA *dnkj fe;k* us Befj;ksa dh jpuk dh rFkk mudk vf/kd ykdfi;; cuk;k] QyLo:Ik lxhr ineh ‘kkL=h;&jkx&jkxfu;ksa ds LFkku ij Befj;ksa dk iln djus yxsA vr% ‘kkL=h;&jkx&jkxfu;k :fp dk fo”k; u jgus ds dkj.k i”BHkfe esa iMxbZ FkhA[19]

fnYyh ds lYrkus] njckj ds lkLdfrd dk;ZØe esa cMh :fp ysrs FkA bu ds volj ij l/;k ds le; njckj esa xk;u] uR;] vkj eukjtu dk i.k egRo jgrk FkkA dN voljksa ij njckj dks fof’k”V <x ls ltk;k tkrk FkkA mu njckjksa dks *t’u&,&njckj* dgk tkrk FkkA

igyk egRoi.k R;kgkj **lc&,&jkr** Fkk] tkfd lkou dh pkng rkjh[k dk iMrk FkkA ehj glu vyh us] viuh iLrd esa y[kuÅ esa /ke&/kke ls euk;s tkus oky *t’u&,&njckj* uked mRlo dk ltho o.kZu fd;k gS k lYrku fQjkt’kkg bu dh voljksa ij tls *lc&,&jkr* rFkk *ukjkt* ds fnu *t’u&,&vke* djrk FkkA bu ds fnu *d’dh Qhjkstkckn* ds lkrks ikx.kksa esa vke dh o{k dh ifRr;ksa Qyk nh tkrh FkhA mRRkj ds LFkku ij] ftls e/; dk ikx.k dgk tkrk Fkk] ‘kkg dh vkn’kkuqlkj cjxkg yxk;h tkrh FkhA ml LFkku dk njckj&,&vke dk LFkku dgk tkrk FkkA[20]

feugkt dh vuqlkj jetku dh eghus esa ifrfnu rtdhj gvk djrh FkhA bUucrrk us lYrku egEen rxyd }kjk bu dk euku dk jkpd fooj.k fn;k gA lYrku *ebtmnnhu dkdokn*] ukjkt dk R;kgkj eukrk Fkk vkj [kkljk us *fdjkuLlkns* esa fy[kk g fd clUr _r vkrs gh lYrku] ukjkt ds lekjkg eukus dh r;kfj;k vkjEHk dj nsrk FkkA tc lkou dk eghuk vkrk rks jktflgklu }kjk *lc&,&jkr* dh ckth dk vkn’k fn;k tkrk FkkA tc *lc&,&jkr* fudV vk tkrh Fkh] rks 13]14]15 rkjh[k dh jkf= esa vR;f/kd ckft;k bdVBh dh tkrh FkhA

fnYyh lYrur ds njckj esa lYrku Lo;a fo’k”k voljksa ij ,sls mRlksa dk vk;kstu fd;k djrs Fk] tks fd u doy njckj esa oju lEi.k ‘kgj nYgu dh Hkkfr ltk fn;k tkrk FkkA Hkkjr esa elyekuksa }kjk ipfyr lHkh xkf”B;ksa o lkLdfrd lLFkkvksa esa e’kk;ksa dk LFkku vx.

kh gA **e|'kk;jk**[21] 'kCn dk rkRi;| fo'k"k :Ik l: vk;kftr dfo&xk"Bh e: dfork ikB dju l: gA dfo xkf"B;k d: fy, **etfyl&,&j|[rk** 'kCn Hkh i:;|Dr gkrk FkkA

fnYyh lYrur d: 'kkldk u: viu: Lrj ij vyx&vyx d|N ,:l: dk;| fd;s] ftul: njckj d: okrkoj.k dh dV|rk e:] Ik;kIr vUrj vk;kA njckjk e: mRlok vkj R;kgkjk e: 0;fDr;k d: lEkfUor gku l: lkLdfrd ,drk dk tUe gvkA lkfgR; d: vknku&i:nku l: ykxk dh i:ofÙk;k dk le>u dk i:;Ru gvkA 'kkldk d: njckjk dk dyk vkj l:xhr u: ,d u;k :Ik fn;kA J:xkj] Q|'ku] o:'kHk"kk] vkHk"k.k vkfn u: u dsoy lkLdfrd tMk dk etc:r fd;k] cfYd njckj e: ykxk dk ,d n:lj: d: i:fr vfHk:fp;k d: vknku&i:nku dh lgu'khyrk mRiUu djkbA lkfgR; dkjk] bfrgkldkjk] dfo;k] l:xhrKk] ur|dk] u: lYrurdky e: 'kkldk d: njckj dk l'kDr tuk/kkj fufe|r dju e: egRoi.k ;kxnku fn;kA[22]

fnYyh d: l|Yrku tgk ,d vkj lEi:.k i:'kklfud 0;oLFkk d: fu;:=.kdrk Fk ogh n:ljh vkj lkekftd ,o: lkLdfrd thou d: lj{kd ,o: ekin.M Hkh eku tkr: Fk ;s gh fo'k"k ifjfLFkfr;k Fkh] ftud: nkjku njckj] lkLdfrd xfrfof/k;k dk e|p cu x;k Fkk k fnYyh lYrur d: iR;|d l|Yrku d: 'kklu dky e:] njckj e: ,d l|fuf'pr vu|'kklu o f'k"Vkpkj dh 0;oLFkk LFkkfir FkhA ftldk lHkh oxk d: }kjk ikyu fd;k tkuk vfuok;| FkkA

lYrur dky e: njckj jktufrd vkj i:'kklfud 0;oLFkk d: l|pkyu e: gh i:e|[k Hkfedk dk fuokg ugh djr: Fk] cfYd thou d: gj foHkkx e:] mudh iR;{k vkj viR;{k fu.kk;d vFkok l|j{k.kkRed vFkok i:j.kkin Hkfedk vfuok;| :Ik l: jgrh FkhA lkfgR;] l:xhr] uR;] mRlo] R;kgkj] eukfoukn] f'k"Vkpkj] Q|'ku] o:'kHk"kk vkfn lHkh ij njckj iHkko vfeV :i l: fujUrj Nk;k jgrk FkkA

lnHk

1- bf.M;u ,.VhDojh XVIII i- 15-

2- Iklh lkbDl] fgLVh vkQ ifl;k [k.M & 1 jkmVyt 1915 yUnu i- 16-

3- [knkc[“k] vkfj;.V v.Mj n dfyQ] 1977 i- 218-

4- ’kEl fljkt vfQQ] rkjh[k&,&fQjkt’kkgh lEikfnr tku Mkmlu 1953] dYkdrk i- 281] 282-

5- Mk- vkb ,p dj’kh] fn ,MfefuLVª’kku vkQ n lYrur vkQ fnYYkh lEiknd egEen v’kjQ 1942] fnYyh i- 71-

6- vo/k fcgkjh ik.M;] e/;dkyhu “kklu vkj lekt lUVªy c|d fMik bfUM;k 1965 bYkkgckn i- 77-

7- bCucrrk] fdrkc & my&jgyk ftyn&4 1953 vkfj,.Vy bLVhVª;V cMkdnk i- 11-

8- ’kEl fljkt vfQQ] rkjh[k&,&fQjkt’kkgh lEikfnr tku Mkmlu 1953 dYkdrk i- 277] 287-

9- ogh] i- 280] 287-

10- ft;kmÌhu cjuh] rkjh[k&,&fQjkt’kkgh lEikfnr lj l;n vgen [kk] 1862 dydrk i- 142-

11- ogh i- 25] 250-

12- ogh i- 33-

13- ogh i- 53-

14- f’kgkc|Ìhu vy mejh] elkfyd&my&volkj dh e|ekfyd & my volkj vuqokfnr ,MoM ,.M Mkmlu vkd 3 i- 26-

15- ’kEl fljkt vfQQ] rkjh[k&,&fQjkt’kkgh lEikfnr tku Mkmlu 1953 dYkdrk i- 124-

16- ;kfg;k fcu vgen ljfgUn] rkjh[k&,&e|ckjd’kkgh lEikfnr fgnk;r g|lu] pju tfru lkIkbVh] 1931 dydrk i- 88-

17- ,MoM Fkkel] fn Økfudy vkQ n iBku fdXl vkQ fnYYkh 1871] yUnu Vjcu ,.M dEiuh i- 67-

18- bfy;V ,.M Mkmlu] Hkkjr dk bfrgkl lEiknd f’koyky vxoky ,.M dEiuh 1973, vkxjk i- 79-

19- f’kgkc|Ìhu vy mejh] elkfyd&my&volkj dh e|ekfyd & my volkj

vuokfnr ,MoM ,.M Mkmlu vd 3 i- 30-

20- jkeckc lDlhuk] , fgLVh vkQ mnl fyVjpj ,Me ifCy"kl 2002 ubl fnYyh i- 96-

21- ft;kmÌhu cjuh] rkjh[k&,&fQjkt'kkgh lEikfnr lj l;n vgen [kk] 1862 dydrk i- 147-

22- bCucrrk] fdrkc&my&jgyk ftyn&4 vkfj,.Vy bLVhV;V] 1953 cMknk i- 56] 60] 62-

21

LorU=rk l saukuh /kq y t h Hkkb Z Hkkso l kj

¼0; fDr r Ro ,o a d `fr Ro½

Mk- uhye dkf'kd ,oa Mk- l ehj 0; kl

1857 ds fonksg ds ckn bLV bf.M; k dEiuh ds LFkku ij bXy S.M dh lkekzKh ,oa rkt dk 'kklu vkjEHk gks x; kA ikjEHk esa fnYyh ds jsthMsV dks jktLFkku ds jtokMksa dh ns[kjs[k dk dk; Z lkSik x; kA jktLFkku esa 1857 dh ØkfUr dh yks t yh rFkk ns'kh fj; klrh 'kklds l s lfU/k dh xbZ ftlus okxM+ ins'k Hkh 'kkfey FkkA Lor=rk dh pkgr esa ckxM+ ins'k ,sls Lor=rk lsukfu; ksa us tUe fy; k ftuds 0; fDrRo ,oa dfrRo ls ckxM+ ins'k /kU; gks x; kA ,slk gh ,d 0; fDrRo Fkk / kq y t h Hkkb Z Hkkso l kjA

/kq y t h Hkkb Z Hkkso l kj

Jh /kqy t h Hkkb Z Hkkso l kj dk tUe 16 fnlEcj 1907 dks ckqlokMk f t ys dh ijrkiqj rglhy ds vjFkuk uked xkao esa Jh Fkkojpln o Jherh pEik nsoh ds ?kj esa gqvkA Fkkojpln Hkkso l kj vjFkuk esa Fkkusnkj FksA Fkkpjpln th bZekunkj o /kkfe Zd izofr ds FksA ;gh /kkfeZd izofr] lsokHkko o bZekunkjh ds lLdkj Jh /kqy t h Hkkb Z Hkkso l kj esa vk thou jgsA[1]

vjFkuk tkxhjh xkao gksus ls ;gka nksgjk 'kk"k.k gksrk Fkk vkSj cs xkj yh tkrh FkhA bl vU; k; ds fojks/k esa ifjokj dks djhc 15 o"kkZ rd eqdnesckth esa my>uk iMkA[2] ckck y{e.knkl /kqy t h Hkkb Z Hkkso l kj ds xq: cusA mUgksus lR;kxzg dk ikB i<k;k bUgksus xkq/khth ds fopkjks ls

iHkkfor gkdj xk/kh th }kjk likfnr i= ^uo thou^ exkuk ikjEHk dj fn;kA ftl ls n'k dh jktuhfrd fLFkfr dk Kku gk ldA[3]

n'k dh jktuhfrd fLFkfr dk n[k o n'k HkfDr dh Hkkouk ls itfjr gkdj Jh /kyth Hkkbl Hkkolkj u viu lg;kxh lfeydj 1928 e gfjtu lsok dk;l ls lkoltfud thou e io'k fd;kA[4]

[kknh/kkjh gkus d dkj.k ifyl dh utj e [kVdr FkA /khj&/khj mud ikl cMh l[;k e gfjtu i<u vku yxA vc mu lcdk ,d lkFk ?kj ij i<kuk lEHko ugh FkkA[5]

vr% 1931 b- e /kyth Hkkbl o txUukFk dlkjk u feydj gfjtu d fy, gfjtu lsod l?k cuk;kA ftue cPpk dk i<ku d fy, ,d fo|ky; [kksyk x;k gfjtu ls lEid j[ku o i<ku ls lekt u /kyth Hkkbl dk cfg"dr dj fn;kA bUgkus rfud ijokg ugh dhA Jh /kyth Hkkbl u vkfnokfl;k] gfjtuk o xjhck dh lsok d fy, ,d vU; fo|ky; 1930 b- e pkikldx xkso e ikjEHk fd;kA bu fo|ky;k d ek/;e ls o jktuhfrd pruk Hkh tkxr fd;k djr FkA[6]

lu 1932 b- e Jh Hkkolkj viu x: ckck y{e.knkl dh vkKk yd lkcjerh vkJe d fy; jokuk g,A rhu fnu ckn vgenkckn igpu ij mud ikl flQ ckjg vku cp FkA vgenkckn e ef.k'kdj ukxj d lg;kx ls lkcjerh vkJe e io'k fd;kA[7]

xk/kh th dk Hkh Hkkolkj u viu ikjEifjd 0;olk; ¼diM jxu dk½ ls iHkkfor fd;k vkj [kknh d diMk dk n'k e gh cu jxk ls jxu dk mUgkus xk/kh th d vkn'k ij o.r fy;kA lkFk gh turk dk ;gh igukuk g] ;g o.r Hkh mUgkus fy;kA[8]

;gk ij /kyth Hkkbl u [kknh dh drkb&cukb o jxkb&Nikb dk dk;l lh[kkA mUgkus i.k fu"Bk d lkFk vkJe e vkJe dh fu;ekoyh d vuqlkj [kknh cukb dk;] lQkbl dk;l ,o xk&lsok vkfn dk dk;l fd;kA vkJe d e=h mudh dk;ld'kyrk ls iHkkfor g,A mud vkJe dk [kpk ekQ dj fn;k x;kA[9]

Jh /kyth Hkkbl Hkkolkj viu [kpl vgenkckn ls 20 iVh p[k o ,d drkbl e'khu ijrkiqj yk;kA ogk d ykxk dk [kknh mRiknu dk

if'k{k.k fn;kA mUgksaus xqtjkr fo|kihB ls ifrfnu ,d ?k.Vk if'k{k.k ynus dk lkFk Lo;a dk m|ksx ikjEHk fd;kA oa xkeokfl;ksa] vkfnokfl;ksa o vke turk dk tkxhjnkj o ljdkj dh uhfr;ksa dh tkudkjh nsrs Fks rFkk ljdkj dh xyr uhfr;ksa dh vkykspuk djrs FksA[10]

Jh /kyth Hkkbl viuh 0;Lr dk;ZØe ls ifrfnu lk;a 1 ?k.Vs dk le; fudky dj vgenkckn jk;iqj esa fLFkr xhrk efnj esa gksus okyh iwopu esa jkek;.k o xhrk dk ikB lqurs FksA efnj esa ,d lU;klh iwopu djrs FksA ftldh fo/kok Hkkbth fot;knsoh Fkh tks Mqxjiqj dh jgus okyh FkhA lU;klh us /kyth Hkkbl dks ckj esa dkQh lqu j[kk FkkA mUgksaus /kyth Hkkbl dks lkeus viuh cky Hkkbth fot;k dsoj dsoksg dk iLrko j[kkA ftls /kyth Hkkbl us fcuk fdlh fgpd dsa Lohdkj dj fy;kA ml le; vUrtkrh; foksg dk lEeku ughs fn;k tkrk FkkA fQj Hkh /kyth Hkkbl us Økfrdkjh dne mBk;kA[11] 1936 bl- esa foksg vkl lekt dh efUnj esa lEiUu gqvkA cky fo/kok ls vUrtkrh; foksg gksus dh dkj.k Hkkolkj dk tkfr ls cfg"dr dj fn;k x;kA fot;k nsoh Hkh Økfrdkjh FkhA nksuksa ifr&iRuh feydj turk dk jk"Vªh; pquko ls vkr&ikr djus yxsA[12]

Hkkolkj nEifr xk/kh th dh funsZ'ku ij 1942 bl- esa ijrkiqj vk x;sA mUgksaus vkfnokfl;ksa dk jk"Vªh; fopkjksa o n'k esa LorU=rk lxzke dh fLFkfr ls voxr djk;kA 1942 bl- esa xk/kh th us Hkkjr NksMks vkanksyu ikjEHk fd;kA mlh le; ck|lokMk esa vdky dh fLFkfr FkhA[13] vukt dh miyC/krk fnu&ifrfnu ?kVrh tk jgh FkhA fQj Hkh jktk o tkxhjnkjksa dh 'kk"k.k dk dkbZ vlj ugha gqvkA vdky dh le; /kyth Hkkbl us ?kj&?kj ls vukt ekxuk] fodyksxksa dk nq[kdj mudh fy;s rhu ifg;k dh xkMh yk nuk vkj bUgsa pj[kk nuk rFkk pykuk fl[kkuk vkfn ls lekt lsok dk dk;Z fd;kA [14]

vdky dh dkj.k ihfMr {ks=ksa ls xk;c ck|lokMk fty esa vkbZ gbZ FkhA mUgksaus i'k/ku dk cpkus dh fy;s pkjs dk iCU/k fd;k vkj pkjk xk;ksa rd igqapku esa 0;Lr gks x;sA tc rd xk;ksa dk >qaM ck|lokMk fty esa jgk Hkkolkj cjkcj mudh pkjs dh fy, fdlh u fdlh izdkj ls iz;Ru djrs jgsA ykxksa us Hkjiqj lg;ksx fn;kA[15]

LorU=rk vknkyu o vU; xfrfof/k d lpkyu gr vc ,d lxBu dh vko';drk egl l gku yxhA ck lokMk e vdky dh fLFkfr] cB&cxkj] eu"; dk fxjoh j[kuk] vkfnoklh o fdlku ij 'kk"k.k c<rk tk jgk FkkA ,lh fcxMrh fLFkfr d l/kkj d fy, /kyth Hkkb u tk/kij d ^itk lod^ d lEiknd vpy'oj ilkn dk vkef=r fd;kA[16]

27 eb] 1945 dh jkr e itklod tk/kij d liknd Jh vpy'oj ilkn 'kek d lkfUu/; e /kukHkko dh vke lHkk e ef.k'kdj tkuh itke.My d v/;{k o /kyth Hkkb iFke e=h cuA ifyl d Hk; l /kyth Hkkb u viuk dk;ky; ?kj ij j[kkA[17]

turk e jktufrd pruk d dkj.k itke.My dk dk; vkx c<u yxk ftll dk;drk dh vko';drk egl l gku yxhA vr% dk; e lg;kx d fy, /kyth Hkkb u Jh HkiUnukFk f=onh dk i= fy[kdj cEcb l ck lokMk cyk;kA Jh f=onh /kyth Hkkb dk vke=.k Vky ugh ik, ,o egRoi.k fLFkfr dk n[kr g, ,d ckj ck lokMk vk; ijUr iu% cEcb py x;kA[18]

ck lokMk e itke.My dh LFkkiuk d ckn jktufrd pruk o LorU=rk lxke dk dk; r th l c<u yxkA itke.My u ljdkj dh neu uhfr dk fojk/k fd;kA vUu lidV d lek/kku e ljdkj d vf/kdkfj;k o uhfr;k dk fojk/k] cB&cxkj o lkeUr'kkgh 'kklu dk fojk/k] xkeh.kk }kjk cxkj u nu dk fu.k; mŸkjnk;h 'kklu dh ekx d fu.k; d fy, turk dk tkxr gku yxhA itke.My dh iofr dk dpyu d fy, ljdkj u ifyl jkt dk tUe fn;kA itke.My dk fonkgh djkj fn;k rFkk turk dk 'kjhd u gku d fy, Mjk;k x;kA[19]

jkT; e vukt dh fLFkfr fnu&ifrfnu fodV gkrh tk jgh FkhA 24 Qjojh 1946 b- dk itke.My dk;drk dk lpuk feyh fd fry] vj.Mh] Mkjh o lky d vykok puk Hkh jkT; l ckgj tk jgk gA vr% fu'p; fd;k x;k fd jkT; d nhoku d ikl vukt dh fudklh dk jkdu d fy, ,d f'k"Ve.My ljdkj l feyA nhoku d tokc l vlr"V gkdj mx HkhM u iRFkj vkj jr Qdh rHkh ifyl d ?kM lokj vk x; ij itke.My d dk;drkvk u bl fLFkfr dk fu;U=.k e dj fy;kA[20]

uoEcj 1945 b- esa /kqyth Hkkbz Hkkolkj dks eokM+ iztke.My ds urk Jh ekf.kD;yky oekZ dk i= izkIr gqvkA ftlesa mUgksaus fnlEcj ekg esa mn;iqj esa vf[ky Hkkjrh; ns'kh jkT; yksd ifj"kn~ ds vf/kos'ku esa Hkkx yus ds fy;s ckaluokMk {ks= ls izfrfuf/k ds uke ekaxs;s FksA blij iztke.My dk;ZdkfM.kh us rhu lnL; ¼1½ /kqyth Hkkb ¼2½ fpeuyky ekykr ¼3½ lq;Zdj.k nklh dk Hkstus dk iLrko ikfjr fd;kA mn;iqj esa vf[ky Hkkjrh; ns'kh jkT; yksd ifj"kn~ dk vf/kos'ku i- tokgjyky ugs: dh v/;{krk esa gksus okyk FkkA vf/kos'ku esa i- ugs: dk ns[k ;g vk'p;Z gqvk fd ckaluokMk ds vkfnokLlh {ks= ds ;qodks dk dk;Z vxz.kh ,oa ljkguh; gSA[21]

m/kj ckaluokMk esa Hkkolkj ds fuokl LFkku ij fLFkr iztke.My dk;kZy; ij fiNys rhu ekg ls jk"Vh; /ot frjaxk Qgjk jgk FkkA ifyl iztke.My dk;Zdrk dks >.Mk mrkjus ds lkFk ;g Hkh dgrh Fkh fd dkaxzsl ;k iztke.My dk >.Mk yxkus dh ctk; ;gka ds jktk dk >.Mk iztke.My dk;kZy; esa Qgjk;k tkoA blds iztke.My us fojks/k fd;kA[22]

23 tuojh] 1946 b- dks ckaluokMk jkT; iztke.My }kjk urkth lqHkk"k ckcl dh t;Urh eukbZ xbZA ikrr%dky iHkkr Qsjh fudkyh x;hA 'kke dks ,d vke fojkV lHkk dk vk;kstu fd;k x;k ftlesa urkth ds thou ij idk'k Mkyk x;kA Ldny Hkou ij frjaxk >.Mk Qgjk;k x;kA 23 tuojh 1946 b- dks iztke.My us 26 tuojh 1946 b- dks LorU=rk fnol eukus dk fu'p; fd;kA blesa i.kZ LojkT; o LorU=rk laxzke tkjh j[kus dk iLrko j[kkA[23]

m/kj vukt lEcU/kh leL;k fodV gksrh tk jgh FkhA iztke.My }kjk fd;s x;s vkUnksyu dk ljdkj ij dkbZ vlj ugha iMkA 27 Qjojh] 1946 b- dks ljdkj }kjk lHkh lHkkvksa tqyql ks o vkUnksyu ij jksd yxk nhA iztke.My ljdkj dk fojks/k djrh gSA [24]

ljdkj }kjk uxjikfydk lhek esa fdlh Hkh izdkj dh 'kksd lHkk o tqyql vkfn ij jksd yxkus ds ckn o iztke.My }kjk 4 ekpZ 1946 b- dks Hkjkoky eSnku esa 5 ctsa fojkV lHkk dk vk;kstu fd;k x;k A bl lHkk ds nljs fnu 5 ekpZ 1946 b- dks lqcg HkkiUnukFk f=osnh] /kqyth Hkkbz

Hkkolkj] Jh 'kdjno o l;|dj.k dk fxj¶rkjh dk lekpkj i;j n'kk e Qly x;kA gMrky ?kkf"kr dh xbA fpeuyky ekykr o ef.k'kdj tkuh u 144 dh /kkjk rkMdj t;yl fudkykA i;fyl u ykBhpkt dj /kkjk 56 dkuu Hkx dju d fy, db ykxk dk fxj¶rkj fd;kA[25] ;gh ugh efgykvk d t;yl dk urRo fot ;k cu dj jgh FkhA og t;yl e lcl vkx >.Mk y dj py jgh FkhA i;fyl u ykBhpkt dj 10 tuk dk ?k;y dj fn;kA ljdkjh neu vkj r t gk x;kA fxj¶rkjh d rhlj fnu 7 ekp 1946 b- dk le>kjk gvk rFkk urkvk dk fjgk djk fn;k x;kA 'kgj e fot ; t;yl fudkyk x;kA[26]

9 vxLr] 1946 b- dk i tke.My d }kjk ck|lokMk d vk tkn einku e ,d vke lHkk dk vk;kt u fd;k x;k ft le i tke.My }kjk Lok/khurk fnol dh i frKk lEcfU/kr i Lrko ikfjr fd;k x;kA bue ^d N jpukRed dk;l t l 'kjkccUnh] [knhxko] lQkb] c fu;knh rkyhe] ik< f'k{k.k] fL=;k dh mUufr] vkjkX; vkfn ij ppk dh xbA 1946 b- e /kyth Hkkb ck|lokMk ft yk dkx l deVh d iFke l;kt d eukuhr g,A[27]

tuojh 1947 b- e i tke.My dk vf/ko'ku gvkA bl dk LFky fe'ku vLirky FkkA ble ykdfi; urk Jh t;ukjk;.k 0;kl o ghjkyky 'kkL=h vkef=r fd; x; A bUgkus mÙkjnk;h 'kklu dh ek dk ukj yxok,A 18 vi y 1948 b- dk ck|lokMk uj'k pUnohj fl g u ykdfi; 'kklu dh LFkkiuk dh ft le HkiUnukFk f=ofnh e[;e=h cuA[28]

in'k dkx l deVh d fu.k;kulkj ck|lokMk jkT; i tke.My dk dkx l e foy; dj fn;k x;kA dkx l d ft yk v/;{k in d fy, Jh /kyth Hkkb Hkkolkj o uVojyky HkVV mEehnokj FkA ernku e Jh /kyth Hkkb fot ;h jgA ck|lokMk ft yk deVh d l;kt d o iFke v/;{k d :i e /kyth Hkkb dk ck|lokMk fj;klr d jkt LFkku e foy; djku e vr|yuh; ;kxnku jgk g[A[29]

/kyth Hkkb 1952 l 1957 b- rd fo/kku lHkk d lnL; jgA 1957 b- l jkt fufr l lU;kl yu d ckn o jpukRed dk;k e yx x;A[30] ft le [knh] xkek|kx] xkenku] Hknku] lokn;] 'kjkc cUnh] vkfnokl h mRFkku] lkekft d djhfr;k dk fojk/k o lekt lok dk; l t|M x;A

xk/kh t;arh ij 1954 b- esa /kyth Hkkbi us [kknh xkek|kx lfefr ckjlokMk dh LFkkiuk dhA bldk mn?kkVu Jh t;ukjk;.k 0;kl us fd;kA [kknh iVh o pj[kk yk;a o ykxksa dk bldk if'k{k.k fn;kA[31]

xk/khth dh ije vuqk;h /kyth Hkkbi us vkfnokfl;ksa esa 'kjkc cnh dk iqlkj fd;k o lEi.k thoudky esa vkfnokfl;ksa dk 'kjkc u ihus dh ifrKk fnyokbiA 14 uoEcj 1988 b- dk vk;kftr mDr fo'kky lHkk esa vkfnokfl;ksa dh fo'kky leg dk 'kjkc u ihus dh ifrKk fnykrs gq, mifLFkr tu leg lq ukjk cyok,a esp ij mifLFkfr ukjk yxokrs gq, Jh /kyth Hkkbi viu nkuksa gkFk Åij mBk, gq, FkA bl idkj [kM&[kM gh ukjk yxokrs gq, og Hkkfrd txr lq egkiq;k.k dj x;qA[32]

lanHk

1- 'kekZ jkedqekj % okxMs esa LorU=rk lqxke dh Hkfedk] i- 2-

2- o'; bZojyky % deZ;ksxh Hkkolkj nkEiR; /kyth Hkkbi Hkkolkj] i- 31-

3- 'kekZ jkedqekj % okxMs esa LorU=rk lqxke dh Hkfedk] i- 2-

4- bl le; esa mudk lg;kfx;ksa esa txUukFk dqlkjk iqe[k FkA

5- 'kekZ jkedqekj % okxMs esa LorU=rk lqxke dh Hkfedk] i- 3-

6- mijkDr] i- 4-

7- 'kekZ jkedqekj % okxMs esa LorU=rk lqxke dh Hkfedk] i- 5-

8- MkVk 'kkfUrLo:i % deZ;ksxh Hkkolkj nEifÝk lefiqr tuqod] i- 5-

9- 'kekZ jkedqekj % okxMs esa LorU=rk lqxke dh Hkfedk] i- 5-

10- mijkDr] i- 6-

11- mijkDr] i- 7-

12- mijkDr] i- 7-

13- mijkDr] i- 8-

14- lkeonh lR;oqr % deZ;ksxh Hkkolkj nEifr fLFkriK /kyth Hkkbi] i- 52-

15- tu x.kiryky % de;kxh Hkkolkj nEifr d:.kke;h efr ck o ckir th] i- 74-

16- f=onh fgEeryky % ck;lokMk dk jktufrd &lkekftd o lkLdfrd bfrgkl i- 28-

17- 'kek jked;ekj % okxM e LorU=rk lxke dh Hkfedk i- 10-

18- f=onh fgEeryky % ck;lokMk dk jktufrd&lkekftd o lkLdfrd bfrgkl] i- 30-

19- 'kek jked;ekj % okxM e LorU=rk lxke dh Hkfedk] i- 12-

20- mijkDr] i- 13-

21- f=onh fgEeryky % ck;lokMk dk jktufrd&lkekftd o lkLdfrd bfrgkl] i- 9-

22- 'kek jked;ekj % okxM e LorU=rk lxke dh Hkfedk i- 14-

23- mijkDr] i- 16-

24- f=onh fgEeryky % ck;lokMk dk jktufrd&lkekftd o lkLdfrd bfrgkl] i- 14-

25- 'kek jked;ekj % okxM e LorU=rk lxke dh Hkfedk] i- 18-

26- mijkDr] i- 19-

27- mijkDr] i- 20-

28- f=onh fgEeryky % ck;lokMk dk jktufrd&lkekftd o lkLdfrd bfrgkl] i- 24-

29- 'kek jked;ekj % okxM e LorU=rk lxke dh Hkfedk i- 22-

30- f=onh fgEeryky % ck;lokMk dk jktufrd&lkekftd o lkLdfrd bfrgkl] i- 28-

31- xkek|kx lfefr ck;lokMk Øekd 710] ifjf'k"V l[;k&1 o 2-

¼v½ ftyk/kh'k dk;kZy; esa lqjf{kr i=koyh esa ckalokM+k ls ikIr i=] la[;k&3-

¼c½ /kqyth HkkbZ }kjk vukt ysoh olwyh ij fojksV i=]

32- 'kekZ jkedqekj % okxM+ esa Lora=rk laxzke dh Hkwfedk] i`- 29

¼v½ xka/khth }kjk /kqyth HkkbZ dks fy[kk x;k i=] futh laxzg esa lqjf{kr

22

Jh N=ifr f'kokth egkjkt dh /keZlfg".kq uhfr dk egkjk"Vª ij iHkko

Mk- eqckjd dqjs'kh

l=goha 'krkCnh ds mRrjk/kZ esa egkjk"Vª esa jktuhfrd ,oa lkekftd dkfr ds uk;d N=ifr f'kokth egkjkt us fgUnoh LojkT; dh LFkkiuk dhA f'kokth egkjkt ds ^fgUnoh LojkT;^1 esa fgUnoh 'kCn fdlh tkfr fo'ks"k ds lacks/ku ds fy, iz;qDr ugha fd;k x;kA eqxydky esa fgUnoh 'kCn ^Hkkjrh;^ bl vFkZ esa iz;qDr fd;k tkrk FkkA eqxyksa dh jktHkk"kk Qkjlh Fkh rFkk vU; lHkh Hkk"kk;sa fgUnoh FkhA f'kokth ds LojkT; dk vFkZ Fkk] bl ns'k dh turk gsrq LFkkfir fd;k x;k jkT;A^2 f'kokth ekurs Fks fd jktk igys jktk gS ckn esa fgUnw ;k eqlyekuA

f'kokth egkjkt us jktuhfrd ,drk fuekZ.k djus dk vHkwriwoZ dk;Z fd;kA f'kokth egkjkt dk ;g vf0nrh; ijkdze lai.kZ fgUnqLRkku ds lkekftd ,oa jktdh; dkfr esa ,d Js"B vkn'kZ ds :i esa bfrgkl esa LFkku cuk pqdk gSA^3

f'kokth dh /keZ lfg".kq uhfr

f'kokth dh /kkfeZd uhfr cgqr mnkj FkhA fgUnw /keZ dh j{kk djrs gq, Hkh f'kokth ds eu esa eqlyekuksa ds /keZ ds izfr vFkkg lEeku; fo'ks"k ds :i esa muds izfr] fdlh izdkj dh ?k`.kk u FkhA muds jkT; dk vkn'kZ] 0;ogkj :i esa lcds fy, iw.kZ /kkfeZd Lora=rk FkhA^4

muds vfHk;kuksa ds nkSjku og iR;sd er ds /kkfeZd LFkkuksa dk vknj djrs FksA fgUnw efUnj vkSj efLtn Qdhjksa ds edcjksa rFkk efLtnksa dks /keZ nku nsrs FksA eqlyekuksa ds ihjksa dh njxkgksa o efLtn esa fpjkxh

dh 0;oLFkk o Lo;a djrs FkA dyh dk ckck ;kdr ln'k eqlyeku lUrks dk f'kokth lEeku djrs FkA ikVxk ,o lkr ekuh 0nkjk jkt 1000 ykxks dk [kkuk f[kykus dh 0;oLFkk Lo;a f'kokth djrs FkA[5]

f'kokth dk ikl cgqr lk eqlyeku LokfeHkDr lksod vkj vuqpj Fk tks ijh rjg mUgsa lg;kx nsrs FkA mudh ukluk dk e[; dekMj nkyr[kkus vkj flnnh feL= dk jguoky eqlyeku FkA mudk ?kjksM+ okjksa esa vf/kdre eqlyeku FkA[6] mudk lksod enkjh egjj ,d Qjk'k Fkk] tks lnk mudk ikl jgrk Fkk vkj mlh us vkxjk lsa f'kokth dk iyk;u esa mudh lgk;rk dh FkhA f'kokth&vQtyk[kkus dk feyuokrksa dk le; f'kokth dk vxj{kd bckfge [kkuk ,d eqlyeku FkkA t;jke fiaM;k fyf[kr ledkyhu lkLdr xzFk ^i.kkyio xg.kk[;ku^ dk lnHkkuqlkj ^^lu 1669 esa exyksa dk njckj esa Hkstk x;k f'kokth dk nsr dkth gsnj eqfLye FkkA[7]

beke[kkus] 'kek[kkus] bckfge] flnnh feljh] flnnh fnyky b-eqlyekuksa dk mPp inksa ij Hkh f'kokth us fu;qDr fd;k A[8]

rRdkyhu bfrgkldkj [kkQh [kk us Hkh f'kokth dh eqDr dsB ls i'kalk djrs gq, dgk Fkk] ^^f'kokth us fdUgh /kkfeZd LFkkuksa] efLtnksa vkfn dk dHkh vifo= ugha fd;kA mUgsa tgk Hkh /keZ iqLrd ^dqjku^ yVs esa ikIr gqb] mUgksaus lEeku lfgr mlls okil dj fn;kA mudk viuh lukus esa ;g dBkj vkn'k Fkk fd] gesa esa fL=;ksa] cPpksa vkj /kkfeZd i:"kksa dk dkbZ d"V u igqapk;k tk;A gkFk esa vk tkus ij Hkh eqlyeku fL=;ksa ds lrhRo dh j{kk vkj cPpksa dk ljf{kr j[kus dh ifr og lno ltx jgkA[9] f'kokth dk LojkT; esa fgUnw vkj eqlyeku] xj eqlyeku blkbZ] ckn/n] tqu /kekoyfc;ksa dk /kkfeZd Lor=rk FkhA

1½ lkLdfrd iHkko

lkLdfr ,d lokxh.k jpuk gS rFkkfi ;g ,d lkekftd lkLFkk gSA[10] egkjk"V esa 'kkldksa dh leUo;oknh Hkfedk ,o bLyke dk io'k gksus ij lgt gh fgUnw o efLyekus esa opkfjd yqu&nqu 'k: gqvkA[11] u dsoy fgUnw] dyk] fgUnw /keZ] fgUnw lkfgR; ,o foKku esa efLye lekfo"V gksus yxs oju fgUnqvksa dh lkLdfr dk Hkh fuo'k bLykfed rRoksa dk

vkRelkr dju yxA fgUn ,o efLyek d vkpkj&fopkj] lLdfr dk vknku&inku gku yxkA[12]

v½ vkpkj & fopkj] o'kHk"kk ,o euksjatu

elyekuk d lEid l fgUnvk d nufnu vkpkj&fopkj e ifjorlu gku yxA elyekuk d ik"kk[k] djrk bR;kfn dk Lohdkj fgUn dju yxA xkso&[kMk e jgu oky elyekuk u ^ikxkVh^ iguuk 'k: dj fn;k rk efLye fL=;k lkMh iguu yxhA[13]

efLye 'kkludrkvk d btkj] p<ko] nk<h efLye igjko egkjk"V d 'kkldk u viuk fy,A fgUn&efLye lkLdfrd leUo; l okfgd jhfrfjokt Hkh vNr u jg ldA gYnh] cjkr] o/k dk fn;s tku oky :[kor dk o.ku egkjk"V d lUr ,dukFk 0nkjk jfpr xFk ^:fDe.kh Lo;oj^ l Kkr gkrk gA vkfr'kckth ,o 'kkHkk;k=k dk ipyu efLye lEid }kjk gh lekt e vku yxkA[14]

b= ,o 'kjcr dk 'kkd fgUn lekt e c<u yxkA e|eku o / keiku ¼xMxMh] gDdk½ ifrf"Br llH; thou dk y{k.k ekuk tku yxkA iku [kku dk 'kkd fgUn vkj efLye /kek e leku :i l fuek.k gk x;kA

foVh&nkM] pMQGh] yxkjh] ljdkMh] iViV lkoyh] yiMko] okoMh] ,dcGh] gr r [kyk dk ipyu nkuk lekt e gku yxkA yMfd;k dk fixk] QxMh] fVijh [ky fi; FkA 'krjt] jkxnkjh] lxhr mRrj Hkkjr l nf{k.k e vk;s A[15]

eFkjk dh ctHkk"kk e xhr] nf{k.k l foVh&nkM dk [ky rFkk ^^pkMd nkekM^^ 'kCn i;kx egkjk"V e vk;sA

bld vfrfjDr fgUn o elyeku ,d nlj d leku uke Hkh j[ku yxA l tjko] nkyrjko] HkkLdjjko tl efLye ukek dk fgUn j[ku yx rk vd'k[kku] HkxM[kk tk] junYykg [kku] jru 'k[k] ltku [kku] fcfpuj [kku] Hkkb [kku] fHkYye [kku fgUn lLdfr l lcf/kr uke elyekuk u /kkj.k fd;sA fejkth] eYykth e ^th^ iR;; yxku dh iFkk tk ejkBh e ikphu dky l Fkh] elyekuk u viuk yhA[16]

c½ ejkBh ij Qkjlh Hkk"kk dk iHkko

;|fi ejkBh lkfgR; e Qkjlh 'kCnk dh vkod rjgoh 'krkCnh l gh 'k: gk x;h Fkh rFkkfi N=ifr f'kokth egkjkt d mn; gkus ij jktuhfrd Lrj ij Qkjlh Hkk"kk dk ikcY; fuekZ.k gk x;k FkkA[17]

^ejkBh l vjch ,o Qkjlh 'kCnk d ifjp; dk vR;kf/kd lc/k Hk0;oLFkk] i'kklu vkj y'dj l FkkA mnk- orunkj ¼ftud ikl oru gkr Fk] n'ke[k rFkk n'kikMk dh rjg½ ekdklk ;k e[dklk ¼fedkrk½] p[xh dj ikIr dju dk ukdk] e[dnne ¼T;"B½ & orunkjk d fy, bLrseky fd;k tkrk Fkk] dkjdu ¼uk dj ;k dke djuokyk½ vFkok nyky] [kEl ¼ikpok Hkkx½ & 0;olkf;dk l ikIr fd;k tkuokyk Hkkx vFkok dj ¼-mnk- egktu] y[gkj] l[ukj b- l½(j;r vFkok turk] gd ¼vf/kdkj½] vFkok uke A[18]

i'kklu e bLrseky fd; tku oky ;g rkf=d 'kCn 'k) :i l vjch&Qkjlh FkA f'kokth u ijekun] t;jke rFkk Hk"k.k dk Qkjlh & lLdr 'kCndk"k jpu gr fu;Dr fd;k FkkA f'kokth d v"Vi/kku e=hesMy d ef=;k d Qkjlh uke FkA mnk- i'kok] et[enkj] okfd;kuohl] 'kjuohl] Mchj] lj&,&uk cr ln] dkth&my d[tkrA

i'kokvk d mn; l gh ejkBk dk;ky; g[tj n¶rj d dk;k dk fujh{k.k ,d mPpre vf/kdkjh djrk Fkk tk QMuohl Fkk] tk ckn e QM.kohl] Qjuolhl] Qjuohl vkj QMuhl d uke l tkuk tkrk FkkA bue l dN vf/kdkfj;k u Qkjlh uke tk ^uohl^ y[ku l vr gkr Fk dk cnydj ^uhl^ dj fn;kA tk egkjk"V~ e db fgUn[vk d miuke cu x;A mnk- fpVuhl ¼fpVBhuohl½] gktjuhl ¼gkftjh uohl½ lcuhl ¼fglkcuhl½ okduhl ¼okd;k uohl½] tcfd Qkrnkj ¼i'l lHkkyu okyk½ ikrnkj cu x;k] e[ekyrnkj ¼0;kikj LFkkfir dju okyk½] ftYgk vf/kdkjh] ekeyrnkj cu x;kA[19] f'kokth egkjkt d i=k e Hkh Qkjlh 'kCnk dk i;kx gvk djrk FkkA mnk- vtj[r[kku fcnkun] [kn[kn A dN Qkjlh 'kCn f'koi=k e fujUrj vk;s g, g & dkjdu] tehu] lktk & rkft;k] r[jh[k] nke nkyrg] ctkuhc] lng] lky] l:] g[tj 'kCnk dk i;kx vud 'krdk rd gkrk jgkA[20]

^v t¡nkjk^ dk ^fQ;kn^ ^dkth^ cu x;k rFkk mudk Q¡lyk vFkok bUlkQ gku yxkA xMk d¡ ukb¡d] ikfVy budh txg ^fdYy¡nkj^ o ^gokynkjk^ u¡ y¡ yhA o¡ viu¡ ^Qkt nkj^ ^teknkj^ d¡ lkFk ^Qkt^ y¡ dj tku yxA jktuhfr l¡ l¡cf/kr ykxk d¡ ?kjk e¡ ^e¡tokuh^ d¡ le; ^vkfr'kckth^ gku yxhA ^x¡ykch vRrj^ Hkh mUg¡ yxu yxA igy¡ fookg voljk ij ikok] fVedh ok|;¡= ctk;¡ tkr¡ Fk¡ vc mudh txg ^rkÅl^ ^<ky^ ^rk'k^ u¡ y¡ yhA[21]

ejkBh okD; jpuk ij Hkh Qkjlh iHkko fn[kkb¡ nu yxkA o¡;fDrd i=k¡ ij Hkh rkjh[k ¼feRrh½ fy[ku d¡ fgtjh p¡n vFkok rkjh[k fy[ku dh e¡fLye i)fr :< gku yxhA ^vt¡ nkLrk^ ph l¡:okr ¼ek;uk½ ^v t¡nkLr v t¡nkj cn¡ uokt vy¡d¡ lyke] fy[ku dh i)fr :< gk x;hA[22]

u dsoy jktuhfr e¡ oju lekt e¡ Hkh Qkjlh Hkk"kk dk iHkko FkkA uk¡djh d¡ fy, fgUn¡vk dk Hkh Qkjlh Hkk"kk lh[kuh iMhA mUg¡ ;g Hkk"kk lh[ku d¡ fy, dkth] ek¡yoh] e¡U'kh d¡ ikl tkuk iMrk FkkA o¡ fgUn¡vk dk Qkjlh Hkk"kk efLtn vFkok njxkg e¡ vkuni¡od fl[kk¡ jg¡ gk¡xA[23]

ukfld] i¡B.k] vkj¡xkckn] i¡.k] t¡Uuj] d&gkM i¡e¡[k uxjk e¡ Bhd mlh i¡dkj NkV¡ xk¡o t¡l¡ fn¡Mkjh] un¡jckj] jfgeri¡j] [kM] okb] okxuh] [kkuki¡j] uk¡nM d¡ ikl d¡/kkj] ekoyk e¡ uoyk[k m¡cj¡ rFkk dkd.k e¡ nkHkkG] d¡Glh] jktki¡j] fot;n¡x] p¡p] ek.kxk¡o] futkei¡j] fHko¡Mh ,¡l¡ l¡dMk e¡lyekuk¡ u¡ efLtn o njxkg cukdj ogk¡ Qkjlh o vjch Hkk"kk e¡lyeku yMd&yMfd;k dk fl[kkuk vkj¡Hk dj fn;kA[24]

l=goh vkj vBkjoh 'krkCnh d¡ ek/;e l¡ vu¡d fgUn¡vk u¡ viu¡ / kkfe¡d x¡Fkk¡ dk Hkh Qkjlh d¡ }kjk gh i<k vkj mue¡ l¡ d¡N rk bUgh dk fuR; ikB djr¡ FkA xkeh.k ykx Hkh Qkjlh d¡ iHkko l¡ vN¡r ugh jg¡A mnk- d¡ fy, dkuu l¡c/kh Qkjlh 'kCnkoyh t¡l¡ fd nLrfot] en¡nb] en¡nky¡g] c;ukek] jguukek b- 'kCnk¡ dk xk¡ok e¡ fgUn¡ vkj e¡lyeku vkt rd i¡;kx djr¡ g¡A[25]

2½ lkekftd iHkko

egkjk"Vª e lQh lUrq ,o HkfDrdkyhu lUrq u 'kkld rFkk 'kkflrq d e/; d Hkn dk ikVu e cMk ;kx fn;kA fgUn&eqfLye leUo; dh Hkkouk iSlr dju d vfrjDr egkjk"Vª dk lkekftd ,drk dk eyeZ= Hkh bu lUrq u fn;kA[26]

fgUnq o eqfLye lekt ,d nwljs dk iHkkfor dju yxsA fgUnqvq dh tkfr0;oLFkk Hkh eqfLye lekt dk iHkkfor fd;s fcuk u jg ldhA mue Hkh rqdh] iBku] lqn] 'k[k viuh uhph tkfr vFkok dkeq d ckgj fookg lEc/k dh ckr ugh lkp ldrk FkkA[27]

fgUnqvq d vU/kfo'okl ,o vufHkKrk eqfLye lekt e tM teku yxhA eqlyeku Hkh cjs 'kdqu dk ekuus yxsA[28]

fgUnqvq d lEid e jgr g, eqfLye Hkh T;kfr"k ij fo'okl djus yxsA fgUnqvq e ijEijkxr enk] mud lk/k&lUrq vkj mud f'k";q dh tk iFkk Fkh eqlyekuq u ml viu lUrq d fy, viuk fy;k vkj mUgqu bld vk/kkj ij ihj ;k 'k[k vkj mud o'kt dh i.kkyh dk fodkl dj fy;kA[29]

nwljh vkj fgUnqvq ij Hkh eqfLye jx p<u yxkA fgUn lekt e Hkh cgiRuhiFkk dk vkjHk gq x;kA f'okth d firk 'kgkth dh nk ifRu;k FkhA[30] fgUnqvq e i=h tUe dk v'kHk ekuk tkrk FkkA[31] ejkBk fL=;q e xk"kk vFkok ink&iFkk eqfLyeq d gh vuqdj.k Onkjk ikjHk gbA[32] bl idkj fgUn ,o eqfLye lekt ij ,d&nwljs dk iHkko fn[kbZ nus yxkA

f'okth u viu lEi.k dkykof/k e jktfufrd ,drk cuk;s j[kh] ftldk ifj.kke Fkk egkjk"Vª e lkekftd o lkLdfrd ,drk dk fodklA

fu"d"kZr% ;g dgk tk ldrk g fd] lqnh?kdkyhu lEid ,o f'kodkyhu jktguhfrd ,drk rFkk lk/k&lUrq Onkjk fd;s x;s i;Ruq ls egkjk"Vª e nq fHkUu lLdfr;q lehi vk x;hA ftld ifj.kke Lo:i vkpkj& fopkj] o'k&Hk"kk] lkekftd rkj&rjhd] Hkk"kk ij ,d&nwljs dk foy{k.kh; iHkko fn[kbZ nus yxkA f'okth dh bl /kfeZd lfg".

k¡rk l¡ egkjk"V e¡ vx¡tk¡ dh Hkkuhfr ikjHk gku¡ rd /ke Hkkn lekIr gkdj lkekftd] lkLdfrd ,dkRerk dk uohu v/;k; ikjHk gk x;k A[33]

l¡nHk

1- d".kkth vu¡r&lHkkln fojfpr N=ifr Jh f'vkokth jkt¡ ;kph c[kj ¼lHkkln c[kj½ ¼l¡ik-½ 'k- uk- tk'kh] i¡.k] 1960] i- 28-

2. Cosme de Guarda : "Foreign Biographies of Shivaji" Book Company Ltd. Calcutta, 1931, pp. 1-2.

3- c¡Un¡] ok-lh- % Jh N=ifr f'vokth egkjkt] mRrjk/k] Jh ok-lh- c¡Un¡ ¼i¡dk-½ e¡cbZ] 1972 i- 721-

4- ixMh l¡r¡ek/kojko % egkjk"V vkf.k ejkBk] tk'kh vkf.k yk[kM¡ i¡dk'ku i¡.k] i¡Fkekofrr] 1963] i- 40-

5- lkor ch-,l- tk/ko] ch-d- ejkB;kpk i¡'kkfld; vkf.k lkekftd] vkfFkd bfrgkl] fo|k i¡dk'ku] ukxi¡j] i¡Fke vkoRrh] 1997] i- 84-

6. Fryer, John : A new Account of East India & Persia Being Nine years Travels 1672-1681, Crooke, W.(Ed.) Kraus Reprint Ltd. Nendle In/ Liechaten Stein, 1967 Vol. I, pp. 307-30.

7- ljn¡lkbZ] xkfo¡n l[kkjke % ejkBk¡ dk uohu bfrgkl] i¡Fke [k.M] f'vokth vkj mud¡ o'kt ¼1600&1707 b-½ f'koyky vxoky ,¡M d¡iuh ik- fyfeV¡M] vkxjk] f0nrh; lLdj.k] 1963] i- 278-

8- lkor] ckG % f'vodY;k.k jkt k] ijp¡j¡ i¡dk'ku efnj] e¡cbZ vkofRr ifgyh] 1998] i- 200&201-

9- ,D;k.ko dyeh c[kj] fo-l-okdldj] ¼l¡ik-½ 0ghul i¡dk'ku] i¡.k] 1962] ifjPNn 30] [kkQh [kk¡ 2] 272-

10- 'k.kkyhdj] i¡-c- n'kikM¡] i¡-u- % egkjk"V lLdrh ?kM.k vkf.k fodkl] ek?k i¡dk'ku] dkYgki¡j] 1972] i- 195-

11- iokDr i- 188-

12- iokDr i- 223-

13- iokDr i- 222-

14- iokDr i- 223-

15- iokDr

16- pkSgku nsohflag 0;fDrflag % nfD[ku fgUnhrhy bfrgkl o brj ys[k] bfrgkl la'kks/ku eaMG ¼iqdk½ eqcbZ] 1973] i`- 131-

17- okfGacs] Mk- jk-'k- xxsZ] Mk- nk-fo- ijsB] Mk- e-i-vkiVs] i`-i-k- ijpqjs] Mk- fp-uk- ¼laik- lferh½ % Hkkjrh; bfrgkl vkf.k laLd`fr] i;kZykspu] fp-uk- ijpqjs ¼iqdk½ iq.ks 1907] i`- 188-

18. Sherwani, H.K. Cultural Trends in Medieval India, Architecture, Painting, Heritage & Language, Asia Publishing House, Bombay, 1968, p. 72.

19- iwokZDr i`- 73-

20- okfGacs] xxsZ] ijsB] 189-

21- Hkkos] fo-y- % egkjk"V lkjLor vk- 6 oh eqcbZ] 1983] i`- 166-

22- 'ks.kksyhdj] ns'kikaMs] 227-

23- Hkkos] ok-d`- % f'kokthjko o f'kodky ¼f'kodkyhu egkjk"V½ ukjk;.k okluno Hkkos ¼iqdk-½] iq.ks 1957] i`- 343&44-

24- iwokZDr

25- Mk- ikrkiflag] eqxydkyhu Hkkjr ¼1526 & 1656 bZ-l-½ fjlpZ ifCydsa'ku] t;iqj] 1994] i`- 582-

26- fnudj] Mk- jke/kkjh flag % laLd`fr ds pkj v/;k;] jktikly ,.M lUl] fnYyh] iFke laLdj.k] 1956-

27- JhokLro] vk'khokZnhyky % fnYyh lYrur] f'koyky vxzoky] (Book Bank Collection) vkxjk] 1971] i`- 608-

28. Rashid, A. : Society & Culture in Medieval India, 1969, p. 82.

29- vk'khokZnhyky] 250-

30- vkiVs] n-fo- fnosdj] l-e- ¼laik-½ f'kopfj= iznhi] Hkk-b-la-e-- xzFkekyk] iq.ks] 'kds 1847 i`- 72-

31- yqfu;k] ch-,u- % Hkkjrh; lH;rk rFkk laLd`fr dk fodkl] y{ehukjk;.k vxzoky] vkxjk] iFke laLdj.k] 1951] i`- 329-

32- 'kstoydj] «;acd 'kdj % Jh N=ifr] laf{kIr f'kopfj=kph iLrkouk] vkjk[kMk o laik/ku] ejkBk eafnj izdk'ku] ifgyh vko`Rrh] 1964] i`- 18-

33- <sjs] jk-fp- % eqlyeku ejkBh lar doh] v'kksd egknso tks'kh ¼iqdk-½ Kkujkt izdk'ku] iq.ks] 'kds 1889] i`- 168-

23

fujkyk&dk0; e¡ Hkkjrh; bfrgkl d¡ vk;ke

Mk0 t ; ‘kdj ‘kkgh

egkdfo l¡;¡dkUr f=ikBh ^fujkyk* ¼1899&1961½ fgUnh lkfgR; d¡ Nk;koknh dk0;&vkUnkyu l¡ lEc) vfr’k; egRoi.k dfo g¼A fujkyk dk dk0; Hkkjrh; bfrgkl d¡ ikphu] e/; dkyhu vkj vk/kfud dky[k. Mk¡ d¡ fofHkUu vkor¡u&foor¡u dk lekfgr dju okyk ,d fojkV dfyMkLdki g¼ ft l d¡ ek/;e l¡ bfrgkl d¡ fofHkUu vk;kek¡ dk mn?kkVu gkrk g¼A jk”V dfo Mk0 jke/kkjh fl¡g fnudj u¡ fy[kk&^^fujkyk i¡xfrokn vkj i¡;¡xokn d¡ firk eku¡ tk,¡x¡A**1 Mk0 ijekUn JhokLro u¡ fy[kk g&^^fujkyk Nk;kokn d¡ ikj¡ifjd dky[k.M e¡ gkr¡ g¡, Hkh Nk;kokn e¡ ugh¡ g¡] D;kfd ledkyhu fgUnh dfork d¡ o¡ egRoi.k i¡LFkku g¼ ft ul¡ lkjh ub¡ jkg¡ QVrh g¼A2 Mk0 jkefoykl ‘kek fujkyk dk ^u;¡ ekuorkokn d¡ ifr”Bkid* ekur¡ g¼A3

fujkyk&dk0; e¡ flU/k¡ ?kkVh dh lH;rk ¼2300 b¡-i¡-&1750 b¡-i¡-½] _Xofnd lH;rk ¼1600 b¡-i¡-&1000 b¡-i¡-½] mÙkj&ofnd dky ¼1000 b¡-i¡-&600 b¡-i¡-½] jkek;.k] egkHkkjr] NBh ‘krkCnh b¡-i¡- dh ckf)d ØkfUr&egkRek c¡)] o)¡eku egkohj] ex/k lkekT;] x¡Ir dky] e/; dky& f’kokth ¼1627 b¡-&1680 b¡-½] N=lky] x¡: xkfoUn fl¡g d¡ lkFk&lkFk Hkkjrh; Lor¡=rk l¡xke ¼1757 b¡-&1947 b¡-½ vkj Lokr«;¡rj Hkkjrh; bfrgkl d¡ j¡[kkfp= feyr¡ g¼A fujkyk Hkkjr d¡ xkjo’kkyh vrhr e¡ vkLFkk j[kr¡ g¼A mudk ekuuk g¼ fd fon’kh ijk/khurk d¡ dkj.k Hkkjr vkiuh r¡tfLork vkj efgek l¡ ofpr gk¡ x;k g¼A ^[kMgj d¡ ifr* ¼1923½ dfork e¡ dfo Hkkjr :ih [kMgj l¡ i’u djrk g&

^[kMgj! [kM gk re vkt Hkh\@vnHkr vKkr ml ijkru d efyu lkt!**

or eku e [kMgj cu pd Hkkjr dfo d i'u dk mÙkj bl idkj nrk g&

^vkr Hkkjr! tud g e@t fefu&ir tfy&0;kl _f'k;k dk]@ejh gh xkn ij 'k'ko foukn dj rjk g c<k;k eku@jke&d".k Hkhek t u&Hkh"e uj nok u---[4]

dfo fujkyk ikphu Hkkjrh; bfrgkl d egki:"kk d egku 0;fDrRo vkj dfrRo l vR;Ur iHkkfor gA fcfV'k vkf/kiR; d v/khu Hkkjr dh nn'kk l dfo n%[kh gA viuh dfork ^fnYyh* ¼1924½ e fujkyk Hkkjr d lkLdfrd xkjo d v/k% iru ij i'pkrki djr g, iNr g&

^^D;k ;g ogh n'k g&@Hkhek t u vkfn dk dhfr{k=]@fpjd ekj Hkh"e dh irkdk cgep;nhIr]@Jhe[k l d".k d luk Fkk tgk Hkkjr u@ xhrk&xhr flgukn&@eeok.kh thou&lxke dh@lkFkd leUo; Kku&de&HkfDr&;kx dk \[5]

bu dforkvk d ek/;e l fujkyk u Hkkjr d ikphu bfrgkl dk flgkoykdu rFkk inujkUo"k.k fd;k gA ^;euk d ifr* ¼1924½ dfork e dfo fujkyk xkjoe; oUnkou dk ;kn djr g, or eku e ml dh ghu n'kk d fy, ;euk unh l iNr g&

^crk] dgk vc og o'khoV@dgk x, uVukxj ';ke@py pj.kk dk 0;kdy iu?kV@dgk vkt og oUnk/kke **[6]

dfo fujkyk d eu e Hkkjr jk"V ¼Nation-State½ dh eukje] vfHkuo efr LFkkfir g tk mudh bl dfork e ifjyf{kr gkrh g&

^Hkkjfr] t;] fot; dj!@dud&'kL;&dey /kjA@ydk in ry 'krny@xft rkfe lkxj ty@/kkrk 'kfp pj.k ;xy@Lro dj cgvFk HkjA@r:&r.k&ou&yrk olu@vpy e [kfpr leu]@xxk T;kfr ty&d.k@/koy&/kkj gkj xyA@edV 'kHk fge r"kkj]@ik.k i.ko vkdkj]@/ofur fn'kk, mnkj@'kre[k&'krjo&e[kj!**[7]

Mk0 jkefoykl ‘kek fy[kr g& ^^fujkyk d fy, i.k Kku dk vf/k”Bku g Hkkjr] ân; dh lEi.k J)k vkj HkfDr dk vk/kkj g Hkkjr] thou d leLr dekd dk y{; g HkkjrA Hkkjr viu ‘kCnkFk l gh Kkue; gA ^Hkk* vFkkr i dk’k] Hkkjr vFkkr i dk’kokuA onkUr Kku dk vf/k”Bku g HkkjrA**[8]

fujkyk u viuh dfork ^tkxk fQj ,d ckj* ¼1926½ e fcfV’k nkl rk e tdM Hkkjrokfl;k dk txku dk i;kl fd;k gA o Hkkjr d mTToy vrhr] ijkØeh] pØorh jktkvk dh ;’kkxkFkk dk ;kn djr g, Hkkjrokfl;k dk Hkkjrh; Lor=rk l;qke e dn iMu dk vkgoku djr gA mUgkus bl dfork e fl/k ?kkVh dh lH;rk dh ppk dh g&

^^tkxk fQj ,d ckj!@lej e vej dj ik.k]@xku xk;
egkfl U/k&l@fl U/k&un&rhjok lh!&**[9]

;g /;kr0; g fd 1921&22&23 b- e n;kjke lkguh] tku ek’ky d urRo e gMIik&ekgu tknMk e g, mR[kuu l fl U/k ?kkVh dh lH;rk dk irk pyk FkkA

blh dfork e dfo x:xkfoUn fl g d ijkØe dk Hkkjrokfl;k dk ;kn fnykr g&

^^lok&lok yk[k ij@,d dk p<kÅxk]@xkfoUn fl g fut@uke tc dgkÅxkA**[10]

bl dfork e dfo Hkxor xhrk d l n’kk dk i lkfjr djrk g&

^^fl gh dh xkn l@Nhurk j f’k’k dku\@ek u Hkh D;k jgrh og@ jgr ik.k\ j vtku!@,d e”kekrk gh@jgrh g fufu e”k&@n c y og&@fNurh lUrku tc —@fdUr D;k]@;kX; tu thrk g]@ if’pe dh mfDr ugh&@xhrk g] xhrk g&@Lej.k djk ckj&ckj&@ tkxk fQj ,d ckj!^^[11]

dfo fujkyk ekur g fd ‘kfDr’kkyh dh gh thr gkrh gA dfo Hkkjrokfl;k dk ‘kfDr&lEiUu cuu dh ij.kk nr g ftl l n’k dk Lor=rk ikIr gk ld A fujkyk egkRek c) d ;kxnku dk Hkh Lej.k djr g&

^^lR;&ok.kh d efnj]@ tl mrj Fk r[e] mrj jg gk fQj&fQj@ ekuo d eu e]& tl thou e fuf"pr@foe[k Hkkx l] jkt d oj] R;kxdj LkofLFkr@,dek= lR; d fy,] :f< l foe[k jr@dfBu riL;k e] igp y{; dk] rFkkxr!**12

dfo dh yEch dfork ^ry lhnkl* ¼1934½ e/; dkyhu Hkkjrh; bfrgkl dh ihfBdk ij vk/kkfjr gA ckcj d vkØe.k vkj ikuhir dh yMkbZ ¼1526 b-½ e Hkkjrh; jktkvk dh ijkt; d ckn e[xy lÙkk LFkkfir gbZA dfo dk ekuuk g fd bl l Hkkjrh; lLdfr dk l;| vLr gku yxk g] fon'kh 'kklu d vkrd l pkjk rjQ Hk; vkj v/kdkj 0;kIr g&

^^Hkkjr d uHk dk iHkki;|@'khryPNk; lkLdfrd l;|@vLrfer vkt j&reLr;| fn³e.My;@mj d vklu ij f'kjL=k.k@'kklu djr g e[Lkyeku;@g mfe[y ty] fu'pyRik.k ij 'krnyA**13

bl dfork e dfo u e[Xkyk dh luk d yxkrkj c<r py vku] i tkc] dk'ky] fcgkj d lkFk&lkFk lHkh ikUrk d e[xy 'kklu d v/khu gkr py tku dk ekfe[d o.ku fd;k g&

^^vk;k igy i tkc ikUr]@dk'ky&fcgkj rnuUr ØkUr]@Øe'k% in'k lc g, HkkUr] f?kj&f?kj djA@Ekkxy&ny cy d tyn&;ku]@ nfi r&in mUen&un iBku**

^egkjkt f'kokth dk i=* ¼1926½ dfork e ckcj] 'kkgt gk] vkj x tc ¼1618 b-&1707 b-½] ohj N=lky] vQty [kku] 'kkbLrk [kku vkfn dh ppk gA dfo fujkyk u ble crk;k g fd N=ifr f'kokth u fetk jktk t;fl g dk i= fy[kk Fkk ft le vuj k/k fd;k x;k Fkk fd Hkkjr d leLr jktk ,d gkdj e[xy 'kkld vkj x tc dk e[dkcyk dj&^^vkj Hkh d N fnuk rd@tkjh jgk ,l k ;fn vR;kpkj] egkjkt]@ fu'p; g] fgUn vk dh@dhfr mB tk,xh&@fpUg Hkh u fgUn&lH;rk dk jg tk,xkA**14

dfo fujkyk dh yEch dfork ^jke dh 'kfDr&i tk* e jke&jko.k d ;) dk thoUr o.ku fd;k x;k g] lkFk gh lm'k fn;k x;k g fd cjkb ij vPNkb dh ge'kk thr gkrh gA

^jkt u viuh j[kokyh dh* ¼1946½ dfork bfrgkl d fofHkUu dkyk e ;k=k djrh gb] bl dh foMcuk] bl d fojk/kkHkkl] jkt r=&lkeUrokn&/ke&lLdfr&jktuhfr&dyk&lkfgR; d vlyh pgj dk mtkxj djrh g&

^^jkt u viuh j[kokyh dh;@fdyk cukdj jgk;@cMh&cMh Qkt j[khA@pkiyl fdru lkeUr vk;A@eryc dh ydMh idM g,A@fdru ckge.k vk;@ikfFk;k e turk dk ck/k g,A@dfo;k u ml dh cgknjh d xhr x;]@y[kdk u y[k fy[k]@,frgkfldk u bfrgkl d iUu Hkj]@ukV;dykdkjk u fdru ukVd jp@turk ij tkn pyk jkt d lekt dkA@ykd&ukfj;k d fy, jkfu;k vkn’k gbA@/ke dk c<kok jgk /kk[k l Hkjk gvkA@ykgk ctk / ke ij] lH;rk d uke ijA@[ku dh unh cghA@vk[k&dku endj turk u Mcfd;k yhA@vk[k [kyh&jkt u viuh j[kokyh dhA**15

;g dfork bl ckr dk iekf.kr djrh g fd dfo fujkyk Hkkjrh; bfrgkl d vUrfojk/kk] lkeUrokn&dyhur=&jkt r=&/ke&jktuhfr d ik[k.M dk igpkur FkA ^nxk dh* dfork e dfo dgrk g&

^^pgjk ihyk iMkA@jhM >dhA gkFk tkMA@vk[k dk v/kjk c<kA@ldMk lfn;k xtjhA@cM&cM _f”k vk;] efu vk;] dfo vk;]@rjg&rjg dh ok.kh turk dk n x;@nxk dh bl lH;rk u nxk dhA**16

^p[kk pyk* dfork e dfo u Hkkjr d ikphu vkj e/;dkyhu bfrgkl dk leV fy;k g&

^^onk dk p[kk pyk]@lfn;k xtjhA@ykx&ckx clu yx]@xQkvk l ?kj mBk;@Åp l uhp mrj@HkMk l xk;j[khA@txy l ckx vkj miou r;kj fd;@onk d ckn tkfr pkj Hkkxk e c]Vh]@;gh jkejkt gA@okYehfd u igy onk dh yhd NkMh@/kjrh dh I;kjh yMdh lhrk d xku xk;@d“.k u Hkh teh idMh@bUn dh itk dh txg@xko/ku dk i tk;k;@ekuok dk] xk;k vkj c]yk dk eku fn;kA@gy dk cyno u gfFk;kj cuk;k]@d/k ij Mky fQjA@[krh gjh&Hkjh gbA^^17

egkdfo fujkyk dh dforkvk e 19oh&20oh ‘krh d Hkkjrh; iutkxj.k dh ifr/ofu Hkh lukb iMrh g lkFk gh Hkkjrh; Lor=rk lxke dk ‘k[kukn HkhA bl cgvk;keh Lor=rk&vkUnkyu dh lkfgfR;d vfHk0;fDr fujkyk&dk0; gA dfo fujkyk ckny l ØkfUrdkjh cuu dk vujk/k djr g vkj dgr g fd og vR;kpkj vkj vukpkj d x< dk /oLr dj&^^>e&>e en xjt&xjt ?ku?kkjA jkx vej vEcj e Hkj fut jkjA** fcfV’k nklrk l efDr d fy, fujkyk gdkj Hkjr g&^^tkxk] tkxk vk;k iHkkr]@chrh og] chrh v/kjkr**[18] ^jke dh ‘kfDr itk* dfork e fujkyk u ^’kfDr dh djk ekfyd dYiuk*[19] dk lm’k ndj n’k dh vktknh vkj uo fuek.k dh ldYiuk dh gA Mk0 jkefoykl ‘kek d vu lkj] ^^fujkyk d fpUru dh fo’k”krk ;g Fkh fd mUgkus fcfV’k lkekT;okn dh vkfFkd uhfr] mld jktuhfrd nko&ip] lkLdfrd ekeyk e mld gLr{ki dk igpkuk] xgjkb l mldk fo’y”k.k fd;kA**[20]

fujkyk dk0; e Hkkjrh; Lor=rk lxke d nkjku fufer gkr g, uru jk”V ¼Nation-In-The-Making½[21]& Hkkjrh; jk”V jkT; dk fcEc g tk mudh dfork ^tUeHkfe* ¼1920½ rFkk ^^Hkkjfr] t ;] fot ; dj** e ifjyf{kr gkrk gA vk/kfud Hkkjr d vudkud bfrgkldkjk tl Mk0 fciu pUn[22] Mk0 lfer ljdkj[23] jtuh ike nÙk[24] Mk0 jke y[ku ‘kDy[25] vkfn u crk;k g fd lkekT;oknh fcfV’k vkf/kiR; ¼Hegemony½ d fo:) lpkfyr Hkkjrh; Lor=rk lxke d nkjku Hkkjrh; jk”V&jkT; ¼Nation State½ dh vk/kfud ldYiuk dk mnHko vkj fodkl gvkA

bl idkj fujkyk dh dfork,¡ Hkkjrh; bfrgkl d fofo/k i{kk dk doy ^ikjV;* gh ugh djrh cfYd budh vUrfojk/kk ¼Inherent Contradiction½ dk fo’y”k.k ¼Analysis½] leh{kk vkj vkykpuk ¼Criticism½ iLrqr djrh gb ^History from below*[26] rFkk ‘Subaltern History’ d egRoi.k lkfgfR;d nLrkot ¼Document½ vkj lk{; ¼Evidence½ cu tkrh gA

lanHk

1- Mk0 jke/kkjh flag fnudj&^lLej.k vkj J)ktfy;kj* u’kuy ifCyf’kx gkml] fnYyh i- 49&50-

2- Mk0 ijekuUn JhokLro&^dfork dk ikB vkj dk0;&ee* i- 11] 17-

3- Mk0 jkefoykl ‘kek&^fujkyk dh lkfgR; lk/kuk*] f}rh; [k.M] jkt dey idk’ku] fnYYkh i- 162-

4- Mk0 uUnfd’kkj uoy ¼lEiknd½ ¼2006½&fujkyk jpukoyh [k.M 1] jkt dey idk’ku ik-fy- ub fnYyh i- 81-

5- ogh i- 99&100-

6- ogh i- 115-

7- ogh i- 246-

8- Mk0 jkefoykl ‘kek&^fujkyk dh lkfgR; lk/kuk*] f}rh; [k.M] jkt dey idk’ku] fnYYkh i- 149-

9- Mk0 uUnfd’kkj uoy ¼lEiknd½ ¼2006½&fujkyk jpukoyh [k.M 1] jkt dey idk’ku ik-fy- ub fnYyh i- 152-

10- ogh i- 152-

11- ogh i- 153-

12- Mk0 uUnfd’kkj uoy ¼lEiknd½ ¼2006½&fujkyk jpukoyh [k.M 2] jkt dey idk’ku ik- fy- ub fnYyh i- 41-

13- Mk0 uUnfd’kkj uoy ¼lEiknd½ ¼2006½&fujkyk jpukoyh [k.M 1] jkt dey idk’ku ik- fy- ub fnYyh i- 281-

14- ogh i- 165-

15- Mk0 uUnfd’kkj uoy ¼lEiknd½ ¼2006½&fujkyk jpukoyh [k.M 2] jkt dey idk’ku ik- fy- ub fnYyh i- 184-

16- ogh i- 185-

17- ogh i- 185&186-

18- Mk0 uUnfd’kkj uoy ¼lEiknd½ ¼2006½&fujkyk jpukoyh [k.M 1] jkt dey idk’ku ik- fy- ub fnYyh i- 305-

19- ogh i- 335-

20- Mk0 jkefoykl ‘kek&^fujkyk dh lkfgR; lk/kuk*] f}rh; [k.M] jkt dey idk’ku] fnYYkh i- 14&29&44-

21- Mk0 fciu pUnk] enyk e[kth] vkfnR; e[kth] d-,u- ifUudj] lprk egktu ¼lEikn½&India's Struggle for Independence (1989) Penguin Book India Ltd. Delhi, p. 74-

22- Mk0 fciu pUnk& Modern India (1990) NCERT Delhi, pp. 153] 168-

23- Mk0 lfer ljdkj&Modern India (1983) Macmillan India Ltd., Delhi, pp. 71] 86-

24- jtuh ike nÙk& vkt dk Hkkjr ¼1985½ Macmillan India Ltd., Delhi, pp. 312] 313-

25- Mk0 jke y[ku 'kDy ¼lEikn½&vk/kfud Hkkjr dk bfrgkl ¼1987½ fgUnh ek/;e dk;kUo;u funs'kky;] fnYyh fo'ofo|ky;] fnYyh i- 189&192&371-

26- Mk0 lfer ljdkj&Modern India (1983) Macmillan India Ltd., Delhi p. 9-

Contributors

Omprakash Srivastav-Centre of Advanced Study, Department of History, AMU, Aligarh-1

Prof. P. K. Srivastava-Ex-Head, Department of Western History, University of Lucknow, Lucknow-226007

Dr. Naveen Vashishta-Assistant Professor of History, Govt. College, Israna (Panipat)

Dr. Vinay Shrivastava-Professor of History, Chhatarsal Govt. Post Graduate College, Panna (M.P.)

Dr. Aparna Sharma, Faculty-History, ICFAI University, Dehradun (Uttaranchal)

Dr. Shalini Awasthi-Delhi Institute of Heritage Research and Management

Dr. Amit Kumar Singh-Assistant Professor, R.S.M. (P.G.) College, Dhampur , Bijnor (U.P.)

Namita Sethi-Associate Professor, Janki Devi College, Delhi University, Delhi

Binay Barman-Assistant Professor, Dept, of History, Saldiha College, Po-Saldiha- 722173, Dist- Bankura, W.B.

Dr. Asha Shrivastava-778, Vikas Nagar, Neemuch (M.P.)

Dr S. Mujahid Khan-Assistant Professor, Department of History, Government First Grade College, Bangalore Rural Hosakote, Karnataka

Nand Kishor Singh-Research Scholar, Dept. of History, M. U. Bodh Gaya

Dr. K.N. Sethi, Reader- P.G. Department of History, Sambalpur University, Orissa

Dr. Vishal Kumar Sharma-Head Department of History, Hindu College, Sonepat- 131001 (Haryana)

Dr. Subhash Balhara, Senior Asst. Prof. of History, Govt,. College, Meham, Rohtak (Haryana)

Dr Rinku Singh, Lecturer History, UP Autonomous P.G. College, Varanasi (U.P.)

Annu Bala-Ph.D Scholar, Department of History, University of Jammu, Jammu

Dr. Gangamma H.A.-Asst. professor Department of History, Manasagangothri, Mysore, Karnataka

Mk- jf'e d|ekjh] 58&dV jkM] mn; x|t] y[kuÅ&226001

Mk- l|'khyk 'käkor] foHkkxk/;{k ¼bfrgkl½] x|:ukud dU;k LukrdkRrj] egkfo|ky;] mn;i|j ¼jkt-½

Mk- xhrk fl|g] lgk;d ikQ|lj] ekufodh foHkkx] T;kfr fo|kihB efgyk fo'ofo|ky;] t;i|j 303007 ¼jktLFkku½

Mk- uhye dkf'kd] lg&vkpk;|] o| foHkkxk/;{k] tukn|u jk; ukxj jktLFkku fo|kihB fo'ofo|ky;] mn;i|j

Mk- lehj 0;kl] 0;k[;krk] bfrgkl foHkkx] ijrki|j

Mk- d|- e|ckjd dj|'kh] bfrgkl foHkkx i|e|[k] Jherh xkfidkckbZ Hkj| efgyk egkfo|ky;] r|elj] ft- HkkMkjk] egkjk"V

Mk0 t;'kdj 'kkgh] ikQ|lj] 'kkldh; dyk egkfo|ky;] vyoj ¼jktLFkku½